



## 第一章

道	勿 么`	dào	way, course
:			
可	万 ㄗ`	kě	can
道	勿 么`	dào	way, course
=			
(導)	勿 么`	dǎo	direct
,			
非	ㄟ ㄨ`	fēi	not
常	彳 尤`	cháng	constant
道	勿 么`	dào	way, course
;			
名	ㄇ 丨 厶`	míng	name
:			
可	万 ㄗ`	kě	can
名	ㄇ 丨 厶`	míng	name
,			
非	ㄟ ㄨ`	fēi	not
常	彳 尤`	cháng	constant
名	ㄇ 丨 厶`	míng	name
。			
無	ㄨ`	wú	not have
名	ㄇ 丨 厶`	míng	name
,			
天	去 丨 ㄩ`	tiān	heaven
地	勿 丨`	dì	earth
之	虫`	zhī	subordinating particle
始	尸`	shǐ	beginning
。			
有	丨 又`	yǒu	have
名	ㄇ 丨 厶`	míng	name
,			
萬	ㄨ` ㄩ`	wàn	myriad
物	ㄨ`	wù	creature
之	虫`	zhī	subordinating particle
母	ㄇ ㄨ`	mǔ	mother
。			
故	ㄨ` ㄨ`	gù	therefore
常	彳 尤`	cháng	constantly

無	ㄨˊ	wú	not have
欲	ㄩˋ	yù	desire
，	ˇ	yǐ	in order to
以	ㄩˊ	guān	observe
觀	ㄍㄨㄢ	qí	its
其	ㄑㄧˊ	miào	ineffable efficacy
妙	ㄇㄧㄠˋ		
；			
常	ㄔㄨㄥˊ	cháng	constantly
有	ㄩˇ	yǒu	have
欲	ㄩˋ	yù	desire
，	ˇ	yǐ	in order to
以	ㄩˊ	guān	observe
觀	ㄍㄨㄢ	qí	its
其	ㄑㄧˊ	jiào	fringes
微	ㄐㄧㄠˋ		
。			
此	ㄘㄧˇ	cǐ	these
兩	ㄌㄨㄥˊ	liǎng	two
者	ㄓㄜˇ	zhě	(the one who =) things
，			
同	ㄊㄨㄥˊ	tóng	same; together
出	ㄘㄨˊ	chū	come out
而	ㄦˊ	ér	and, yet
異	ㄩˋ	yì	different(ly)
名	ㄇㄧㄥˊ	míng	named
，			
同	ㄊㄨㄥˊ	tóng	same; together
謂	ㄨㄟˋ	wèi	speak of ... as
之	ㄓㄧ	zhī	it
玄	ㄒㄨㄢˊ	xuán	dark and mysterious
。			
玄	ㄒㄨㄢˊ	xuán	dark and mysterious
之	ㄓㄧ	zhī	subordinating particle
又	ㄩˋ	yòu	again
玄	ㄒㄨㄢˊ	xuán	dark and mysterious
，			
眾	ㄓㄨㄥˋ	zhòng	multitude
妙	ㄇㄧㄠˋ	miào	ineffable efficacy
之	ㄓㄧ	zhī	subordinating particle

門 門 𠃉' mén door, gate, portal  
。

### Chapter One (One possible translation)

As for ways, if one can be directed along it, it is not the constant Way. As for names, if it can be given as a name, it is not a constant name. Nameless is the beginning of Heaven and Earth. Named is the mother of the myriad creatures. So always be without desire in order to observe its ineffable efficacies, and always be with desire in order to observe its outer fringes. These two come out together and are differently named. Together, they are spoken of as the dark and mysterious. The most dark and mysterious of all the dark and mysterious is the portal of the multitude of ineffable efficacies.

### 第二章

天	去   𠃉 <sup>1</sup>	tiān	heaven
下	丅   𠃉 <sup>1</sup>	xià	below
皆	𠃉   𠃉 <sup>1</sup>	jiē	all
知	𠃉 <sup>1</sup>	zhī	know
美	𠃉 𠃉 <sup>1</sup>	měi	beauty, beautiful
之	𠃉 <sup>1</sup>	zhī	subordinating particle
為	𠃉 𠃉 <sup>1</sup>	wéi	to be
美	𠃉 𠃉 <sup>1</sup>	měi	beauty, beautiful
，	𠃉 <sup>1</sup>	sī	therefore; this
斯	𠃉 <sup>1</sup>	sī	therefore; this
惡	𠃉 <sup>1</sup>	è	evil
已	<sup>1</sup>	yǐ	(final particle=) that's all there is to it
。			
皆	𠃉   𠃉 <sup>1</sup>	jiē	all
知	𠃉 <sup>1</sup>	zhī	know
善	𠃉 𠃉 <sup>1</sup>	shàn	good
之	𠃉 <sup>1</sup>	zhī	subordinating particle
為	𠃉 𠃉 <sup>1</sup>	wéi	to be
善	𠃉 𠃉 <sup>1</sup>	shàn	good
，	𠃉 <sup>1</sup>	sī	therefore; this
斯	𠃉 𠃉 <sup>1</sup>	bú	not
不	𠃉 𠃉 <sup>1</sup>	bú	not
善	𠃉 𠃉 <sup>1</sup>	shàn	good
已	<sup>1</sup>	yǐ	(final particle=) that's all there is to it

。故	ㄍㄨˋ	gù	therefore
有	ㄩˇ	yǒu	to have
無	ㄨˊ	wú	to not have
相	ㄒㄩㄥˊ	xiāng	mutually, reciprocally
生	ㄕㄨㄥˊ	shēng	born
，難	ㄋㄢˊ	nán	difficult
易	ㄩˋ	yì	easy
相	ㄒㄩㄥˊ	xiāng	mutually, reciprocally
成	ㄔㄥˊ	chéng	complete
，長	ㄔㄨㄥˊ	cháng	long (time, etc.)
短	ㄉㄨㄢˇ	duǎn	short
相	ㄒㄩㄥˊ	xiāng	mutually, reciprocally
<較	ㄐㄧㄠˇ	jiào	compare > (delete erroneous character)
[形	ㄒㄩㄥˊ	xíng	form ] (replace with correct character)
，高	ㄍㄠˊ	gāo	tall, high
下	ㄒㄩㄥˊ	xià	low
相	ㄒㄩㄥˊ	xiāng	mutually, reciprocally
傾	ㄑㄩㄥˊ	qīng	turn upside down
，音	ㄩㄣˊ	yīn	voice; musical notes; sound
聲	ㄕㄨㄥˊ	shēng	instrumental musical sounds
相	ㄒㄩㄥˊ	xiāng	mutually, reciprocally
和	ㄏㄜˊ	hé	respond, harmonize
，前	ㄑㄩㄢˊ	qián	fore
後	ㄏㄡˋ	hòu	aft
相	ㄒㄩㄥˊ	xiāng	mutually, reciprocally
隨	ㄙㄨㄟˊ	suí	follow
。是	ㄕㄨˋ	shì	it
以	ㄩˇ	yǐ	to take ... to do something
聖	ㄕㄨㄥˊ	shèng	Sage
人	ㄖㄣˊ	rén	human beings
處	ㄔㄨˋ	chù	take their place in
無	ㄨˊ	wú	not have
為	ㄨㄟˊ	wéi	to do, ado

之事	事 <sup>1</sup> 尸`	zhī shì	subordinating particle affairs
行	丁   亠`	xíng	carry out
不	ㄅㄨˋ	bù	not
言	讠`	yán	speak
之	事 <sup>1</sup>	zhī	subordinating particle
教	丩   爻 <sup>1</sup>	jiāo	teaching
。萬	ㄨㄢˋ	wàn	myriad
物	ㄨˋ	wù	creatures
作	尸 ㄨㄛˋ	zuò	arise
焉	ㄩㄢˊ	yān	therein
而	儿`	ér	and, yet
不	ㄅㄨˋ	bù	not
辭	ㄘㄧˊ	cí	cast off, rejected
，			
生	尸 亠 <sup>1</sup>	shēng	bear young; be born
而	儿`	ér	and, yet
不	ㄅㄨˋ	bù	not
有	ㄩˋ	yǒu	possess; possessed
，			
為	ㄨㄟˊ	wéi	be; do
而	儿`	ér	and, yet
不	ㄅㄨˋ	bù	no, not
恃	尸`	shì	depend upon; take credit for
，			
功	ㄍㄨㄥ	gōng	meritorious task
成	彳 亠`	chéng	is completed
而	儿`	ér	and, yet
弗	匸 ㄨˋ	fú	no, not
居	亻 厶 <sup>1</sup>	jū	reside
。夫	匸 ㄨˋ	fú	(opening particle]
唯	ㄨㄟˊ	wéi	only
弗	匸 ㄨˋ	fú	not
居	亻 厶 <sup>1</sup>	jū	reside
，			
是	尸`	shì	it
以	ㄩˋ	yǐ	to take ... to do something

不	ㄉㄨˋ	bù	not
去	ㄑㄩˋ	qù	get rid of
。			

### Chapter Two (One possible translation)

All beneath Heaven know the beautiful to be beautiful. Thus there is the ugly. All know the good to be good. Thus there is the bad. Being and not-being are mutually born. Verily, difficult and easy are mutually completed. Long and short are mutually formed. High and low are mutually (inverted =) inverse. Voice and musical accompaniment mutually harmonize. Fore and aft (mutually follow =) are constituted only if one thing follows the other. Therefore the Sages take their stand on things that are done without much ado. They carry forth a wordless teaching. All kinds of things arise from this process of mutuality, and the Sages reject none of them. Things are produced and are not possessed. Things are done yet nobody takes credit for them. Meritorious tasks are accomplished and yet nobody stakes a claim for them. For it is only by not claiming them that they are not lost.

### 第三章

不	ㄉㄨˋ	bù	(do) not
尚	ㄕㄨˋ	shàng	elevate
賢	ㄒㄩㄢˊ	xián	worthy person
，			
使	ㄕㄨㄟˋ	shǐ	cause
民	ㄇㄧㄣˊ	mín	the people
不	ㄉㄨˋ	bù	not
爭	ㄓㄥ	zhēng	to struggle
；			
不	ㄉㄨˋ	bù	(do) not
貴	ㄍㄨㄟˋ	guì	value
難	ㄋㄢˊ	nán	difficult
得	ㄉㄛˊ	dé	obtain
之	ㄓ	zhī	subordinating particle
貨	ㄏㄨㄞˋ	huò	goods, merchandise
，			
使	ㄕㄨㄟˋ	shǐ	cause
民	ㄇㄧㄣˊ	mín	the people
不	ㄉㄨˋ	bù	not
為	ㄨㄟˊ	wéi	to be; to do



盜	夕 幺`	dào	robber, bandit
;			
不	夕 ㄨ`	bú	not
見	見   見`	jiàn   xiàn	see   make manifest
可	可 ㄛ`	kě	can, (-ible)
欲	夕 ㄩ`	yù	desire
,			
使	尸 ㄩ`	shǐ	cause
民	民   夕`	mín	the people('s)
心	心   夕 <sup>1</sup>	xīn	heart, mind
不	夕 ㄨ`	bú	not
亂	夕 ㄨ ㄛ`	luàn	be disordered
。			
是	尸`	shì	it
以	ㄩ`	yǐ	to take ... to do something
聖	尸 ㄨ`	shèng	Sage
人	日 夕`	rén	human beings
之	虫 <sup>1</sup>	zhī	subordinating particle
治	虫`	zhì	regulating
,			
虛	夕 ㄩ <sup>1</sup>	xū	empty, void
其	夕  `	qí	his, her, their
心	心   夕 <sup>1</sup>	xīn	heart, mind
,			
實	尸`	shí	make full
其	夕  `	qí	his, her, their
腹	夕 ㄨ`	fù	belly
,			
弱	日 ㄨ ㄛ`	ruò	weaken
其	夕  `	qí	his, her, their
志	虫`	zhì	aspirations
,			
強	夕   夕`	qiáng	strengthen
其	夕  `	qí	his, her, their
骨	夕 ㄨ`	gǔ	bones
。			
常	夕 夕`	cháng	constantly
使	尸 ㄩ`	shǐ	cause
民	民   夕`	mín	the people
無	夕`	wú	not have



知	虫 <sup>1</sup>	zhī	to know; knowledge
無	ㄨˊ	wú	not have
欲	ㄩˋ	yù	desire
。			
使	尸 <sup>ㄩˇ</sup>	shǐ	cause
夫	ㄈㄨˊ	fū	particle for euphony or pause
智	虫 <sup>ㄓˋ</sup>	zhì	knowledge, wisdom
者	虫 <sup>ㄓㄜˇ</sup>	zhě	the one who
不	ㄨˊ	bù	not
敢	ㄍǎㄢˇ	gǎn	dare
為	ㄨㄟˊ	wéi	to do
也	ㄩㄝˇ	yě	final particle of strong affirmation
。			
為	ㄨㄟˊ	wéi	do
無	ㄨˊ	wú	not have
為	ㄨㄟˊ	wéi	to do
，			
則	ㄖㄜˊ	zé	then
無	ㄨˊ	wú	not have
不	ㄨˊ	bù	not
治	虫 <sup>ㄓˋ</sup>	zhì	regulated
。			

### Chapter Three (One possible translation)

Do not elevate worthy people, to avoid having the people struggle. Do not value things that are hard to acquire, in order to avoid having the people steal. Do not display desirable things in order to avoid disordering the minds of the people. Therefore the governance of the Sages [works by] emptying their minds, making their bellies full, weakening their aspirations, strengthening their bones, and always making the people without knowledge and without desires. They make those who have knowledge not dare to act on it. By carrying forth without ado there will be nothing that is not well regulated.

### 第四章

道	ㄉㄠˋ	dào	way, course
沖	ㄔㄨㄥˊ	chōng	empty, void
，			
而	ㄦˊ	ér	and, yet

用	厶 厶`	yòng	use
之	虫 <sup>1</sup>	zhī	it
或	厂 又 丩`	huò	perhaps
不	ㄅ 又`	bù	not
盈	丨 厶`	yíng	to fill; full
。淵	厶 冫`	yuán	abyss, depths
兮	丁 丨 <sup>1</sup>	xī	particle (oh how!)
似	厶`	sì	resemble
萬	又 冫`	wàn	myriad
物	又`	wù	creatures
之	虫 <sup>1</sup>	zhī	subordinating particle
宗	尸 又 厶 <sup>1</sup>	zōng	ancestor
；挫	ㄗ 又 丩`	cuò	blunt
其	く 丨`	qí	its; their
銳	冫 又 ㄟ`	ruì	sharpness
，解	ㄩ 丨 卩 <sup>ㄩ</sup>	jiě	untangle
其	く 丨`	qí	its; their
紛	冫 ㄣ <sup>1</sup>	fēn	confusions
，和	厂 丩`	hé	respond, harmonize
其	く 丨`	qí	its; their
光	ㄨ 又 尢 <sup>1</sup>	guāng	light, brightness
，同	去 又 厶`	tóng	homogenize
其	く 丨`	qí	its; their
塵	彳 ㄣ`	chén	dust
，湛	虫 冫`	zhàn	deep, clear
兮	丁 丨 <sup>1</sup>	xī	particle (oh how!)
似	厶`	sì	resemble
或	厂 又 丩`	huò	perhaps
存	ㄗ 又 ㄣ`	cún	to preserve, to exist
。吾	又`	wú	I
不	ㄅ 又`	bù	not
知	虫 <sup>1</sup>	zhī	know
誰	尸 ㄟ`	shéi	who

之	虫 <sup>1</sup>	zhī	subordinating particle
子	丩 <sup>∨</sup>	zǐ	child; teacher, master
象	丩   尢 <sup>ˋ</sup>	xiàng	image; resemble; foreshadowing image
帝	勿   <sup>ˋ</sup>	dì	earliest ancestor; god
之	虫 <sup>1</sup>	zhī	subordinating particle
先	丩   丩 <sup>1</sup>	xiān	fore
。			

#### Chapter Four (One possible translation)

The Way is empty, yet in use it seems to be inexhaustible. It is an abyss that would appear to be the ancestor of the myriad creatures.

Blunt your sharpness. Untangle your confusions. Harmonize your glare. Homogenize your dust.

Oh! How clear! It seems to persevere. I do not know whose child it may be. It is the foreshadowing of something before God.

#### 第五章

天	去   丩 <sup>1</sup>	tiān	heaven
地	勿   <sup>ˋ</sup>	dì	earth
不	丩   丩 <sup>ˋ</sup>	bù	not
仁	日   丩 <sup>ˋ</sup>	rén	benevolent
以	<sup>∨</sup>	yǐ	take
萬	丩   丩 <sup>ˋ</sup>	wàn	myriad
物	丩 <sup>ˋ</sup>	wù	creatures
為	丩   丩 <sup>ˋ</sup>	wéi	to be
芻	彳   丩 <sup>ˋ</sup>	chú	straw
狗	ㄩ   丩 <sup>∨</sup>	gǒu	dogs
；			
聖	尸   丩 <sup>ˋ</sup>	shèng	Sage
人	日   丩 <sup>ˋ</sup>	rén	human beings
不	丩   丩 <sup>ˋ</sup>	bù	not
仁	日   丩 <sup>ˋ</sup>	rén	benevolent
以	<sup>∨</sup>	yǐ	take

百	ㄅㄞˋ	bǎi	hundred
姓	ㄒㄩㄥˋ	xìng	surnames
為	ㄨㄟˊ	wéi	to be
芻	ㄔㄨˊ	chú	straw
狗	ㄍㄡˇ	gǒu	dogs
。			
天	ㄊㄧㄢ	tiān	heaven
地	ㄉㄧˋ	dì	earth
之	ㄓ	zhī	subordinating particle
間	ㄐㄧㄢ	jiān	space between
，			
其	ㄑㄧˊ	qí	its
猶	ㄩˊ	yóu	like
橐	ㄊㄨㄛˊ	tuó	bag open at both ends
籥	ㄩㄝˋ	yuè	tube
乎	ㄏㄨ	hū	interrogative particle
！			
虛	ㄒㄩ	xū	empty, void
而	ㄦˊ	ér	and, yet
不	ㄅㄨˋ	bù	not
屈	ㄑㄩ	qū	crumpled
，			
動	ㄉㄨㄥˋ	dòng	move
而	ㄦˊ	ér	and, yet
愈	ㄩˋ	yù	the more
出	ㄔㄨ	chū	come out
。			
多	ㄉㄨㄛ	duō	many, much
言	ㄩㄢ	yán	speak
數	ㄕㄨˋ	shù	destined
窮	ㄑㄩㄥˊ	qióng	be impoverished
，			
不	ㄅㄨˋ	bù	not
如	ㄖㄨˊ	rú	as good as
守	ㄕㄡˇ	shǒu	to maintain; to preserve
中	ㄓㄨㄥ	zhōng	center, middle; inside
。			

## Chapter Five (One possible translation)

Heaven and Earth are not benevolent. They take the myriad creatures to be straw dogs.\*  
 The Sages are not benevolent. They take the common people to be straw dogs. The  
 space between Heaven and Earth is like a bellows. It is empty, but it does not go dry.  
 The more it moves the more comes out.

Saying too much is bound to end up producing empty words. It would be better to keep  
 things to oneself.

## 第六章

谷	ㄍㄨˇ	gǔ	valley
神	ㄕㄨㄢˊ	shén	spirit (positive spirit)
不	ㄅㄨˋ	bù	not
死	ㄙˇ	sǐ	die
是	ㄕㄨˋ	shì	it
謂	ㄨㄟˋ	wèi	speak of ... as
玄	ㄒㄨㄢˊ	xuán	dark and mysterious
牝	ㄆㄧㄣˋ	pìn	female (animal)
。			
玄	ㄒㄨㄢˊ	xuán	dark and mysterious
牝	ㄆㄧㄣˋ	pìn	female (animal)
之	ㄓī	zhī	subordinating particle
門	ㄇㄣˊ	mén	door, gate
是	ㄕㄨˋ	shì	it
謂	ㄨㄟˋ	wèi	speak of ... as
天	ㄊㄩㄢˊ	tiān	heaven
地	ㄉㄧˋ	dì	earth
根	ㄍㄨㄣˊ	gēn	root
。			

\* In early China, figures were made of straw for use in ceremonies, and after the ceremonies were over the straw figures were discarded.

綿	冂   ㄩˊ	mián	wispy
綿	冂   ㄩˊ	mián	wispy
若	ㄩˋ × ㄛˋ	ruò	as if
存	ㄘㄨˋ × ㄘㄨㄣˊ	cún	preserve, exist
用	ㄩˋ ㄨㄥˋ	yòng	use
之	ㄘㄨㄣˊ <sup>1</sup>	zhī	it
不	ㄅㄨˋ × ㄛˋ	bù	not
勤	ㄎㄨㄣˊ   ㄘㄨㄣˊ	qín	exert effort
。			

### Chapter Six (One possible translation)

The valley spirit never dies. It is called the dark and mysterious female. The portal of the dark and mysterious female is spoken of as the root of Heaven and Earth. It is a wispy something that seems to exist, but it is effortless in its action.

### 第七章

天	ㄘㄨㄣˊ   ㄩˊ <sup>1</sup>	tiān	heaven
長	ㄛˋ ㄨㄥˋ	cháng	long (time, etc.)
地	ㄘㄨˋ   ㄛˋ	dì	earth
久	ㄘㄨˋ   ㄨㄣˊ <sup>✓</sup>	jiǔ	[last a] long time
。			
天	ㄘㄨㄣˊ   ㄩˊ <sup>1</sup>	tiān	heaven
地	ㄘㄨˋ   ㄛˋ	dì	earth
所	ㄨㄥˋ × ㄛˋ <sup>✓</sup>	suǒ	that which
以	<sup>✓</sup>	yǐ	on account of
能	ㄛˋ ㄨㄥˋ	néng	able to
長	ㄛˋ ㄨㄥˋ	cháng	long (time, etc.)
且	ㄎㄨㄣˊ   ㄛˋ <sup>✓</sup>	qiě	and, moreover
久	ㄘㄨˋ   ㄨㄣˊ <sup>✓</sup>	jiǔ	[last a] long time
者	ㄘㄨㄣˊ ㄘㄨˋ <sup>✓</sup>	zhě	the thing that
以	<sup>✓</sup>	yǐ	to take ... to do something
其	ㄎㄨㄣˊ   ㄛˋ	qí	its
不	ㄅㄨˋ × ㄛˋ	bù	not
自	ㄗㄧˋ	zì	self
生	ㄕㄨˋ ㄨㄥˋ <sup>1</sup>	shēng	to be born; to bear; to produce

，				
故	故	gù	therefore	
能	能	néng	able to	
長	長	cháng	long (time, etc.)	
生	生	shēng	to be born; to bear; to produce	
。				
是	是	shì	it	
以	以	yǐ	to take ... to do something	
聖	聖	shèng	Sage	
人	人	rén	human beings	
後	後	hòu	aft	
其	其	qí	his, her, their	
身	身	shēn	body; self	
而	而	ér	and, yet	
身	身	shēn	body; self	
先	先	xiān	fore	
，				
外	外	wài	to put outside	
其	其	qí	his, her, their	
身	身	shēn	body; self	
而	而	ér	and, yet	
身	身	shēn	body; self	
存	存	cún	preserve, exist	
。				
非	非	fēi	not	
以	以	yǐ	on account of	
其	其	qí	his, her, their	
無	無	wú	not have	
私	私	sī	interests pertaining to one's self	
邪	邪	yé	interrogative particle	
？				
故	故	gù	therefore	
能	能	néng	able to	
成	成	chéng	complete	
其	其	qí	his, her, their	
私	私	sī	interests pertaining to one's self	
。				



## Chapter Seven (One possible translation)

Heaven and Earth are both everlasting. The reason that Heaven and Earth are able to be long lasting is that they do not themselves give birth (i.e., produce something that exists outside of themselves). Therefore the Sages put themselves in the background and so they come to the fore. They put themselves aside and so they are preserved. Is it not because of their not having any selfish interests that their personal welfares are secured?

## 第八章

上	尸 尤`	shàng	highest
善	尸 乃`	shàn	good
若	日 ㄨ ㄛ`	ruò	like
水	尸 ㄨ ㄣˇ	shuǐ	water
，			
水	尸 ㄨ ㄣˇ	shuǐ	water
善	尸 乃`	shàn	good at
利	夕 丨`	lì	benefitting
萬	ㄨ 乃`	wàn	myriad
物	ㄨ`	wù	creatures
而	儿`	ér	and, yet
不	ㄣ ㄨ`	bù	not
爭	虫 ㄥ <sup>1</sup>	zhēng	struggle
，			
處	彳 ㄨ`	chù	take its place in
眾	虫 ㄨ ㄥ`	zhòng	multitude
人	日 ㄣ`	rén	human beings
之	虫 <sup>1</sup>	zhī	subordinating particle
所	厶 ㄨ ㄛˇ	suǒ	that which
惡	ㄨ`	wù	detest, hate
，			
故	ㄨ ㄨ`	gù	therefore
幾	ㄣ 丨 <sup>1</sup>	jī	be near
於	厶`	yú	to
道	夕 ㄨ`	dào	way, course
。			
居	ㄣ 厶 <sup>1</sup>	jū	residence
善	尸 乃`	shàn	good
地	夕 丨`	dì	earth (location)

心	丨 ㄣ <sup>1</sup>	xīn	heart, mind
善	尸 ㄋ <sup>1</sup>	shàn	good
淵	凵 ㄋ <sup>1</sup>	yuán	abyss, depths
與	凵 ㄩ	yǔ	giving
善	尸 ㄋ <sup>1</sup>	shàn	good
仁	日 ㄣ <sup>1</sup>	rén	benevolence
言	丨 ㄋ <sup>1</sup>	yán	speaking
善	尸 ㄋ <sup>1</sup>	shàn	good
信	丨 ㄣ <sup>1</sup>	xìn	trustworthy; credibility
<正	虫 ㄥ <sup>1</sup>	zhèng	upright >
[政	虫 ㄥ <sup>1</sup>	zhèng	government]
善	尸 ㄋ <sup>1</sup>	shàn	good
治	虫 ㄣ <sup>1</sup>	zhì	regulating
事	尸 ㄣ <sup>1</sup>	shì	event, affair
善	尸 ㄋ <sup>1</sup>	shàn	good
能	彡 ㄥ <sup>1</sup>	néng	ability
動	勹 ㄨ ㄥ <sup>1</sup>	dòng	movement, action
善	尸 ㄋ <sup>1</sup>	shàn	good
時	尸 ㄣ <sup>1</sup>	shí	timeliness
夫	匚 ㄨ ㄣ <sup>1</sup>	fú	(opening particle)
唯	ㄨ ㄣ <sup>1</sup>	wéi	only
不	勹 ㄨ ㄣ <sup>1</sup>	bù	not
爭	虫 ㄥ <sup>1</sup>	zhēng	struggle
故	ㄨ ㄨ ㄣ <sup>1</sup>	gù	therefore
無	ㄨ ㄣ <sup>1</sup>	wú	not have
尤	丨 ㄨ ㄣ <sup>1</sup>	yóu	grudge, resentment
。			

## Chapter Eight (One possible translation)

The highest good is like water. Water is good at benefiting the myriad creatures without struggling at it. It resides in the places that the multitudes of human being all detest. It therefore approximates to the Way.

Residences are appreciated for their settings. Hearts are appreciated for their depth. Gifts are appreciated for their benevolence. Speech is appreciated for its credibility. Government is appreciated for its getting things well regulated. Deeds are appreciated for their effectiveness. Actionss are appreciated for their timeliness. Now it is only when there is no struggle that there will be no lingering resentment.

## 第九章

持	彳'	chí	hold
而	儿'	ér	and, yet
盈	丨厶'	yíng	to fill
之	虫 <sup>1</sup>	zhī	it
不	ㄅ	bù	not
如	日	rú	as good as
其	彳	qí	its
已	丨	yǐ	stopping
；			
揣	彳	chuǎi	to test by feeling
而	儿'	ér	and, yet
< 梲	虫	zhuó	a staff >
[ 銳	日	ruì	sharpen ]
之	虫 <sup>1</sup>	zhī	it
不	ㄅ	bù	not
可	可	kě	can
長	彳	cháng	long (time, etc.)
保	ㄅ	bǎo	protect
。			
金	丨	jīn	gold
玉	丨	yù	jade
滿	冂	mǎn	fill
堂	去	táng	halls

,

莫	冂 丩`	mò	there are none who
之	虫 <sup>1</sup>	zhī	it
能	彳 厶`	néng	are able
守	尸 又`	shǒu	to maintain; to preserve
;			
富	匚 攴`	fù	wealthy
貴	ㄩ 攴 丩`	guì	noble
而	儿`	ér	and, yet
驕	犭   幺 <sup>1</sup>	jiāo	arrogant
,			
自	丩`	zì	self
遺	`	yí	bequeath
其	丩  `	qí	its
咎	犭   又`	jiù	retribution
。			
功	ㄩ 攴 厶 <sup>1</sup>	gōng	meritorious task
成	彳 厶`	chéng	completed
,			
名	冂   厶`	míng	name
遂	厶 攴 丩`	suí	follows
身	尸 彳 <sup>1</sup>	shēn	body; self
退	去 攴 丩`	tuì	retreats
,			
天	去   丩 <sup>1</sup>	tiān	heaven
之	虫 <sup>1</sup>	zhī	subordinating particle
道	彳 幺`	dào	way, course
[ 哉	丩 丩 <sup>1</sup>	zāi	interrogative particle ]
。			

### Chapter Nine (One possible translation)

To hold onto something and fill it up is not as good as just stopping. If one keeps on testing and sharpening something, then it cannot long remain undamaged. If gold and jade fill up one's halls, there is nobody who can preserve them. If one becomes arrogant on account of wealth or noble status, then one calls forth one's own punishment. When one completes a meritorious task, then fame will follow and one must retreat. That is the way of Heaven.

## 第十章

<載	𠄎 ㄉㄞˋ	zài	load on>
營	丨 ㄥˊ	yíng	nurture
{營	丨 ㄥˊ	yíng	bright (alternative reading as same character minus the 呂 Mathews 7465) }
魄	夕 ㄅㄛˋ	pò	earthly spirit, anima
抱	㇇ ㄠˋ	bào	embrace; hold onto
一	丨 <sup>1</sup>	yī	one, unity
，			
能	ㄋㄥˊ	néng	able to
無	ㄨˊ	wú	not
離	ㄌㄧˊ	lí	depart
乎	ㄏㄨˊ	hū	interrogative particle
？			
專	ㄓㄨㄢˊ	zhuān	make sole, singular
氣	ㄑㄧˋ	qì	lifebreath
致	ㄓㄧˊ	zhì	make most perfect
柔	ㄖㄡˊ	róu	supple; flexible
，			
能	ㄋㄥˊ	néng	able to[be]
嬰	丨 ㄥˊ	yīng	infant
兒	ㄉㄠˊ	ér	child
乎	ㄏㄨˊ	hū	interrogative particle
？			
滌	ㄉㄧˊ	dí	cleanse
除	ㄉㄨˊ	chú	(weed) out
玄	ㄒㄨㄢˊ	xuán	dark and mysterious
<覽	ㄌㄢˋ	lǎn	vision>
[鑑	ㄐㄢˋ	jiàn	mirror]
，			
能	ㄋㄥˊ	néng	able to
無	ㄨˊ	wú	not have
疵	ㄘㄧˊ	cǐ	a flaw, a fault
乎	ㄏㄨˊ	hū	interrogative particle
？			
愛	ㄞˋ	ài	love
民	ㄇㄧˊ	mín	the people
治	ㄓㄧˊ	zhì	regulate
國	ㄍㄨㄛˊ	guó	country, nation

能	ㄋㄥˊ	néng	able to
無	ㄨˊ	wú	not have
<知	ㄓㄧ	zhī	know >
[為	ㄨㄟˊ	wéi	to do ]
乎	ㄏㄨ	hū	interrogative particle
?			
天	ㄊㄩㄢˊ	tiān	heaven
門	ㄇㄣˊ	mén	door, gate
開	ㄎㄞ	kāi	open
闔	ㄏㄜˊ	hé	close
能	ㄋㄥˊ	néng	able to
<無	ㄨˊ	wú	not have>
[為	ㄨㄟˊ	wéi	be ]
雌	ㄘㄧ	cī	female
乎	ㄏㄨ	hū	interrogative particle
?			
明	ㄇㄧㄥˊ	míng	brightness; enlightenment
白	ㄅㄞˊ	bái	whiteness
四	ㄙˋ	sì	four (directions)
達	ㄉㄚˊ	dá	penetrate to
能	ㄋㄥˊ	néng	able to
無	ㄨˊ	wú	not have
<為	ㄨㄟˊ	wéi	to do >
[知	ㄓㄧ	zhī	know; knowledge ]
乎	ㄏㄨ	hū	interrogative particle
?			
生	ㄕㄨㄥ	shēng	bear; produce
之	ㄓㄧ	zhī	he, she, it, them
畜	ㄒㄨˋ	xù	rear; cultivate
之	ㄓㄧ	zhī	he, she, it, them
。			
生	ㄕㄨㄥ	shēng	bear; produce
而	ㄦˊ	ér	and, yet
不	ㄅㄨˋ	bù	no, not
有	ㄩˇ	yǒu	have; possess
為	ㄨㄟˊ	wéi	do

而	儿´	ér	and, yet
不	ㄅㄨˋ	bù	not
恃	尸´	shī	depend upon; take credit for
，			
長	虫尤ˇ	zhǎng	be senior to
而	儿´	ér	and, yet
不	ㄅㄨˋ	bù	not
宰	尸ㄗˇ	zǎi	rule over
，			
是	尸´	shì	it
謂	ㄨㄟˋ	wèi	speak of ... as
玄	ㄒㄩㄢˊ	xuán	dark and mysterious
德	ㄉㄛˊ	dé	virtue
。			

## Chapter Ten (One possible translation)

Nurture the earthly spirit and hold fast to unity; can you avoid lapses? Unify your lifebreath and make it perfectly flexible; can you be like a child? Cleanse the dark and mysterious mirror; can you make it without flaw? Love the people and regulate the nation; can you do so without ado? In the opening and closing of the heavenly gate, can you take the female part? Extend your perceptivity fully in all directions: can you do so without [accumulating] knowledge? Produce and cultivate them. In producing them, do not be possessive. Do things [for these creatures] without taking credit for them. Be senior to them and yet do not lord it over them. This is spoken of as the dark and mysterious virtue.

## 第十一章

三	ㄊㄨㄣˊ	sān	three
十	尸´	shí	ten
輻	ㄈㄨˊ	fú	spokes
，			
共	ㄍㄨㄥˋ	gòng	share
一	丨¹	yī	one
轂	ㄍㄨˇ	gǔ	hub
，			
當	ㄉㄨㄤˊ	dāng	at the point of
其	ㄎㄨˊ	qí	its
無	ㄨˊ	wú	not have



有	又 <sup>ˇ</sup>	yǒu	have
車	𠄎 <sup>1</sup>	chē	vehicle
之	虫 <sup>1</sup>	zhī	subordinating particle
用	凵 凵 <sup>ˋ</sup>	yòng	use, utility, function
。< 埏	𠄎 <sup>ˊ</sup>	yán	boundary, limit >
[ 搏	去 𠄎 𠄎 <sup>ˊ</sup>	tuán	roll round with the hand ]
埴	虫 <sup>ˊ</sup>	zhī	clay
以	<sup>ˇ</sup>	yǐ	in order to
為	𠄎 𠄎 <sup>ˊ</sup>	wéi	make
器	𠄎   <sup>ˋ</sup>	qì	utensil
，			
當	勿 尢 <sup>1</sup>	dāng	at the point of
其	𠄎   <sup>ˊ</sup>	qí	its
無	𠄎 <sup>ˊ</sup>	wú	not have
，			
有	又 <sup>ˇ</sup>	yǒu	have
器	𠄎   <sup>ˋ</sup>	qì	utensil
之	虫 <sup>1</sup>	zhī	subordinating particle
用	凵 凵 <sup>ˋ</sup>	yòng	use, utility, function
。 鑿	𠄎 𠄎 <sup>ˊ</sup>	záo	bore
戶	𠄎 𠄎 <sup>ˋ</sup>	hù	door
牖	又 <sup>ˇ</sup>	yǒu	window
以	<sup>ˇ</sup>	yǐ	in order to
為	𠄎 𠄎 <sup>ˊ</sup>	wéi	make
室	戶 <sup>ˋ</sup>	shī	house
，			
當	勿 尢 <sup>1</sup>	dāng	at the point of
其	𠄎   <sup>ˊ</sup>	qí	its
無	𠄎 <sup>ˊ</sup>	wú	not have
，			
有	又 <sup>ˇ</sup>	yǒu	have
室	戶 <sup>ˋ</sup>	shī	house
之	虫 <sup>1</sup>	zhī	subordinating particle
用	凵 凵 <sup>ˋ</sup>	yòng	use, utility
。 故	𠄎 𠄎 <sup>ˋ</sup>	gù	therefore
有	又 <sup>ˇ</sup>	yǒu	have

之	虫 <sup>1</sup>	zhī	it
以	丨 <sup>∨</sup>	yǐ	in order to
為	× ㄣ <sup>ˊ</sup>	wéi	make, be
利	夕 丨 <sup>ˋ</sup>	lì	benefit; sharp; configuration
無	× <sup>ˊ</sup>	wú	not have
之	虫 <sup>1</sup>	zhī	it
以	丨 <sup>∨</sup>	yǐ	in order to
為	× ㄣ <sup>ˊ</sup>	wéi	make, be
用	凵 厶 <sup>ˋ</sup>	yòng	use, utility, function
。			

### Chapter Eleven (One possible translation)

Thirty spokes share one hub. It is the empty place [in the center] that gives the vehicle its function. Roll clay to make vessels. It is the empty space within that gives the utensil its function. Bore doors and windows to make a [cave] dwelling. It is only where there is a void that the dwelling has its function. So that which is solid forms a thing's configuration, and that which is not provides for its function.

### 第十二章

五	× <sup>∨</sup>	wǔ	five
色	厶 ㄣ <sup>ˋ</sup>	sè	colors
令	夕 丨 厶 <sup>∨</sup>	lǐng	cause
人	日 ㄣ <sup>ˊ</sup>	rén	human beings
目	凵 ㄣ <sup>ˋ</sup>	mù	eyes
盲	凵 尢 <sup>ˊ</sup>	máng	be blind
；			
五	× <sup>∨</sup>	wǔ	five
音	丨 ㄣ <sup>1</sup>	yīn	voices; musical notes; sounds
令	夕 丨 厶 <sup>∨</sup>	lǐng	cause
人	日 ㄣ <sup>ˊ</sup>	rén	human beings
耳	儿 <sup>∨</sup>	ěr	ears
聾	夕 ㄣ 厶 <sup>ˋ</sup>	lóng	deaf
；			
五	× <sup>∨</sup>	wǔ	five
味	× ㄣ <sup>ˋ</sup>	wèi	tastes, flavors
令	夕 丨 厶 <sup>∨</sup>	lǐng	command
人	日 ㄣ <sup>ˊ</sup>	rén	human beings

口	𠂇 又 <sup>ˇ</sup>	kǒu	mouth
爽	尸 ㄨ ㄨ ㄨ <sup>ˇ</sup>	shuǎng	to miss, to fail
；			
馳	彳 <sup>ˊ</sup>	chí	to gallop
騁	彳 厶 <sup>ˇ</sup>	chǒng	to gallop
畋	去   弓 <sup>ˊ</sup>	tián	to hunt
獵	夕   世 <sup>ˋ</sup>	liè	to hunt
，			
令	夕   厶 <sup>ˋ</sup>	lìng	cause
人	日 ㄣ <sup>ˊ</sup>	rén	human beings
心	丁   ㄣ <sup>ˊ</sup>	xīn	hearts, minds
發	匸 ㄩ <sup>ˊ</sup>	fā	to emit
狂	𠂇 ㄨ ㄨ ㄨ <sup>ˊ</sup>	kuáng	madness
；			
難	ㄋ ㄋ <sup>ˊ</sup>	nán	difficult
得	夕 ㄨ <sup>ˊ</sup>	dé	to obtain
之	虫 <sup>ˊ</sup>	zhī	subordinating particle
貨	厂 ㄨ ㄨ <sup>ˋ</sup>	huò	goods, merchandise
，			
令	夕   厶 <sup>ˋ</sup>	lìng	cause
人	日 ㄣ <sup>ˊ</sup>	rén	human beings
行	丁   厶 <sup>ˋ</sup>	xíng	to carry out
妨	匸 ㄨ <sup>ˊ</sup>	fáng	harm
。			
是	尸 <sup>ˋ</sup>	shì	it
以	<sup>ˇ</sup>	yǐ	to take ... to do something
聖	尸 厶 <sup>ˋ</sup>	shèng	Sage
人	日 ㄣ <sup>ˊ</sup>	rén	human beings
為	ㄨ ㄨ <sup>ˊ</sup>	wèi	are for
腹	匸 ㄨ <sup>ˋ</sup>	fù	belly
，			
不	ㄨ ㄨ <sup>ˊ</sup>	bù	not
為	ㄨ ㄨ <sup>ˊ</sup>	wèi	are for
目	匸 ㄨ <sup>ˋ</sup>	mù	eye
。			
故	ㄨ ㄨ <sup>ˋ</sup>	gù	therefore
去	ㄨ 匸 <sup>ˇ</sup>	qù	get rid of
彼	ㄨ   <sup>ˇ</sup>	bǐ	that
取	ㄨ 匸 <sup>ˇ</sup>	qǔ	take

此 𠄎<sup>ˇ</sup> cǐ this  
。

### Chapter Twelve (One possible translation)

The five colors cause the eyes of human beings to become blind. The five musical notes cause the ears of humans to become deaf. The five flavors cause the mouths of human beings to lose their discrimination of tastes. Galloping in the hunt causes human hearts to go mad. Rare goods cause human beings to do harm. Therefore the Sages act for the bellies of humans and not for their eyes. Therefore they get rid of that and take up this.

