



LAOZI
DAO DE JING

ILLUSTRATED BY
C. C. TSAI

FOREWORD BY
PICO IYER
AUTHOR OF *THE ART OF STILLNESS*

DAO DE JING

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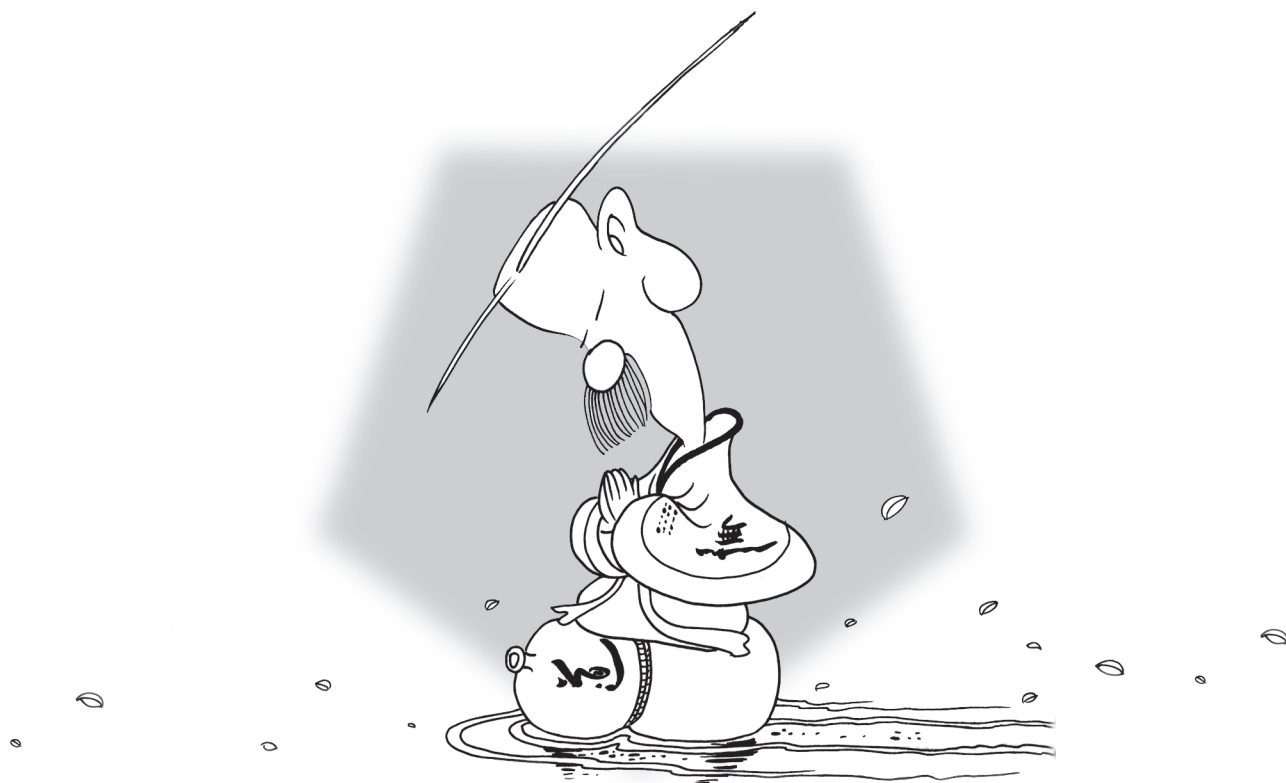
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Laozi

DAO DE JING

Adapted and illustrated by

C. C. Tsai

Translated by Brian Bruya

Foreword by Pico Iyer

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Foreword

A Radical Reminder

PICO IYER

All of us have heroes who brace and inspire us by redefining what is meant by achievement. For some it might be Thomas Merton or Dorothy Day, who seem great precisely because they lived so humbly. For others it might be the fourteenth Dalai Lama, who clearly sees leadership as a form of service and knows that inner wealth outlasts material possessions. For many it's someone like sixteen-year-old Greta Thunberg, who chose to remind the world from a position of absolute modesty—and near-invisibility—that what it too often regards as progress is in fact murderous decline, as we neglect the laws of Nature in favor of the temporary agendas of men.

Whenever we bow before such models, I feel we're bowing *before* the Dao, whether or not we know that name. The brief, pellucid collection of wise precepts, ascribed to Laozi and brought to us here with a refreshingly colloquial immediacy and a perfectly down-to-earth humanity, is essentially a wake-up call to all of us to recall what we knew before we fell captive to society's assumptions. The Dao is radical, in the literal sense, because it comes from the root and calls us back to the source. It is mysterious as empty space, time without end, and all we cannot claim to grasp or articulate. But it speaks to some intuition inside nearly every one of us, regardless of our background, that trying to make a name for ourselves is only going to defame us, and that desire feeds on itself unendingly, even as joy knows what it is and finds contentment right here, right now.

Maybe that's why the paradoxical truths of this direct yet enigmatic text have lasted so long and come through to many who have no need of words like "Dao De Jing" and do not even know if Laozi existed. I think of Henry David Thoreau, choosing to live at an angle to society, plumbing his inner resources, defining "journalist" and "extravagance" in fresh and inspiring ways, conscientiously objecting to the arbitrary laws of society. How apt that he chose to live beside water, which, like the Dao, endures and encourages reflection even as it wears away stone. I remember the time my house burned down in a forest fire and, having lost every last thing I owned, I finally saw what I truly valued. Now, I realized, I could live with space for something far beyond me to fill my being up. I recall the unknown citizen who stood in front of a tank in Tiananmen Square, clutching two shopping bags, and I see that the Dao never dies, maybe in part because—as this text suggests—it was never born.

The Dao by its definition is non-denominational and universal; part of what Laozi stresses is that words divide us where silence brings us together, names create divisions where what's beyond them is all-encompassing. What we most crave, therefore, is a depiction of it as easily apprehended by children, old people, and citizens worldwide as C. C. Tsai's illustrations. An accompanying translation as everyday as Brian Bruya's gives us a voice as unpretentious and true as a friendly chat on a local park bench. The Dao stands on no ceremony and makes fun of all airs, so to receive it as it comes to us here—from

a cheerful, even irreverent illustrator who has chosen to live according to inner laws and a rich sense of simplicity—seems as invigoratingly apt as, in fact, a piece of coarse clothing concealing a heart of jade.

I've seen many fine and clarifying versions of the Dao in my time, and the Zen monks all around me near my home in Western Japan sometimes live it without needing to think about texts. More importantly, though, I know the truth of this in my own life, as do all of us when we're at our clearest. I'm always happiest when I'm lost in something outside of myself and truest when I'm listening to life rather than trying to impose my plans or ideas upon it. I've always been more sustained by an inner savings account, made up of what I trust and give, than by anything to be found in my checking account or my resumé. I recoil from myself when I hear myself trying to be serious, and draw closer when I detect a sense of play.

The beauty of the Dao may well be that it's as ubiquitous as air—or water—and that it doesn't care what we think or say of it. But read the precepts of Epictetus or the Book of Proverbs in the Bible and you can see it winking back at us. Note how Shakespeare's Fools are regularly the source of wisdom that self-revering kings turn to in moments of need and you know that it was alive and well in Elizabethan England. Consult Annie

Dillard in her hidden perch in the hills of Virginia, who tells us she considers herself a "humorist"—precisely because we see her as a wise contemplative—and you will recall that illustrations may be the best way into the Dao, since they, like it, often refuse to traffic in simple explanations.

In Laozi's upside-down overturning, serving up unconventional truth means serving up something extraordinary in all its everyday ordinariness. An uncommon sensibility is a jolting path towards common sense. And instead of the *Daily News*, as Thoreau might have put it, the text we most profit from is the *View from Eternity*. In the age of the tiny screen, we long more than ever for the larger picture. And at a time of the accelerating new, we sense we can best be grounded and instructed by the old.

Make way, then, for a wisdom that's nothing special and a vision you perhaps knew best before you knew better. In this joyously direct and unfussy rendition, what comes to us is as natural as a slap on the back, as urgent as an awakening bonk on the head.

Pico Iyer
Laguna Beach
October 7, 2019

Introduction

BRIAN BRUYA

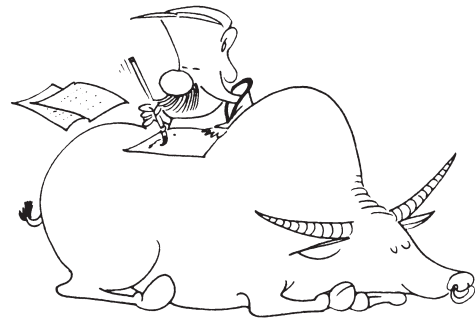


There was a news story about an online computer program that creates inspirational sayings. I tried the site, and the first aphorism to appear was: “Our knowledge begins with our senses.” The second was: “Ensure that a neighbor puts on pants.”

The fact that the first one has been an axiom of empirically-minded philosophers over many centuries suggests that something approximating complex human intelligence is going on behind the scenes at this website. The second suggests the opposite. Either way, the site gets us thinking about the power of catchy sayings in philosophical thinking. Two thousand years ago in Europe, it was common for philosophers to boil ideas down to memorable maxims in order to keep them in front of the mind. This practice largely disappeared from the field of

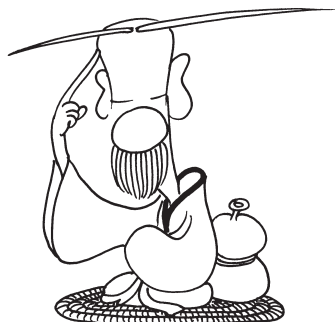
philosophy, but the impulse to the pithy remained. Benjamin Franklin perfected the practice, and we still see sayings printed on posters, pasted onto car bumpers, and tattooed onto skin. But when does a saying go from merely pithy to profound?

