Chapter 1

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The Cosmic Consciousness described Is not quite the timeless Origin. The Name that one puts into words Fails to hold the Essence. Beyond the empty division of heaven and earth, The Nameless is- The living ground of being. The Nameless bears the Essence; The names reveal the functions Of all the numberless compressions of Being, Born of the vast and silent Mother. Release your attachment to appearances, And the Tao will be there. The manifest and the immanent	The Tao described in words is not the real Tao. Words cannot describe it. Nameless, it is the source of creation. Named, it is the mother of all things. To see Tao the observer must be motiveless. Those with selfish motives	The Tao which can be expressed is not the unchanging Tao; the name which can be named is not the unchanging name. The nameless is the beginning of the Heaven Earth; the mother of all things is the nameable. Thus, while the eternal non-being	The Tao that can be expressed is not the eternal Tao; The name that can be defined is not the unchanging name. Non-existence is called the antecedent of heaven and earth; Existence is the mother of all things. From eternal non-existence, therefore, we serenely observe the	To Guide with Names To guide what can be guided is not constant guiding. To name what can be named is not constant naming. 'Not-exist' names the beginning (boundary) of the cosmos (Heaven and earth) 'Exists' names the mother of the ten-thousand natural kinds . Thus, to treat 'not-exist' as constant
— — — — — — — — — — — — — — — — — —	see only the surface, not the innermost depths. These two kinds of observers look alike, but differ in the insight of their observations. They look alike because they are both human. Within humanity is the key to the door of creation.	leads toward the fathomless, the eternal being conduct to the boundary. Although these two have been differently named they come from the same. As the same they may be described as the abysmal. The abyss of the abysmal is the gate of all mystery.	mysterious beginning of the Universe; From eternal existence we clearly see the apparent distinctions. These two are the same in source and become different when manifested. This sameness is called profundity. Infinite profundity is the gate whence comes the beginning of all parts of the Universe.	is desiring to use it to view its mysteries. To treat 'exists' as constant is desiring to use it to view its manifestations. These two emerge together yet have different names. 'Together'--call that 'obscure. ' 'Obscure' it and it is more obscure. . . . the gateway of a crowd of mysteries.

Chapter 2

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Ego is the mud thrown into Nature's water: It lusts for beauty and reviles ugliness. It projects a stain that was never there. It grasps after the Good, And thus affirms Evil. Yet in the eye of the universe, The formed and the formless Create and support each other. The light and the dark dance and mingle Like the breath of lovers. Erase the division: act but don't strive. Teach but do not peddle pedantry. The Sage guides without speaking, Works through us in innocence,	Whenever the most beautiful is perceived ugliness arises, the least beautiful. Whenever good is perceived evil exists, its natural opposite. Perception involves opposites: Reality and fantasy are opposing thoughts. Difficult and simple oppose in degree. Long and short oppose in distance. High and low oppose in height. Shrill and deep oppose in tone.	When everyone in the world became conscious of the beauty of the beautiful it turned to evil; They became conscious of the goodness of the good and ceased to be good. Thus not-being and being arise the one from the other.	When all in the world understand beauty to be beautiful, then ugliness exists. When all understand goodness to be good, then evil exists. Thus existence suggests non-existence; Easy gives rise to difficult; Short	Contrast of Terms That the social world knows to deem the beautiful as 'beautiful' simply creates the 'ugly. ' That the social world knows to deem worth as 'worthy' simply creates 'worthlessness. ' Thus 'exists' and 'not-exists' mutually sprout. 'Difficult' and 'easy' are mutually done. 'Long' and 'short' are mutually gauged. 'High' and 'low' mutually incline. 'Sound' and 'tone' mutually blend.
— — — — — — — — — — — — — — — — — —	and after oppose in sequence. The truly wise accept this, and they work diligently without allegiance to words. They teach by doing, not by saying; are genuinely helpful, not discriminating; are positive, not possessive. They do not proclaim their accomplishments, and because they do not proclaim them, credit for them can never be taken away.	So also do the difficult and the easy; the long and the short; the high and the low; sounds and voices; the preceding and the following.	is derived from long by comparison; Low is distinguished from high by position; Resonance harmonizes sound; After follows before. Therefore, the Sage carries on his business without action, and gives his teaching without words.	'Before' and 'after' mutually supervene. (Pro-sage Commentary:) Using this: sages fix social issues without deeming ; administer a 'no words' teaching. The ten-thousand natural kinds work by it and don't make phrases. They sprout but don't 'exist'. Deem-act and don't rely on anything. Accomplish their work and don't dwell in it. Because they don't dwell in it, they don't lose it.

Chapter 3

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
If you create the great, and elevate it, You will lose your self. Become attached to your belongings And you open the inner door to thieves. Let the Sage guide you: Clear out your inner space, And your own truth will arise. Wear down attachment and division And you strengthen your will. Be led to shed the crust of knowledge; Cut through the cycle of want And reject all that you have been told to know. Follow the way of inner action: In the course of disburdenment,	Leaders Work Humbly Leaders should not seek power or status; people will not then crave power or status. If scarce goods are not valued highly, people will have no need to steal them. If there is nothing available to arouse passion, people will remain content and	When worth is not honoured the people may be kept from strife. When rare articles are not valued the people are kept from theft. When the desirable is left unnoticed the heart is not confused. Therefore, the method of government by the Holy Man is to empty the heart, while strengthening the purpose; to make the will pliant, and the character strong.	Not exalting the worthy keeps the people from emulation. Not valuing rare things keeps them from theft. Not showing what is desirable keeps their hearts from confusion. Therefore the Sage rules By emptying their hearts, Filling their stomachs, Weakening	Prescriptions for Politics Don't glorify the high-brow: cause people not to wrangle. Don't value limited commodities: cause people not to contemplate stealing. Don't display the desirable: prevent confusing the people's hearts-'n-minds. Using these: The governance of sages: empties their hearts-'n-minds, stuffs
— — — — — — — — — — — — — — — — — — —	satisfied. The truly wise do lead by instilling humility and open-mindedness, by providing for fair livelihoods, by discouraging personal ambition, by strengthening the bone-structure of the people. The wise avoid evil and radical reform; thus the foolish do not obstruct them. They work serenely, with inner quiet.	He ever keeps the people simple-minded and passionless, so that the world-wise do not dare to plan. Practice non-action and everything will be regulated.	their ambitions And strengthening their bones. He always keeps them from knowing what is evil and desiring what is good; thus he gives the crafty ones no chance to act. He governs by non-action; consequently there is nothing un-governed.	their guts Weakens their resolve, and strengthens their bones. He treats causing the people to lack both knowledge and desire as constants. Causing those with knowledge not to venture deeming-actions. They deem the absence of deeming-action and thus nothing is ungoverned.

Chapter 4

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Empty, like a well, is the Cosmic Whole: Empty, and forever inexhaustible. Endless as the limitless Forms of creation, drawn through Time- Before its birth, beyond its reach- Softening the jagged edges, Untangling complexity, Dimming the garishness of excess With the soil of its simplicity. So dark, so empty-who could have made it? It is the child of nothing, The parent of us all.	Tao is a vast immeasurable void. It can be used to infinity. It is truly inexhaustible. Like nature, it appears to be the origin of everything. In it, conflicts (sharp edges) are satisfied (rounded). Differences (tangles)	The Tao is as emptiness, so are its operations. It resembles non-fullness. Fathomless! It seems to be the ancestor of all form. It removes sharpness, unravels confusion,	Tao, when put in use for its hollowness, is not likely to be filled. In its profundity it seems to be the origin of all	Using Guidance Guidance pours out but in using it, something is not filled. Whew! It's like the ancestor of the ten-thousand natural kinds. 'Dull' its 'sharp', 'untie' its
Water, even when it appears still to our eyes, is always in motion—wearing down the sharp and jagged, dissolving what is obdurate, softening glare—moving freely through its permutations between earth and sky, light and dark. Following the guideline that he established in Chapter 1, Lao Tzu describes the Cosmic Whole through what it does. But as for what it is, only stepping beyond the limits of reason can point the way: it is the emptiness that contains everything. It flows and it freezes; it evaporates and condenses; it merges into every element and state of being. It is the quantum darkness from which light freely flows—try to move it, and it is still; try to stop it, and it will always be moving.	are resolved (untied). Observations (light) are clarified (tempered). Disturbances (turmoil) are quieted (submerged). It is like a deep dark pool. I do not know its source. It is like a prelude to nature, a preface to God.	harmonizes brightness, and becomes one with everything. Pellucid! It bears the appearance of permanence. I know not whose son it is. Its Noumenon was before the Lord.	things. In its depth it seems ever to remain. I do not know whose offspring it is; But it looks like the predecessor of Nature.	'tie', 'blend' its 'bright', 'together' its 'diffused particles'. Ooo! It's like it partly endures. I don't know whose son it is. It is before the emperor of signs!

Chapter 5

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Equality is the Cosmic Way: Good and evil are born of fantasy. The Sage is neither partisan nor punishing: No one is special, no one excluded.	Nature is indifferent to life. It realizes everything is as a straw dog (a sacrificial animal-image). The truly wise are also indifferent to life. They realize humanity	Nature is non-benevolent. It regards the masses as straw dogs. The Holy Man is non-benevolent. He regards the masses as straw dogs. The space between the heaven and the earth is like a	Heaven and earth do not own their benevolence, To them all things are straw dogs The Sage does not own his benevolence; To him the people are straw dogs. The space between heaven and earth is like a (blacksmith's) bellows.	Natural Guidance Heaven-earth [the cosmos] is not kind. It treats the 10,000 natural kinds as straw dogs. Sages are not kind. They treat the hundred surname-groups as straw dogs. Is the space between
Consciousness breathes, Expands and contracts. It never varies, and each moment is unique. Work with this and understand; Talk about it, and you lose your center.	is as a straw dog. The universe is like a bellows: empty, yet quite full. As it proceeds, it produces. Much talk, much exhaustion. Keep your thoughts within!	bellows; though unsupported, it does not warp; when in motion the more it expels. Though words could exhaust this theme, they would not be so profitable as the preservation of its inner essence.	Hollow as it seems, nothing is lacking. If it is moved, more will it bring forth. He who talks more is sooner exhausted: It is better to keep what is within himself.	Heaven and earth not like bellows and flutes? Empty and not warped. As long as you move them, they produce. Many words and numbers unlimited are not as good as holding the center.

Chapter 6

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The valley is ever open and alive; It is the mother of consciousness. In night-flower darkness The bounty of Nature is	The concept of Yin is ever present. It is the Mystic Female from	The Valley-God never dies. She may be styled the Mother of the Abyss.	'The Valley and the Spirit never die.' They form what is called the Mystic Mother,. From whose gate comes the origin of heaven and earth. 'The Valley and the Spirit never die.' They form what is called the Mystic Mother, From whose gate comes the origin of heaven and earth.	The Superiority of the Female The Valley energy never dies. This is called 'fathomless female' The channel of the
concealed Until, looking within, we see The mystery extinguished, the curtain drawn From the heart of the Mother of the Cosmos.	whom the heavens and the earth originate. Constantly, continuously, enduring always. Use her!	The Abysmal Mother's orifice may be called the Root of the Heaven-Earth. Continuous she is as though ever abiding, and may be employed without weariness.	This (the origin) seems ever to endure. In use it can never be exhausted.	fathomless female: This is called the basis of the cosmos. Silken! It's as if it abides. Handle it gently!

Chapter 7

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Consciousness is eternal-but why? Because time does not adhere to its nature. Time and desire, abstraction and attachment Cannot touch it. It transforms, completes, and teaches All of its aspects, Within life and beyond death.	The heavens endure; the earth is very old. Why? Because they do not exist for themselves, they therefore have long life. The truly wise are content to	Nature continues long. What is the reason that Nature continues long? Because it produces nothing for itself it is able to constantly produce. It is for this reason that the Holy Man puts himself in the background; yet he comes to the front.	Heaven is lasting and earth enduring. The reason why they are lasting and enduring is that they do not live for themselves; Therefore they live long. In the same way	Intentional Reversal Heaven is old and Earth is enduring. What do Heaven and Earth rely on in order to be old and enduring? They rely on avoiding self creation. Hence they can be old and
The Sage remains behind And thus it stays ahead. The student drops his ego And thus his true self arises. Separation and division of being are overcome, Each need is fulfilled As each excess is abandoned.	be last; they are therefore first. They are indifferent to themselves; they are therefore self-confident. Perhaps because they do not exist for themselves they find complete fulfillment.	He is indifferent to himself; yet he is preserved. Is it not because he has no interests of his own that he is able to secure his interests?	the Sage keeps himself behind and he is in the front; He forgets himself and he is preserved. Is it not because he is not self-interested That his self-interest is established?	enduring. Using this: Sages 'later' themselves and yet they comes first. They 'outside' themselves and yet they abide. Is this not a case of their lacking selfishness? So they are able to achieve their selfishness.

Chapter 8

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Like water is the Cosmic Consciousness: It nourishes the depths of everything that lives. It flows, it settles, it abides in low places. Keep your home close to the earth, Keep your thoughts direct and simple, Keep judgment fair, and fluid in conflict, Keep your government free of power, And your personal affairs in harmony With the life of Nature. Drop the struggle, silence the demons, And your natural self will be free. Following Tao is not about adopting an attitude of passivity, but nurturing inner strength instead. —	The highest motive is to be like water. Water is essential to all life, yet it does not demand a fee or proclaim its importance. Rather, it flows humbly to the lowest level, and in so doing it is much like Tao. In the home the truly wise love the humble	The highest goodness resembles water. Water greatly benefits all things, but does not assert itself. He approximates to the Tao, who abides by that which men despise. He revolutionizes the place in which he dwells; his depth is immeasurable; he strengthens	The highest goodness is like water. Water is beneficent to all things but does not contend. It stays in places which others despise. Therefore it is near Tao. In dwelling, think it a good place to live; In feeling, make the	The Worth of Water Higher worth is like water. Water is good at benefiting the ten-thousand natural kinds Without wrangling for position. What the crowd despises Hence close to the guide. In dwelling value the
— — — — — — — — — — — — — — — — — —	earth, the foundation on which the home is built. In the heart they love what is genuine. In friendship they are compassionate. In words they are sincere. In government they foster peace and goodwill. In business they work with quiet efficiency. Serenity is the goal of Tao. Through it nothing is lost.	moral qualities by what he bestows; he augments sincerity by what he says; he evokes peace by his administration; his transactions manifest ability, he is opportune in all his movements. Forasmuch as he does not assert himself he is free from blame.	heart deep; In friendship, keep on good terms with men; In words, have confidence; In ruling, abide by good order; In business, take things easy; In motion, make use of the opportunity. Since there is no contention, there is no blame.	earth. In heart-mind value depth. In being-with value kindness. In words value reliability. In rectifying value order. In social affairs value ability. In action value timing. In general, simply don't wrangle Hence have no indiscretion.

Chapter 9

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Overstuff your life with thought, And it will stiffen and suffer. Keep an eye out for trouble, And you invite it in. Make wealth your sole objective And your heart will grow rigid as ice. Let fame define you And you become a stranger to yourself. Stop the treadmill and renounce expectation: This is entering the Cosmic rhythm. We have a phrase in vernacular English for what Lao Tzu is describing here: it is called "paralysis by analysis." Nothing so stiffens feeling, foreshortens influence, or limits understanding, as intellectual reductionism. —	There is a danger in extremes: Pull a bowstring too far, and you wish you had let go before. Hone a sword-edge too sharp, and the edge will wear too soon. Fill your house with gold	It is better to leave alone, than to grasp at fullness. Sharpness, which results from filing, cannot be preserved. None can protect the hall that	Holding and keeping a thing to the very full - it is better to leave it alone; Handling and sharpening a blade - it cannot be long sustained; When gold and jade fill	The inconstancy of achievement To grasp and pile things up is not as good as regarding it as already done. When you measure and build a pillar , you cannot preserve
— — — — — — — — — — — — — — — — — — —	and jade, and you invite thieves. Be proud and arrogant over good fortune, and you prepare your own downfall. When you have reached your goal, be satisfied to go no further. This is the way of Tao.	is filled with gold and jade. Opulence, honours, pride, necessarily bequeath calamity. Merit established, a name made, then retirement – this is the way of Heaven.	the hall, no one can protect them; Wealth and honour with pride bring with them destruction; To have accomplished merit and acquired fame, then to retire - This is the Tao of heaven.	it for long. When gold and jade fill the hall, you can't keep any of it. Rich, ennobled and thus proud bequeaths ruin. With success, disappear: this is the heavenly guide.

Chapter 10

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Nourish every sense, Embrace your undivided nature. Let your chi course fresh and fluid With the iridescence of a newborn body. Cleanse guilt and shame-the mud of culture- From all your being, And feel your natural form. Let yourself be led by the fearless love Of a caring Cosmos. Close the gates of Heaven, Abandon manipulation, Open yourself to the perfect	Can you control your mind so that it never strays from the way of Tao? Can you control your breathing so that it is soft and gentle like a new-born babe? Can you purify yourself so that you are perfect? Can you	By steadily disciplining the animal nature, until it becomes one pointed, it is possible to establish the Indivisible. By undivided attention to the soul, rendering it passive, it is possible to become as an infant child. By purifying the mind of phantasms, it is possible to become without fault. By perfecting the people, and pacifying	Can you keep the soul always concentrated from straying? Can you regulate the breath and become soft and pliant like an infant? Can you clear and get rid of the unforeseen and be free	Impossible Advice In general: In mustering your vitalities, embracing in one, can you fail to distinguish? In specializing in breath and consummating weakness, can you be a child? In cleansing and voiding your profound mirror, can you be without flaw? In loving the people and ordering the state, can you fail to
nature That has always been there. Release the Sage within you And let your clarity extend To every corner of the universe. Then may your words and actions Nourish, develop, and sustain Others as well as yourself. When you realize that there is nothing to claim, Nothing to assert, Nothing to control, Nothing to dominate;	love all the people, rule them, and remain unknown? And do so without interference? Can you play the same role always? Give birth, provide nourishment; do this without being possessive. Give help without obligation. Lead without dominating. This is the Mytic Virtue (Teh).	the empire, it is possible to prove non-attachment. By functioning on the super-physical planes, it is possible to be independent of the lower mind. By making intuition omniscient, it is impossible to discard knowledge. Producing! Nourishing! Developing, without self-consciousness! Acting, without seeking the fruit! Progressing, without thinking of growth! This is the abyss of energy.	from fault? Can you love the people and govern the state by non-action? Can you open and shut the gates of nature like a female? Can you become enlightened and penetrate everywhere without knowledge?	know? In opening and closing the heavenly channel, can you fail to be female? In discerning all within the four directions, can you fail to deem-act? Generate it, nourish it: Generate it and not 'exist' it. Deem: act and not rely on anything. Become 'elder' and not rule. These are called 'profound virtuosities.'

Chapter 11

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Thirty spokes unite around a single hub: Thus a wheel is made. Yet it is the formless core That makes the wagon roll. Clay is formed and baked: Thus a cup is made. Yet it is the invisible interior From which we drink. Framed walls and brick are joined To make a house. Yet it is the open space within That makes it livable, That gives doors and windows Their unique functions. Therefore, make being your element, But non-being, your life.	Thirty spokes unite at the hub of a wheel but the ultimate use of the wheel depends on the part where nothing exists. Clay is molded into a vessel but the ultimate use of the vessel depends on the part where nothing exists. Doors and	Thirty spokes meet in one hub, but the need for the cart existed when as yet it was not. Clay is fashioned into vessels, but the need for the vessel existed when as yet it was not.	Thirty spokes unite in one nave, And because of the part where nothing exists we have the use of a carriage wheel. Clay is moulded into vessels, And because of the space where nothing exists we are able to use them as vessels.	The Value of Non-existence Thirty spokes together make one hub. Where the nothing is, lies the cart's use. Throwing clay to deem: make a utensil; Where the nothing is, lies the utensil's use.
— — — — — — — — — — — — — — — — — —	windows are cut from the walls of a house but the ultimate use of the house depends on the part where nothing exists. So there is advantage in using what can be seen, what does exist. There is also advantage in using the invisible, the non-existent.	Doors and windows are cut out to make a house, but the need for the house existed when as yet it was not. Hence there is a profitableness in that which is and a need in that which is not.	Doors and windows are cut out in the walls of a house, And because they are empty spaces, we are able to use them. Therefore, on the one hand we have the benefit of existence, and on the other, we make use of non-existence.	Sculpting windows and doors to deem: make a room; Where the nothing is, lies the room's use. So where we deem having it as beneficial. We deem use to consist in lacking it.

Chapter 12

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Rampant color impairs vision; A profusion of sound obstructs the ear; Gluttonous tastes poison the mouth; Attachment to belief warps the self; Predatory impulse reviles the treasure. The Sage uses the outer to point to the inner; By exposing the image, it shows us ourselves. Self-display corrupts your ability to see within; making noise about yourself closes off your inner ear; the Tao itself cannot be tasted when one is obsessed with outer sensation. —	Five colors (blue, yellow, red, white, black) blind the eye. Five notes (do, re, mi, so, la) deafen the ear. Five tastes (sweet, sour, bitter, pungent, salt) dull the tongue. Hunting	The five colours blind men's eyes. The five tones deafen one's ears. The five flavours blunt men's appetites. Galloping and hunting derange men's minds. Articles which are rare limit the	The five colours will blind a man's sight. The five sounds will deaden a man's hearing. The five tastes will spoil a man's palate. Chasing and hunting will drive a man wild	The Numbing Effect of the Conventional The five colors stupefy the people's eyes. The five tones desensitize the people's ears. The five flavors numb the people's mouths. Horse races and
Lao Tzu never asks us to abandon the delights available to our outer senses; he simply asks us to place them in a more holistic context, one that allows equality to our inner senses.	and pursuing will unbalance the mind. Striving for earthly goods produces unhealthy tension. Therefore the truly wise satisfy the internal and reject the external. They accept one and deny the other.	freedom of men's actions. On this account the holy man regards the stomach and not the eye. He puts aside the one, that he may take the other in hand.	Things hard to get will do harm to a man's conduct. Therefore the Sage makes provision for the stomach and not for the eye. He rejects the latter and chooses the former.	hunting derange the people's heart-minds. Hard to get goods pervert the people's behavior. Using this: Sages deem: act for the gut not the eye. So they choose this and reject that.