### 第十三章

寵	彳 × 厶 <sup>ˇ</sup>	chǒng	favor
辱	冂 × 𠄎 <sup>ˇ</sup>	rǔ	disgrace
若	冂 × ㄛ <sup>ˇ</sup>	ruò	if; as; like
驚	忄   𠄎 <sup>1</sup>	jīng	a fright
;			
< 貴	亼 × 𠄎 <sup>ˇ</sup>	guì	noble; to value >
大	勹   𠄎 <sup>ˇ</sup>	dà	great
患	疒 × 𠄎 <sup>ˇ</sup>	huàn	suffering
若	冂 × ㄛ <sup>ˇ</sup>	ruò	if; as; like
身	尸   𠄎 <sup>1</sup>	shēn	body; self
。			
何	厶   ㄛ <sup>ˇ</sup>	hé	what
謂	×   𠄎 <sup>ˇ</sup>	wèi	(speak of as =) means
寵	彳 × 厶 <sup>ˇ</sup>	chǒng	favor
辱	冂 × 𠄎 <sup>ˇ</sup>	rǔ	disgrace
若	冂 × ㄛ <sup>ˇ</sup>	ruò	if; as; like
驚	忄   𠄎 <sup>1</sup>	jīng	a fright
?			
寵	彳 × 厶 <sup>ˇ</sup>	chǒng	favor
[ 之	虫 <sup>1</sup>	zhī	it ]
為	×   𠄎 <sup>ˇ</sup>	wéi	to be; to do
下	冫   𠄎 <sup>ˇ</sup>	xià	below, inferior
，			
得	勹   ㄛ <sup>ˇ</sup>	dé	obtain; attain
之	虫 <sup>1</sup>	zhī	it
若	冂 × ㄛ <sup>ˇ</sup>	ruò	like

驚	ㄐ   ㄨㄥˊ	jīng	a fright
，			
失	尸ˊ	shī	lose
之	ㄓ	zhī	it
若	ㄖㄨˋ	ruò	like
驚	ㄐ   ㄨㄥˊ	jīng	a fright
，			
是	尸ˋ	shì	it
謂	ㄨㄟˋ	wèi	(speak of .. as =) means
寵	ㄔㄨㄥˋ	chǒng	favor
辱	ㄖㄨˇ	rǔ	disgrace
若	ㄖㄨˋ	ruò	if; as; like
驚	ㄐ   ㄨㄥˊ	jīng	a fright
。			
何	尸ˋ	hé	what
謂	ㄨㄟˋ	wèi	(speak of ... as =) means
< 貴	ㄍㄨㄟˋ	guì	ennoble; value >
大	ㄉㄚˋ	dà	great
患	尸ˋ	huàn	suffering
若	ㄖㄨˋ	ruò	as, like
身	尸 ㄏ	shēn	body; self
？			
吾	ㄨˊ	wú	I, my
所	ㄙㄨㄛˇ	suǒ	it
以	ㄩˇ	yǐ	to take ... to do something
有	ㄩˇ	yǒu	to have
大	ㄉㄚˋ	dà	great
患	尸ˋ	huàn	suffering
者	ㄓ ㄉ	zhě	the one who; the thing that
，			
為	ㄨㄟˋ	wéi	is
吾	ㄨˊ	wú	I
有	ㄩˇ	yǒu	have
身	尸 ㄏ	shēn	body; self
，			
及	ㄐ   ㄩˊ	jí	to reach to (the time when)
吾	ㄨˊ	wú	I
無	ㄨˊ	wú	not have
身	尸 ㄏ	shēn	body; self
，			

吾	ㄨˊ	wú	I
有	ㄩˇ	yǒu	have
何	ㄇˊ	hé	what
患	ㄏㄨㄢˋ	huàn	suffering
?			
故	ㄍㄨˋ	gù	therefore
貴	ㄍㄨㄟˋ	guì	value
[以	ㄩˇ	yǐ	to take...to do something]
身	ㄕㄨㄥˉ	shēn	body; self
於	ㄩˊ	yú	in; at
[為	ㄨㄟˊ	wéi	(to do =) to try to manage]
天	ㄊㄩㄢˉ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
,			
若	ㄖㄨㄛˋ	ruò	as though
可	ㄎㄜˇ	kě	can
寄	ㄐㄧˋ	jì	entrust with
天	ㄊㄩㄢˉ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
;			
愛	ㄞˋ	ài	love
以	ㄩˇ	yǐ	to take ... to do something
身	ㄕㄨㄥˉ	shēn	body; self
[於	ㄩˊ	yú	in; at ]
為	ㄨㄟˊ	wéi	(to do =) to try to manage
天	ㄊㄩㄢˉ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
,			
若	ㄖㄨㄛˋ	ruò	as though
可	ㄎㄜˇ	kě	can
託	ㄊㄨㄛˉ	tuō	entrust with
天	ㄊㄩㄢˉ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
。			

## Chapter Thirteen (One possible translation)

Favor and disgrace both lead to fright.

Great suffering is intimately connected to having a (body =) self.

Why is it said that both favor and disgrace lead to fright? Those who received favor are the ones who reside in an inferior position. If they receive favor it results in apprehension. If they [later on] lose favor it also results in apprehension. That is what "Favor and disgrace both lead to fright" means.

Why is it said that great suffering is intimately connected to having a self? The reason that I can experience great suffering is that I have a self. At the point that I cease to have a self, what suffering could I experience?

Now he who takes his own self to be more valuable than running the world may be entrusted with the world. And he who loves his own self more than running the world may be given guardianship of the world.

## 第十四章

視	尸`	shì	look at
之	虫 <sup>1</sup>	zhī	it
不	ㄅㄨˊ	bū	not
見	ㄐㄢˋ	jiàn	see
，			
名	冂   𠂔`	míng	name
曰	ㄩㄝˊ	yuē	is called
夷	丨`	yí	level, plain
，			
聽	ㄊㄩㄥˊ	tīng	listen to
之	虫 <sup>1</sup>	zhī	it
不	ㄅㄨˊ	bù	not
聞	ㄨㄣˊ	wén	hear
，			
名	冂   𠂔`	míng	name
曰	ㄩㄝˊ	yuē	is called
希	ㄒㄩˊ	xī	rarified
，			
搏	ㄅㄛˊ	bó	grasp, seize
之	虫 <sup>1</sup>	zhī	it



不	ㄉㄨˋ	bù	not
得	ㄉㄛˊ	dé	obtain
， 名	ㄇㄧˊ	míng	name
曰	ㄩㄝˋ	yuē	is called
微	ㄨㄟˊ	wēi	minute
。此	ㄘㄩˇ	cǐ	these
三	ㄙㄢˊ	sān	three
者	ㄓㄥˇ	zhě	(things that =) of them
不	ㄉㄨˋ	bù	not
可	ㄎㄜˇ	kě	can
致	ㄓㄩˋ	zhī	make most perfect
詰	ㄐㄧㄝˊ	jié	examine, investigate
， 故	ㄍㄨˋ	gù	therefore
混	ㄏㄨㄣˇ	hǔn	muddle together
而	ㄦˊ	ér	and
為	ㄨㄟˊ	wéi	be; make
一	ㄩˊ	yī	one
。其	ㄑㄧˊ	qí	its
上	ㄕㄨㄥˋ	shàng	top
不	ㄉㄨˋ	bù	not
皦	ㄐㄧㄠˇ	jiǎo	brilliant, dazzling
， 其	ㄑㄧˊ	qí	its
下	ㄒㄩㄚˋ	xià	bottom
不	ㄉㄨˋ	bù	not
昧	ㄇㄟˋ	mèi	dark
， 繩	ㄕㄨㄥˊ	shéng	wispy
繩	ㄕㄨㄥˊ	shéng	wispy
不	ㄉㄨˋ	bù	not
可	ㄎㄜˇ	kě	can
名	ㄇㄧˊ	míng	name
， 復	ㄈㄨˋ	fù	again; repeat
歸	ㄍㄨㄟˊ	guī	return
於	ㄩˊ	yú	to

無	ㄨˊ	wú	not have (not be)
物	ㄨˋ	wù	creature
。			
是	ㄕˋ	shì	this
謂	ㄨㄟˋ	wèi	speak of ... as
無	ㄨˊ	wú	not have
狀	ㄓㄨㄤˋ	zhuàng	form, shape, appearance
之	ㄓ	zhī	subordinating particle
狀	ㄓㄨㄤˋ	zhuàng	form, shape, appearance
，			
無	ㄨˊ	wú	not have
物	ㄨˋ	wù	creature
之	ㄓ	zhī	subordinating particle
象	ㄒㄩㄤˋ	xiàng	image
，			
是	ㄕˋ	shì	this
謂	ㄨㄟˋ	wèi	speak of ... as
惚	ㄏㄨˊ	hū	obscure, abstruse
恍	ㄏㄨㄤˇ	huǎng	wild, mad, flustered
。			
迎	ㄩㄥˊ	yíng	go forward to meet
之	ㄓ	zhī	it
不	ㄨˊ	bù	not
見	ㄐㄢˋ	jiàn	see
其	ㄑㄧˊ	qí	its
首	ㄕㄨˇ	shǒu	head
，			
隨	ㄨㄟˊ	suí	follow
之	ㄓ	zhī	it
不	ㄨˊ	bù	not
見	ㄐㄢˋ	jiàn	see
其	ㄑㄧˊ	qí	its
後	ㄏㄨˋ	hòu	aft
。			
執	ㄓˊ	zhí	grasp
古	ㄍㄨˇ	gǔ	ancient
之	ㄓ	zhī	subordinating particle
道	ㄉㄠˋ	dào	way, course
，			

以	ˇ	yǐ	in order to
御	ㄣˋ	yù	control
今	ㄐㄧㄣ	jīn	now, the present
之	ㄓ	zhī	subordinating particle
有	ㄩˇ	yǒu	to have (existence)
。			
能	ㄋㄥˊ	néng	able
知	ㄓ	zhī	to know
古	ㄍㄨˇ	gǔ	ancient
始	ㄕ	shǐ	beginning
。			
是	ㄕ	shì	this
謂	ㄨㄟˋ	wèi	speak of ... as
道	ㄉㄠˋ	dào	way, course
紀	ㄐㄧˋ	jì	sorted threads
。			

#### Chapter Fourteen (One possible translation)

If you look right at it but do not see it, it is named "the plain."

If you listen for it but cannot hear it, it is called "the rarified."

If you grab for it but cannot get it, it is called "the infinitesimal."

These three [characterizations] cannot be given any more exhaustive investigation, so they will be muddled together as "the One."

From above it is not dazzling.

From beneath it is not dark.

Wispy, wispy, it cannot be named.

It retreats into not being any thing.

It is called the the shape without any form, and

The image without any [corresponding] thing.

It is called the obscure and the wildly flustered.

If one goes forward to meet it, one will not see its head.

If one follows it, one will not see its rear.

Grasp the Way of antiquity in order to control the things of the present.

Be able to know ancient beginnings. They are spoken of as the Thread of the Way.

## 第十五章

古	ㄍㄨˋ	gǔ	ancient
之	ㄓ	zhī	subordinating particle
善	ㄕㄢˋ	shàn	good at
為	ㄨㄟˊ	wéi	being
士	ㄕ	shī	knight, literate officer of the government
者	ㄓㄥˊ	zhě	the ones who
，			
微	ㄨㄟˊ	wēi	minute
妙	ㄇㄧㄠˋ	miào	ineffable efficacy
玄	ㄒㄩㄢˊ	xuán	dark and mysterious
通	ㄊㄨㄥˊ	tōng	penetrating
，			
深	ㄕㄢˋ	shēn	deep
不	ㄅㄨˋ	bù	not
可	ㄎㄥˊ	kě	can
識	ㄕ	shī	be aware of, perceive
。			
夫	ㄈㄨ	fū	(opening particle)
唯	ㄨㄟˊ	wéi	only
不	ㄅㄨˋ	bù	not
可	ㄎㄥˊ	kě	can
識	ㄕ	shī	be aware of, perceive
，			
故	ㄍㄨˋ	gù	therefore
強	ㄑㄩㄤˊ	qiáng	in a forced way
為	ㄨㄟˊ	wéi	make
之	ㄓ	zhī	it
容	ㄖㄨㄥˊ	róng	a description
。			
豫	ㄩˋ	yù	cautious
<焉	ㄩㄢˊ	yān	therein >
[兮	ㄒㄩ	xī	particle (oh how!) ]
若	ㄖㄨㄛˋ	ruò	like
冬	ㄉㄨㄥˊ	dōng	winter
涉	ㄕㄥˋ	shè	ford
川	ㄔㄨㄢˊ	chuān	river

，

猶	又´	yóu	apprehensive
兮	丁 ¹	xī	particle (oh how!)
若	冂×ㄥ´	ruò	like
畏	×ㄨㄟ´	wèi	fear
四	厶´	sì	four
鄰	ㄉㄨˊ	lín	neighbors
儼	ㄩㄢ´	yán	deferential
兮	丁 ¹	xī	particle (oh how!)
其	く ´	qí	its
若	冂×ㄥ´	ruò	like
<容	冂×厶´	róng	to contain; a description >
〔客	ㄎㄛˋ	kè	guest ]
渙	厂×ㄩㄢ´	huàn	scattered, riven
兮	丁 ¹	xī	particle (oh how!)
若	冂×ㄥ´	ruò	like
冰	ㄅㄩㄥ¹	bīng	ice
之	虫¹	zhī	subordinating particle
將	ㄐㄩㄥ¹	jiāng	in future
釋	尸´	shī	to loosen
敦	ㄉㄨㄣˋ	dùn	honest, sincere, wholesome
兮	丁 ¹	xī	particle (oh how!)
其	く ´	qí	its
若	冂×ㄥ´	ruò	like
樸	ㄆㄨˋ	pú	uncarved wood
曠	ㄎㄨㄤˋ	kuàng	empty
兮	丁 ¹	xī	particle (oh how!)
其	く ´	qí	its
若	冂×ㄥ´	ruò	like
谷	ㄍㄨˇ	gǔ	valley
混	厂×ㄎㄨㄣˋ¹	hūn	turbid
兮	丁 ¹	xī	particle (oh how!)
其	く ´	qí	its
若	冂×ㄥ´	ruò	like
濁	虫×ㄥ´	zhuó	muddy, impure

孰	尸 ㄨˊ	shú	who
能	ㄋㄥˊ	néng	able to
濁	虫 ㄓㄨㄛˊ	zhuó	be muddy, be impure
以	丨 ㄩˇ	yǐ	in order that
靜	亻 ㄐㄧㄥˋ	jìng	tranquil
之	虫 ㄓ	zhī	go to
徐	亻 ㄒㄩˊ	xú	gradually
清	冫 ㄑㄩㄥ	qīng	pure, clear
孰	尸 ㄨˊ	shú	who
能	ㄋㄥˊ	néng	able to
安	ㄢ	ān	be peaceful
以	丨 ㄩˇ	yǐ	in order that
動	勹 ㄉㄨㄥˋ	dòng	move
之	虫 ㄓ	zhī	go to
徐	亻 ㄒㄩˊ	xú	gradually
生	尸 ㄕ	shēng	to be born; to be produced
保	ㄅㄠˇ	bǎo	protect
此	ㄘ	cǐ	this
道	勹 ㄉㄠˋ	dào	way, course
者	虫 ㄓ	zhě	the one who
不	ㄨˊ	bù	not
欲	ㄩˋ	yù	desire
盈	丨 ㄩㄥ	yíng	to be full
夫	亻 ㄈㄨˊ	fú	(opening particle)
唯	ㄨㄟˊ	wéi	only
不	ㄨˊ	bù	not
盈	丨 ㄩㄥ	yíng	to be full
故	ㄍㄨˋ	gù	therefore
能	ㄋㄥˊ	néng	able to
<蔽	ㄅ	bì	undergrowth>
[蔽	ㄅ	bì	worn out]
<不	ㄨˊ	bù	no, not >
[而	ㄦˊ	ér	and, yet ]
新	亻 ㄒㄩㄥ	xīn	new(ly)
成	彳 ㄔㄥ	chéng	complete
。			

## Chapter Fifteen (One possible translation)

Those of antiquity who were good at being officers of the government were subtle, possessed of ineffable efficacy, dark and mysterious, penetrating [in their awareness], and so deep that they could not be perceived. It is only because they cannot be perceived that they are given a forced description:

Oh, how cautious, as though fording a river in winter.

Oh how apprehensive, as though in fear of those on all four sides.

Oh, how deferential, as though a guest.

Oh, how riven, as though ice on the verge of melting.

Oh, how wholesome, as though they are the Uncarved Block.

Oh, how receptive, as though a valley.

Oh, how murky, as though turbid or impure.

Who is able to be murky and impure in order that it will eventually purify through tranquility?

Who is able to be peaceful in order that they will gradually give birth to motion?

Those who protect this Way do not desire fullness, and therefore they are able to get worn out and yet become newly complete.

## 第十六章

致	虫`	zhī	go all the way to
虛	丁 凵 <sup>1</sup>	xū	void
極	凵   `	jí	polar extreme
守	尸 又 <sup>∨</sup>	shǒu	maintain; preserve
靜	凵   凵`	jìng	tranquil
篤	勹 又 <sup>∨</sup>	dǔ	thick, rich, genuine
萬	又 凵`	wàn	myriad
物	又`	wù	creatures
並	凵   凵`	bìng	side-by-side
作	尸 又 凵`	zuò	arise
吾	又`	wú	I
以	<sup>∨</sup>	yǐ	take ...
觀	凵 又 凵 <sup>1</sup>	guān	to observe
[ 其	凵   `	qí	its ]
復	凵 又`	fù	recapitulations

。				
夫	ㄉㄨˊ	fú	(opening particle]	
物	ㄨˋ	wù	creatures	
芸	ㄩㄣˊ	yún	rich-colored; numerous	
芸	ㄩㄣˊ	yún	rich-colored; numerous	
，				
各	ㄍㄜˋ	gè	each and every	
復	ㄉㄨˋ	fù	again; repeat	
歸	ㄍㄨㄟˊ	guī	return	
其	ㄑㄧˊ	qí	their	
根	ㄍㄣˊ	gēn	root	
。				
歸	ㄍㄨㄟˊ	guī	to return	
根	ㄍㄣˊ	gēn	root	
曰	ㄩㄝˊ	yuē	to say → means	
靜	ㄐㄧㄥˋ	jìng	to be tranquil	
，				
是	ㄕㄨˋ	shì	this	
謂	ㄨㄟˋ	wèi	speak of ... as	
復	ㄉㄨˋ	fù	to return to	
命	ㄇㄧㄥˋ	mìng	mandate	
。				
復	ㄉㄨˋ	fù	to return to	
命	ㄇㄧㄥˋ	mìng	mandate	
曰	ㄩㄝˊ	yuē	to say → means	
常	ㄔㄨㄥˊ	cháng	to be constant	
。				
知	ㄓㄧˊ	zhī	to know	
常	ㄔㄨㄥˊ	cháng	constant	
曰	ㄩㄝˊ	yuē	to say → means	
明	ㄇㄧㄥˊ	míng	brightness; enlightenment	
，				
不	ㄅㄨˋ	bù	not	
知	ㄓㄧˊ	zhī	to know	
常	ㄔㄨㄥˊ	cháng	constant	
，				
妄	ㄨㄤˋ	wàng	recklessly, heedlessly	
作	ㄗㄨˋ	zuò	give rise to	
凶	ㄒㄩㄥˊ	xiōng	inauspicious things; evil	
。				



知	虫 <sup>1</sup>	zhī	to know
常	彳 尤 <sup>1</sup>	cháng	constant
容	囧 × 厶 <sup>1</sup>	róng	to contain, to accept
容	囧 × 厶 <sup>1</sup>	róng	to contain, to accept
乃	ㄋㄞ <sup>1</sup>	nǎi	then
公	厶 × 厶 <sup>1</sup>	gōng	fair
公	厶 × 厶 <sup>1</sup>	gōng	fair
乃	ㄋㄞ <sup>1</sup>	nǎi	then
王	王 尤 <sup>1</sup>	wáng	king
王	王 尤 <sup>1</sup>	wáng	king
乃	ㄋㄞ <sup>1</sup>	nǎi	then
天	天   ㄋㄞ <sup>1</sup>	tiān	heaven(ly)
天	天   ㄋㄞ <sup>1</sup>	tiān	heaven(ly)
乃	ㄋㄞ <sup>1</sup>	nǎi	then
道	辶 彳 <sup>1</sup>	dào	way, course
道	辶 彳 <sup>1</sup>	dào	way, course
乃	ㄋㄞ <sup>1</sup>	nǎi	then
久	夕   又 <sup>1</sup>	jiǔ	[last a] long time
沒	冫 丩 <sup>1</sup>	mò	to sink, to perish
身	尸 ㄋㄞ <sup>1</sup>	shēn	body; self
不	勹 × <sup>1</sup>	bù	not
殆	勹 ㄋㄞ <sup>1</sup>	dài	be in danger
。			

### Chapter Sixteen (One possible translation)

Go all the way to extreme voidness. Preserve a wholesome tranquility. The myriad creatures arise side by side and I use it to see their recapitulations. Now the myriad creatures, profusely vibrant, return again to their root. To return to the root means to be tranquil. We speak of this as returning to the Mandate. Now the Mandate implies constancy, and knowing constancy implies enlightenment. If one does not know constancy, one will heedlessly give rise to ill-omened things. To know constancy is to be receptive. To be receptive means to be impartial. To be fair means to be kingly. To be

kingly means to be heavenly.\* The heavenly is [with] the Way. The Way is everlasting. One's body may perish yet one will not be in danger.

\*"Heavenly" is to be understood as "produced by Heaven," i.e., natural.

### 第十七章

太	去 ㄅㄛˋ	tài	most
上	尸 ㄅㄛˋ	shàng	high
，			
<下	丁   ㄩˋ	xià	down >
[不	ㄅㄛˋ	bù	not ]
知	虫 ㄓㄧ	zhī	know
有	又 ㄩˋ	yǒu	have
之	虫 ㄓㄧ	zhī	he, she, it, them
；			
其	ㄍㄨˋ	qí	its
次	ㄘㄧˋ	cì	sequent
，			
親	ㄍㄨˋ   ㄅㄛˋ <sup>1</sup>	qīn	emotionally close
而	儿 ㄉㄨˊ	ér	and
譽	ㄩˋ	yù	to laud
之	虫 ㄓㄧ	zhī	he, she, it, them
；			
其	ㄍㄨˋ	qí	its
次	ㄘㄧˋ	cì	sequent
，			
畏	ㄨㄟˋ	wèi	to fear
之	虫 ㄓㄧ	zhī	he, she, it, them
；			
其	ㄍㄨˋ	qí	its
次	ㄘㄧˋ	cì	sequent
，			
侮	ㄨㄟˋ	wǔ	to insult, to ridicule
之	虫 ㄓㄧ	zhī	he, she, it, them
。			
信	丁   ㄅㄛˋ	xìn	trust; trustworthy
不	ㄅㄛˋ	bù	not
足	ㄗㄨˊ	zú	be enough

焉	ㄋㄞˊ	yān	therein
，			
有	ㄩˇ	yǒu	have
不	ㄅㄨˋ	bù	not
信	ㄒㄩㄣˋ	xìn	trust; trustworthy
焉	ㄋㄞˊ	yān	therein
。			
悠	ㄩˊ	yōu	distant
兮	ㄒㄩˊ	xī	particle (oh how!)
其	ㄎㄨˊ	qí	his, her, its, their
貴	ㄍㄨㄟˋ	guì	value
言	ㄋㄞˊ	yán	words
。			
功	ㄍㄨㄥˊ	gōng	meritorious task
成	ㄔㄥˊ	chéng	completed
，			
事	ㄕㄨˋ	hī	event, affair
遂	ㄙㄨㄟˊ	suí	follow
，			
百	ㄅㄞˇ	bǎi	hundred
姓	ㄒㄩㄥˋ	xìng	surnames
皆	ㄐㄟˊ	jiē	all
謂	ㄨㄟˋ	wèi	say
：			
《			
我	ㄨㄛˇ	wǒ	I
自	ㄗㄧˋ	zì	self
然	ㄖㄢˊ	rán	thus
》			
。			

### Chapter Seventeen (One possible translation)

In the highest antiquity, nobody knew that they existed. Next, people became close to them and lauded them. Next they feared them. After that they reviled them. When there is insufficient trust, then there will be untrustworthiness. Oh how distant they were in not speaking lightly. When meritorious acts were completed and the results followed, the common people all said, "We did it all by ourselves."

## 第十八章

大	夕 ㄚˊ	dà	great
道	夕 ㄠˊ	dào	way, course
廢	匸 ㄟˊ	fèi	to do away with; abandon
，			
有	丨 ㄨˇ	yǒu	have
仁	冂 ㄤˊ	rén	benevolence
義	丨	yì	righteousness
；			
智	虫 ㄛˊ	zhī	knowledge, intelligence
慧	厂 ㄨㄟˊ	huì	wisdom
出	彳 ㄨㄛˊ	chū	come out
，			
有	丨 ㄨˇ	yǒu	have
大	夕 ㄚˊ	dà	great
偽	ㄨㄟˊ	wèi	falsity, artifice
；			
六	夕 丨 ㄨˇ	liù	six
親	冂 丨 ㄤˊ	qīn	close relatives
不	ㄨㄛˊ	bù	not
和	厂 ㄛˊ	hé	harmonize
，			
有	丨 ㄨˇ	yǒu	have
孝	冂 丨 ㄠˊ	xiào	filial piety
慈	ㄘˊ	cí	compassion
，			
國	ㄍㄨㄛˊ	guó	country, nation
家	冂 丨 ㄚˊ	jiā	family
昏	厂 ㄨㄟˊ	hūn	dusky; benighted, stupid
亂	夕 ㄨㄛˊ	luàn	disordered
，			
有	丨 ㄨˇ	yǒu	have
忠	虫 ㄨㄥˊ	zhōng	loyal
臣	彳 ㄤˊ	chén	minister
。			

## Chapter Eighteen (One possible translation)

When the great Way is abandoned, benevolence and righteousness will come into existence. When knowledge and wisdom emerge, great artifice will come to be. When the six kinds of family members fall out of harmony, there will be filial piety and compassion. When the whole country becomes benighted and disordered, then it will have loyal ministers.

## 第十九章

絕	ㄐㄩㄛˊ ㄙㄟˊ	jué	cut off
聖	ㄕㄨㄥˋ	shèng	Sage(liness)
棄	ㄎㄩˋ ㄒㄩˋ	qì	discard
智	ㄓㄨˋ	zhì	knowledge, wisdom
，			
民	ㄇㄢˊ ㄌㄨˋ	mín	the people
利	ㄌㄧˋ	lì	benefit
百	ㄅㄞˇ	bǎi	hundred
倍	ㄅㄟˋ	bèi	-fold
；			
絕	ㄐㄩㄛˊ ㄙㄟˊ	jué	cut off
仁	ㄖㄣˊ	rén	benevolence
棄	ㄎㄩˋ ㄒㄩˋ	qì	discard
義	ㄩˋ	yì	righteousness
，			
民	ㄇㄢˊ ㄌㄨˋ	mín	the people
復	ㄈㄨˋ	fù	again, return to
孝	ㄒㄩㄥˋ	xiào	filial piety
慈	ㄘㄧˊ	cí	compassion
；			
絕	ㄐㄩㄛˊ ㄙㄟˊ	jué	cut off
巧	ㄎㄩㄛˋ ㄘㄩㄥˋ	qiǎo	ingenious; cleverness
棄	ㄎㄩˋ ㄒㄩˋ	qì	discard
利	ㄌㄧˋ	lì	benefit, profit
，			
盜	ㄉㄠˋ	dào	robber, bandit
賊	ㄗㄟˊ	zé	thief
無	ㄨˊ	wú	not
有	ㄩˇ	yǒu	have
。			

此	𠄎 <sup>ˇ</sup>	cǐ	these
三	厶 <sup>1</sup> 𠄎 <sup>1</sup>	sān	three
者	虫 <sup>ㄨㄛˋ</sup>	zhě	(the things that =) things
以	丨 <sup>ㄩˇ</sup>	yǐ	to take ...
為	乂 <sup>ㄟˊ</sup>	wéi	to be
文	乂 <sup>ㄨㄣˊ</sup>	wén	ornament (outer expression of inner nature)
不	㇇ <sup>ㄨˋ</sup>	bù	not
足	尸 <sup>ㄨˊ</sup>	zú	be enough
，			
故	厶 <sup>ㄨˋ</sup>	gù	therefore
令	夕 <sup>ㄨㄥˊ</sup> 厶 <sup>ㄩˇ</sup>	líng	cause
有	丨 <sup>ㄩˇ</sup> 又 <sup>ㄩˇ</sup>	yǒu	to have
所	厶 <sup>ㄨˋ</sup> 乂 <sup>ㄟˊ</sup>	suǒ	that which
屬	尸 <sup>ㄨˊ</sup> 乂 <sup>ㄩˇ</sup>	shǔ	subsumed under
。			
見	丨 <sup>ㄩˋ</sup> 𠄎 <sup>ㄨˋ</sup>	jiàn   xiàn	see   make manifest
素	厶 <sup>ㄨˋ</sup>	sù	unbleached fabric
抱	㇇ <sup>ㄨˋ</sup> 幺 <sup>ㄨˋ</sup>	bào	embrace; hold onto
樸	夕 <sup>ㄨˊ</sup>	pú	uncarved wood
，			
少	尸 <sup>ㄨˊ</sup> 幺 <sup>ㄩˇ</sup>	shǎo	diminish
私	厶 <sup>1</sup>	sī	interests pertaining to one's self
寡	厶 <sup>ㄨˋ</sup> 乂 <sup>ㄩˇ</sup>	guǎ	diminish
欲	丨 <sup>ㄩˋ</sup>	yù	desire
。			
〔			
絕	丨 <sup>ㄩˋ</sup> 丨 <sup>ㄨˋ</sup> 世 <sup>ㄟˊ</sup>	jué	cut off
學	丁 <sup>ㄨˋ</sup> 丨 <sup>ㄨˋ</sup> 世 <sup>ㄟˊ</sup>	xué	study, learning
無	乂 <sup>ㄟˊ</sup>	wú	not have
憂	丨 <sup>ㄩˋ</sup> 又 <sup>1</sup>	yōu	grief; worries
〕			

## Chapter Nineteen (One possible translation)

Extirpate Sageliness, discard wisdom, and the benefit to the people will increase one hundred fold. Extirpate benevolence, discard righteousness, and the people will return to filial piety and compassion. Extirpate ingenuity, discard profit, and there will be no more bandits and thieves. Because these three [principles] have received insufficient elaboration, they are hereinafter given an epigram:

Show forth the unbleached fabric,  
Hold onto the Uncarved Block,  
Diminish selfishness and desire,  
[Cut off study,  
And you will be worry free.]

## 第二十章

<絕	ㄐㄩㄝˊ	jué	cut off
學	ㄒㄩㄝˊ	xué	study, learning
無	ㄨˊ	wú	not have
憂	ㄩㄠ	yōu	grief; worries
。 >			
唯	ㄨㄟˊ	wéi	sound of assent
之	ㄓ	zhī	subordinating particle
與	ㄩˇ	yǔ	and
<阿	ㄚˋ	à	assent >
[ 訶	ㄏㄛ	kē	upbraiding ]
，			
相	ㄒㄩㄤ	xiāng	mutually, reciprocally
去	ㄑㄩˋ	qù	leave (i.e., depart from)
幾	ㄐㄩˇ	jǐ	how much
何	ㄏㄛˊ	hé	what
？			
善	ㄕㄢˋ	shàn	good
之	ㄓ	zhī	subordinating particle
與	ㄩˇ	yǔ	and
惡	ㄜˋ	è	evil, bad
，			
相	ㄒㄩㄤ	xiāng	mutually, reciprocally
去	ㄑㄩˋ	qù	leave (i.e., be different from)
若	ㄖㄨㄛˋ	ruò	as; like
何	ㄏㄛˊ	hé	what

?				
人	亼 ㄨˊ	rén	human beings	
之	虫 <sup>1</sup>	zhī	subordinating]particle	
所	厶 ㄨㄛˋ ㄛˊ	suǒ	that which	
畏	ㄨㄟˋ	wèi	fear	
，				
不	ㄨㄛˋ	bù	not	
可	ㄎㄜˋ	kě	can	
不	ㄨㄛˊ	bū	not	
畏	ㄨㄟˋ	wèi	fear	
。				
荒	厶 ㄨㄤˊ ㄨㄤ <sup>1</sup>	huāng	wild, reckless	
兮	ㄒㄧˊ	xī	particle (oh how!)	
其	ㄎㄧˊ	qí	its	
未	ㄨㄟˋ	wèi	not yet	
央	ㄩㄤ <sup>1</sup>	yāng	hit the center	
哉	ㄗㄞˊ	zāi	exclamatory particle	
！				
眾	虫 ㄨㄥˋ ㄨㄥˊ	zhòng	multitude	
人	亼 ㄨˊ	rén	human beings	
熙	ㄒㄧˊ	xī	bright, splendid	
熙	ㄒㄧˊ	xī	bright, splendid	
，				
如	亼 ㄨˊ	rú	like; as though	
享	ㄒㄩㄥˊ ㄨㄤ <sup>1</sup>	xiǎng	enjoy	
太	ㄊㄞˋ	tài	greatest	
牢	ㄌㄠˊ	lǎo	(sacrifice at shrine to land and grain)	
，				
如	亼 ㄨˊ	rú	like	
春	ㄘㄨㄥˊ ㄨㄤ <sup>1</sup>	chūn	spring season	
登	ㄉㄥˊ	dēng	ascend	
臺	ㄊㄞˊ	tái	terrace	
。				
我	ㄨㄛˋ ㄛˊ	wǒ	I	
獨	ㄉㄨˊ	dú	alone, solely	
泊	ㄅㄛˊ	bó	am placid	
兮	ㄒㄧˊ	xī	particle (oh how!)	
其	ㄎㄧˊ	qí	its	
未	ㄨㄟˋ	wèi	not yet	
兆	虫 ㄓㄠˋ	zhào	omen, sign	



，					
如	日 ㄨ ㄛ ˊ	rú	like		
嬰	ㄨ ˊ	yīng	infant		
兒	儿 ˊ	ér	child		
之	虫 ˊ	zhī	subordinating particle		
未	ㄨ ㄟ ˋ	wèi	not yet		
孩	厂 ㄎ ㄞ ˊ	hái	an infant old enough to smile		
。					
<					
儻	ㄉ ㄟ ˋ	lèi	wearied		
儻	ㄉ ㄟ ˋ	lèi	wearied		
>					
〔					
纍	ㄉ ㄟ ˋ	léi	dispirited		
纍	ㄉ ㄟ ˋ	léi	dispirited		
〕					
兮	ㄒ ㄧ ˊ	xī	particle (oh how!)		
，					
若	日 ㄨ ㄛ ˋ	ruò	as; like		
無	ㄨ ˊ	wú	not have		
所	ㄨ ㄨ ㄛ ˋ ˊ	suǒ	place		
歸	ㄍ ㄨ ㄟ ˊ	guī	to return		
。					
眾	虫 ㄉ ㄨ ㄛ ˋ	zhòng	multitude		
人	日 ㄉ ㄨ ㄛ ˋ	rén	human beings		
皆	ㄐ ㄧ ˊ   ㄛ ˊ	jiē	all		
有	ㄨ ˋ ˊ	yǒu	have		
餘	ㄩ ˊ	yú	left over, an excess		
，					
而	儿 ˊ	ér	and, yet		
我	ㄨ ㄛ ˋ ˊ	wǒ	I		
獨	ㄉ ㄨ ˊ	dú	alone		
若	日 ㄨ ㄛ ˋ	ruò	as; like		
遺	ˊ	yí	lost; something missing		
。					
我	ㄨ ㄛ ˋ ˊ	wǒ	I		
愚	ㄩ ˊ	yú	ignorant, stupid		
人	日 ㄉ ㄨ ㄛ ˋ	rén	human beings		
之	虫 ˊ	zhī	subordinating particle		
心	ㄒ ㄧ ˊ   ㄨ ㄛ ˊ	xīn	heart, mind		

也	ㄗㄝˋ	yě	final particle of strong affirmation
哉	ㄗㄞˊ	zāi	exclamatory particle
沌	ㄉㄨㄢˋ	dùn	chaotic
沌	ㄉㄨㄢˋ	dùn	chaotic
兮	ㄒㄧ	xī	particle (oh how!)
！			
俗	ㄊㄨˊ	sú	common, ordinary
人	ㄖㄣˊ	rén	human beings
昭	ㄓㄠˋ	zhào	shine
昭	ㄓㄠˋ	zhào	shine
，			
我	ㄨㄛˇ	wǒ	I
獨	ㄉㄨˊ	dú	alone
昏	ㄏㄨㄣ	hūn	dusky; benighted, stupid; muddled
昏	ㄏㄨㄣ	hūn	dusky; benighted, stupid; muddled
。			
俗	ㄊㄨˊ	sú	common, ordinary
人	ㄖㄣˊ	rén	human beings
察	ㄔㄚˊ	chá	inspect
察	ㄔㄚˊ	chá	inspect
，			
我	ㄨㄛˇ	wǒ	I
獨	ㄉㄨˊ	dú	alone
悶	ㄇㄣˋ	mèn	closed off, melancholy
悶	ㄇㄣˋ	mèn	closed off, melancholy
。			
澹	ㄉㄢˋ	dàn	agitated
兮	ㄒㄧ	xī	particle (oh how!)
其	ㄎㄧ	qí	its; their
若	ㄖㄨㄛˋ	ruò	as; like
海	ㄏㄞˊ	hǎi	sea
，			
颺	ㄌㄧㄢˋ	liù	high wind
兮	ㄒㄧ	xī	particle (oh how!)
若	ㄖㄨㄛˋ	ruò	as; like
無	ㄨˊ	wú	not have

止	止 ㄓˇ	zhǐ	stop
。眾	衆 ㄓㄨㄥˋ	zhòng	multitude
人	人 ㄖㄣˊ	rén	human beings
皆	皆 ㄐㄟ	jiē	all
有	有 ㄩˇ	yǒu	have
以	以 ㄩˇ	yǐ	to take ... to do something
，			
而	而 ㄦˊ	ér	and, yet
我	我 ㄨㄛˇ	wǒ	I
獨	獨 ㄉㄨˊ	dú	alone, solely
頑	頑 ㄨㄢˊ	wán	doltish, heedless
且	且 ㄑㄧㄝˇ	qiě	and, moreover
鄙	鄙 ㄅㄧˇ	bǐ	low, mean, vile
。我	我 ㄨㄛˇ	wǒ	I
獨	獨 ㄉㄨˊ	dú	alone, solely
異	異 ㄩˋ	yì	different
於	於 ㄩˊ	yú	from
人	人 ㄖㄣˊ	rén	human beings
，			
而	而 ㄦˊ	ér	and, yet
貴	貴 ㄍㄨㄟˋ	guì	value
食	食 ㄕㄧˊ	shí	eat; take sustenance from
母	母 ㄇㄨˇ	mǔ	mother
。			

### Chapter Twenty (One possible translation)

How much difference is there between "yeah" and "bah"?

How much difference is there between good and bad?

What other people fear, one can but fear.

Oh how wild and reckless they are in their failure to hit the mark!

The multitudes are bright and splendid, as though they were enjoying the Great Sacrifice or as though ascending the terraces in the springtime.

Oh how placid am I alone, like one who has yet to give any inkling, like an infant who has never yet smiled.

Oh how dispirited am I, like someone who has no refuge.

The multitudes all have more than enough, while I along seem to be missing something.

I have the mind of an stupid person!

Oh, how chaotic!

The common people glisten and shine.

I alone am dusky and muddled.

The common people pry into everything.

I alone remain closed off and melancholy.

Oh how agitated they are, like the sea.

Oh how stormy they are, as though they will never come to a stop.

The multitudes all have their ways and means.

I alone am doltish and vile.

I alone am different from other people,  
and value taking sustenance from the Mother.