In my opinion, the sign of a true literary or philosophical classic is that it both touches the reader in a profound way and is memorable. Nursery rhymes and the sayings of *Poor Richard's Almanac* are memorable but not necessarily profoundly moving. Love stories, biographies, and essays that speak to contemporary issues can be profoundly moving but do not necessarily withstand the test of time.



The *Dao De Jing* is both of these. Its aphoristic style is catchy and superficially appealing. Its deeper meaning is multifaceted, inviting numerous readings over a lifetime of study.

As a philosopher rather than a literary critic, I will speak primarily to the layers of meaning in the *Dao De Jing*, but I should begin by situating it in terms of history and literary style. Historically, there is a lot we know and a lot we don't know about the *Dao De Jing*.



The book comes down to us in many editions—on silk, on stone, on bamboo, on paper; they are found in tombs, caves, temples, and encyclopedic collections, often accompanied by scholarly explanations. At this writing, the earliest full version of the *Dao De Jing* we have (which happens to be written on silk) dates to no later than 168 BCE. The earliest partial version (which is written on bamboo slats) dates to ca. 300 BCE. We also know that Sima Qian, who died in about 87 BCE, wrote an extremely influential biography of Laozi, situating Laozi as an older contemporary of Confucius (551–479 BCE) and author of the *Dao De Jing*.

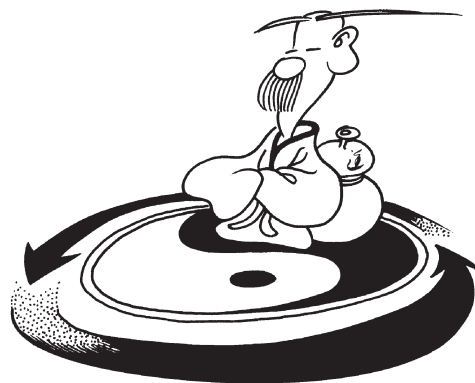
What we don't know is how much, if any, of Sima Qian's biography is true. Three or four centuries passed between the purported time of Laozi and the writing of the biography. In that time, there are some mentions of Laozi but not many, and none that can be reliably dated. This absence of information has led Western scholars of early China to infer evidence of absence, with many preferring the position that Laozi was a mythical figure and the book itself a collection of maxims that was added to over time.

Not surprisingly, most Chinese scholars follow Sima Qian in believing that Laozi was a historical figure who wrote the *Dao De Jing* during the time of Confucius. Unfortunately, right now

there is no way to know for sure who is right. We can either side with Chinese tradition or withhold belief until there is convincing evidence. Regardless, we still have before us a brilliant book that dates, in part, at least to around the time of Aristotle (whose own writings, by the way, have all been lost, and the works we have in his name disappeared for several hundred years until they reappeared in edited form—a fact that Western scholars rarely dwell on).

Some Western interpreters of the *Dao De Jing* overromanticize it, saying, for example, that it is one long poem. It isn't. Although it has poetic features, such as some end-rhymes and some lines that are parallel in structure, it has never been considered an example of poetry in Chinese literary history. We can say that it is poetic but not that it is a poem.

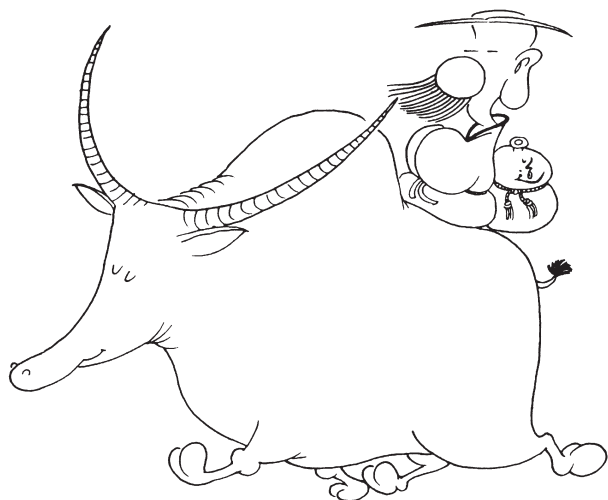
The language of the *Dao De Jing* is appealing, no doubt, but the ideas are even more so. The overarching theme of the *Dao De Jing* is *Dao* 道, a term that means something like “natural law,” but not in exactly the way that you are probably thinking of natural law. When you hear or read the term “natural law,” you probably envision something like Newton's laws of physics—planets traveling in orbit around the sun, objects falling by gravity, and so on.



Or maybe you think of natural law in a religious sense—that certain moral truths are built into the fabric of the universe. Both concepts of natural law are familiar to most people educated in the West, and although they are in some ways similar to the concept of *Dao*, they are also critically different.

Dao refers to the way nature works but rather than an emphasis on incontrovertible law by which all things must move, the emphasis is on recognizable patterns by which all things spontaneously grow and flourish. Instead of physical mechanics as a model for natural law, a better model for Laozi would be biology or fluid mechanics—life and the life-giving, flow and the flowing. Images we see in the *Dao De Jing* are grass, water, and the feminine. What is it about these that represent nature? They are flexible, dynamic, humble, and/or generative. Not only are they models for how nature works, they are also models for how people should live.

Taking physical mechanics as a model for nature in the West eventually led to a separation of humans from nature—because human action is not law-like in the way that nature is, nor should it be. For most Chinese philosophers, by contrast, natural action has always been the highest form of human aspiration. The keys to understanding Daoist natural action are the concepts of *wu-wei* 無為 and *ziran* 自然.



Really, the two terms *wu-wei* and *ziran* represent two aspects of the same idea—spontaneous motion. *Ziran* generally (but not exclusively) emphasizes the spontaneity of motion in broader nature and *wu-wei* emphasizes it in the human sphere. In order to achieve *ziran*, a human being should *wu-wei*. *Wei* in Classical

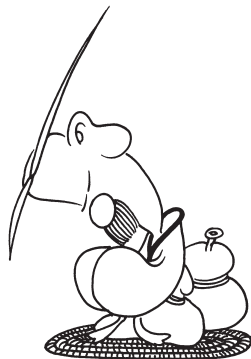
Chinese means “to do” or “to act” toward some goal with some intention in mind. The most obvious goal we see in the *Dao De Jing* is the goal of achieving good government. Today, we associate good government with studying, planning, and then executing accordingly—all overt, intentional behavior—in order to create a free, prosperous society. But Laozi says, “By acting in accordance with nature and governing selflessly, there will be nothing in the country that is not well-governed,” (chapter 3) which suggests that either we are wrong or Laozi is outdated. The key to reconciling Laozi’s notion of freedom with our own lies in the idea of selflessness.

Consider Ronald Reagan’s reference to the *Dao De Jing*. He once quoted chapter 60 in a State of the Union address: “Govern a great nation as you would cook a small fish; do not overdo it.” Reagan meant that there should be fewer laws and regulations holding back human ingenuity, which when unleashed can bring unprecedented prosperity. A basic insight of capitalism is that by allowing everyone to pursue their selfish desires, we can prosper together. Reagan (or, more likely, his speech writer) didn’t notice that ingenuity and selfishness in single-minded pursuit of material prosperity is contrary to a Daoist notion of how things ought to be.

Laozi did say, “The more laws there are, the more outlaws there will be” (chapter 57), which again sounds like a Reaganesque thing to say, but Laozi is about reducing more than just laws. He is about reducing the desire to gain, the desire to get for oneself at the expense of others, the desire to get ahead.

The way Laozi sees it, when we are all in pursuit of selfish material desires and pleasures, we become contentious, willing to harm others (or let others be harmed) for our own gain. Conventionally speaking, we try to mitigate this harm, or at least lessen our guilt, by developing a system of virtues. This slows some people down, but those in power often ignore them or even exploit them for their own benefit. The solution, according to Laozi, is not just to reduce laws but also to reduce our reliance on the system of moral virtues. To do that, people must have fewer desires.

That seems like an impossible task. How do you get people to have fewer desires? Isn’t that going against their natural



inclinations? According to Laozi, it all begins at the top. It is a long-standing educational belief in China that people learn by example. If the people at the top reduce selfish desires, then people lower down will follow suit. It is a pretty simple method that brings three themes in the *Dao De Jing* together: self-cultivation, governing, and cosmology.

Leaders need to engage in self-cultivation, separating themselves from the typical goals and standards of society. They need to live a simple life of serenity, neither desiring more than they need nor contending with others for treasures or land. The people will then respond by also reducing their desires, leading simpler lives, striving for less, being less contentious—ultimately achieving the aims of good government all on their own. The overall condition of society, then, will more closely resemble that of nature, where the rains come without help,



the sun shines without assistance, and growing plants take water but not more than they need, eventually returning it to its source.

“This all seems well and good for a faceless society, but what about individuality? What if we don’t want to be just another drone?” This question seems to follow logically from what we’ve discussed, but does it really? Where in Laozi’s philosophy do we see him promoting conformity? That’s what laws and moral standards do. By reducing the need for them, we allow for *more* individuality, not less. Don’t we have the saying that every snowflake is unique? This principle applies to more than just snowflakes. Think of fingerprints and facial recognition. They rely on the uniqueness of external features. Maple leaves all follow a similar pattern, but each is unique in itself. So are lizards and mountains, clouds and stones. Individuality is a feature of nature.