Chapter 13

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Great renown is more deadly than disgrace; To impugn your bodily nature is self-loathing. Fear is the blood of fame; Your own imbalance is the fuel Of favor-seeking and the lust for praise. The only real misfortune Is to look at Nature and see affliction. When the treasure is split from its source, Body and nature become a well of sorrow. Cherish your bodily being; Reconnect with the Source. Creating and dissolving are one in the Cosmos: Honor the life of the body, and your care will extend To the formless Essence.	It is said: Both good fortune and misfortune cause tension. The creative and the destructive exist equally in the mind. How can both good fortune and misfortune cause tension? Those with good fortune are tense anticipating their gift; those with misfortune are tense lamenting their loss. How can the creative and destructive	Equally fear favour and disgrace. Regard a great calamity as you do your own body. What is meant by "Equally fear favour and grace?" Favour should be disparaged. Gained or lost it arouses apprehension. Hence it is said, "Equally fear favour and disgrace." What is meant by "regard a great calamity as you do your own body?" Why have I any sense of misfortune?	'Favour and disgrace are like fear; fortune and disaster are like our body.' What does it mean by 'Favour and disgrace are like fear'? Favour is in a higher place, and disgrace in a lower place. When you win them you are like being in fear, and when you lose them you are also like being in fear. So favour and disgrace are like fear. What does it mean by 'Fortune and disaster are like our body'?	Status Favor is as disgraceful as a warning. Nobility is as great a trouble as a self. Why say 'favor is as disgraceful as a warning'? The favored is deemed below. Receiving it is like a warning. Losing it is like a warning. This is called 'favor is as disgraceful as a warning.' Why say 'nobility is as great a trouble as a self'? Deeming
— — — — — — — — — — — — — — — — — — —	mind? Tension exists because we have a mind, a self, with dual purposes. If we can be selfless, indifferent to the mind, then tension cannot exist. Thus, one who views the world as he views himself is best suited to govern the world; one who loves humanity as he loves himself	Because I am conscious of myself. Were I not conscious of my body, what distresses would I have? Therefore, it is only they who value their persons because of their obligation, who may be entrusted with the empire. It is only they who love themselves on account of their responsibilities, who may be charged with the care of the state.	We have fortune and disaster because we have a body. When we have no body, how can fortune or disaster befall us? Therefore he who regards the world as he does the fortune of his own body can govern the world. He who loves the world as be does his own body can be entrusted with the world.	I have a self is what makes it possible for me have trouble. and if I had no self, what trouble could I have? Hence nobility is regarding your self as the social world. To the likes of that, the social world can be delivered. [Nobility's] love regards the self as the social world. To the likes of that, the social world can be entrusted.

Chapter 14

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Look for it-it is invisible; Listen for it-it is silent; Try to grasp it-it is not solid. Its nature is bodiless, Yet it is the essence of body. Its darkness is the source of light, Its infinitude, the ground of time. It is the Formless One From	Looked for it cannot be seen; it is invisible. Listened for it cannot be heard; it is inaudible. Reached for it cannot be touched; it is intangible. These three are beyond analysis; these three are one. It rises like the sun, but does not illuminate. It sets like the sun, but does not darken. Without beginning, without end, it	Looked for but invisible – it may be named "colourless." Listened for, but inaudible – it may be named "elusive." Clutched at, but unattainable - is may be named "subtle." These three cannot be unraveled by questioning for they blend into one. Neither brighter above , nor darker below. Its line, though continuous, is nameless, and in that it reverts to vacuity.	That which we look at and cannot see is called plainness. That which we listen to and cannot hear is called rareness. That which we grope for and cannot get is called minuteness. These three cannot be closely examined; So they blend into One. Revealed, it is not dazzling; Hidden, it is not dark. Infinite, it cannot be defined. It goes back to non-existence.	Metaphysical Issues Look at it and fail to see: its name is 'remote.' Listen to it and fail to hear: its name is 'diffuse.' Feel it and fail to get anything: its name is 'subtle.' This threesome cannot be exhaustively probed for portents. Hence we blend them and deem them as one. Its height is not sparkling. Its depth is not murky. String-like, it cannot be named. It
which all forms arise. Pursue, and it eludes you; Follow, and it vanishes. Thought cannot hold it, But you can't think without it. It is the thread of all being, The origin, the pulse of time. It is the wave upon the strand of life: Pervading, defining, nourishing.	is infinite, undefinable. It is the form of the formless; it is existence in non-existence; it is the greatest mystery. Meet it and it has no face; follow it and it has no back. Hold close to the ancient Tao and be master of your present existence. Knowing the present you mirror the past. This is the clue to Tao.	formless"; "The Images of the imageless"; in a word – "The indefinite." Go in front of it and you will discover no beginning; follow after it and you will perceive no ending. Lay hold of this ancient doctrine; apply it in controlling the things of the present day, you will then understand how from the first it has been the origin of everything. Here, indeed, is the clue to the Tao.	It is called the form of the formless, And the image of non~existence. it is called mystery. Meet it, you cannot see its face; Follow it, you cannot see its back. By adhering to the Tao of the past You will master the existence of the present And be able to know the origin of the past. This is called the clue of Tao.	reverts to being no natural kind. This we call the condition of being in no condition; the sign of no natural kind. This we call 'confused' and 'indistinct.' Facing it you cannot see its head; Following it you cannot see its rear If you grasp guiding discourse from ancient times in dealing with today's reality you can know the ancient beginnings. This is called a guiding discourse's record.

Chapter 15

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The one who wrote these bone-old words Set out to draw the veil of Mystery From the truth of his moment. It was impenetrable to logic, But the subtle dance of verse Could pierce the appearance, And neutralize the profundity. He was cautiously humble, As if walking on ice. Ever conscious of danger, He approached his undertaking With watchful reserve, Like a visitor to far-off shores: Pliant, like ice in the spring, Malleable, like fresh yew, Open, like a mountain valley.	The Tao of the Ancients The ancient followers of the Tao: so wise, so subtle, so profound, so deeply understanding, that they were themselves misunderstood. They must therefore be described. Cautious, like crossing a stream in mid-winter; observant, like moving in fear through hostile land; modest, retiring like ice beginning to melt; dignified, like an honored guest; genuine, like natural, untouched wood;	Profound indeed were the most excellent among the ancients, penetrating, fathomless; inasmuch as they were fathomless it becomes necessary to employ far fetched symbols when speaking of them. Irresolute – as if fording a stream in winter. Timid – as though fearful of their neighbours. Grave – as if they were guests. Elusive – like ice about to melt. Simple –	In old times the perfect man of Tao was subtle, penetrating and so profound that he can hardly be understood. Because he cannot be understood, I shall endeavour to picture him: He is cautious, like one who crosses a stream in winter; He is hesitating, like one who fears his neighbours; He is modest, like one who is a guest; He is yielding, like ice that is going to melt; He is simple, like wood that	Mastering Guiding Discourse Those in ancient times who were good at deem: acting as scholars Were subtlety mysterious and profoundly receptive Unfathomably deep. Now, precisely because unfathomable, We must force a description of them. Cautious: like crossing a stream in winter. Ambivalent: like fearing those on all sides. Exacting: like being a guest Mutable: like ice on
— — — — — — — — — — — — — — — — — —	open valley; friendly, like muddied water, freely mixing. Who can make sense of a world like cloudy water? Left alone and still, it becomes clear. Should this stillness be maintained? Moving hastily will surely cloud it again. How then can one move and not become clouded? Accept Tao and achieve without being selfish; being unselfish one endures the world's wear, and needs no change of pace.	like raw material. Expansive – like the space between hills. Turbid – like muddy water. Who can still the turbid and make it gradually clear; or quiet the active so that by degrees it shall become productive? Only he who keeps this Tao, without desiring fullness. If one is not full it is possible to be antiquated and not newly fashioned.	is not yet wrought; He is vacant, like valleys that are hollow; He is dim, like water that is turbid. Who is able to purify the dark till it becomes slowly light? Who is able to calm the turbid till it slowly clears? Who is able to quicken the stagnant till it slowly makes progress? He who follows these principles does not desire fullness. Because he is not full, therefore when he becomes decayed he can renew.	the point of melting Unaffected: like uncarved wood. Munificent: like a valley Obscure: like muddied water Who can, while muddy, using calmness gradually become clear? Who can, while at ease, using activity gradually come to life.? She who embraces this guiding discourse doesn't desire fulfilling. Now precisely because not fulfilled, she can obscure and not newly fabricate.

Chapter 16

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
While sitting in stillness, Connect with the Cosmic Harmony. By clearing the space within, In steadfast quietude, Let your true self observe The numberless compressions of consciousness: How they arise and recede, Coming into being and blooming; Retreating at last toward the Cosmic Origin. Return to the root, to the primal nature, Is the way of all beings. Let your awareness contemplate The eternal cycle of return, And your insight will deepen in this. The understanding that is nurtured	Achieve the highest goal by being passive; hold close to a state of perfect serenity. Everything comes into existence, but observe, returns to its source. Thus, vegetation flourishes and grows, but returns to the soil whence it came. Returning to the source is serenity; it is to realize one's destiny. To realize one's destiny is to know the Eternal Constant. To know the Eternal Constant is to be enlightened. To be ignorant	Abstraction complete, quiescence maintained unalloyed, the various forms rise with one accord, and I observe that each returns again. All things thrive and increase, then each returns again to the root. This return to the root is called "stillness," or it may be described as a return to report that they have fulfilled their destiny. This report is called "the unchanging — rul — e — . — "	Attain to the goal of absolute vacuity; Keep to the state of perfect peace. All things come into existence, And thence we see them return. Look at the things that have been flourishing; Each goes back to its origin. Going back to the origin is called peace; It means reversion to destiny. Reversion to destiny is called eternity.	Being a Guide Go to the limit of emptiness Take on quiet dependability The ten-thousand natural kinds are all dealt with. And I thus view their response In general, natural kinds flourish. Each responds by returning to its root. Returning to the root is called quietude. This I call responding to the word. Responding
— — — — — — — — — — — — — — — — — — —	of this is blindness that begets evil. Whoever knows the Eternal Constant is open-minded. Being open-minded is to be impartial. Being impartial is to be above nations and laws. Being above nations and laws is to be in accord with nature. Being in accord with nature is to be in accord with Tao. Being in accord with Tao is to be eternal. Although his body may die and decay,	Knowledge of this unchanging rule is called "illumination." Those who are ignorant of it give way to abandon and to recklessness. Knowledge of this unchanging rule leads to toleration. Toleration leads to comprehension. Comprehension leads to sovereignty. Sovereignty leads to heavenlikeness. Heaven-likeness leads to Tao. Tao leads to continuity.	He who knows eternity is called enlightened. He who does not know eternity is running blindly into miseries. Knowing eternity he is all-embracing. Being all~embracing he can attain magnanimity. Being magnanimous he can attain omnipresence. Being omnipresent he can attain supremacy. Being supreme he can attain Tao. He who attains Tao is everlasting. Though his body may decay he never perishes.	to the word we describe as 'constant'. To know what is constant we describe as 'discernment'. Not to know what is constant is wantonly taking risks. To know what is constant is openness; Open thus equitable; Equitable thus kingly; Kingly thus natural; Natural thus guiding; Guiding thus enduring Doesn't stop when you bury the body.

Chapter 17

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The truly developed self Is ever aware of the Cosmic Presence. Another may abide In love and praise of it; Still another might fear it; And finally there are those Who hold it in contempt. Trust is not built on	The Best Leader The best leaders, the people do not notice. The next best, the people honor and praise. The next, the people fear; and the next, the people hate. If	First the supreme. Then a sense of separateness. Next preferences and eulogies. Lastly, fear. Then scorn. Hence it is plain that lack of sincerity	The great rulers - the people do not notice their existence; The lesser ones - they attach to and praise them; The still lesser ones - they fear	Politics The best hierarchy is one those below realize is there. Next to that is one that you feel kin to and extol. Next to that is one you dread. Next to that is one
faith; It is nurtured on experience. One following the Sage uses words sparingly, And lets his natural action speak; His work is not enslaved to a goal- Its accomplishment is his statement. Then progress happens As if no one had tried.	you have no faith, people will have no faith in you, and you must resort to oaths. When the best leader's work is done the people say: "We did it ourselves!"	has its origins in superficial faith. Cautious! They valued their words, accomplished their purposes, settled their affairs, and the people all said: "We are spontaneous."	them; The still lesser ones - they despise them. For where faith is lacking, It cannot be met by faith. Now how much importance must be attributed to words!	you contemn. When reliability is inadequate in it There will be unreliability in it. Reflectively! His ennobling of language. Works are completed; affairs proceed And the hundred surnames all call this 'our nature (our own doing)'

Chapter 18

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Wherever the cosmic order is neglected, Goodness and morality are born. When the heart's awareness is repressed, The intellect is led into hypocrisy. When the family loses its natural harmony, The rules of duty and honor are enforced. When the natural society is disrupted, The dragon of state arises, And powerful leaders take over.	Nature is sparing in its talk. High winds seldom last all morning. Heavy rains seldom last all day. Where do these things originate?	The great Tao faded and there was benevolence and righteousness. Worldly wisdom and shrewdness appeared and there was much dissembling. The family	When the great Tao is lost, spring forth benevolence and righteousness. When wisdom and sagacity arise, there are great hypocrites. When family relations are no longer harmonious, we have filial	The Origin of Ethical Concepts When the great guide is cast aside you will have 'humanity' and 'morality.' When intuitive wisdom emerges you will have great artifice.
— — — — — — — — — — — — — — — — — — —	In nature. And if nature so spares its talk, how much more, then, should you?	relationships no longer harmonious, there was filial piety and paternal love. The state and the clans in anarchy, there was loyalty and faithfulness.	children and devoted parents. When a nation is in confusion and disorder, patriots are recognized. Where Tao is, equilibrium is. When Tao is lost, out come all the differences of things.	When great kinship is not in harmony, you will have 'filiality' and 'affection.' When states and great families sink and become deranged, you will have 'loyal ministers.'

Chapter 19

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Separate from spirituality; Extinguish wisdom, And there will be benefit for all. Discard all pretence To piety and benevolence, And the people will help one another. Close the academies; Extirpate the feudal rites, And sorrow will be annihilated. Banish investment vehicles, Impoverish the	On Real Education Do away with learning, the same with wisdom; the people will gain a hundredfold. Do away with "humanity" and the same with "justice"; the people will rediscover love and duty. Do away with expensive arts, the same with profits; there will be no thieves, no robbers. These three things involve the external world; they are therefore of no real value. Do away with	Abandon knowledge, discard wisdom – the people will gain a hundred fold. Abandon the humanities, discard righteousness – the people will return to filial love. Abandon cleverness, discard gain – robbers and	Do away with sageness and eject wisdom, and the people will be more benefited a hundred times. Do away with learning, and grief will not be known. Do away with benevolence and eject righteousness, and the people will return to filial duty and parental love. Do	Argument for Ethical Anarchism Terminate 'sageliness', junk 'wisdom' the people will benefit a hundred-fold. Terminate 'humanity', junk 'morality' the people will respond with 'filiality' and 'affection.' Terminate 'artistry', junk 'benefit' thieves and robbers will lack
profit-takers, And there will be neither thieves nor frauds. These are the ornaments of my teaching, But hardly the essence, which is this: Rely upon your inner discernment; Return to your original purity; Wear down your ego; Break out of the circle of desire.	formal learning and you will not be annoyed by its multitude of details. How much difference between yes and yea? How much difference between good and evil? It is true that what men fear you must also fear, but how very remote the actual occurrence. The people need what is more dependable. Reveal, then, your natural, inner self. Realize your original nature; control selfishness; subdue desires.	thieves will be no more. These three, being considered not sufficiently aesthetic, therefore many other devices were added. Better observe simplicity, encourage primitiveness, lessen the number of private projects, and moderate desire.	away with artifice and eject gains, and there will be no robbers and thieves. These four, if we consider them as culture, are not sufficient. Therefore let there be what the people can resort to: Appear in plainness and hold to simplicity; Restrain selfishness and curtail desires.	'existence'. These three taken as slogans are insufficient. Hence, leads us to postulate that to which they belong. Visualize simplicity and embrace uncarved wood. Downgrade 'selfishness' and diminish 'desire.' Terminate learning and you will lack irritation.

Chapter 20

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Shut down your intellect, and answer: Between yes and no, spoken from within, How little a difference is there, Compared to that between success and failure? Why would I fear what others do? Why must I give my inner consent To the values of the collective? Oh! How the desolation around me Has reached its utmost sunken limit! The lusty mob is buried in busyness, As if gathered for a sacrificial feast (Yet who or what is being sacrificed?) But I alone-as if from an outpost of vigilance-	The great mass of people are content as if at the sacrificial feast or at the spring carnival. I alone am serene, quiet, passive, like a newborn baby unable yet to smile. I am alone, like one who is homeless. Others seem to have abundance while I seem to live in contemplation. Perhaps I am the fool, so	Scholarship abandoned, sorrow vanishes. Yes and yea, are they not almost alike? Goodness and evil, are they not akin? Untrammeled and without limits – yet that may not be lightly esteemed which all men reverence. The multitude are joyful and merry – as though feasting on a day of sacrifice, or ascending a high tower in spring. I alone am anchored without giving any sign – like an infant, undeveloped. My homeless heart wanders among the things of sense, as if it had nowhere to stay. The multitude have	Between yea and nay, how much difference is there? Between good and evil, how much difference is there? What are feared by others we must fear; Vastly are they unlimited! The people in general are as happy as if enjoying a great feast. Or, as going up a tower in spring. I alone am tranquil, and have made no signs, Like a baby who is yet unable to smile; Forlorn as if I had no home to go to. Others all have more than enough, And I alone seem to be in want.	Left without Language How much separates 'Uh huh' and 'Huh uh'? What is the separation like between 'worthy' and 'vile'? What humans fear cannot not be feared. Futile! Not focused yet. The crowd festive --like enjoying an Easter picnic or on an Easter sunrise hike. I, alone, am placid--it's portent not yet clear. Like an infant not yet a baby. Languorous! Like having no refuge. The crowd all have plenty
— — — — — — — — — — — — — — — — — — —	obscure, so vague. The masses seem bright and informed; I alone seem dull and uninformed. The masses are clever and smug; I alone am simple and unassuming. Alone, as if adrift on the lonely sea. And others seem to have useful purpose; I alone seem impractical and awkward. I am alone, different. I choose to be sustained by nature.	enough and to spare – I alone am as one who has lost something. Have I then the mind of a fool? Am I so very confused? Ordinary men are bright enough. I alone am dull. Ordinary men are full of excitement. I alone am heavy-hearted. Boundless as the sea, drifting to and fro, as if without a place to rest. All men have some purpose. I alone am thick-headed as a boor. I am alone – differing from others, in that I reverence and seek the Nursing Mother.	Possibly mine is the mind of a fool, Which is so ignorant! The vulgar are bright, And I alone seem to be dull. The vulgar are discriminative, and I alone seem blunt. I am negligent as if being obscure; Drifting, as if being attached to nothing.	I alone treat it as loss. Mine is the heart-mind of the stupid, indeed. Indiscriminate! People of custom are lustrous, I alone am dull. People of custom are critically discriminating; I alone obfuscate. Bland! It's like the ocean; drifting! like I have no place to stop. The crowd all have the-capacity-to and I alone am dallying and wanton. I alone am different from humans, and value nursing at Mother's breast.

Chapter 21

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The greatness of modesty is fulfilled In harmony with the Cosmic Source. Its nature seems elusive, ephemeral; It is evanescent, indefinable; But only because its action is unforced. It is the very center of the self, Yet we don't know where it is. It is the active voice of being: Formless, and impenetrable to thought, Yet manifest in every natural act Through the furthest memory of Time. It never arrives, never departs; Its expression fulfills Nature. It is the child of discernment,	The Teh follows Tao. Tao is like a dream: invisible, intangible, obscure. It is invisible yet there is a form to it. It is intangible yet there is a feel to it. It is obscure yet there is method to it.	The comprehensiveness of supreme energy is its conformity to the Tao. The Tao considered as an entity is impalpable, indefinite. Indefinite, impalpable, within are concretions. Impalpable, indefinite, within are shapes. Profound, obscure, within there is essence.	The great virtue as manifested is but following Tao. Tao is a thing that is both invisible and intangible.	Guiding and the Physical The content of permeating virtuosity is merely following a guide. To deem guides as a natural kind: Indeed confused! Indeed indistinct! Indistinct! Confused! Within them there are signs. Confused! Indistinct! Within them there are natural kinds. Yawning! Murky! Within
— — — — — — — — — — — — — — — — — — —	The method is true and so there are signs of it. From ancient times until now the signs have never ceased by which we can still see the beginning. How can I know the nature of the beginning? By these signs!	This essence being supremely real, within is sincerity. From the beginning until now it has not changed, and thus it has watched all the essentials. How do I know it has been thus will all principles? By what has just been said.	Intangible and invisible, yet there are forms in it; Invisible and intangible, yet there is substance in it; Subtle and obscure, there is essence in it; This essence being invariably true, there is faith in it. From of old till now, it has never lost its (nameless) name, Through which the origin of all things has passed. How do I know that it is so with the origin of all things? By this (Tao).	them there is generative energy. Their energy is optimally authentic. Within it there is reliability. From the past to the present it's name remains. And elucidates the crowd's honored father. How do I know the shape of the crowd's honored father? With this.