## 第二十一章

孔	ㄎㄨㄥˇ	kǒng	great
德	ㄉㄛˊ	dé	virtue
之	ㄓ	zhī	subordinating particle
容	ㄨㄥˊ	róng	(to contain =) description
，			
惟	ㄨㄟˊ	wéi	only
道	ㄉㄠˋ	dào	way, course
是	ㄕ	shì	it
從	ㄘㄨㄥˊ	cóng	follows
。			
道	ㄉㄠˋ	dào	way, course
之	ㄓ	zhī	subordinating particle
為	ㄨㄟˊ	wéi	to be
物	ㄨˋ	wù	creature
，			
惟	ㄨㄟˊ	wéi	only
恍	ㄉㄨㄤˇ	huǎng	wild, mad, flustered
惟	ㄨㄟˊ	wéi	only
惚	ㄉㄨˊ	hū	obscure, abstruse
。			
惚	ㄉㄨˊ	hū	obscure, abstruse
兮	ㄒ	xī	particle (oh how!)
恍	ㄉㄨㄤˇ	huǎng	wild, mad, flustered
兮	ㄒ	xī	particle (oh how!)
，			
其	ㄎ	qí	its

中	虫 × 凵 <sup>1</sup>	zhōng	center; middle
有	又 <sup>∨</sup>	yǒu	has
象	丅   尢 <sup>˘</sup>	xiàng	elephant; ivory; image; resemble
；			
恍	厂 × 尢 <sup>∨</sup>	huǎng	wild, mad, flustered
兮	丅   <sup>1</sup>	xī	particle (oh how!)
惚	厂 × <sup>1</sup>	hū	obscure, abstruse
兮	丅   <sup>1</sup>	xī	particle (oh, how!)
，			
其	<   <sup>˘</sup>	qí	its
中	虫 × 凵 <sup>1</sup>	zhōng	center; middle
有	又 <sup>∨</sup>	yǒu	has
物	× <sup>˘</sup>	wù	creatures
。			
窈	幺 <sup>∨</sup>	yǎo	secluded, profound
兮	丅   <sup>1</sup>	xī	particle (oh how!)
冥	冂   凵 <sup>˘</sup>	míng	dark, obscure
兮	丅   <sup>1</sup>	xī	particle (oh how!)
，			
其	<   <sup>˘</sup>	qí	its
中	虫 × 凵 <sup>1</sup>	zhōng	center; middle
有	又 <sup>∨</sup>	yǒu	has
精	丩   凵 <sup>1</sup>	jīng	seminal essence
。			
其	<   <sup>˘</sup>	qí	its
精	丩   凵 <sup>1</sup>	jīng	seminal essence
甚	尸 ㄣ <sup>˘</sup>	shèn	extremely
真	虫 ㄣ <sup>1</sup>	zhēn	genuine
，			
其	<   <sup>˘</sup>	qí	its
中	虫 × 凵 <sup>1</sup>	zhōng	center; middle
有	又 <sup>∨</sup>	yǒu	has
信	丅   ㄣ <sup>˘</sup>	xìn	trust; regularity
。			
自	丅 <sup>˘</sup>	zì	from
古	𠂇 × <sup>∨</sup>	gǔ	ancient (times)
及	丩   <sup>˘</sup>	jí	reaching to
今	丩   ㄣ <sup>1</sup>	jīn	the present
，			
其	<   <sup>˘</sup>	qí	its

名	𠄎   𠄎´	míng	name
不	ㄅㄨˋ	bù	not
去	ㄑㄩˋ	qù	get rid of
，			
以	ㄩˇ	yǐ	in order to
閱	ㄩㄛˋ	yuè	inspect
眾	ㄓㄨㄥˋ	zhòng	multitude
甫	ㄈㄩˇ	fǔ	progenitors
。			
吾	ㄨˊ	wú	I
何	ㄏㄜˊ	hé	what
以	ㄩˇ	yǐ	to take ...
知	ㄓㄧˊ	zhī	to know
眾	ㄓㄨㄥˋ	zhòng	multitude
甫	ㄈㄩˇ	fǔ	progenitors
之	ㄓㄧˊ	zhī	subordinating particle
然	ㄖㄢˊ	rán	the way things are
哉	ㄗㄞˊ	zāi	interrogative particle
？			
以	ㄩˇ	yǐ	by means of
此	ㄘㄩˇ	cǐ	this
。			

### Chapter Twenty-one (One possible translation)

The acceptingness of the the great virtue follows from the Way alone.

As for the sense in which the Way is a "thing,"

It can only be [described as being] wild and obscure.

Oh how obscure!

Oh how wild!

Within it there are foreshadowings.

Oh how obscure!

Oh how wild!

Within it there are creatures.

Oh how profound!

Oh how obscure!

Within it there is a seminal essence.

Its seminal essence is extremely pure.

Within it there is dependability.

From antiquity down to the present, its name has never perished,

And by that means one is able to inspect the multitude of progenitors.  
By what means do I know the characteristics of the multitude of progenitors?  
By this!

## 第二十二章

曲	く ㄩ <sup>1</sup>	qū	crooked, bent
則	ㄆ ㄘ <sup>1</sup>	zé	then
全	く ㄩ ㄋ <sup>1</sup>	quán	complete
枉	ㄨ ㄨ <sup>1</sup>	wǎng	crooked
則	ㄆ ㄘ <sup>1</sup>	zé	then
直	ㄘ <sup>1</sup>	zhí	straight
窪	ㄨ ㄩ <sup>1</sup>	wā	deep; sunken in
則	ㄆ ㄘ <sup>1</sup>	zé	then
盈	丨 ㄥ <sup>1</sup>	yíng	full
敝	ㄨ 丨	bì	worn out
則	ㄆ ㄘ <sup>1</sup>	zé	then
新	ㄒ 丨 ㄨ <sup>1</sup>	xīn	new
少	ㄩ ㄨ <sup>1</sup>	shǎo	few
則	ㄆ ㄘ <sup>1</sup>	zé	then
得	ㄉ ㄘ <sup>1</sup>	dé	obtain; attain
多	ㄉ ㄨ ㄘ <sup>1</sup>	duō	many, much
則	ㄆ ㄘ <sup>1</sup>	zé	then
惑	ㄏ ㄨ ㄘ <sup>1</sup>	huò	delusion
。是	ㄩ <sup>1</sup>	shì	it
以	丨 <sup>1</sup>	yǐ	to take ... to do something
聖	ㄩ ㄥ <sup>1</sup>	shèng	Sage
人	ㄩ ㄨ <sup>1</sup>	rén	human beings
抱	ㄨ ㄨ <sup>1</sup>	bào	embrace; hold onto
一	丨 <sup>1</sup>	yī	one, unity
為	ㄨ ㄩ <sup>1</sup>	wéi	to be
天	ㄉ 丨 ㄋ <sup>1</sup>	tiān	heaven
下	ㄒ 丨 ㄩ <sup>1</sup>	xià	below
式	ㄩ <sup>1</sup>	shì	form, pattern

。不自見  
 ㄅㄨˋ ㄗㄧˋ ㄐㄢˋ  
 bú zì jiàn/xiàn  
 not self see/make manifest

，故明  
 ㄍù ㄇㄧㄥˊ  
 gù míng  
 therefore bright

。不自是  
 ㄅㄨˋ ㄗㄧˋ ㄕㄧˋ  
 bú zì shì  
 not self affirm

，故彰  
 ㄍù ㄓㄨㄤ  
 gù zhāng  
 therefore resplendent

。不自伐  
 ㄅㄨˋ ㄗㄧˋ ㄈㄚˊ  
 bú zì fā  
 not self aggrandize; boast

，故有功  
 ㄍù ㄡˊ ㄍㄨㄥ  
 gù yǒu gōng  
 therefore have merit

。不自矜  
 ㄅㄨˋ ㄗㄧˋ ㄐㄩㄢ  
 bú zì jīn  
 not self boast, brag

，故長  
 ㄍù ㄓㄨㄤˊ  
 gù zhǎng  
 therefore be senior

。夫唯不爭  
 ㄈㄨˊ ㄨㄟˊ ㄅㄨˋ ㄓㄨㄥ  
 fú wéi bù zhēng  
 (opening particle] only not struggle

，故天下莫能  
 ㄍù ㄊㄧㄢˊ ㄒㄩㄚˋ ㄇㄛˋ ㄋㄥˊ  
 gù tiān xià mò néng  
 therefore heaven below there are none who able to



與	厶 <sup>ˇ</sup>	yǔ	with
之	虫 <sup>1</sup>	zhī	them
爭	虫 厶 <sup>1</sup>	zhēng	struggle
。			
古	ㄨ ㄨ <sup>ˇ</sup>	gǔ	ancient
之	虫 <sup>1</sup>	zhī	subordinating particle
所	厶 ㄨ ㄛ <sup>ˇ</sup>	suǒ	that which
謂	ㄨ ㄣ <sup>ˇ</sup>	wèi	speak of as
曲	ㄨ 厶 <sup>1</sup>	qū	crooked, bent
則	ㄆ ㄛ <sup>ˇ</sup>	zé	then
全	ㄨ 厶 ㄋ <sup>ˇ</sup>	quán	complete
者	虫 ㄛ <sup>ˇ</sup>	zhě	(the ones who =) these words
，			
豈	ㄨ 丨 <sup>ˇ</sup>	qǐ	how can it be
虛	ㄊ 厶 <sup>1</sup>	xū	empty, void
言	丨 ㄋ <sup>ˇ</sup>	yán	speech
哉	ㄆ ㄋ <sup>1</sup>	zāi	interrogative particle
？			
誠	ㄣ 厶 <sup>ˇ</sup>	chéng	truly
全	ㄨ 厶 ㄋ <sup>ˇ</sup>	quán	complete
而	儿 <sup>ˇ</sup>	ér	and, yet
歸	ㄨ ㄨ ㄣ <sup>1</sup>	guī	return to
之	虫 <sup>1</sup>	zhī	it
。			

### Chapter Twenty-two (One possible translation)

Crumpled and as a result complete, crooked and as a result straight, deeply excavated and as a result full, worn out and as a result new, depleted and thus refilled, a plenitude and thus delusional -- For that reason the Sages embrace the One in order to serve as the exemplar for all below Heaven. They do not show themselves off and therefore they shine brightly. They do not make affirmations regarding themselves and therefore they are resplendent. They do not boast on themselves, and therefore they have merit. They do not brag on themselves, and therefore they stand senior to all. Now it is only because of their not struggling that nobody in all under Heaven is able to contend with them. Could it be empty words when in antiquity people said: "Crumpled and as a result complete " ? When one is truly complete then one will return [to the Way].

## 第二十三章

希	ㄒㄧ	xī	silent; make few
言	ㄩㄢˊ	yán	speak
自然	ㄗㄧˋ	zì	self
	ㄖㄢˊ	rán	thus
。故	ㄍㄨˋ	gù	therefore
飄	ㄆㄧㄠ	piāo	violent (wind)
風	ㄈㄥ	fēng	wind
不	ㄅㄨˋ	bù	not
終	ㄓㄨㄥ	zhōng	to the end of
朝	ㄓㄠ	zhāo	morning
，驟	ㄗㄨˋ	zòu	squall
雨	ㄩˇ	yǔ	rain
不	ㄅㄨˋ	bù	not
終	ㄓㄨㄥ	zhōng	to the end
日	ㄖㄧˋ	rì	day
。孰	ㄕㄨˊ	shú	who
為	ㄨㄟˊ	wéi	do
此	ㄘㄧˇ	cǐ	this
者	ㄓㄥˇ	zhě	ones who
？			
天	ㄊㄧㄢ	tiān	heaven
地	ㄉㄧˋ	dì	earth
。天	ㄊㄧㄢ	tiān	heaven
地	ㄉㄧˋ	dì	earth
尚	ㄕㄨㄥˋ	shàng	still, even
不	ㄅㄨˋ	bù	not
能	ㄋㄥˊ	néng	able to
久	ㄐㄩˇ	jiǔ	[last a] long time
，而	ㄦˊ	ér	and, yet
況	ㄎㄨㄤˋ	kuàng	how much the more
於	ㄩˊ	yú	in
人	ㄖㄣˊ	rén	human beings
乎	ㄏㄨ	hū	interrogative particle

?				
故	ㄍㄨˋ	gù	therefore	
從	ㄘㄨㄥˊ	cóng	to involve self with	
事	尸ˊ	shì	event, affair	
於	ㄩˊ	yú	in	
道	ㄉㄠˋ	dào	way, course	
者	ㄓㄥˇ	zhě	the ones who	
，				
道	ㄉㄠˋ	dào	way, course	
者	ㄓㄥˇ	zhě	the ones who	
同	ㄊㄨㄥˊ	tóng	same	
於	ㄩˊ	yú	in; at	
道	ㄉㄠˋ	dào	way, course	
；				
德	ㄉㄛˊ	dé	virtue	
者	ㄓㄥˇ	zhě	the ones who	
同	ㄊㄨㄥˊ	tóng	same	
於	ㄩˊ	yú	in; at	
德	ㄉㄛˊ	dé	virtue	
；				
失	尸ˊ	shī	lose	
者	ㄓㄥˇ	zhě	the ones who	
同	ㄊㄨㄥˊ	tóng	same	
於	ㄩˊ	yú	in; at	
失	尸ˊ	shī	loss	
。				
同	ㄊㄨㄥˊ	tóng	same	
於	ㄩˊ	yú	in; at	
道	ㄉㄠˋ	dào	way, course	
者	ㄓㄥˇ	zhě	the ones who	
，				
道	ㄉㄠˋ	dào	way, course	
亦	ㄩˊ	yì	also	
樂	ㄌㄝˋ	lè	enjoy	
得	ㄉㄛˊ	dé	obtain	
之	ㄓˊ	zhī	them	
；				
同	ㄊㄨㄥˊ	tóng	same	
於	ㄩˊ	yú	in; at	
德	ㄉㄛˊ	dé	virtue	

者	𠄎 ㄗˇ	zhě	the ones who	
，				
德	ㄉㄛˊ	dé	virtue	
亦	丨 ㄚˋ	yì	also	
樂	ㄌㄝˋ	lè	enjoy	
得	ㄉㄛˊ	dé	obtain	
之	𠄎 ㄓ	zhī	them	
；				
同	ㄊㄨㄥˊ	tóng	same	
於	ㄩ ㄚˊ	yú	in; at	
失	尸 ㄕ	shī	lose	
者	𠄎 ㄗˇ	zhě	the ones who	
，				
失	尸 ㄕ	shī	loss	loss
亦	丨 ㄚˋ	yì	also	
樂	ㄌㄝˋ	lè	enjoy	
得	ㄉㄛˊ	dé	obtain	
之	𠄎 ㄓ	zhī	them	
。				
信	ㄒㄩㄣˋ	xìn	trust	
不	ㄨ ㄨˋ	bù	not	
足	ㄗ ㄨˋ	zú	be enough	
焉	丨 ㄢ	yān	therein	
，				
有	丨 ㄩˋ	yǒu	have	
不	ㄨ ㄨˋ	bú	not	
信	ㄒㄩㄣˋ	xìn	trustworthy	
焉	丨 ㄢ	yān	therein	
。				

### Chapter Twenty-three

Sparse locutions are nature's way.

So a violent wind will not last all of one morning.

A rain squall will not last an entire day.

Who produces them? Heaven and Earth.

Heaven and Earth have never kept things going for long. How much the more should that be a pattern for human beings to emulate.

So as for those who do things in accord with the Way,

Their way is the same as the Way;

Their power is the same as the Power.

Their losses are the same as Loss.

The Way delights in acquiring those who are in accord with the Way.

Power delights in acquiring those who are in accord with Power.

Loss also delights in acquiring those who are in accord with loss.

When there is insufficient trust, then there will be untrustworthiness.

## 第二十四章

企	く   丨	qì	rise on tiptoe
者	虫 ㄊ ˘	zhě	the ones who
不	ㄅ ˘	bū	not
立	夕   丨	lì	stand
，			
跨	ㄅ ˘ ㄨ ˘ ㄩ ˘	kuà	straddle
者	虫 ㄊ ˘	zhě	the ones who
不	ㄅ ˘	bù	not
行	丁   亠 ˘	xíng	go
。			
自	尸 ˘	zì	self
見	見 / 丁   ㄩ ˘	jiàn   xiàn	see   make manifest
者	虫 ㄊ ˘	zhě	the ones who
不	ㄅ ˘	bù	not
明	日   亠 ˘	míng	bright
，			
自	尸 ˘	zì	self
是	尸 ˘	shì	af firm
者	虫 ㄊ ˘	zhě	the ones who
不	ㄅ ˘	bù	not
彰	虫 尤 ¹	zhāng	resplendent
，			
自	尸 ˘	zì	self
伐	伐 ㄩ ¹	fā	aggrandize; boast
者	虫 ㄊ ˘	zhě	the ones who
無	ㄨ ˘	wú	not have
功	ㄨ ˘ ㄨ ˘ 亠 ¹	gōng	merit
，			
自	尸 ˘	zì	self
矜	見   ㄨ ¹	jīn	boast, brag
者	虫 ㄊ ˘	zhě	the ones who

不	ㄉㄨˋ	bù	not
長	ㄓㄤˇ	zhǎng	be senior
。			
其	ㄎㄩˊ	qí	its
在	ㄅㄞˋ	zài	being located at
道	ㄉㄠˋ	dào	way, course
也	ㄩˇ	yě	particle
，			
曰	ㄩㄝˊ	yuē	(to say =) that means
：			
餘	ㄩˊ	yú	left over
食	ㄕㄩˊ	shí	things to eat
贅	ㄓㄨㄟˋ	zhuì	excrescence
<行	ㄒㄩㄥˊ	xíng	to go >
[形	ㄒㄩㄥˊ	xíng	form ]
。			
物	ㄨˋ	wù	creatures
或	ㄉㄞˋ	huò	always
惡	ㄨˋ	wù	loathe
之	ㄓㄧˊ	zhī	them
，			
故	ㄍㄨˋ	gù	therefore
有	ㄩˇ	yǒu	have
道	ㄉㄠˋ	dào	way, course
者	ㄓㄥˇ	zhě	the ones who
不	ㄉㄨˋ	bù	not
處	ㄔㄨˋ	chù	take their place therein
。			

### Chapter Twenty-four (One possible translation)

Those who stretch on tiptoe cannot stand [firm].  
Those who straddle their legs far apart cannot walk.  
Those who put the spotlight on themselves are not luminous.  
Those who affirm themselves are not resplendent.  
Those who are self aggrandizing do not have merit.  
Those who boast on themselves will not be senior.  
Regarding their position in relation to the Way it is said:  
Creatures always loathe leftovers and excrescences,  
and so those who have the Way will not get involved with them.

## 第二十五章

有	又 <sup>ˇ</sup>	yǒu	(to have=) there is
物	又 <sup>ˋ</sup>	wù	creature
混	厂 又 ㄣ <sup>ˋ</sup>	hùn	turbidly
成	彳 厶 <sup>ˊ</sup>	chéng	completed
，			
先	丌   ㄩ <sup>1</sup>	xiān	before
天	去   ㄩ <sup>1</sup>	tiān	heaven
地	夕   ˋ	dì	earth
生	尸 厶 <sup>1</sup>	shēng	born
。			
寂	亻   ˊ	jí	still, quiet, solitary
兮	丌   ˊ	xī	(oh how!)
寥	夕   么 <sup>ˊ</sup>	liáo	empty, vacant, desolate
兮	丌   ˊ	xī	(oh how!)
，			
獨	夕 又 <sup>ˊ</sup>	dú	alone, solely
立	夕   ˋ	lì	stand
〔	儿 <sup>ˊ</sup>	ér	and, yet 〕
而			
不	夕 又 <sup>ˋ</sup>	bù	not
改	攴 斲 <sup>ˋ</sup>	gǎi	change
，			
周	虫 又 <sup>1</sup>	zhōu	on all sides
行	丌   厶 <sup>ˊ</sup>	xíng	go
兒	儿 <sup>ˊ</sup>	ér	and, yet
不	夕 又 <sup>ˋ</sup>	bú	not
殆	夕 斲 <sup>ˋ</sup>	dài	be in danger
，			
可	丂 ㄗ <sup>ˋ</sup>	kě	can
以	<sup>ˋ</sup>	yǐ	take
為	又 ㄟ <sup>ˊ</sup>	wéi	to be
天	去   ㄩ <sup>1</sup>	tiān	heaven
下	丌   ㄩ <sup>ˋ</sup>	xià	below
母	冂 又 <sup>ˋ</sup>	mǔ	mother
。			
吾	又 <sup>ˊ</sup>	wú	I
不	夕 又 <sup>ˋ</sup>	bù	not
知	虫 <sup>1</sup>	zhī	know

其	く   丿	qí	its
名	冂   厶 丿	míng	name
字	尸 丿	zì	give a name that outsiders may use
之	虫 <sup>1</sup>	zhī	it
曰	凵 卩 <sup>1</sup>	yuē	(to say=) call
道	勹 彡 丿	dào	way, course
強	く   尢 <sup>∨</sup>	qiǎng	in a forced way
為	ㄨ ㄟ 丿	wéi	make
之	虫 <sup>1</sup>	zhī	it
名	冂   厶 丿	míng	taboo name
曰	凵 卩 <sup>1</sup>	yuē	(to say=) call
大	勹 彡 丿	dà	great
大	勹 彡 丿	dà	great
曰	凵 卩 <sup>1</sup>	yuē	(to say =) means
逝	尸 丿	shī	to go forth
逝	尸 丿	shī	to go forth
曰	凵 卩 <sup>1</sup>	yuē	(to say =) means
遠	凵 ㄩ <sup>∨</sup>	yuǎn	distant
遠	凵 ㄩ <sup>∨</sup>	yuǎn	distant
曰	凵 卩 <sup>1</sup>	yuē	(to say =) means
反	匸 ㄩ <sup>∨</sup>	fǎn	return
故	ㄨ ㄨ 丿	gù	therefore
道	勹 彡 丿	dào	way, course
大	勹 彡 丿	dà	great
天	去   ㄩ <sup>1</sup>	tiān	heaven
大	勹 彡 丿	dà	great
地	勹   丿	dì	earth
大	勹 彡 丿	dà	great
王	ㄨ 尢 丿	wáng	king
亦	丿	yì	also
大	勹 彡 丿	dà	great



。域	凵`	yù	domain
中	虫 × 凵 <sup>1</sup>	zhōng	(center=) in the
有	又 <sup>v</sup>	yǒu	(have=) there are
四	厶`	sì	four
大	夕 丫`	dà	greats
，而	儿`	ér	and, yet
王	× 尢`	wáng	king
居	尸 凵 <sup>1</sup>	jū	reside
其	く  `	qí	its
一	<sup>1</sup>	yī	one
焉	彡 <sup>1</sup>	yān	final particle
。人	亻 夕`	rén	human beings
法	匚 丫 <sup>v</sup>	fǎ	emulate
地	夕  `	dì	earth
，地	夕  `	dì	earth
法	匚 丫 <sup>v</sup>	fǎ	emulates
天	去   彡 <sup>1</sup>	tiān	heaven
，天	去   彡 <sup>1</sup>	tiān	heaven
法	匚 丫 <sup>v</sup>	fǎ	emulates
道	夕 幺`	dào	way, course
，道	夕 幺`	dào	way, course
法	匚 丫 <sup>v</sup>	fǎ	emulates
自	尸`	zì	self
然	亻 彡`	rán	thus
。			

### Chapter Twenty-five (One possible translation)

There is a creature, turbidly formed,  
born before Heaven and Earth.

Oh how silent,  
Oh how desolate.

In isolation it stands, without changing.

It moves in all directions and yet it never gets in danger.

It can serve as the mother of all below Heaven.

I do not know its name, so I give it a sobriquet, "the Way."

If forced to give it a true name I would have to call it "Great."

To be great means to go forth. To go forth means to become distant.

To get far away means to return.

So the Way is great, Heaven is great, Earth is great, and the king is also great.

There are four greats in the domain, and the king is one of them.

Humans emulate Earth, Earth emulates Heaven, Heaven emulates the Way, and the Way emulates the "self thus" (ultimate autonomy).

## 第二十六章

重	虫 × 厶`	zhòng	heavy
為	× 乚`	wéi	is
輕	く   厶 <sup>1</sup>	qīng	light; levity
根	ㄩ ㄣ <sup>1</sup>	gēn	root
。靜	4   厶`	jìng	tranquil
為	× 乚`	wéi	is
躁	ㄆ ㄣ`	zào	haste
君	4 ㄩ ㄣ <sup>1</sup>	jūn	ruler
。是	尸`	shì	it
以	ㄩ`	yǐ	to take ... to do something
聖	尸 厶`	shèng	Sage
人	日 ㄣ`	rén	human beings
終	虫 × 厶 <sup>1</sup>	zhōng	to the end
日	日`	rì	day
行	丁   厶`	xíng	go
，不	ㄣ × `	bù	not
離	夕   `	lí	depart from
輜	ㄆ <sup>1</sup>	zī	baggage, baggage wagon
重	虫 × 厶`	zhòng	heavy
， <雖	厶 × 乚 <sup>1</sup>	suī	although >
[唯	× 乚`	wéi	only]
有	又`	yǒu	have
<			
榮	日 × 厶`	róng	beautiful

觀	ㄍㄨㄢ ㄉㄨㄢˊ	guān	to observe
>			
〔環館〕	ㄏㄨㄢˊ ㄍㄨㄢˊ ㄍㄨㄢˊ ㄍㄨㄢˊ	huán guǎn	surround official residence
〕			
，			
<燕	ㄩㄢˋ	yàn	swallow (bird) >
〔宴	ㄩㄢˋ	yàn	at peace〕
處	ㄉㄨˋ ㄒㄩˋ	chù	take ones place in
超	ㄉㄨㄠ ㄓㄠˊ	chāo	transcend
然	ㄖㄢˊ ㄩㄢˊ	rán	-like
。			
奈	ㄋㄞˋ ㄩㄢˋ	nài	how
何	ㄏㄜˊ ㄩㄢˋ	hé	what
萬	ㄨㄢˋ ㄩㄢˋ	wàn	myriad
乘	ㄔㄨㄥˊ ㄩㄢˋ	shèng	team of four horses
之	ㄓㄨˊ ㄩㄢˋ	zhī	subordinating particle
主	ㄓㄨˇ ㄩㄢˋ	zhǔ	master, lord
，			
而	ㄦˊ	ér	and, yet
以	ㄩˇ	yǐ	to take ... to be something
身	ㄕㄨㄢ ㄩㄢˊ	shēn	body; self
輕	ㄎㄨㄥˊ   ㄌㄢˊ	qīng	light; levity
天	ㄊㄨㄞˋ   ㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ   ㄩㄢˋ	xià	below
？			
輕	ㄎㄨㄥˊ   ㄌㄢˊ	qīng	light; levity
則	ㄖㄜˊ ㄩㄢˋ	zé	then
失	ㄕㄨㄞˊ	shī	lose
<本	ㄅㄣˇ ㄩㄢˋ	běn	root>
〔根	ㄍㄨㄢˊ ㄩㄢˋ	gēn	root〕
〕			
，			
躁	ㄓㄠˋ ㄓㄠˋ	zào	haste
則	ㄖㄜˊ ㄩㄢˋ	zé	then
失	ㄕㄨㄞˊ	shī	lose
君	ㄐㄩㄣ ㄩㄢˊ	jūn	sovereignty
。			

## Chapter Twenty-six (One possible translation)

Heaviness is the root of levity.

Tranquility is the ruler of haste.

For that reason, the Sage stays in action all day long,  
yet never leaves his freight wagon.

He only has his official residence and grounds.

where he resides in transcendent peace.

How could the master of a myriad chariots trivialize his own person in relation to all  
below Heaven?

Lacking gravitas one loses one's root.

Acting hastily one loses sovereignty.

## 第二十七章

善	尸 ㄋㄚˋ	shàn	good
行	丁   ㄥˊ	xíng	going, traveling
無	ㄨˊ	wú	not have
轍	彳 ㄜˋ	chè	rut
跡	尸   一	jī	footprint, trace
善	尸 ㄋㄚˋ	shàn	good
言	ㄋㄚˊ	yán	speaking
無	ㄨˊ	wú	not have
瑕	丁   ㄚˊ	xiá	flaw
謫	虫 ㄜˊ	zhé	blame
善	尸 ㄋㄚˋ	shàn	good
數	尸 ㄨˋ	shù	counting
不	ㄨˊ	bù	not
用	尸 ㄥˊ	yòng	use
籌	彳 ㄨˊ	chóu	calculating
策	ㄘ ㄜˋ	cè	bamboo counting slips
善	尸 ㄋㄚˋ	shàn	good
閉	ㄨˊ	bì	closures
無	ㄨˊ	wú	not have
關	ㄨˊ ㄨˊ ㄋㄚˊ <sup>1</sup>	guān	shut
鍵	尸   ㄋㄚˋ	jiàn	bolt of a lock
而	儿 一	ér	and, yet

不	ㄉㄨˋ	bù	not
可	ㄎㄜˇ	kě	can
開	ㄎㄞˊ	kāi	open
，			
善	ㄕㄢˋ	shàn	good
結	ㄐㄧㄝˊ	jié	binding
無	ㄨˊ	wú	not have
繩	ㄕㄨㄥˊ	shéng	rope, cord
約	ㄩㄝˊ	yuē	to bind
而	ㄦˊ	ér	and, yet
不	ㄉㄨˋ	bù	not
可	ㄎㄜˇ	kě	can
解	ㄐㄧㄝˇ	jiě	untie
。			
是	ㄕㄧˋ	shì	it
以	ㄩˇ	yǐ	to take ... to do something
聖	ㄕㄨㄥˋ	shèng	Sage
人	ㄖㄣˊ	rén	human beings
常	ㄔㄨㄥˊ	cháng	constant
善	ㄕㄢˋ	shàn	good at
救	ㄐㄩˋ	jiù	rescuing
人	ㄖㄣˊ	rén	human beings
，			
故	ㄍㄨˋ	gù	therefore
無	ㄨˊ	wú	not have
棄	ㄑㄧˋ	qì	discarding
人	ㄖㄣˊ	rén	human beings
；			
常	ㄔㄨㄥˊ	cháng	constant
善	ㄕㄢˋ	shàn	good at
救	ㄐㄩˋ	jiù	rescuing
物	ㄨˋ	wù	creatures
，			
故	ㄍㄨˋ	gù	therefore
無	ㄨˊ	wú	not have
棄	ㄑㄧˋ	qì	discarding
物	ㄨˋ	wù	creatures
。			
是	ㄕㄧˋ	shì	it
謂	ㄨㄟˋ	wèi	speak of as

<襲	ㄊㄧˊ	xí	lined garment; hidden >
[習	ㄊㄧˊ	xí	practicing]
明	ㄇㄧㄥˊ	míng	brightness; enlightenment
。			
故	ㄍㄨˋ	gù	therefore
善	ㄕㄨㄢˋ	shàn	good
人	ㄖㄣˊ	rén	human beings
者	ㄓㄥˇ	zhě	the ones who
，			
不	ㄅㄨˊ	bú	not
善	ㄕㄨㄢˋ	shàn	good
人	ㄖㄣˊ	rén	human beings
之	ㄓ	zhī	subordinating particle
師	ㄕㄨㄢˊ	shī	teacher
；			
不	ㄅㄨˊ	bú	not
善	ㄕㄨㄢˋ	shàn	good
人	ㄖㄣˊ	rén	human beings
者	ㄓㄥˇ	zhě	the ones who
，			
善	ㄕㄨㄢˋ	shàn	good
人	ㄖㄣˊ	rén	human beings
之	ㄓ	zhī	subordinating particle
資	ㄗ	zī	material
。			
不	ㄅㄨˊ	bú	not
貴	ㄍㄨㄟˋ	guì	value
其	ㄎ	qí	his, her, their
師	ㄕㄨㄢˊ	shī	teacher
，			
不	ㄅㄨˊ	bú	not
愛	ㄞˋ	ài	love
其	ㄎ	qí	his, her, their
資	ㄗ	zī	material
，			
雖	ㄙㄨㄟ	suī	although
智	ㄓ	zhì	wise; knowledgeable
大	ㄉㄚˋ	dà	greatly
迷	ㄇ	mí	lost, benighted
。			

是	尸`	shì	it
謂	ㄨㄟ`	wèi	speak of ... as
要	丨么`	yào	most important
妙	冂丨么`	miào	inexplicable efficacy
。			

### Chapter Twenty-seven (One possible translation)

Good traveling leaves neither ruts nor footprints.

Good speaking has neither flaw nor cause for blame.

Good counting involves no calculating slips.

Good closures have no bolts and yet cannot be opened.

Good bindings involve no binding ropes and yet cannot be untied.

For that reason the Sages are good at rescuing people, and so they cast nobody aside.

They are good at rescuing creatures, and so they do not discard creatures.

That is called practicing illumination.

So good people are the teachers of people who are not good, and

bad people are the raw materials of the good people.

If one does not hold one's teacher in esteem,

if one does not love one's raw materials, then

even though knowledgeable one is yet greatly benighted.

This is spoken of as the most important of the ineffable efficacies.

### 第二十八章

知	虫 <sup>1</sup>	zhī	know
其	く丨`	qí	its
雄	冂凵厶`	xióng	male
守	尸又 <sup>ˇ</sup>	shǒu	maintain; preserve
其	く丨`	qí	its
雌	ㄗ <sup>1</sup>	cī	female
為	ㄨㄟ`	wéi	be
天	去丨ㄋ <sup>1</sup>	tiān	heaven
下	冂丨ㄚ`	xià	below
谿	く丨 <sup>1</sup>	qī	deep gorge
。			
為	ㄨㄟ`	wéi	be
天	去丨ㄋ <sup>1</sup>	tiān	heaven

下	下   丫`	xià	below
谿	く   1	qī	deep gorge
常	彳 尤`	cháng	constant
德	勿 忒`	dé	virtue
不	ㄅ ㄨ`	bù	not
離	ㄌ ㄧ`	lí	depart from
復	ㄇ ㄨ`	fù	again
歸	ㄍ ㄨ ㄟ 1	guī	return
於	ㄩ`	yú	to
嬰	ㄩ ㄥ 1	yīng	infant
兒	ㄦ`	ér	child
。知其白	ㄓ ㄨ 1	zhī	know
	く   1	qí	its
	ㄅ ㄞ`	bái	white
守	ㄕ ㄨ ㄨ`	shǒu	maintain; preserve
其	く   1	qí	its
黑	ㄏ ㄟ 1	hēi	black
為	ㄨ ㄟ`	wéi	be
天	去   ㄢ 1	tiān	heaven
下	下   丫`	xià	below
式	ㄕ ㄨ`	shì	form, pattern
。為天下式	ㄨ ㄟ`	wéi	be
	去   ㄢ 1	tiān	heaven
	下   丫`	xià	below
	ㄕ ㄨ`	shì	form, pattern
常	彳 尤`	cháng	constant
德	勿 忒`	dé	virtue
不	ㄅ ㄨ`	bù	not
忒	去 忒`	tè	be lacking
復	ㄇ ㄨ`	fù	again
歸	ㄍ ㄨ ㄟ 1	guī	return
於	ㄩ`	yú	to
無	ㄨ`	wú	not have



極	卩   丨	jí	polar extreme
。知其榮	虫 <sup>1</sup> く   丨 日 × 厶	zhī qí róng	know its glory
，守其辱	尸 × 丿 く   丨 日 × 丿	shǒu qí rǔ	maintain; preserve its disgrace,
，為天下谷	× 丿 去   冫 <sup>1</sup> 丁   冫 ㄥ × 丿	wéi tiān xià gǔ	be heaven below valley
。為天下谷	× 丿 去   冫 <sup>1</sup> 丁   冫 ㄥ × 丿	wéi tiān xià gǔ	be heaven below valley
，常德乃足	彳 尤 勿 ㄥ 子 丿 尸 × 丿	cháng dé nǎi zú	constant virtue then be enough
，復歸於樸	匚 × 丿 ㄥ × 丿 <sup>1</sup> 凵 彳 × 丿	fù guī yú pú	again; repeat return to uncarved wood
。樸散則為器	彳 × 丿 厶 冫 尸 ㄥ × 丿 く   丨	pú sǎn zé wéi qì	uncarved wood dispersed then be utensils
，聖人用之	尸 厶 日 ㄥ 凵 厶 虫 <sup>1</sup>	shèng rén yòng zhī	Sage human beings use it

，				
則	卩 ㄗˊ	zé	then	
為	ㄨ ㄟˊ	wéi	be	
官	ㄨ ㄨㄢˊ	guān	government of ficial	
長	虫 ㄤˇ	zhǎng	elder, superior	
。				
故	ㄨ ㄨˋ	gù	therefore	
大	ㄨ ㄩˋ	dà	great	
制	虫 ㄓˊ	zhì	fabrication	
不	ㄨ ㄨˋ	bù	not	
割	ㄨ ㄗˊ	gē	cut, rend apart	
。				

### Chapter Twenty-eight (One possible translation)

Know its masculinity, but keep to its femininity and be a ravine to all below Heaven. If one is a ravine to all below Heaven, then the constant virtue/power will not leave one, and one will return to the condition of an infant.

Know its whiteness, but keep to its blackness and be a pattern for all under Heaven. When one is a pattern to all under Heaven, the constant virtue/power will not be found lacking, and one will return to the limitless.

Know its glory, but keep to its ignominy and be a valley to all below Heaven. If one is a valley to all below Heaven, then there will be a sufficiency of the constant virtue/power and one will return to the state of the Uncarved Block.

When the Uncarved Block is sundered then there will be utensils. But when the Sages use the Uncarved Block it is transformed into the servants of society. Verily, the great fabrication does not rend apart.

### 第二十九章

將	ㄩ   ㄤˊ	jiāng	in future
欲	ㄩˋ	yù	desire
取	ㄨ ㄩˋ	qǔ	take
天	ㄨ ㄢˊ	tiān	heaven
下	ㄨ ㄩˋ	xià	below
而	ㄦˊ	ér	and, yet
為	ㄨ ㄟˊ	wéi	do
之	ㄗˊ	zhī	it
，			
吾	ㄨ ㄨˊ	wú	I

見	見   見	jiàn	see
其	其   其	qí	its
不	不   不	bù	not
得	得   得	dé	obtain
已	已   已	yǐ	stopping
·			
天	天   天	tiān	heaven
下	下   下	xià	below
神	神   神	shén	spirit (positive spirit)
器	器   器	qì	utensil
，			
不	不   不	bù	not
可	可   可	kě	can
為	為   為	wéi	do
·			
為	為   為	wéi	do
者	者   者	zhě	the ones who
敗	敗   敗	bài	defeat; destroy
之	之   之	zhī	it
，			
執	執   執	zhí	grasp
者	者   者	zhě	the ones who
失	失   失	shī	lose
之	之   之	zhī	it
·			
夫	夫   夫	fú	[opening particle]
物	物   物	wù	creatures
或	或   或	huò	perhaps
行	行   行	xíng	going, traveling
或	或   或	huò	perhaps
隨	隨   隨	suí	follow
，			
或	或   或	huò	perhaps
歛	歛   歛	xì	to suck
或	或   或	huò	perhaps
吹	吹   吹	chuī	to blow
，			
或	或   或	huò	perhaps
強	強   強	qiáng	strong
或	或   或	huò	perhaps

羸	ㄉㄨˊ	léi	weak
，			
或	ㄉㄨˊ	huò	perhaps
培	ㄉㄨˊ	péi	to nurture
或	ㄉㄨˊ	huò	perhaps
隳	ㄉㄨˊ	huī	destroyed
·			
是	ㄕㄨˊ	shì	it
以	ㄩˊ	yǐ	to take ... to do something
聖	ㄕㄨˊ	shèng	Sage
人	ㄖㄣˊ	rén	human beings
去	ㄎㄨˊ	qù	get rid of
甚	ㄕㄨˊ	shèn	extremes
，			
去	ㄎㄨˊ	qù	get rid of
奢	ㄕㄨˊ	shē	extravagance
，			
去	ㄎㄨˊ	qù	get rid of
泰	ㄊㄞˊ	tài	excesses
·			

### Chapter Twenty-nine (One possible translation)

If one would take all below Heaven and control it, in my view that could not be accomplished. All below Heaven is a holy vessel, and cannot be controlled. Those who would control it destroy it, and those who would grasp it lose it.

Now some things go before and some things follow,  
Some things inhale and some things exhale,  
Some things are strong and some things are weak,  
Some things are nurtured and some things are destroyed.

For that reason the Sages get rid of extremes, get rid of extravagances, and get rid of excesses.

### 第三十章

以	ㄩˊ	yǐ	to take ... to do something
道	ㄉㄠˊ	dào	way, course
佐	ㄗㄨˋ	zuò	to aid

人	亻 ㄤ ˊ	rén	human beings
主	ㄙ ㄨ ˋ	zhǔ	master, lord
者	ㄙ ㄓ ˋ	zhě	the ones who
，			
不	ㄨ ˋ	bù	not
以	丨 ˋ	yǐ	to take ... to do something
兵	ㄨ 丨 ㄥ ˊ	bīng	weapon; soldier
強	ㄍ 丨 ㄤ ˊ	qiáng	in a forced way
天	去 丨 ㄣ ˊ	tiān	heaven
下	ㄒ 丨 ㄚ ˋ	xià	below
，			
其	ㄍ 丨 ˊ	qí	its
事	尸 ˋ	shì	event, affair
好	厂 ㄨ ˋ	hǎo	good at
還	厂 ㄨ ㄣ ˊ	huán	to return
：			
師	尸 ˊ	shī	teacher
之	ㄙ ˊ	zhī	it
所	厶 ㄨ ㄔ ˋ	suǒ	that which
處	彳 ㄨ ˋ	chù	take ones place in
，			
荊	ㄩ 丨 ㄥ ˊ	jīng	thorns
棘	ㄩ 丨 ˊ	jí	brambles
生	尸 ㄥ ˊ	shēng	are produced
焉	丨 ㄣ ˊ	yan1	therein
，			
大	ㄉ ㄚ ˋ	dà	great
軍	ㄩ 丨 ㄤ ˊ	jūn	army
之	ㄙ ˊ	zhī	subordinating particle
後	厂 ㄨ ˋ	hòu	aft
，			
必	ㄨ 丨 ˋ	bì	must
有	丨 ㄨ ˋ	yǒu	have
凶	ㄒ 丨 ㄥ ˊ	xiōng	inauspicious things; evil
年	ㄋ 丨 ㄣ ˊ	nián	year
。			
故	ㄍ ㄨ ˋ	gù	therefore
善	尸 ㄣ ˋ	shàn	good
者	ㄙ ㄓ ˋ	zhě	the ones who
果	ㄍ ㄨ ㄔ ˋ	guǒ	fruit, come to a conclusion

而	儿´	ér	and, yet
已	ˇ	yǐ	stop
，			
不	ㄅㄨˋ	bù	not
敢	ㄍǎㄣˇ	gǎn	to dare
以	ˇ	yǐ	to take ... to do something
取	ㄑǔ	qǔ	take
強	ㄑㄩㄤˊ	qiáng	take by force
·			
果	ㄍㄨㄛˇ	guǒ	fruit, come to a conclusion
而	儿´	ér	and, yet
勿	ㄨˋ	wù	do not
驕	ㄐㄧㄠ	jiāo	arrogant
，			
果	ㄍㄨㄛˇ	guǒ	fruit, come to a conclusion
而	儿´	ér	and, yet
勿	ㄨˋ	wù	do not
矜	ㄐㄧㄣ	jīn	boast, brag
，			
果	ㄍㄨㄛˇ	guǒ	fruit, come to a conclusion
而	儿´	ér	and, yet
勿	ㄨˋ	wù	do not
伐	ㄈㄚˊ	fā	aggrandize; boast
，			
果	ㄍㄨㄛˇ	guǒ	fruit, come to a conclusion
而	儿´	ér	and, yet
不	ㄅㄨˋ	bù	not
得	ㄉㄛˊ	dé	obtain
以	ˇ	yǐ	to take ... to do something
，			
果	ㄍㄨㄛˇ	guǒ	fruit, come to a conclusion
而	儿´	ér	and, yet
勿	ㄨˋ	wù	do not
強	ㄑㄩㄤˊ	qiáng	in a forced way
·			
物	ㄨˋ	wù	creatures
壯	ㄓㄨㄤˋ	zhuàng	mature
則	ㄗㄛˊ	zé	then
老	ㄌㄠˇ	lǎo	old age
，			

謂	ㄨㄟˋ	wèi	speak of ... as
之	ㄓ	zhī	it
非	ㄈㄟ	fēi	not
道	ㄉㄠˋ	dào	way, course
，			
非	ㄈㄟ	fēi	not
道	ㄉㄠˋ	dào	way, course
早	ㄗㄠˇ	zǎo	early
已	ㄩˇ	yǐ	stop

### Chapter Thirty (One possible translation)

Those who use the Way to aid the rulers of men will not use warfare to take over all under Heaven by force. Such actions are good at coming back on their perpetrators. Where an army has trodden, thorns and brambles will spring up. After a great army has passed, there must be a year of bad crops. So the good cases are when events are taken to a satisfactory conclusion and then dropped. Dare not use the ways of conquest by force. When plans come to fruition, do not become arrogant. When plans come to fruition, do not boast. When plans come to fruition, do not brag. When events come to fruition it is just an unavoidable result. When events come to a conclusion, do not try to dominate.