One of the most difficult ideas in the *Dao De Jing* is the notion of virtue. We see it many times, especially in the second half, which is called the “Book of Virtue.” The title of the *Dao De Jing* means “the classic (*jing* 經) of *Dao* and virtue (*de* 德).” Now, we’ve just said that Laozi was against conformist moralities of society, including the use of virtue to rein in people’s desires. So how is he suddenly a great proponent of virtue?

The best way to understand the concept of *de* is to think of it as *Dao* at the level of the individual. *Dao* is a way, as in a method or a path. On its own, it is a general method or path,



but no single method or path works for everyone. *De* is each person's individual method or path. To have virtue in a Daoist sense is to be your best individual self, living according to your conditions and in harmony with your surroundings.

Let's look at chapter 51:

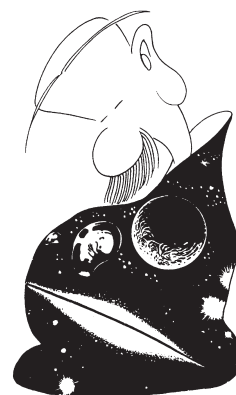
The Dao produces all things; virtue nourishes them. Things come in all shapes and sizes, and their environment brings them to maturity. The Dao and virtue are the basis of the creation and growth of all things. Therefore, things esteem nothing more than the Dao and value nothing more than virtue. The reason the Dao is esteemed and virtue valued is that they do not interfere with things but always let nature take its course. The Dao produces them, while virtue fosters them, allows them to grow, nurtures them, brings them to maturity, and protects them. Producing without taking as one's own, nurturing without presuming upon one's abilities, bringing to maturity without trying to control. This is the most profound virtue.

In the concluding panel, Tsai explains:

The Dao and virtue create all things but entirely with spontaneity as the basis. They do not control or interfere with them, just allowing them to develop naturally. The greatness of the Dao and virtue lies in this lack of selfishness and desire, and it is why they are held in high regard by all things.

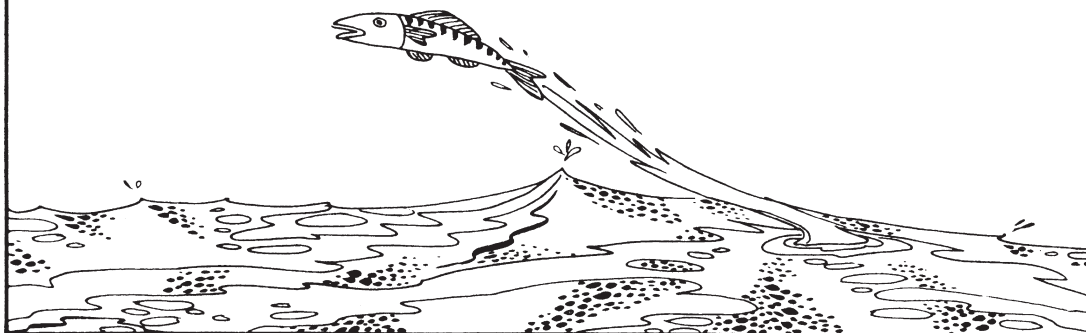
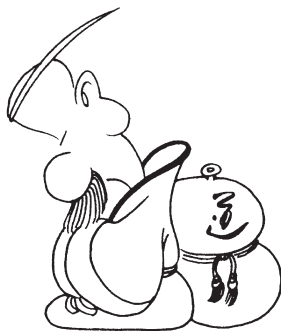
We can think of Dao as the general pattern and virtue as its individual manifestation. Dao gives us the general shape of the maple leaf, and virtue gives us each individual maple leaf. What does that mean then for human individuals? Being virtuous means being who you are without encroaching on others, directly or indirectly. In Laozi's Daoism, there is plenty of room for spontaneous individuality, but it does not manifest as crazy self-expression or selfish pursuit of desires. Rather, it manifests as quiet self-mastery.

When you are reading through the *Dao De Jing* and you come across something that seems strange to you, see if you can use the discussion above to make sense of it. I find that the thing that most often prevents people from understanding a Chinese classic is the presuppositions that they bring to it. Americans, especially libertarians, will see the reference to frying fish in chapter 60 and immediately think it echoes their own political view when it really doesn't. The same goes for importing a Christian view of selflessness. There is a notion of selflessness in Laozi, but it is not a Christian kind of self-denial or self-sacrifice for the sake of a transcendent good. It is difficult to get out of one's own perspective, but thinking through the above ideas can help get you into a more Daoist frame of mind for understanding the text.

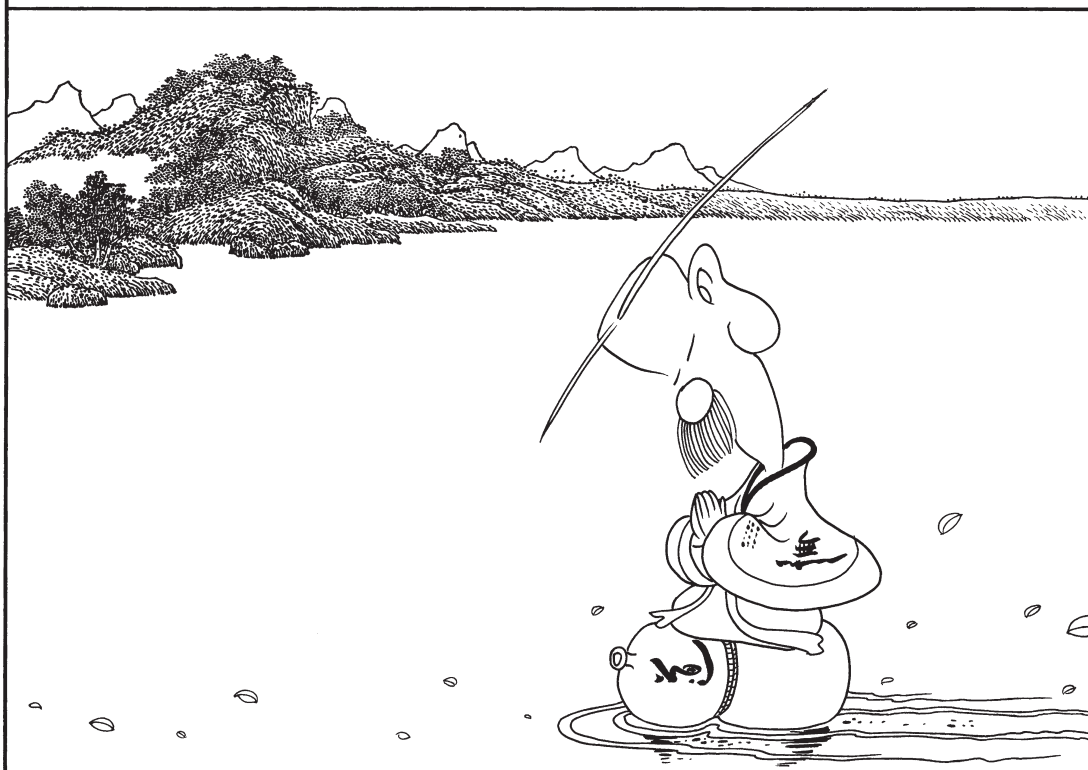


As with many classics, it takes time to fully appreciate the profundity of its ideas. The sketch I've provided above is a stepping-stone to a lifetime of study. Read as many versions of the *Dao De Jing* as you can. Study their different perspectives and explanations. Expose yourself to other Daoists, like Zhuangzi and Liezi, and learn about how Daoism meshed with Buddhism to form the core of Zen Buddhist beliefs. Gradually—or maybe suddenly—the ideas embedded in the clever aphorisms will crystalize, and an ancient, unique view of humanity and the cosmos will come into view.

DAO DE JING



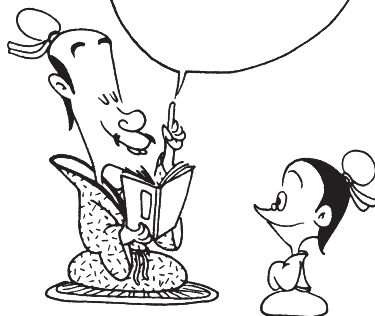
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WISDOM FOR LIFE

FROM THE MOST ANCIENT
TIMES, A STANDARD
TEACHING HAD BEEN:

EXHIBIT FIRMNESS AND
INTELLIGENCE; DON'T LET
PEOPLE THINK YOU ARE
PLIANT OR FOOLISH.



HOWEVER, A UNIQUE MAN NAMED LAOZI APPEARED EARLY IN
CHINESE HISTORY.

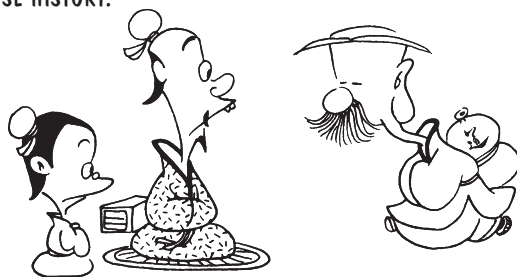


EXHIBIT PLIANCY AND FOOLISHNESS;
DON'T LET PEOPLE THINK YOU ARE
FIRM OR INTELLIGENT. REMEMBER
THE IMPORTANCE OF NON-ACTION,
NO-SELF, NO-DESIRES, HUMILITY,
SERENITY, BEING NATURAL ...