Chapter 22

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Yield to the outer, and you remain Firm and complete within. Appear crooked to others, But be straight and true within. Empty yourself, and be made full; Strip yourself of excess And you will know true rejuvenation. Thus does diminishment attract abundance, While accumulation nurtures conflict. Therefore the student of the Sage Holds humility in his arms; It protects and supports him. In refusing to display his insight, He validates his true nature. He takes no credit, and makes no claim;	Be humble; you will remain yourself. Be flexible, bend, and you will be straight. Be ever receptive, and you will be satisfied. Become tired and weary and you will be renewed. Have little, you will have enough; to have abundance is to be troubled. The truly wise seek Unity, embrace oneness, and become examples for all	To be crooked is to be perfected; to be bent is to be straightened; to be lowly is to be filled; to be senile is to be renewed; to be diminished is to be able to receive; to be increased is to be deluded. Therefore the Holy Man embraces unity, and becomes the world's model. He is not self-regarding, therefore he is cognizant.	'Be humble, and you will remain entire.' Be bent, and you will remain straight. Be vacant, and you will remain full. Be worn, and you will remain new. He who has little will receive. He who has much will be embarrassed. Therefore the Sage keeps to One and becomes the standard for the world. He does not display himself; therefore he shines.	The Point to Reversal? If 'crooked' then 'intact' If 'twisted' then 'straight' If 'vacuous' then 'filled' If 'worn out' then 'new' If 'deficient' then 'endowed' If 'endowed' then 'confounded' Using this: Sages embrace one and deem it the social world's model. He doesn't see by himself hence is perceptive.
his only luster. Therefore, he neither boasts nor flatters. He seeks no merit, Pursues no goal, Accepts no praise; And thus he enduringly succeeds. He contends not with man or nature, And so no one can defeat him. Thus the ancient teaching lives Within this very moment: "Drop your burden, abandon the superficial, And you will find your perfect center." This was not a shallow teaching. Release your true nature; Express your inner being; Return to the Source.	the world. Not revealing themselves, they shine; not self-righteous, they are distinguished; not self-centered, they are famous; not seeking glory, they are leaders. Because they are not quarrelsome no one quarrels with them. Thus it is as the ancients said: "To yield is to retain Unity." The truly wise have Unity,	He is not egotistic, therefore he is distinguished. He is not boastful, therefore he has merit. He is not conceited, therefore he is superior. Inasmuch as he strives with none, there are none in the world able to strive with him. That ancient maxim – 'To be crooked is to become perfected' – was it an idle word? Verily, it includes the whole.	He does not approve himself; therefore he is noted. He does not praise himself; therefore he has merit. He does not glory in himself; therefore he excels. And because he does not compete; therefore no one in the world can compete with him. The ancient saying 'Be humble and you will remain entire'- Can this be regarded as mere empty words? Indeed he shall return home entire.	discerning. Doesn't attack by himself hence has success. Doesn't esteem himself hence becomes an elder. In general: he does not dispute hence in the social world none is able to dispute with him. The ancients who said 'If 'crooked' then 'intact'-- could they have offered empty words? Take 'intact' as sincere and return to it.

Chapter 23

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Be sparing in your speech, And then return to silence. Be truly a part of Nature: Its storm-brought winds do not outlast the dawn; Its rain drums and sings upon the thirsty earth, And then the clouds recede before the sun. What made this dance of sound and silence? If the Cosmic Consciousness thus ebbs and flows, Why not we, the word-drunk wanderers of this world? Therefore, the student of the Sage Steps mindfully through his life: He allows the Cosmic	Whoever follows Tao becomes as Tao. Whoever follows Teh becomes as Teh. Whoever abandons Tao or Teh will be abandoned by Tao	Few words are natural. A whirlwind does not outlast the morning; a deluge does not outlast the day. Who produces these? The Heaven-Earth. If the Heaven-Earth cannot produce lasting phenomena, how much less can man? Wherefore settling everything in accordance with the Tao, embodying the Tao they become identified with the Tao.	To be sparing of words is natural. A violent wind cannot last a whole morning; pelting rain cannot last a whole day. Who have made these things but heaven and earth? Inasmuch as heaven and earth cannot last forever, how can man? He who engages himself in Tao is identified with Tao.	The Constancy of Guiding Concepts Rare language is our own doing. Hence a twisting wind does not end the morning. A sudden storm does not end the day. What makes these the case?--the cosmos. The cosmos can raise it but cannot make it endure. How much more is this the case with the human realm? Hence those who pursue affairs with 'guidance'
Voice To speak through his actions, And so he need not talk himself. Modesty is the golden thread of the Cosmic tapestry. It is the active mode of Nature: The breath of bliss in life. Modesty acts through renunciation: It abandons identification. In exploding the image, It liberates the self. In dropping comparison, It inaugurates autonomy and lets loose joy. As you learn, ask yourself: "Is my life founded on mere faith,	and Teh. Whoever seeks Tao is welcomed by Tao. Whoever seeks Teh is welcomed by Teh. Whoever seeks abandonment is welcomed by abandonment.	Embodying its virtue, they become identified with virtue. Embodying loss, they become identified with loss. Identified with Tao, they joyfully accept the Tao; identified with virtue, they joyfully accept virtue; identified with loss, they joyfully accept loss. If sincerity is lacking it is because of superficial faith.	He who engages himself in virtue is identified with virtue. He who engages himself in abandonment is identified with abandonment. Identified with Tao he will be well received by Tao. Identified with virtue he will be well received by virtue. Identified with abandonment he will be well received by abandonment.	Those of 'guidance,' join in guidance. Those of 'virtuosity,' join in virtuosity. Those of 'loss,' join in loss. Those who join in guidance, guidance is pleased to get them. Those who join in virtuosity, virtuosity is pleased to get them. Those who join in loss, loss is pleased to get them. When reliability is inadequate in it There will be unreliability in it.

Chapter 24

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Standing on tiptoe, You are easily knocked off balance. Striding forth in grim pursuit, You make little progress. To affect luminosity Is to dull your natural light. Dig in your heels, And you will never endure. Display yourself, And you accomplish nothing. For the mildest conceit reveals the ego- The parasite of true nature, A consumptive, gnawing burden- It is disdained by the Sage. Rejecting the ego, the Sage reveals The quiet autonomy of true being.	Whoever stands on tiptoe is unsteady. Whoever walks with long strides cannot long keep up the pace. Whoever makes a show of himself cannot shine. Whoever is self-righteous cannot gain the respect of the people. Whoever is self-centered	Who tiptoes, totters. Who straddles, stumbles. The self-regarding cannot cognize; the egotistic are not distinguished; the boastful are not meritorious; the self-conceited cannot excel.	A man on tiptoe cannot stand firm; A man astride cannot walk on; A man who displays himself cannot shine; A man who approves himself cannot be noted; A man who praises himself cannot have merit; A	Important distinctions Those who tiptoe do not stand. Those who stride do not walk. Those who see for themselves are not discerning. Those who affirm for themselves are not insightful. Those who attack it themselves
— — — — — — — — — — — — — — — — — —	cannot become loved by others. Whoever seeks glory cannot become a true leader. According to the Tao these attitudes are excessive, unnecessary. Even in earthly matters they are to be avoided. Therefore the follower of Tao avoids them.	Such from the standpoint of the Tao are like remnants of food, or parasites, which all things probably detest. Hence, those who possess the Tao are not so.	man who glories in himself cannot excel: These, when compared with Tao, are-called; 'Excess in food and overdoing action.' Even in other things, mostly, they are rejected; Therefore the man of Tao does not stay with them.	do not achieve. Those who esteem themselves do not become elders. When these are in guides, we say: 'Excess provision; redundant action.' Some natural kinds avoid them. Hence those who have guides don't place them.

Chapter 25

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
There is something whole and formless, That existed before any universe was born. It makes no sound, Has no substance, Can't be fixed in time or space- It is inexhaustible, unchanging, perduring: It is the uterus of being, And I call it Tao, Just so it has a home in my mind. It may also be called the great, Since all beings arise from it, And it is the home to which they return. Nature is great; The sky is great; The earth is great; Even humans can be great.	There is something mysterious, without beginning, without end, that existed before the heavens and earth. Unmoving; infinite; standing alone; never changing. It is everywhere and it is inexhaustible. It is the mother of all. I do not know its name. If I must name it I call it Tao and I hail it as supreme. Supreme means never-ending; never-ending means far-reaching; and —	There was a completed, amorphous something before the Heaven-Earth was born. Tranquil! Boundless! Abiding alone and changing not! Extending everywhere without risk. It may be styled "the world-mother." I do not know its name, but characterize it – tae Tao. Arbitrarily forcing a name upon it I call it the Great. Great, it may be said to be transitory.	There is a thing inherent and natural, Which existed before heaven and earth. Motionless and fathomless, It stands alone - and never changes; It pervades everywhere and never becomes exhausted. It may be regarded as the Mother of the Universe. I do not know its name. If I am forced to give it a name, I call it Tao, and I name it as supreme. Supreme	What's behind it all? There is a thing-kind made up of a mix. It emerges before the cosmos. Solitary! Inchoate! Self grounded and unchanging. Permeating all processes without extremity. We can deem it the mother of the social world. I don't know its name. When put in characters we say dao. Forced to deem it as named, we say 'great.' Being great, we say 'comprehensive.'
— — — — — — — — — — — — — — — — — —	far-reaching means returning. Thus Tao is supreme, the heavens are supreme, earth is supreme, and man is supreme. There are four supremes in the universe; man is one of them. Man is subject to the laws of the earth, the earth is subject to the laws of the universe, the universe is subject to the laws of Tao, and Tao is subject to the laws of its own nature.	Transitory, it become remote. Remote, it returns. The Tao, then, is great; Heaven is great; Earth is Great; a king is also great. In space there are four that are great, and the king dwells there as one of them. Man's standard is the earth. Earth's standard is the Heaven. Heaven's standard is the Tao. The Tao's standard is spontaneity.	means going on; Going on means going far; Going far means returning. Therefore Tao is supreme; heaven is supreme; earth is supreme; and man is also supreme; There are in the universe four things supreme, and man is one of them. Man follows the laws of earth; Earth follows the laws of heaven; Heaven follows the laws of Tao; Tao follows the laws of its intrinsic nature.	'far reaching.' Being far reaching, we say 'reverting.' So our dao is great; Nature (heaven) is great, Earth is great, and kings are also great. Within a region are four 'greats.' And the King occupies one of those [lofty] statuses. Humans treat earth as a standard. Earth treats constant nature as a standard. Constant nature treats dao as a standard.

Chapter 26

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
True darkness seems to be light; Indeed, it is the origin of light. The enduring tranquility May appear to be agitated: For it is the apogee of agitation. Thus wandering all the livelong day, The student of the Sage Stays as still as can be- Unmoved by the attraction of glory, Or the titillation of diversion. Even stopping amid the feast, His independence is unshakeable. Could this be said of the political insider, Who so lightly drops his dignity For every passing pleasure?	Heaviness (sincerity) is the root of lightness (frivolity). And serenity far surpasses hastiness. The truly wise can travel all day yet never put down their baggage (a pun alluding to depth or heaviness of spirit). Though there	Lightness has its roots in heaviness. Restlessness has a master in stillness. Therefore, the Holy Man travels all day without leaving the baggage wagon. Surrounded by sensuous enjoyments he remains peaceful and free.	Heaviness is the basis of lightness; Calmness is the controlling power of hastiness. Therefore the Sage, though traveling all day long, Never separates from his baggage-wagon; Though surrounded with magnificent sights, He lives in tranquillity.	Ambiguous Reversals Deem 'heavy' as root of 'light' Deem 'calm' as lord of 'uproar'. Using this: Sages pass the whole day in activity and never separate from his heavy provisions cart. Even though he has an sublime views,
— — — — — — — — — — — — — — — — — — —	be appealing distractions they remain serene, passive, undisturbed. How can a leader of ten thousand chariots make his rule obscure, insignificant? To be light is to lose the root of lightness; to be hasty is to lose self-mastery.	How, then, can the Lord of ten thousand chariots regard his personality as of less importance than his royal trust? By levity he will lose his ministers; by restlessness he will lose his throne.	How is it, then, that a king of ten thousand chariots Should conduct himself so lightly in the empire? To be light is to lose the basis; To be hasty is to lose the controlling power.	surpassing those where swallows dwell. What do we say, then, of the 10,000 chariot ruler who, based on the self, 'lights' the social world? To 'light' is to lose the root. To 'uproar' is to lose the lord.

Chapter 27

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Treading correctly, we leave no trace. Correct speech is brief and true. Correct assessment is ever open- Calculation does not further it. The true-fitting door is shut fast Without need of bar or latch- Yet none can break its seal, Or cross its threshold. The best knots tie firmly, Yet without binding: such connections Can never be broken from outside. Thus the eternal Sage Acts with abiding care for all. Because of this, it abandons no one: Its regenerative Presence flows	A good traveler has no need to leave tracks; a good speaker leaves no grounds for rebuttal; a good trader needs no scales, no computer; a good door needs no latch to remain shut; a good fastener needs no rope to perfect its bond. The truly wise are helpful to people. No	Good doers leave no tracks. True words have no defects. Skillful plans require no calculations. Able closers need no locks and bars, yet none can open what they shut. Real strength wants no cords, yet none can loose it. It follows that the Holy Man when helping others, works in accordance with the unchanging goodness. Hence, he rejects none.	A good traveler leaves no track; A good speaker leaves no error; A good reckoner needs no counter; A good closer needs no bars or bolts, And yet it is impossible to open after him. A good fastener needs no cords or knots, And yet it is impossible to untie after him. Even if men be bad, why should they be rejected?	Paradoxes of the Greatest Skill Worthy travel lacks ruts and footprints. Worthy language lacks flaws and reproach. Worthy tallying doesn't use algorithms. Worthy closing lacks bars and bolts and still can't be opened. Worthy securing lacks rope or restraint and still can't be loosed. Using this: Sages take saving humanity as a constant hence
— — — — — — — — — — — — — — — — — —	one is rejected. The truly wise are helpful to everything. Nothing is rejected. This is double enlightenment. Therefore the good teach the bad; the bad are lessons for the good. Whoever dislikes such a teacher, who dislikes such lessons, may appear learning but is misguided. This is the subtlety of true wisdom.	He does the same when helping nature to develop. Therefore, he rejects nothing. This may be called "obscure perception." Thus a Good Man is the bad man's instructor; the bad man the Good Man's material. Yet he does not esteem himself a teacher, nor does he love his material. Although one may be wise, here he is deceived. This is called "The Cardinal Mystery."	Therefore the Sage is always a good saviour of men, And no man is rejected; He is a good saviour of things, And nothing is rejected: This is called double enlightenment. Therefore good men are had men's instructors, And bad men are good men's materials. Those who do not esteem their instructors, And those who do not love their materials, Though expedient, are in fact greatly confused. This is essential subtlety.	don't abandon humans take saving thing-kinds as a constant, therefore don't abandon thing-kinds. Call this 'bushwhacking discernment.' Hence those who are worthy are the instructors of the unworthy The unworthy are the stuff of the worthy. 'Don't value their instructor, don't love their stuff' Even the wise are greatly puzzled Call this "the necessary mystery."

Chapter 28

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Acknowledge the masculine And be one with the feminine: Let the river of your being flow Into the valley of eternal Nature. The path of Modesty is true and complete: Ever returning to the origin, As a child returns to its mother. Acknowledge the white, But trust in the black: Let Nature be the mold Into which you pour The liquid energy of your being. Let Modesty guide you; Perseveringly return to the Source Of limitless serenity. Be aware of your influence,	He who knows the mystic male (Yang) yet retains the mystic female (Yin) is as a great canyon welcoming the whole world. He has Teh and is innocent as a child. Whoever is aware of the white (Yang) yet retains the black (Yin) is as a standard for all the world. He has Teh and has returned to	One conscious of virility, maintaining muliebrity, is a world-channel. From a world-channel the unchanging energy never departs. This is to revert to the state of infancy. One conscious of brightness, placid in shade, is a world-model. In a world-model the unchanging energy remains undiminished.	He who knows the masculine and yet keeps to the feminine Will become a channel drawing all the world towards it; Being a channel of the world, he will not be severed from the eternal virtue, And then he can return again to the state of infancy. He who knows the white and yet keeps to the black Will become the standard of the world; Being the standard of the world, with him eternal virtue will never falter,	Opposites and Primitivism To know its 'male' and preserve its 'female' is to act as the world's ravine. To act as the world' ravine, treat virtuosity as constant, and avoid separating is to return to infancy. To know its 'white' and preserve its 'black' is to act as the world's paradigm. To act as the world's paradigm,
— — — — — — — — — — — — — — — — — — —	the Absolute. Whoever is aware of fame and glory yet retains humility and obscurity is as a valley that can hold the earth. He has Teh and has returned to Unity. Divide the Unity; the parts become as tools. In the hands of the truly wise they become the means to an end, but never ends in themselves.	This is to revert to the unlimited. One conscious of merit, content in disgrace, is a world-valley. In a world-valley the unchanging energy is sufficient. This is to revert to simplicity. Simplicity scattered becomes capacity, and in the hands of the Holy Man, administrators. Thus the Supreme Mandate may not be sundered.	And then he can return again to the absolute. He who knows honour and yet keeps to humility Will become a valley that receives all the world into it; Being a valley of the world, with him eternal virtue Will be complete, And then he can return again to wholeness. Wholeness, when divided, will make vessels of utility; These when employed by the Sage will become officials and chiefs. However, for a great function no discrimination is needed.	is to return to the negative ultimate. To know its 'sublime' and preserve its 'disgraced' is to act as the world's valley. To act as the world's valley, treating virtuosity as constant is sufficient to return to uncarved wood. If wood is split then it is deemed an artifact. Sages use it and they are deemed officials and elders. Thus great systems don't cut.

Chapter 29

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
To those who would alter Nature, Or spread reform upon the earth, I say this: though your efforts be endless, You will not succeed. Alteration, control, improvement: They are repugnant to Nature, For perfection requires no refinement. The impulse to control Only deforms what you wish to manage. Thus, it is lost to you. This is a principle	Those who seek to conquer the world and shape it as they see fit never succeed. The world is a sacred vessel and cannot be improved. Whoever tries to alter it spoils it; whoever tries to	I perceive that no desire can succeed which has as its objective the moulding of the state. The state possesses a divine capacity, which cannot be moulded. To make is to mar; to	When a man is to take the world over and shape it, I see that he must be obliged to do it. For the world is a divine vessel: It cannot be shaped; Nor can it be insisted upon. He who shapes it damages it; He who insists upon it loses it. Therefore the Sage does not shape it, so he does not damage it; 'He does not insist upon it, so be does not lose it.	Deeming Those who desire to take the social world and deem-act it, I see that they just don't get it. The social world is an energized artifact. It is not the case that it can be deemed. Those
that all can use: Sometimes it leads and sometimes follows; Sometimes it breathes in and sometimes out; Sometimes it is growing, sometimes diminishing; Sometimes it builds up, sometimes it collapses. This is the way things are. Thus the Sage withdraws from excess, And retreats from display. Where arrogance boasts,	direct it, misleads it. So, some things advance, others lag; some proceed in silence, others make sound; some are strong, others weak; some are forward, others retiring. Therefore the truly wise avoid extremes, extravagance, and foolish pride.	grasp is to lose. Thus in nature some things lead, others follow; some inspire, others expire; some are strong, some are weak; some survive, others succumb; hence, the Holy Man renounces excess, extravagance, exaltation.	'For, among all things, some go ahead, while others lag behind; Some keep their mouth shut, while others give forth puffs; Some are strong, while others are weak; Some are on the cart, while others fall off. Therefore the Sage avoids excess, extravagance and indulgence.	who deem-act crush it. Those who grasp lose it. Hence, among natural kinds sometimes act, sometimes conform. sometimes snort sometimes blow. sometimes be strong sometimes weak. sometimes control sometimes destroy. Using this: Sages abandon superlatives, abandon extravagance,

Chapter 30

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Leaders, rulers, governors of the people: The Cosmos offers you helping Presences, Whose essence dwells in harmony, And not in the use of force or weaponry. Natural law decrees that violence backfires Upon all who resort to its means. Armed forces camp and crawl Amid thorns and brambles, Which grow like cancer and close like traps. Wherever group violence is done, Desolation walks in its wake. Truly, the harvest of violence is misery. The best leader is himself led-	Tao in War Whoever advises a ruler according to Tao opposes conquest by war. Policies of war tend to rebound. Where the armies march, brambles grow. Whenever a great army is formed, hunger and evil follow. So, a wise general achieves his goal and stops; he does not battle beyond victory.	When one uses the Tao in assisting his sovereign, he will not employ arms to coerce the state. Such methods easily react. When military camps are established. Briers and thorns flourish. When great armies have moved through the land calamities are sure to follow. The capable are determined, but no more.	He who assists a ruler of men with Tao does not force the world with arms. For the actions of arms will be well requited; where armies have been quartered brambles and thorns grow. Great wars are for certain followed by years of scarcity. He aims only at carrying out relief, and does not venture to force his power upon others. When —	Government without Coercion Those who use a guide to help the ruling class should not coerce the social world with arms. Social affairs are highly reciprocal. Where you place a division, thorns and briars grow. In the wake of a great army inevitably lies years of calamities. Skill bears fruit --period! Do
— — — — — — — — — — — — — — — — — — —	but does not boast of it; he wins, but does not celebrate it; he wins, but does not revel in the spoils; he wins, for it is his duty to win; he wins, but not from love of violence. Things reach their peak, then decline. Violence opposes Tao. Whoever opposes Tao dies early.	They will not venture to compel; determined, but not conceited; determined, but not boastful; determined, but not arrogant; determined because it cannot be helped; determined, but not forceful. When things reach their prime, they begin to age. This cannot be said to be the Tao. What is Not the Tao soon ends.	relief is done, he will not be assuming, He will not be boastful; he will not be proud; And he will think that he was obliged to do it. So it comes that relief is done without resorting to force. When things come to the summit of their vigour, they begin to grow old. This is against Tao. What is against Tao will soon come to an end.	not presume, in view of that, to choose coercion. Have effects and avoid regard. Have effects and avoid assault. Have effects and avoid pride. Have effects and treat it as inevitable. Have effects and avoid coercion. Natural kinds are robust--then they get old. This is called 'don't guide.' Practice 'don't guide' early!

