

# Introduction

The Tao Te Ching describes a way of living life. The original poetic chapters were written by hand over two thousand years ago, in old Chinese, by old Lao-Tsu. This translation was accomplished using Google services and my Asian skills.

My interest in Chinese language began with the *I Ching*, and expanded with my interest in Chinese women, at university and at work. My Chinese travel experience and my computer experience, lead to teaching seminars to Asian university students and faculty members in places like Beijing University. While traveling I worked in their offices, I made friends, we talked, we ate, I learned their culture.

Tao Te Ching characters were selectively feed into Google translate a few at a time. Google's Great Databanks of language mappings from Chinese to English, written by thousands of people, were accessed to produce English words and phrases. I edited the output into proper English. I interpreted the edited output into this fresh new translation.

An example from Traditional Chinese Tao Te Ching characters, to Google translate words, to proper English, then interpreted English.

## 2 / Stacy David

天下皆知美之為美斯惡已;

world know beauty as/because beauty  
given/whereas/this detest/bad

We know beauty as beauty because of ugliness.

A thing of beauty is a joy forever; ugliness is not.

Each chapter interpretation is followed by a Taoist  
prospective of traveling Asia.

- Stacy David

# 1. Naming the Tao

That which cannot be talked about must be passed over in silence, and since the Tao cannot talk about, we give it a name, Tao. It is only a name.

It was before the Big Bang,  
It was the Originator of heaven and earth.  
It is the source from what we know.

Without desire we wonder.  
With desire we see the creations.  
Wondering is from the source, creations are from the source and have names.  
Tao is on the other side of the gateway to this world.

## ***The Great Wall of China***



### **Wonders**

How do I get there, and are there restaurants nearby?

What is it?

### **The Creation Itself**

From Beijing, it is over an hour to the Great Wall by bus or car. There are lots of places to park. Anyone there can walk up and onto the wall at designated locations. Some points can be reached by cable car. And yes, where Chinese tour, there are always places to eat.

The wall was constructed with great stone, as was the castles of England. The two Chinese Characters for *Great Wall*, translate into *Long City*. Europe built castles for its city people. China built a long city castle wall to protect and unite its people against northern forces.

## 2. Ying and Yang of Work

A thing of beauty is a joy forever; ugliness is not.

We know good as good; evil is not good.

Existence and non-existence are beside each other.

Difficulty and ease contrast each other.

Length and shortness are relative.

High and low are in opposing locations.

Before and behind follow each other.

Musical notes and tones are harmonious.

The wise manager does not do, but guides others to.

The wise guide conveys instructions with little talk.

They create designs, however they are modest and do not take ownership of the creations from their patents.

They have skills, not physical inventory.

## ***Take a break***

Walk along the Singapore River flowing waters and sit across from the British Colonial Buildings.



Regular travelers to Asia, agree that Singapore is the first step recommended to people with culture shock worries. English is a national language of Singapore. The next city on the low culture shock list is Hong Kong. English is prominent because Hong Kong was a British colony for 99 years. Both cities have excellent, similar, subway systems, and reasonably priced taxis.

Their governments have administration features of the British system, as does India as well.

### 3. Tao of Marketing

Treating equals as equals in equal stations, prevents contention and disputes.

Not prizing rare articles, keeps people from expensive wants.

Not seeing desirable articles, keeps their mind free from impulse buying.

Therefore the sage marketer controls people's desires, and strives to keep them healthy, wealthy, and wise.

By successful, high level, broad marketing, wise leaders in their specific areas do not interfere with the larger complementary view.

What seems like inaction is actually guiding and controlling.

## ***Business View***

Overlooking Hong Kong harbor and Kowloon city from the 66<sup>th</sup>. floor of the Central Plaza tower on Hong Kong island.



British colonial leaders joined with Chinese business people to expand Hong Kong's economic administration and sales force. These Chinese business leaders partnered with Americans, Germans, Italians, and others, to develop a worldwide marketing and distribution system. As China prospers, products made in partner country are flowing back into China.

The new rich and growing Chinese middle class are becoming the largest economic market in the world.



## 4. Open Minds to New Ideas

Tao is the emptiness of a vessel, which we must be guard against overflow, loss, and confusion.

It is the Ancestor of all, deep and unfathomable from which all things have sprung.

Temper your brightness, blunt your sharpness, soften your hardness, simplify your complications.

We should come into agreements with what seems at first, the obscurity of others, and integrate with them.

The Tao is pure, still, and compliments the world, it can continue forever.

With emptiness of mind, and openness to others, children of ideas spring forth.

## ***Hong Kong harbor fishing***



In the foreground is the old tradition of fishing with a bamboo pole.

In the background is a city built with a natural shipping harbor that is home to traders making agreements with businesses outside of China, and with mainland Chinese companies. The industrious Chinese build products sold internationally through Hong Kong. The growing rich Chinese population buys international products shipping in through Hong Kong. Hong Kong services include business document translation to the languages of their partner companies.

## ***Recognizing Chinese Characters***

The first step to reading another language is to recognize their letters and words. In Chinese, it is recognize the patterns in Chinese characters.

一

This one stroke Chinese character, 一 , represents the number one (1).

二

The combination of two strokes, 二 , represents the number two (2).

三

Of course you have guessed the pattern and know that 三 is the Chinese character for three (3).

There it is, reading Chinese is as straight forward as reading 一 二 三.