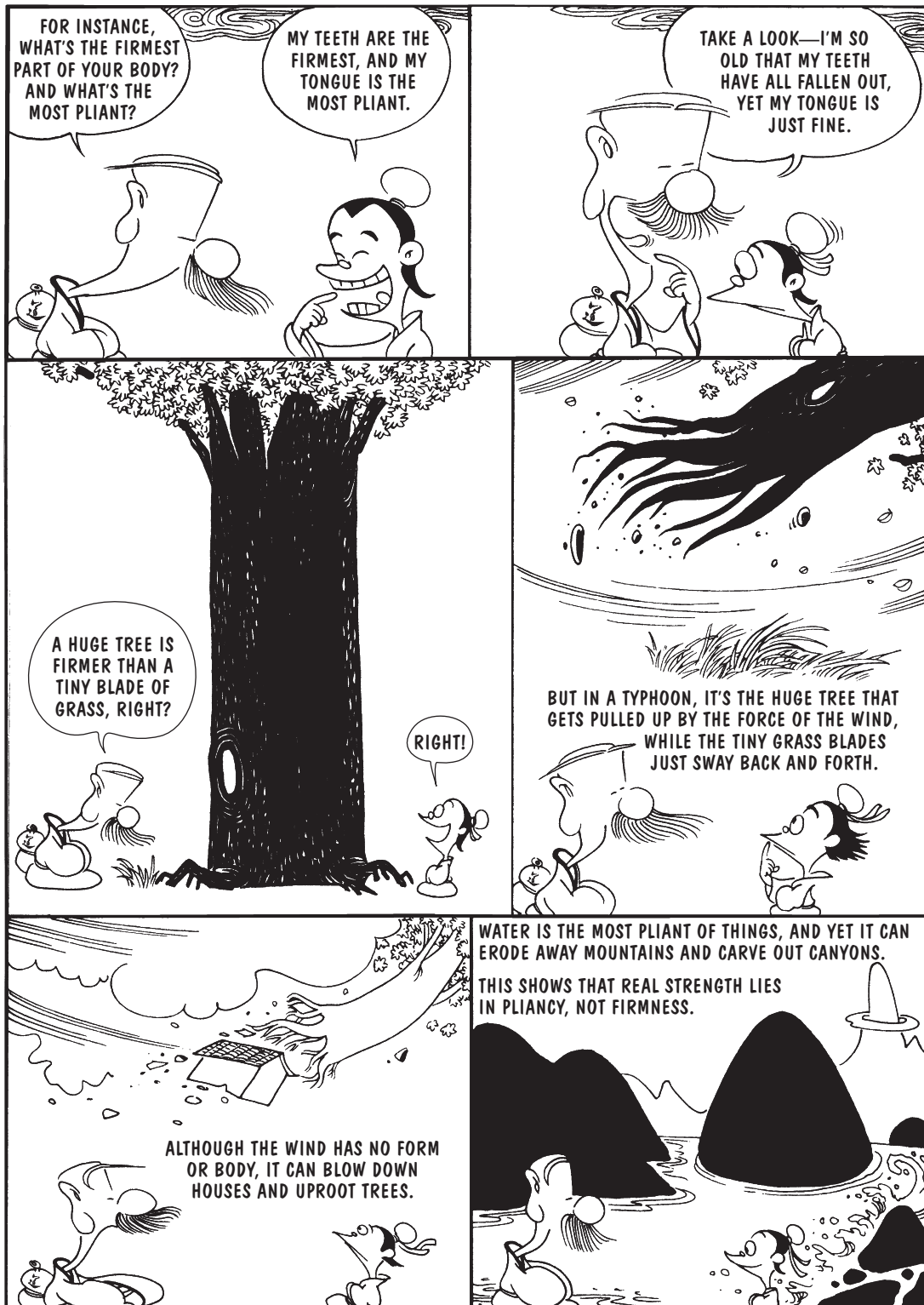


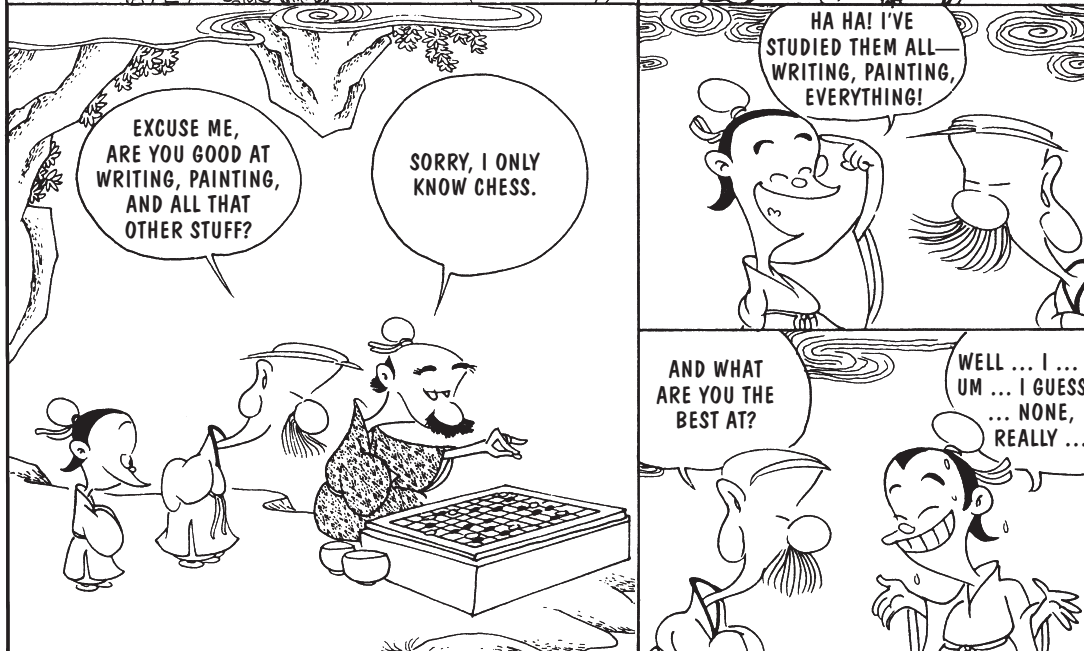
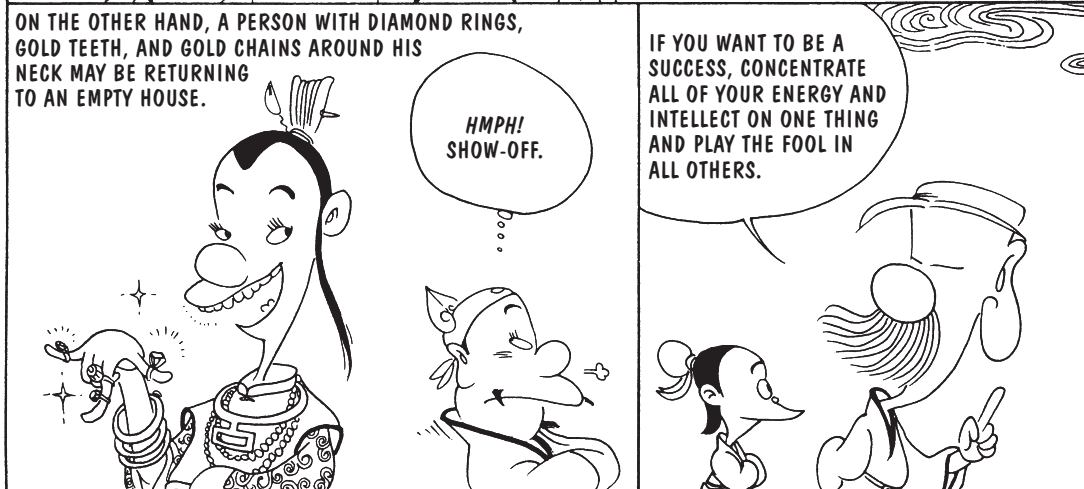
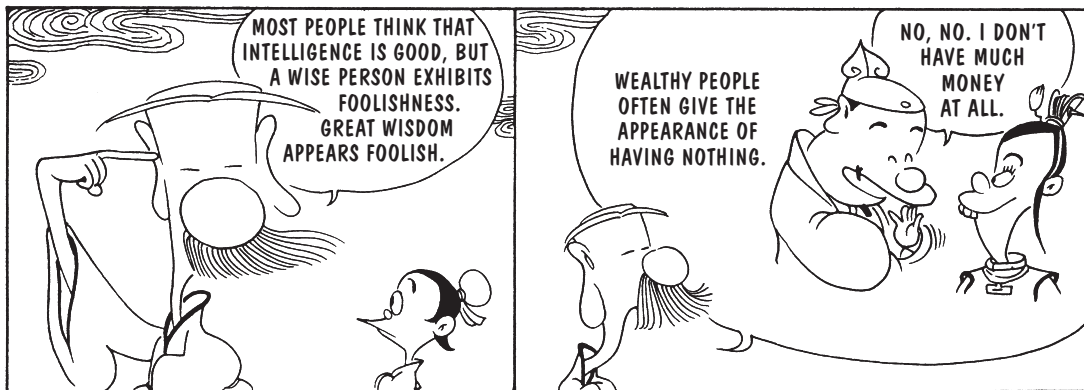
MOST
PEOPLE
THINK THAT
BEING FIRM
IS GOOD!



BUT FIRMNESS
WILL BREAK WHILE
PLIANCY WILL
REMAIN INTACT.