Chapter 31

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Of all the instruments of human ego, Weapons of war are the most horrible. The teaching Heart of the Cosmos Turns away in revulsion from these, And from those that use them. The student of the Sage Embraces the supple form of truth. The student of war Hides beneath the stiff shield of delusion. The former walks in blessing, The latter strides toward Fate. When the infantile lord descends To playing with his toys of war, He must be resolutely answered	War Is Evil Weapons are tools of destruction avoided by followers of Tao. The citizen favors the creative in time of peace; the citizen favors the destructive in time of war. Weapons are tools of destruction not used	The magnificence of the army cannot make it an auspicious weapon. It is possible that even inanimate Nature detests it. Hence, one who possesses Tao has nothing to do with it. The Master Thinker (the Sage) when at home honours the left. When leading troops he honours the right. Soldiers are instruments of ill omen. They are not agents for a Master Thinker. Only when inevitable will he employ them. What he most prizes is quiet and peace He will not praise a victory. To do so would show delight in the slaughter of men.	So far as arms are concerned, they are implements of ill-omen. They are not implements for the man of Tao. The man of Tao when dwelling at home makes the left as the place of honour; and when using arms makes the right as the place of honour. He	Military Strategies as Guides In general, splendid martial force is an inauspicious artifact. Among natural kinds some eschew them. Hence some guides don't place them. If the 'superior gentleman' is in place then we value the left. If we use martial force then we value the right. Martial force is an inauspicious artifact. It is not an artifact of the 'superior gentleman.' When you have no choice and use it, deem detachment the better attitude. When victorious don't treat it as glorious.
— — — — — — — — — — — — — — — — — — —	by people of dignity, but when their use cannot be avoided, the best policy is calm restraint. There is no beauty in victory. Whoever calls it so delights in slaughter. Whoever delights in slaughter is not fit to rule.	As for those who delight in the slaughter of men, the world is too small for the gratification of their desires. When affairs are felicitous the left is honoured, but when they are inauspicious the right is honoured. The Second Officer is placed on the left, but the Commander-in-Chief is placed on the right. That is to say, his position is as if he were attending a funeral. The slayer of multitudes should bitterly weep and lament. Having fought and won it is as if he were presiding at a funeral.	uses them only when he cannot avoid it. In his conquests he takes no delight. If he take delight in them, it would mean that he enjoys in the slaughter of men. He who takes delight in the slaughter of men cannot have his will done in the world.	who glorify it-- that is to take satisfaction in killing. If you take satisfaction in killing, you cannot take that as filling the intent of the social world. Auspicious affairs favor the left, inauspicious the right. The lower-rank general is on the left and the higher rank on the right. These words amount to arranging them according to the funeral rite. Killing peoples in crowds, we cry for them in bitter grief. With victory in war we arrange things according to the funeral rite.

Chapter 32

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The Cosmic Whole, in all its breadth, Surpasses its name. Its crystalline simplicity Is so inexpressibly minute That no human mind can grasp it. If only political leaders and corporate barons Could apprehend its nature, Then the complementarity of limitless beings Would effortlessly arise and endure. In such loving attraction live earth and sky: As when blessed rain falls soft upon the earth, Mankind and Nature could unite like lovers- Free of law, free of command, People would finally be	Tao is absolute, nameless. A piece of wood, uncarved, natural, cannot be used by anyone. The leaders who can be genuine and natural as this, gain the respect of the people. The heavens and the earth join and gentle rains fall,	Tao – the Eternally Nameless. Though primordial simplicity is infinitesimal, none dare make it a public servant. Were princes and monarchs able to maintain it, all creation would spontaneously submit. Heaven and earth harmonized, there would be an abundance of nourishing agencies; the people unbidden,	When for the first time applied to function, it was named.	A Natural Guide. Guide by treating nameless uncarved wood as constant. Although small, none in the social world can treat it as vassal. If fief-holding kings could embrace it, all the natural kinds would come to self conformity. Heaven and earth mutually coalesce to rain down sweet dew. The people, no one ordering
at peace. Through names are things distinguished, And through names can they be exhausted. The outcome depends on balance: Feeling where the word is true, And when it has reached its limit. Correct approach comes from the center. In balance, too, is Tao expressed In the life of our world: The stream extends to the river, The river extends to the sea, The sea extends to the ocean, The ocean extends to the world.	beyond anyone's command, to everyone equally. When civilization grew, names began. With names, one should know where to stop. Whoever knows this has security. In the world Tao is like rain that falls into the rivers and thence to the open sea.	would cooperate of their own accord. Names arose when differentiation commenced; once there were names it became important to know where to stop. This being known, danger ceased. The Tao spread throughout the world, may be compared to mountain rivulets and streams flowing toward the sea.	In as much as names are given, one should also know where to stop. Knowing where to stop one can become imperishable. Tao was always nameless.	them, self balance. To begin to restrain you have names. As soon as you have names then, in general, you must also come to know to stop. If you know to stop, you can avoid danger. Compare this guide's being in the social world to the relation of brook valleys to rivers and oceans.

Chapter 33

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Study mankind, for this is wisdom. But first examine yourself, for this is penetration. To subjugate others, it takes power. But defeating your own ego Needs the gentle strength of perseverance. Acknowledge the wealth within you, And you won't need to strive for more. But grasp	One who knows others is wise; one who knows himself is wisest. One who conquers others is strong; one who conquers himself is strongest. To be	Who knows men has discernment; who knows himself has illumination. Who overcomes men has strength; who overcomes himself has determination.	He who knows others is wise; He who knows himself is enlightened. He who conquers others is strong; He who conquers himself is mighty. He who knows contentment is rich.	Achievable goals. Those who know the human are wise. The self-knowing are discerning. Those who triumph among the human have power. The self-triumphing are coercive. Those
after the brass ring, And you become a conformist In a society of willful pursuit. The one who can remain in the center Will endure beyond the reach of time. For though he may die to the visible, His life continues in immanence. Thus, he is immortal.	content is to be wealthy. To be dedicated is to be strong. To be genuine is to endure. To die and be remembered is to have immortality.	Who knows contentment has wealth. Who acts vigourously has will. Who never departs from his base, endures long; he dies, but does not perish; he lives eternally.	He who keeps on his course with energy has will. He who does not deviate from his proper place will long endure. He who may die but not perish has longevity.	who know sufficiency are affluent. Those who coercively act have will. Those who don't lose their 'that-which' are long-lasting Those who die and don't disappear are long-lived.

Chapter 34

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Sublime, the Cosmic Breath That limitlessly pervades and imbues Time and space, form and non-form. It diffuses in every direction, It flows through all being, It creates and furthers all, But makes no claim and takes no credit. It is the body of transformation, And we do not even know its name! It loves and nourishes The infinite family of forms, But seeks not allegiance or submission. Eternally free of abstraction, Its name may be sought Within the realm of the infinitesimal, Though it is the origin and destiny	The great Tao is everywhere, on all sides. Everything derives from it; nothing is rejected by it. Through Tao everything exists yet it does not take possession. It provides	Supreme is the Tao! All pervasive; it can be on the left hand and on the right. All things depend on it for life, and it denies none. Its purposes accomplished, it claims no credit. It clothes and fosters all things, but	The great Tao pervades everywhere, both on the left and on the right. By it all things came into being, and it does not reject them. Merits accomplished, it does not possess them.	The Great Guide The great guide is everywhere! Thus it can 'left' the 'right.' The ten-thousand natural kinds depend on it and thus live. And it does not phrase its guidance. Success is achieved and not named as 'having.' Supports and nourishes the ten-thousand natural kinds and does not deem-act as
— — — — — — — — — — — — — — — — — —	for everything yet it does not lay claim. Without motive it seems small. Being the source of everything it is great. Because it never claims greatness, its greatness shines brightly.	claims no lordship. Ever desireless, it may be named "The Indivisible." All things revert to it, but it claims no lordship. It may be named "The Supreme." Because to the end it does not seek supremacy; it is able to accomplish great things.	It loves and nourishes all things but does not dominate over them. It is always non-existent; therefore it can be named as small. All things return home to it, and it does not claim mastery over them; therefore it can be named as great. Because it never assumes greatness, therefore it can accomplish greatness.	lord. Treating lack of desire as constant; it can be named in the direction of 'small.' The ten-thousand natural kinds return to it and it does not deem-act as lord. It can be named as 'great.' With its ultimately not self-deeming as 'great' Hence it is able to achieve its 'great.'

Chapter 35

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Take to your heart The hand of the great Cosmic Teacher, And your deepest true nature Will arise in a peace beyond harm- Joyfully harmonizing with the eternal abundance. The wanderer tarries at the lilt of a song Or the smell of good cooking;	The world will follow, without fear of evil, serene, peaceful, secure, one who follows the great symbol of Yin-Yang. Music and good food will stop the passing	Apprehend the inimitable conception, you attract the world; coming it receives no harm, but it tranquil, peaceful, satisfied. Like transient guests, music and dainties pass away. The	To him who holds to the Great Form all the world will go. It will go and see no danger, but tranquillity, equality and community. Music and dainties will make the passing stranger stop. But Tao when uttered in words is so pure and void of flavour When one looks at it, one cannot see it; When one listens to it, one cannot hear it.	Great Guiding Signs? Grasp great signs. The social world moves. If it move and does not harm, the comfort and balance is supreme. Concerts and feasts bring passing guests to a halt.
But the lyric from the Cosmic Breath Falls flat upon the ear, As its words are flavorless to the tongue. The eye can scarce perceive it, The ear discerns only the echo- For it lies deep within, And you never get tired of using it.	stranger, but Tao, offered by the spoken word, seems unappealing, tasteless. Looked for, it cannot be seen; listened for, it cannot be heard; applied, it cannot be exhausted.	Tao entering the mouth is insipid and without flavour; when looked at it evades sight; when listened for it escapes the ear – (yet) its operations are interminable.	However, when one uses it, it is inexhaustible. But we use it without end.	Guidance coming out of the mouth. Isn't it bland? It lacks flavor. Looking at it, it is not visible. Listen to it, it is not audible. Use it, it is not applicable.

Chapter 36

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Would you like to reduce it? Then first see it inflated. Would you like it to be weakened? Then first see it as powerful. Would you like to destroy it? Then first see it enshrined. Would you like to drain	Govern Peacefully That which is to contract is first expanded. That which is to weaken is first strengthened. That which is to be felled is first reinforced.	When about to inhale it is certainly necessary to open the mouth; when about to weaken it is certainly necessary to strengthen; when about to discard it is certainly necessary to promote; when about	In order to contract a thing, one should surely expand it first. In order to weaken, one will surely strengthen first. In order to overthrow, one will surely exalt first.	Natural Reversals On the point of desiring to contract it, you must regard it as inherently expanded. On the point of desiring to weaken it, you must regard it as inherently strong. On the point of desiring to dissipate it, you must regard it
it? Then first see it overflow. This is called the subtle discernment: Gently penetrating flexibility Undermines the rigidity of power. A fish can't swim When it's out of its depth; A nation can't survive When it shows off its weaponry.	This is subtle enlightenment. Being gentle overcomes strength. As fish should not leave the deep, so the sharp weapons of the state should always be hidden from view.	to take away it is certainly necessary to impart - this is atomic perception. The weak overcome the strong. Fish cannot leave the deeps. The innerness of the government cannot be shown to the people.	'In order to take, one will surely give first'! This is called subtle wisdom. The soft and weak can overcome the hard and strong. As the fish should not leave the deep So should the sharp implements of a nation not be shown to anyone!	as inherently thriving. On the point of desiring to steal it, you must regard it as inherently belonging. This is called minute discernment. Soft and pliant triumph over hard and coercive. Fish cannot leave the abyss. The state's beneficial artifacts cannot be shown to people.

Chapter 37

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Unforced action, constant and eternal: Tao ceaselessly moves, But appears to be still. When the hearts of the president And the power-broker perceive And accept this truth, It will be the dawn of an era Of transformation. Throughout this evolution, If the old impish projections Of manipulative action appear, They could be firmly dispersed With the aid of the Primal Presence- The nameless, formless One- The teaching Heart of liberation From attachment.	Tao never acts directly; it activates everything. If rulers would do likewise, the world would improve of itself. But when improving, motives show. These should be	The Tao – eternally actionless and the cause of all action! Were princes and monarchs able to acquiesce the myriad existences would by degrees spontaneously transform.	Tao is ever inactive, and yet there is nothing that it does not do. If princes and kings could keep to it, all things would of themselves become developed. When they are developed, desire would stir in them; I would restrain them by the nameless Simplicity, In order to make them free from desire. Free from desire, they would be at rest; And the world would of itself become rectified.	Non-Deeming Action Some guide treats lacking deeming-action as a constant yet everything is deem-acted. If fief-holding kings could preserve this, all the natural kinds would come to self transformation. If they transform and desire to construct, I will mollify them
— — — — — — — — — — — — — — — — — —	restrained by motiveless Yin. Motiveless Yin is free of all desire. Being free of desire is to be serene. Being serene, the world is at peace.	Transforming and wishing to function I would immediately guide by the simplicity of the nameless. The simplicity of the nameless is akin to desirableness. Desireless and at rest the world would naturally become peaceful.	However insignificant Simplicity seems, the whole world cannot make it submissive. If princes and kings could keep to it, All things in the world would of themselves pay homage. Heaven and earth would unite to send down sweet dew. The people with no one to command them would of themselves become harmonious. When merits are accomplished and affairs completed, The people would speak of themselves as following nature.	with the nameless uncarved wood. Nameless uncarved wood is, in general also being on the point of lacking desires. If we use not desiring to get calm, the social world will be on the point of self-fixing. Book II De virtuosity

Chapter 38

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Great Modesty is unstudied- It is not even conscious of being modest. Thus, Modesty is its true nature. But the modesty of the collective Is self-centered in its self-effacement. Thus, it abandons true Modesty. Correct Modesty is unforced action, Which lacks intent or deliberation. Commonplace modesty is the calculated art Of the private agenda. Natural kindness acts for the good of the whole Without ever being aware of it. Perfect justice lacks a plan but meets its goals Without passing judgment.	Whoever has Teh never boasts of it, and so truly possesses it. Whoever has Teh and boasts of it, no longer possesses it. Possessing Teh is to be serene; with little effort much is done and motives diminish. Losing Teh is to be hasty; with great effort much is wasted and motives increase. Possessing Teh is to act out of love without ulterior motive; losing Teh is to act self-righteous with an ulterior motive. When a person of high station	Superior energy is non-action, hence it is energy. Inferior energy will not resign action; hence, it is not energy. Superior energy is actionless because motiveless. Inferior energy acts from motive. Superior magnanimity is active but motiveless. Superior equity is active from motive. Superior propriety is active; is bares its arm and asserts itself when it meets with no response.	The superior virtue is not conscious of itself as virtue; Therefore it has virtue. The inferior virtue never lets off virtue; Therefore it has no virtue. The superior virtue seems inactive, and yet there is nothing that it does not do. The inferior virtue acts and yet in the end leaves things undone. The superior benevolence acts without a motive. The superior righteousness acts with a motive. The superior ritual acts, but at first no one responds to it; Gradually people raise their arms and follow —	Consequences for Virtuosity Superior virtuosity does not 'virtuosity.' For that reason it has virtuosity. Inferior virtuosity never forgets 'virtuosity' For that reason it lacks virtuosity. Superior virtuosity lacks deeming action and lacks that with which to deem. Inferior virtue deems it and has something with which to deem. Superior humanity deems it and lacks that with which it deems. Superior morality deems it and has that with which it deems. Superior conventionality deem it
— — — — — — — — — — — — — — — — — —	following of that direction, he shows his hand and forces direction. When Tao is lost "compassion" becomes doctrine; when compassion is lost "justice" becomes doctrine; when justice is lost ritual becomes doctrine. Ritual is the slow loss of loyalty, the beginning of unprincipled confusion. Foreknowledge is Tao blossoming; it is also the flower of folly. The truly wise seek the center, not the surface; take the fruit, leaving the flower.	magnanimity; as magnanimity recedes there is equity; as equity recedes there is propriety. Inasmuch as propriety is the attenuation of conscientiousness it is the origin of disorder. The beginnings of consciousness are flower of Tao, but the commencement of delusion. Therefore the men who are great live with that which is substantial, they do not abide with realities, they do not remain with what is showy. The one they discard, the other they hold.	it. Therefore when Tao is lost, virtue follows. When virtue is lost, benevolence follows. When benevolence is lost, righteousness follows. When righteousness is lost, ritual follows. Ritual, therefore, is the attenuation of loyalty and faith and the outset of confusion. Fore-knowledge is the flower of Tao and the beginning of folly. Therefore the truly great man keeps to the solid and not to the tenuous; Keeps to the fruit and not to the flower. Thus he rejects the latter and takes the former.	— — — — — — — — — — — — — — — — — —

Chapter 39

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
From before Time as we know it was born, The experience of Oneness with Tao has been. To receive the gift of Oneness Is the way of Nature, Manifest in all its forms: The open sky and stable earth, The presence and energy of mind. Through the One the valley fills With the life of innumerable beings. Sometimes, kings and lords receive it, And are helped in their paths of leadership. Were sky divorced from clarity, Then I fear it might collapse in darkness,	Lead With a Deep Unity From past ages there has been Unity: the heavens achieved it and became clear, the earth achieved it and became firm, the valleys achieved it and became fertile, the spirit achieved it and become inspired, all things achieved it and became existent, leaders achieved it and became good rulers. Without clarity the heavens would be tempestuous, without firmness the earth	The things which from of old harmonized with the One are: The heavens, which through the One are clear; the earth, which through the One is reposeful; the gods, which through the One are spiritual; space, which through the One is full; whatever has form, which through the One develops; princes and monarchs, which through the One adjust the empire: these are all effects of the One. Were the heavens not thus clear they would be liable to rend; were the earth thus not reposeful, it would be liable to frothiness; were the gods not thus spiritual, they would be liable to imbecility;	From of old the things that have acquired Unity are these: Heaven by Unity has become clear; Earth by Unity has become steady; The Spirit by Unity has become spiritual; The Valley by Unity has become full; All things by Unity have come into existence; Princes and kings by Unity have become rulers of the world. If heaven were not clear, it would be rent. If earth were not steady it would be tumbled down. If the Spirit were not active, it would pass away. If the Valley were not full, it would be dried up. If all things were not existing, they would be extinct.	Achieving Oneness Things which from the beginning have achieved oneness: Heaven achieves oneness in being clear. Earth achieves oneness in stability. Energy achieves oneness in spirit. Valleys achive oneness in filling. The ten-thousand natural kinds achieve oneness in life. Fiefholders and Kings achieve oneness in deem-acting to make the social world correct. They take it to the extreme. When heaven lacks that with which to become clear, we're on the point of fearing splitting. When earth lacks that with which to become stable,
— — — — — — — — — — — — — — — — — — —	would tremble, without fertility the valleys would dry up, without inspiration the spirit would be lost, without existence all things would vanish, rulers would falter and fall. Thus good leaders are humble. The high are founded on the low just as a chariot is made up of many small parts. Better to rumble like rocks (have depth) than to jingle lightly like jewels (be flighty).	were space thus not full, it would be liable to exhaustion; were that which had form not thus developed, it would be liable to annihilation; were princes and monarchs not thus regulated, their dignities and honours would be liable to a downfall. Hence humility is the root of honour: lowliness the foundation of loftiness. It is on this account that princes and monarchs style themselves "kithless," "friendless," "unworthies." Do they not thus acknowledge humility as their root? The enumeration of the parts of a carriage no not make a carriage. Desire neither the polish of the gem, nor the roughness of the stone.	not rulers, they would be overthrown. The noble must be styled in terms of the humble; The high must take the low as their foundation. Therefore princes and kings must call themselves 'the ignorant', 'the virtueless' and 'the unworthy'. Does this not mean that they take the humble as their root? What men hate most are 'the ignorant', 'the virtueless' and 'the unworthy'. And yet princes and kings chose them as their titles. Therefore the higest fame is to have no fame. Thus kings are increased by being diminished; They are diminished by being increased. It is undesirable to be as prominent as a single gem, Or as monotonously numerous as stones.	— — — — — — — — — — — — — — — — — — —

Chapter 40

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Tao in motion is returning. Tao in action is accepting. The vast array of	Tao is an endless circle, ever returning. Serenity is its	The movements of the Tao are cyclical; the sufficiency of the	Returning is the motion of Tao. Weakness is the appliance of Tao.	Reversal That which is converse is the action of a guide. That which is weak is the
Nature's forms Evolves within the realm of body, And the bodily arises from the Formless.	ultimate function. Everything rises from existence. Existence rises from non-existence.	Tao is latency. All that is, exists in being, being in non-being.	All things in the Universe come from existence. And existence from non-existence.	use of a guide. The cosmos and the ten-thousand natural kinds arise from 'existing.' 'Existing' arises from 'non-existing.'