When creatures come to their prime, then they will age, and that is spoken of as going against the Way. Whatever goes against the Way will come to an early end.

### 第三十一章

夫	ㄈㄨ	fú	[opening particle]
佳	ㄐㄩㄞ	jiā	excellent
兵	ㄅㄩㄥ	bīng	weapon; soldier
者	ㄓㄝˋ	zhě	the ones who ,
不	ㄅㄨˋ	bù	not
祥	ㄒㄩㄥˊ	xiáng	auspicious
之	ㄓ	zhī	it
器	ㄑㄧˋ	qì	utensil,
物	ㄨˋ	wù	creatures
或	ㄏㄨㄛˋ	huò	always
惡	ㄨˋ	wù	abhor
之	ㄓ	zhī	it

，	故	ㄍㄨˋ	gù	therefore
有	又	ㄩˇ	yǒu	have
道	道	ㄉㄠˋ	dào	way, course
不	不	ㄨˊ	bù	not
處	處	ㄔㄨˋ	chù	take ones place in
·	君	ㄐㄩㄣ	jūn	sovereign
子	子	ㄗˇ	zǐ	child; teacher, master
居	居	ㄐㄩ	jū	reside
則	則	ㄗㄛˊ	zé	then
貴	貴	ㄍㄨㄟˋ	guì	value
左	左	ㄗㄨㄛˇ	zuǒ	left-hand
，	用	ㄩㄥˋ	yòng	use
兵	兵	ㄅㄩㄥ	bīng	weapon; soldier
則	則	ㄗㄛˊ	zé	then
貴	貴	ㄍㄨㄟˋ	guì	value
右	右	ㄩˋ	yòu	right.
兵	兵	ㄅㄩㄥ	bīng	weapon; soldier
者	者	ㄓㄝˇ	zhě	the ones who
不	不	ㄨˊ	bù	not
祥	祥	ㄒㄩㄥˊ	xiáng	auspicious
之	之	ㄓ	zhī	it
器	器	ㄑㄧˋ	qì	utensil
，	非	ㄈㄟ	fēi	not
君	君	ㄐㄩㄣ	jūn	sovereign
子	子	ㄗˇ	zǐ	child; teacher, master
之	之	ㄓ	zhī	it
器	器	ㄑㄧˋ	qì	utensil'
，	不	ㄨˊ	bù	not
得	得	ㄉㄛˊ	dé	obtain
已	已	ㄩˇ	yǐ	stop
而	而	ㄦˊ	ér	and, yet
用	用	ㄩㄥˋ	yòng	use
之	之	ㄓ	zhī	it
，	恬	ㄊㄩㄢˊ	tián	placid



淡	夕 ㄅ ˊ	dàn	bland, insipid
為	ㄨ ㄟ ˊ	wéi	be
上	尸 ㄨ ˊ	shàng	high
，			
故	ㄍ ㄨ ˊ	gù	therefore
不	ㄨ ㄨ ˊ	bù	not
美	ㄇ ㄟ ˋ	měi	beauty, beautiful
，			
若	ㄖ ㄨ ㄛˋ ㄛ ˊ	ruò	as; like
美	ㄇ ㄟ ˋ	měi	beauty, beautiful
之	ㄓ ˊ	zhī	it
，			
是	尸 ˋ	shì	it
樂	夕 ㄛ ˋ	lè	enjoy
殺	尸 ㄚ ˊ	shā	to kill
人	ㄖ ㄨ ˊ	rén	human beings
·			
夫	ㄈ ㄨ ˊ	fú	[opening particle]
樂	夕 ㄛ ˋ	lè	enjoy
殺	尸 ㄚ ˊ	shā	to kill
者	ㄓ ㄛ ˋ	zhě	the ones who
，			
不	ㄨ ㄨ ˊ	bù	not
可	ㄎ ㄛ ˋ	kě	can
得	ㄉ ㄛ ˊ	dé	obtain
意	ㄩ ˋ	yì	meaning, intention
於	ㄩ ˊ	yú	to, in
天	去 ㄊ ㄢ ˊ	tiān	heaven
下	ㄒ ㄩ ˋ	xià	below
·			
故	ㄍ ㄨ ˊ	gù	therefore
吉	ㄐ ㄧ ˊ	jí	auspicious
事	尸 ˋ	shì	event, affair
尚	尸 ㄨ ˊ	shàng	still, even
左	ㄗ ㄨ ㄛ ˋ	zuǒ	left-hand
，			
凶	ㄒ ㄨ ㄥ ˊ	xiōng	inauspicious
事	尸 ˋ	shì	event, affair
尚	尸 ㄨ ˊ	shàng	still, even
右	ㄩ ˋ	yòu	right

·	尸`	shì	it
是以	`	yǐ	to take ... to do something
偏	夕 弓 <sup>1</sup>	piān	side-, associate
將	亓 尢 <sup>1</sup>	jiāng	general
軍	亓凵亓 <sup>1</sup>	jūn	army
居	亓凵 <sup>1</sup>	jū	reside
左	尸×彳`	zuǒ	left-hand
·	尸尢`	shàng	high
上	亓 尢 <sup>1</sup>	jiāng	general
將	亓凵亓 <sup>1</sup>	jūn	army
軍	亓凵 <sup>1</sup>	jū	reside
居	又`	yòu	right
右	·		
殺	尸彳 <sup>1</sup>	shā	to kill
人	日亓`	rén	human beings
眾	虫×亼`	zhòng	multitude
多	夕×彳 <sup>1</sup>	duō	many, much
·	`	yǐ	to take ... to do something
以	亓亓 <sup>1</sup>	bēi	sorrowing
悲	彳 <sup>1</sup>	āi	sorrowing
哀	夕 `	qì	weep
泣	虫 <sup>1</sup>	zhī	it
之	·		
;			
戰	虫弓`	zhàn	wage warfare
勝	尸亼`	shèng	win
·	`	yǐ	to take ... to do something
以	彳 <sup>1</sup>	āi	sorrowing
哀	夕 `	lǐ	propriety
禮	彳×`	chù	take ones place in
處	虫 <sup>1</sup>	zhī	it
之	·		

## Chapter Thirty-one (One possible translation)

Excellent weapons are ill-omened instruments. Creatures always abhor them. Therefore those who have the Way do not get involved with them. When the morally noble man is in residence at court he values the left hand [minister]. When he goes to war he values the right hand [minister]. Weapons are inauspicious utensils, not the utensils of a morally noble man. They are only to be used when there is no other way out. [And then] placidity and blandness are tops. Victory is not a beautiful thing. Should one [hold them up as] beautiful [things], that would be to take joy in killing people. Now those who take joy in killing others will never achieve what they intend in the world. Therefore, in the case of auspicious events one make the left hand ascendant, but in the case of inauspicious events one makes the right hand ascendant. For that reason the lesser generals take their places on the left side, and the high generals take their places on the right side. That means that one ought to treat [military] affairs with the rites of mourning. When great numbers of people have been killed, they are wept for with sorrow. After a war has been won, it is commemorated with the rites of mourning.

## 第三十二章

道	勿 幺`	dào	way, course
常	彳 尤`	cháng	constant
無	ㄨ`	wú	not have
名	冂   厶`	míng	name
樸	ㄨ ㄨ`	pú	uncarved wood
雖	厶 ㄨ ㄨ <sup>1</sup>	suī	although
小	冫   幺 <sup>v</sup>	xiǎo	small
天	去   ㄩ <sup>1</sup>	tiān	heaven
下	冫   ㄩ`	xià	below
莫	冂 ㄨ`	mò	there are none who
能	ㄩ 厶`	néng	able to
臣	彳 ㄨ`	chén	(make it function as a) minister
也	世 <sup>v</sup>	yě	final particle of strong affirmation
侯	厂 ㄨ`	hóu	feudal lord
王	ㄨ 尤`	wáng	king
若	冂 ㄨ ㄨ`	ruò	if
能	ㄩ 厶`	néng	able to
守	尸 ㄨ <sup>v</sup>	shǒu	maintain; preserve

之	虫 <sup>1</sup>	zhī	it
， 萬物將自賓	ㄨㄢˋ ㄨˋ ㄐㄧㄤ ㄗㄧˋ ㄅㄧㄣ	wàn wù jiāng zì bīn	myriad creature in future self guest
。天地相合	ㄊㄩㄢˋ ㄉㄧˋ ㄒㄩㄤ ㄏㄜˊ	tiān dì xiāng hé	heaven earth mutually, reciprocally come together
， 以降甘露	ㄇㄢˋ ㄐㄧㄥ ㄍㄢ ㄌㄨˋ	yǐ jiàng gān lù	in order to let fall sweet dew
， 民莫之令而自均	ㄇㄢˊ ㄇㄛˋ ㄓㄧ ㄌㄩㄥˋ ㄦˊ ㄗㄧˋ ㄐㄩㄣ	mín mò zhī lǐng ér zì jūn	the people there are none who it cause; command and, yet self equally distributed
。始制	ㄕㄞˋ ㄓㄧ	shǐ zhī	begin fabrication
， 有名	ㄇㄢˋ ㄇㄩㄥˊ	yǒu míng	have name
， 名亦既有	ㄇㄩㄥˊ ㄇㄢˋ ㄇㄩㄥˊ ㄇㄢˋ	míng yì jì yǒu	name also already have
， 夫亦將	ㄈㄨ ㄇㄢˋ ㄐㄧㄤ	fú yì jiāng	(opening particle] also in future

知	虫 <sup>1</sup>	zhī	know
止	虫 <sup>ˇ</sup>	zhǐ	stop
知	虫 <sup>1</sup>	zhī	know
止	虫 <sup>ˇ</sup>	zhǐ	stop
<可	可 <sup>ˇ</sup>	kě	can>
[所	厶 <sup>ˇ</sup> 丩 <sup>ˇ</sup>	suǒ	it ]
以	丨 <sup>ˇ</sup>	yǐ	to take ... to do something
不	丩 <sup>ˇ</sup>	bù	not
殆	危 <sup>ˇ</sup>	dài	be in danger
。 譬	彡 <sup>ˇ</sup> 丨 <sup>ˇ</sup>	pì	for example
道	勿 <sup>ˇ</sup> 幺 <sup>ˇ</sup>	dào	way, course
之	虫 <sup>1</sup>	zhī	subordinating particle
在	卩 <sup>ˇ</sup> 丩 <sup>ˇ</sup>	zài	located at
天	去 <sup>1</sup> 丨 <sup>1</sup>	tiān	heaven
下	丅 <sup>1</sup> 丨 <sup>1</sup>	xià	below
猶	丨 <sup>ˇ</sup> 丩 <sup>ˇ</sup>	yóu	like
川	彳 <sup>ˇ</sup> 丩 <sup>1</sup>	chuān	river
谷	ㄩ <sup>ˇ</sup> 丩 <sup>ˇ</sup>	gǔ	valley
之	虫 <sup>1</sup>	zhī	subordinating particle
<於	凵 <sup>ˇ</sup>	yú	in; at >
[與	凵 <sup>ˇ</sup>	yǔ	give to; and ]
江	丩 <sup>1</sup> 丨 <sup>1</sup>	jiāng	river
海	厂 <sup>ˇ</sup> 丩 <sup>ˇ</sup>	hǎi	sea
。			

### Chapter Thirty-two (One possible translation)

The Way is always nameless. Although the Uncarved Block is minute, there is nothing in all under Heaven that can subordinate it. Lords and kings, if able to preserve it, will [draw in] the myriad creatures as guests, and Heaven will cleave to Earth in order to let fall the sweet dew, so, without the people giving any command it is equally self [distributed].

Once fabrication [of the Uncarved Block] commences, there are names. Names having been given, one should know enough to stop. It is by knowing when to stop that danger is avoided.

All [creatures] under Heaven resort to the Way just as the streams and valleys contribute to the great rivers and eventually to the sea.

### 第三十三章

知	虫 <sup>1</sup>	zhī	know
人	日 亻 <sup>1</sup>	rén	human beings
者	虫 乚 <sup>1</sup>	zhě	the ones who
智	虫 <sup>1</sup>	zhì	knowledge, wisdom
，			
自	丩 <sup>1</sup>	zì	self
知	虫 <sup>1</sup>	zhī	know
者	虫 乚 <sup>1</sup>	zhě	the ones who
明	日 月 <sup>1</sup>	míng	enlightened
。			
勝	尸 凵 <sup>1</sup>	shèng	overcome
人	日 亻 <sup>1</sup>	rén	human beings
者	虫 乚 <sup>1</sup>	zhě	the ones who
有	丨 又 <sup>1</sup>	yǒu	have
力	夕 丨 <sup>1</sup>	lì	strength; force
，			
自	丩 <sup>1</sup>	zì	self
勝	尸 凵 <sup>1</sup>	shèng	overcome
者	虫 乚 <sup>1</sup>	zhě	the ones who
強	く 丨 尢 <sup>1</sup>	qiáng	strong
。			
知	虫 <sup>1</sup>	zhī	know
足	丩 夂 <sup>1</sup>	zú	to be enough
者	虫 乚 <sup>1</sup>	zhě	the ones who
富	匚 夂 <sup>1</sup>	fù	wealthy
，			
強	く 丨 尢 <sup>1</sup>	qiáng	strong
行	丁 丨 凵 <sup>1</sup>	xíng	act, put into operation
者	虫 乚 <sup>1</sup>	zhě	the ones who
有	丨 又 <sup>1</sup>	yǒu	have
志	虫 <sup>1</sup>	zhì	aspirations
。			
不	夕 夂 <sup>1</sup>	bù	not
失	尸 <sup>1</sup>	shī	lose
其	く 丨 <sup>1</sup>	qí	its

所	厶 ㄨ ㄨ ㄛ ㄛ	suǒ	place
者	虫 ㄔ ㄛ ㄛ	zhě	the one who
久	ㄐ ㄩ ㄩ ㄨ ㄨ	jiǔ	[last a] long time
死	厶 ㄨ ㄨ	sǐ	die
而	儿 ㄦ ㄦ	ér	and, yet
不	ㄨ ㄨ ㄨ ㄨ	bù	not
亡	ㄨ ㄨ ㄨ ㄨ	wáng	perish
者	虫 ㄔ ㄛ ㄛ	zhě	the ones who
壽	尸 ㄕ ㄨ ㄨ	shòu	long-lived

### Chapter Thirty-three (One possible translation)

Those who know about other people are wise, but  
 Those who know about themselves are enlightened.  
 Those who overcome other people are forceful, but  
 Those who overcome themselves are strong.  
 Those who know when they have enough are wealthy, but  
 Those who act strongly (have =) may achieve their aspirations.  
 Those who do not lose their own niche will last long. But  
 those who die and yet do not perish have everlasting life.

### 第三十四章

大	ㄉ ㄨ ㄨ ㄨ	dà	great
道	ㄉ ㄨ ㄨ ㄨ	dào	way, course
汎	ㄈ ㄨ ㄨ ㄨ	fàn	overflowing, flood-like
兮	ㄒ ㄩ ㄩ ㄩ	xī	(oh how!)
其	ㄎ ㄩ ㄩ ㄩ	qí	it
可	ㄎ ㄨ ㄨ ㄨ	kě	can
左	ㄗ ㄨ ㄨ ㄨ	zuǒ	left
右	ㄩ ㄨ ㄨ ㄨ	yòu	right
萬	ㄨ ㄨ ㄨ ㄨ	wàn	myriad
物	ㄨ ㄨ ㄨ ㄨ	wù	creatures
恃	尸 ㄕ ㄨ ㄨ	shī	depend upon
之	虫 ㄔ ㄛ ㄛ	zhī	it
而	儿 ㄦ ㄦ	ér	and

生	尸 厶 <sup>1</sup>	shēng	are born
而	儿 <sup>1</sup>	ér	and, yet
不	ㄅ ㄨˋ	bù	not
辭	ㄘ ㄧˊ	cí	cast off
功	ㄍ ㄨ ㄥ	gōng	meritorious task
成	ㄘ ㄥ	chéng	completed
<不	ㄅ ㄨˋ	bù	not
名	ㄇ ㄩ ㄥ	míng	name
有	ㄩ ㄡ	yǒu	to have>
[而	儿 <sup>1</sup>	ér	and, yet
不	ㄅ ㄨˋ	bù	not
有	ㄩ ㄡ	yǒu	have, possess ]
衣	ㄩ ㄟ	yī	clothe
養	ㄩ ㄤ	yǎng	nurture
萬	ㄨ ㄢ	wàn	myriad
物	ㄨˋ	wù	creature
而	儿 <sup>1</sup>	ér	and, yet
不	ㄅ ㄨˋ	bù	not
為	ㄨ ㄟ	wéi	be
主	ㄓ ㄨˇ	zhǔ	master, lord
。常	ㄘ ㄤ	cháng	constant
無	ㄨˊ	wú	not have
欲	ㄩˋ	yù	desire
可	ㄎ ㄛˇ	kě	can
名	ㄇ ㄩ ㄥ	míng	name
於	ㄩ	yú	in; at
小	ㄒ ㄩ ㄠ	xiǎo	small
；			
萬	ㄨ ㄢ	wàn	myriad
物	ㄨˋ	wù	creature
歸	ㄍ ㄨ ㄟ	guī	return
焉	ㄩ ㄢ	yān	thereto
而	儿 <sup>1</sup>	ér	and, yet
不	ㄅ ㄨˋ	bù	not
為	ㄨ ㄟ	wéi	be
主	ㄓ ㄨˇ	zhǔ	master, lord



可	𠄎	kě	can
名	𠄎   𠄎	míng	name
為	𠄎 𠄎	wéi	to be
大	𠄎 𠄎	dà	great
。			
以	𠄎	yǐ	on account of
其	𠄎	qí	its
終	𠄎 𠄎 𠄎 <sup>1</sup>	zhōng	to the end
不	𠄎 𠄎	bú	not
自	𠄎	zì	self
為	𠄎 𠄎	wéi	(take to) be
大	𠄎 𠄎	dà	great
。			
故	𠄎 𠄎	gù	therefore
能	𠄎 𠄎	néng	able to
成	𠄎 𠄎	chéng	complete
其	𠄎	qí	its
大	𠄎 𠄎	dà	greatness
。			

### Chapter Thirty-four (One possible translation)

The great Way is like a flood. It can go in any direction.

The myriad creatures depend on it to be born and do not get cast off.

When meritorious acts are accomplished, [the Way] does not claim possession [of them],

But clothes and nurtures the myriad creatures without lording it over them.

Those who are constantly without desires may be said to be insignificant, but

The myriad creatures take refuge in them and are not ruled by them, and so

it can be termed great.

On account of its not ever taking itself to be great,

It can achieve their own greatness.

### 第三十五章

執	𠄎	zhí	grasp
大	𠄎 𠄎	dà	great
象	𠄎   𠄎	xiàng	image
。			
天	𠄎   𠄎 <sup>1</sup>	tiān	heaven

下	下   丫`	xià	below
往	又 尤`	wǎng	go toward
。往	又 尤`	wǎng	go toward
而	儿`	ér	and, yet
不	ㄅㄨˋ	bù	not
害	厂 𠄎`	yōu	injure
，安	ㄉㄢˊ	ān	peaceful
平	夕   ㄥˊ	píng	even, uneventful
太	去 𠄎`	tài	most, highest degree
。樂	ㄩㄝˋ	yuè	music
與	ㄩˇ	yǔ	and
餌	儿`	ěr	alluring tastes
，過	ㄍㄨㄛˋ	guò	passing by
客	ㄎㄜˋ	kè	guest
止	止`	zhǐ	stop
。道	ㄉㄠˋ	dào	way, course
之	虫 <sup>1</sup>	zhī	subordinating particle
出	彳 又 <sup>1</sup>	chū	come out
<口	ㄎㄡˇ	kǒu	mouth>
[言	ㄩㄢˊ	yán	speak ]
，淡	ㄉㄢˋ	dàn	bland; flavorless
乎	厂 又 <sup>1</sup>	hū	[oh how!]
其	ㄎㄩˊ	qí	it
無	又`	wú	not have
味	又 ㄟˋ	wèi	tastes
，視	尸`	shì	look at
之	虫 <sup>1</sup>	zhī	it
不	ㄅㄨˋ	bù	not
足	ㄉㄨˊ	zú	be enough
見	ㄩ   ㄉㄢˋ	jiàn	to see
，聽	去   ㄥˊ	tīng	listen to
之	虫 <sup>1</sup>	zhī	it

不	ㄉㄨˋ	bù	not
足	ㄉㄨˊ	zú	be enough
聞	ㄨㄣˊ	wén	to hear
，			
用	ㄩㄥˋ	yòng	use
之	ㄓ	zhī	it
不	ㄉㄨˋ	bù	not
足	ㄉㄨˊ	zú	be enough
既	ㄐ	jì	to finish
。			

### Chapter Thirty-five (One possible translation)

Take hold of the great Image, and all under Heaven will come your way.

They will come your way and no injury will be done --

The highest degree of peace and security.

Because of music and alluring tastes, passersby will stop to visit.

[But] how bland are the verbal expressions of the Way, tasteless.

Look right at it and there is not enough to be seen.

Listen for it and there is not enough to be heard.

Use it and there is never enough [lost] to finish it off.

### 第三十六章

將	ㄐ	jiāng	in future
欲	ㄩˋ	yù	desire
歛	ㄒ	xì	to contract
之	ㄓ	zhī	it
，			
必	ㄉ	bì	must
固	ㄍ	gù	firmly
張	ㄓ	zhāng	draw; expand
之	ㄓ	zhī	it
。			
將	ㄐ	jiāng	in future
欲	ㄩˋ	yù	desire
弱	ㄨ	ruò	to weaken
之	ㄓ	zhī	it
，			
必	ㄉ	bì	must

固	ㄍㄨˋ	gù	firmly
強	ㄑㄩָ	qiáng	strengthen
之	ㄓ	zhī	it
。			
將	ㄐㄩָ	jiāng	in future
欲	ㄩˋ	yù	desire
廢	ㄈㄟˋ	fèi	to do away with
之	ㄓ	zhī	it
，			
必	ㄅì	bì	must .
固	ㄍㄨˋ	gù	firmly
興	ㄒㄩㄥ	xīng	cause to flourish
之	ㄓ	zhī	it
。			
將	ㄐㄩָ	jiāng	in future
欲	ㄩˋ	yù	desire
奪	ㄉㄨㄛˊ	duó	to snatch away
之	ㄓ	zhī	it
，			
必	ㄅì	bì	must
固	ㄍㄨˋ	gù	firmly
與	ㄩˇ	yǔ	give
之	ㄓ	zhī	it
。			
是	ㄕ	shì	it
謂	ㄨㄟˋ	wèi	speak of as
微	ㄨㄟ	wēi	minute
明	ㄇㄩㄥ	míng	brightness; enlightenment
。			
柔	ㄖㄡˊ	róu	supple, flexible, pliant
弱	ㄖㄨㄛˋ	ruò	weak
勝	ㄕㄥ	shèng	overcome
剛	ㄍㄨㄥ	gāng	rigid; hard
強	ㄑㄩָ	qiáng	strong
。			
魚	ㄩˊ	yú	fish
不	ㄅù	bù	not
可	ㄎㄜˇ	kě	can
脫	ㄊㄨㄛˊ	tuō	escape
於	ㄩˊ	yú	from

淵	ㄩㄢˊ	yuán	abyss
國	ㄍㄨㄛˊ	guó	country, nation
之	ㄓ	zhī	subordinating particle
利	ㄌㄧˋ	lì	sharp
器	ㄑㄧˋ	qì	utensils
不	ㄅㄨˋ	bù	not
可	ㄎㄜˇ	kě	can
以	ㄩˇ	yǐ	to take ... to
示	ㄕ	shì	show to
人	ㄖㄣˊ	rén	the people
。			

### Chapter Thirty-six (One possible translation)

If you would get something contracted, you must firmly drawn it out.  
 If you would get something weakened, you must firmly strengthen it.  
 If you would get rid of something, you must firmly cause it to flourish.  
 If you would snatch something to you, you must firmly give it away.  
 This is called the subtle discernment.  
 The pliant and weak overcome the rigid and strong.

Fish cannot be removed from the abyss, and  
 The bladed utensils of the state cannot be brandished before the people.

### 第三十七章

道	ㄉㄠˋ	dào	way, course
常	ㄔㄨㄤˊ	cháng	constantly
無	ㄨˊ	wú	not have
為	ㄨㄟˊ	wéi	to do
而	ㄖˊ	ér	and, yet
無	ㄨˊ	wú	not have
不	ㄅㄨˋ	bù	not
為	ㄨㄟˊ	wéi	done
侯	ㄏㄡˊ	hóu	feudal lord
王	ㄨㄤˊ	wáng	king
若	ㄖㄨㄛˋ	ruò	if
能	ㄋㄥˊ	néng	able to

守 之	尸又 <sup>ˇ</sup> 虫 <sup>1</sup>	shǒu zhī	maintain; preserve it
萬 物 將 自 化	ㄨㄢˋ ㄨˋ ㄐㄨㄥ ㄗㄧˋ ㄏㄨㄚˋ	wàn wù jiāng zì huà	myriad creature in future self transform
化 而 欲 作	ㄏㄨㄚˋ ㄦˊ ㄩˋ ㄗㄨㄛˋ	huà ér yù zuò	transform and, yet desire arise
吾 將 鎮 之 以 無 名 之 樸	ㄨˊ ㄐㄨㄥ ㄗㄨㄣˋ ㄗㄧ ㄩˇ ㄨˊ ㄇㄧˊ ㄗㄧ ㄆㄨˊ	wú jiāng zhèn zhī yǐ wú míng zhī pú	I, my in future suppress it by means of not have name subordinating particle uncarved wood
無 名 之 樸	ㄨˊ ㄇㄧˊ ㄗㄧ ㄆㄨˊ	wú míng zhī pú	not have name subordinating particle uncarved wood
夫 亦 將 無 欲	ㄈㄨˊ ㄩˋ ㄐㄨㄥ ㄨˊ ㄩˋ	fú yì jiāng wú yù	(opening particle) also in future not have desire
不 欲 以 靜	ㄨˋ ㄩˋ ㄩˇ ㄐㄨㄥ	bú yù yǐ jìng	not desire in order to be tranquil

天	去   ㄩˊ	tiān	heaven
下	ㄒㄩˋ	xià	below
將	ㄐㄩㄥ	jiāng	in future
自	ㄗˋ	zì	self
定	ㄉㄥˋ	dìng	become established, stable
。守	ㄕㄨˇ	shǒu	maintain; preserve
之	ㄓ	zhī	it
，萬	ㄨㄢˋ	wàn	myriad
物	ㄨˋ	wù	creature
將	ㄐㄩㄥ	jiāng	in future
自	ㄗˋ	zì	self
化	ㄏㄨㄚˋ	huà	transform
。化	ㄏㄨㄚˋ	huà	transform
而	ㄦˊ	ér	and, yet
欲	ㄩˋ	yù	desire
作	ㄗㄨㄛˋ	zuò	arise
，吾	ㄨˊ	wú	I, my
將	ㄐㄩㄥ	jiāng	in future
鎮	ㄓㄣˋ	zhèn	suppress
之	ㄓ	zhī	it
以	ㄩˇ	yǐ	by means of
無	ㄨˊ	wú	not have
名	ㄇㄥˊ	míng	name
之	ㄓ	zhī	sub. particle
樸	ㄆㄨˊ	pú	uncarved wood
。無	ㄨˊ	wú	not have
名	ㄇㄥˊ	míng	name
之	ㄓ	zhī	subordinating particle
樸	ㄆㄨˊ	pú	uncarved wood
，夫	ㄈㄨˊ	fú	(opening particle)
亦	ㄩˋ	yì	also
將	ㄐㄩㄥ	jiāng	in future
無	ㄨˊ	wú	not have
欲	ㄩˋ	yù	desire

。			
不	ㄉㄨˋ	bú	not
欲	ㄩˋ	yù	desire
以	ㄩˇ	yǐ	in order to
靜	ㄐㄧㄥˋ	jìng	be tranquil
，			
天	ㄊㄧㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
將	ㄐㄩㄤˊ	jiāng	in future
自	ㄗㄧˋ	zì	self
定	ㄉㄩㄥˋ	dìng	become established, stable
。			

### Chapter Thirty-seven (One possible translation)

The Way is always without ado and yet there is nothing it fails to do.

If the nobles and kings could manage to preserve it, then the myriad creatures would transform by themselves.

Should they transform and yet desire arise, I would suppress it by means of the nameless Uncarved Block.

{By means of} the nameless Uncarved Block, [they] will in future be without desire.

By desirelessness stilled, all beneath Heaven will in the future become settled on their own.

### 第三十八章

上	ㄕㄨㄥˋ	shàng	high
德	ㄉㄜˊ	dé	virtue
不	ㄉㄨˋ	bù	not
德	ㄉㄜˊ	dé	virtue
，			
是	ㄕㄧˋ	shì	it
以	ㄩˇ	yǐ	to take ... to do something
有	ㄩˇ	yǒu	have
德	ㄉㄜˊ	dé	virtue
；			
下	ㄒㄩㄚˋ	xià	low
德	ㄉㄜˊ	dé	virtue
不	ㄉㄨˋ	bù	not
失	ㄕㄨㄟˊ	shī	lose



德	ㄉㄛˊ	dé	virtue
，			
是	ㄕㄩˋ	shì	it
以	丨ˋ	yǐ	to take ... to do something
無	ㄨˊ	wú	not have
德	ㄉㄛˊ	dé	virtue
。			
上	ㄕㄨˋ	shàng	high
德	ㄉㄛˊ	dé	virtue
無	ㄨˊ	wú	not have
為	ㄨㄟˊ	wéi	(forceful) action
而	ㄦˊ	ér	and, yet
無	ㄨˊ	wú	not have
以	丨ˋ	yǐ	that by which
為	ㄨㄟˊ	wéi	to do
；			
<			
下	ㄒㄩˋ	xià	low
德	ㄉㄛˊ	dé	virtue
為	ㄨㄟˊ	wéi	does
之	ㄓㄧˊ	zhī	it
而	ㄦˊ	ér	and, yet
有	丨ˋ	yǒu	have
以	丨ˋ	yǐ	that by which
為	ㄨㄟˊ	wéi	to do
。			
>			
上	ㄕㄨˋ	shàng	high
仁	ㄕㄨˊ	rén	benevolence
為	ㄨㄟˊ	wéi	does
之	ㄓㄧˊ	zhī	it
而	ㄦˊ	ér	and, yet
無	ㄨˊ	wú	not have
以	丨ˋ	yǐ	that by which
為	ㄨㄟˊ	wéi	to do
；			
上	ㄕㄨˋ	shàng	high
義	丨ˋ	yì	righteousness
為	ㄨㄟˊ	wéi	does
之	ㄓㄧˊ	zhī	it

而	儿´	ér	and, yet
有	又´	yǒu	have
以	´	yǐ	that by which
為	ㄨㄟ´	wéi	to do
。			
上	尸尤´	shàng	high
禮	夕 ´	lǐ	propriety
為	ㄨㄟ´	wéi	does
之	虫¹	zhī	it
而	儿´	ér	and, yet
莫	冂丕´	mò	there are none who
之	虫¹	zhī	it
應	ㄥ¹	yīng	respond
，			
則	冂ㄗ´	zé	then
攘	冂尤´	ráng	bare, shove
臂	ㄅㄩˋ	bì	forearm
而	儿´	ér	and
扔	冂ㄥ´	rēng	push
之	虫¹	zhī	it, them
。			
故	ㄍㄨˋ	gù	therefore
失	尸¹	shī	lose
道	夕么´	dào	way, course
而	儿´	ér	and
後	厂又´	hòu	afterwards
德	夕ㄗ´	dé	virtue
，			
失	尸¹	shī	lose
德	夕ㄗ´	dé	virtue
而	儿´	ér	and
後	厂又´	hòu	afterwards
仁	冂ㄥ´	rén	benevolence
，			
失	尸¹	shī	lose
仁	冂ㄥ´	rén	benevolence
而	儿´	ér	and
後	厂又´	hòu	afterwards
義	´	yì	righteousness
，			

失	尸 <sup>1</sup>	shī	lose
義	丨 <sup>1</sup>	yì	righteousness
而	儿 <sup>1</sup>	ér	and
後	厂又 <sup>1</sup>	hòu	afterwards
禮	夕丨 <sup>1</sup>	lǐ	propriety
夫	匚又 <sup>1</sup>	fú	(opening particle)
禮	夕丨 <sup>1</sup>	lǐ	propriety
者	虫ㄥ <sup>1</sup>	zhě	(the one who=) what is called
忠	虫又ㄥ <sup>1</sup>	zhōng	loyalty
信	丁丨ㄥ <sup>1</sup>	xìn	trust
之	虫 <sup>1</sup>	zhī	subordinating particle
薄	夕ㄥ <sup>1</sup>	bó	thin (part)
而	儿 <sup>1</sup>	ér	and, yet
亂	夕又ㄥ <sup>1</sup>	luàn	disorder
之	虫 <sup>1</sup>	zhī	subordinating particle
首	尸又 <sup>1</sup>	shǒu	head
前	夕丨ㄥ <sup>1</sup>	qián	before
識	尸 <sup>1</sup>	shī	be aware of, perceive
者	虫ㄥ <sup>1</sup>	zhě	the ones who
道	夕ㄥ <sup>1</sup>	dào	way, course
之	虫 <sup>1</sup>	zhī	subordinating particle
華	厂又ㄥ <sup>1</sup>	huá	flower > detritus
而	儿 <sup>1</sup>	ér	and, yet
愚	凵 <sup>1</sup>	yú	ignorance, stupidity
之	虫 <sup>1</sup>	zhī	subordinating particle
始	尸 <sup>1</sup>	shǐ	beginning
是	尸 <sup>1</sup>	shì	it
以	丨 <sup>1</sup>	yǐ	to take ... to do something
大	夕ㄥ <sup>1</sup>	dà	great
丈	虫ㄥ <sup>1</sup>	zhàng	one worthy of respect
夫	匚又 <sup>1</sup>	fú	man
處	彳又 <sup>1</sup>	chù	take (one's) place it or at
其	夕丨 <sup>1</sup>	qí	its
厚	厂又 <sup>1</sup>	hòu	thick (rich, etc.)

不	ㄅㄨˋ	bù	not
居	ㄐㄩ	jū	reside in
其	ㄎㄨ	qí	its
薄	ㄅㄠˊ	bó	thin (part)
處	ㄔㄨˋ	chù	take (one's) place it or at
其	ㄎㄨ	qí	its
實	ㄕㄨˊ	shí	fruit; real; solid
不	ㄅㄨˋ	bù	no, not
居	ㄐㄩ	jū	reside in
其	ㄎㄨ	qí	its
華	ㄏㄨㄚˊ	huá	flowery detritus
故	ㄍㄨˋ	gù	therefore
去	ㄎㄨˋ	qù	get rid of
彼	ㄅㄧˋ	bǐ	that
取	ㄎㄨˋ	qǔ	take
此	ㄘㄧˋ	cǐ	this
。			

### Chapter Thirty-eight (One possible translation)

The highest virtue is not virtuous. It is for that reason that it has virtue.

The lowest virtue never loses its virtue. It is for that reason without virtue.

The highest virtue does not have anything that it does, and has nothing by which it does things. The lowest virtue does things, and it has things it uses to do things. The highest benevolence does things and does not have anything used to do things. The highest righteousness does things and has that which it uses to get things accomplished. The highest propriety does things, but nobody responds, so they take off the gloves and give them a shove. So after the Way is lost there is virtue. After virtue is lost there is benevolence. After benevolence is lost there is righteousness. After righteousness is lost there is propriety. Now propriety is the mere scrapings of loyalty and trust, and the leading edge of disorder.

The earliest insights are the detritus of the Way, and the beginnings of benightedness. For that reason, the great men base themselves on its richness and substantiality, and do not reside in the thin spots. They base themselves on its concreteness, and do not reside in its detritus. So they get rid of that and take up this.

## 第三十九章

昔	丁   丿	xī	ancient times
之	虫 <sup>1</sup>	zhī	subordinating particle
得	勹 ㄥ 丿	dé	obtain; attain
一	<sup>1</sup>	yī	one, unity
者	虫 ㄥ 丿	zhě	the ones who
，			
天	去   ㄩ 丿	tiān	heaven
得	勹 ㄥ 丿	dé	obtain; attain
一	<sup>1</sup>	yī	one, unity
以	<sup>∨</sup>	yǐ	in order to
清	く   厶 <sup>1</sup>	qīng	pure, clear
，			
地	勹   丿	dì	earth
得	勹 ㄥ 丿	dé	obtain; attain
一	<sup>1</sup>	yī	one, unity
以	<sup>∨</sup>	yǐ	in order to
寧	ㄩ   厶 丿	níng	peace, tranquility
，			
神	尸 ㄥ 丿	shén	spirit (positive spirit)
得	勹 ㄥ 丿	dé	obtain; attain
一	<sup>1</sup>	yī	one, unity
以	<sup>∨</sup>	yǐ	in order to
靈	勹   厶 丿	líng	spiritually responsive
，			
谷	ㄨ ㄨ 丿	gǔ	valley
得	勹 ㄥ 丿	dé	obtain; attain
一	<sup>1</sup>	yī	one, unity
以	<sup>∨</sup>	yǐ	in order to
盈	厶 丿	yíng	to fill; be full
，			
萬	ㄨ ㄩ 丿	wàn	myriad
物	ㄨ 丿	wù	creatures
得	勹 ㄥ 丿	dé	obtain; attain
一	<sup>1</sup>	yī	one, unity
以	<sup>∨</sup>	yǐ	in order to
生	尸 厶 <sup>1</sup>	shēng	to be born; reproduce; to live
，			

侯	厂又´	hóu	feudal lord
王	メ尤´	wáng	king
得	勿ㄛ´	dé	obtain; attain
一	<sup>1</sup>	yī	one, unity
以	<sup>v</sup>	yǐ	in order to
為	メㄟ´	wéi	to be
天	去 ㄋ <sup>1</sup>	tiān	heaven
下	ㄒ ㄚˋ	xià	below
<貞	虫ㄗ <sup>1</sup>	zhēn	correct firmness>
[正	虫ㄓˋ	zhèng	upright ]
。其	く ´	qí	its
致	虫ˋ	zhì	make most perfect
之	虫 <sup>1</sup>	zhī	it
[			
一	<sup>1</sup>	yī	one, unity
也	ㄝ <sup>v</sup>	yě	final particle of strong affirmation
]			
。天	去 ㄋ <sup>1</sup>	tiān	heaven
無	メ´	wú	not have
以	<sup>v</sup>	yǐ	in order to
清	く ㄥ <sup>1</sup>	qīng	pure, clear
將	ㄗ ㄗ <sup>1</sup>	jiāng	in future
恐	ㄎㄨㄥˋ	kǒng	fear
裂	ㄌㄟˋ	liè	split
，地	ㄉㄩˋ	dì	earth
無	メ´	wú	not have
以	<sup>v</sup>	yǐ	that by which to
寧	ㄋㄩㄥˊ	níng	peace, tranquility
將	ㄗ ㄗ <sup>1</sup>	jiāng	in future
恐	ㄎㄨㄥˋ	kǒng	fear
發	ㄈㄚˊ	fā	emit
(廢	ㄈㄟˋ	fèi	do away with; be ruined)
，神	ㄕㄨㄣˊ	shén	spirit (positive spirit)
無	メ´	wú	not have
以	<sup>v</sup>	yǐ	that by which
靈	ㄌㄩㄥˊ	líng	spiritually responsive

將	ㄐ   ㄩㄤ <sup>1</sup>	jiāng	in future
恐	ㄎㄨㄥˊ	kǒng	fear
歇	ㄒ   ㄛㄟ <sup>1</sup>	xiē	stop; leave off
，			
谷	ㄍㄨˊ	gǔ	valley
無	ㄨˊ	wú	not have
以	<sup>ㄩ</sup>	yǐ	that by which
盈	ㄩㄥˊ	yíng	fill; be full
將	ㄐ   ㄩㄤ <sup>1</sup>	jiāng	in future
恐	ㄎㄨㄥˊ	kǒng	fear
竭	ㄐ   ㄛㄟ <sup>1</sup>	jié	exhaust
，			
萬	ㄨㄢˋ	wàn	myriad
物	ㄨˋ	wù	creature
無	ㄨˊ	wú	not have
以	<sup>ㄩ</sup>	yǐ	that by which
生	ㄩ ㄥ <sup>1</sup>	shēng	to be born
將	ㄐ   ㄩㄤ <sup>1</sup>	jiāng	in future
恐	ㄎㄨㄥˊ	kǒng	fear
滅	ㄇ   ㄛㄟ <sup>1</sup>	miè	extinguish
，			
侯	ㄏㄡˊ	hóu	feudal lords
王	ㄨㄤˊ	wáng	king
無	ㄨˊ	wú	not have
以	<sup>ㄩ</sup>	yǐ	that by which
貴	ㄍㄨㄟˋ	guì	to be noble
高	ㄍㄠ <sup>1</sup>	gāo	high
將	ㄐ   ㄩㄤ <sup>1</sup>	jiāng	in future
恐	ㄎㄨㄥˊ	kǒng	fear
蹶	ㄐ   ㄩㄟ <sup>1</sup>	jué	stumble, fall
。			
故	ㄍㄨˋ	gù	therefore
貴	ㄍㄨㄟˋ	guì	nobility
以	<sup>ㄩ</sup>	yǐ	takes ...
賤	ㄐ   ㄩㄢˋ	jiàn	ignoble, valueless
為	ㄨㄟˊ	wéi	to be
本	ㄅㄣˇ	běn	root, fundament
，			
高	ㄍㄠ <sup>1</sup>	gāo	high
以	<sup>ㄩ</sup>	yǐ	takes ...