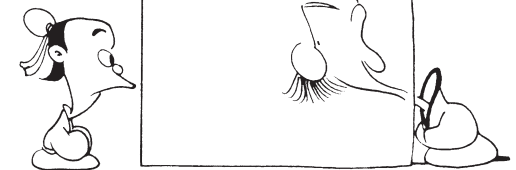




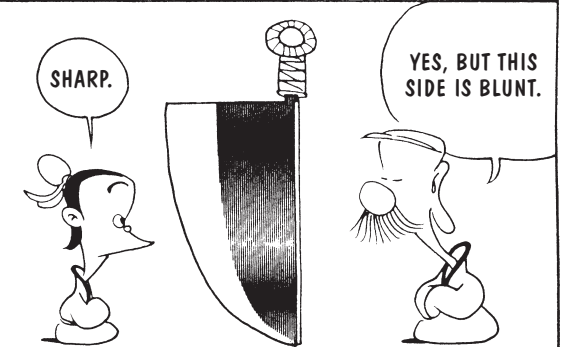
LAOZI BELIEVED THAT PLIANCY ALLOWS US TO BE HUMBLE AND NON-CONTENTIOUS, AND THAT THROUGH FOOLISHNESS WE CAN DO AWAY WITH SUPERFICIALITY AND GRASP WHAT REALLY MATTERS. EVERYTHING IN ACCORDANCE WITH NATURE.



MOST PEOPLE CAN ONLY SEE THE SURFACE OF THINGS, BUT LAOZI COULD SEE THE INSIDE AS WELL.



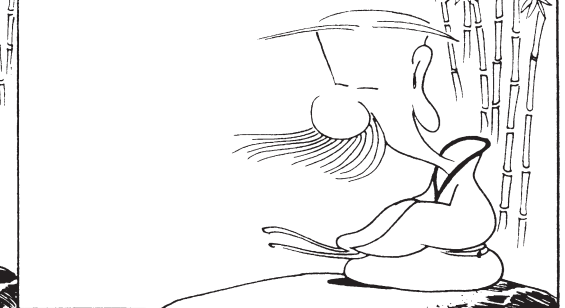
MOST PEOPLE CAN ONLY SEE ONE SIDE OF THINGS, BUT LAOZI COULD SEE THE OTHER SIDE AS WELL.



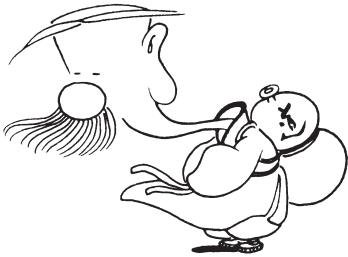
LAOZI'S THINKING WAS VAST AND ALL-INCLUSIVE, ENDURING AND ADAPTABLE, ABLE TO ADJUST IN ADVERSITY; AND IF OBSTRUCTED OR ATTACKED, ABLE TO WIND AROUND AND CONTINUE FORWARD.



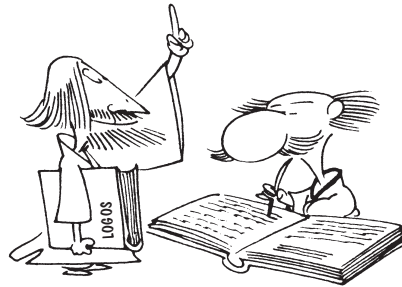
LAOZI WAS OPPOSED TO MATERIAL DESIRES, FAVORING INSTEAD A LIFE OF SIMPLE FULFILLMENT. HE WAS OPPOSED TO UNNECESSARY ACTION, PREFERRING TO FOLLOW NATURE. FOR HIM, MATERIAL THINGS ARE SUBSERVIENT TO A SIMPLE, FULFILLING LIFE.



LAOZI IS LIKE A DRAGON



ABOUT TWENTY-FIVE CENTURIES AGO, SOPHISTICATED CULTURES FLOURISHED IN SEVERAL PARTS OF THE WORLD. THESE CULTURES PRODUCED OUTSTANDING SCHOLARS AND THINKERS. IN GREECE, THERE WERE THE GREAT PHILOSOPHERS THALES AND HERACLITUS.

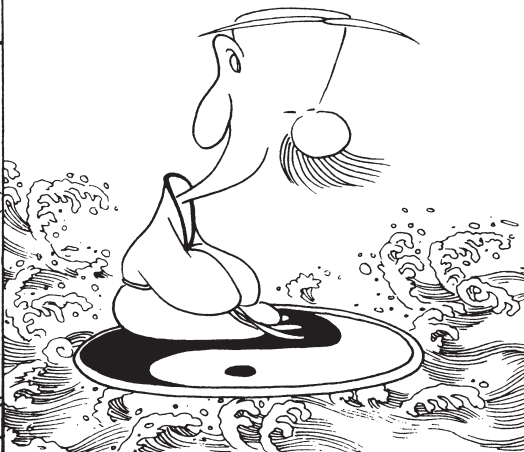


IN INDIA,
SIDDHARTHA GAUTAMA
FOUNDED THE
BUDDHIST RELIGION.

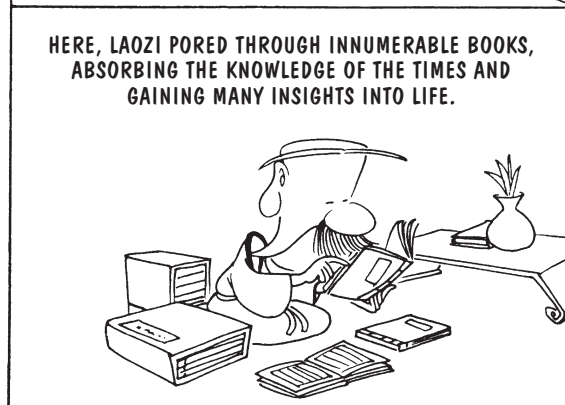
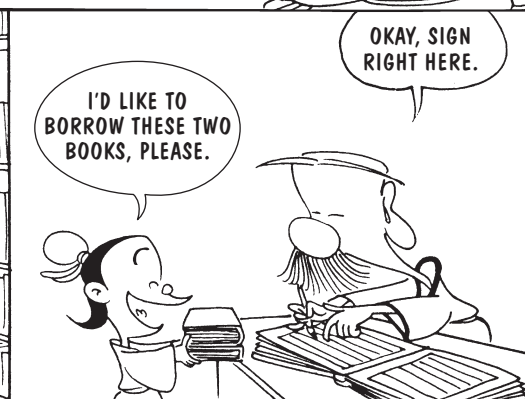
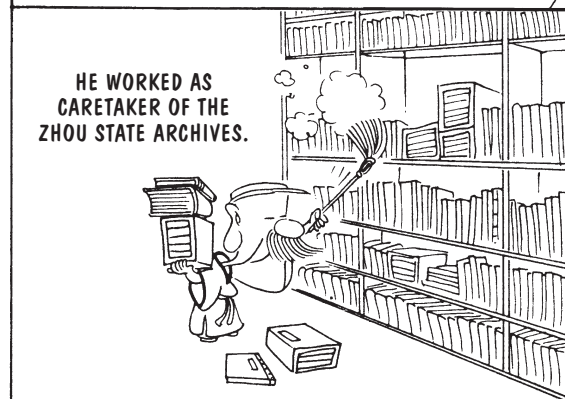
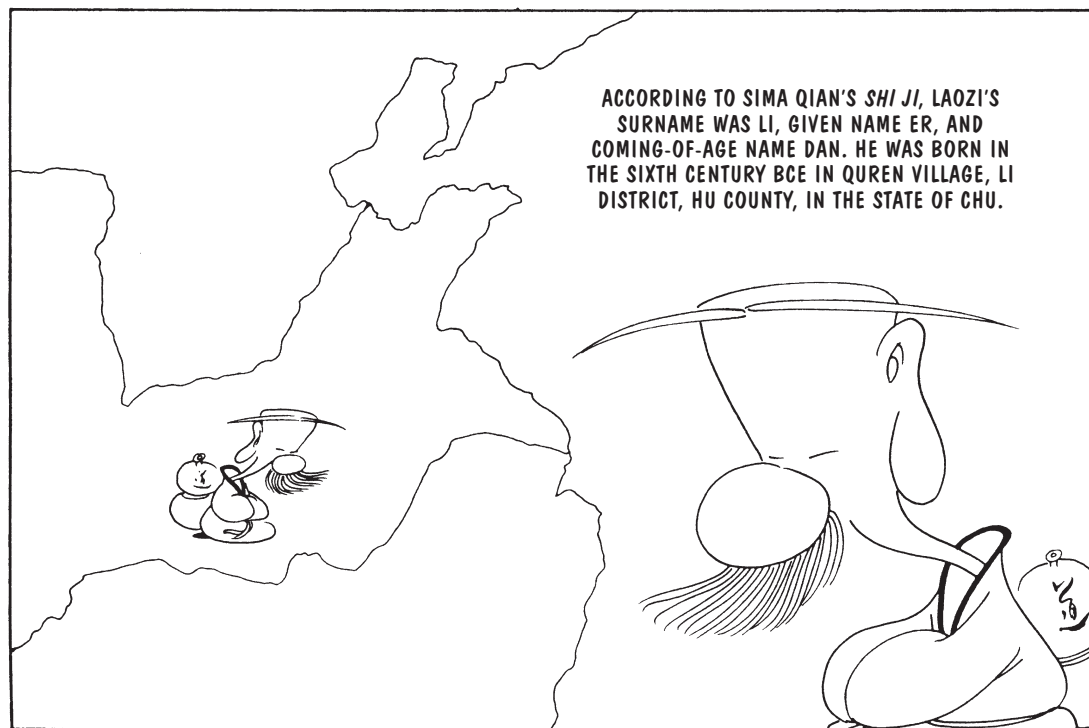