Chapter 41

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The sincere student hears of Tao, Then sees if he can steadfastly follow it. A casual student hears of Tao And follows it sporadically- Trusting here, and skeptical there. When the self-centered hear of Tao Their laughter fills the air: How could it be Tao If it didn't make them laugh? Therefore is it said: The one with the lantern shines the least. The one making progress seems behind. The easiest path seems tortuous. Natural strength appears weak and hollow. And the greatest virtue seems too small.	Whenever the truly wise hear of Tao they strive earnestly to use it. Whenever the mediocre hear of Tao they are aware, yet unaware of it. Whenever the stupid hear of Tao they laugh aloud at it. If it were not laughed at it would not be Tao. Therefore it is said of Tao: enlightenment seems dullness; progress seems regression; the true path seems	The true student hears of the Tao; he is diligent and practices it. The average student hear of it; sometimes he appears to be attentive, then again he is inattentive. The half hearted student hears of it; he loudly derides it. If it did not provoke ridicule it would not be worthy of the name – Tao. Again there are those whose only care is phraseology. The brilliancy of the Tao is an obscurity; the advance of the Tao is a	When the superiour scholar is told of Tao, He works hard to practise it. When the middling scholar is told of Tao, It seems that sometimes he keeps it and sometimes he loses it. When the inferiour scholar is told of Tao, He laughs aloud at it. If it were not laughed at, it would not be sufficient to be Tao. Therefore the proverb says: 'Tao in enlightenment seems obscure; Tao in	Playing with Reversal The 'superior' scholar hears a guide. He gets all serious and follows it. The 'medium' scholar hears a guide. It's like it endures; it's like it disappears! The 'lower' scholar hears a guide. He hilariously laughs at it. If he did not laugh, it would not be up to being deemed a guide. Hence, as the saying goes-- A discerning guide is like a murky one. An guide to advancing is like one to
— — — — — — — — — — — — — — — — — —	misleading. The highest character seems recessive like a valley; the purest virtue seems tarnished; the most adequate seems somehow insufficient; the most firm seems frail; the most fundamental seems changeable. Great space has no corners; great ability takes time to mature; great music is soft and mellow; great form is shapeless, contourless. Tao is hidden; it is nameless; yet it stimulates; it brings fulfillment.	retreat; the equality of the Tao is an inequality; the higher energy is as cosmic space; the greatest purity is as uncleanness; the widest virtue is as if insufficient; established virtue is as if furtive; the truest essence is as imperfection; the most perfect square is cornerless; the largest vessel is last completed; the loudest sound has fewest tones; the grandest conception is formless. The Tao is concealed and nameless, yet it is the Tao alone which excels in imparting and completing.	progress seems regressive; The highest virtue seems like a valley; The purest white seems discoloured; The most magnificent virtue seems insufficient; The solidest virtue seems frail; The simplest nature seems changable; The greatest square has no angles; The largest vessel is never complete; The loudest sound can never be heard; The biggest form cannot be visualised. Tao, while hidden, is nameless.'	retreating. A guide to leveling is like one to roughing up. 'Superior' virtuosity is like a valley. The greatest 'white' is like filthy. 'Expansive' virtuosity is like 'insufficient.' 'Creating' virtuosity is like 'stealing.' 'Solid authenticity' is like 'sliminess.' The greatest square has no corners. The greatest artifact is never finished. The greatest note rarely sounds. The greatest sign lacks shape. Guides hide the lack of names. In general only guides are good at adopting and also completing.

Chapter 42

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
From out of the Cosmic Consciousness Arose the One. Then from the One came Two. And from Two came Three. From the great Three came The endless compressions of Being. Each compressed form bears yin behind And holds yang before it. At the still point in the center These complementary energies merge, And harmony is thus realized. Why does hatred fill the hearts of men At the sight of poverty and solitude, When the greatest leaders make these their name? Perhaps increase and loss	Out of Tao comes Unity; out of Unity comes two; from two comes three; from three all things come. The shade of Yin is on the back of everything; the light of Yang is on the face of everything. From their blending together balance	The Tao produced the One. The One produced two; the two produced three; the three produced all things. Everything is permeated by the yin and the yang and vivified by the immaterial breath. That which men hate is to be kithless, friendless and considered unworthy, but princes and dukes thus style themselves.	Tao begets one; one begets two; two begets three; three begets all things.	Generating Things A guide generates 'one.' 'One' generates 'two.' 'Two' generates 'three.' 'Three' generates the ten-thousand natural kinds. The ten-thousand natural kinds bear Yin and embrace Yang. Blend the life-forces and deem-make 'harmony.' What humans revile is specifically 'orphan,' 'lonely' and 'impoverished.'
— — — — — — — — — — — — — — — — — — —	exists in the world. To feel unworthy, to be alone, orphaned, is greatly feared and disliked, yet statesmen claim these feelings. Loss sometimes benefits; benefits can be a loss. Others have taught this too: the violent meet violent ends. This is a good teaching.	Form this it would appear that advantages are disadvantageous, and disadvantages are advantageous. I teach what others have taught. The violent and the fierce do no live out their years. I shall be chief among the teachers.	All things are backed by the Shade, (yin) and faced by the light (yang), and harmonised by the immaterial Breath (ch'i). What others teach, I also teach: 'The daring and violent do not die a natural death.' This (maxim) I shall regard as my instructor.	deem them as titles. Hence among natural kinds: sometimes you diminish it and it increases. Sometime you increase it and it diminishes. What humans teach, I also teach. Those who force issues don't get their death. I'm on the point of deeming this 'the father of teaching.'

Chapter 43

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Within the realm of Nature, The gentle horse runs free, While more intransigent forms stay fixed. Non-being is able to infiltrate Where there isn't any room. Thus I see that unforced action Is the only path to success, And that the greatest eloquence is silence. Action free of noise and expectation: This is Nature's teaching, Which but few have truly learned. Listen to your own true nature, And learn.	The softest will penetrate the hardest. The non-existent will penetrate the existent. By this I know the value	The world's weakest drives the world's strongest. The indiscernible penetrates where there are no crevices. From this I perceive	The non-existent can enter into the impenetrable. By this I know that non-action is	Absolute Negation The most yielding in the social world gallops over the most firm in the social world. That which lacks being enters into that which lacks space. I,
— — — — — — — — — — — — — — — — — — —	of being passive. This is teaching without words, achievement without direct action. In all the world few know this.	the advantage of non-action. Few indeed in the world realize the instruction of the silence, or the benefits of inaction.	useful. Teaching without words, utility without action- Few in the world have come to this.	with this, know the advantage of lacking deem-acting. The teaching that is not put in language, The advantage of lacking deem-acting, In the social world, these are rarely achieved.

Chapter 44

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
A great name or self-knowledge: To which of these does your heart respond? Material goods or your natural virtues: Which do you treasure more? Profit or loss: which is more apt To lead you toward destruction? The love of excess lays Nature waste: It spends the self and buys remorse. Accumulation is the greatest loss. Meet your needs and go no further, And you will be a stranger to disgrace. Recognize the limits of every situation, And you'll be free from danger.	Fame or self: which is more important? Wealth or self: which is more valuable? Gain or loss: which is the greater evil? Overdoing	Fame or life, which is dearer? Life or wealth, which is more? Gain or loss, which is worse? Excessive love implies excessive outlay.	Fame or your person, which is nearer to you? Your person or wealth, which is dearer to you? Gain or loss, which brings more evil to you? Over-love of anything will lead to	Moderate Values Your name or your self--which is closest to you? Your self and commodities--which counts as more? Obtaining and losing--which is a defect? For this reason,
— — — — — — — — — — — — — — — — — — —	leads to waste; great fortunes invite theft. Being content prevents humiliation. Knowing where to stop prevents danger. To know this is to endure.	Immoderate accumulation implies heavy loss. Who knows contentment meets no shame. Who knows when to stop incurs no danger. Such long endure.	wasteful spending; Amassed riches will be followd by heavy plundering. Therefore, he who knows contentment can never be humiliated; He who knows where to stop can never be perishable; He will long endure.	superlative love certainly has great cost. Much storage certainly increases losses. Knowing to 'sufficient' does not disgrace. Knowing to 'stop' does not endanger.' You can endure longer.

Chapter 45

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The greatest accomplishment seems lacking, Yet has all it needs to endure. The most teeming abundance appears shallow, But its depth and breadth cannot be measured. Lasting justice seems inconsequential; The purest art looks simple and meager; True eloquence sounds awkward and hollow. Life stirs when it's cold, And is tranquilly still amid heat. Moving outward from the center, In the dance of the primordial stillness, The Cosmic Whole continually replenishes The natural order of the Harmonic Essence.	The most perfect seems imperfect, but it endures with constancy. The greatest fullness seems empty, but it cannot be exhausted. The most straight seems	The greatest attainment is as though incomplete, but its utility remains unimpaired. The greatest fullness is as a void; but its utility is inexhaustible. The greatest	The greatest perfection seems imperfect; Yet its use will last without decay. The greatest fullness seems empty; Yet its use cannot be exhausted. The greatest straightness seems	Extremes and Reversals Great completion is like deficiency. Its use does not 'corrupt'. Great filling is like being poured. Its use does not exhaust. Great straightforwardness is like being
— — — — — — — — — — — — — — — — — — —	twisted. The most skillful seems clumsy. The most eloquent seems awkward. Movement overcomes cold, stillness overcomes heat. The serene and passive are guides for all.	uprightness is as crookedness; the greatest cleverness as clumsiness; the greatest eloquence as reticence. Motion overcomes cold; stillness conquers heat. Purity and stillness are the world's standards.	crooked. The greatest dexterity seems awkward; The greatest eloquence seems stammering. Activity overcomes cold; Quietness overcomes heat. Only through purity and quietude can the world be ruled.	bent. Great skill is like clumsiness. Great distinction-debating is like shouting. Exercise conquers a chill. Rest conquers a fever. 'Clear' and 'quiet' are deemed as correct for the social world.

Chapter 46

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
When the Tao suffuses man and Nature, Swift horses nourish the fields with their dung. When people abandon the Tao, The horses are bred for battle, And Nature is defiled. The greatest disaster is to lack contentment. The greatest curse is wanting more than you need. Therefore the student of the Sage Feels exactly when he has enough, And thus receives eternal contentment.	Contentment When the world follows Tao, racehorses work on farms. When the world forsakes Tao, cavalry horses practice in parks. The greatest	When the empire is controlled by the Tao, riding horses are employed in agriculture; when the empire is without Tao, war horses are in every open space.	Swift horses are curbed for hauling dung-carts (in the field). When Tao does not reign in the world, War horses are bred on the commons (outside the cities) There is no greater crime	Guiding Contentment When the social world has a guide We turn back fast horses in order to fertilize. When the social world lacks a guide War horses are produced in
When horses are free to run (remember the discussion of wu-wei in Chapter 43), they spread nourishment back to the earth as fertilizer. But when they are bred and trained for war, then their nourishing dung is wasted on the killing fields, which are poisoned with the blood of human slaughter.	curse is discontent. It is the greatest misery. The greatest sin is selfish striving. Being content with contentment is to be always satisfied.	There is no sin greater than covetousness; no calamity greater than discontent; no fault greater than acquisitiveness. Who therefore knows the contentment of content possesses unchanging content.	than seeking what men desire; There is no greater misery than knowing no content; There is no greater calamity than indulging in greed. Therefore the contentment of knowing content will ever be contented.	the suburbs. Among bad omens, none is greater than not knowing to 'sufficient.' Among evils, none is greater than desiring 'getting.' Hence, knowing to 'sufficient' is sufficient for constant sufficiency.

Chapter 47

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Without leaving home, You can learn the Way of Nature. Without opening your eyes, You can walk the path of truth. The farther you wander without, The more you separate from realization. Thus the student of the Sage: He never starts an outward journey Before there is clarity within. He analyzes nothing, Yet finds words for everything. He does not strive, Yet his work is brought to completion. This poem is one of many teachings on meditation in the Tao Te Ching. —	One can know the world without leaving the house. One can see Tao without looking out the window. The	The world may be known without going out of doors. The heavenly way (Tao) may be seen without looking through the	Without going out of the door One can know the whole world; Without peeping out of the window One can see the Tao of heaven. The	Ignorant Guides. Don't step outside your door. Know the social world. Don't look out the window. See the natural guide. The farther you go the less you
— — — — — — — — — — — — — — — — — —	more you study the less you know. Thus the truly wise know without traveling, perceive without seeing, achieve without doing.	window. The further one goes the less one knows. Hence the Holy Man arrives without traveling; names without looking; accomplishes without action.	further one travels The less one knows. Therefore the Sage knows everything without travelling; He names everything without seeing it; He accomplishes everything without doing it.	know what to do. Using this: Sages don't go anywhere and yet know what to do. Don't see and yet name things. Don't deem-act and yet accomplish.

Chapter 48

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Pursuing knowledge: daily accumulation. Following Tao: daily unburdening. Decrease, diminish, deprogram: Continue in this till power is dead. For when action lacks force, Nothing is left unaccomplished. Rely upon your true eternal nature, And you will never have to strive again. But let your life become A game of inner commerce, And you will never cease with making deals; You will never feel fulfilled- In this or any other world.	The scholar needs to know more and more each day. The follower of Tao needs to know less and less each day. By lessening knowledge one reaches inaction.	The pursuit of study bring daily increase; the pursuit of Tao brings daily decrease; decrease upon decrease, until non-action is reached,	He who pursues learning will increase every day; He who pursues Tao will decrease every day. He	Forgetting In deem-acting on 'study' one daily increases. In deem-acting on 'the guide ' one daily decreases. Decrease it and further decrease it. In order to arrive at no deem-acting. No deem-acting and
— — — — — — — — — — — — — — — — — — —	By inaction everything can be done. The world is won by those who leave it alone. When one feels compelled to dominate, the world is already beyond reach.	whence all action proceeds. Only continued non-concern will win the Empire; where there is concern there is an insufficiency for the task.	will decrease and continue to decrease, Till he comes to non-action; By non-action everything can be done.	nothing not deem-acted. Taking the social world , you treat relying on lacking social acts as constant. When it comes to engaging in social acts, it is not sufficient for taking the social world.

Chapter 49

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The Sage is free of the law of fixed belief; It reflects the heart of every seeker. Where sincerity is revealed, The Sage responds in kind. Where one's true self is repressed, The Sage remains sincere. Loyally approach the Sage, And your loyalty will be returned. Doubtfully approach the Sage, And your doubt will be returned In truthful Modesty. The nature of the Sage dwells in humility; In humility may it be experienced. Humility is the breath of the Cosmos.	The truly wise are selfless. People's needs are their needs. The good are treated with goodness; the bad are also treated with goodness; this is the goodness of Teh. The faithful are treated with faith; the	The Holy Man is not inflexible, he plans according to the needs of the people. I would return good for good. I would also return good for evil. Thus goodness operates (or "thus all become good"). I would return trust for trust.	The Sage has no self to call his own. He makes the self of the people his self. To the good I act with goodness; To the bad I also act with godness: Thus goodness is attained. To the faithful I act with faith; To the	Sage's Constancy Sages lack a constant heart-mind; they deem the public's heart-mind as heart-mind. Things which are worthy, I 'worthy'. Things which are unworthy, I also 'worthy' This treats 'worthy'-ing as a virtuosity. Things which are reliable, I
— — — — — — — — — — — — — — — — — —	faithless are treated with faith; this is the faith of Teh. The truly wise live peacefully and impartially. In their eyes people share a common heritage. The truly wise accept all people as their own family.	I would also return trust for suspicion. Thus trust operates (or "thus all become trustworthy"). The Holy Man as he dwells in the world is very apprehensive concerning it, blending his heart with the whole. Most men plan for themselves. The Holy Man treats every one as a child.	faithless I also act with faith: Thus faith is attained. The Sage lives in the world in concord, and rules ovet the world in simplicity. Yet what all the people turn their eyes and ears to, The Sage looks after as a mother does her children.	'reliable'. Things which are unreliable, I also 'reliable' This treats 'reliable'-ing as a virtuosity. A sage is in the social world is like an outcast. Deem-acting for the social world, he addles his heart-mind. Sages all 'child' themselves.

Chapter 50

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Into life they arise, Through death they return. A third of them seem bound up with their lives; A third of them seem attached to death; Another third appear ambivalent- Passively shifting their allegiance From each to each. Why is this so? Perhaps from an obsessive attachment To life's mere appearance? But I have heard of people Who could live long	Life leaves and death enters. Three and ten parts accompany life; three and ten parts accompany death; three and ten parts move toward death. (Four limbs plus nine orifices.) Why? The wear of the drive to live. Why? Living tips the balance toward dying. It is said that whoever	Birth is an exit; death an entrance. Three in ten are ways of life; three in ten are ways of death; three in ten also of those who live move into the realm of death. Why is this? Because of their excessive strivings after life. It has been said that he who thoroughly understands how to care for life will not need to shun the rhinoceros or the tiger; he need not fear weapons even in the midst of battle.	Men go out of life and enter into death. The parts (proportions) of life are three in ten, the parts of death are also three in ten. Men that from birth move towards the region of death are also three in ten. Why is it so? Because of their redundant effort in seeking to live. But only those who do nothing for the purpose of living are better than those who prize their lives.	Fantasies of Avoiding Death We emerge into life and enter into death. Of life's associates, ten have three. Of death's associates, ten have three. People's being alive, death ground's activities also ten have three. Now, why is this? Because they 'life' the thickness of life. In general, when we hear about those worthy to abet
and travel far- Ever free of harm or mortal wound From wild beasts or deadly weapons. A rhinoceros would find no place to pierce them; There would be no meat for a tiger's claws, And no place where a sword could enter. And why is this so? Because they have shed the illusion That marks off life From the realm of death.	realizes this is not attacked by the wild buffalo or tiger and is not vulnerable on the field of battle. The buffalo's horns find no place to gore, the tiger's claws no place to tear, the soldier's weapons no place to pierce. Why? Because death is not yet within reach.	The rhinoceros finds no place into which to thrust his horn; the tiger no place into which to fix his claws; nor the sword a place into which to flesh its point. Why is this? Because such a one is not moved by the thought of death.	For I have heard that he who knows well how to conserve life, when travelling on land, does not meet the rhinoceros or the tiger; when going to a battle, he is not attacked by arms and weapons. The rhinoceros can find nowhere to drive his horn; the tiger can find nowhere to put his claws; the weapons can find nowhere to thrust their blades. Why is it so? Because he is far beyond the region of death.	life: They walk the earth without encountering rhinoceros or tiger. They enter the army and don't bear armor or weapons. The rhinoceros has no place to thrust its horn. The tiger has no place to wield its claws. Arms have no place to accommodate their points. Now, why is this? Because they lack death's ground.

Chapter 51

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Life: the gift of Tao. Growth: the gift of Te. Form and matter merge; Beings are brought to maturity, Each in its unique nature. Everything within Nature Lives for Tao and loves Te. It is a love of attraction, And not of constraint. Love forever free of expectation Is the love that has always been. For life is the gift of Tao, And growth, the gift of Te. As One, they nourish and nurture; They bring maturity and completion; They protect, provide, and teach	Tao causes all things to exist; Teh sustains them. Reality gives them form; fate completes them. Thus all things honor Tao and respect Teh of their own accord. Teh sustains all things in existence. It fosters	Whet the Tao produces and its energy nourishes, nature forms and natural forces establish. On this account there is nothing that does not honour the Tao and reverence its energy. This honour and reverence are spontaneous, not the result of a mandate. So the Tao produces.	Tao produces them (all things); Virtue feeds them; All of them appear in different forms; Each is perfect by being given power. Therefore none of the numerous things does not honour Tao and esteem virtue. The honouring of Tao and the esteem of virtue are done, not by command, but always of their own accord.	Natural Guides and Natural Virtuosity A guide starts it, virtuosity cultivates it, Natural kinds model it and circumstances complete it. For this reason, among the ten-thousand natural kinds, None fail to respect a guide and value virtuosity. This respecting of guides and valuing of virtuosity is not, in general, commanded in words instead
— — — — — — — — — — — — — — — — — —	growth, develops them, harbors them, provides shelter. It nourishes them, gives protection. Everything exists through Tao and nothing is rejected. Everything is produced through Tao but Tao is not possessive. Tao is superior but never interferes.	Its energy nourishes, increases, feeds, establishes, matures, controls, broods over. It produces, but keeps nothing for itself; acts, but does not depend on its actions; increases, but does not insist on having its own way. This indeed is the mystery of energy.	Therefore Tao produces them, makes them grow, nourishes them, shelters them, brings them up and protects them. When all things come into being, Tao does not reject them. It produces them without holding possession of them. It acts without depending upon them, and raises them without lording it over them. When merits are accomplished, it does not lay claim to them.	it treats self-so-ing as constant. Hence a guide starts it, virtuosity cultivates it, Acts as its elder, educates it, shades it, poisons it, nourishes it and returns it. Gives rise to and not 'exist,' Deem:act and not rely on anything. Acts as elder and does not rule. This would be called 'profound virtuosity.'