Chinese characters are built using basic shapes and strokes. Combine the basic shape of a rectangle with the basic of stroke (a line) 一, to make the Chinese character for sun 日.

A crescent Moon shape stroke 丿 is use to make, the character for moon 月.

Complex Chinese characters are built from combinations of simpler characters. Combine the sun and moon as one Chinese character and you have the character for bright or smart 明.

## 12 / Stacy David

You are 明, if you can recognize the Chinese characters: 一 二 三 日 月 明.

## 5. Keep a Secret

Heaven and earth do not act from any wish to be benevolent.

They deal with all things as straw dogs are dealt with in rituals.

The sages do not act from any wish to be benevolent, they deal with the people as the straw dogs are dealt with.

The space between heaven and earth are as bellows.

The emptiness is its potential power.

When moved, it sends forth its power of air.

However, too much talking leads to exhaustion.

Rest your inner being, unmoving guard it and keep it free.

No need to tell the straw dogs.

## ***Ice Skating at Beijing University***



As business people are graduates of universities, international academic relations were established. This lead to further knowledge mergers.

For example, the local Chinese offices of Sun Microsystems, with their American office associates, held a computer learning exchange event at the Beijing University.

As one of the instructors at Learning event, and being an ice hockey Canadian, if I had know this secret, I would have brought my ice skates.

## 6. Female

The Valley Spirit lives on, it is called the female mystery, the gateway from which all is issued forth.

It is the root from which grew heaven and earth.

Use it gentle, and so it will continue.

### 第六章

谷神不死是謂玄牝。

Valley spirit Immortal is called the Mysterious female

玄牝之門是謂天地根。

Mysterious female gateway is called root of heaven and earth

綿綿若存,用之不勤。

soft soft (or rain or continuous) store/reserve, used  
sedentary(lifestyle with no or irregular physical activity)



## ***An archway is a gateway***

The Chinese character for *gate* is 門 looks like the gateway into the Po Lin Monastery. The character for sun, or day, is 日. The character for *time* 間 is gate 門 and day 日. To help remember time 間, time is the gateway 門 to a new day 日.



The gateway in the photo leads to the Big Buddha on top a mountain, Lantau Island, Hong Kong. To get there from Central, take the subway to catch a light rail train to Tung Chung, close to the airport. Then ride a cable car up to the newly built village. Walk through the gateway into the Po Lin monstary.

## 7. Endurance through Philanthropy

Heaven and earth are enduring.

They do not live for themselves, and so, they are able to continue and endure as they are.

In the queue for worldly things, a sage puts others before them.

The Others are grateful and say, “Thank you,” thereby putting the sage before them.

The sage treats their personal self as if it is separate, foreign.

They have little or no personal goals, and therefore, their goals can be, and are, realized.

As they see themselves, that which they see is preserved.

## ***Happy Valley Race Track***



Hong Kong takes a philanthropic approach to gambling. The Hong Kong Jockey Club is the largest taxpayer in Hong Kong, as well as the largest private donor of charity funds in region.

## 8. Go With the Flow

The Tao is the source from which all things flow.

The highest good is like water, it benefits life without trying.

It flows naturally to where it will lay comfortably in low places which people normally avoid.

In life, find a suitable place.

In mind, be calm and still to allow creative thought. A cluttered mind has no room for new ideas. Listening constantly to others, and you cannot hear your own ideas.

In conversation and writing, be self honest, keep secret to yourself what should not be made public.

When acting on your decisions, be skillful and watch your timing.

Good order will follow.

Avoid confrontation, flow around problems and still get to your natural destination without a battle.

## ***Buddhist monk reading beside flowing water***

It is a good idea to take an interesting boat ride through the klongs (canals) of Bangkok.



Thailand has a large Chinese community heritage. As China trade and business grow, the Thai Chinese grow their businesses.

More Chinese tour to Thailand to enjoy the attractions of cultural entertainment, beaches, shopping, and food. Also, the number of Japanese restaurants are increasing to fill the demand by Japanese working at their Thailand factories. Positive examples of cultural economic exchange.

## Other Material

Look at the photo of the wall again. Is Beijing to the left or right?

When countries become less volatile, the walls lose their function and become symbols of the past. Some symbols are so painful, they are destroyed, walls are torn down. In times of prosperity, castles are replaced by palaces and mansions for royalty and extended families.

>> Beijing is to the left.

Which are you?

1. Some do not care.
2. Some wait for other to give them the answers.
3. Some figure out the answers before others.
4. Some create the mysteries for other to solve.

If tallest buildings in the world is economic indicator, China is an up and coming country.

Another reason for Chinese tourists in Thailand, is the familiarity of Buddhism.

## Passport and Visas

If you are from Canada or USA, you only need a passport to enter Singapore, or the Chinese cities of Hong Kong and Macau.



However, a pre-approved visa is needed to enter other parts of China.

## Translation Notes

The Tao Te Ching is a short book, a series of poems, of about 5,000 Chinese characters. It has 81 short chapters. It has two parts: Part One is the Tao Ching (道德), which is chapters 1-37; Part Two is the Te Ching (德經), which is chapters 38-81.

When using Google Translate, how the characters are separated, is key to interpretation.

Example from chapter 2:

生而不有 --- And refuses

Separated as follows, gives different words.

生而 --- Born

不有 --- Not have

Following the theme, it is translated as:

They do not take ownership for creations built from their patents.

**Stories to remember characters.**

Man 人, and a stroke 一, gives big 大.