下	㇏   ㇏	xià	low
為	㇏ ㇏	wéi	to be
基	㇏   1	jī	foundation
。			
是	尸	shì	it
以	㇏	yǐ	to take ... to do something
侯	厂 ㇏	hóu	feudal lord
王	㇏ ㇏	wáng	king
自	尸	zì	self
謂	㇏ ㇏	wèi	speak of as
孤	㇏ ㇏ 1	gū	orphaned
、			
寡	㇏ ㇏ ㇏ ㇏	guǎ	alone, friendless
、			
不	㇏ ㇏	bù	not
穀	㇏ ㇏ ㇏	gǔ	fortuitous, of substance (value)
、			
此	㇏ ㇏	cǐ	this
非	厂 ㇏ 1	fēi	not
以	㇏	yǐ	to take
賤	㇏   ㇏ ㇏	jiàn	ignoble, valueless
為	㇏ ㇏	wéi	to be
本	㇏ ㇏ ㇏	běn	root, fundament
邪	㇏	yé	interrogative particle
？			
非	厂 ㇏ 1	fēi	not
乎	厂 ㇏ 1	hū	interrogative particle
？			
故	㇏ ㇏	gù	therefore
致	㇏	zhì	make most perfect
數	尸 ㇏ ㇏	shǔ	most, highest
譽	㇏	yù	laud, praise
無	㇏	wú	not have
譽	㇏	yù	laud, praise
。			
不	㇏ ㇏	bù	not
欲	㇏	yù	desire
碌	㇏ ㇏	lù	glistening
碌	㇏ ㇏	lù	glistening
如	㇏ ㇏	rú	like



玉	ㄩˋ	yù	jade
珞	ㄌㄨˋ	luò	stony
珞	ㄌㄨˋ	luò	stony
如	ㄖㄨˊ	rú	like
石	ㄕㄨˊ	shí	rocks
。			

### Chapter Thirty-nine (One possible translation)

Of those in antiquity who got the One:

Heaven got the One in order that it might be clear.

Earth got the One in order that it might be tranquil.

The spirits got the One in order that they might be spiritually responsive.

The valleys got the One in order that they might be full.

The myriad creatures got the One in order that they might have life.

The lords and kings got the One in order that they might be upright in this world.

What made them the most perfect was the One.

Should Heaven lose that by which it is pure, I fear it would surely split.

Should Earth lose its that by which it is tranquil, I fear it would surely be ruined.

Should the spirits lose that by which they have spiritual responsiveness, I fear they would surely stand exhausted.

If the valleys did not have the means to be filled, they would probably become exhausted.

Should the myriad creatures lose that by which they have life I fear they would become extinct.

Should the lords and kings lose that by which they are noble and high, I fear they would fall.

Now the noble takes the humble as its base, and

The high take that below as foundation.

It is for that reason that the lords and nobles call themselves as "the orphaned," "the friendless," and "the unworthy."

Does this not mean taking the worthless as the root? Is that not so?

So the highest praise is to receive no praise.

Do not desire to be glistening like jade.

Rather, be gritty like rocks.

## 第四十章

反	𠄎 𠄎 <sup>ˇ</sup>	fǎn	to overturn; to oppose
(返	𠄎 𠄎 <sup>ˇ</sup>	fǎn	to return)
者	𠄎 𠄎 <sup>ˇ</sup>	zhě	(this kind of thing)
道	勿 幺 <sup>ˋ</sup>	dào	way, course
之	𠄎 <sup>1</sup>	zhī	subordinating particle
動	勿 ㄨ ㄥ <sup>ˋ</sup>	dòng	to move; activity
;			
弱	𠄎 ㄨ ㄛ <sup>ˋ</sup>	ruò	weak
者	𠄎 𠄎 <sup>ˇ</sup>	zhě	(this kind of thing)
道	勿 幺 <sup>ˋ</sup>	dào	way, course
之	𠄎 <sup>1</sup>	zhī	subordinating particle
用	ㄩ ㄥ <sup>ˋ</sup>	yòng	use; function
。			
天	去   𠄎 <sup>1</sup>	tiān	heaven
下	丁   ㄩ <sup>ˋ</sup>	xià	below
萬	ㄨ ㄩ <sup>ˋ</sup>	wàn	myriad
物	ㄨ <sup>ˋ</sup>	wù	creatures
生	尸 ㄥ <sup>1</sup>	shēng	are born
於	ㄩ <sup>ˋ</sup>	yú	from
有	ㄨ <sup>ˋ</sup>	yǒu	to have; (i.e., what exists)
,			
有	ㄨ <sup>ˋ</sup>	yǒu	to have (i.e., existence)
生	尸 ㄥ <sup>1</sup>	shēng	is born
於	ㄩ <sup>ˋ</sup>	yú	from
無	ㄨ <sup>ˋ</sup>	wú	not have; [i.e., non-existence)
。			

## Chapter Forty (One possible translation)

To return is the action of the Way.

Weakness is the function of the Way.

All of the myriad creatures in the world are born from substantiality.

Substantiality is produced from the void.

## 第四十一章

上	尸 尤`	shàng	high
士	尸`	shī	knight, literate officer of the government
聞	又 ㄣ`	wén	hear
道	勿 么`	dào	way, course
，			
勤	勹   ㄣ`	qín	exert effort
而	儿`	ér	and
行	丁   厶`	xíng	put into operation
之	虫 <sup>1</sup>	zhī	it
；			
中	虫 又 厶 <sup>1</sup>	zhōng	middle
士	尸`	shī	knight, literate officer of the government
聞	又 ㄣ`	wén	hear
道	勿 么`	dào	way, course
，			
若	日 又 乙`	ruò	as though
存	ㄗ 又 ㄣ`	cún	exist
若	日 又 乙`	ruò	as though
亡	又 尤`	wáng	perish
；			
下	丁   ㄚ`	xià	low
士	尸`	shī	knight, literate officer of the government
聞	又 ㄣ`	wén	hear
道	勿 么`	dào	way, course
，			
大	勿 ㄚ`	dà	greatly
笑	丁   么`	xiào	laugh at
之	虫 <sup>1</sup>	zhī	it
。			
不	ㄣ 又`	bú	not
笑	丁   么`	xiào	laugh
，			
不	ㄣ 又`	bù	not
足	尸 又`	zú	be enough
以	<sup>√</sup>	yǐ	to take
為	又 ㄣ`	wéi	to be
道	勿 么`	dào	way, course
。			

故	ㄍㄨˋ	gù	therefore
建	ㄐㄧㄢˋ	jiàn	established
言	ㄩㄢˊ	yán	words
有	ㄩˇ	yǒu	have
之	ㄓ	zhī	it
：			
明	ㄇㄩㄥˊ	míng	bright
道	ㄉㄠˋ	dào	way, course
若	ㄖㄨㄛˋ	ruò	as though
昧	ㄇㄟˋ	mèi	dark
，			
進	ㄐㄧㄣˋ	jìn	advancing
道	ㄉㄠˋ	dào	way, course
若	ㄖㄨㄛˋ	ruò	as though
退	ㄊㄨㄟˋ	tuì	retreating
，			
夷	ㄩˊ	yí	even, level
道	ㄉㄠˋ	dào	way, course
若	ㄖㄨㄛˋ	ruò	as though
類	ㄌㄟˋ	lèi	knotted, rough; uneven
，			
上	ㄕㄨㄥˋ	shàng	high
德	ㄉㄛˊ	dé	virtue
若	ㄖㄨㄛˋ	ruò	like
谷	ㄍㄨˇ	gǔ	valley
，			
大	ㄉㄚˋ	dà	great
白	ㄅㄞˊ	bái	white
若	ㄖㄨㄛˋ	ruò	like
辱	ㄖㄨˇ	rǔ	disgraced, sullied
，			
廣	ㄍㄨㄤˇ	guǎng	broad, generous
德	ㄉㄛˊ	dé	virtue
若	ㄖㄨㄛˋ	ruò	as though
不	ㄅㄨˋ	bù	not
足	ㄗㄨˊ	zú	enough
，			
建	ㄐㄧㄢˋ	jiàn	established
德	ㄉㄛˊ	dé	virtue
若	ㄖㄨㄛˋ	ruò	as though

偷	去又 <sup>1</sup>	tōu	stealthy
質	虫 <sup>1</sup>	zhí	substance, unornamented
<真	虫 <sup>1</sup>	zhēn	genuine>
[德	勿 <sup>1</sup>	dé	virtue ]
若	日 <sup>1</sup>	ruò	as though
渝	凵 <sup>1</sup>	yú	silted up; mired
大方	勿 <sup>1</sup>	dà	great
無隅	匚 <sup>1</sup>	fāng	square
	又 <sup>1</sup>	wú	not have
	凵 <sup>1</sup>	yú	corner, angle
大器	勿 <sup>1</sup>	dà	great
晚成	凵 <sup>1</sup>	qì	utensil
	又 <sup>1</sup>	wǎn	late
	彳 <sup>1</sup>	chéng	to be completed
大音	勿 <sup>1</sup>	dà	great
希聲	凵 <sup>1</sup>	yīn	voice; musical notes; sound
	彳 <sup>1</sup>	xī	faint; inaudible
	尸 <sup>1</sup>	shēng	sound
大象	勿 <sup>1</sup>	dà	great
無形	彳 <sup>1</sup>	xiàng	image
	又 <sup>1</sup>	wú	not have
	彳 <sup>1</sup>	xíng	form
道隱	勿 <sup>1</sup>	dào	way, course
無名	凵 <sup>1</sup>	yǐn	hidden away in
	又 <sup>1</sup>	wú	not have
	凵 <sup>1</sup>	míng	name
夫	匚 <sup>1</sup>	fú	(opening particle)
唯	又 <sup>1</sup>	wéi	only
道	勿 <sup>1</sup>	dào	way, course
善貸	尸 <sup>1</sup>	shàn	good at
且	勿 <sup>1</sup>	dài	bestowing
	凵 <sup>1</sup>	qiě	and, moreover

〔善 尸 ㄋˊ	shàn	good at 〕
成 彳 ㄨˊ	chéng	completing
。		

### Chapter Forty-one (One possible translation)

When the highest knights hear of the Way, they industriously put it into operation.  
 When the middling knights hear of the Way, it is as though it is there and yet it is not.  
 When the lowest knights hear of the Way, they roar with laughter.  
 If they were not to laugh, it would not qualify as being the Way.  
 Now an old saying reports:  
 The bright Way appears to be dark.  
 The advancing Way seems to be retreating.  
 The level Way seems to be rough.  
 The highest virtue is like a valley.  
 The greatest whiteness seems to be sullied.  
 Generous virtue seems to be insufficient.  
 Established virtue seems to be sneaky.  
 Wholesome virtue seems to be mired down.  
 The greatest square is without corners.  
 The greatest vessel is late to be completed.  
 The greatest voice is an inaudible sound.  
 The greatest image is without any form.  
 The Way is hidden away in namelessness.  
 Now it is only the Way that is good at bestowing and good at completing.

### 第四十二章

道	ㄉㄠˋ	dào	way, course
生	尸 ㄨㄥˊ	shēng	bear; produce
一	丨 <sup>1</sup>	yī	one, unity
，			
一	丨 <sup>1</sup>	yī	one, unity
生	尸 ㄨㄥˊ	shēng	bear; produce
二	儿 <sup>1</sup>	èr	two
，			
二	儿 <sup>1</sup>	èr	two
生	尸 ㄨㄥˊ	shēng	bear; produce
三	ㄨㄥˊ ㄋㄠˊ	sān	three

三	厶 ㄩ <sup>1</sup>	sān	three
生	尸 厶 <sup>1</sup>	shēng	bear; produce
萬	ㄨ ㄩ <sup>1</sup>	wàn	myriad
物	ㄨ <sup>1</sup>	wù	creatures
。萬	ㄨ ㄩ <sup>1</sup>	wàn	myriad
物	ㄨ <sup>1</sup>	wù	creatures
負	匚 ㄨ <sup>1</sup>	fù	bear on back
陰	丨 ㄩ <sup>1</sup>	yīn	feminine principle
而	儿 <sup>1</sup>	ér	and, yet
抱	ㄅ ㄨ <sup>1</sup>	bào	embrace; hold onto
陽	丨 ㄩ <sup>1</sup>	yáng	masculine principle
。沖	ㄨ ㄨ 厶 <sup>1</sup>	chōng	blend
氣	丨 丨 <sup>1</sup>	qì	lifebreath
以	丨 丨 <sup>1</sup>	yǐ	in order to
為	ㄨ ㄩ <sup>1</sup>	wéi	be; (do =) make
和	厂 ㄅ <sup>1</sup>	hé	responsive; harmony
。人	亻 ㄩ <sup>1</sup>	rén	human beings
之	虫 <sup>1</sup>	zhī	subordinating particle
所	厶 ㄨ ㄅ <sup>1</sup>	suǒ	that which
惡	ㄨ <sup>1</sup>	wù	abominate
。唯	ㄨ ㄩ <sup>1</sup>	wéi	only
孤	ㄨ ㄨ <sup>1</sup>	gū	orphaned
。寡	ㄨ ㄨ ㄩ <sup>1</sup>	guǎ	alone, friendless
。不	ㄅ ㄨ <sup>1</sup>	bù	not
穀	ㄨ ㄨ <sup>1</sup>	gǔ	fortuitous
。而	儿 <sup>1</sup>	ér	and, yet
王	ㄨ ㄩ <sup>1</sup>	wáng	king
公	ㄨ ㄨ 厶 <sup>1</sup>	gōng	duke
以	丨 丨 <sup>1</sup>	yǐ	take
為	ㄨ ㄩ <sup>1</sup>	wéi	to be
稱	ㄨ 厶 <sup>1</sup>	chēng	appellation
。			

故	ㄍㄨˋ	gù	therefore
物	ㄨˋ	wù	creatures
或	ㄉㄨˋ	huò	perhaps
或	ㄇㄨˋ	sǔn	wear away; diminish
損	ㄓㄨㄣˊ	zhī	them
之	ㄦˊ	ér	and
而	丨ˋ	yì	augment; benefit
益			
，			
或	ㄉㄨˋ	huò	perhaps
益	丨ˋ	yì	augment; benefit
之	ㄓㄨㄣˊ	zhī	them
而	ㄦˊ	ér	and, yet
損	ㄇㄨˋ	sǔn	wear away; diminish
。			
人	ㄖㄣˊ	rén	human beings
之	ㄓㄨㄣˊ	zhī	subordinating particle
所	ㄇㄨˋ	suǒ	that which
教	ㄐㄧㄠ	jiāo	teach
，			
我	ㄨㄛˇ	wǒ	I
亦	丨ˋ	yì	also
教	ㄐㄧㄠ	jiāo	teach
之	ㄓㄨㄣˊ	zhī	it
，			
強	ㄍㄨㄥˊ	qiáng	strong
梁	ㄌㄧㄤˊ	liáng	thieves
者	ㄓㄨㄣˊ	zhě	the ones who are
不	ㄅㄨˋ	bù	not
得	ㄉㄛˊ	dé	obtain; attain
其	ㄑㄧˊ	qí	their
死	ㄇㄨˋ	sǐ	[normal] death
，			
吾	ㄨˊ	wú	I
將	ㄐㄧㄤ	jiāng	in future
以	丨ˋ	yǐ	take
為	ㄨㄟˊ	wéi	to be
教	ㄐㄧㄠ	jiāo	teaching
父	ㄈㄨˋ	fù	father
。			



## Chapter Forty-two (One possible translation)

The Way produced the one. The one produced the two. The two produced the three. The three produced the myriad creatures. The myriad creatures bear Yin (the feminine principle) on their backs and clasp themselves around Yang (the masculine principle). They blend these [two] lifebreaths in order to create a harmony. Human beings only fear to be orphaned, friendless, and jinxed, but the dukes and kings take these terms as self appellations.

Creatures may either be diminished and so ultimately augmented, or augmented and so ultimately diminished. What other people teach I also teach. "Strong-arm thieves do not have good ends." I will take that to be the father of my teaching.

## 第四十三章

天	去   ㄩ <sup>1</sup>	tiān	heaven
下	ㄒ   ㄩˋ	xià	below
之	ㄓ <sup>1</sup>	zhī	subordinating particle
甚	尸 ㄣˋ	shèn	most
柔	日 ㄨˊ	róu	supple; flexible
，			
馳	彳 ˊ	chí	canter
騁	彳 ㄥ ˋ	chǒng	gallop
天	去   ㄩ <sup>1</sup>	tiān	heaven
下	ㄒ   ㄩˋ	xià	below
之	ㄓ <sup>1</sup>	zhī	subordinating particle
甚	尸 ㄣˋ	shèn	most
堅	ㄐ   ㄩ <sup>1</sup>	jiān	hard
，			
無	ㄨˊ	wú	not have
有	ㄨˋ	yǒu	(have =) being
入	日 ㄨˋ	rù	enter
無	ㄨˊ	wú	not have
間	ㄐ   ㄩ <sup>1</sup>	jiān	space between; interval
。			
吾	ㄨˊ	wú	I
是	尸 ˋ	shì	it
以	ˋ	yǐ	to take ... to do something
知	ㄓ <sup>1</sup>	zhī	know
無	ㄨˊ	wú	not have

為	ㄨㄟˊ	wéi	to do
之	ㄓˊ <sup>1</sup>	zhī	subordinating particle
有	ㄩˇ	yǒu	have
益	ㄩˋ	yì	benefit
。			
不	ㄨˋ	bù	not
言	ㄩㄢˊ	yán	speak
之	ㄓˊ <sup>1</sup>	zhī	subordinating particle
教	ㄐㄧㄠˊ	jiāo	teach
，			
無	ㄨˊ	wú	not have
為	ㄨㄟˊ	wéi	to do
之	ㄓˊ <sup>1</sup>	zhī	subordinating particle
益	ㄩˋ	yì	benefit
，			
天	ㄊㄧㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
希	ㄒㄧˊ	xī	few
及	ㄐㄧˊ	jí	reach to
之	ㄓˊ <sup>1</sup>	zhī	it
。			

### Chapter Forty-three (One possible translation)

The most supple of all things beneath Heaven run all over the hardest. The immaterial can enter into seamless solids. It is for that reason that I know the benefit of non-action. Few in the world attain to wordless teaching and the benefits of non-action.

### 第四十四章

名	ㄇㄧˊ	míng	name
與	ㄩˇ	yǔ	and
身	ㄕㄨㄢˊ	shēn	body; self
孰	ㄕˊ	shǔ	which
親	ㄑㄧㄢˊ	qīn	emotionally close
？			
身	ㄕㄨㄢˊ	shēn	body; self
與	ㄩˇ	yǔ	and
貨	ㄏㄨㄚˋ	huò	goods, merchandise
孰	ㄕˊ	shǔ	which

多 ?	夕メ丕 <sup>1</sup>	duō	much
得 與 亡孰 病 ?	夕ㄥ´ ㄩ´ 夕尤´ 尸メ´ 夕 ㄩ´	dé yǔ wáng shǔ bìng	obtain; attain and perish, lose which illness; defect
是 故 甚 愛 必 大 費	尸´ ㄩ´ 尸ㄥ´ 夕´ 夕 ´ 夕ㄩ´ ㄩ´	shì gù shèn ài bì dà fèi	it; this reason most love must great expenditure
多 藏 必 厚 亡	夕メ丕 <sup>1</sup> 夕尤´ 夕 ´ 尸ㄩ´ 夕尤´	duō cáng bì hòu wáng	many, much treasure away must thick (rich, heavy, etc.) loss
知 足 不 辱	ㄩ <sup>1</sup> 尸メ´ 夕メ´ ㄩ´	zhī zú bù rǔ	know to be enough not disgrace
知 止 不 殆	ㄩ <sup>1</sup> ㄩ´ 夕メ´ 夕ㄩ´	zhī zhǐ bù dài	know to stop not be in danger
可 以 長 久	夕ㄥ´  ´ 夕尤´ 夕 ㄩ´	kě yǐ cháng jiǔ	can to take ... to do something long (time, etc.) [last a] long time

## Chapter Forty-four (One possible translation)

Which is dearer, your name or your person? Which counts for more, your person or your purchases? Which is a greater sickness, gain or loss? It is for that reason great loves incur high costs, and massive accumulations imply heavy losses. Know what is enough and avoid disgrace. Know when to stop and so avoid danger. That way you can persevere a long time.

## 第四十五章

大	ㄉㄤˋ	dà	great
成	ㄔㄥˊ	chéng	completion
若	ㄖㄨㄛˋ	ruò	like
缺	ㄑㄩㄝˋ	quē	deficiency
其	ㄑㄧˊ	qí	its
用	ㄩㄥˋ	yòng	use
不	ㄅㄨˊ	bù	not
<弊	ㄅㄧˋ	bì	malpractice, corruption >
[敝	ㄅㄧˋ	bì	worn out]
；			
大	ㄉㄤˋ	dà	great
盈	ㄩㄥˊ	yíng	fullness
若	ㄖㄨㄛˋ	ruò	like
沖	ㄔㄨㄥˊ	chōng	emptiness, void
其	ㄑㄧˊ	qí	its
用	ㄩㄥˋ	yòng	use
不	ㄅㄨˊ	bù	not
窮	ㄑㄩㄥˊ	qióng	impoverished
。			
大	ㄉㄤˋ	dà	great
直	ㄓㄧˊ	zhí	straight
若	ㄖㄨㄛˋ	ruò	like
屈	ㄑㄩˊ	qū	crumpled
，			
大	ㄉㄤˋ	dà	great
巧	ㄑㄧㄠˇ	qiǎo	ingenious
若	ㄖㄨㄛˋ	ruò	like
拙	ㄓㄨㄛˊ	zhuó	clumsy

大	夕 ㄩˋ	dà	great
辯	辵 ㄇㄢˋ	biàn	explication, argumentation
若	日 ㄨㄛˋ	ruò	like
訥	讠 ㄨㄛˋ	nuò	speak hesitatingly
躁	辵 ㄙㄠˋ	zào	haste
勝	尸 ㄥˋ	shèng	win over; overcome
寒	厂 ㄇㄢˊ	hán	cold
靜	忄 ㄥˋ	jìng	tranquil
勝	尸 ㄥˋ	shèng	win over; overcome
熱	日 ㄛˋ	rè	heat
清	水 ㄥˊ	qīng	pure, clear
靜	忄 ㄥˋ	jìng	tranquil
為	彳 ㄨㄟˊ	wéi	are; make
天	大 ㄊㄩㄢˊ	tiān	heaven
下	卜 ㄩˋ	xià	below
正	止 ㄥˋ	zhèng	upright
。			

#### Chapter Forty-five (One possible translation)

A great completion may look like a deficiency, yet there is no impairment in its function. A great fullness may look like a void, yet in its use it will not become impoverished. Something that is truly straight make appear to be crooked. A great ingenuity may appear to be clumsiness. A great eloquence can look like halting speech. Haste overcomes the cold, and placidity overcomes the heat. Purity and tranquility make things upright in the world.

#### 第四十六章

天	大 ㄊㄩㄢˊ	tiān	heaven
下	卜 ㄩˋ	xià	below
有	丨 ㄩˇ	yǒu	have
道	夕 ㄙㄠˋ	dào	way, course
卻	辵 ㄑㄨㄛˋ	què	turn back
走	辵 ㄗㄡˇ	zǒu	run

馬	𠂇 𠂇 <sup>ˇ</sup>	mǎ	horse
以	丨 <sup>ˇ</sup>	yǐ	to take ... to
糞	𠂇 𠂇 <sup>ˋ</sup>	fèn	manure
；			
天	去 𠂇 <sup>1</sup>	tiān	heaven
下	𠂇 丨 <sup>ˋ</sup>	xià	below
無	ㄨˊ	wú	not have
道	𠂇 ㄠ <sup>ˋ</sup>	dào	way, course
，			
戎	𠂇 ㄨˊ ㄥ <sup>ˋ</sup>	róng	military, for war
馬	𠂇 𠂇 <sup>ˇ</sup>	mǎ	horse
生	尸 ㄥ <sup>1</sup>	shēng	be born
於	𠂇 <sup>ˋ</sup>	yú	in; at
郊	𠂇 丨 ㄠ <sup>1</sup>	jiāo	outskirts; sacrificial mounds

。 [the following passage is in doubt.]

罪	𠂇 ㄨˊ ㄟ <sup>ˋ</sup>	zuì	transgressions
莫	𠂇 ㄛˋ	mò	there are none
大	𠂇 ㄩˊ <sup>ˋ</sup>	dà	greater
於	𠂇 <sup>ˋ</sup>	yú	than
可	𠂇 ㄛˋ <sup>ˇ</sup>	kě	permit
欲	𠂇 <sup>ˋ</sup>	yù	desire

。 [the preceding passage is in doubt.]

禍	𠂇 ㄨˊ ㄛˋ	huò	disasters
莫	𠂇 ㄛˋ	mò	there are none
大	𠂇 ㄩˊ <sup>ˋ</sup>	dà	greater
於	𠂇 <sup>ˋ</sup>	yú	than
不	ㄨˊ ㄨˊ <sup>ˋ</sup>	bù	not
知	虫 <sup>1</sup>	zhī	know
足	𠂇 ㄨˊ <sup>ˋ</sup>	zú	sufficiency
；			
咎	𠂇 丨 ㄨˊ <sup>ˋ</sup>	jiù	retributions
莫	𠂇 ㄛˋ	mò	there are none
大	𠂇 ㄩˊ <sup>ˋ</sup>	dà	greater
於	𠂇 <sup>ˋ</sup>	yú	than
欲	𠂇 <sup>ˋ</sup>	yù	desiring
得	𠂇 ㄛˋ <sup>ˋ</sup>	dé	to obtain; to attain
。故	ㄨˊ ㄨˊ <sup>ˋ</sup>	gù	therefore

知	虫 <sup>1</sup>	zhī	to know
足	尸×´	zú	sufficiency
之	虫 <sup>1</sup>	zhī	subordinating particle
足	尸×´	zú	sufficiency
，			
常	彳尢´	cháng	constant
足	尸×´	zú	sufficiency
矣	丨 <sup>v</sup>	yǐ	(decl. sentence ending)
。			

### Chapter Forty-six (One possible translation)

When all under Heaven has the Way, they turn the chargers back to manure the fields. When all under Heaven loses the Way, then war horses are raised even in the sacrificial mounds on the outskirts of cities.

There is no greater transgression than giving rein to desire. (This sentence is not present in the Wang Bi version of the text.) There is no disaster greater than failing to recognize when you have enough. There is no greater punishment than having desires for things. Verily, the sufficiency of knowing when you have enough is a constant sufficiency indeed.

### 第四十七章

不	ㄅㄨˋ	bù	not
出	ㄔㄨˊ	chū	come out
戶	ㄏㄨˋ	hù	door
，			
知	虫 <sup>1</sup>	zhī	know
天	去   ㄊㄧㄢˊ	tiān	heaven
下	ㄒㄩˋ	xià	below
；			
不	ㄅㄨˋ	bù	not
窺	ㄎㄨㄞˊ	kuī	peer out of
牖	丨又 <sup>v</sup>	yǒu	window
見	ㄐㄢˋ	jiàn	see
天	去   ㄊㄧㄢˊ	tiān	heaven
道	ㄉㄠˋ	dào	way, course
。			
其	ㄎㄨˊ	qí	his, her, their

出	彳 ㄨㄛˊ <sup>1</sup>	chū	come out
彌	冂   丨	mí	even more
遠	厶 ㄩㄢˇ <sup>v</sup>	yuǎn	distant
其	亠   丨	qí	his, her, their
知	虫 <sup>1</sup>	zhī	knowledge
彌	冂   丨	mí	even more
少	尸 ㄕㄠˇ <sup>v</sup>	shǎo	diminish
是	尸 丨	shì	it
以	丨 <sup>v</sup>	yǐ	to take ... to do something
聖	尸 ㄥ	shèng	Sage
人	日 ㄣ	rén	human beings
不	ㄅㄨˋ	bù	not
行	丁   丨	xíng	go
而	儿	ér	and, yet
知	虫 <sup>1</sup>	zhī	know
不	ㄅㄨˋ	bù	not
見	見   ㄩㄢˋ	jiàn	see
而	儿	ér	and, yet
<名	冂   丨	míng	name>
[明	冂   丨	míng	brightness; enlightenment]
不	ㄅㄨˋ	bù	not
為	ㄨㄟˊ	wéi	do
而	儿	ér	and, yet
成	彳 ㄥ	chéng	completeness, accomplishment
。			

### Chapter Forty-seven (One possible translation)

Know all beneath Heaven without going out your door. See the Way of Heaven without peering out your window. The farther one goes the less one knows. For that reason, the Sages does not go anywhere yet knows, does not look and yet sees with illumination, does not do anything and yet has accomplishments.



## 第四十八章

為	ㄨㄟˊ	wéi	do
學	ㄒㄩㄟˊ	xué	study, learning
日	ㄖㄧˋ	rì	daily
益	ㄩˋ	yì	augment
，			
為	ㄨㄟˊ	wéi	do
道	ㄉㄠˋ	dào	way, course
日	ㄖㄧˋ	rì	daily
損	ㄘㄨㄣˇ	sǔn	wear away; diminish
。			
損	ㄘㄨㄣˇ	sǔn	wear away; diminish
之	ㄓㄧ	zhī	subordinating particle
又	ㄩˋ	yòu	again
損	ㄘㄨㄣˇ	sǔn	wear away; diminish
，			
以	ㄩˇ	yǐ	to take ... to do something
至	ㄓㄧ	zhì	arrive at
於	ㄩ	yú	at
無	ㄨ	wú	not have
為	ㄨㄟˊ	wéi	to do
。			
無	ㄨ	wú	not have
為	ㄨㄟˊ	wéi	to do
而	ㄦ	ér	and, yet
無	ㄨ	wú	not have
不	ㄨˋ	bù	not
為	ㄨㄟˊ	wéi	do
。			
取	ㄑㄩˇ	qǔ	take
天	ㄊㄧㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
常	ㄔㄨㄤˊ	cháng	constantly
以	ㄩˇ	yǐ	to take ... to do something
無	ㄨ	wú	not have
事	ㄕㄧˋ	shì	things to do
，			
及	ㄐㄧˊ	jí	reaching (in time) to
其	ㄑㄧˊ	qí	its

有	又 <sup>ˇ</sup>	yǒu	having
事	尸 <sup>ˊ</sup>	shī	things to do
不	ㄅㄨˋ	bù	not
足	ㄉㄨˊ	zú	be enough
以	<sup>ˇ</sup>	yǐ	to take ... to do something
取	ㄍㄨˇ	qǔ	take
天	去   ㄇㄢˋ <sup>1</sup>	tiān	heaven
下	ㄊㄩˋ   ㄩˋ <sup>ˊ</sup>	xià	below
。			

### Chapter Forty-eight (One possible translation)

Engage in study and you will be augmented daily. Engage in the Way and you will be diminished daily. Through many iterations of diminishment you will arrive at non-action. By means of non-action, nothing will fail to be done. Taking control of the world is always done by means of not having things to do. When things reach a pass where people have things to do, then nobody will be sufficient in capacity to take control of the world.

### 第四十九章

聖	尸 ㄨˋ	shèng	Sage
人	日 ㄅㄢˋ	rén	human beings
無	ㄨˊ	wú	not have
常	彳 ㄉㄨˊ	cháng	constant
心	ㄊㄩˋ   ㄅㄢˋ <sup>1</sup>	xīn	heart, mind
以	<sup>ˇ</sup>	yǐ	take
百	ㄅㄢˇ	bǎi	hundred
姓	ㄊㄩˋ   ㄨˋ	xìng	surnames
心	ㄊㄩˋ   ㄅㄢˋ <sup>1</sup>	xīn	heart, mind
為	ㄨㄟˊ	wéi	to be
心	ㄊㄩˋ   ㄅㄢˋ <sup>1</sup>	xīn	heart, mind
。			
善	尸 ㄇㄢˋ	shàn	good
者	虫 ㄗㄥˋ	zhě	the ones who are
吾	ㄨˊ	wú	I
善	尸 ㄇㄢˋ	shàn	good
之	虫 <sup>1</sup>	zhī	them

不	ㄅㄨˋ	bú	not
善	ㄕㄢˋ	shàn	good
者	ㄓㄨˇ	zhě	the ones who are
吾	ㄨˊ	wú	I
亦	ㄩˋ	yì	also
善	ㄕㄢˋ	shàn	good
之	ㄓㄨ	zhī	them

德	ㄉㄛˊ	dé	virtue; get
善	ㄕㄢˋ	shàn	good

信	ㄒㄩㄣˋ	xìn	trustworthy
者	ㄓㄨˇ	zhě	the ones who are
吾	ㄨˊ	wú	I
信	ㄒㄩㄣˋ	xìn	trust
之	ㄓㄨ	zhī	them

不	ㄅㄨˋ	bú	not
信	ㄒㄩㄣˋ	xìn	trustworthy
者	ㄓㄨˇ	zhě	the ones who are
吾	ㄨˊ	wú	I
亦	ㄩˋ	yì	also
信	ㄒㄩㄣˋ	xìn	trust
之	ㄓㄨ	zhī	them

德	ㄉㄛˊ	dé	virtue; get
信	ㄒㄩㄣˋ	xìn	trust

聖	ㄕㄨㄥˋ	shèng	Sage
人	ㄖㄣˊ	rén	human beings
在	ㄞˋ	zài	located at
天	ㄊㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below

歛	ㄒㄩㄢˋ	xì	contract
歛	ㄒㄩㄢˋ	xì	contract
焉	ㄩㄢˊ	yān	therein

為	ㄨㄟˊ	wèi	for the sake of
---	-----	-----	-----------------

天	去   ㄩ <sup>1</sup>	tiān	heaven
下	ㄒ   ㄚˋ	xià	below
渾	ㄇ   ㄨㄣˊ	hún	(make) chaotic
其	ㄎ   ㄇ	qí	his, her, their
心	ㄒ   ㄒ <sup>1</sup>	xīn	heart, mind
。			
百	ㄅ   ㄅ <sup>ˇ</sup>	bǎi	hundred
姓	ㄒ   ㄒˋ	xìng	surname
皆	ㄐ   ㄐ <sup>1</sup>	jiē	all
注	ㄓ   ㄓˋ	zhù	(pour out =) fix, strain
其	ㄎ   ㄇ	qí	their
耳	ㄦ	ěr	ears
目	ㄇ   ㄇˋ	mù	eyes
，			
聖	ㄕ   ㄕˋ	shèng	Sage
人	ㄖ   ㄖˊ	rén	human beings
皆	ㄐ   ㄐ <sup>1</sup>	jiē	all
孩	ㄇ   ㄇˊ	hái	child; treat as a child
之	ㄓ <sup>1</sup>	zhī	them
。			

### Chapter Forty-nine (One possible translation)

The Sages do not have fixed minds. They take the minds of the ordinary people to be their own minds.

The good people I treat as good, and those who are not good people I also treat as good. So doing yields goodness. Those who are trustworthy I trust, and those who are not trustworthy I also trust. So doing yields trustworthiness.

In their interactions with all under Heaven, the Sages minimize themselves and make their own minds chaotic for its sake. The ordinary people all strain their ears and eyes. The Sages treat them all as children.

### 第五十章

出	ㄨ   ㄨ <sup>1</sup>	chū	come out
生	ㄕ   ㄕ <sup>1</sup>	shēng	to be born
入	ㄖ   ㄖˋ	rù	enter
死	ㄒ   ㄒ <sup>ˇ</sup>	sǐ	to die

。生	尸 厶 <sup>1</sup>	shēng	life
之	虫 <sup>1</sup>	zhī	subordinating particle
徒	去 乂 <sup>1</sup>	tú	disciples
十	尸 <sup>1</sup>	shí	ten (parts)
有	又 <sup>v</sup>	yǒu	have
三	厶 彡 <sup>1</sup>	sān	three
。死	厶 <sup>v</sup>	sǐ	death
之	虫 <sup>1</sup>	zhī	subordinating particle
徒	去 乂 <sup>1</sup>	tú	disciples
十	尸 <sup>1</sup>	shí	ten (parts)
有	又 <sup>v</sup>	yǒu	have
三	厶 彡 <sup>1</sup>	sān	three
。人	日 亅 <sup>1</sup>	rén	human beings
之	虫 <sup>1</sup>	zhī	subordinating particle
生	尸 厶 <sup>1</sup>	shēng	life
。動	夕 乂 厶 <sup>v</sup>	dòng	move
之	虫 <sup>1</sup>	zhī	go to
死	厶 <sup>v</sup>	sǐ	death
地	夕   <sup>v</sup>	dì	place
亦	<sup>v</sup>	yì	also
十	尸 <sup>1</sup>	shí	ten (parts)
有	又 <sup>v</sup>	yǒu	have
三	厶 彡 <sup>1</sup>	sān	three
。夫	匚 乂 <sup>1</sup>	fú	[opening particle]
何	厂 乂 <sup>1</sup>	hé	what
故	《 乂 <sup>v</sup>	gù	cause
？	<sup>v</sup>	yǐ	on account of
以	く   <sup>v</sup>	qí	their
其	尸 厶 <sup>1</sup>	shēng	produce
生	尸 厶 <sup>1</sup>	shēng	life
生	虫 <sup>1</sup>	zhī	subordinating particle
之	厂 又 <sup>v</sup>	hòu	thick (richness, etc.)
厚			
。蓋	《 丩 <sup>v</sup>	gài	(initial particle)

聞	ㄨㄢˊ	wén	to hear (I have heard)
善	ㄕㄨㄢˋ	shàn	good at
攝	ㄕㄜˋ	shè	take care of and protect
生	ㄕㄨㄥˊ	shēng	life
者	ㄓㄜˇ	zhě	the ones who are
陸	ㄌㄨˋ	lù	dry land
行	ㄒㄩㄥˊ	xíng	to go, to travel
不	ㄅㄨˊ	bū	not
遇	ㄩˋ	yù	encounter by chance
兕	ㄙˋ	sì	rhinoceros
虎	ㄏㄨˇ	hǔ	tiger
入	ㄖㄨˋ	rù	enter
軍	ㄐㄨㄣˊ	jūn	army
不	ㄅㄨˊ	bù	not
被	ㄅㄟˊ	pī	wear; carry on one's person
甲	ㄐㄧㄚˇ	jiǎ	armor
兵	ㄅㄩㄥˊ	bīng	weapon
兕	ㄙˋ	sì	rhinoceros
無	ㄨˊ	wú	not have
所	ㄙㄨㄛˇ	suǒ	that wherein
投	ㄊㄡˊ	tóu	to enter with
其	ㄑㄧˊ	qí	its
角	ㄐㄧㄠˇ	jiǎo	horn
虎	ㄏㄨˇ	hǔ	tiger
無	ㄨˊ	wú	not have
所	ㄙㄨㄛˇ	suǒ	that wherein
措	ㄘㄨㄛˋ	cuò	to sink
其	ㄑㄧˊ	qí	its
爪	ㄓㄨㄚˇ	zhuǎ	claws
兵	ㄅㄩㄥˊ	bīng	weapon
無	ㄨˊ	wú	not have
所	ㄙㄨㄛˇ	suǒ	that wherein
容	ㄖㄨㄥˊ	róng	to contain
其	ㄑㄧˊ	qí	its
刃	ㄖㄣˋ	rèn	blade edge

夫	匚 ×´	fú	[opening particle]
何	厂 ㄛ´	hé	what
故	ㄩ ×´	gù	cause, reason
?			
以	丨 ˇ	yǐ	on account of
其	く 丨´	qí	its
無	×´	wú	not have
死	厶 ˇ	sǐ	death
地	勿 丨´	dì	place
。			

### Chapter Fifty (One possible translation)

In situations wherein one may go out and secure life or go in an secure death, the followers of life are three out of ten, the followers of death are three out of ten. In living their lives, those who move in the direction of deadly perilous situations are also three in ten. Now why is this? Because their aim is for the richness of their own lives.

Now I have heard that those who are good at protecting their lives may travel by land and never encounter a rhinoceros or tiger. They may enter the army and yet not wear armor or carry weapons. The rhinoceros finds no point at which to insert its horn. The tiger finds no place to sink its claws. Weapons find no spot that will accept their blades. Now why is that? Because they have no vulnerable points.