Chapter 52

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The world as we know it has an origin, Which may be called Mother Formless. Hold the Mother to your deepest heart, And you will understand the Cosmic Family. Hold her children to your intuition, And the Mother will embrace you, too. Thus will your life flow freely Through all of your days. Guard the openings of speech and outer sensation, And your life will be serene. But if your life is spent In expansive oration And the compulsion to intervene, Your heart will be in torment Unto your very last breath.	The beginning of the universe may be considered the mother. Knowing the mother the sons can be known. Knowing the sons we can keep close to the mother. Thus life has within itself security. Eyes closed and mouth shut, life	Everything has its origin in the mother of all under heaven To know the mother the child must be perceived; the child being born the qualities of the mother must be maintained, to the end of life there will be no peril. Close the doors of the senses, and the whole of life	The beginning of the Universe, when manifested, may be regarded as its Mother. When a man has found the Mother, he will know the children accordingly; Though he has known the children, he still keeps to the Mother: Thus, however his body may decay, he will never perish. If he shuts his mouth and closes his doors, He can	So What? The social world has a beginning We deem it 'mother' of the social world. Since we acquired its 'mother' We use that to know its 'son' Since we know its 'son' We revert to embracing its mother. Burying the self we risk nothing. Shut up its exchanges ,
— — — — — — — — — — — — — — — — — —	is without trouble. Eyes open, busily conversant, life is without hope. Whoever sees the most minute sees clearest. Whoever cherishes the weak has the most strength. Whoever uses enlightenment has bright vision. Thus, no harm is done. This is following Tao.	will be without care; open them, attend to the affairs of life and to the end deliverance will be impossible. Perceive the germ, that is enlightenment. Maintain weakness, that is stability. Employ the light; revert to this enlightenment; no calamity will then be bequeathed to the body. This is indeed to practice the unalterable.	never be exhausted. If he opens his mouth and increases his affairs, He can never be saved. To see the minuteness of things is called clarity of sight. To keep to what is weak is called power. Use your light, but dim your brightness; Thus you will cause no harm to yourself. This is called following the eternal (Tao).	close its gates and end life without struggle. Open its exchanges, benefit its social affairs and still end life without saving anything. see small, say 'discernible' protect weakness, say 'coerce' Use its light; Revert and return to its discernment. Bequeath yourself no trouble;

Chapter 53

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
If ego had a scrap of wisdom, It would seek to walk the path of Tao. But the problem is that ego tends to wander. The Cosmic Way is straight and easy, But people seem compelled By distraction and complexity. The palace in the capital Is bathed in opulence, While the fields without lie barren, And the granary is left untended. They array themselves in lustrous gowns And gleaming weapons at their sides. They eat, but are not nourished; They drink, yet thirst consumes them.	The Main Path of Tao Let me walk along the main path of Tao and avoid by-paths of worthless knowledge. I would not leave this main path, so easily followed, but many people prefer the by-paths. The palaces are well	When knowledge compels me to practice the supreme Tao, the danger lies in putting it into action. The supreme Tao is a vast plain, yet the people prefer bypaths.	Let me have sound knowledge and walk on the great way (Tao); Only I am in fear of deviating. The great way is very plain and easy, But the people prefer by-paths. While the royal palaces are very well kept, The	Increasing evidence Let me suddenly have some know-how To exercise on The Great Guide-- Only helping it--this I fear! The Great Guide is profoundly smooth and people easily track it. The palace is profoundly
— — — — — — — — — — — — — — — — — —	kept while fields go untilled and the granaries are empty. To wear elegant clothes, to carry a fine sword, to gorge with food and drink, to have wealth and riches, all this invites plunder. Is this not departing from Tao?	The palace is magnificent, but the fields are full of weeds; the granaries are empty, but elegant clothes are worn; sharp two-edged swords are carried, fastidiousness in eating and drinking is displayed, many useless things are amasses – this is robbery and swaggering. This is not the Tao!	fields are left weedy And the granaries empty. To wear embroidered clothes, To carry sharp swords, To be satiated in drink and food, To be posessed of redundant riches - This is called encouragement to robbery. Is it not deviating from Tao?	stripped. Fields are profoundly overgrown. Granaries are profoundly bare. Clothes embroidered colorfully. Belts have sharp swords. Bored of drink and food. Wealth and commodities are excessive. This is called 'stealing.' Exaggeration! Not a guide!

Chapter 54

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
With a firm inner foundation, You cannot be toppled. An embrace is all the grasp you need To be safe within. An offering of simple honor, From the children of the past To the children of the present Supports the children of the future. Why do you cultivate your image When your natural being is already full? Why aggrandize your family pride When the perfection of family is complete? Why meddle with your community When its natural form is imperishable? Why do	Whatever is firmly planted is not easily uprooted. Whatever is firmly grasped is not easily loosened. Generation follows generation, continuing endlessly. Accept Tao in yourself and Teh is yours. Accept Tao in the family and Teh is abundant. Accept Tao in the village and Teh multiplies. Accept Tao in the nation and Teh	Who plants well will not have his work uprooted; who embraces well will not lose what he holds; the offerings of his sons and grandsons will never end. Who thus regulates himself has virtue which is genuine; who thus regulates his household has virtue which overflows; who thus regulates his neighbourhood has virtue which excels; who thus regulates	What is planted by the best planter can never be removed; What is embraced by the best embracer can never be loosened. Thus his children and grandchildren will be able to continue their ancestral sacrifice for endless generations. If he applies Tao to himself his virtue will be genuine; If he applies it to his family his virtue will be abundant; If he applies it to his villiage his virtue will be lasting; If	Culturing Perspectives Worthy builders do not tear down. Worthy embracers do not let go. Sons and grandsons never stop sacrificing. Culture it in one self and its virtuosity is authenticity. Culture it in a family and its virtuosity is sufficiency. Culture it in a village and its virtuosity is elders. Culture it in a state
you fight to enrich your nation When its simple order is abundance? Why divide and oppose earth and heaven When the purity of their union is unalterable? Therefore, examine yourself To become your Self. Examine your home To become a family. Examine your village To become a community. Examine the state To become a nation. Examine the world To become one with Being. How do I know That this is the way of Nature? Because I asked It,	flourishes. Accept Tao in the world and Teh is universal. Therefore, one can measure by Teh: By your Teh gauge the family. By the family's Teh gauge the village. By the village's Teh gauge the nation. By the nation's Teh gauge the world. How do I know this is so? By seeing it so!	the state has virtue which abounds; who thus regulates the world has virtue which is universal. Therefore let every man prove himself; let each household, neighbourhood, and state do the same; let the world also follow the same course. How do I know that it must be thus with the world? By this same (which has just been said).	he applies it to his country his virtue will be full; If he applies it to the world his virtue will be universal. Therefore by one's person one may observe persons; By one's family one may observe families; By one's village one may observe villages; By one's country one may observe countries; By one's world, one may observe worlds. How do I know that the world may be so (governed by Tao)?	and its virtuosity is wealth. Culture it in the social world and its virtuosity is universality. Hence use 'self' to view the self. 'Family' to view the family. 'Village' to view the village. 'State' to view the state. 'Social world' to view the social world. How do I know the social world's condition? With this.

Chapter 55

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
One whose inner strength is full and clear Seems like one who's just arrived From another world. To him, the bee has no sting, The serpent, no venom. To him, the wild beasts Have no teeth or claws. To him, predatory birds Present no menace. His skeleton seems weak, His muscles tender, Yet he's got a grip like a vise. He appears to lack experience In the dance of sexual relations- Yet his genitals are fully formed, And he knows how to use them. People yell every day,	Whoever has Teh is like a child: Poisonous insects will not bit. Wild animals will not attack. Predatory birds will not strike. Bones soft, muscles weak, but gripping strongly. Unconcerned about sex yet most vigorous. Crying out all day long but not hoarse. This involves perfect harmony.	Who cherishes energy in abundance is comparable to a child. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him. His bones are weak; his sinews pliable; his grip firm; unconscious of sex, his virility is active – the excellency of his physique.	He who is endowed with ample virtue may be comapred to an infant. No venemous insects sting him; Nor fierce beasts sieze him; Nor birds of prey strike him; His bones are frail, his sinews tender, but his grasp is strong. He does not know the conjugation of male and female, and yet he has sexual development; It	Abstruse Signs The thickness of implicit virtuosity: Compare it to a robust infant. Bees, scorpions, serpents, and snakes do not sting. Ferocious animals do not seize. Birds of prey do not take. Bones are weak and muscles soft and yet he has a firm grasp. He does not yet know to join male and female and yet he is completely ready. This is the instinct's having
— — — — — — — — — — — — — — — — — —	Knowing harmony is to approach the eternal. Knowing the eternal is to be enlightened. To become excitable leads to confusion. To freely vent emotions is to be aggressive. Things reach their prime and then decline. To be impatient is to oppose Tao. Whatever opposes Tao dies young.	He may cry all day without become hoarse – this is the consummation of harmony. Knowledge of harmony is called "The unalterable;" knowledge of the Unalterable is called "Illumination." Increase of life is called infelicity, the resting of the mind in the vitality of forms is called animality. The corporeal begins to age as it nears its prime. This indeed is not the Tao. What is not the Tao soon ends.	means he is in the best vitality. He may cry all day without growing hoarse; It means that he is in the perfect harmony. To know this harmony is to approach eternity. To know eternity is to attain enlightenment. To increase life is to lead to calamity. To let the heart exert the breath is to become stark.	arrived. The whole day he babbles and he does not get hoarse. This is the balance having arrived. Knowing to balance, call it 'constant' Knowing how to stay constant, call it 'discernment.' Benefiting life, call it 'auspicious.' The heart-mind's deploying life-force, call it 'coercion.' When natural kinds are mature then old age sets in. Call this not guided. That which is not guided is early already.

Chapter 56

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Understanding doesn't talk a lot; A lot of talk lacks understanding. Can you be guided by silence? Can you shut down your outer senses? Can you blunt your jagged edges? Can you let the inner knots unravel? Can you let your brilliance be dimmed? Can you merge with the dust of the earth? This is called "harmonizing light and dark." In this, you possess no one, But are loved by many. You are equally immune To attraction and revulsion. You are equally receptive To profit and to loss.	Whoever knows does not speak; whoever speaks does not know. So, stop the senses. Close their doors. Solve their riddles. Subdue their light. Be one with humble dust. This	Who knows does not speak; who speaks does not know. Close the doors of the senses; blunt the sharp; unravel the confused; harmonize the dazzling; become one with the all.	Blunt all that is sharp; Cut all that is divisible; Blur all that which is brilliant; Mix with all that is humble as dust; This is called absolute equality. Therefore it cannot be made	Abstruse Virtuosity Those who know to act do not speak. Those who speak, do not know to act. Shut up its exchanges, close its gates. Dull its sharpness, undo its divisions. Balance its brightness, treat its particles as identical. This
— — — — — — — — — — — — — — — — — —	is the mystic unity. It is beyond love and hate, beyond profit and loss, beyond honor and dishonor. Thus it is the most valuable treasure in all the world.	This is the Mystery of Unity. There will then neither be love nor hate; profit not loss; favour or disgrace. It follows that in the universe there is nothing nobler.	intimate; Nor can it be alienated. It cannot be benefited; Nor can it be harmed. It cannot be exalted; Nor can it be debased. Therefore it is the most valuable thing in the world.	is called the abstruse identity. Hence we cannot obtain and be close. Cannot obtain and be distant. Cannot obtain and benefit. Cannot obtain and harm. Cannot obtain and value. Cannot obtain and debase. Hence we deem the social world as valuable.

Chapter 57

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
In government, objectives are clarified. In warfare, objectives are concealed. In following the Tao, objectives are discarded. How do I know that this is so? By feeling it from within. With every commandment thrust upon the people, They become more impoverished and alienated. As the weapons of the state grow ever more destructive, The more contagious is the fear that desolates the nation. The further science spreads its hegemony of the intellect, The more demonic are the products that roll off the assembly line. As the precedents of litigation grow, and the statutory codes accumulate,	Be Lawful, Not Full of Laws Rule by what is right. Wage war by clever strategy. Win the world by being passive. How do I know? By this: More restrictions mean weaker people. More weapons mean a troubled state. More cunning	Rule the Empire with uprightness. The Empire is won by non-concern. How do I know this? Thus: The more superstitious restrictions in the land the poorer the people; the more the people are concerned with the administration the more benighted the state and the clans; the more craftiness is displayed the greater the number of novelties which arise.	Albeit one governs the country by rectitude, And carries on wars by strategems, Yet one must rule the empire by meddling with no business. The empire can always be ruled by meddling with no business. Otherwise, it can never be done. How do I know this is so? By this: The more restrictions and avoidances are in the empire, The poorer become the people; The more sharp implements the people keep, The more confusions are in the country; The	Laissez Faire Politics Use correcting to order the state. Use shock in deploying military force. Use absence of social matters to take charge of the social world. How do I know these are so? With this. The more the social world has to elude, the more the people are impoverished. The more the people have beneficial artifacts, the more the state and society are befuddled.
— — — — — — — — — — — — — — — — — —	means many surprises. More laws mean more violators. Be passive and the people will be reformed. Be serene and the people will be righteous. Be peaceable and the people will be wealthy. Be selfless and the people will be simple and serene.	The more legislation there is the more thieves and robbers increase. It is for these reasons that a sage has said: "I do nothing, but the people spontaneously reform. I love tranquility, and the people spontaneously become upright. I have no concerns, and the people naturally grow wealthy. I am without desire, and of their own free will the people revert to primitive simplicity."	more arts and crafts men have, The more are fantastic things produced; The more laws and regulations are given, The more robbers and thieves there are. Therefore the Sage says; Inasmuch as I betake myself to non-action, the people of themselves become developed. Inasmuch as I love quietude, the people of themselves become righteous. Inasmuch as I make no fuss, the people of themselves become wealthy. Inasmuch as I am free from desire, the people of themselves remain simple.	The more humans are skilled and clever the more strange natural kinds crop up. The more standards of behavior and commands are promulgated, the more thieves and robbers there are. Hence sages say: I lack deeming-action and the people self-transform. I remain calm and the people self-correct. I avoid social matters and the people self-enrich.

Chapter 58

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
When the government lacks power and brilliance, Organic simplicity suffuses the people. When the government is intrusive and vigilant, Deceit and resentment are the coin of the realm. Misfortune enters the life That is propped up on success, And misery lurks beneath The lustrous show of affluence. Life that lacks limits lacks duration. If it is elevated today, It will be tomorrow maligned. When everything is changing, Nothing is transformed. Insight is caked with the ink of the prophets.	To Govern, Be Gentle Govern passively, the people are happy. Govern precisely, the people are restless. Happiness arises from unhappiness; unhappiness lies beneath happiness. Who knows what is best? When the state is self-righteous, self-righteousness	When the government is not in evidence the people are honest and loyal. When the government is meddlesome the people are in want. Misery! Happiness lies by its side! Happiness! Misery lurks underneath. He who understands the end has progressed beyond limitations. The regular becomes irregular; the good becomes unpropitious.	When the government is blunt and inactive the people will be happy and prosperous; When the government is discriminative, the people will be dissatisfied and restless. It is upon misery that happiness rests; It is under happiness that misery lies. Who then can know the supremacy (good government)? Only when the government does no	Political Reversal Its regime is torpid its people are guileless. Its government is critically discriminating its people are deficient. Calamity! The ground of fortuity. Fortuity! The obverse of calamity. Who knows its pivot? It lacks a 'correct' The 'correct'
— — — — — — — — — — — — — — — — — — —	becomes strategy and good becomes evil. Man has long been misguided. The truly wise are: square (sharp-cornered) but not cutting; angled (wedge-like) but not interfering; straight (pointed) but not domineering; bright (enlightened) but not binding.	This has bewildered men from time immemorial! Hence the Holy Man is a square which has not been cut, and whose corners have not been planed; he is straightforward without being reckless, and bright without being dazzling.	rectifying. Otherwise the rectitude will again become stratagem, And good beome evil. Men have been ignorant of this, since long ago. Therefore the Sage is square but does not cut others; He is angled but does not chip others; He is straight but does not stretch others; His is bright but does not dazzle others.	returns to be deemed unorthodox. Worthiness returns to be deemed an apparition. Human superstition a truly old story. Using this: Sages square things without carving Are fair without punishing. Are straight without being arbitrary. Are bright without dazzling us.

Chapter 59

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
In helping others, be like the sky: Without the slightest sense of sacrifice, It readily yields the elements That make the harvest possible. Reflecting nurturance is called Continual nourishment of the harvest. Continual nourishment arises from Modesty, Which is the most bountiful harvest of all. Modesty in abundance is indomitable- It is indomitable, so who could know The limits of its capacity? And if its limits cannot be known, Couldn't it nurture an entire nation?	With Tao, You Are Supreme In ruling men be reserved. To be reserved is to conform to Tao. To conform to Tao is to achieve Teh. With Teh anything is possible. Because anything is possible, no	For the regulation of mankind and the service of heaven nothing equals reserve power. Reserve power means a speedy submission. Speedy submission implies a rich store of energy. A rich store of energy means the subjugation of everything. Everything being subdued none knows his limits.	In ruling men and in serving heaven, the Sage uses only moderation. By moderation alone he is able to have conformed early (to Tao). This early conformity is called intensive accumulation of virtue. With this intensive accumulation of virtue, there is nothing that he cannot overcome. Because there is nothing that he cannot overcome, no one	A Sensible Guide In governing people and serving nature, nothing is better than conserving. In general, only conserving deserves to be called early readiness. Early readiness: call it emphasizing accumulating virtuosity. If one emphasizes accumulating virtuosity then there is nothing one cannot conquer. If there is
— — — — — — — — — — — — — — — — — — —	one knows your supremacy. Because no one knows your supremacy, a nation can be ruled well. Because this is a Mother Principle it long endures. Therefore you are as deeply rooted and as immortal as it is.	His limits being unknown his sovereign power is assured, having the root of sovereignty which endures for long. This may be described as a "deep taproot," and a "durable peduncle," – the perpetual vitality and continued manifestation of the Tao.	will be able to know his supremacy. Because no one knows his supremacy he can take possession of a country. Because what he does is identified with the Mother in taking possession of a country, he can long endure. This means that he is deep rooted and firmly based, and knows the way of longevity and immortality.	nothing one cannot conquer, no one knows one's limit. Those of whom no one knows their limits may take states. The mother of taking states is able to endure. This is called the deep root and inherent base Of the guide to long-life and enduring vision.

Chapter 60

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
In leading others, use care and restraint, As if you were frying a small fish. Let the Tao be your guide, And the demons of power will return To their original nature. For their power is a delusion- An empty, noisy abstraction. All power is harmless To one whose true self leads. Such a leader can protect the people, For he is protected by the Sage, And the Sage is protected by the Tao. When a follower of Modesty leads, Then all are made safe- The leader, the people, the nation- These unite with the Sage	Do, But Never Overdo Rule a great state as you cook a small fish: do not overdo it! Rule with Tao and evil departs. Evil will still have	Govern a great state as you would fry a small fish. Employ the Tao to establish the Empire and the daemons will display no energy; no that they are devoid of energy, but that they will	Govern a great state as you would cook a small fish (do it gently). Let Tao reign over the world, and no spirits will show their ghostly powers. Not that the	Skill at Ruling Ruling a large state Is like grilling a small bit of fresh food. Using a guide to manage the social world Its ghost does not energize. If it is not that its ghost does not energize,
— — — — — — — — — — — — — — — — — — —	power, but it will not harm the people. Then not only does evil cease to do harm, the ruler also ceases to do harm, and therefore both possess Teh.	not use it to man's detriment; (further) not only will man suffer no hurt from the daemons but he will not be injured by the sages. When neither harm, the attributes of the Tao blend and converge.	spirits have no more powers, But their powers will not harm men. Nor will the Sage harm the people. Inasmuch as none of them harms anybody, Therefore virtue belongs to them both.	Its energy does not harm humans. If it is not that its energy does not harm humanity, Sages also do not harm humans. In general, when both of these do not mutually harm, Then virtuosity exchanges and returns in it.

Chapter 61

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
How does a great nation know its neighbors? As a river modestly accepts its feeding streams; As a woman blissfully receives the man she loves. The way of Nature is attraction: Pure strength rests below, And thus absorbs what lies above. Genuine love receives its complement; The greatest nation yields. Small and great are mutually fulfilling: Set them into opposition, And you have made your first and final error. Therefore, let your nation follow Nature's way: If it is big, let its actions be small. If it is small, it is already complete,	The Tao of Statecraft A great nation is one to which the streams descend. It is the meeting place, the female of the world. Quiet, passive, leading the male by humble submission. A great nation lowers itself to the smaller and thus wins the smaller nation. A smaller nation lowers	A great country is lowly. Everything under heaven blends with it. It is like the female, which at all times and in every place overcomes the male by her quietude. Than quietude there is nothing that is more lowly. Therefore a great state gains the smaller state by yielding; while the smaller state wins the greater by submission.	A great state is the worlds low-stream (to which all the river flows [sic] down), the world's field and the world's female. The female always conquers the male by quietude, which is employed as a means to lower oneself. Thus a great state lowers itself towards a small state before it takes over the small state.	Virtuosity at Using 'Beneath' Those which are great states flow downward. The interchanges in the social world! The female of the social world! The female constants using stillness. She conquer the male using stillness to act out 'beneath'. Hence if great states use 'beneath' on small states, then they take small states.
— — — — — — — — — — — — — — — — — —	itself beneath the greater and thus wins the greater nation. So, some lower themselves to win others; some are already low, and therefore win others. A great nation wants more people; a small nation wants more room. When both are dedicated to these ends, the greater nation should humbly yield.	In the one case lowliness gains adherents, in the other it procures favours. For a strong state there is no safer ambition than to desire to gather men and care from them; and for the weaker state there is nothing better than the ambition to become an indispensable servant. When each obtains what each desires the strongest should be the humblest.	A small state lowers itself towards a great state before it takes over the great state. Therefore some lower themselves to take, while some lower themselves to gather. A great state wishes nothing more than to have and keep many people, and a small state wishes nothing more than to get more things to do. When the two both mean to obtain their wishes, the greater one should lower itself.	If small states use 'beneath' on great states, then they take great states. Hence some 'beneath' in order to take, some 'beneath' and then take. Great states simply desire universally domesticating people. Small states simply desire serving people. So of the two, each gets what it wants. The great fittingly deems 'beneath'.