Big 大, and a stroke 一 on top, gives heaven 天.

For man(人), the big(大) one(一) place above, is heaven 天.

It common to see small 小, medium 中, large 大 on Chinese menus.

門 looks like the saloon doors of the nightclub in the movie Suzie Wong, or old Western movie saloon doors.

Other Characters for my reference:

Time references:

Year 年

Sun 日

Moon 月

Time 間

Man 人

Big 大

Medium, central, main 中

Small 小

Heart/mind 心

River 川

Water 水

Mountain 山

峠 (mountain pass) is made from 山 (mountain), 上 (up), and 下 (down).

## Character Conversion Steps

I used an online tool ([web page](#)) to convert Chinese characters to Unicode.

Example: convert 中 to `&#20013;`.

Conversion from Unicode to HTML/XML string:

- 中 is Unicode: `\u4e2d`.
- Convert the hexadecimal number to decimal.

Example: `u4e2d` 200013.

- The HTML/XML string is: `&#20013;`, which converts in the browser to 中.

Steps to get and convert a Chinese character:

1. Get the Chinese character using Google translate.
2. Put the character into an OpenOffice document.
3. Save the document as HTML. The decimal Unicode character (HTML string) is in the HTML, example: `&#20013;` for 中

# Tao Te Ching in Traditional Chinese

## Chapter 1 第一章

道可道，非常道。

Tao can Tao, great vast (not common) Tao

名可名，非常名。

names can be named, great vast (not common) name

(That which can not be talk about, must be passed over in silence)

無名天地之始, 有名萬物之母。

anonymous (nameless) world (sky and ground) of beginning, famous things (10,000 things) her mother

故常無欲, 以觀其妙。

common/constant reason not want (unselfish), will watch its/their wonderful/subtle

常有欲, 以觀其徼。

Often to desire/want, will watch its/their boundary

此兩者同出, 而異名, 同謂之玄。

This both from the same (similar), whatever the name (nickname), with the (so called) mysterious.

## 28 / Stacy David

玄之又玄，眾妙之門。

metaphysics (mysterious it) also mysterious (or single word occult), wonderful things gateway (the door).

### Chapter 2 第二章

天下皆知美之為美斯惡已；

world know beauty as/because beauty given/whereas/this detest/bad

皆知善之為善斯不善已。

know good/virtuous as/because good given/whereas/this not good-has-been

故有無相生，

therefore have not mutually born,

難易相成，

difficult easy mutually become,

長短相形，

long short mutually compare

高下相傾，

high low mutually trend

音聲相和，

sound voice mutually harmonize

前後相隨。

before after mutually with (together)

是以聖人處無為之事，行不言之教。

is with sage at not of things, professional goes without saying of teaching

萬物作焉而不辭。

things (10,000 things) make how and endure

生而不有, 為而不恃, 功成而弗居。

born and not have, because and not rely, become  
successful not reside(store up),

夫唯弗居, 是以不去。

husband alone not reside(store up), is with not go(begone)

### Chapter 3 第三章

不尚賢, 使民不爭。

not praising special ones, make/cause people not dispute.

不貴難得之貨, 使民不為盜。

not pay high for rare goods, not make people thieves

不見可欲, 使民心不亂。

not see desirable, not make people's heart/mind into chaos

是以聖人之治, 虛其心, 實其腹, 弱其志, 強其骨。

The sage will rule, emptying the hearts, inferior/young  
their aspiration, strengthen their health.

常使民無知無欲, 使夫智者不敢為也。

often make people not know not want, make other wise  
leaders not dare as well.

為無為, 則無不治。

because idleness, law no not rule/control

### Chapter 4 第四章

道沖, 而用之, 或不盈。

### 30 / Stacy David

Tao water/ocean, and use of, or not gain.

淵兮，似萬物之宗。

Abyss/deep pool (deep abyss), like everything of cases.

挫其銳，解其紛，和其光，同其塵。

Setback of its sharp, understand/solution (its)  
numerous/many, mix/join (its) brightness, with (its) dust.

湛兮似或存。

deep/profound appearance or keep/store

吾不知誰之子，象帝之先。

I not know who the child of, like the emperor of the first

### Chapter 5 第五章

天地不仁，以萬物為芻狗。

Heaven and earth not humane, treat things like straw dogs.

聖人不仁，以百姓為芻狗。

The sage not humane, treat common people like straw dogs.

天地之間，其猶橐籥乎

Between heaven and earth, its like bellows.

虛而不屈，動而愈出。

empty/void/abyss and unyielding, motion and recover out.

多言數窮，不如守中。

to say too much is loss, better to keep it in.

### Chapter 6 第六章

谷神不死是謂玄牝。

Valley spirit Immortal is called the Mysterious female

玄牝之門是謂天地根。

Mysterious female gateway is called root of heaven and earth

綿綿若存,用之不勤。

soft soft (or rain or continuous) store/reserve, used  
sedentary(lifestyle with no or irregular physical activity)

## Chapter 7 第七章

天長地久。

Forever.

天地所以能長且久者,以其不自生,故能長生。

Heaven and earth (The world) forever therefore can  
length and long by, not self life, and can length live.