### 第五十一章

道	勿 幺´	dào	way, course
生	尸 厶 <sup>1</sup>	shēng	bear; produce
之	虫 <sup>1</sup>	zhī	it, them
德	勿 ㄛ´	dé	virtue
畜	丁 厶´	xù	rear; cultivate, nurture
之	虫 <sup>1</sup>	zhī	it, them
物	×´	wù	creature
形	丁 丨 厶´	xíng	form
之	虫 <sup>1</sup>	zhī	it, them
勢	尸´	shī	power configurations

成 之	彳厶` 虫 <sup>1</sup>	chéng zhī	complete it, them
。是 以 萬 物 莫 不 尊 道 而 貴 德	尸` 丨 <sup>v</sup> 乂 𠂇` 乂` 冂 乙` 勹 乂` 尸 乂 ㄣ <sup>1</sup> 勹 幺` 儿` ㄥ 乂 ㄣ` 勹 ㄣ`	shì yǐ wàn wù mò bù zūn dào ér guì dé	it to take ... to do something myriad creatures there are none who not respect, venerate way, course and value virtue
。道 之 尊	勹 幺` 虫 <sup>1</sup> 尸 乂 ㄣ <sup>1</sup>	dào zhī zūn	way, course subordinating particle veneration
， 德 之 貴	勹 ㄣ` 虫 <sup>1</sup> ㄥ 乂 ㄣ`	dé zhī guì	virtue subordinating particle nobility, value
， 夫 莫 之 命 而 常 自 然	冂 乂` 冂 乙` 虫 <sup>1</sup> 冂 丨 厶` 儿` 彳 尢` 尸` 冂 𠂇`	fú mò zhī mìng ér cháng zì rán	[opening particle] there are none who it mandate and, yet constantly self thus
。故 道 生 之	ㄥ 乂` 勹 幺` 尸 厶 <sup>1</sup> 虫 <sup>1</sup>	gù dào shēng zhī	therefore way, course bear; produce them
， <德 畜 之	勹 ㄣ` 尸 厶` 虫 <sup>1</sup>	dé xù zhī	virtue > rear; cultivate them



， 長 之	虫 尢 <sup>ˇ</sup> 虫 <sup>1</sup>	zhǎng zhī	grow them
， 育 之	凵 <sup>ˋ</sup> 虫 <sup>1</sup>	yù zhī	nurture them
， 亭 之	去   凵 <sup>ˋ</sup> 虫 <sup>1</sup>	tíng zhī	give refuge them
， 毒 之	勹 乂 <sup>ˋ</sup> 虫 <sup>1</sup>	dú zhī	peace, pacify them
， 養 之	尢 <sup>ˇ</sup> 虫 <sup>1</sup>	yǎng zhī	nurture, raise (animals, children) them
， 覆 之	匚 乂 <sup>ˋ</sup> 虫 <sup>1</sup>	fù zhī	give shelter them
。生 而 不 有	尸 凵 <sup>1</sup> 儿 <sup>ˋ</sup> 勹 乂 <sup>ˋ</sup>   又 <sup>ˇ</sup>	shēng ér bù yǒu	bear; produce and, yet not possess
， 為 而 不 恃	乂 乚 <sup>ˋ</sup> 儿 <sup>ˋ</sup> 勹 乂 <sup>ˋ</sup> 尸 <sup>ˋ</sup>	wéi ér bù shī	do and, yet not depend upon; take credit for
， 長 而 不 宰	虫 尢 <sup>ˇ</sup> 儿 <sup>ˋ</sup> 勹 乂 <sup>ˋ</sup> 尸 丩 <sup>ˇ</sup>	zhǎng ér bù zǎi	be elder to and, yet not rule over
。是 謂 玄 德 。	尸 <sup>ˋ</sup> 乂 乚 <sup>ˋ</sup> 丁 凵 丩 <sup>ˋ</sup> 勹 乚 <sup>ˋ</sup>	shì wèi xuán dé	it speak of as dark and mysterious virtue

## Chapter Fifty-one (One possible translation)

The Way gives birth to them. Virtue nurtures them. Creatures give them form. Power configurations complete them. For that reason, none of the myriad creatures fail to venerate the Way or fail to value virtue.

Those who venerate the Way and value virtue have not been commanded to do so by anyone. It is always an autonomous act.

So the Way produces them, nurtures them, grows them, nurtures them, gives them refuge, gives them peace, raises them, and gives them shelter. It produces them but is not possessive. It does things for them and does not take credit for so doing. It is senior to all but does not rule over them. That is called the dark and mysterious virtue.

## 第五十二章

天	去   ㄩ <sup>1</sup>	tiān	heaven
下	ㄒ   ㄩˋ	xià	below
有	又 <sup>ˋ</sup>	yǒu	have
始	尸 <sup>ˋ</sup>	shǐ	beginning
，	<sup>ˋ</sup>	yǐ	to take ... to
為	ㄨ   ㄨˊ	wéi	be
天	去   ㄩ <sup>1</sup>	tiān	heaven
下	ㄒ   ㄩˋ	xià	below
母	ㄇ   ㄨˋ	mǔ	mother
。 既	ㄐ   ㄩˋ	jì	already; since
得	ㄉ   ㄨˊ	dé	obtain; attain
其	ㄎ   ㄩˊ	qí	its
母	ㄇ   ㄨˋ	mǔ	mother
，	<sup>ˋ</sup>	yǐ	in order to
知	ㄓ   ㄨˊ	zhī	know
其	ㄎ   ㄩˊ	qí	its
子	ㄗ   ㄩˋ	zǐ	child
；			
既	ㄐ   ㄩˋ	jì	already; since
知	ㄓ   ㄨˊ	zhī	know
其	ㄎ   ㄩˊ	qí	its

子	ㄉㄚˇ	zǐ	child
， 復	ㄈㄨˋ	fù	return to
守	ㄕㄨˇ	shǒu	maintain; preserve
其	ㄎㄨˇ	qí	its
母	ㄇㄨˇ	mǔ	mother
， 沒	ㄇㄛˋ	mò	sink; lose
身	ㄕㄨㄢˊ	shēn	body; self
不	ㄅㄨˊ	bú	not
殆	ㄉㄞˋ	dài	be in danger
。塞	ㄙㄞˋ	sài	plug up
其	ㄎㄨˇ	qí	its
兌	ㄉㄞˋ ㄟ	duì	crevice, orifice
， 閉	ㄅㄢˋ	bì	close up
其	ㄎㄨˇ	qí	its
門	ㄇㄢˊ	mén	door, gate
， 終	ㄓㄨㄥ	zhōng	end; to the end of
身	ㄕㄨㄢˊ	shēn	(body; self =) life
不	ㄅㄨˊ	bù	not
勤	ㄎㄨㄢˊ	qín	exert effort
； 開	ㄎㄞˊ	kāi	open
其	ㄎㄨˇ	qí	its
兌	ㄉㄞˋ ㄟ	duì	crevice, orifice
， 濟	ㄐㄢˋ	jǐ	aid
其	ㄎㄨˇ	qí	its
事	ㄕㄨˋ	shì	have something to do; endeavor
， 終	ㄓㄨㄥ	zhōng	end; to the end of
身	ㄕㄨㄢˊ	shēn	(body; self =) life
不	ㄅㄨˊ	bú	not
救	ㄐㄩˋ	jiù	rescue
。見	ㄐㄢˋ	jiàn	to see
小	ㄒㄞㄠˇ	xiǎo	small

曰	㇀ ㇀ <sup>1</sup>	yuē	(to say =) means
明	㇀   ㇀ <sup>1</sup>	míng	brightness; enlightenment
守	尸 又 <sup>ˇ</sup>	shǒu	to maintain; to preserve
柔	㇀ 又 <sup>ˊ</sup>	róu	flexibility, pliancy
曰	㇀ ㇀ <sup>1</sup>	yuē	(to say =) means
強	㇀   尤 <sup>ˊ</sup>	qiáng	to be strong
。			
用	㇀ ㇀ <sup>ˋ</sup>	yòng	use
其	㇀   <sup>ˊ</sup>	qí	its
光	㇀ 又 尤 <sup>1</sup>	guāng	light, brightness
。			
復	㇀ 又 <sup>ˋ</sup>	fù	to return to; to again
歸	㇀ 又 ㇀ <sup>1</sup>	guī	return to
其	㇀   <sup>ˊ</sup>	qí	its
明	㇀   ㇀ <sup>1</sup>	míng	brightness; enlightenment
。			
無	又 <sup>ˊ</sup>	wú	not have
遺	<sup>ˊ</sup>	yí	abandon
身	尸 ㇀ <sup>1</sup>	shēn	body; self
殃	尤 <sup>1</sup>	yāng	calamity
。			
是	尸 <sup>ˋ</sup>	shì	this
為	又 ㇀ <sup>ˊ</sup>	wéi	is
<習	㇀   <sup>ˊ</sup>	xí	practice>
[襲	㇀   <sup>ˊ</sup>	xí	to depend on]
常	彳 尤 <sup>ˊ</sup>	cháng	constant
。			

### Chapter Fifty-two (One possible translation)

The world has a beginning. It serves as the mother of the world. Having acquired the mother, it can be used to understand the children. Once you know these children, you can come back to preserve their mother, and thereby even though one is sunk one will not be in danger.

Plug up your crevices, close up your doors, and all through life you will not exert effort. Open your crevices, advance your endeavors, and all through life you will be in need of rescue.

To perceive the minute is called being enlightened. To preserve flexibility is called being strong. Use your light to return to illumination, and you will not suffer the calamity of abandoning yourself. In so doing one depends on the constant.

### 第五十三章

使	尸 ㄩˇ	shǐ	cause
我	ㄨ ㄛˇ	wǒ	me
介	ㄐ ㄟˋ	jiè	small
然	日 ㄢˊ	rán	-like
有	丨 ㄩˇ	yǒu	to have
<知	虫 ㄓˊ	zhī	to know>
[智	虫 ㄓˋ	zhì	knowledge]
，			
行	丁 丨 ㄨˊ	xíng	to go
於	ㄩ ㄛˊ	yú	on
大	ㄉ ㄚˋ	dà	great
道	ㄉ ㄠˋ	dào	way, course
，			
唯	ㄨ ㄟˊ	wéi	only
施	尸 ㄕˊ	shī	put into effect
是	尸 ㄕˋ	shì	is
畏	ㄨ ㄟˊ	wèi	to[be] fear[ed]
。			
大	ㄉ ㄚˋ	dà	great
道	ㄉ ㄠˋ	dào	way, course
甚	尸 ㄕˋ	shèn	extremely
夷	丨 ㄩˊ	yí	even, level
，			
而	儿 ㄟˊ	ér	and, yet
民	冂 丨 ㄩˊ	mín	the people
好	厂 ㄠˋ	hào	like
徑	ㄐ 丨 ㄨˋ	jìng	byways
。			
朝	彳 ㄩ ㄛˊ	cháo	the ruler's court
甚	尸 ㄕˋ	shèn	extremely
除	彳 ㄨ ㄨˊ	chú	(weeded out=) immaculate
，			
田	去 丨 ㄢˊ	tián	farm fields
甚	尸 ㄕˋ	shèn	extremely

蕪	×´	wú	weedy
，			
倉	ㄔ ㄨㄤˊ	cāng	granary
甚	尸 ㄕˋ	shèn	extremely
虛	ㄒㄩˊ	xū	empty
；			
服	ㄈㄨˊ	fú	wear
文	× ㄨㄣˊ	wén	ornamented
綵	ㄘㄞˇ	cǎi	colored silk
，			
帶	ㄉㄞˋ	dài	carry on one's person
利	ㄌㄧˋ	lì	sharp
劍	ㄐㄩㄢˋ	jiàn	double-edged sword
，			
厭	ㄩㄢˋ	yàn	be satiated (with)
飲	ㄩㄢˇ	yǎn	drink
食	尸´	shí	feed, things to eat
，			
財	ㄘㄞˊ	cái	wealth
貨	ㄉㄞˋ ㄨㄞˋ	huò	goods, merchandise
有	ㄩˇ	yǒu	have
餘	ㄩˊ	yú	left over
，			
是	尸ˋ	shì	this
謂	× ㄨㄟˋ	wèi	speak of as
盜	ㄉㄠˋ	dào	robber, bandit
夸	ㄎㄨㄞˊ ㄩˊ¹	kuā	(great=) excess
。			
非	ㄈㄟˊ	fēi	not
道	ㄉㄠˋ	dào	way, course
也	ㄩˇ	yě	final particle of strong affirmation
哉	ㄘㄞˊ	zāi	final particle
！			

## Chapter Fifty-three (One possible translation)

Should I in some minor way possess knowledge and employ it on the great Way, it would only merit trepidation. The great Way is extremely smooth, yet the people love to find byways.

The royal court is immaculate while the fields are choked with weeds. The granaries are extremely depleted. Yet they wear ornamented silks, bear sharp swords, eat and drink to satiety, and have an excess of wealth and treasures. So doing is called banditry and excess. That is indeed not the Way.

## 第五十四章

善	尸 ㄋㄚˋ	shàn	good, well
建	ㄎㄩˋ   ㄋㄚˋ	jiàn	established
者	ㄉㄨㄛˊ	zhě	the one who [is]
不	ㄅㄨˋ	bù	not
拔	ㄅㄚˊ	bā	pull (as a tooth is pulled)
善	尸 ㄋㄚˋ	shàn	good, well
抱	ㄅㄠˋ	bào	embraced; held onto
者	ㄉㄨㄛˊ	zhě	the one who [is]
不	ㄅㄨˋ	bù	not
脫	ㄊㄨㄛˊ ㄊㄨㄛˊ <sup>1</sup>	tuō	escape
子	ㄉㄨˋ	zǐ	child
孫	ㄙㄨㄢˊ ㄎㄨㄢˊ <sup>1</sup>	sūn	grandchild
以	ㄩˇ	yǐ	to take ... to do something
祭	ㄎㄩˋ	jì	to sacrifice
祀	ㄇㄨˋ	sì	to sacrifice
不	ㄅㄨˋ	bù	not
輟	ㄞˋ ㄉㄨㄛˊ	chuò	stop
修	ㄒㄩˊ   ㄨㄢˊ <sup>1</sup>	xiū	cultivate
之	ㄉㄨㄛˊ <sup>1</sup>	zhī	it
於	ㄩˊ	yú	in; at
身	尸 ㄎㄨㄢˊ <sup>1</sup>	shēn	body; self
其	ㄎㄨˋ	qí	its
德	ㄉㄛˊ	dé	virtue

乃	乃 ㄋㄞˇ	nǎi	then
真	真 ㄓㄣ	zhēn	genuine
；			
修	修 ㄒㄩ	xiū	cultivate
之	之 ㄓ	zhī	it
於	於 ㄩ	yú	in; at
家	家 ㄐㄧㄚ	jiā	family
，			
其	其 ㄎ	qí	its
德	德 ㄉㄛˊ	dé	virtue
乃	乃 ㄋㄞˇ	nǎi	then
餘	餘 ㄩˊ	yú	more than enough
；			
修	修 ㄒㄩ	xiū	cultivate
之	之 ㄓ	zhī	it
於	於 ㄩ	yú	in; at
鄉	鄉 ㄒㄩㄤ	xiāng	village
，			
其	其 ㄎ	qí	its
德	德 ㄉㄛˊ	dé	virtue
乃	乃 ㄋㄞˇ	nǎi	then
長	長 ㄉㄤˊ	cháng	long (time, etc.)
；			
修	修 ㄒㄩ	xiū	cultivate
之	之 ㄓ	zhī	it
於	於 ㄩ	yú	in; at
國	國 ㄍㄨㄛˊ	guó	country, nation
，			
其	其 ㄎ	qí	its
德	德 ㄉㄛˊ	dé	virtue
乃	乃 ㄋㄞˇ	nǎi	then
豐	豐 ㄈㄥ	fēng	abundant
；			
修	修 ㄒㄩ	xiū	cultivate
之	之 ㄓ	zhī	it
於	於 ㄩ	yú	in; at
天	天 ㄊㄧㄢ	tiān	heaven
下	下 ㄒㄩㄚˋ	xià	below
，			
其	其 ㄎ	qí	its



德	ㄉㄛˊ	dé	virtue
乃	ㄋㄞˇ	nǎi	then
普	ㄆㄨˇ	pǔ	all-pervading
。故	ㄍㄨˋ	gù	therefore
以	ㄩˇ	yǐ	take
身	ㄕㄨㄥˊ	shēn	body; self
觀	ㄍㄨㄢ	guān	to observe
身	ㄕㄨㄥˊ	shēn	body; self
，			
以	ㄩˇ	yǐ	take
家	ㄐㄧㄚ	jiā	family
觀	ㄍㄨㄢ	guān	to observe
家	ㄐㄧㄚ	jiā	family
，			
以	ㄩˇ	yǐ	take
鄉	ㄒㄩㄤ	xiāng	village
觀	ㄍㄨㄢ	guān	to observe
鄉	ㄒㄩㄤ	xiāng	village
，			
以	ㄩˇ	yǐ	take
國	ㄍㄨㄛˊ	guó	country, nation
觀	ㄍㄨㄢ	guān	to observe
國	ㄍㄨㄛˊ	guó	country, nation
，			
以	ㄩˇ	yǐ	take
天	ㄊㄩㄢ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
觀	ㄍㄨㄢ	guān	to observe
天	ㄊㄩㄢ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
。吾	ㄨˊ	wú	I
何	ㄏㄛˊ	hé	what
以	ㄩˇ	yǐ	to take ... to do something
知	ㄓㄨ	zhī	to know
天	ㄊㄩㄢ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
然	ㄖㄢˊ	rán	thus; the way it is
哉	ㄗㄞ	zāi	interrogative particle

?			
以	丨 <sup>ˇ</sup>	yǐ	by means of
此	㇇ <sup>ˇ</sup>	cǐ	this
。			

### Chapter Fifty-four (One possible translation)

What is well established cannot be uprooted. What is well clasped cannot slip free.  
One's children and grandchildren will never fail to provide sacrifices [to your ghost].

When you cultivate it in yourself, this virtue will then be genuine. When you cultivate it in your family, this virtue will then be more than enough. When you cultivate it in your community, this virtue will be long-lasting. When you cultivate it in your nation, then this virtue will be abundant. When you cultivate it in all under Heaven, then this virtue will be all-pervading.

So use your self to observe [other] selves. Use your family to observe [other] families.  
Use your community to observe [other] communities. Use your nation to observe [other] communities. Use all under Heaven to observe all under Heaven.

How do I know the way the world is? By this.

### 第五十五章

含	凵 ㇇ <sup>ˇ</sup>	hàn	contain
德	勹 ㇇ <sup>ˇ</sup>	dé	virtue
之	虫 <sup>1</sup>	zhī	subordinating particle
厚	凵 ㇇ <sup>ˇ</sup>	hòu	thick (rich, etc.)
，			
比	㇇ <sup>ˇ</sup> 丨 <sup>ˇ</sup>	bǐ	comparable
於	凵 <sup>1</sup>	yú	to
赤	彳 <sup>1</sup>	chī	(red=) newborn
子	尸 <sup>1</sup>	zǐ	child
。			
蜂	凵 ㇇ <sup>1</sup>	fēng	wasp, hornet
蠆	彳 <sup>1</sup>	chài	scorpion
虺	凵 ㇇ <sup>1</sup> ㇇ <sup>1</sup>	huǐ	viper
蛇	尸 ㇇ <sup>1</sup>	shé	snake
不	㇇ <sup>1</sup> ㇇ <sup>1</sup>	bú	not
螫	尸 <sup>1</sup>	shì	inject venom

猛獸不據	𠂇 尸又 ㄅ ㄣ	měng shòu bú jù	fierce animals, beasts not seize
攫鳥不搏	ㄣ ㄋ ㄅ ㄅ	jué niǎo bù bó	raptor bird not grasp, seize
骨弱筋柔而握固	ㄍ ㄍ ㄣ ㄍ ㄋ ㄅ ㄍ	gǔ ruò jīn róu ér wò gù	bones weak muscle supple, flexible, pliant and, yet grip firm
未知牝牡之合而 <全 〔媮 作	ㄨ ㄗ ㄨ ㄍ ㄗ ㄣ ㄣ ㄣ ㄣ ㄅ ㄅ	wèi zhī pìn mǔ zhī hé ér quán juān zuò	not yet to know female (animal) male (animal) subordinating particle come together and, yet complete> infant's penis arises
精之至也	ㄣ ㄗ ㄗ ㄣ	jīng zhī zhì yě	seminal essence subordinating particle arrive at; the highest final particle of strong affirmation
終日號而不	ㄗ ㄍ ㄍ ㄣ ㄅ	zhōng rì hào ér bú	to the end of day cry and, yet not

< 嘎 〔 暗	尸 丫`   ㄣ <sup>1</sup>	shà yīn	hoarse> lose one's voice]
和 之 至 也	厂 ㄉ` 虫 <sup>1</sup> 虫`   世 <sup>ˇ</sup>	hé zhī zhī yě	responsiveness, harmony subordinating particle arrive at; the highest final particle of strong affirmation
。 知 和 曰 常	虫 <sup>1</sup> 厂 ㄉ` 凵 世 <sup>1</sup> 彳 尤`	zhī hé yuē cháng	to know harmony (to say =) means constant
， 知 常 曰 明	虫 <sup>1</sup> 彳 尤` 凵 世 <sup>1</sup> 凵   厶`	zhī cháng yuē míng	to know constant (to say =) means brightness; enlightenment
。 益 生 曰 祥	` 尸 厶 <sup>1</sup> 凵 世 <sup>1</sup> 丁   尤`	yì shēng yuē xiáng	augment life (to say =) means inauspicious
。 心 使 氣 曰 強	丁   ㄣ <sup>1</sup> 尸 <sup>ˇ</sup> く  ` 凵 世 <sup>1</sup> く   尤 <sup>ˇ</sup>	xīn shǐ qì yuē qiǎng	heart, mind to cause lifebreath (to say =) means to take or compel by force
。 物 壯 則 老	ㄨ` 虫 ㄨ 尤` 尸 ㄉ` 夕 么 <sup>ˇ</sup>	wù zhuàng zé lǎo	creature at it's prime then old; to age
， 謂 之 <不 〔 否 道	ㄨ ㄟ` 虫 <sup>1</sup> ㄣ ㄨ` 夕   <sup>ˇ</sup> 夕 么`	wèi zhī bù pǐ dào	speak of ... as it not> retrograde, negative] way, course
。			

<不	ㄉㄨˋ	bù	not>
[否	ㄆㄟˇ	pǐ	retrograde, negative]
道	ㄉㄠˋ	dào	way, course
早	ㄉㄠˊ	zǎo	early
已	ㄧˇ	yǐ	stop
。			

### Chapter Fifty-five (One possible translation)

When you are possessed of a richness of virtue you may be compared to an infant. Wasps, scorpions, vipers, and snakes will not inject their venoms. Fierce animals will not seize it. Raptors will not grasp it in their claws. Infants' bones are weak, their muscles are supple, and yet their grips are firm. They have yet to experience the coupling of male and female, and yet they have full erections. That is the highest level of seminal essence. They cry for the entire day without getting hoarse. That is the highest level of harmony. To know harmony means to be constant. To know constancy means to be enlightened.

To augment life is called a bad omen. For the mind to take control of the lifebreath is called forcing things. When a thing reaches its prime [by such a means] it begins a downward decline. That is called a retrograde way. Whatever is on a retrograde way will have an early end.

### 第五十六章

知	ㄓ	zhī	know
者	ㄓㄝˊ	zhě	-er
不	ㄉㄨˋ	bù	not
言	ㄧㄢˊ	yán	speak
言	ㄧㄢˊ	yán	speak
者	ㄓㄝˊ	zhě	-er
不	ㄉㄨˋ	bù	not
知	ㄓ	zhī	know
。			
塞	ㄙㄞˋ	sài	plug up
其	ㄑㄧˊ	qí	its
兌	ㄉㄨㄟˋ	duì	crevice, orifice
閉	ㄅㄧˋ	bì	close up

其	く   一	qí	its
門	門 ㄣ	mén	door, gate
挫	ㄗ ㄨ ㄛ	cuò	blunt
其	く   一	qí	its
銳	日 ㄨ ㄟ	ruì	sharpness
解	ㄐ ㄟ ㄛ	jiě	untangle
其	く   一	qí	its
紛	ㄈ ㄣ	fēn	confusions
和	ㄏ ㄛ	hé	harmonize
其	く   一	qí	its
光	ㄍ ㄨ ㄤ	guāng	light, brightness
同	ㄊ ㄨ ㄥ	tóng	make same
其	く   一	qí	its
塵	ㄛ ㄣ	chén	dust
是	ㄕ ㄛ	shì	this
謂	ㄨ ㄟ	wèi	speak of ... as
玄	ㄒ ㄩ ㄢ	xuán	dark and mysterious
同	ㄊ ㄨ ㄥ	tóng	same(ness)
故	ㄍ ㄨ	gù	therefore
不	ㄨ ㄨ	bù	not
可	ㄎ ㄛ	kě	can
得	ㄉ ㄛ	dé	obtain
而	ㄛ ㄟ	ér	and
親	ㄎ ㄣ	qīn	(make) close
不	ㄨ ㄨ	bù	not
可	ㄎ ㄛ	kě	can
得	ㄉ ㄛ	dé	obtain
而	ㄛ ㄟ	ér	and
疏	ㄕ ㄨ	shū	(make) distant
；			
不	ㄨ ㄨ	bù	not
可	ㄎ ㄛ	kě	can
得	ㄉ ㄛ	dé	obtain

而	儿´	ér	and
利	夕丨`	lì	benefit
，			
不	ㄅㄨˋ	bù	not
可	ㄎㄜˇ	kě	can
得	ㄉㄛˊ	dé	obtain; attain
而	儿´	ér	and
害	厂ㄆㄞˋ	hài	injure
；			
不	ㄅㄨˋ	bù	not
可	ㄎㄜˇ	kě	can
得	ㄉㄛˊ	dé	obtain; attain
而	儿´	ér	and
貴	ㄍㄨㄟˋ	guì	ennoble
，			
不	ㄅㄨˋ	bù	not
可	ㄎㄜˇ	kě	can
得	ㄉㄛˊ	dé	obtain
而	儿´	ér	and
賤	ㄐㄧㄢˋ	jiàn	(ignoble=) degrade
。			
故	ㄍㄨˋ	gù	therefore
為	ㄨㄟˊ	wéi	be
天	ㄊㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
貴	ㄍㄨㄟˋ	guì	noble
。			

### Chapter Fifty-six (One possible translation)

Those who know do not talk. Those who talk do not know. Plug up your crevices. Close up your doors. Blunt your sharpness. Unravel your tangles. Temper your glare. Homogenize your dust [with that of the world]. So doing is called the dark and mysterious identification.

They cannot be made to be intimate, and they cannot be alienated. They cannot be benefited, and they cannot be injured. They cannot be ennobled, and they cannot be humbled. Therefore they are the nobility of the world.

## 第五十七章

以	<sup>ˇ</sup>	yǐ	take, use
正	虫△ <sup>ˇ</sup>	zhèng	upright
治	虫 <sup>ˇ</sup>	zhì	to regulate
國	ㄍㄨㄛˊ	guó	country, nation
，			
以	<sup>ˇ</sup>	yǐ	take, use
奇	く  <sup>ˇ</sup>	qí	deception, guile
用	厶△ <sup>ˇ</sup>	yòng	to use
兵	ㄅㄨㄥ	bīng	weapon; soldier; war
，			
以	<sup>ˇ</sup>	yǐ	take, use
無	ㄨˊ	wú	not have
事	尸 <sup>ˇ</sup>	shì	things to do
取	く厶 <sup>ˇ</sup>	qǔ	to take
天	去 ㄇㄢˊ <sup>1</sup>	tiān	heaven
下	ㄒㄩˋ	xià	below
。			
吾	ㄨˊ	wú	I, my
何	厶ㄘˊ	hé	what
以	<sup>ˇ</sup>	yǐ	to take ... to do something
知	虫 <sup>1</sup>	zhī	know
其	く  <sup>ˇ</sup>	qí	its
然	日ㄇㄢˊ	rán	the way things are; thus
哉	ㄗㄞˊ	zāi	interrogative particle
？			
以	<sup>ˇ</sup>	yǐ	by means of
此	ㄘㄩˇ	cǐ	this
。			
天	去 ㄇㄢˊ <sup>1</sup>	tiān	heaven
下	ㄒㄩˋ	xià	below
多	ㄉㄨㄛˊ	duō	many, much
忌	ㄐㄧˋ	jì	shun
諱	厶ㄨㄟˋ	huì	taboo
，			
而	儿 <sup>ˇ</sup>	ér	and, yet
民	厶 ㄇㄢˊ	mín	the people
彌	厶  <sup>ˇ</sup>	mí	even more
貧	ㄆㄧㄣˊ	pín	impoverished



；				
民	𠂇   𠂇´	mín	the people	
多	夕 × ㄊˊ	duō	many, much	
利	夕   ˊ	lì	sharp	
器	勹   ˊ	qì	utensil	
，				
國	ㄍ × ㄊˊ	guó	country, nation	
家	ㄎ   ㄩˊ	jiā	family	
滋	ㄆˊ	zī	nourish and increase	
昏	ㄉ × ㄎˊ	hūn	benightedness, stupidity	
；				
人	ㄩ ㄎˊ	rén	human beings	
多	夕 × ㄊˊ	duō	many, much	
伎	ㄎ   ˊ	jī	cleverness	
巧	勹   ㄓˇ	qiǎo	ingenious	
，				
奇	勹   ˊ	qí	strange	
物	夕 ˊ	wù	creature	
滋	ㄆˊ	zī	nourish and increase	
起	勹   ˊ	qǐ	arising	
；				
法	ㄉ ㄩˊ ˊ	fǎ	law, regulation	
令	夕   ㄥˊ	lǐng	commandment	
滋	ㄆˊ	zī	nourish and increase	
彰	虫 ㄉˊ	zhāng	resplendence	
，				
盜	夕 ㄓˇ	dào	robber, bandit	
賊	ㄆ ㄊˊ	zé	thief	
多	夕 × ㄊˊ	duō	many, much	
有	ㄩˊ	yǒu	have	
。				
故	ㄍ × ˊ	gù	therefore	
聖	尸 ㄥˊ	shèng	Sage	
人	ㄩ ㄎˊ	rén	human beings	
云	ㄩ ㄎˊ	yún	say(s)	
：				
我	夕 ㄊˊ ˊ	wǒ	I	
無	夕 ˊ	wú	not have	
為	夕 ㄊˊ	wéi	to do	
而	儿 ˊ	ér	and, yet	

民	ㄇㄢˊ	mín	the people
自	ㄗㄧˋ	zì	self
化	ㄏㄨㄚˋ	huà	transform
，			
我	ㄨㄛˇ	wǒ	I
好	ㄏㄠˋ	hào	like
靜	ㄐㄧㄥˋ	jìng	tranquility
而	ㄦˊ	ér	and
民	ㄇㄢˊ	mín	the people
自	ㄗㄧˋ	zì	self
正	ㄓㄥˋ	zhèng	upright
，			
我	ㄨㄛˇ	wǒ	I
無	ㄨˊ	wú	not have
事	ㄕㄨˋ	shì	things to do
而	ㄦˊ	ér	and
民	ㄇㄢˊ	mín	the people
自	ㄗㄧˋ	zì	self
富	ㄈㄨˋ	fù	wealthy
，			
我	ㄨㄛˇ	wǒ	I
無	ㄨˊ	wú	not have
欲	ㄩˋ	yù	desire
而	ㄦˊ	ér	and
民	ㄇㄢˊ	mín	the people
自	ㄗㄧˋ	zì	self
樸	ㄆㄨˊ	pú	wholesome
。			

### Chapter Fifty-seven (One possible translation)

Use uprightness to regulate the nation. Use guile to wage war. Use not having things to do to take over the world. How do I know that things are this way? By this.

When the world is burdened with many taboos, the people become evermore impoverished. When the ordinary people have many sharp weapons, the nation will be increasingly benighted. When human beings are widely clever and ingenious, weird creatures will burgeon and flourish. When laws and commandments gain growing resplendence, then robbers and thieves will proliferate.

Therefore the Sages say:

I am without forceful action and the people become transformed by themselves. I love tranquility and the people will become upright on their own account. I am without things to do and the people prosper by their own activities. I am without desire and the people become wholesome (like the Uncarved Block) without outside intervention.

### 第五十八章

其	く   一	qí	its
政	虫 厶	zhèng	government
悶	冂 ㄣ	mèn	closed off, melancholy
悶	冂 ㄣ	mèn	closed off, melancholy
其	く   一	qí	its
民	冂   ㄣ	mín	people
惇	勹 ㄨ ㄣ <sup>1</sup>	dūn	wholesome
惇	勹 ㄨ ㄣ <sup>1</sup>	dūn	wholesome
；			
其	く   一	qí	its
政	虫 厶	zhèng	government
察	彳 彳	chá	inspect
察	彳 彳	chá	inspect
其	く   一	qí	its
民	冂   ㄣ	mín	people
缺	く 凵 卩 <sup>1</sup>	quē	deficient
缺	く 凵 卩 <sup>1</sup>	quē	deficient
。 禍	厂 ㄨ ㄛ	huò	disaster
兮	丌   一	xī	(particle, oh how!)
福	凵 ㄨ	fú	good fortune
之	虫 <sup>1</sup>	zhī	subordinating particle
所	厶 ㄨ ㄛ	suǒ	that which it
倚	ㄨ	yǐ	depends on
福	凵 ㄨ	fú	good fortune
兮	丌   一	xī	(particle, oh how!)
禍	厂 ㄨ ㄛ	huò	disaster

之	虫 <sup>1</sup>	zhī	subordinating particle
所	厶 × 丩 <sup>∨</sup>	suǒ	that where it
伏	匸 × 𠄎	fú	lies in ambush
。			
孰	尸 × 𠄎	shú	who
知	虫 <sup>1</sup>	zhī	knows
其	𠄎   𠄎	qí	its
極	𠄎   𠄎	jí	polar extreme
？			
其	𠄎   𠄎	qí	its
無	× 𠄎	wú	not having
正	虫 厶 <sup>、</sup>	zhèng	upright
。			
正	虫 厶 <sup>、</sup>	zhèng	upright
復	匸 × 𠄎	fù	again
為	× 𠄎	wéi	becomes
奇	𠄎   𠄎	qí	guile
，			
善	尸 𠄎 <sup>、</sup>	shàn	good
復	匸 × 𠄎	fù	again
為	× 𠄎	wéi	becomes
妖	𠄎 <sup>、</sup>	yāo	pernicious
。			
人	日 𠄎 <sup>、</sup>	rén	human beings
之	虫 <sup>1</sup>	zhī	subordinating particle
迷	冂   𠄎	mí	bafflement
，			
其	𠄎   𠄎	qí	its
日	日 <sup>、</sup>	rì	days
固	ㄥ × 𠄎	gù	firmly; indeed
久	𠄎   𠄎 <sup>∨</sup>	jiǔ	long time
。			
是	尸 <sup>、</sup>	shì	it
以	<sup>∨</sup>	yǐ	to take ... to do something
聖	尸 厶 <sup>、</sup>	shèng	Sage
人	日 𠄎 <sup>、</sup>	rén	human beings
方	匸 尢 <sup>1</sup>	fāng	square
而	儿 <sup>、</sup>	ér	and, yet
不	𠄎 × 𠄎	bù	not
割	ㄥ 𠄎 <sup>1</sup>	gē	cut, rend apart

廉	尃   乃'	lián	incorruptible; probe out
而	儿'	ér	and, yet
不	ㄅㄨˊ	bú	not
劇	ㄍㄨㄣˋ	guì	slash
直	虫'	zhí	straight
而	儿'	ér	and, yet
不	ㄅㄨˊ	bú	not
肆	ム`	sì	force into line
光	ㄍㄨㄤ 尃 <sup>1</sup>	guāng	bright
而	儿'	ér	and, yet
不	ㄅㄨˊ	bú	not
耀	爻`	yào	dazzling
。			

### Chapter Fifty-eight (One possible translation)

When their governance seems to be withdrawn and melancholy, the people will be fully wholesome. When their governance tries to pry into everything, the people will become dour. Disaster is something that depends on good fortune. Good fortune lurks in disaster. Who knows the limit [of this series] or of its irregularity?

The upright cycles over again to being guileful. The good cycles over again to be pernicious. Surely the days of the bafflement of people have lasted long. For that reason, the Sages square and yet do not cut things. They probe and yet they do not slash. They are straight but they do not force others into line. They are bright and yet not dazzling.

### 第五十九章

治	虫`	zhì	to regulate
人	日 ㄅㄨˊ	rén	human beings
事	尸`	shì	to serve
天	去   乃 <sup>1</sup>	tiān	heaven
莫	冂 ㄅㄨˊ	mò	there is nothing
若	日 ㄅㄨˊ ㄅㄨˊ	ruò	like
嗇	ム ㄅㄨˊ	sè	frugality

。夫	ㄉㄨˊ	fú	[opening particle]
唯	ㄨㄟˊ	wéi	only
嗇	ㄙㄜˋ	sè	frugality
，			
是	ㄕˋ	shì	is
謂	ㄨㄟˋ	wèi	spoken of as
早	ㄆㄞˇ	zǎo	early
服	ㄉㄨˊ	fú	compliance
；			
早	ㄆㄞˇ	zǎo	early
服	ㄉㄨˊ	fú	compliance
謂	ㄨㄟˋ	wèi	(speak of ... as=) call
之	ㄓˊ	zhī	it
重	ㄛˊ ㄨㄥˊ	chóng	doubly
積	ㄐㄧˊ	jī	accumulated
德	ㄉㄜˊ	dé	virtue
；			
重	ㄛˊ ㄨㄥˊ	chóng	doubly
積	ㄐㄧˊ	jī	accumulate
德	ㄉㄜˊ	dé	virtue
則	ㄆㄛˊ	zé	then
無	ㄨˊ	wú	not have
不	ㄨˊ	bú	not
克	ㄎㄜˋ	kè	overcome
；			
無	ㄨˊ	wú	not have
不	ㄨˊ	bú	not
克	ㄎㄜˋ	kè	overcome
則	ㄆㄛˊ	zé	then
莫	ㄇㄛˋ	mò	there are none who
知	ㄓˊ	zhī	know
其	ㄎㄩˊ	qí	its
極	ㄐㄧˊ	jí	polar extreme
；			
莫	ㄇㄛˋ	mò	there are none who
知	ㄓˊ	zhī	know
其	ㄎㄩˊ	qí	its
極	ㄐㄧˊ	jí	polar extreme
，			

可	ㄎㄛˇ	kě	can
以	ㄩˇ	yǐ	take
有	ㄩˇ	yǒu	to have
國	ㄍㄨㄛˊ	guó	country, nation
；			
有	ㄩˇ	yǒu	have
國	ㄍㄨㄛˊ	guó	country, nation
之	ㄓ	zhī	subordinating particle
母	ㄇㄨˇ	mǔ	mother
，			
可	ㄎㄛˇ	kě	can
以	ㄩˇ	yǐ	to take ... to do something
長	ㄔ	cháng	long (time, etc.)
久	ㄐㄩˇ	jiǔ	[last a] long time
。			
是	ㄕ	shì	it
謂	ㄨㄟ	wèi	is spoken of as
深	ㄕ	shēn	deep
根	ㄍ	gēn	root
固	ㄍ	gù	firm
柢	ㄉ	dǐ	root
，			
長	ㄔ	cháng	long (time, etc.)
生	ㄕ	shēng	life
久	ㄐㄩˇ	jiǔ	[last a] long time
視	ㄕ	shì	look at
之	ㄓ	zhī	subordinating particle
道	ㄉ	dào	way, course
。			

### Chapter Fifty-nine (One possible translation)

In ordering the people and in serving Heaven, there is nothing to compete with frugality. Only frugality is spoken of as an early coming into compliance. An early compliance is spoken of as a double accumulation of virtue. A double accumulation of virtue means that there is nothing that cannot be overcome. Since there is nothing that cannot be overcome, nobody can know how far it can go. Since it has unknowable limits, the nation may thereby be possessed. If one has the mother of the nation, then one can last for a long time. That is spoken of as having deep and firm roots, a long life, and the way of observing things for the long term.

## 第六十章

治	虫`	zhì	to regulate
大	夕丫`	dà	great
國	ㄍㄨㄛˊ	guó	country, nation
，			
若	日ㄨㄛˊ	ruò	like
烹	夕ㄥˊ	pēng	cook
小	丁 ㄠˇ	xiǎo	small
鮮	丁 ㄇㄢˊ	xiān	fresh fish
。			
以	ˇ	yǐ	to take
道	夕ㄠˇ	dào	way, course
蒞	夕 `	lì	to manage
天	去 ㄇㄢˊ	tiān	heaven
下	丁 丫`	xià	below
，			
其	ㄍ `	qí	its
鬼	ㄍㄨㄟˇ	guǐ	ghost, earth-returning spirit
不	ㄅㄨˋ	bù	not
神	尸ㄕˊ	shén	spirit (heaven-returning spirit)
；			
非	ㄈㄟˊ	fēi	not the case that
其	ㄍ `	qí	its
鬼	ㄍㄨㄟˇ	guǐ	ghost, earth-returning spirit
不	ㄅㄨˋ	bù	not
神	尸ㄕˊ	shén	spirit (heaven-returning)
，			
其	ㄍ `	qí	its
神	尸ㄕˊ	shén	spirit (heaven-returning spirit)
不	ㄅㄨˋ	bù	not
傷	尸ㄨㄤˊ	shāng	injure
人	日ㄕˊ	rén	human beings
；			
非	ㄈㄟˊ	fēi	not the case that
其	ㄍ `	qí	its
神	尸ㄕˊ	shén	spirit (heaven-returning spirit)
不	ㄅㄨˋ	bù	not
傷	尸ㄨㄤˊ	shāng	injure



人	日 ㄣ´	rén	human beings
，			
聖	尸 ㄥˋ	shèng	having extraordinary abilities (= sage)
人	日 ㄣ´	rén	human beings
亦	ˋ	yì	also
不	ㄅㄨˋ	bù	not
傷	尸 ㄩㄥˊ	shāng	injure
人	日 ㄣ´	rén	human beings
。			
夫	ㄈㄨˊ	fú	(opening particle]
兩	ㄌㄩㄥˊ   ㄩㄥˊ	liǎng	two
不	ㄅㄨˋ	bù	not
相	ㄒㄩㄥˊ   ㄩㄥˊ	xiāng	mutually, reciprocally
傷	尸 ㄩㄥˊ	shāng	injure
，			
故	ㄍㄨˋ	gù	therefore
德	ㄉㄛˊ	dé	virtue; virtuous
交	ㄐㄧㄠˊ   ㄩㄥˊ	jiāo	intertwine, interaction
歸	ㄍㄨㄟˊ ㄩㄥˊ	guī	to return
焉	ㄩㄥˊ	yān	therein; thereto
。			

### Chapter Sixty (One possible translation)

Regulating a great kingdom is like frying small fish. When the Way is used to manage all below Heaven, its earth-returning ghosts will not extend [into the world of human affairs]. It is not [only] that the earth-returning ghosts will not extend, but that what does extend [into the world of human affairs] will not injure people. It is not [just] that what extends will not injure people, but that the people of extraordinary abilities will not injure people either. Now, when the two of them do no injury to each other, their virtues will intertwine and return thereto.