Chapter 62

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Tao is the treasure of all being. Those who accord with it Are embraced by it. And for those who wander, Its arms remain open. Eloquence may fetch its price, Heroic deeds may garner glory, But only at the brutal cost Of a person's deepest self. Is fame worth such a sacrifice? What if you were called to command At the coronation of a king- If the three imperial generals Marched in state before you, Leading out majestic stallions, To confer on you the jade emblem	Tao is at the source of everything: treasure for the good, refuge for the bad. Fine words can be sold; fine deeds can be just a show. Why then reject the bad? Therefore, at the crowning of the emperor or at the appointment of the three	The Tao has of all things the most honoured place. It is the good man's treasure, and that which protects the bad man. Its excellent words may be displayed before all. Its noble deeds assist all men. Why should a man be cast aside because he is bad? Hence when the sovereign has been enthroned, and the chief ministers have been appointed, though one escorted by a	Tao is the source of all things, the treasure of good men, and the sustainer of bad men. Therefore at the enthronement of an emperor and the appointment of the three ministers, better still than those who present jewels followed by horses, is the one who sitting presents (propounds) this Tao.	Construing a Guide A guide is a mystery among the ten-thousand natural kinds. A treasure to worthy people. That which non-worthy people sustain. Beautiful language can be marketed. Respectful behavior can augment humanness. Those who are not worthy, what abandonment is there?
— — — — — — — — — — — — — — — — — — —	ministers, rather than present gifts of jade and horses, present the gift of Tao. Why did the ancients value Tao so? Did they not say the seeker shall find it, the sinner shall find it and be forgiven? So is it the treasure of the world.	team of horses, present the jade symbol of office, it would not equal the stilling of the heart, and entering this Tao. What is the reason that this Tao has been held in such esteem from the beginning? May we not say that is it because those who seek receive, and those who are guilty escape by its (help)? Hence it becomes the most valued things under heaven.	Why did the ancients prize this Tao? Was it not because it could be attained by seeking and thus the sinners could be freed? For this reason, it has become the most valuable thing in the world. Good words will procure one honour; good deeds will get one credit.	dukes. Although one presents jade followed by a team of horses It is not as good as sitting and promoting this guide. That which ancient times treated as valuable was guidance. How can we not say "with seeking you get to have it, with wrongdoing avoid unorthodoxy." Hence construe the social world's value.

Chapter 63

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Act without effort, Work but don't grind, Savor the tasteless, See greatness in smallness, And the multitude in the few. Answer evil with the firmest Modesty, Resolve difficulty at the very beginning- Before it becomes difficult. For enduring greatness is achieved In attending to incipient detail. Nature transforms complexity: Its greatness depends	Achieve serenity. Work passively. Taste the flavorless. Large or small, many or few, exchange love for hatred. Undertake the difficult while it is still simple. Undertake the great while it is still minor. The problems of the world must be solved while they are easy,	Practice non-action. Be concerned with non-concern. Taste the flavourless. Account the small as great, and the few as many. For hatred return perfection. Manipulate difficulties while they are easy. Take in hand great things while they are insignificant. Every difficult thing in the world had its origin in what was at first easy. Every great thing in the world was once significant.	Act non-action; undertake no undertaking; taste the tasteless. The Sage desires the desireless, and prizes no articles that are difficult to get. He learns no learning, but reviews what others have passed through. Thus he lets all things develop in their own natural way, and does not venture to act. Regard the small as the great; regard the few as many. Manage the difficult while they are easy; Manage the great while they are small. All difficult things in the world start from the easy. All the great	Origins in Reversal Treat lacking deem-action as 'deem-acting'. Treat having no social affair as 'social affair'. Treat the absence of flavor as 'flavor'. 'Great' the small; 'many' the few; Use virtuosity in dealing with moral anger. Plan the difficult in its easy phases. Deem-act on the great in its small phases.
On its infinitesimal precision. Just so, the Cosmic Sage: It never strives toward greatness, It simply accomplishes it. It is not bound by promises, Nor moved by faith. In the easy is the difficult surpassed. The Sage treats the illness Before the symptoms arise. Thus is struggle prevented,	the great while they are minor. The truly wise find greatness by undertaking nothing great. A promise lightly made is often difficult to keep. Whoever makes light of things encounters many problems. The truly wise know that things are difficult and therefore meet with no difficulties.	Therefore the Holy Man makes no distinctions and thus he is able to accomplish that which is great. Small faith can be placed in promises lightly made. The easier a matter is reckoned the more difficult it proves at the last; for this reason the Holy Man sees difficulties in everything, and therefore he encounters no difficulties.	things in the world start from the small. The tree that fills a man's arms arises from a tender shoot. The nine-storied tower is raised from a heap of earth; A thousand miles' journey begins from the spot under one's feet. Therefore the Sage never attempts great things, and thus he can achieve what is great. He who makes easy promises will seldom keep his word; He who regards many things as easy will find many difficulties. Therefore the Sage regards things as difficult, and consequently never has difficulties.	easy. The great affairs of the social world start with something small. Using this: Sages, to the end, do not deem-act on it as 'great' and so are able to accomplish its greatness. In general, light assent necessarily diminishes trust. Much ease then necessarily much difficulty. Using this: Sages make it even more difficult.

Chapter 64

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Affairs in balance are easily arranged. Trouble that's but faintly manifest Is resolved through preparation. Fragile matter is quickly broken; Small force is easily scattered. Manage trouble before others see it- That is, before it becomes troublesome. The problem that you can barely get your arms around Grew like a tree from the tenderest sprout. A tower of trouble rises from a mere hole in the ground. That march of agony, a thousand miles long, Began where your feet touch the Earth. Live by force and you will be destroyed by it.	What is not moving is easily held. What has not happened is easily planned. What is brittle is easily broken. What is tiny is easily dispersed. Deal with a problem before it arises; exercise control before confusion exists. A tree with an arm-girth of trunk grows from a tiny sprout. A nine-storied terrace arises from a heap of dirt. A thousand-mile journey begins with the first step. Action spoils; reaching loses.	Whatever is at rest can easily be taken in hand; while yet no omens have appeared plans can be easily formed. What is brittle is easily broken; what is minute is easily scattered. Act before necessity arises; regulate before disorder commences. The trunk that can scarcely be embraced sprang from a tiny shoot; the tower that is nine stories high was raised from a mound of earth; the journey of a thousand li commenced when the foot was placed on the ground. Who makes, mars; who grasps, loses. The —	What is motionless is easy to hold; What is not yet foreshadowed is easy to form plans for; What is fragile is easy to break; What is minute is easy to disperse. Deal with a thing before it comes	Dealing with the Small. It is easy to sustain a situation when it is pacified. It is easy to plan when it doesn't yet show signs of danger. It is easy to dissolve what is crisp; easy to disperse what is minute. Deem-act on it in its not-yet-exist phase; order it in its not-yet-disordered phase. An armful of wood arises from small sprouts; nine story towers start from a pile of earth. A thousand league walk starts with putting the foot down.
— — — — — — — — — — — — — — — — — —	The truly wise are not active. Thus they do not spoil things. Do not reach so do not lose. Things are often spoiled very close to completion. Be as careful at completion as you were at the beginning. Thus the truly wise want the unwanted and do not prize what is rare. Study what is unstudied and preserve what is lost. Assist in the course of nature but never interfere in it.	Holy man practices non-action, hence he never injures; he never grasps, hence he never loses. The majority are too eager for results in attending to their affairs, and spoil everything. There would be no such failures were they as cautious at the end as at the beginning.	into existence; Regulate a thing before it gets into confusion. The common people in their business often fail on the verge of succeeding. Take care with the end as you do with the beginning, And you will have no failure.	Using this: Sages lack deeming action, hence they lack wrecking, lack grasping hence lack losing. The people in pursuing social affairs take the phase of nearly completed as constant and then wreck it. If you are as careful at the end as in the beginning then you will lack wrecking things. Using this: Sages treat not-desiring as a desire and don't value goods difficult to obtain. Study not-studying and restore what the crowd of humanity has passed by.

Chapter 65

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
There were those of old who knew the Way, And loved it in their daily lives. They did not preach enlightenment, Or practice deceit among the people. They lived well because they lived simply. Now with trickery and brilliance Are the people governed, And yet with the utmost difficulty! A country ruled with cleverness Is a country gone to waste. Govern your country in simple innocence, And it will be blessed among nations. Remaining aware of the alternatives,	Simplicity an Ancient Standard The ancient followers of Tao did not use it to increase knowledge, but rather to preserve simplicity. People are difficult to govern when there is too much knowledge. Whoever rules a country by furthering knowledge is that nation's curse. Whoever rules	From the most ancient of times those who have practiced the Tao have depended on the simplicity of the people rather than on their adroitness. When the people are difficult to control it is because they possess too much worldly wisdom. Who governs by worldly wisdom is a robber in the land; who governs	In olden times the best practitioners of Tao did not use it to awaken people to knowledge, But used it to restore them to simplicity. People are difficult to govern because they have much knowledge. Therefore to govern the country by increasing the people's knowledge is to be the destroyer of the country; To govern	Unlearned Virtuosity Those in ancient times who were good at deem-acting on a guide Did not to use it to make the people discerning but to make them stupid. People's being hard to govern comes from their knowing how to do too much. Hence to use know-how to govern a state is the thief of the state. Not to
— — — — — — — — — — — — — — — — — —	a country by furthering simplicity is that nation's blessing. To know these two principles is to know the ancient standard. To know the ancient standard is to possess Teh of a certainty. Teh is deep and vast as infinity. It returns us to primal peace.	without out is a blessing to the state. To know these two axioms is to become a model. To understand how to be a model is indeed the mystery of energy. Verily, deep and far-reaching is this mystery of energy. It is the opposite of all that is visible, but it leads to universal concord.	the country by decreasing knowledge is to be the blesser of the country. To be acquainted with these two ways is to know the standard; To keep the standard always in mind is to have sublime virtue. Sublime virtue is infinitely deep and wide. It goes to reverse all things; And so it attains perfect peace.	use know-how to govern a state is the blessing of the state. Those who know to do these two things are also evaluated models. To treat knowing to follow evaluated models as constant, This is called obscure virtuosity. Obscure virtuosity becomes deep! Becomes distant! Becomes the reversal of natural kinds. After it is so, then it achieves great flow.

Chapter 66

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Breadth of river, depth of sea- How is it that they seem to rule the world? Because they can infiltrate a kingdom, Or plumb the depths of a ravine, And give life to the hundred fertile valleys. In leading others, learn first to follow. In speech, let your words find their own level. To lead the people, learn to nourish them. Let the Sage be your model: It dwells in leadership Without the oppression of superiority. It dwells in leadership, Yet the Sage offends no one. Thus is it honored by all who approach it,	To Lead, Appear to Follow Why do rivers and seas have dominion over lowlands? Because the one lowers itself to the other. To be elevated by the people, speak like their inferior. To lead the people, walk behind them. Thus the truly	That which enables the rivers and the seas to become the rulers of all the water-courses in their ability to remain in the lowest; it is on this account that they are the rulers of them all.	As Tao is to the world, so are streams and valleys to the rivers and seas. Rivers and seas can be kings to all valleys because the former can well lower themselves to the latter. Thus they become kings to all valleys. Therefore the Sage, in order to be above the people, must in words keep below them; In order to be	Strategic Reversal The reason rivers and oceans can deem-act as kings of a hundred valleys: Is that they are good-at lowering them. Hence they are able to deem-act as king of a hundred valleys. Using this: if you desire to elevate the people, you must use language to diminish them. If you desire to place the people first,
— — — — — — — — — — — — — — — — — —	wise are above, but people do not feel their weight. They walk in front, but people do not feel blocked. The whole world respects and never grows tired of such leadership. Because the truly wise are not aggressive, no one attacks them.	In like manner the Holy Man, if he wishes to direct the people must speak of himself as subject to them; if he wishes to lead them he must	ahead of the people, he must in person keep behind them. Thus when he is above, the people do not feel his burden; When he is ahead, the people do not feel his hinderance. Therefore all the world is pleased to hold him in high esteem and never get tired of him. Because he does not compete; therefore no one competes with him.	you must treat them as less than your body. Using this: Sages occupy the upper position and the people are not important. Occupy the prior position and the people are not harmed. Using this: the social world happily promotes and does not resent. It's because he does not dispute. So in the social world, nothing disputes with him.

Chapter 67

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
People think the Tao extraordinary, And tell me, "what a wonder you have made!" Perhaps the only wonder is That we should think it extraordinary at all. For if it were truly a mere Treasure of the imagination, Then it would be as good as worthless. I have but three pearls That I keep and cherish: The first is love, The second is avoiding excess, The third is modesty. When these three lead, the true self follows. Love can thereby be fearless, Excess negated can thus be generous, Modesty can therefore lead the world,	The world says: "Tao is great but seems so foolish!" It seems foolish because it is great. If it did not seem so foolish it would long since have lost its value. I have three treasures. Guard them and keep them safe! The first is love, the second is moderation, the third is humility. From	It was once generally affirmed that the greater the Self the more impossible it was to compare it with anything else. Now it is just this greatness which makes it incomparable; should, however, a comparison be demanded, it would have to be described as the eternal, which is imperceptible. Now the Self has three treasures, to which it clings as to inseparables: the first is compassion, the second, self-restraint, the third, nowhere venturing to claim precedence. Compassionate – therefore	All the world says to me: 'Great as Tao is, it resembles no description (form).' Because it is great, therefore it resembles no description. If it resembled any description it would have long since become small. I have three treasures, which I hold and keep safe: The first is called love; The second is called moderation; The third is called not venturing to go ahead of the world. Being loving, one can be brave; Being	Three Treasures Everyone in the social world calls my guide 'great' It's like not resembling. In general only being great hence like not resembling. If it resembled, it would long since have been small! I have three treasures. I grasp and preserve them. The first is called 'charity' the second 'frugality' and the third not presuming to deem-act coming before the social world. Charity, hence one can be brave.
— — — — — — — — — — — — — — — — — —	love one gains courage, from moderation one gains ability, from humility one achieves greatness. To forsake love and courage, to forsake moderation and ability, to forsake humility and rush to the forefront, is death to all hope. With love battles can be won, with love defense proves invulnerable,	irresistible! Self-restrained – therefore enlarged! Nowhere venturing to claim precedence – therefore efficient! Nowadays men cast compassion on one side, yet expect to be irresistible! They discard self-restraint, yet look for enlargement; they forget to retire, yet demand precedence! – this is death.	moderate, one can be ample; Not venturing to go ahead of the world, one can become the chief of all officials. Instead of love, one has only bravery; Instead of moderation, one has only amplitude; Instead of keeping behind, one goes ahead: These lead to nothing but death. For he who fights with love will win the battle; He who defends with love will be secure. Heaven will save him, and protect him with love.	hence one can be magnanimous. Not presuming to deem-act coming before the social world, hence one can to fulfill the artifactual role of an elder. Moderns abandon charity and are still brave. Abandon frugality and are still liberal. Abandon following and still put themselves in front. Dead already! Using charity in battle, one is victorious.

Chapter 68

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The natural fighter spurns aggression, For a war cannot be won in vengeance. He defeats his enemy by discarding enmity. A skillful manager directs the work By humbly serving those who do it. This is called natural Modesty: It gets things done without striving, And lets each individual achieve his destiny. Though the world may call it great, It is simply the surpassing of greatness.	Victory in Tao The most skilled soldier is not aggressive. The most proficient fighter never loses control. The most victorious commander does not bicker. The	The most skillful warriors are not warlike; the best fighters are not wrathful; the mightiest conquerors never strive; the greatest masters are	The best soldier is not soldierly; The best fighter is not ferocious; The best conqueror does not take part in war; The best employer of men keeps	Coinciding with Nature Those who are good champions don't battle. Those who are good at war don't get angry. Those who are good at defeating the enemy don't engage them. Those who are good at
the inner war, a spirit of vengeance inflames and empowers the demons of ego, since it casts us headlong into the bloody hell of opposition. This undermines the goal of self-development, which is to kill and transform the demonic consciousness of acculturation. To manage such a war correctly requires an attitude of humility—you put the work into the hands of those best able to do it right—the helping energies of the hidden world. This is how true greatness is achieved.	most efficient leader is humble before all. This is the virtue of serenity. This is the mastery of life. This is matching Teh to Tao.	ever lowly. This is the glory of non-strife; and the might of utilization; these equal heaven, they were the goal of the ancients	himself below them. This is called the virtue of not contending; This is the ability of using men; This is called the supremacy of consorting with heaven.	using people deem it as a something beneath them. This is called virtuosity at not contending. This is called the power of using people. This is called on a par with nature--the apex of antiquity.

Chapter 69

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The generals have a saying Which they apply to war, And I teach it too: Better to be aggression's guest, Than its partisan host. Better to draw back a mile Than press forward an inch. This is called marching Without moving your feet; Capturing without an assault; Defeating without an enemy. For there is no greater error Than looking outward for enemies. To look outward for enemies Is to estrange your only true self. This is why two sides opposed Will fight to a bloody draw,	Tao Strategy Ancient military strategists said: I would rather be invaded than be the invader. I would rather retreat one foot than advance one inch. This means not marching in formation; not appearing prepared, with sleeves up; not charging in frontal	Military commanders have a saying: I dare not act as host but only as a guest; rather than advance an inch I would retire a foot. This marching without moving; bearing the invisible arm; regarding the enemy as if he were not; grasping	An ancient tactician has said: 'I dare not act as a host, but would rather act as a guest; I dare not advance an inch, but would rather retreat a foot.' This implies that he does not marshal the ranks as if there were no ranks; He does not roll up his sleeves as if he had	Profound Use There are slogans for using armies. "I don't presume to deem-act as lord and deem-act as guest. Don't presume to advance an inch and withdraw a foot." This is called "carrying out not carrying out.
This poem contains a warning against adopting a way of impulsive action, which will inevitably trap a person within a self-perpetuating cycle of opposition, where conflict is unceasing, battle lines always drawn and redrawn, where truce is tenuous and temporary, and where only sorrow wins. As elsewhere in the Tao Te Ching, the metaphor of "moving the feet" is symbolic of impulsive action—see also Chapters 31 and 64. Again, Lao Tzu points out that aggression tends to perpetuate itself: the search for outer enemies is the first and final act of self-destruction.	assault; not arming with elaborate weapons. There is no worse catastrophe than to underestimate the enemy. To underestimate the enemy is to run the risk of losing everything. When evenly matched armies do battle, the passive, recessive one is the victor.	the sword that is not. There is no calamity greater than making light of the enemy; to make light of the enemy is to endanger my retention of the treasures. Hence once the opposing forces have met it is the pitiful who conquer.	no arms; He does not seize as if he had no weapons; He does not fight as if there were no enemies. No calamity is greater than under-estimating the enemy. To under-estimate the enemy is to be on the point of losing our treasure (love). Threfore when opposing armies meet in the field the ruthful will win.	Bearing non-existent arms; Throwing against non-existent enemies. Controlling non-existing armies." No disaster is greater than taking an enemy lightly. Taking an enemy lightly almost brings my treasures to grief. Inherently, opposing armies strengthen each other. Grieving then wins.

Chapter 70

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
My words can transform understanding, And are very easy to live with: So why doesn't the world understand them? And why doesn't it live by them? My words have a primal Origin; My action also has its natural Guide. If you don't know these, Then you can't know me. Thus, there are but few Who can understand my words. To these, the words point the way To their own inner treasure. Such awareness is often couched In coarse appearance, Nurturing the jewel within.	My teachings are easily understood and readily put into practice. Yet not everyone understands them, not everyone practices them. Words have specific origins, deeds specific controls. Not	It is very easy to comprehend my teachings and to put them into practice. Yet there is no one in the world who is able either to comprehend, or to practice them. There is an originating principle for speech, an authoritative law for conduct, but because this knowledge is lacking I am unknown.	Words have an ancestor; deeds have a governor. My words are very easy to know, and very easy to practise, Yet all men in the world do not know them nor practise them. It is because they have knowledge that they do not know me. When those who know me	Difficulty in Knowing How My words are profoundly easy to know. Profoundly easy to perform. In the social world none are able to know or to perform. Language has an ancestor and social
— — — — — — — — — — — — — — — — — — —	having such knowledge, people do not know me. Being unknown, honor is mine. Unknown, I am distinguished. The wise wear common clothes and carry jewels in their hearts.	Those who know Me are few; those who imitate Me are worthy. Hence the Holy Man wears coarse garments, but carries a jewel in his bosom.	are few, eventually I am beyond all praise. Therefore the Sage wears clothes of coarse cloth but carries jewels in his bosom; He knows himself but does not display himself; He loves himself but does not hold himself in high esteem. Thus he rejects the latter and takes the former.	affairs have a ruler. In general only lacking know-how--this counts as my know-how. If those who know me are rare then things of mine are valuable. Using this: Sages wrap precious jade in burlap.