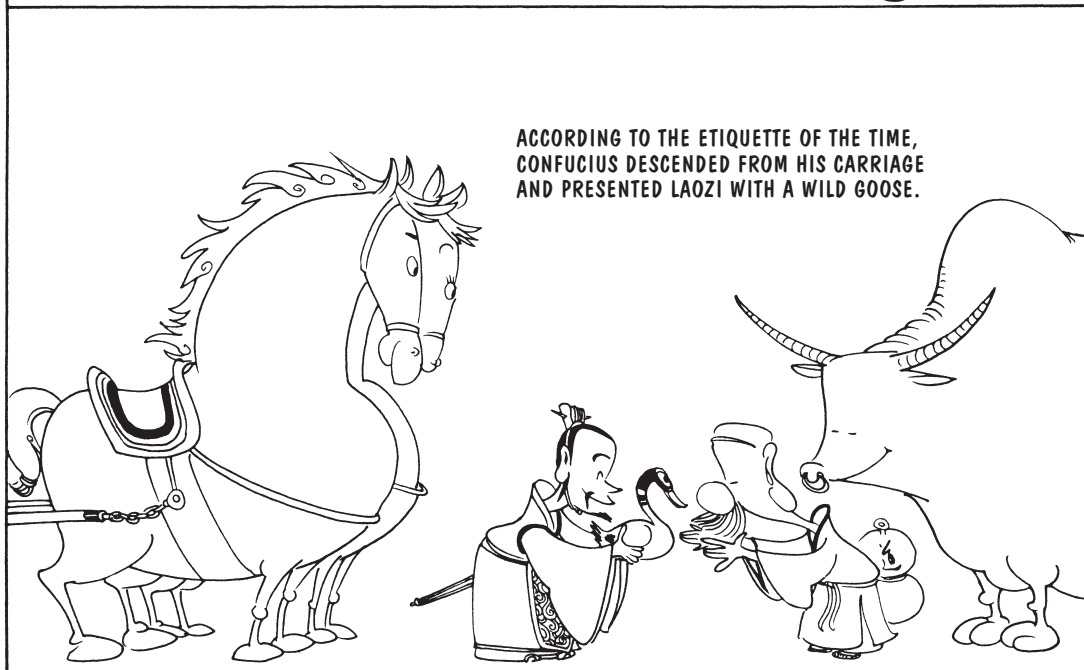
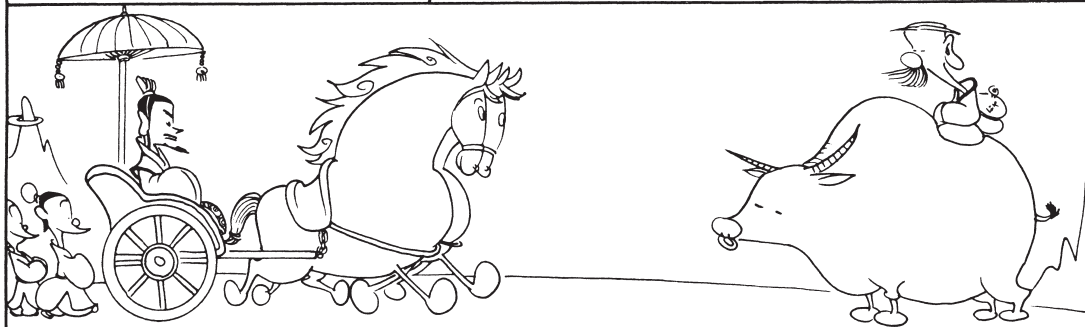
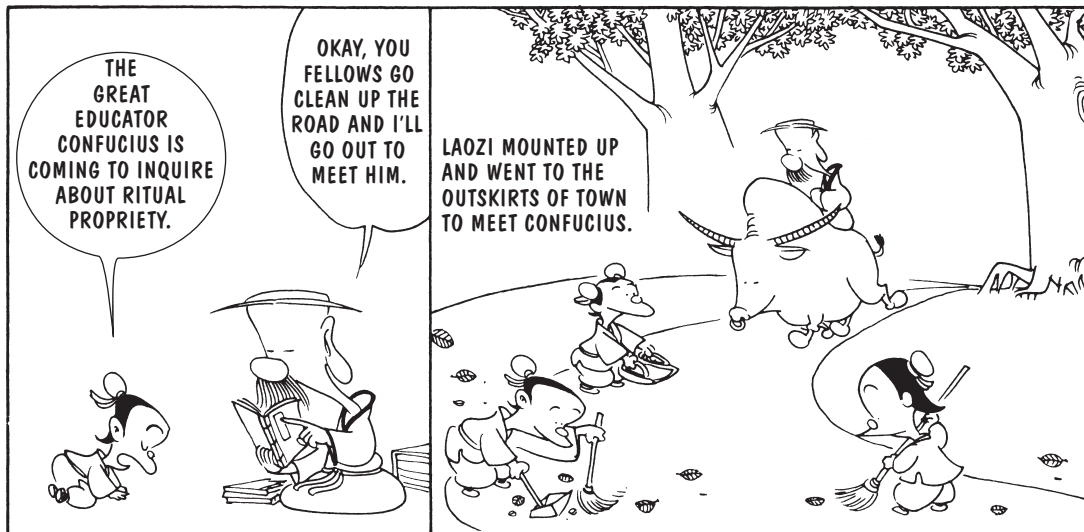
OF THESE, THE MOST INFLUENTIAL WERE
THE CONFUCIANS, DAOISTS, MOHISTS, AND
LEGALISTS. A GREAT COMMUNICATOR OF
WHAT CAME TO BE KNOWN AS THE DAOIST
SCHOOL WAS A MAN WE CALL LAOZI.

IN CHINA, DURING THE SPRING & AUTUMN AND WARRING
STATES PERIODS (770–221 BCE), NUMEROUS SCHOOLS OF
THOUGHT AROSE AND COMPETED VIGOROUSLY FOR
DOMINATION.