是以聖人後其身而身先,外其身而身存。

is with sage: after its person and before, outside its self  
and after

非以其無私邪?

non-self (or not for self) i am nothing (i am not)  
demonic/bad spirit

故能成其私。

therefore can become self/private-affairs

## Chapter 8 第八章

上善若水。

## 32 / Stacy David

水善利萬物而不爭,處眾人之所惡,故幾於道。

居善地,心善淵與善仁,言善信,正善治,事善能,動善時。

夫唯不爭,故無尤。



In Chinese, from a Taiwan high school. However, the page is no longer there. School URL <http://tcssh.tc.edu.tw>

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## Chapter 1

### 第一章

- 1 道可道，非常道。名可名，非常名 2。
  - 2 無，名天地之始。有，名萬物之母。
  - 3 故常無，欲以觀其妙。常有，欲以觀其徼。
  - 4 此兩者同出而異名，同謂之玄。
  - 5 玄之又玄，眾妙之門。
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## Chapter 2

### 第二章

- 1 天下皆知美之為美，斯惡矣。皆知善之為善，斯不善矣。
  - 2 有無相生，難易相成，長短相形，高下相傾，音聲相和，前後相隨。
  - 3 是以聖人處無為之事，行不言之教。
  - 4 萬物作焉而不為始，生而不有，為而不恃，功成而不居。
  - 5 夫唯不居，是以不去。
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## Chapter 3

### 第三章

- 1 不尚賢，使民不爭。

## 34 / Stacy David

2 不貴難得之貨，使民不為盜。

3 不見可欲，使民心不亂。

4 是以聖人之治，虛其心，實其腹，弱其志，強其骨。

5 常使民無知無慾，使夫智者不敢為也。

6 為無為，則無不治。

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### Chapter 4

#### 第四章

1 道冲而用之，久不盈，淵兮似萬物之宗。

2 挫其銳，解其紛，和其光，同其塵，湛兮似或存。

3 吾不知其誰之子，像帝之先 3。

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### Chapter 5

#### 第五章

1 天地不仁，以萬物為芻狗。聖人不仁，以百姓為芻狗。

2 天地之間，其猶橐籥乎？虛而不屈，動而愈出。

3 多言數窮，不如守中。

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### Chapter 6

#### 第六章

1 谷神不死，是謂玄牝。

2 玄牝之門，是謂天地根。

3 綿綿若存，用之不勤。

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## Chapter 7

### 第七章

- 1 天長地久。天地所以能長且久者，以其不自生，故能長生。
- 2 是以聖人後其身而身先，外其身而身存。
- 3 非以其無私邪？故能成其私。

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## Chapter 8

### 第八章

- 1 上善若水。水善利萬物而不爭。
- 2 處眾人之所惡，故幾於道。
- 3 居善地，心善淵，與善仁，言善信，政善治，事善能，動善時。
- 4 夫唯不爭，故無尤。

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## Chapter 9

### 第九章

- 1 持而盈之，不如其已。
- 2 揣而銳之，不可常保。
- 3 金玉滿堂，莫之能守。
- 4 富貴而驕，自遺其咎。
- 5 功成名遂身退，天之道。

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## Chapter 10

### 第十章

- 1 載營魄抱一，能無離乎？
- 2 專氣致柔，能如嬰兒乎？
- 3 滌除玄覽，能無疵乎？
- 4 愛國治民，能無為乎？
- 5 天門開闔，能為雌乎？
- 6 明白四達，能無知乎？
- 7 生之蓄之，生而不有，為而不恃，長而不宰，是謂玄德。

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## Chapter 11

### 第十一章

- 1 三十輻共一轂，當其無，有車之用。
- 2 埴埴以為器，當其無，有器之用。
- 3 鑿戶牖以為室，當其無，有室之用。
- 4 故有之以為利，無之以為用。

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## Chapter 12

### 第十二章

- 1 五色令人目盲，五音令人耳聾，五味令人口爽，馳騁打獵令人心發狂，難得之貨令人行妨。
- 2 是以聖人之治也，為腹不為目，故去彼取此。

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## Chapter 13

### 第十三章

- 1 寵辱若驚，貴大患若身。
- 2 何謂寵辱若驚？寵為下，得之若驚，失之若驚，是謂寵辱若驚。
- 3 何謂貴大患若身？吾所以有大患者，為吾有身，及吾無身，吾有何患？
- 4 故貴以身為天下，若可寄天下。愛以身為天下，若可托天下。

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## Chapter 14

### 第十四章

- 1 視之不見名曰夷，聽之不聞名曰希，搏之不得名曰微。
- 2 此三者不可致詰 4，故混而為一。
- 3 其上不 4，其下不昧。
- 4 繩繩兮不可名，復歸於無物。
- 5 是謂無狀之狀，無象之象，是謂惚恍。
- 6 迎之不見其首，隨之不見其後。
- 7 執古之道，以御今之有，能知古始，是謂道紀。