### 第六十一章

大	ㄉㄞˋ	dà	great
國	ㄍㄨㄛˊ	guó	country, nation
者	ㄓㄜˊ	zhě	the one who
下	ㄒㄩㄥˋ	xià	down; lower
流	ㄌㄩˊ	liú	flow
，			

天	去   ㄩˊ	tiān	heaven
下	ㄒㄩˋ	xià	below
之	ㄓ	zhī	subordinating particle
<交	ㄐㄧㄠ	jiāo	intertwine, interact>
[牝	ㄆㄧˋ	pìn	female (animal) ]
。			
天	去   ㄩˊ	tiān	heaven
下	ㄒㄩˋ	xià	below
之	ㄓ	zhī	subordinating particle
<牝	ㄆㄧˋ	pìn	female (animal) >
[交	ㄐㄧㄠ	jiāo	intertwine, interact ]
,			
牝	ㄆㄧˋ	pìn	female (animal)
常	ㄔ	cháng	constant
以	ㄩˊ	yǐ	to take ... to do something
靜	ㄐㄧ	jìng	tranquility
勝	ㄕ	shèng	to win; to overcome
牡	ㄇ	mǔ	male (animal)
,			
以	ㄩˊ	yǐ	to take ... to do something
靜	ㄐㄧ	jìng	tranquility
為	ㄨ	wéi	to be
下	ㄒㄩˋ	xià	below
。			
{			
故	ㄍ	gù	therefore
宜	ㄩˊ	yí	suitable, appropriate
為	ㄨ	wéi	to be; to do
下	ㄒㄩˋ	xià	below
也	ㄚˊ	yě	final particle of strong affirmation
。			
}			
故	ㄍ	gù	therefore
大	ㄉ	dà	great
國	ㄍㄨ	guó	country, nation
以	ㄩˊ	yǐ	to the . . . of
下	ㄒㄩˋ	xià	be below
小	ㄒㄩ	xiǎo	small
國	ㄍㄨ	guó	country, nation

， 則 取 小 國	尸 ㄛˊ く ㄩˋ 丁   ㄨㄠˋ ㄍㄨㄛˊ	zé qǔ xiǎo guó	then takes small country, nation
； 小 國 以 下 大 國	丁   ㄨㄠˋ ㄍㄨㄛˊ   丁   ㄩˋ ㄉㄚˋ ㄍㄨㄛˊ	xiǎo guó yǐ xià dà guó	small country, nation to take ... to do something be below great country, nation
， 則 取 〔於 大 國	尸 ㄛˊ く ㄩˋ ㄩ ㄉㄚˋ ㄍㄨㄛˊ	zé qǔ yú dà guó	then take by ] great country, nation
。 故 或 下 以 取	ㄍㄨˋ 尸 ㄨㄛˊ 丁   ㄩˋ   く ㄩˋ	gù huò xià yǐ qǔ	therefore perhaps being below in order to take
， 或 下 而 取	尸 ㄨㄛˊ 丁   ㄩˋ 儿 く ㄩˋ	huò xià ér qǔ	perhaps being below and (be) take(n)
。 大 國 不 過 欲 兼 畜 人	ㄉㄚˋ ㄍㄨㄛˊ ㄅㄨˊ ㄍㄨㄛˊ ㄩˋ ㄩ   ㄩ 丁 ㄩˋ 日 ㄩˋ	dà guó bú guò yù jiān xù rén	great country, nation not go beyond desire unite in one to rear; to cultivate human beings
， 小	丁   ㄨㄠˋ	xiǎo	small

國	ㄍㄨㄛˊ	guó	country, nation
不	ㄅㄨˊ	bù	not
過	ㄍㄨㄛˋ	guò	go beyond
欲	ㄩˋ	yù	desire
入	ㄩˋ	rù	enter
事	ㄕㄨˋ	shì	to serve
人	ㄕㄨˊ	rén	human beings
。			
夫	ㄈㄨˊ	fū	(opening particle)
兩	ㄌㄧㄤˇ	liǎng	(the) two
者	ㄓㄥˇ	zhě	[the one who=] of them
各	ㄍㄝˋ	gè	each
得	ㄉㄛˊ	dé	obtain; attain
其	ㄎㄨˊ	qí	its
所	ㄙㄨㄛˋ	suǒ	[object marker]; what it
欲	ㄩˋ	yù	desire
，			
大	ㄉㄚˋ	dà	great
者	ㄓㄥˇ	zhě	the one who
宜	ㄩˊ	yí	suitable, appropriate
為	ㄨㄟˊ	wéi	to be
下	ㄒㄩˋ	xià	below
。			

### Chapter Sixty-one (One possible translation)

Great nations are like the lower river course, and they are the females in the world. The intercourse [among the nations] under Heaven is such that the females always overcome the males by means of their tranquility because tranquility is lower. {Therefore it is appropriate to be lower.}

So when great nations are below the smaller nations they can take in the smaller nations. If small nations are below the greater nations then they can be taken in by the larger. So perhaps one is below in order to take in [others], or below in order to be taken in. The greater nations do no more than desire to unite and nurture all humans. The smaller nations do no more than desire to enter [into cooperative relationships] and serve human beings.

So the two [groups of nations] each get what they desire. It is fitting that the greater nations put themselves below [the other nations].

## 第六十二章

道	夕 幺 ˘	dào	way, course
者	虫 ㄛ ˘	zhě	this thing
萬	夕 ㄛ ˘	wàn	myriad
物	夕 ˘	wù	creatures
之	虫 ¹	zhī	subordinating particle
奧	幺 ˘	ào	sanctum
。			
善	尸 ㄛ ˘	shàn	good
人	日 ㄛ ˘	rén	human beings
之	虫 ¹	zhī	subordinating particle
寶	ㄅ 幺 ˘	bǎo	treasure
，			
不	ㄅ 夕 ˘	bú	not
善	尸 ㄛ ˘	shàn	good
人	日 ㄛ ˘	rén	human beings
之	虫 ¹	zhī	subordinating particle
所	厶 夕 ㄛ ˘	suǒ	that which
保	ㄅ 幺 ˘	bǎo	protects
。			
人	日 ㄛ ˘	rén	human beings
之	虫 ¹	zhī	subordinating particle
不	ㄅ 夕 ˘	bú	no, not
善	尸 ㄛ ˘	shàn	good
，			
何	厂 ㄛ ˘	hé	what
棄	夕 ㄛ ˘	qì	discarding
之	虫 ¹	zhī	it; them
有	丨 ㄛ ˘	yǒu	have; exist
？			
美	冂 ㄛ ˘	měi	beauty, beautiful
言	丨 ㄛ ˘	yán	speech
可	ㄅ ㄛ ˘	kě	can
以	丨 ˘	yǐ	to take ... to do something
市	尸 ˘	shì	to market to
[人	日 ㄛ ˘	rén	human beings ]
∠ [silk text punctuates here]			
尊	尸 夕 ㄛ ˘	zūn	respectable

行	亻   亠`	xíng	behavior
可	丂 ㄛ`	kě	can
以	ㄩ`	yǐ	to take ... to do something
<加	亠   ㄩ <sup>1</sup>	jiā	add >
[賀	厂 ㄛ`	hè	give as a present to ]
人	亻 ㄩ`	rén	human beings
。			
故	ㄨ ㄨ`	gù	therefore
立	夕  `	lì	to establish
天	去   ㄩ <sup>1</sup>	tiān	heaven's
子	丩 ㄩ`	zǐ	child
，			
置	虫`	zhì	to put in place
三	厶 ㄩ <sup>1</sup>	sān	three
公	ㄨ ㄨ 厶 <sup>1</sup>	gōng	duke
，			
雖	厶 ㄨ ㄩ <sup>1</sup>	suī	although
有	ㄩ`	yǒu	have
拱	ㄨ ㄨ 厶`	gǒng	spanned by the hands
璧	ㄩ  `	bì	jade disk
以	ㄩ`	yǐ	in order to
先	亻   ㄩ <sup>1</sup>	xiān	precede
駟	厶`	sì	team of four
馬	冂 ㄩ`	mǎ	horses
，			
不	ㄩ ㄨ`	bù	not
如	冂 ㄨ`	rú	as good as
坐	丩 ㄨ ㄛ`	zuò	sit
進	亠   ㄩ`	jìn	to advance; to put forth
此	ㄔ ㄩ`	cǐ	this
道	勹 ㄨ`	dào	way, course
。			
古	ㄨ ㄨ`	gǔ	ancient, antiquity
之	虫 <sup>1</sup>	zhī	subordinating particle
所	厶 ㄨ ㄛ`	suǒ	that which
以	ㄩ`	yǐ	to take ... to
貴	ㄨ ㄨ ㄩ`	guì	ennoble; value
此	ㄔ ㄩ`	cǐ	this
道	勹 ㄨ`	dào	way, course
者	虫 ㄛ`	zhě	the one who (the reason that)

何	厂 ㄉㄞˊ	hé	what
?			
不	ㄅㄨˋ	bù	not
曰	ㄩㄝˊ	yuē	say → mean
:			
《			
<以	ㄩˇ	yǐ	to take ... to do something>
[不	ㄅㄨˋ	bù	do not ]
求	ㄑㄩˊ	qiú	seek
[以	ㄩˇ	yǐ	to take ... to do something]
得	ㄉㄛˊ	dé	obtain; attain
,			
有	ㄩˇ	yǒu	have
罪	ㄗㄨㄟˋ	zuì	transgression
以	ㄩˇ	yǐ	to take ... to do something
免	ㄇㄧㄢˇ	miǎn	avoid
》			
邪	ㄛㄛˊ	yé	interrogative particle
?			
故	ㄍㄨˋ	gù	therefore
為	ㄨㄟˊ	wéi	be
天	ㄊㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
貴	ㄍㄨㄟˋ	guì	noble
。			

### Chapter Sixty-two (One possible translation)

The Way is the sanctum of the myriad creatures. It is the treasure of the good person, and it that by which the people who are not good are protected. How can people who are not good be discarded? Beautiful words can be used to market [things] to people. Respectful behavior can serve as a present given to people. So in the enthronement of the Son of Heaven, or in the installation of the Three Dukes, even better than presenting a jade ceremonial disk formally delivered by [wagon] being drawn by a team of four would be to kneel while presenting this Way.

Why was this Way ennobled in antiquity? Is it not said: "By it one obtains without seeking. By it one escapes from one's transgressions"? Therefore it holds noble status in the world.

## 第六十三章

為	ㄨㄟˊ	wéi	do
無	ㄨˊ	wú	not have
為	ㄨㄟˊ	wéi	to do
， 事	ㄕˋ	shì	take as one's business
無	ㄨˊ	wú	not have
事	ㄕˋ	shì	things to do
， 味	ㄨㄟˋ	wèi	taste
無	ㄨˊ	wú	not have
味	ㄨㄟˋ	wèi	tastes
。			
大	ㄉㄚˋ	dà	greaten
小	ㄒㄩㄠˋ	xiǎo	small
多	ㄉㄨㄛˊ	duō	increase
少	ㄕㄠˋ	shǎo	few
， 報	ㄅㄠˋ	bào	repay
怨	ㄩㄢˋ	yuàn	enmity
以	ㄩˊ	yǐ	by means of; by use of
德	ㄉㄛˊ	dé	virtue
。			
圖	ㄊㄨˊ	tú	plan for
難	ㄋㄢˊ	nán	difficult
於	ㄩˊ	yú	in; at
其	ㄑㄧˊ	qí	its
易	ㄩˋ	yì	easy
， 為	ㄨㄟˊ	wéi	do
大	ㄉㄚˋ	dà	great
於	ㄩˊ	yú	in; at
其	ㄑㄧˊ	qí	its
細	ㄒㄧˋ	xì	fine, small in diameter
。			
天	ㄊㄧㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
難	ㄋㄢˊ	nán	difficult



事	尸`	shì	event, affair
，			
必	ㄅㄨˋ	bì	must
作	ㄗㄨㄛˋ	zuò	arise
於	ㄩˊ	yú	in; at
易	ㄩˋ	yì	easy
；			
天	ㄊㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
大	ㄉㄚˋ	dà	great
事	尸`	shì	event, affair
，			
必	ㄅㄨˋ	bì	must
作	ㄗㄨㄛˋ	zuò	arise
於	ㄩˊ	yú	in; at
細	ㄒㄩˋ	xì	fine, small in diameter
。			
是	尸`	shì	it
以	ㄩˇ	yǐ	to take ... to do something
聖	尸ㄥˋ	shèng	Sage
人	ㄖㄣˊ	rén	human beings
終	ㄓㄨㄥˊ	zhōng	to the end
不	ㄅㄨˋ	bù	not
為	ㄨㄟˊ	wéi	to be; to do
大	ㄉㄚˋ	dà	great
，			
故	ㄍㄨˋ	gù	therefore
能	ㄋㄥˊ	néng	able to
成	ㄔㄥˊ	chéng	to complete
其	ㄎㄩˊ	qí	their
大	ㄉㄚˋ	dà	greatness
。			
夫	ㄈㄨˊ	fú	[opening particle]
輕	ㄎㄩㄥˊ	qīng	lightly
諾	ㄋㄨㄛˋ	nuò	accede, acquiesce
必	ㄅㄨˋ	bì	must
寡	ㄍㄨㄚˇ	guǎ	diminish
信	ㄒㄩㄥˋ	xìn	trust
，			
多	ㄉㄨㄛˊ	duō	increase

易	丨`	yì	the easy
必	ㄅ	bì	must
多	夕 ㄨㄛˊ	duō	increase
難	ㄋㄢˊ	nán	difficulty
。			
是	尸`	shì	it
以	丨ˇ	yǐ	to take ... to do something
聖	尸 ㄥˊ	shèng	Sage
人	日 ㄣˊ	rén	human beings
猶	丨 ㄨˊ	yóu	still; even more
難	ㄋㄢˊ	nán	(treat as) difficult
之	ㄓˊ	zhī	it
，			
故	ㄍㄨˋ	gù	therefore
終	ㄓㄨㄥˊ	zhōng	to the end
無	ㄨˊ	wú	not have
難	ㄋㄢˊ	nán	difficulty
矣	丨ˇ	yǐ	(decl. sentence ending)
。			

Chapter Sixty-three (One possible translation)

Act by non-activity. Take as one's way of conducting business not having anything to do. Let flavors by non-flavors. Make great the small. Make many the few. Requite enmity with virtue. Plan for difficult challenges while they are yet easy. Do great things while they are still small. All of the difficult things in the world must be done while they are still easy. All the great things in the world must be done while they are still small. So the Sages never do big things, and therefore they can have great accomplishments. Now what is lightly agreed to must [eventually] diminish trust. When one exaggerates what is easy there must [eventually] be more difficulties. Therefore the Sages treat things as though they were especially difficult and therefore they will never experience any difficulties.

第六十四章

其	ㄎˊ	qí	its
安	ㄋㄢˊ	ān	peaceful (state or stage)
易	丨`	yì	easy
持	ㄔˊ	chí	to hold
，			

其	く   丨	qí	its
未	メ 丨	wèi	not yet (having)
兆	虫 么	zhào	omen, sign
易	丨	yì	easy
謀	冂 又 ˘	móu	to plan for
其	く   丨	qí	its
脆	ㄗ 丨 丨	cùi	crisp (state, condition)
易	丨	yì	easy
<泮	夕 冂	pàn	shore, bank>
[判	夕 冂	pàn	to cut in half ]
其	く   丨	qí	its
微	メ 丨 <sup>1</sup>	wēi	minute
易	丨	yì	easy
散	ム 冂	sàn	to scatter, to disperse
。為	メ 丨	wéi	do
之	虫 <sup>1</sup>	zhī	it
於	冂 丨	yú	in; at
未	メ 丨	wèi	not yet
有	丨 又 ˘	yǒu	to have (exist)
治	虫	zhī	regulate
之	虫 <sup>1</sup>	zhī	it
於	冂 丨	yú	in; at
未	メ 丨	wèi	not yet
亂	夕 冂 冂	luàn	disordered
。合	冂 ㄗ	hé	unite; together
抱	ㄗ 么	bào	to embrace; to hold onto
之	虫 <sup>1</sup>	zhī	subordinating particle
木	冂 冂	mù	tree
生	尸 厶 <sup>1</sup>	shēng	to be born
於	冂 丨	yú	in; at
毫	冂 么	háo	finest hairs in fur
末	冂 ㄗ	mò	tip
；九	卩   又 ˘	jiǔ	nine

層	ㄘ ㄨㄥˊ	cēng	layer
之	ㄓ ㄧˊ	zhī	subordinating particle
臺	ㄊㄞˊ	tái	terrace
，			
起	ㄑǐ ㄩˊ	qǐ	arise
於	ㄩ ㄩˊ	yú	in; at
累	ㄌěi ㄩˊ	lěi	accumulate, layer up
土	ㄊㄨˇ	tǔ	dirt
；			
千	ㄑiān ㄩˊ	qiān	thousand
里	ㄌǐ ㄩˊ	lǐ	chinese mile
之	ㄓ ㄧˊ	zhī	subordinating particle
行	ㄒíng ㄨˊ	xíng	travel
，			
始	ㄕǐ ㄩˊ	shǐ	begins
於	ㄩ ㄩˊ	yú	in; at
足	ㄗú ㄨˊ	zú	foot
下	ㄒià ㄩˊ	xià	beneath
。			
為	ㄨéi ㄩˊ	wéi	do
者	ㄓě ㄩˊ	zhě	the ones who
敗	ㄅài ㄨˊ	bài	defeats, destroys
之	ㄓ ㄧˊ	zhī	it
，			
執	ㄓ ㄧˊ	zhí	grasp
者	ㄓě ㄩˊ	zhě	the ones who
失	ㄕ ㄩˊ	shī	to lose
之	ㄓ ㄧˊ	zhī	it
。			
是	ㄕ ㄩˊ	shì	it
以	ㄩˊ	yǐ	to take ... to do something
聖	ㄕ ㄨˊ	shèng	Sage
人	ㄖ ㄨˊ	rén	human beings
無	ㄨ ㄨˊ	wú	not have
為	ㄨ ㄩˊ	wéi	to do
，			
故	ㄍ ㄨˊ	gù	therefore
無	ㄨ ㄨˊ	wú	not have
敗	ㄅài ㄨˊ	bài	defeat
，			

無執	ㄨˊ ㄓˊ	wú zhí	not have grasp
， 故無失	ㄍㄨˋ ㄨˊ ㄕㄩˊ	gù wú shī	therefore not have loss
。民之從事	ㄇㄧˊ ㄓˊ ㄘㄨˋ ㄨˊ ㄕㄨˋ	mín zhī cóng shì	the people subordinating particle to follow; apply oneself to event, affair
， 常於幾成而敗之	ㄔㄨㄥˊ ㄌㄩˊ ㄐㄩˊ ㄇㄨˋ ㄦˊ ㄅㄞˋ ㄓˊ	cháng yú jī chéng ér bài zhī	constantly in; at be near to completion and, yet defeat; destroy it
。慎終如始	ㄕㄨˋ ㄓㄨㄥˊ ㄕㄨˋ ㄕㄨˋ ㄕㄨˋ	shèn zhōng rú shǐ	be cautious of the end like; as the beginning
， 則無敗事	ㄗㄛˋ ㄨˊ ㄅㄞˋ ㄕㄨˋ	zé wú bài shì	then not have defeat; destroy event, affair
。是以聖人欲不欲	ㄕㄨˋ ㄩˋ ㄕㄨˋ ㄕㄨˋ ㄕㄨˋ ㄕㄨˋ ㄕㄨˋ	shì yǐ shèng rén yù bú yù	it to take ... to do something Sage human beings desire no, not desire
， 不貴	ㄅㄨˋ ㄍㄨˋ	bú guì	no, not ennoble; to value

難	𠄎 𠄎´	nán	difficult
得	𠄎 𠄎´	dé	obtain; attain
之	𠄎 <sup>1</sup>	zhī	subordinating particle
貨	𠄎 𠄎 𠄎´	huò	goods, merchandise
;			
學	𠄎 𠄎 𠄎´	xué	study, learn
不	𠄎 𠄎´	bù	no, not
學	𠄎 𠄎 𠄎´	xué	study, learning
,			
復	𠄎 𠄎´	fù	return to
眾	𠄎 𠄎 𠄎´	zhòng	multitude
人	𠄎 𠄎´	rén	human beings
之	𠄎 <sup>1</sup>	zhī	subordinating particle
所	𠄎 𠄎 𠄎´	suǒ	that which
過	𠄎 𠄎 𠄎´	guò	pass through
。			
以	𠄎´	yǐ	in order to
輔	𠄎 𠄎´	fǔ	help; support
萬	𠄎 𠄎´	wàn	myriad
物	𠄎´	wù	creature
之	𠄎 <sup>1</sup>	zhī	subordinating particle
自	𠄎´	zì	self
然	𠄎 𠄎´	rán	thus
,			
而	𠄎´	ér	and, yet
不	𠄎 𠄎´	bù	no, not
敢	𠄎 𠄎´	gǎn	dare
為	𠄎 𠄎´	wéi	to do
。			

### Chapter Sixty-four (One possible translation)

When things are at peace they are easy to maintain. When things have yet to give an inkling they are easy to plan for. When things are crisp they are easy to break in half. When things are minute they are easy to disperse. Do things before there is anything to deal with. Regulate things before they fall into disorder. A tree of two arm-spreads in diameter was produced from a tiny sprout. A terrace of nine layers arose from layers of dirt. A journey of a thousand miles begins with what is beneath your feet. Those who do things defeat them. Those who hang onto things lose them. Therefore the Sages do not do things and so never have failures. They do not hang onto things and therefore they

do not lose them. The way the people engage in affairs, they constantly ruin things when they are on the verge of success. Be as cautious about the end as about the beginning. Then you will not ruin things. Therefore the Sages desire to be without desire, do not value things that are difficult to acquire, learn how to unlearn, and return to the state that the multitudes of people have missed. In order to support the autonomy of the myriad creatures they do not dare to do things.

### 第六十五章

古	ㄍㄨˋ	gǔ	ancient
之	ㄓ	zhī	subordinating particle
善	ㄕㄢˋ	shàn	good
為	ㄨㄟˊ	wéi	to be; to do
道	ㄉㄠˋ	dào	way, course
者	ㄓㄥˊ	zhě	the one who
，			
非	ㄈㄟˊ	fēi	not
以	ㄩˇ	yǐ	to take ... to do something
明	ㄇㄩㄥˊ	míng	to enlighten
民	ㄇㄣˊ	mín	the people
，			
將	ㄐㄩㄥˊ	jiāng	in future
以	ㄩˇ	yǐ	to take ... to do something
愚	ㄩˊ	yú	make ignorant, to stupefy
之	ㄓ	zhī	them
。			
民	ㄇㄣˊ	mín	the people
之	ㄓ	zhī	subordinating particle
難	ㄋㄢˊ	nán	being difficult
治	ㄓ	zhì	to regulate
，			
以	ㄩˇ	yǐ	on account of
其	ㄑㄩˊ	qí	their
智	ㄓ	zhì	knowledge, wisdom
多	ㄉㄨㄛˊ	duō	many, much
。			
故	ㄍㄨˋ	gù	therefore
以	ㄩˇ	yǐ	to take ...
智	ㄓ	zhì	knowledge, wisdom
治	ㄓ	zhì	to regulate

國	ㄍㄨㄛˊ	guó	country, nation
，			
國	ㄍㄨㄛˊ	guó	country, nation
之	ㄓˊ	zhī	subordinating particle
賊	ㄗㄟˊ	zé	thief; to injure; injury
；			
不	ㄅㄨˋ	bù	not
以	ㄩˇ	yǐ	to take ... to do something
智	ㄓˋ	zhì	knowledge, wisdom
治	ㄓˋ	zhì	to regulate
國	ㄍㄨㄛˊ	guó	country, nation
，			
國	ㄍㄨㄛˊ	guó	country, nation
之	ㄓˊ	zhī	subordinating particle
福	ㄈㄨˊ	fú	good fortune
。			
知	ㄓˊ	zhī	know
此	ㄘˇ	cǐ	these
兩	ㄌㄨㄤˊ	liǎng	two
者	ㄓㄨˊ	zhě	(the ones who=) this situation
亦	ㄩˋ	yì	also
<稽	ㄐㄧˊ	jī	together; same>
〔楷	ㄐㄞˊ	jiē	model, pattern〕
式	ㄕㄨˋ	shì	form, pattern
。			
常	ㄔㄨㄥˊ	cháng	constantly
知	ㄓˊ	zhī	to know
<稽	ㄐㄧˊ	jī	together; same>
〔楷	ㄐㄞˊ	jiē	model, pattern〕
式	ㄕㄨˋ	shì	form, pattern
，			
是	ㄕㄨˋ	shì	it
謂	ㄨㄟˋ	wèi	speak of as
玄	ㄒㄨㄢˊ	xuán	dark and mysterious
德	ㄉㄟˊ	dé	virtue
。			
玄	ㄒㄨㄢˊ	xuán	dark and mysterious
德	ㄉㄟˊ	dé	virtue
深	ㄕㄨㄣˊ	shēn	deep



矣	ˇ	yǐ	(decl. sentence ending)
遠	ㄩˇ ㄢˇ	yuǎn	distant
矣	ˇ	yǐ	(decl. sentence ending)
與	ㄩˇ	yǔ	with
物	ㄨˋ	wù	creatures
反	ㄈㄢˇ	fǎn	opposed
(返	ㄈㄢˇ	fǎn	to return)
矣	ˇ	yǐ	(decl. sentence ending)
！			
然	ㄖㄢˊ	rán	thus
後	ㄏㄡˋ	hòu	after
乃	ㄋㄞˇ	nǎi	then
至	ㄓㄧˊ	zhī	arrive at
大	ㄉㄚˋ	dà	great
順	ㄕㄨㄣˋ	shùn	confluence
。			

### Chapter Sixty-five (One possible translation)

Those of antiquity who were good at faring the Way did not act in order to make the people bright but in order to stupefy them. The people are difficult to regulate on account of their great knowledge. So one who uses knowledge to regulate the nation is the injurer of the nation. To not use knowledge to regulate the nation is to bring blessings to it. Those who know these two things are the model. To have a constant awareness of the model is spoken of as the dark and mysterious virtue. The dark and mysterious virtue is deep and far-reaching. It counters the [inclinations of] creatures, and after that all arrive at the great confluence.

### 第六十六章

江	ㄐㄩㄥ	jiāng	river
海	ㄏㄞˇ	hǎi	sea
所	ㄙㄨㄛˇ	suǒ	that which
以	ˇ	yǐ	to take ... to do something
能	ㄋㄥˊ	néng	able
為	ㄨㄟˊ	wéi	to be
百	ㄅㄞˇ	bǎi	hundred
谷	ㄍㄨˇ	gǔ	valleys

王	𠄎 尤´	wáng	king
者	𠄎 𠄎´	zhě	(one who =) the reason that
，	´	yǐ	on account of
以	𠄎  ´	qí	its
其	尸 𠄎´	shàn	good at
善	丁   𠄎´	xià	(staying) below
下	𠄎¹	zhī	them
之	，		
故	𠄎 𠄎´	gù	therefore
能	𠄎 𠄎´	néng	able to
為	𠄎 𠄎´	wéi	to be
百	𠄎 𠄎´	bǎi	hundred
谷	𠄎 𠄎´	gǔ	valleys
王	𠄎 尤´	wáng	king
。	尸´	shì	it
是	´	yǐ	to take ... to do something
以	𠄎´	yù	desire
欲	尸 尤´	shàng	be higher than
上	𠄎   𠄎´	mín	the people
民	，		
必	𠄎  ´	bì	must
以	´	yǐ	to take ...
言	𠄎´	yán	speech
下	丁   𠄎´	xià	to go lower than
之	𠄎¹	zhī	them
；	，		
欲	𠄎´	yù	desire
先	丁   𠄎¹	xiān	go in front of
民	𠄎   𠄎´	mín	the people
，	，		
必	𠄎  ´	bì	must
以	´	yǐ	to take ...
身	尸 𠄎¹	shēn	body; self
後	尸 𠄎´	hòu	go behind
之	𠄎¹	zhī	them
。	，		
是	尸´	shì	it
以	´	yǐ	to take ... to do something

聖	尸 厶`	shèng	Sage
人	日 亅`	rén	human beings
處	彳 ㄨ`	chù	take a place
上	尸 尤`	shàng	on top
而	儿`	ér	and, yet
民	冂   亅`	mín	the people
不	ㄅ ㄨ`	bú	not
重	虫 ㄨ 厶`	zhòng	(count as) heavy
；			
處	彳 ㄨ`	chù	take a place
前	勹   冂`	qián	before
而	儿`	ér	and, yet
民	冂   亅`	mín	the people
不	ㄅ ㄨ`	bú	not
害	厂 𠂔`	hài	(count as) injury
。			
是	尸`	shì	it
以	丷`	yǐ	to take ... to do something
天	去   冂 <sup>1</sup>	tiān	heaven
下	冫   ㄚ`	xià	below
樂	尪 ㄛ`	lè	to enjoy; joy
推	去 ㄨ ㄟ <sup>1</sup>	tuī	push[to the fore]
而	儿`	ér	and, yet
不	ㄅ ㄨ`	bú	no, not
厭	冂`	yàn	be satiated
。			
以	丷`	yǐ	by reason of
其	勹  `	qí	his
不	ㄅ ㄨ`	bù	not
爭	虫 厶 <sup>1</sup>	zhēng	struggling; contending
，			
故	ㄨ ㄨ`	gù	therefore
天	去   冂 <sup>1</sup>	tiān	heaven
下	冫   ㄚ`	xià	below
莫	冂 ㄛ`	mò	there are none who
能	ㄋ ㄨ 厶`	néng	able to
與	厶 丷`	yǔ	with
之	虫 <sup>1</sup>	zhī	him
爭	虫 厶 <sup>1</sup>	zhēng	struggle; contend
。			

## Chapter Sixty-six (One possible translation)

The reason that the rivers and the seas can be the king of the hundred valleys is their being good at staying below. For that reason if you desire to be higher than the people then you must in your speech put yourself beneath them. If you want to guide the people then you must put yourself behind them. Therefore, if the Sages take their places on top then the people do not count them as a heavy burden. If they take their places as guides, then the people do not hold them to be an injury. For that reason, all in the world take joy in pushing forward and never reach satiety.

On account of their not contending, none in the world are able to contend with them.

## 第六十七章

天	去   ㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
皆	ㄐㄟ	jiē	all
謂	ㄨㄟˋ	wèi	say
我	ㄨㄛˇ	wǒ	my
道	ㄉㄠˋ	dào	way, course
大	ㄉㄚˋ	dà	great
，			
似	ㄙㄩˋ	sì	seems
不	ㄅㄨˊ	bú	not
肖	ㄒㄠˋ	xiào	to replicate an ideal model
。			
夫	ㄈㄨˊ	fú	[opening particle]
唯	ㄨㄟˋ	wéi	only
大	ㄉㄚˋ	dà	great
，			
故	ㄍㄨˋ	gù	therefore
似	ㄙㄩˋ	sì	seems
不	ㄅㄨˊ	bú	not
肖	ㄒㄠˋ	xiào	to replicate an ideal model
。			
若	ㄖㄨㄛˋ	ruò	if
肖	ㄒㄠˋ	xiào	replicate an ideal model
，			
久	ㄐㄩˇ	jiǔ	[for] long time

矣	ˇ	yǐ	(decl. sentence ending)
其	く   ˊ	qí	its
細	丁   ˋ	xì	fine, small
也	ㄝ ˇ	yě	final particle of strong affirmation
夫	ㄨ ㄨ ˊ	fú	final particle
。我	ㄨ ㄛ ˇ	wǒ	I
有	ㄨ ˇ	yǒu	have
三	ㄥ ㄢ ˊ	sān	three
寶	ㄅ ㄠ ˇ	bǎo	treasures
，持	ㄉ ˊ	chí	hold
而	儿 ˊ	ér	and, yet
保	ㄅ ㄠ ˇ	bǎo	protect
之	虫 ˊ	zhī	them
。一	ˋ	yì	one
曰	ㄣ ㄝ ˊ	yuē	to say → is called
慈	ㄘ ˊ	cí	compassion
，二	儿 ˋ	èr	two
曰	ㄣ ㄝ ˊ	yuē	to say → is called
儉	ㄐ ㄢ ˋ   ㄢ ˋ ˇ	jiǎn	frugality, thrift
，三	ㄥ ㄢ ˊ	sān	three
曰	ㄣ ㄝ ˊ	yuē	to say → is called
不	ㄅ ㄨ ˋ	bù	not
敢	ㄍ ㄢ ˇ	gǎn	daring
為	ㄨ ㄟ ˊ	wéi	to be
天	ㄊ ㄢ ˊ   ㄢ ˊ	tiān	heaven
下	ㄊ ㄩ ˋ   ㄩ ˋ	xià	below
先	ㄊ ㄩ ˋ   ㄢ ˊ	xiān	foremost
。慈	ㄘ ˊ	cí	compassion
故	ㄍ ㄨ ˋ	gù	therefore
能	ㄋ ㄥ ˊ	néng	able to
勇	ㄩ ㄥ ˇ	yǒng	brave
，儉	ㄐ ㄢ ˋ   ㄢ ˋ ˇ	jiǎn	frugality, thrift
故	ㄍ ㄨ ˋ	gù	therefore

能	ㄋㄥˊ	néng	able to
廣	ㄍㄨㄤˇ	guǎng	broad, generous
，			
不	ㄅㄨˋ	bù	not
敢	ㄍㄢˇ	gǎn	dare
為	ㄨㄟˊ	wéi	to be
天	ㄊㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
先	ㄒㄩㄢˊ	xiān	foremost
，			
故	ㄍㄨˋ	gù	therefore
能	ㄋㄥˊ	néng	able to
成	ㄔㄥˊ	chéng	complete; become
器	ㄍㄨˋ	qì	utensil
長	ㄓㄤˇ	zhǎng	elder
。			
今	ㄐㄩㄣˊ	jīn	now
舍	ㄕㄛˋ	shè	abandon
慈	ㄘㄧˊ	cí	compassion
且	ㄍㄨˇ	qiě	and
勇	ㄩㄥˇ	yǒng	be brave
，			
舍	ㄕㄛˋ	shè	abandon
儉	ㄐㄩㄢˇ	jiǎn	frugality, thrift
且	ㄍㄨˇ	qiě	and
廣	ㄍㄨㄤˇ	guǎng	be broad, generous
，			
舍	ㄕㄛˋ	shè	abandon
後	ㄏㄡˋ	hòu	being behind
且	ㄍㄨˇ	qiě	and, moreover
先	ㄒㄩㄢˊ	xiān	be foremost
，			
死	ㄒㄩˇ	sǐ	death
矣	ㄩˇ	yǐ	(decl. sentence ending)
！			
夫	ㄈㄨˊ	fú	[opening particle]
慈	ㄘㄧˊ	cí	compassion
，			
以	ㄩˇ	yǐ	to take ... to do something
戰	ㄓㄢˋ	zhàn	warfare

則	卩 ㄗˊ	zé	then
勝	尸 ㄥˊ	shèng	win
，	˘	yǐ	to take ... to do something
以	尸 ㄨˊ	shǒu	to maintain; to preserve
守	卩 ㄗˊ	zé	then
則	ㄍ ㄨˊ	gù	firm
固			
。			
天	去   ㄇㄢˊ <sup>1</sup>	tiān	heaven
將	ㄩ   ㄨㄤˊ <sup>1</sup>	jiāng	in future
救	ㄩ   ㄨㄠˊ <sup>1</sup>	jiù	to rescue, to save
之	ㄗ   ㄓˊ <sup>1</sup>	zhī	it, them
，	˘	yǐ	to take ... to do something
以	ㄘ   ㄗˊ	cí	compassion
慈	ㄨ ㄟˊ	wèi	to protect
衛	ㄗ   ㄓˊ <sup>1</sup>	zhī	it, them
之			
。			

### Chapter Sixty-seven (One possible translation)

All in the world say that my way is great but that it seems not to look right. Now it is only because it is great that it does not look right. If it looked right, it would long have been something minor.

I have three treasures that I hold onto and protect. The first is called compassion. The second is called frugality. The third is to not dare be foremost in the world. Because of compassion one is able to be brave. Because of frugality one is able to be generous. And because one dares not be foremost in the world one is able to function as the chief among public servants. If one abandons compassion and bravery, if one abandons frugality and generosity, if one abandons putting oneself in the background and thereby being [in another sense] in the foreground, that is death.

Now if one uses compassion to wage war then one will win. If one uses compassion to guard things then they will be secure. If one would save the nation then one should use compassion to protect it.

## 第六十八章

善	尸 ㄋㄚˋ	shàn	good
為	ㄨㄟˊ	wéi	to be
士	尸 ㄛˋ	shì	knight, literate officer of the government
者	ㄓㄨㄛˊ	zhě	the one who
不	ㄅㄨˋ	bù	not
武	ㄨˇ	wǔ	martial
善	尸 ㄋㄚˋ	shàn	good
戰	ㄓㄨㄢˋ	zhàn	wage warfare
者	ㄓㄨㄛˊ	zhě	the one who
不	ㄅㄨˋ	bù	not
怒	ㄋㄨˋ	nù	angry, wrathful
善	尸 ㄋㄚˋ	shàn	good
勝	尸 ㄥˋ	shèng	to win; to overcome
敵	ㄉㄧˊ	dí	enemy
者	ㄓㄨㄛˊ	zhě	he one who
不	ㄅㄨˋ	bù	not
與	ㄩˇ	yǔ	[give=] join issue
善	尸 ㄋㄚˋ	shàn	good
用	ㄩㄥˋ	yòng	use
人	ㄖㄣˊ	rén	human beings
者	ㄓㄨㄛˊ	zhě	the one who
為	ㄨㄟˊ	wéi	be
之	ㄓㄨㄛˊ	zhī	them
下	ㄒㄩㄚˋ	xià	below
是	尸 ㄛˋ	shì	it
謂	ㄨㄟˊ	wèi	speak of as
不	ㄅㄨˋ	bù	not
爭	ㄓㄨㄥˊ	zhēng	struggle; contend
之	ㄓㄨㄛˊ	zhī	subordinating particle
德	ㄉㄛˊ	dé	virtue
是	尸 ㄛˋ	shì	it
謂	ㄨㄟˊ	wèi	speak of as
用	ㄩㄥˋ	yòng	use



人	亻 ㄨ	rén	human beings
之	虫 <sup>1</sup>	zhī	subordinating particle
力	夕 丨	lì	strength
。			
是	尸	shì	it
謂	ㄨ ㄨ	wèi	speak of as
配	夕 ㄨ	pèi	to match
天	去 丨 ㄩ <sup>1</sup>	tiān	heaven
<古	ㄨ ㄨ	gǔ	ancient>
之	虫 <sup>1</sup>	zhī	subordinating particle
極	丨 丨	jí	polar extreme (perfection)
。			

### Chapter Sixty-eight (One possible translation)

Those who are good at being knights are not warlike. Those who are good at warfare are not wrathful. Those who are good at overcoming their enemies do not join issue. Those who are good at employing others put themselves beneath them. That is called the virtue of non-contending. That is called the strength of using people. That is called perfection in being a counterpart to Heaven and to what has been since antiquity.

### 第六十九章

用	丨 ㄨ	yòng	use
兵	ㄨ 丨 ㄨ <sup>1</sup>	bīng	weapon; soldier
有	丨 又	yǒu	have
言	丨 ㄩ	yán	saying
:			
《			
吾	ㄨ	wú	I
不	ㄨ ㄨ	bù	not
敢	ㄨ ㄩ	gǎn	dare
為	ㄨ ㄨ	wéi	to be
主	虫 ㄨ	zhǔ	master, lord
而	儿	ér	and
為	ㄨ ㄨ	wéi	be
客	ㄨ ㄨ	kè	guest
,			
不	ㄨ ㄨ	bù	not
敢	ㄨ ㄩ	gǎn	dare

進	ㄐㄧㄣˋ	jìn	to advance
寸	ㄘㄨㄣˋ	cùn	inch
而	ㄦˊ	ér	and, yet
退	ㄊㄨㄟˋ	tuì	retreat
尺	ㄇㄛˇ	chǐ	a foot
。 》			
是	ㄕㄨˋ	shì	it
謂	ㄨㄟˋ	wèi	speak of as
行	ㄒㄩㄥˊ	xíng	to go
無	ㄨˊ	wú	not have
<行	ㄒㄩㄥˊ	xíng	to go >
[形	ㄒㄩㄥˊ	xíng	form]
攘	ㄖㄤˊ	rǎng	to bare, to shove
無	ㄨˊ	wú	not have
臂	ㄅㄧˋ	bì	forearm
扔	ㄖㄥˊ	rēng	to cast out; to destroy
無	ㄨˊ	wú	not have
敵	ㄉㄧˊ	dí	enemy
執	ㄓㄧˊ	zhí	grasp; wield
無	ㄨˊ	wú	not have
兵	ㄅㄩㄥˊ	bīng	weapon
。 禍	ㄏㄨㄛˋ	huò	disaster
莫	ㄇㄛˋ	mò	there is none that
大	ㄉㄚˋ	dà	greater
於	ㄩˊ	yú	[in; at=] compared
輕	ㄎㄨㄥˊ	qīng	to underestimate
敵	ㄉㄧˊ	dí	enemy
。 輕	ㄎㄨㄥˊ	qīng	to underestimate
敵	ㄉㄧˊ	dí	enemy
幾	ㄐㄧˊ	jī	is near to
喪	ㄙㄤˊ	sāng	losing
吾	ㄨˊ	wú	my
寶	ㄅㄠˋ	bǎo	protect
。 。			

故	ㄍㄨˋ	gù	therefore
抗	ㄎㄤˋ	kàng	oppose
兵	ㄅㄧㄥ	bīng	soldiers
相	ㄒㄩㄤ	xiāng	mutually, reciprocally
<加	ㄐㄧㄚ	jiā	to add>
[若	ㄖㄨㄛˋ	ruò	[if; as; like=] equal ]
哀	ㄞ	āi	sorrowing
者	ㄓㄥˊ	zhě	the one who is
勝	ㄕㄨㄥˋ	shèng	win; overcome
矣	ㄩˇ	yǐ	(decl. sentence ending)
。			

### Chapter Sixty-nine (One possible translation)

Those who use the implements of warfare have a saying:

"I do not dare to take the initiative and instead play the part of (guest =) respondent. I do not dare to advance an inch, and instead I retreat one foot. "

This is referred to as a formless movement, an armless shoving, destroying without having an enemy, and a weaponless wielding. There is no disaster greater than underestimating one's enemy. To underestimate one's enemy is tantamount to losing one's treasure.