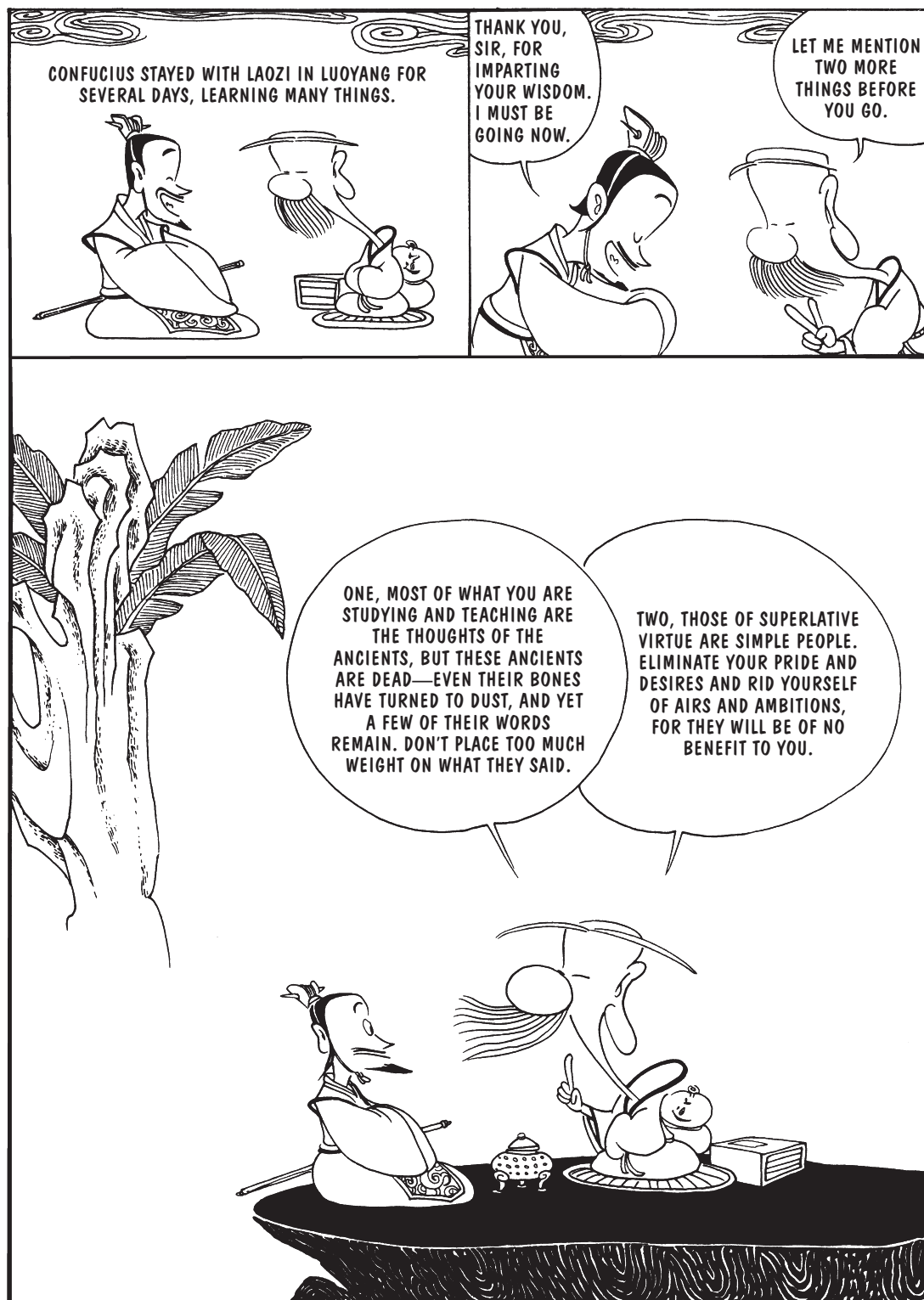
老子者，楚苦縣厲鄉曲仁里人也，姓李氏，名耳，字聃，周守藏室之史也。

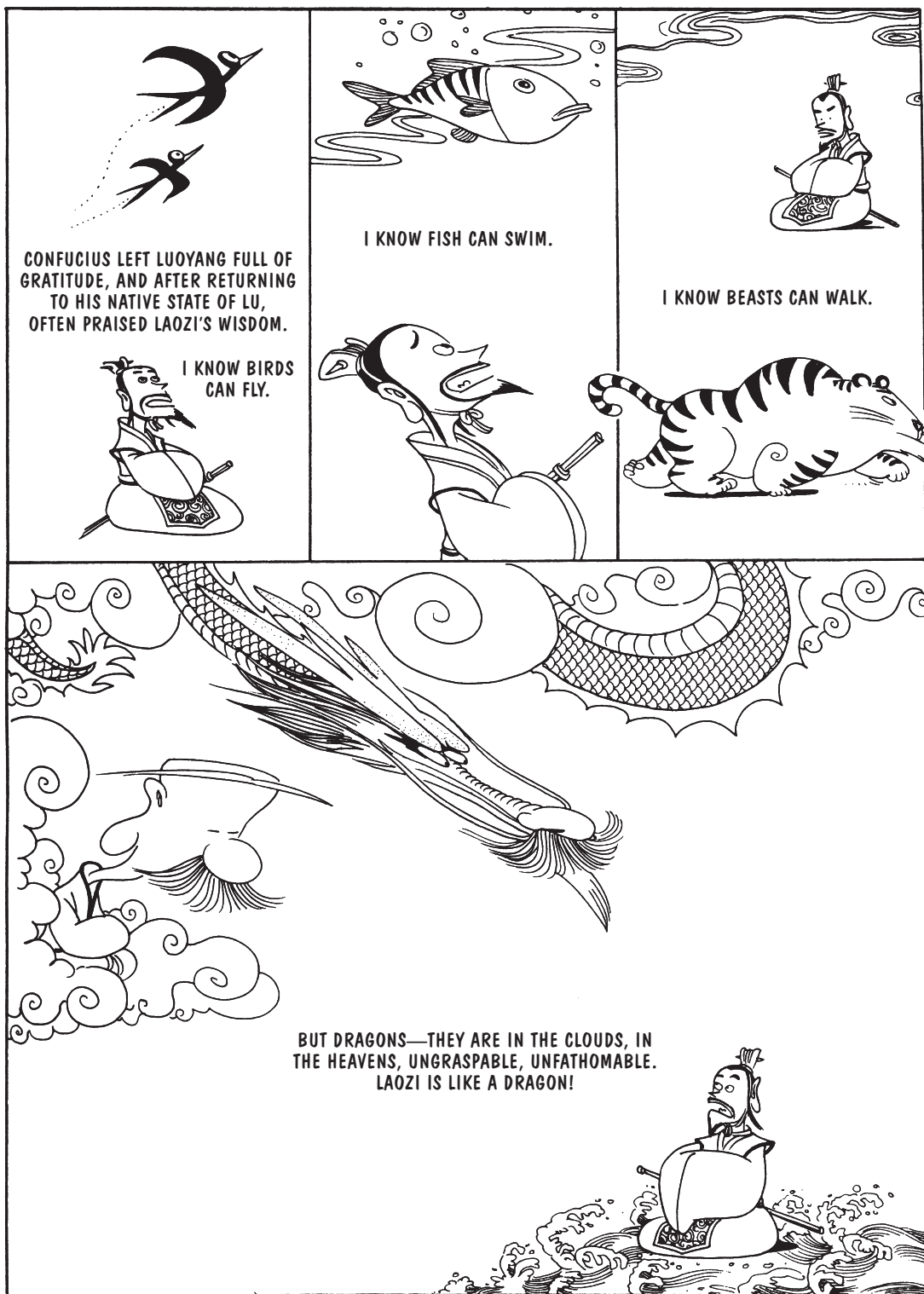




孔子適周，將問禮於老子。

老子曰：「子所言者，其人與骨皆已朽矣，獨其言在耳。且君子得其時則駕，不得其時則蓬累而行。吾聞之，良賈深藏若虛，君子盛德容貌若愚。去子之驕氣與多欲，態色與淫志，是皆無益於子之身。吾所以告子，若是而已。」



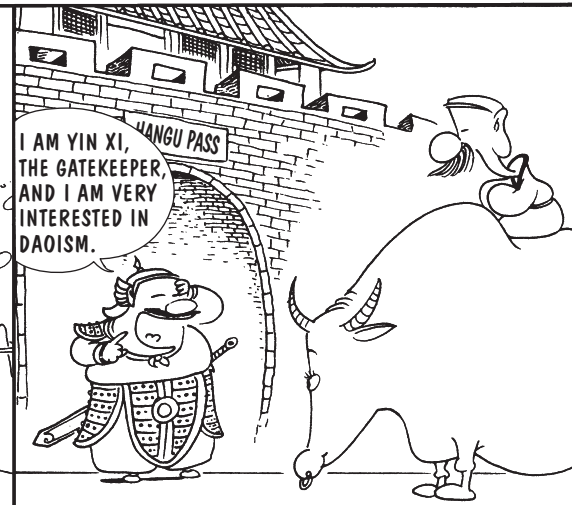
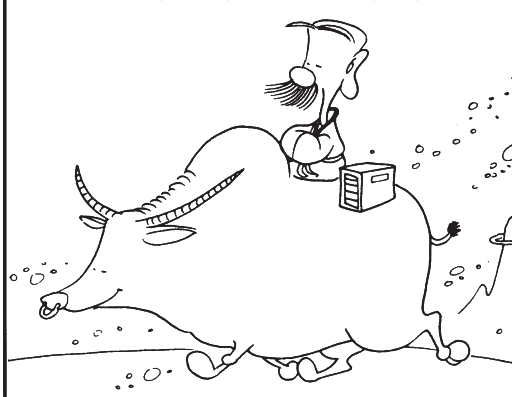


孔子去，謂弟子曰：「鳥，吾知其能飛；魚，吾知其游；獸，吾知其能走。走者可以為罔，游者可以為綸，飛者可以為矰。至於龍，吾不能知其乘風雲而上天。吾今日見老子，其猶龍邪！」

老子脩道德，其學以自隱無名為務。居周久之，見周之衰，迺遂去。至關，關令尹喜曰：「子將隱矣，彊為我著書。」於是老子迺著書上下篇，言道德之意五千餘言而去，莫知其所終。

【史記・老子韓非列傳】

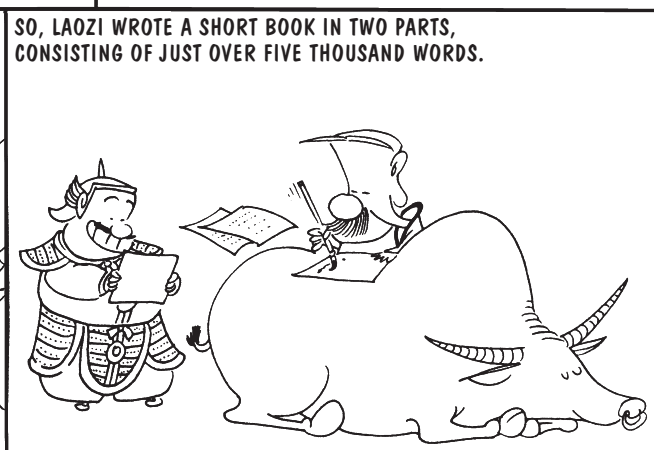
IN THE TWENTY-THIRD YEAR OF KING ZHAO, WITNESSING THE GRADUAL DECLINE OF THE HOUSE OF ZHOU, LAOZI DEPARTED LUOYANG AND JOURNEYED WESTWARD THROUGH THE HANGU PASS OF THE GREAT WALL.



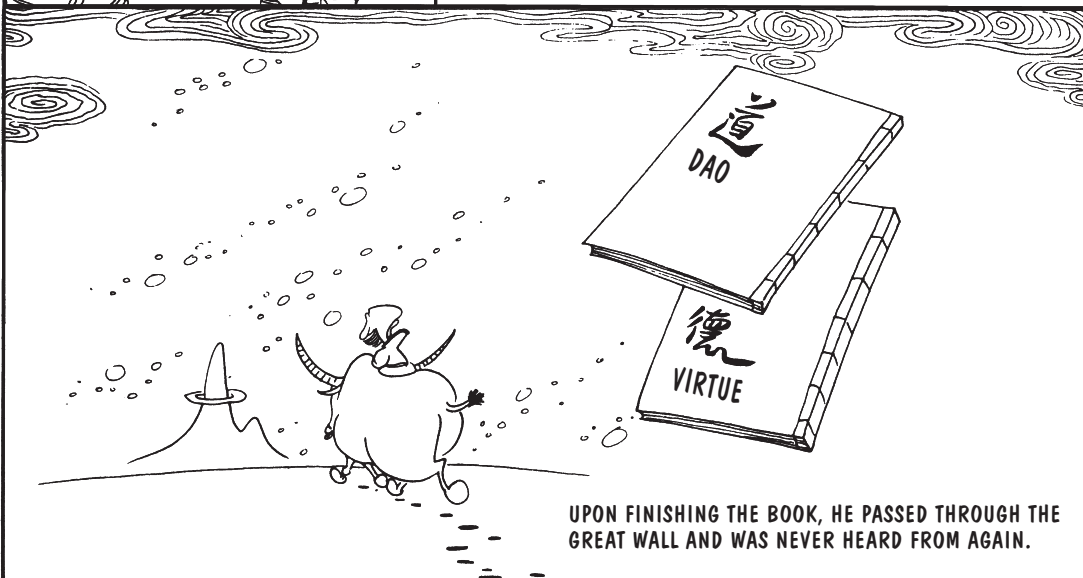
I AM YIN XI, THE GATEKEEPER, AND I AM VERY INTERESTED IN DAOISM.