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## Chapter 15

### 第十五章

- 1 古之善為道者，微妙玄通，深不可識。夫唯不可識，

## 38 / Stacy David

故強為之容：

2 豫兮若冬涉川，猶兮若畏四鄰，儼兮其若客，渙兮若冰之釋，敦兮其若樸，曠兮其若谷，混兮其若濁。

3 孰能濁以靜之徐清？孰能安以動之徐生？

4 保此道不欲盈。夫唯不盈，故能敝而新成。

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### Chapter 16

#### 第十六章

1 致虛極，守靜篤。萬物並作，吾以觀其復。

2 夫物芸芸，各復歸其根。

3 歸根曰靜。

4 靜曰覆命。

5 覆命曰常 5，

6 知常曰明。

7 不知常，妄作，凶。

8 知常容，容乃公，

9 公乃全，全乃天，天乃道，

10 道乃久，沒身不殆。

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### Chapter 17

#### 第十七章

1 太上，下不知有之。其次，親而譽之。其次，畏之。其次，侮之。

2 信不足焉，有不信焉。

3 悠兮其貴言，功成事遂，百姓皆謂我自然。

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## Chapter 18

### 第十八章

1 大道廢，有仁義。

2 智慧出，有大偽。

3 六親不和，有孝慈。國家昏亂，有忠臣。

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## Chapter 19

### 第十九章

1 絕聖棄智，民利百倍。絕仁棄義，民復孝慈。絕巧棄利，盜賊無有。

2 此三者以為文不足，故令有所屬：見素抱樸。

3 少私寡慾，絕學無憂。

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## Chapter 20

### 第二十章

1 唯之與阿，相去幾何？美之與惡，相去若何？人之所畏，不可不畏。

2 荒兮其未央哉！眾人熙熙，如享太牢，如春登台。

3 我獨泊兮其未兆，沌沌兮如嬰兒之未孩，    兮若無所歸。

4 眾人皆有餘，而我獨若遺。我愚人之心也哉！

5 俗人昭昭，我獨昏昏。俗人察察，我獨悶悶。

6 澹兮其若海，    兮若無止。眾人皆有以，而我獨頑

## 40 / Stacy David

且鄙。

7 我獨異於人，而貴食母。

---

### Chapter 21

#### 第二十一章

1 孔德之容，惟道是從。

2 道之為物，惟恍惟惚。惚兮恍兮，其中有象。恍兮惚兮，其中有物。

3 窈兮冥兮，其中有精。其精甚真，其中有信。

4 自今及古，其名不去，以閱眾甫。

5 吾何以知眾甫之狀哉？以此。

---

### Chapter 22

#### 第二十二章

1 曲則全，枉則直，窪則盈，敝則新，少則得，多則惑。

2 是以聖人抱一為天下式 6。

3 不自見故明，不自是故彰，不自伐故有功，不自矜故長。

4 夫唯不爭，故天下莫能與之爭。

5 古之所謂曲則全者，豈虛言哉？誠全而歸之。

---

### Chapter 23

#### 第二十三章

1 希言，自然。



2 故飄風不終朝，驟雨不終日。孰為此者？天地。天地尚不能久，而況於人乎？

3 故從事於道者同於道，德者同於德，失者同於失。

4 同於道者，道亦樂得之。同於德者，德亦樂得之。同於失者，失亦樂得之。

5 信不足焉，有不信焉。

---

## Chapter 24

### 第二十四章

1 企者不立，跨者不行。

2 自見者不明，自是者不彰。

3 自伐者無功，自矜者不長。

4 其在道也，曰余食贅形。物或惡之，故有道者不處。

---

## Chapter 25

### 第二十五章

1 有物混成，先天地生。

2 寂兮寥兮，獨立而不改，周行而不殆，

3 可以為天地母。

4 吾不知其名，強字之曰道，強為之名曰大。

5 大曰逝，逝曰遠，遠曰反。

6 故道大，天大，地大，人亦大。域中有四大，而人居其一焉。

7 人法地，地法天，天法道，道法自然。

---

Chapter 26

第二十六章

- 1 重為輕根，靜為躁君。
- 2 是以君子終日行不離輜重。雖有榮觀，燕處超然。
- 3 奈何萬乘之主，而以身輕天下。
- 4 輕則失根，躁則失君。

---

Chapter 27

第二十七章

- 1 善行無轍跡，善言無瑕謫，善數不用籌策。
- 2 善閉無關楗而不可開，善結無繩約而不可解。
- 3 是以聖人常善救人，故無棄人。常善救物，故無棄物。
- 4 是謂襲明。
- 5 故善人者，不善人之師。不善人者，善人之資。
- 6 不貴其師，不愛其資，雖智大迷，是謂要妙。

---

Chapter 28

第二十八章

- 1 知其雄，守其雌，為天下溪。
- 2 為天下溪，常德不離，復歸於嬰兒。
- 3 知其白，守其黑，為天下式。
- 4 為天下式，常德不忒，復歸於無極。

- 5 知其榮，守其辱，為天下谷。
  - 6 為天下谷，常德乃足，復歸於樸。
  - 7 樸散則為器，聖人用之，則為官長。
  - 8 故大智不割。
- 

## Chapter 29

### 第二十九章

- 1 將欲取天下而為之，吾見其不得已。
  - 2 天下神器，不可為也。為者敗之，執者失之。
  - 3 故物或行或隨，或噓或吹，或強或羸，或載或隳。
  - 4 是以聖人去甚，去奢，去泰。
- 

## Chapter 30

### 第三十章

- 1 以道作人主者，不以兵強天下。其事好還。
  - 2 師之所處，荊棘生焉。大軍之後，必有凶年。
  - 3 善有果而已，不敢以取強。
  - 4 果而勿矜，果而勿伐，果而勿驕。果而不得已，果而勿強。
  - 5 物壯則老，是謂不道，不道早已。
- 

## Chapter 31

### 第三十一章

- 1 兵者不祥之器，非君子之器。不得已而用之，恬淡

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為上，勝而不美。而美之者，是樂殺人。夫樂殺人者，則不可得志於天下矣。