Chapter 71

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Awareness of the poverty of knowledge Is all the knowledge you need. Repression of the awareness Is the seed of disease. You can remove the disease By watching the symptoms, And sickening their origin. Thus the follower of the Sage: He guards his health By being aware of disease. Thus he never seems sickened, Since he feels his own pain. Negative emotions, such as hatred, envy, pity, and contempt are the symptoms of the metaphorical disease described in this poem.	On Intelligence To know what you do not know, is best. He who thinks he knows what he does not know, is sick in mind. One	The highest attainment is to know non-knowledge. To regard ignorance as knowledge is a disease. Only be feeling the pain of this disease do we cease to be diseased.	Not knowing that one knows is best; Thinking that one knows when one does not know is sickness. Only when one becomes sick of	Know-how as a disease Knowing not to know is better. Not knowing to know is a defect. In general, in only 'defecting'
The symptoms of the disease must be watched, because they lead one to the "seed of disease," which is the arrogance of knowledge, exemplified in the false and superficial ideas that comprise the one-sided vision of scholarly accumulation (see also Chapter 81). True awareness is the consciousness of the poverty of knowledge in isolation from the totality of being; to fully sense this poverty is to "feel one's own pain," without the empty and officious compassion of a politician, a guru, or some other authority. This is the "awareness of disease" that Lao Tzu reminds us to nurture within ourselves: the deep self-knowledge that comes when you are acutely aware of not-knowing. This is the path of true independence.	who sees this sickness for what it is, is not sick in mind. The followers of Tao are not sick in mind, because they know this.	The perfected man, because h eknows the pain of it, is free from this disease. It is for this reason that he does not have it.	the sickness can one be free from sickness. The sage is never sick; because he is sick of this sickness, therefore he is not sick.	defects, using this is not to 'defect.' Sages do not 'defect' because they 'defect' defects. For this reason they do not 'defect.'

Chapter 72

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Let the fear of God die among the people, And they will find their own true guide within. Do not constrict them in their homes, Or oppress them at their work, For if the people lack a sense of burden, Then they will not feel oppressed. Thus, the teaching heart of the Cosmos: It is a living, dynamic consciousness- It draws close to sincerity, And retreats from exaltation. The former it receives, The latter it discards.	Lead Humbly But Surely When the people do not fear absolute rule, a greater fear will yet descend on them. Do not give them cramped quarters. Do not make sacrifice of their children. If you do not	The limits of the greatest fear have been reached when the people cease to fear that which is to be feared. Neither regard your lot as mean, nor despise the conditions of your birth, for that which	If the people have no fear of their ruling authority, still greater fear will come. Be sure not to give them too narrow	Self-love If the people do not fear authority then great authority has arrived. Don't toy around with things they are at home with. Don't despise things that contribute to their livelihood. In general, only if you don't
fear of God is of a distant and threatening Being, which can only inflict pain and guilt, while repressing one's inner truth (the "true Guide" mentioned). Societies and governments behave like such a daunting God-force when they dictate and limit the acceptable norms of living and working, even to the point of defining what a proper home and job must be. When these strictures are lifted, then there is the deepest liberation. Just be sincere, and you will be helped.	dislike them you will not be disliked yourself. The truly wise know themselves but do not flaunt themselves. The truly wise love themselves but do not take pride in themselves. They reject the one and accept the other.	is not despised arouses no disgust. Hence although the Holy Man knows himself he makes no display; although he loves himself he seeks no reputation. On this account he rejects the one while clinging to the other.	a dwelling; Nor make their living scanty. Only when their dwelling place is no longer narrow will their dissatisfaction come to an end.	despise [them], using this [they] will not despise [you]. Using this: Sages start from what they know to do not from what they see. Start from love not from value. So they choose this and reject that.

Chapter 73

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The wooden impetuosity of the hero Is the path of inner death. Courage that retreats from daring Is the path of inner life. Yet one who walks on either road Will sometimes suffer, sometimes prosper- As if God indeed played dice, While humans fought to find His Reason. The Cosmic Consciousness does not compete,	One of courage, with audacity, will kill. One of courage, but gentle, spares life. From these two kinds of courage arise harm and benefit. Even if Tao dislikes certain people, who can say why? The truly wise regard this as a most difficult question.	The recklessly rash die. The cautiously courageous live. Of these two courses it is uncertain which is advantageous and which is disadvantageous, for who can explain why heaven disapproves? Therefore even the Holy Man feels a difficulty here.	He who shows courage in daring will perish; He who shows courage in not-daring will live. To know these two is to distinguish the one, benefit, from the other, harm. Who can tell that one of them should be loathed by Heaven? The Tao of	Employing Deeming If one is courageously presumptuous, then--killing. If one is courageously non-presumptuous, then--living. These pairings : one benefits, one harms. That which nature despises, who knows its cause? Using this, sages make it even more difficult. The natural guide does not
simply finds its way. It doesn't have to talk or make its point, And thus it can communicate. It does not send an invitation, It so naturally attracts all being. It does not micromanage, And all its parts harmonize. The Cosmic Whole is like a net- So perfectly cast, its open meshes are capable Of catching everything.	Tao does not contend but it surely wins, does not speak but it surely responds, does not command but things come of themselves. It is empty yet contains the master plan. The net of Tao is all-encompassing, its meshes are wide, yet nothing is lost.	This is the way of heaven: Goodwill, which surely overcomes. Silence, which certainly responds. Without being summoned, spontaneously arriving. Acting leisurely, but planning effectively. Heaven's net spreads everywhere, wide in mesh, yet losing nothing.	heaven does not contend yet it surely wins the victory. It does not speak; yet it surely responds. It does not call; yet all things come of their own accord. The net of heaven is vast, and its meshes are wide; yet from it, nothing escapes.	contend and yet is good at winning. Does not discourse and yet skillfully responds. Does not call and yet comes of itself. Insensate and yet good at planning. The natural net is all encompassing. It is loose and yet nothing is lost.

Chapter 74

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
People don't truly fear death, But they do fear being threatened with it. When people's fears are thus enlivened, It is a crime of intimidation-inner murder. But it is the criminal thought, and not the man, Who must be caught and killed. There may always be those who use death	Capital Punishment If the people do not fear death, why threaten them with it? If the people do fear death, and if the unlawful be killed, who would dare to execute	Why use death as a deterrent, when the people have no fear of death? Even supposing they shrank from death as from a monster, and by playing on their terror I could slay them, should I	When the people are not afraid of death, what use is it to frighten them with the punishment of death? If the people were constantly afraid of death and we could arrest and kill those who commit treacheries, who then would commit such?	Controlling Feelings When the people are not afraid off death For what reason would you use death to frighten them? If you cause the people to constant fear of death And yet those who deem: act deviantly, we take, hold and kill them, who
to further power, But they are not to be opposed. For they would usurp the place of the Cosmic Artisan, And try to do the work of Nature Without the ability to use its tools. Thus, the pretenders will but seldom fail To shed the blood of their own incompetence.	them? Only the Supreme Executioner kills. To take His place is to set an unskilled man to wield the hatchet of the master carpenter: he rarely escapes chopping off his own hand!	dare? There is one who inflicts sentence of death. To usurp his functions and to kill would be to assume the role of Master-Carpenter. There are few who can act as Master-Carpenter without cutting their hands.	Only the Supreme Executioner kills. To kill in place of the Supreme Executioner is to hack instead of a great carpenter. Now if one hacks in place of a great carpenter one can scarcely avoid cutting one's own hand.	will dare do it? Should we constant having a professional executor do the killing? To delegate a professional executor for killing, Is this called "delegating the great carpenter to chop"? Those who delegate the great carpenter to chop are few. It doesn't hurt his hand.

Chapter 75

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
People go hungry because taxes eat their food. Therefore, the people go hungry. People are hard to manage because they are oppressed. Therefore, they are hard to manage. People laugh at death because their lives are cheapened With the weight of expectation. This is why they laugh at death. Who could value life When food is scarce, and freedom repressed? The peculiar structure of this verse, with its apparently clumsy redundancy, has been a matter of comment and rationalization by scholars and translators.	Rule Without Interfering The people starve when rulers impose heavy taxes. That is why people starve. The people are rebellious when rulers meddle in their affairs. That is why people are rebellious. The	The people suffer from famine because of the multitude of taxes consumed by their superiors. Because of this they suffer from famine. The people are difficult to govern because of the officiousness of their superiors; because of this they are difficult to govern.	The people starve. Because their officials take heavy taxes from them, therefore they starve. The people are hard to rule.	The Destructiveness of Envy Starvation among the people comes from how much taxes-in-kind those above them 'eat'. From this: they starve. The difficulty in governing people comes from those above them taking deeming-action. From this: they
Perhaps this poem's structure is best explained as a matter of emphasis: Lao Tzu is underscoring the inexorable and appalling connection between taxation and hunger, oppression and rebellion, despair and the cheapening of life. The expression "the people" is not a mere empty ideological abstraction, to be written into constitutions and political speeches, while each unique individual within the nation is forgotten or suppressed. Lao Tzu uses the alliterative language of verse to make a subtle but crucial point: "the people" are real beings, not a collective abstraction, and so when a government represses their natural freedom or robs them of their livelihood, then it has stolen from the treasure of each individual's life and its potential.	people do not fear death when they try to lead a better life. That is why they do not fear death. Those who do not interfere with life receive genuine value from it.	Men are continually dying because they lust after life; because of this they frequently die. It is only those with whom life is no object who truly value life.	Because their officials meddle with affairs, therefore they are hard to rule. The people pay no heed to death. Because they endevour to seek life; therefore they pay no heed to death.	are difficult to govern. People take death lightly because those above them seek life's richness. From this they take death lightly. In general: only those who don't deem-act using 'life' --these are worthies at valuing life.

Chapter 76

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
When we are born, We are soft and tender. After we die, We become rigid and brittle. A living tree can sway, A living blade of grass can bend, For suppleness is the strength of life. Only in death is flexibility stilled. Tough and taut is the	Living, man is supple and yielding; when dead, man is hard and stiff. Living, animals and plants are soft and pliant; when dead, they are withered and brittle. Being inflexible and unyielding is part of dying; being	At birth man is supple and weak, at death rigid and strong. So with inanimate nature – say the vegetable creation – in its early growth it is pliable and brittle, at death it is decayed and withered.	Man when living is soft and tender; when dead he is hard and tough. All animals and plants when living are tender and fragile; when dead they become withered and dry. Therefore it is said: the hard and the tough are parts of death, the soft and the tender are parts of life.	Strength's Warning Signs. The human living state is soft and pliable. The dead state is hard and rigid. The alive state of the ten-thousand natural kinds --grass and wood--is soft and crisp. Their dead state is hard and dry. So things that are hard
body of death; Gently moving is the way of life. Powerful forces crush themselves Because they cannot move or yield. A stiff and heavy tree will soon be broken By wind or by axe. Thus does rigid power always crumble, While the supple and the humble Gently endure.	flexible and yielding is part of living. A headstrong legion will lose in war just as an unyielding tree will snap under the axe. The place of the strong is below; the place of the gentle is above.	It follows that rigidity and strength are the way to death; pliability and gentleness the way to life. Hence a soldier who is arrogant cannot conquer; the tree which is strong is doomed. The firm and the great occupy the lower place, the pliable and the meek the higher.	This is the reason why soldiers when they are too tough cannot carry the day; the tree when it is too tough will break. The Position of the strong and great is low, and the position of the weak and tender is high.	and rigid accompany death. Things that are soft and pliable accompany life. So if troops are strong they do not triumph. When wood is stiff, it makes weapons. When strength is great, its place is down. When soft and pliable, its place is up.

Chapter 77

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
The Tao of life is like the drawing of a bow, Yet without the arrow: Higher and lower are mutually attracted, Until they seem to change places. The long and the short complement And support the function of the whole. The Tao of life draws off excess, And provides for what is depleted. The way of man departs from this: It devours the dwindling resources To serve contrived, compulsive needs. How can we learn to use the gifts of Nature, Amid this grasping world? Let the Tao guide you:	Is not Tao like the drawn bow? The highest part is lowered, the lowest part is raised. Overall length is shortened, overall depth is lengthened. So the Great Tao lowers the highest and raises the lowest. But the Tao of man increases the	The Divine Way is like the drawing of a bow, it brings down the high and exalts the low. Where there is superfluity it takes away, where there is deficiency it imparts. It is the way of heaven to diminish abundance, and supplement deficiency. The way of man is not so.	Is not the Tao of heaven like the drawing of a bow? It brings down the part which is high; it raises the part which is low; it lessens the part which is redundant (convex); it fills up the part which is insufficient (concave). The Tao of heaven is to lessen the redundant and fill up the insufficient. The Tao of man, on the contrary, is to take from the insufficient and give to the redundant.	The Natural Guide The guide of nature: Is it not like a taut bow? That which is high, represses them. That which is low, raise them up. That which has abundance, pare it back. That which is insufficient, add to it. The guide of nature is to pare back abundance and add to the insufficient. If it's the guide of humans then it's not
— — — — — — — — — — — — — — — — — —	high and decreases the low. Who can take from the high and give to the low? Only the true follower of Tao. Thus, the truly wise act but are not possessive, achieve but claim no credit, because they have no desire for vain glory.	He depletes the deficient, that he may supplement the superfluous. Who is able to have a superabundance for the service of the world? Only the possessor of the Tao! Hence the Holy Man acts without priding himself on his actions, completes his work without lingering on it; he has no desire to display his superiority.	Who can take from the redundant and give to the insufficient? Only he who has Tao can. Therefore the Sage does not horde. The more he helps others, the more he benefits himself the more he gives to others, the more he gets himself. The Tao of heaven does one good but never does one harm; the Tao of the Sage acts but never contends.	like that. It injures that which is not sufficient and piles it on that which has abundance. Who can have abundance and use it to pile it on the social world? Only one who has a guide. Using this: Sages Deem-act and don't rely on anything. His work is accomplished and he doesn't locate it. This is his not desiring the apprehending of worthies.

Chapter 78

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Is there anything in all of Nature As adaptable and as shapeless as water? But for wearing down what's fixed and rigid, No power on earth can match it. Thus, it is unique. When an amorphous presence Meets adamantine resistance, The amorphous prevails. When the supple meets the obdurate, Suppleness prevails.	Nothing in the world is weaker or more yielding than water. Yet nothing is its equal in wearing away the hard and strong. There is nothing quite like it. Thus the weak can overpower the strong; the flexible can overcome the rigid. The whole world can perceive	Nothing is so flexible as water, yet for attacking that which is hard nothing surpasses it. There is nothing which supplants it. The weak overcomes the strong, the soft control the hard.	The weakest things in the world can overmatch the strongest things in the world. Nothing in the world can be compared to water for its weak and yielding nature; yet in attacking the hard and the strong, nothing proves better than it. For there is no other alternative to it. The weak can overcome the strong and	Recognizing Fidelity In the social world, nothing is softer or more pliant than water. And yet when it attacks firm, rigid things, none of them is able to win. This is due to their lacking that with which to metamorphose it. That the pliant wins over the rigid, the soft wins over the hard,
There are none who can deny this, But no one seems able to live by it. Thus the Sage teaches that The humiliation of one's country Is not to be taken upon one's self, Nor are environmental disasters To be conquered as enemies. But we can, with subtle understanding, Communicate with them.	this, but does not put it into practice. And so the truly wise say: Whoever bears the shame of the nation is fit to lead the nation. Whoever bears the sins of the world is fit to lead the world. Straight words (truth) can seem crooked (paradoxical).	Everyone knows this, but no one practices it. Hence a Sage has said – "Who bears his country's reproach is hailed as the lord of his nation's altars. Who bears his country's misfortunes is called the Empire's chief." Truth, when expressed in speech, appears paradoxical.	the yielding can overcome the hard: This all the world knows but does not practise. Therefore the Sage says: He who sustains all the reproaches of the country can be master of the land; He who sustains all the calamities of the country can be king of the world. These are words of truth, Though they seem paradoxical.	In the social world, no one fails to know. [Yet] no one is able to execute. Using this: Sages say, "Taking the soil of a state, this is called ruler of the world's grain alters. Taking the non-auspicious state, this is being deemed the king of the social world." Rectified language is like its opposite.

Chapter 79

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
A great conflict, even when resolved, Leaves behind a bitter taste. How can the residue of enmity be cleansed? The teaching of the Sage is this: Hold not to your claim, but to	Settling Disputes Settling a great dispute leaves some hatred behind. Can this be good? Therefore the truly wise defend the weak and do not seek vengeance.	To compromise a great hate leaves ill-will behind; that is only a bleeding which produces tranquility. Therefore the Holy Man does not pry into other people's affairs, even when he holds the left-hand bond, possessing the attributes of	Return love for great hatred. Otherwise, when a great hatred is reconciled, some of it will surely remain. How can this end in goodness? Therefore the Sage holds to the left half of an	Recognizing Agreements Settling a massive resentment Necessarily some resentment will be left-over. How can such be deemed as worth? Using this: Sages grasp the left side of the
your contract. Abandon entitlement and accept obligation. Trust in the virtues of the Cosmic Way: Disperse guilt and depart from blame. The Tao plays no favorites, But calls upon the inner truth of all.	The man with Teh fosters reconciliation; the man without Teh fosters reaction. And so it is truly said: While Tao is impartial, it permeates good men.	the Tao, he quietly holds his own; he who lacks the qualities of Tao strives to put everybody right. It is heaven's way to be without favourites, and to be always on the side of the good man.	agreement, but does not exact what the other holder ought to do. The virtuous resort to agreement. The virtueless resort to exaction. The Tao of heaven shows no partiality; It abides always with good men.	agreement. And don't demand from others. Have virtuosity in supervising agreements. Lack virtuosity in supervising taxation. The natural guide has no kin. It constants being with worthy people.

Chapter 80

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Diminish the size of your inner nation; Let it become as small as is needed. Let its talents be manifold and diverse, But never used or displayed. Naturally treasure the life of your humanity, But do not let death pursue you. You have boats for sailing, Wagons for loading, But no need to guide them. You have weapons to attack and defend, Yet no need to bear them before others. In communicating with people, Return to the simplest means. Eat well, and enjoy it; Dress both for comfort and beauty.	The Ideal State The ideal state is small with few people. It has abundance of goods, beyond possible use. Understanding death, the people do not emigrate. Though they have vessels and vehicles, they do not travel far in them. Though they have armor and weapons, they have no need to	A state may be small, and the population sparse, yet the people should be taught not to rely on force; they should be made to comprehend the gravity of death, and the futility of emigration. Then, though they had boats and carts, they would have no use for them; though they had armour and weapons they would not display them.	Supposing here is a small state with few people. Though there are various vessels I will not have them put in use. I will make the people regard death as a grave matter and not go far away. Though they have boats and carraiges they will not travel in them. Though they have armour and weapons they will not show them. I will let them restore the use of knotted cords (instead of —	Primitivist Independence 'Small' the state and 'few' the people. Bring about that having artifacts by the tens and hundreds yet they won't use them. Bring it about that the people "weight" death and don't venture far. Although they have boats and chariots, they don't have reasons to ride in them. Although they have armour and weapons,
— — — — — — — — — — — — — — — — — —	display them. Let them use knotted ropes for simple reckoning, be satisfied with their food, be attractive in their clothing, be comfortable in their homes, be happy with their customs. Though from other states the dog's bark and cock's crow can clearly be heard, the people never leave the ideal state.	They should be taught to return to the use of the quippo; to be content with their food, their clothing, their dwellings, and to be happy in their traditions. Though neighbouring states were within sight, and the people should hear the barking of their dogs and the crowing of their cocks, they would grow old and die without visiting them.	writing). They will be satisfied with their food. Delighted in their dress; Comfortable in their dwellings; Happy with their customs. Though the neighbouring states are within sight And their cocks' crowing and dogs' barking within hearing; The people (of the small state) will not go there their whole lives.	them. Bring it about that humans revert to knotting string and use that. "Sweet' their food; "beautiful' their clothing. 'Peaceful' their neighborhoods; 'pleasant' their customs. Nearby states can see each other. And hear the sounds of each other's chickens and dogs. The peoples reach old age and death without any interaction.

Chapter 81

Brian Donohue	C. Ganson	C. Spurgeon Medhurst	Ch'u Ta-Kao	Chad Hansen
Words that resonate may not be eloquent, But eloquence may never resonate. Pure being does not argue; Those who argue pervert pure being. Understanding is not scholarly; A scholar's way lacks understanding. The Sage does not hoard its teaching: The more it gives us, The	Words of truth are not high-sounding; high-sounding words are not the truth. One who has Teh does not argue; one who argues does not have Teh. The truly wise do not know many things; one who knows many things is not truly wise.	Sincere words are not (necessarily) pleasant, nor are pleasant words (necessarily) sincere. The good are not (necessarily) skillful debaters, not are skillful debaters (necessarily) good men. The wise are not (necessarily) well informed, nor are the well informed (necessarily) wise. The Holy Man does not accumulate.	He who knows does not speak; He who speaks does not know. He who is truthful is not showy; He who is showy is not truthful. He who is virtuous does not	Making the Essence Clear Accurate language is not beautiful. Beautiful language is not accurate. Those who are good at [things] don't distinguish. Those who distinguish are not good at [things]. Those who know-how are not comprehensive. Those who are comprehensive do not know how. Sages don't accumulate. Although they use it to deem-act "others" Themselves increase 'having' Although they use it to give others. Themselves increase in magnitude. The guide of nature: benefit and yet do not harm.
more it is fulfilled. For giving is the way of true increase. The way of Tao is benevolent: It does not harm or punish. The Tao brings all things to completion, In the endless dance of its Harmony. © Brian Donohue, M.A., 2005 [ ]	The truly wise do not selfishly crave. They live for other people and thereby grow richer. They give freely of themselves and thereby have great abundance. The great Tao endows, but does so unconditionally. The Tao of the wise accomplishes, but does so unselfishly.	He works for others, yet ever has abundance for himself; he gives to others, yet himself ever possesses superabundance. The divine way is advantageous, without danger; the way of the Sages is effective without struggle. [ ]	dispute. He who disputes is not virtuous. He who is learned is not wise. He who is wise is not learned. Therefore the Sage does not display his own merits. [ ]	— — — — — — — — — — — — — — — — — — —