Now when opposing troops are of equal strength those who act in sorrow will win.

### 第七十章

吾	ㄨˊ	wú	my
言	ㄩㄢˊ	yán	words
甚	ㄕㄨㄢˋ	shèn	extremely
易	ㄩˋ	yì	easy
知	ㄓㄧ	zhī	to know
，			
甚	ㄕㄨㄢˋ	shèn	extremely
易	ㄩˋ	yì	easy
行	ㄒㄩㄥˊ	xíng	to put into practice
。			
天	ㄊㄩㄢˊ	tiān	heaven

下	㇇   ㇇	xià	below
莫	㇇ ㇇	mò	there are none who
能	㇇ ㇇	néng	able to
知	㇇ <sup>1</sup>	zhī	to know
，			
莫	㇇ ㇇	mò	there are none who
能	㇇ ㇇	néng	able to
行	㇇   ㇇	xíng	put into practice
。			
言	㇇	yán	words; sayings
有	㇇ <sup>v</sup>	yǒu	have
宗	㇇ ㇇ ㇇ <sup>1</sup>	zōng	ancestors
，			
事	㇇	shì	events
有	㇇ <sup>v</sup>	yǒu	to have
君	㇇ ㇇ ㇇ <sup>1</sup>	jūn	rulers
。			
夫	㇇ ㇇	fú	[opening
唯	㇇ ㇇	wéi	only
無	㇇	wú	not
知	㇇ <sup>1</sup>	zhī	know
，			
是	㇇	shì	it
以	<sup>v</sup>	yǐ	to take ... to do something
不	㇇ ㇇	bù	not
我	㇇ ㇇ <sup>v</sup>	wǒ	me
知	㇇ <sup>1</sup>	zhī	know
。			
知	㇇ <sup>1</sup>	zhī	know
我	㇇ ㇇ <sup>v</sup>	wǒ	me
者	㇇ ㇇ <sup>v</sup>	zhě	the ones who
希	㇇   <sup>1</sup>	xī	rare; few
，			
則	㇇ ㇇	zé	emulate
我	㇇ ㇇ <sup>v</sup>	wǒ	me
<者	㇇ ㇇ <sup>v</sup>	zhě	the one who >
貴	㇇ ㇇ ㇇	guì	noble
。			
是	㇇	shì	it
以	<sup>v</sup>	yǐ	to take ... to do something

聖	尸 厶`	shèng	Sage
人	日 亅`	rén	human beings
被	衣 丨 <sup>1</sup>	pī	wear
褐	厂 疋`	hé	coarse woolen clothing
懷	厂 义 丂`	huái	hold in the bosom
玉	王`	yù	jade
。			

### Chapter Seventy (One possible translation)

My words are extremely easy to know and to put into practice, but none in the world are able to understand it or put it into practice.

Words have ancestors, and events have rulers. Now it is only those who do not know this who do not understand me. Those who know me are few, and so I am noble. It is for that reason that the Sages wear coarse woolen clothing over the jade held to their bosom.

### 第七十一章

知	虫 <sup>1</sup>	zhī	to know
不	亅 义`	bù	no, not
知	虫 <sup>1</sup>	zhī	know
，			
上	尸 尤`	shàng	highest
。			
不	亅 义`	bù	no, not
知	虫 <sup>1</sup>	zhī	to know
〔不	亅 义`	bù	no, not〕
知	虫 <sup>1</sup>	zhī	know
，			
病	亅 丨 厶`	bìng	defect
。			
夫	匸 义 <sup>1</sup>	fū	opening particle
唯	义 丂`	wéi	only
病	亅 丨 厶`	bìng	treat as defect or disease
病	亅 丨 厶`	bìng	defect, disease
，			
是	尸`	shì	it
以	丨 <sup>v</sup>	yǐ	to take ... to do something

不	ㄅㄨˋ	bú	not
病	ㄅㄧㄥˋ	bìng	defect, disease
。			
聖	ㄕㄨㄥˋ	shèng	Sage
人	ㄖㄣˊ	rén	human beings
不	ㄅㄨˋ	bú	not
病	ㄅㄧㄥˋ	bìng	defect, disease
，			
以	ㄩˇ	yǐ	on account of
其	ㄎㄩˊ	qí	their
病	ㄅㄧㄥˋ	bìng	treat as defect, disease
病	ㄅㄧㄥˋ	bìng	defect, disease
。			
是	ㄕㄨˋ	shì	it
以	ㄩˇ	yǐ	to take ... to do something
不	ㄅㄨˋ	bú	not
病	ㄅㄧㄥˋ	bìng	defect, disease
。			

### Chapter Seventy-one (One possible translation)

Those who know that they do not know are the highest. To not know when one does not know is a defect. It is only by treating defects as such that there can be no defect. The Sages are without defect on account of their treating defects as such and eliminating them.

### 第七十二章

民	ㄇㄧㄣˊ	mín	the people
不	ㄅㄨˋ	bú	not
畏	ㄨㄟˋ	wèi	fear
威	ㄨㄟˊ	wēi	terrible things
，			
則	ㄉㄨㄥˊ	zé	then
大	ㄉㄚˋ	dà	great
威	ㄨㄟˊ	wēi	terrible things
至	ㄓì	zhì	arrive
。			
無	ㄨˊ	wú	do not
<狎	ㄒㄧㄚˊ	xiá	be disrespectful to >

〔狹	ㄒㄧㄚˊ	xiá	to narrow ]
其所居	ㄎㄨˊ ㄇㄨˋ ㄗㄨˋ ㄐㄩˊ	qí suǒ jū	their [object marker=] that wherein reside
無	ㄨˊ	wú	do not
<厭	ㄩㄢˋ	yàn	be satiated>
〔壓	ㄩㄢˋ	yā	press down ]
其所生	ㄎㄨˊ ㄇㄨˋ ㄗㄨˋ ㄕㄨㄥ	qí suǒ shēng	their that which live
。夫	ㄈㄨˊ	fú	[opening particle]
唯	ㄨㄟˊ	wéi	only
不	ㄨˋ	bù	not
<厭	ㄩㄢˋ	yàn	be satiated>
〔壓	ㄩㄢˋ	yā	press down ]
是	ㄕㄨˋ	shì	it
以	ㄩˋ	yǐ	to take ... to do something
不	ㄨˋ	bù	not
<厭	ㄩㄢˋ	yàn	be satiated>
〔壓	ㄩㄢˋ	yā	be pressed down ]
。是	ㄕㄨˋ	shì	it
以	ㄩˋ	yǐ	to take ... to do something
聖人	ㄕㄨˋ ㄣˋ	shèng rén	Sage human beings
自知	ㄗㄧˋ	zì	self
不自見	ㄗㄨˋ ㄕㄨˋ ㄐㄧㄢˋ	zì zhī bú zì xiàn	know not self make manifest
，自愛	ㄗㄧˋ ㄞˋ	zì ài	self love
不自貴	ㄗㄨˋ ㄕㄨˋ ㄍㄨㄟˋ	bú zì guì	not self ennoble; to value
。			

故	ㄍㄨˋ	gù	therefore
去	ㄑㄩˋ	qù	to get rid of
彼	ㄅㄧˇ	bǐ	that
取	ㄑㄩˇ	qǔ	take
此	ㄘㄧˇ	cǐ	this
。			

### Chapter Seventy-two (One possible translation)

When the people do not fear dreadful things, then the most terrible things arrive. Do not restrict their dwellings. Do not oppress their livelihoods. Now it is only by not oppressing them that they will not feel themselves oppressed. It is for that reason that the Sages know themselves but do not let themselves be seen. They love themselves but do not hold themselves to be nobles. They get rid of that and take this.

### 第七十三章

勇	ㄩㄥˇ	yǒng	brave
於	ㄩˊ	yú	in
敢	ㄍǎㄢˇ	gǎn	daring
則	ㄗㄛˊ	zé	then
殺	ㄕㄨˊ	shā	die
，			
勇	ㄩㄥˇ	yǒng	brave
於	ㄩˊ	yú	in
不	ㄅㄨˋ	bù	not
敢	ㄍǎㄢˇ	gǎn	daring
則	ㄗㄛˊ	zé	then
活	ㄏㄨㄛˊ	huó	live
。			
此	ㄘㄧˇ	cǐ	these
兩	ㄌㄧㄤˇ	liǎng	two
者	ㄓㄥˇ	zhě	[the one who=] things
，			
或	ㄏㄨㄛˋ	huò	perhaps
利	ㄌㄧˋ	lì	benefit
或	ㄏㄨㄛˋ	huò	perhaps
害	ㄏㄞˋ	hài	injure
，			
天	ㄊㄩㄢˊ	tiān	heaven



之	虫 <sup>1</sup>	zhī	subordinating particle
所	厶 × 丩 <sup>∨</sup>	suǒ	that which
惡	× <sup>ˋ</sup>	wù	dislike, abominate
孰	尸 × <sup>ˊ</sup>	shú	who
知	虫 <sup>1</sup>	zhī	knows
其	く   <sup>ˊ</sup>	qí	its
故	ㄩ × <sup>ˋ</sup>	gù	reason
？			
<			
是	尸 <sup>ˋ</sup>	shì	it
以	<sup>∨</sup>	yǐ	to take ... to do something
聖	尸 厶 <sup>ˋ</sup>	shèng	Sage
人	日 ㄣ <sup>ˊ</sup>	rén	human beings
猶	又 <sup>ˊ</sup>	yóu	even more
難	ㄋ ㄋ <sup>ˊ</sup>	nán	take as difficult
之	虫 <sup>1</sup>	zhī	it, them
。			
>			
天	去   ㄋ <sup>1</sup>	tiān	heaven
之	虫 <sup>1</sup>	zhī	subordinating particle
道	勿 幺 <sup>ˋ</sup>	dào	way, course
，			
不	ㄣ × <sup>ˋ</sup>	bù	not
爭	虫 厶 <sup>1</sup>	zhēng	struggle
而	儿 <sup>ˊ</sup>	ér	and, yet
善	尸 ㄋ <sup>ˋ</sup>	shàn	good at
勝	尸 厶 <sup>ˋ</sup>	shèng	win; overcome
，			
不	ㄣ × <sup>ˋ</sup>	bù	not
言	ㄋ <sup>ˊ</sup>	yán	speak
而	儿 <sup>ˊ</sup>	ér	and, yet
善	尸 ㄋ <sup>ˋ</sup>	shàn	good at
應	厶 <sup>1</sup>	yīng	responding
，			
不	ㄣ × <sup>ˊ</sup>	bú	not
召	虫 幺 <sup>ˋ</sup>	zhào	summon
而	儿 <sup>ˊ</sup>	ér	and, yet
自	尸 <sup>ˋ</sup>	zì	self
來	ㄋ ㄋ <sup>ˊ</sup>	lái	come

，				
<繯	彳 ㄋ ㄅ	chǎn	slack>	
[坦	去 ㄋ ㄅ	tǎn	broad and level; peaceful]	
然	日 ㄋ ㄅ	rán	-like	
而	儿 ㄛ	ér	and, yet	
善	尸 ㄋ ㄅ	shàn	good at	
謀	冂 ㄋ ㄅ	móu	planning	
。				
天	去   ㄋ ㄅ <sup>1</sup>	tiān	heaven	
網	ㄨ ㄋ ㄅ	wǎng	net	
恢	厂 ㄨ ㄛ <sup>1</sup>	huī	great; broad	
恢	厂 ㄨ ㄛ <sup>1</sup>	huī	great; broad	
，				
疏	尸 ㄨ ㄅ <sup>1</sup>	shū	distant	
而	儿 ㄛ	ér	and, yet	
不	ㄨ ㄨ ㄅ	bù	not	
失	尸 ㄅ <sup>1</sup>	shī	lose	
。				

### Chapter Seventy-three (One possible translation)

Those whose bravery is expressed in daring will die. Those whose bravery is expressed in not daring will live. These two things may either benefit or injure. Who can know the reasons for what Heaven abominates. [Therefore the Sages treat these matters as especially difficult.] The way of Heaven is to not struggle and yet be good at winning, to not speak and yet be good at responding, to not beckon and yet have creatures approach of their own accord. While in repose it is yet good at planning. The net of Heaven is spreads far and wide, and its mesh is coarse yet nothing escapes it.

### 第七十四章

民	冂   ㄋ ㄅ	mín	the people
不	ㄨ ㄨ ㄅ	bù	not
畏	ㄨ ㄨ ㄅ	wèi	fear
死	ム ㄅ	sǐ	death
，			
奈	ㄋ ㄋ ㄅ	nài	how
何	厂 ㄅ ㄅ	hé	what
以	ㄅ	yǐ	to take ... to do something
死	ム ㄅ	sǐ	death

懼 之 ？ 若 使 民 常 畏 死 ， 而 為 奇 者 ， 吾 得 執 而 殺 之 ， 孰 敢 ？ 常 有 司 殺 者 殺 。 夫 代 司 殺 者 殺 ， 是	卩 卩 丿 虫 1 日 ㄨ ㄛ 丿 尸 丿 卩   ㄣ 丿 彳 尤 丿 ㄨ ㄟ 丿 厶 丿 儿 丿 ㄨ ㄟ 丿 ㄨ 丿 尸 ㄚ 1 虫 1 尸 ㄨ 丿 ㄨ ㄛ 丿 厶 1 尸 ㄚ 1 虫 ㄛ 丿 尸 ㄚ 1 尸 ㄨ 丿 厶 1 尸 ㄚ 1 虫 ㄛ 丿 尸 ㄚ 1 尸 丿	jù zhī ruò shǐ mǐn cháng wèi sǐ ér wéi qí zhě wú dé zhí ér shā zhī shú gǎn cháng yǒu sī shā zhě shā fú dài sī shā zhě shā shì	to frighten them if cause the people constantly, ordinarily to fear death and, yet to be; to do strange; abnormal things I obtain; attain grasp, seize and then kill them who dares constantly, ordinarily to have there is control, manage execution -er to kill [opening particle] take place of control, manage execution -er to kill it
--	---	---	---

謂	ㄨㄟˋ	wèi	speak of as
代	ㄉㄞˋ	dài	take place of
大	ㄉㄞˋ	dà	great
匠	ㄐㄩㄥˋ	jiàng	workman, artisan
斲	ㄓㄨㄛˊ	zhuó	to hew
。			
夫	ㄈㄨˊ	fú	[opening particle]
代	ㄉㄞˋ	dài	take place of
大	ㄉㄞˋ	dà	great
匠	ㄐㄩㄥˋ	jiàng	workman, artisan
斲	ㄓㄨㄛˊ	zhuó	to hew
者	ㄓㄥˊ	zhě	the one who
，			
希	ㄒㄩˊ	xī	rare[case]
有	ㄩˇ	yǒu	have
不	ㄨˋ	bù	not
傷	ㄕㄨㄥˊ	shāng	injure
其	ㄎㄩˊ	qí	his
手	ㄕㄨˇ	shǒu	hand
矣	ㄩˇ	yǐ	(decl. sentence ending)
。			

### Chapter Seventy-four (One possible translation)

If the people are not afraid of death then how can they be intimidated by the threat of death? If the people are caused to ordinarily fear death and take it to be a rare occurrence, then who would dare to execute some people who will dare? In the normal course of affairs there are executioners to execute people. To take the place of executioners to execute people is described as being like taking the place of a great artisan to hew wood. Few of those who take the place of a great artisan to hew wood escape injuring their hands.

### 第七十五章

民	ㄇㄣˊ	mín	the people
之	ㄓ	zhī	subordinating particle
饑	ㄐㄩㄟ	jī	famine; starvation
，			
以	ㄩˇ	yǐ	on account of
其	ㄎㄩˊ	qí	their

上	尸尤`	shàng	superiors
食	尸`	shí	eat
稅	尸メフ`	shuì	tax (grain)
之	虫 <sup>1</sup>	zhī	subordinating particle
多	夕メフ <sup>1</sup>	duō	much
，			
是	尸`	shì	it
以	丨 <sup>v</sup>	yǐ	to take ... to do something
饑	卩丨 <sup>1</sup>	jī	famine; starvation
。			
民	卩丨フ`	mín	the people
之	虫 <sup>1</sup>	zhī	subordinating particle
難	ㄋㄢ`	nán	difficult
治	虫`	zhì	to regulate
，			
以	丨 <sup>v</sup>	yǐ	on account of
其	く丨`	qí	their
上	尸尤`	shàng	superiors
之	虫 <sup>1</sup>	zhī	subordinating particle
有	丨又 <sup>v</sup>	yǒu	have
為	メフ`	wéi	to do
，			
是	尸`	shì	it
以	丨 <sup>v</sup>	yǐ	to take ... to do something
難	ㄋㄢ`	nán	difficult
治	虫`	zhì	to regulate
。			
民	卩丨フ`	mín	the people
之	虫 <sup>1</sup>	zhī	subordinating particle
輕	く丨△ <sup>1</sup>	qīng	lightly
死	ム <sup>v</sup>	sǐ	die
，			
以	丨 <sup>v</sup>	yǐ	on account of
其	く丨`	qí	their
上	尸尤`	shàng	superiors
求	く丨又`	qiú	seek
生	尸ム <sup>1</sup>	shēng	life
之	虫 <sup>1</sup>	zhī	subordinating particle
厚	尸又`	hòu	thickness (richness, etc.)
，			

是	尸`	shì	it
以	`	yǐ	to take ... to do something
輕	<   ㄨˊ	qīng	lightly
死	ム	sǐ	die
。			
夫	匸 ㄨˊ	fú	(opening particle]
唯	ㄨ ㄟˊ	wéi	only
無	ㄨˊ	wú	not have
以	`	yǐ	for the sake of
生	尸 ㄨˊ	shēng	life
為	ㄨ ㄟˊ	wéi	do (things)
者	虫 ㄛˋ	zhě	the ones who
，			
是	尸`	shì	it; those (people)
賢	ㄒ ㄩㄢˊ	xián	good
於	ㄩˊ	yú	at
貴	ㄨ ㄨˊ ㄟˊ	guì	valuing
生	尸 ㄨˊ	shēng	life
。			

### Chapter Seventy-five (One possible translation)

Famine is brought upon the people by their superiors' taxing so much grain. That is the reason they starve. The reason that it is difficult to regulate the people is that their superiors (have things to do =) interfere. That is why they are hard to regulate. The reason that the people take death lightly is the way their superiors seek the richness of life. That is why they take death lightly. Now it is only those who do not act for the sake of living who are good at valuing life.

### 第七十六章

人	ㄖ ㄨㄢˊ	rén	human beings
之	虫 <sup>1</sup>	zhī	subordinating particle
生	尸 ㄨˊ	shēng	to be born; life
也	ㄛˋ	yě	particle (terminates topic)
柔	ㄖ ㄨˊ	róu	supple; flexible
弱	ㄖ ㄨˊ ㄛˋ	ruò	weak
，			
其	<  `	qí	their
死	ム	sǐ	death

也	世 ˇ	yě	particle (terminates topic)
堅	凵   冫 <sup>1</sup>	jiān	hard
強	勹   尤 ˇ	qiáng	strong
。萬	勹 冫 ˇ	wàn	myriad
物	勹 ˇ	wù	creature
草	艹 幺 ˇ	cǎo	grass
木	凵 勹 ˇ	mù	tree
之	虫 <sup>1</sup>	zhī	subordinating particle
生	尸 厶 <sup>1</sup>	shēng	life
也	世 ˇ	yě	particle (terminates topic)
柔	冫 又 ˇ	róu	supple; flexible
脆	勹 勹 丿	cùi	crisp
，			
其	勹   ˇ	qí	their
死	厶 ˇ	sǐ	death
也	世 ˇ	yě	particle (terminates topic)
枯	勹 勹 <sup>1</sup>	kū	dried out, brittle
槁	勹 幺 ˇ	gǎo	withered
。故	勹 勹 ˇ	gù	therefore
堅	凵   冫 <sup>1</sup>	jiān	hard
強	勹   尤 ˇ	qiáng	strong
者	虫 丿 ˇ	zhě	the one who
死	厶 ˇ	sǐ	death
之	虫 <sup>1</sup>	zhī	subordinating particle
徒	去 勹 ˇ	tú	disciple
，			
柔	冫 又 ˇ	róu	supple; flexible
弱	冫 勹 丿	ruò	weak
者	虫 丿 ˇ	zhě	the one who
生	尸 厶 <sup>1</sup>	shēng	life
之	虫 <sup>1</sup>	zhī	subordinating particle
徒	去 勹 ˇ	tú	disciple
。是	尸 ˇ	shì	it
以	ˇ	yǐ	to take ... to do something
兵	勹   厶 <sup>1</sup>	bīng	soldiers
強	勹   尤 ˇ	qiáng	strong

則	卩 ㄗˊ	zé	then
不	ㄅㄨˊ	bú	not
勝	尸 ㄨˋ	shèng	win
木	冂 ㄨˋ	mù	tree
強	ㄍ   ㄩˊ	qiáng	strong
則	卩 ㄗˊ	zé	then
<兵	ㄅㄨㄥˊ	bīng	weapon; soldier >
[木 極 ㄍ ㄨˋ		gèng	terminate [life]]
。			
強	ㄍ   ㄩˊ	qiáng	strong
大	ㄉㄚˋ	dà	great
處	ㄇ ㄨˋ	chù	take their place
下	ㄒㄚˋ	xià	below
柔	ㄖㄡˊ	róu	supple; flexible
弱	ㄖㄨㄛˋ	ruò	weak
上	尸 ㄨˋ	shàng	above
。			

### Chapter Seventy-six (One possible translation)

In life people are supple and weak. In death they are stiff and strong. The myriad creatures, the grasses and trees, in life are supple and crisp. In death they are brittle and withered. So things that are hard and strong are the followers of death, and things that are supple and weak are the followers of life. For that reason, when soldiers believe themselves strong they will not win, when trees are rigid they get terminated. The rigid and great are in the inferior position, and the supple and weak are in the superior position.

### 第七十七章

天	去   ㄇㄢˊ	tiān	heaven
之	虫 1	zhī	subordinating particle
道	ㄉㄠˋ	dào	way, course
其	ㄍ   1	qí	its
猶	ㄩˊ	yóu	like
張	虫 ㄩˊ	zhāng	drawing
弓	ㄍ ㄨˋ ㄨˋ	gōng	bow



與	ㄩ	yú	final particle
！			
高	ㄍㄠ	gāo	high
者	ㄓㄨㄛˊ	zhě	the one who (is)
抑	ㄩˋ	yì	depress
之	ㄓ	zhī	it
，			
下	ㄒㄩㄚˋ	xià	low
者	ㄓㄨㄛˊ	zhě	the one who (is)
舉	ㄐㄩˇ	jǔ	raise
之	ㄓ	zhī	it
；			
有	ㄩˇ	yǒu	to have
餘	ㄩˊ	yú	left over
者	ㄓㄨㄛˊ	zhě	the one who
損	ㄊㄨㄢˋ	sǔn	wear away; diminish
之	ㄓ	zhī	it
，			
不	ㄅㄨˋ	bù	not
足	ㄗㄨˊ	zú	sufficient
者	ㄓㄨㄛˊ	zhě	the one who
補	ㄅㄨˇ	bǔ	supplement
之	ㄓ	zhī	it
。			
天	ㄊㄩㄢ	tiān	heaven
之	ㄓ	zhī	subordinating particle
道	ㄉㄠˋ	dào	way, course
，			
損	ㄊㄨㄢˋ	sǔn	wear away; diminish
有	ㄩˇ	yǒu	have
餘	ㄩˊ	yú	left over
而	ㄦˊ	ér	and, yet
補	ㄅㄨˇ	bǔ	supplement, augment
不	ㄅㄨˋ	bù	not
足	ㄗㄨˊ	zú	sufficient
；			
人	ㄖㄣˊ	rén	human beings
之	ㄓ	zhī	subordinating particle
道	ㄉㄠˋ	dào	way, course
，			

則	卩ㄗˊ	zé	then
不	ㄅㄨˋ	bù	not
然	ㄖㄢˊ	rán	that way
，			
損	ㄊㄨㄣˋ ㄗㄨˋ ㄨˋ	sǔn	wear away; diminish
不	ㄅㄨˋ	bù	not
足	ㄗㄨˊ	zú	sufficient
以	ㄩˋ	yǐ	in order to
奉	ㄈㄥˋ	fèng	present to
有	ㄩˇ	yǒu	have
餘	ㄩˊ	yú	left over
。			
孰	ㄕㄨˊ	shú	who
能	ㄋㄥˊ	néng	able
有	ㄩˇ	yǒu	to have
餘	ㄩˊ	yú	left over
以	ㄩˋ	yǐ	in order to
奉	ㄈㄥˋ	fèng	present to
天	ㄊㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
？			
唯	ㄨㄟˊ	wéi	only
有	ㄩˇ	yǒu	have
道	ㄉㄠˋ	dào	way, course
者	ㄓㄥˇ	zhě	the ones who
。			
是	ㄕㄨˋ	shì	it
以	ㄩˋ	yǐ	to take ... to do something
聖	ㄕㄨㄥˋ	shèng	Sage
人	ㄖㄢˊ	rén	human beings
為	ㄨㄟˊ	wéi	do
而	ㄦˊ	ér	and, yet
不	ㄅㄨˋ	bù	not
恃	ㄕㄨˋ	shì	to depend upon; to take credit for
，			
功	ㄍㄨㄥ ㄨㄥˊ	gōng	meritorious task
成	ㄕㄥˊ	chéng	complete
而	ㄦˊ	ér	and, yet
不	ㄅㄨˋ	bù	not
處	ㄕㄨˋ	chù	take one's place

其	く   一	qí	his
不	ㄅㄨˋ	bú	not
欲	ㄩˋ	yù	desire
見	ㄒㄩㄢˋ	xiàn	make manifest
賢	ㄒㄩㄢˊ	xián	worthiness
。			

### Chapter Seventy-seven (One possible translation)

The way of Heaven is like the drawing of a bow. The top gets depressed and the bottom gets raised. What is in excess gets diminished and what is insufficient gets supplemented. It is the way of Heaven to diminish the excess and supplement the insufficient. The way of humans is not that way. It takes away from what is already insufficient in order to give to those who already have too much. Who is able to have more than enough in order to give to the world? Only those who have the Way. For that reason the Sages do things but do not take credit for them. When meritorious tasks are accomplished they do not lay claim to them. They do not desire to be seen as worthy.

### 第七十八章

天	ㄊㄩㄢˊ	tiān	heaven
下	ㄒㄩㄚˋ	xià	below
莫	ㄇㄛˋ	mò	there are none who
柔	ㄖㄡˊ	róu	supple; flexible
弱	ㄖㄨㄛˋ	ruò	weak
於	ㄩˊ	yú	[in; at=] than
水	ㄕㄨㄢˊ	shuǐ	water
而	ㄦˊ	ér	and, yet
攻	ㄍㄨㄥ	gōng	attack
堅	ㄐㄧㄢ	jiān	hard
強	ㄑㄩㄤ	qiáng	strong
者	ㄓㄜˊ	zhě	the ones who
莫	ㄇㄛˋ	mò	there are none who
之	ㄓ	zhī	it
能	ㄋㄥˊ	néng	able to
勝	ㄕㄥˋ	shèng	overcome, surpass
以	ㄩˇ	yǐ	on account of

其	く   丨	qí	its
無	ㄨ 丨	wú	not have[anything]
以	丨 ㄨ	yǐ	to take ... to
易	丨	yì	change
之	虫 <sup>1</sup>	zhī	it
。弱	冂 ㄨ ㄨ	ruò	weakness
之	虫 <sup>1</sup>	zhī	subordinating particle
勝	尸 ㄨ	shèng	win; overcome
強	く   尤	qiáng	strong
，柔	冂 ㄨ	róu	suppleness; flexibility
之	虫 <sup>1</sup>	zhī	subordinating particle
勝	尸 ㄨ	shèng	to win; to overcome
剛	ㄨ 尤 <sup>1</sup>	gāng	rigid; hard
，天	去   乃 <sup>1</sup>	tiān	heaven
下	丁   ㄨ	xià	below
莫	冂 ㄨ	mò	there are none who
不	ㄨ ㄨ	bù	not
知	虫 <sup>1</sup>	zhī	know
，莫	冂 ㄨ	mò	there are none who
能	ㄨ ㄨ	néng	able to
行	丁   ㄨ	xíng	put into practice
。是	尸	shì	it
以	丨 ㄨ	yǐ	to take ... to do something
聖	尸 ㄨ	shèng	Sage
人	冂 ㄨ	rén	human beings
云	ㄨ ㄨ	yún	say(s)
：			
《			
受	尸 ㄨ	shòu	receive
國	ㄨ ㄨ ㄨ	guó	country, nation
之	虫 <sup>1</sup>	zhī	subordinating particle
垢	ㄨ ㄨ	gòu	dirt, filth
，是	尸	shì	it
謂	ㄨ ㄨ	wèi	speak of as

社	尸 土`	shè	altar to the earth god
稷	禾 丨`	jì	millet (the god of grain)
主	土 乂`	zhǔ	master, lord
;			
受	尸 又`	shòu	receive
國	囗 乂 土`	guó	country, nation
不	勹 乂`	bù	in
祥	丌 丨 尤`	xiáng	auspicious
,			
是	尸`	shì	it
謂	乂 讠`	wèi	speak of as
天	去 丨 冫 <sup>1</sup>	tiān	heaven
下	丌 丨 冫`	xià	below
王	乂 尤`	wáng	king
。			
》			
正	土 亼`	zhèng	upright
言	丨 冫`	yán	speech
若	冫 乂 土`	ruò	like
反	匸 冫`	fǎn	the opposite
。			

### Chapter Seventy-eight (One possible translation)

There is nothing under Heaven that is more flexible and weak than water, yet it is matchless in its ability to attack the hard and the strong on account of their not being able to change it. There is nobody in the world who fails to know how weakness overcomes strength and flexibility overcomes rigidity, yet there is nobody who can put [this knowledge] into practice. Therefore the Sages say:

The one who accepts the dirt of the nation is called the master of the altar of Earth and grain. The one who accepts the ill-omened things of the nation is called the king of the world.

True words seem to be the opposite.

## 第七十九章

和	厂 ㄉㄨˋ	hé	harmonize
大	ㄉㄚˋ	dà	great
怨	ㄩㄢˋ	yuàn	resentment, grievance, enmity
必	ㄅㄧˋ	bì	must
有	ㄩˇ	yǒu	have
餘	ㄩˊ	yú	left over
怨	ㄩㄢˋ	yuàn	resentment, grievance, enmity
安	ㄢㄢˊ	ān	how?
可	ㄎㄜˇ	kě	can
以	ㄩˇ	yǐ	to take ...
為	ㄨㄟˊ	wéi	to be
善	ㄕㄢˋ	shàn	good
是	ㄕㄨˋ	shì	it
以	ㄩˇ	yǐ	to take ... to do something
聖	ㄕㄨㄥˋ	shèng	Sage
人	ㄖㄣˊ	rén	human beings
執	ㄓㄧˊ	zhí	grasp
左	ㄗㄨㄛˇ	zuǒ	left-hand
契	ㄎㄧˋ	qì	contract tally
而	ㄦˊ	ér	and, yet
不	ㄅㄨˋ	bù	not
責	ㄗㄞˊ	zé	make demands
於	ㄩˊ	yú	on
人	ㄖㄣˊ	rén	human beings
有	ㄩˇ	yǒu	to have
德	ㄉㄛˊ	dé	virtue
司	ㄙㄩˊ	sī	control, manage
契	ㄎㄧˋ	qì	contract tally
無	ㄨˊ	wú	not have
德	ㄉㄛˊ	dé	virtue
司	ㄙㄩˊ	sī	control, manage
徹	ㄔㄞˋ	chè	to peel, to skin, to carry off

天	去   ㄩ <sup>1</sup>	tiān	heaven
道	ㄉㄠˋ	dào	way, course
無	ㄨˊ	wú	not have
親	ㄎ   ㄩ <sup>1</sup>	qīn	emotionally close, favorites
常	ㄟ ㄩˊ	cháng	constantly
與	ㄩˇ	yǔ	give[to]
善	ㄩˊ ㄩˋ	shàn	good
人	ㄩˊ	rén	human beings
。			

### Chapter Seventy-nine (One possible translation)

After a great enmity is harmonized there will inevitably be left over resentments. How can that be considered a good thing? For that reason the Sage will take the left-hand (obligation) part of the contract tally and not impose demands on other people. Those who have virtue manage contract obligations. Those who do not have virtue manage skinning others. The way of Heaven does not play favorites. It always gives to the good people.

### 第八十章

小	ㄒ   ㄠˇ	xiǎo	small; make small
國	ㄍㄨㄛˊ	guó	country, nation
寡	ㄍㄨㄚˇ	guǎ	few; diminish
民	ㄇ   ㄩˊ	mín	the people
使	ㄩˊ	shǐ	cause
有	ㄩˇ	yǒu	to have
什	ㄕ	shí	military unit of ten
伯	ㄅㄛˊ	bó	military unit of one hundred
之	ㄓ	zhī	subordinating particle
器	ㄎ   ˋ	qì	utensils
而	ㄦˊ	ér	and, yet
不	ㄨˊ	bù	not
用	ㄩˋ	yòng	use
使	ㄩˊ	shǐ	cause
民	ㄇ   ㄩˊ	mín	the people
重	ㄓ   ㄩˋ	zhòng	count as heavy

死	ム <sup>ˇ</sup>	sǐ	death
而	儿 <sup>ˊ</sup>	ér	and
不	ㄉㄨˋ	bù	not
遠	ㄩㄢˇ	yuǎn	distant
徙	ㄒㄩˇ	xǐ	move place of abode
。雖	ム <sup>ˇ</sup> ヌ <sup>ㄨˇ</sup> ㄨ <sup>ㄨˊ</sup>	suī	although
有	又 <sup>ㄩˋ</sup>	yǒu	to have
舟	虫 <sup>ㄨˊ</sup> 又 <sup>ㄩˊ</sup>	zhōu	boats
輿	ㄩˊ	yú	vehicles
，無	ㄨˊ	wú	not have
所	ム <sup>ˇ</sup> ヌ <sup>ㄨˇ</sup> ㄨ <sup>ㄨˊ</sup>	suǒ	[object marker=] anybody
乘	ㄨˊ	chéng	to ride
之	虫 <sup>ㄨˊ</sup>	zhī	them
；雖	ム <sup>ˇ</sup> ヌ <sup>ㄨˇ</sup> ㄨ <sup>ㄨˊ</sup>	suī	although
有	又 <sup>ㄩˋ</sup>	yǒu	have
甲	ㄐㄧㄚˇ	jiǎ	armor
兵	ㄅㄩㄥ	bīng	weapon; soldier
，無	ㄨˊ	wú	not have
所	ム <sup>ˇ</sup> ヌ <sup>ㄨˇ</sup> ㄨ <sup>ㄨˊ</sup>	suǒ	[object marker=] anybody
陳	ㄨˊ	chén	lay out on display
之	虫 <sup>ㄨˊ</sup>	zhī	them
。使	ㄕㄩˋ	shǐ	cause
民	ㄇㄩㄣˊ	mín	the people
復	ㄈㄨˋ	fù	return to
結	ㄐㄩㄝˊ	jié	knot
繩	ㄕㄨㄥˊ	shéng	ropes, cords
而	儿 <sup>ˊ</sup>	ér	and
用	ㄩㄥˋ	yòng	use
之	虫 <sup>ㄨˊ</sup>	zhī	them
。甘	ㄍㄢ	gān	enjoy
其	ㄑㄧˊ	qí	their
食	ㄕㄨˊ	shí	things to eat
，美	ㄇㄟˇ	měi	count as beautiful



其	く   丨´	qí	their
服	匸 ×´	fú	clothing
安	ㄩˊ	ān	count as peaceful
其	く   丨´	qí	their
居	厶 厶¹	jū	residences
樂	ㄨˋ ㄨˋ	lè	to enjoy
其	く   丨´	qí	their
俗	厶 ×´	sú	common practices, customs
。鄰	ㄨˋ   ㄨˋ´	lín	neighbor
國	ㄨˋ × ㄨˋ´	guó	country, nation
相	ㄒ   ㄨˊ¹	xiāng	mutually, reciprocally
望	× ㄨˋ	wàng	look toward
雞	ㄨˋ   丨¹	jī	chickens
犬	く 厶 ㄩˊ	quǎn	dogs
之	ㄨˊ¹	zhī	subordinating particle
聲	尸 厶¹	shēng	sounds
相	ㄒ   ㄨˊ¹	xiāng	mutually, reciprocally
聞	× ㄨˋ´	wén	hear
民	冂   ㄨˋ´	mín	the people
至	ㄨˊ	zhì	arrive at
老	ㄨˋ ㄨˋ	lǎo	old age
死	厶	sǐ	death
不	ㄨˋ ×´	bù	(not=) without
相	ㄒ   ㄨˊ¹	xiāng	mutually, reciprocally
往	× ㄨˋ	wǎng	go toward
來	ㄨˋ ㄨˋ´	lái	come (back)
。			

### Chapter Eighty (One possible translation)

A small country with few people: Even if they were to be supplied with the utensils of the squads and regiments they would not use them. Let the people take death as a serious matter and not go far from home. Even if they had boats and vehicles there would be nobody who would ride in them. Even though they have shields and edged weapons, there would not be anyone who would show them off. Let the people return

to the use of knotted cords [to record information]. They enjoy in their food, enjoy the look of their clothing, are at peace in their dwellings, and take joy in their own customs. Neighboring countries are in sight of each other, and they can hear the sounds of each other's chickens and dogs, yet even though they live to a ripe old age the people never travel back and forth.

### 第八十一章

信	ㄒㄩㄣˋ	xìn	trustworthy
言	ㄩㄢˊ	yán	speech
不	ㄅㄨˋ	bù	not
美	ㄇㄟˇ	měi	beautiful
美	ㄇㄟˇ	měi	beautiful
言	ㄩㄢˊ	yán	speech
不	ㄅㄨˋ	bù	not
信	ㄒㄩㄣˋ	xìn	trustworthy
善	ㄕㄢˋ	shàn	good
者	ㄓㄥˇ	zhě	the ones who
不	ㄅㄨˋ	bù	not
辯	ㄅㄧㄢˋ	biàn	engage in disputation
辯	ㄅㄧㄢˋ	biàn	engage in disputation
者	ㄓㄥˇ	zhě	the one who
不	ㄅㄨˋ	bù	not
善	ㄕㄢˋ	shàn	good
知	ㄓㄩˉ	zhī	know
者	ㄓㄥˇ	zhě	the ones who
不	ㄅㄨˋ	bù	not
博	ㄅㄛˊ	bó	erudite
博	ㄅㄛˊ	bó	erudite
者	ㄓㄥˇ	zhě	the one who
不	ㄅㄨˋ	bù	not
知	ㄓㄩˉ	zhī	know
聖	ㄕㄨㄥˋ	shèng	Sage
人	ㄖㄣˊ	rén	human beings

不積	ㄉㄨˋ ㄓㄧˊ ㄉㄩˋ ㄐㄧˊ	bù jī	not accumulate
， 既以 為人 己愈 有	ㄐㄧˋ ㄩˊ ㄩˊ ㄩˊ ㄉㄨˋ ㄉㄨˋ ㄉㄩˋ ㄐㄧˋ ㄩˊ ㄩˊ ㄩˊ ㄩˊ ㄩˊ ㄩˊ	jì yǐ wèi rén jǐ yù yǒu	since to take ... to do something for the sake of human beings self the more have
， 既以 與人 己愈 多	ㄐㄧˋ ㄩˊ ㄩˊ ㄩˊ ㄩˊ ㄩˊ ㄉㄩˋ ㄐㄧˋ ㄩˊ ㄩˊ ㄉㄨˋ ㄉㄨˋ ㄉㄨˋ	jì yǐ yǔ rén jǐ yù duō	since to take ... to do something give to human beings self the more many, much
。 天 之 道	ㄊㄧㄢ ㄩˊ ㄕㄨㄛˊ ㄉㄠˋ	tiān zhī dào	heaven subordinating particle way, course
， 利而 不害 ； 聖 人 之 道	ㄌㄧˋ ㄩˊ ㄦˊ ㄉㄨˋ ㄉㄨˋ ㄉㄨˋ ㄉㄨˋ ㄕㄨㄛˊ ㄉㄠˋ	lì ér bù hài shèng rén zhī dào	benefit; sharp and, yet not injure Sage human beings subordinating particle way, course
， 為而 不爭 。	ㄉㄨˋ ㄉㄨˋ ㄦˊ ㄉㄨˋ ㄉㄨˋ ㄕㄨㄛˊ ㄉㄠˋ	wéi ér bù zhēng	do and, yet not struggle

### Chapter Eighty-one (One possible translation)

Trustworthy speech is not beautiful, and beautiful speech is not worthy of trust. Good people do not engage in disputation, and those who engage in disputation are not good. Those who know things are not erudite, and those who are erudite do not know things. The Sages do not accumulate [wealth]. Since they do things for the people, they themselves have more. Since they give things to the people, they themselves have more.

The Way of Heaven is to harvest and yet not to injure. The way of the Sages is to do things without struggling.