2 夫兵者，不祥之器，物或惡之，故有道者不處。君子居則貴左，用兵則貴右。吉事尚左，凶事尚右。偏將軍居左，上將軍居右，言以喪禮處之。殺人之眾，以悲哀泣之，戰勝以喪禮處之。

---

### Chapter 32

#### 第三十二章

1 道常無名。

2 樸雖小，天下莫能臣。

3 天地相合，以降甘露，民莫之令而自均。

4 始制有名，名亦既有，夫亦將知止。知止，可以不殆。

5 譬道之在天下，猶川谷之於江海。

---

### Chapter 33

#### 第三十三章

1 知人者智，自知者明。

2 勝人者有力，自勝者強。

3 知足者富。

4 強行者有志。

5 不失其所者久。

6 死而不亡者壽。

---

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Chapter 34

第三十四章

- 1 大道泛兮，其可左右。
- 2 萬物恃之以生而不辭，功成不名有。
- 3 愛養萬物而不為主，可名於小；萬物歸焉而不為主，可名為大。
- 4 以其終不自為大，故能成其大。

---

Chapter 35

第三十五章

- 1 執大象，天下往。往而不害，安、平、泰。
- 2 樂與餌，過客止。
- 3 道之出口，淡乎其無味，視之不足見，聽之不足聞，用之不足既。

---

Chapter 36

第三十六章

- 1 將欲歛之，必故張之。將欲弱之，必故強之。將欲廢之，必故興之。將欲取之，必故與之。是謂微明。
- 2 柔弱勝剛強。
- 3 魚不可脫於淵，國之利器不可以示人。

---

Chapter 37

第三十七章

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- 1 道常無為而無不為。
  - 2 侯王若能守之，萬物將自化。
  - 3 化而欲作，吾將鎮之以無名之樸。無名之樸，夫亦將無慾。
  - 4 不欲以靜，天下將自定。
- 

### Chapter 38

#### 第三十八章

- 1 上德不德，是以有德；下德不失德，是以無德。
  - 2 上德無為而無以為；下德無為而有以為。
  - 3 上仁為之而無以為；上義為之而有以為。
  - 4 上禮為之而莫之應，則攘臂而扔之。
  - 5 故失道而後德，失德而後仁，失仁而後義，失義而後禮。夫禮者，忠信之薄，而亂之首。
  - 6 前識者，道之華，而愚之始。是以大丈夫處其厚，不居其薄；處其實，不居其華。故去彼 取此。
- 

### Chapter 39

#### 第三十九章

- 1 昔之得，一者。
- 2 天得一以清，地得一以寧，神得一以靈，谷得一以盈，萬物得一以生，侯王得一以為天下 貞。
- 3 其致之也，謂天無以清，將恐裂；地無以寧，將恐廢；神無以靈，將恐歇；谷無以盈，將 恐竭；萬物無以生，將恐滅；侯王無以正，將恐蹶。 4 故貴以賤

為本，高以下為基。是以侯王自稱孤、寡、不谷。此非以賤為本邪？非乎？故致 譽無譽。

5 是故不欲 如玉，珞珞如石。

---

## Chapter 40

### 第四十章

1 反者道之動 7，弱者道之用。

2 天下萬物生於有，有生於無。

---

## Chapter 41

### 第四十一章

1 上士聞道，勤而行之。中士聞道，若存若亡。下士聞道，大笑之。不笑 不足以為道。

2 故建言有之：明道若昧，進道若退，夷道若類，

3 上德若谷，大白若辱，

4 廣德若不足，建德若偷，質真若渝， 5 大方無隅，大器晚成，

6 大音希聲，大象無形。

7 道隱無名。夫唯道，善貸且成。

---

## Chapter 42

### 第四十二章

1 道生一，一生二，二生三，三生萬物 8。

2 萬物負陰而抱陽，沖氣以為和 9。

3 人之所惡，唯孤、寡、不谷，而王公以為稱。

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4 故物或損之而益，或益之而損。

5 人之所教，我亦教之：強梁者不得其死，吾將以為教父。

---

### Chapter 43

#### 第四十三章

1 天下之至柔，馳騁天下之至堅。無有人無間。

2 吾是以知無為之有益。

3 不言之教，無為之益，天下希及之。

---

### Chapter 44

#### 第四十四章

1 名與身孰親？身與貨孰多？得與亡孰病？

2 甚愛必大費；多藏必厚亡。

3 故知足不辱，知止不殆，可以長久。

---

### Chapter 45

#### 第四十五章

1 大成若缺，其用不弊。大盈若沖，其用不窮。

2 大直若屈，大巧若拙，大辯若訥。

3 靜勝躁，寒勝熱。清靜，為天下正。

---

### Chapter 46

#### 第四十六章



1 天下有道，卻走馬以糞。天下無道，戎馬生於郊。

2 禍莫大於不知足，咎莫大於欲得。故知足之足，常足矣。

---

## Chapter 47

### 第四十七章

1 不出戶，知天下。不窺牖，見天道。其出彌遠，其知彌少。

2 是以聖人不行而知，不見而明，不為而成。

---

## Chapter 48

### 第四十八章

1 為學日益，為道日損。損之又損，以至於無為。

2 無為而無不為。

3 取天下常以無事，及其有事，不足以取天下。

---

## Chapter 49

### 第四十九章

1 聖人無常心<sup>10</sup>，以百姓心為心。

2 善者吾善之，不善者吾亦善之，德善。

3 信者吾信之，不信者吾亦信之，德信。

4 聖人在天下，歛歛焉<sup>11</sup> 為天下渾其心，百姓皆注其耳目，聖人皆孩之。

---

## Chapter 50

### 第五十章

1 出生入死。生之徒十有三，死之徒十有三。人之生，動之於死地，亦十有三 12。

2 夫何故？以其生生之厚。

3 蓋聞善攝生者，路行不遇兇虎，入軍不被甲兵，兇無所投其角，虎無所用其爪，兵無所容其刃。

4 夫何故？以其無死地。

---

### Chapter 51

#### 第五十一章

1 道生之，德 13 蓄之，物形之，勢成之。

2 是以萬物莫不尊道而貴德。

3 道之尊，德之貴，夫莫之命而常自然。

4 故道生之，德畜之，長之育之，亭之毒之，養之覆之。生而不有，為而不恃，長而不宰，是謂玄德。

---

### Chapter 52

#### 第五十二章

1 天下有始，以為天下母。

2 既得其母，以知其子。

3 既知其子，復守其母，沒身不殆。

4 塞其兌，閉其門，終身不勤。開其兌，濟其事，終身不救。

5 見小曰明，守柔曰強。

6 用其光，復歸其明，無遺身殃，是為襲常。

---

Chapter 53

第五十三章

- 1 使我介然有知，行於大道，唯施是畏。
- 2 大道甚夷，而人好徑。
- 3 朝甚除，田甚蕪，倉甚虛。服文采，帶利劍，厭飲食，財貨有餘，是為盜誇。非道也哉！

---

Chapter 54

第五十四章

- 1 善建者不拔，善抱者不脫。
- 2 子孫以祭祀不輟。
- 3 修之於身，其德乃真。修之於家，其德乃余。修之於鄉，其德乃長。修之於邦，其德乃豐。修之於天下，其德乃普。
- 4 故以身觀身，以家觀家，以鄉觀鄉，以邦觀邦，以天下觀天下。吾何以知天下然哉？以此。

---

Chapter 55

第五十五章

- 1 含德之厚，比於赤子。
- 2 毒蟲不螫，猛獸不據，攫鳥不搏。骨弱筋柔而握固。未知牝牡之合而□作。精之至也。終日號而不嘎，和之至也。

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3 知和曰常，知常曰明。

4 益生曰祥，心使氣曰強。

5 物壯則老，謂之不道。不道早已。

---

### Chapter 56

#### 第五十六章

1 知者不言，言者不知。

2 塞其兌，閉其門，挫其銳，解其紛，和其光，同其塵，是謂玄同。

3 故不可得而親，不可得而疏，不可得而利，不可得而害，不可得而貴，不可得而賤。故為 天下貴。

---

### Chapter 57

#### 第五十七章

1 以正治國，以奇用兵，以無事取天下。吾何以知其然哉？以此：

2 天下多忌諱，而民彌貧。民多利器，國家滋昏。人多伎巧，奇物滋起。法令滋彰，盜賊多有。

3 故聖人云：我無為而民自化，我好靜而民自正，我無事而民自富，我無慾而民自樸。

---

### Chapter 58

#### 第五十八章

1 其政悶悶，其民淳淳。其政察察，其民缺缺。

2 禍兮福之所倚，福兮禍之所伏。孰知其極？

3 正復為奇，善復為妖。人之迷，其日固久。

4 是以聖人方而不割，廉而不剷，直而不肆，光而不耀。

---

## Chapter 59

### 第五十九章

1 治人事天，莫若嗇。

2 夫為嗇，是謂早服。

3 早服，謂之重積德。

4 重積德，則無不克。

5 無不克，則莫知其極。

6 莫知其極，可以有國。

7 有國之母，可以長久。

8 是謂深根固柢，長生久視之道。

---

## Chapter 60

### 第六十章

1 治大國，若烹小鮮。

2 以道蒞天下，其鬼不神。

3 非其鬼不神，其神不傷人。

4 非其神不傷人，聖人亦不傷人。

5 夫兩不相傷，故德交歸焉。

---

## Chapter 61

### 第六十一章

1 大國者若下流，天下之交，天下之牝。

2 牝常以靜勝牡，以靜為下。

3 故大國以下小國，則取小國。小國以下大國，則取大國。故或下以取，或下而取。大國不過欲兼蓄人，小國不過欲入事人。夫兩者各得其所，大者宜為下。

---

### Chapter 62

#### 第六十二章

1 道者，萬物之奧 14>。善人之寶，不善人之所保 15。

2 美言可以市尊，美行可以加人，人之不善，何棄之有？

3 故立天子，置三公，雖有拱璧，以先駟馬，不如坐進此道。

4 古之所以貴此道者何？不曰有求以得，有罪以免邪？故為天下貴。

---

### Chapter 63

#### 第六十三章

1 為無為，事無事，味無味。

2 大小多少，抱怨以德。

3 圖難於其易，為大於其細。天下難事，必作於易，天下大事，必作於細。

4 是以聖人終不為大，故能成其大。

5 夫輕諾必寡信，多易必多難。

6 是以聖人猶難之，故終無難矣。

---

## Chapter 64

### 第六十四章

1 其安易持，其未兆易謀。其脆易泮，其微易散。為之於未有，治之於未亂。

2 合抱之木，生於毫末；九層之台，起於累土；千里之行，始於足下。

3 為者敗之，執者失之。是以聖人無為故無敗，無執故無失。

4 民之從事，常於幾成而敗之。慎終如始，則無敗事。

5 是以聖人欲不欲，不貴難得之貨；學不學，復眾人之所過。以輔萬物之自然，而不敢為。

---

## Chapter 65

### 第六十五章

1 古之善為道者，非以明民，將以愚之。

2 民之難治，以其智多。故以智治國，國之賊；不以智治國，國之福。

3 知此兩者亦稽式。常知稽式，是謂玄德。

4 玄德深矣，遠矣，與物反矣，然後乃至大順。

---

## Chapter 66

### 第六十六章

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1 江海所以能為百谷王者，以其善下之，故能為百谷王。

2 是以欲上民，必以言下之；欲先民，必以身後之。

3 是以聖人處上而民不重，處前而民不害。是以天下樂推而不厭。

4 以其不爭，故天下莫能與之爭。

---

### Chapter 67

#### 第六十七章

1 天下皆謂我道大，似不肖。夫唯大，故似不肖。若肖，久矣其細也夫。

2 我有三寶，持而保之。一曰慈，二曰儉，三曰不敢為天下先。

3 慈故能勇，儉故能廣，不敢為天下先，故能成器長。

4 今捨慈且勇，捨儉且廣，捨後且先，死矣。

5 夫慈，以戰則勝，以守則固。天將救之，以慈衛之。

---

### Chapter 68

#### 第六十八章

1 善為士者不武，善戰者不怒。善勝敵者不與，善用人者為之下。

2 是謂不爭之德，是謂用人之力，是謂配天，古之極。

---

### Chapter 69

#### 第六十九章



1 用兵有言：「吾不敢為主而為客，不敢進寸而退尺。」是謂行無行，攘無臂，執無兵，扔無敵。

2 禍莫大於輕敵，輕敵幾喪吾寶。

3 故抗兵相若，哀者勝矣。

---

## Chapter 70

### 第七十章

1 吾言甚易知，甚易行。天下莫能知，莫能行。

2 言有宗，事有君。夫唯有知，是以不我知。

3 知我者希，則我者貴。

4 是以聖人被褐而懷玉。

---

## Chapter 71

### 第七十一章

1 知不知，上。不知知，病。

2 夫唯病病，是以不病。

3 聖人不病，以其病病，是以不病。

---

## Chapter 72

### 第七十二章

1 民不畏威，則大威至。

2 無狎其所居，無厭其所生。夫唯不厭，是以不厭。

3 是以聖人自知不自見，自愛不自貴。故去彼取此。

---

Chapter 73

第七十三章

- 1 勇於敢則殺，勇於不敢則活。此兩者，或利或害。
- 2 天之所惡，孰知其故？
- 3 天之道，不爭而善勝，不言而善應，不召而自來，然而善謀。
- 4 天網恢恢，疏而不失。

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Chapter 74

第七十四章

- 1 民不畏死，奈何以死懼之？
- 2 若使民常畏死，而為奇者，吾得執而殺之，孰敢？
- 3 常有司殺者殺，夫代司殺者殺，是謂代大匠斬。夫代大匠斬者，希有不傷其手矣。

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Chapter 75

第七十五章

- 1 民之饑，以其上食稅之多，是以饑。
- 2 民之難治，以其上之有為，是以難治。
- 3 民之輕死，以其求生之厚，是以輕死。
- 4 夫唯無以生為者，是賢於貴生。

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Chapter 76

第七十六章

- 1 人之生也柔弱，其死也堅強。
  - 2 草木之生也柔脆，其死也枯槁。
  - 3 故堅強者死之徒，柔弱者生之徒。
  - 4 是以兵強則滅，木強則折。
  - 5 強大處下，柔弱處上。
- 

## Chapter 77

### 第七十七章

- 1 天之道，其猶張弓歟？高者抑之，下者舉之，有餘者損之，不足者補之。
  - 2 天之道，損有餘而補不足。人之道則不然，損不足以奉有餘。
  - 3 孰能有餘以奉天下？唯有道者。
  - 4 是以聖人為而不恃，功成而不處，其不欲見賢。
- 

## Chapter 78

### 第七十八章

- 1 天下莫柔弱於水，而攻堅強者莫之能勝，以其無以易之。
  - 2 弱之勝強，柔之勝剛，天下莫不知，莫能行。
  - 3 是以聖人云：受國之垢，是謂社稷主；受國不祥，是為天下王 16。
  - 4 正言若反。
- 

## Chapter 79

### 第七十九章

1 和大怨，必有餘怨，安可以為善？

2 是以聖人執左契，而不責於人。有德司契，無德司徹 17。

3 天道無親，常與善人。

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### Chapter 80

#### 第八十章

1 小國寡民。使有什伯之器而不用，使民重死而不遠徙。雖有舟輿，無所乘之，雖有甲兵，無所陳之。

2 使民復結繩而用之，甘其食，美其服，安其居，樂其俗。鄰國相望，雞犬之聲相聞，民至老死不相往來。

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### Chapter 81

#### 第八十一章

1 信言不美，美言不信。

2 善者不辯，辯者不善。

3 知者不博，博者不知。

4 聖人不積，既以為人已愈有，既以與人已愈多。

5 天之道，利而不害。聖人之道，為而不爭。

## About the Publisher

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### **About the Book's Producer,**

Stacy David lives in the San Francisco Bay Area. While getting his degree in economics, he worked with university editors and publishers. In the corporate world, he worked with business editors and publishers. He has also worked with the editors and book producers of Prentice Hall, who published his computer book.