DO YOU THINK BEFORE YOU LEAVE, YOU COULD JOT DOWN A FEW NOTES ON DAOISM FOR ME?



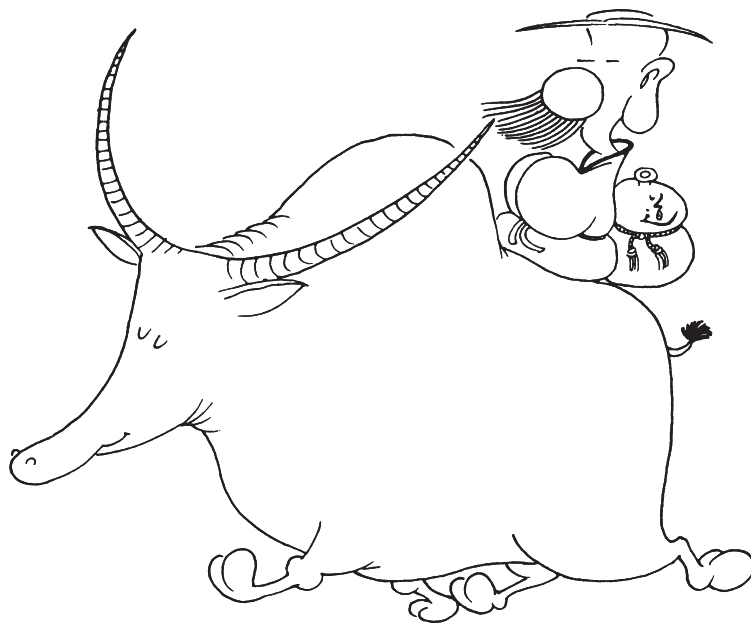
SO, LAOZI WROTE A SHORT BOOK IN TWO PARTS, CONSISTING OF JUST OVER FIVE THOUSAND WORDS.



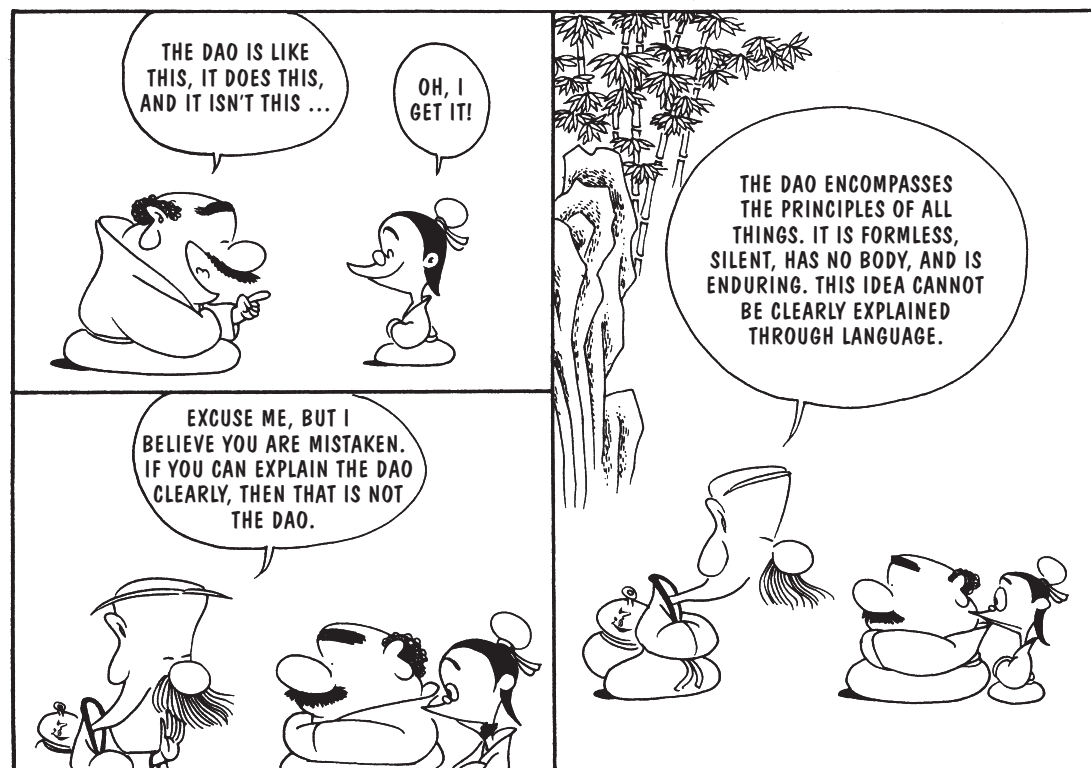
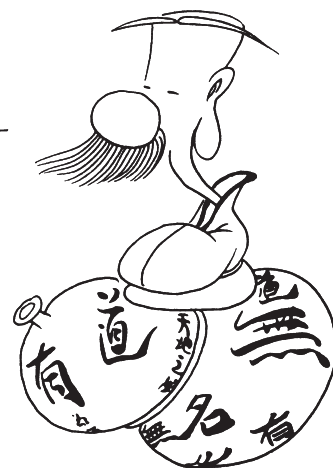
UPON FINISHING THE BOOK, HE PASSED THROUGH THE GREAT WALL AND WAS NEVER HEARD FROM AGAIN.

BOOK I

DAO



CHAPTER 1 THE INEFFABLE DAO

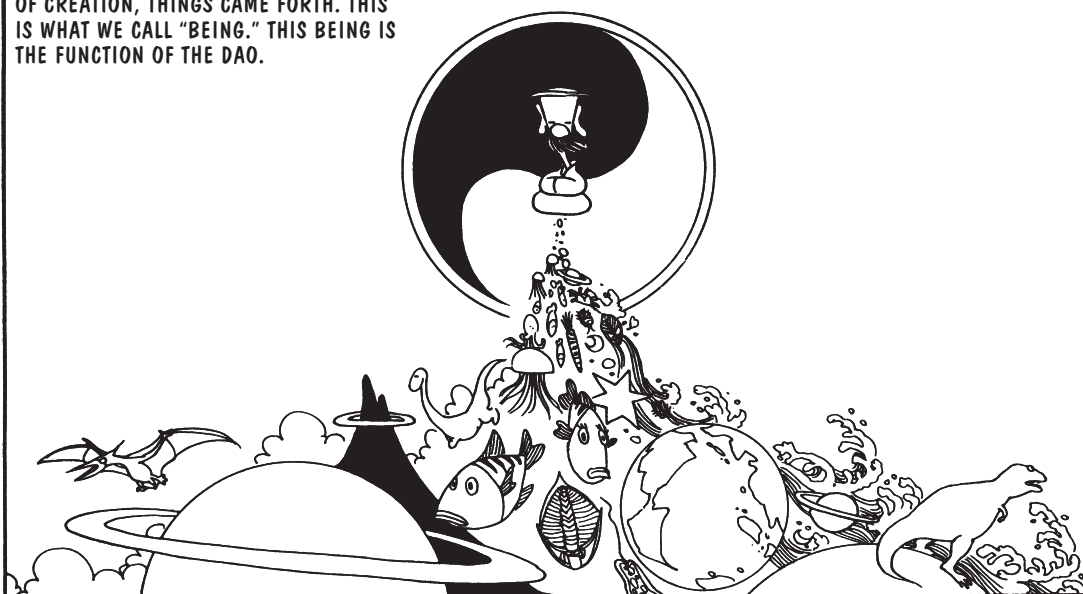




名可名，非常名。
無，名天地之始；

有，名萬物之母。
故常無，欲以觀其妙；常有，欲以觀其微。

WHEN THE DAO PRODUCED THE FUNCTION OF CREATION, THINGS CAME FORTH. THIS IS WHAT WE CALL "BEING." THIS BEING IS THE FUNCTION OF THE DAO.



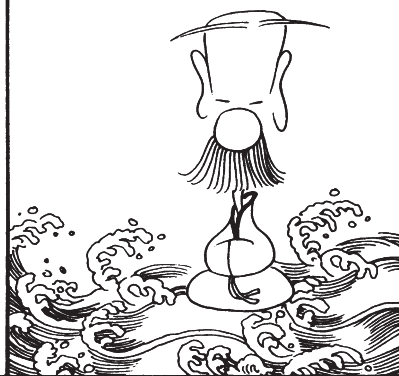
SO, WHEN WE UNDERSTAND THAT IN THE BEGINNING THERE WERE NO THINGS, WE CAN COME TO COMPREHEND THE SUBTLETY AND MYSTERY OF THE DAO'S SUBSTANCE.



WHEN WE UNDERSTAND THAT THE ORIGIN OF THE MANY AND VARIED THINGS OF THE WORLD IS BEING, WE CAN COME TO COMPREHEND THE VASTNESS AND LIMITLESSNESS OF THE DAO'S FUNCTIONING.



NOTHING AND BEING—ONE IS THE SUBSTANCE, AND THE OTHER IS THE FUNCTION. YOU CAN SAY THEY BOTH COME FROM THE DAO, THEY JUST HAVE DIFFERENT NAMES IS ALL!



THEY CAN BOTH BE CALLED MYSTERIOUS,
EVEN MORE MYSTERIOUS THAN MYSTERIOUS!

道



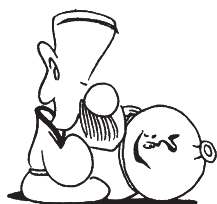
YES, THAT'S THE DAO,
THE SOURCE OF CREATION
FOR ALL THINGS IN THE
COSMOS. THE UNDERLYING
SUBSTANCE OF THE UNIVERSE
IS FORMLESS. FROM FORMLESS
NOTHING CAME HEAVEN AND
EARTH. FROM HEAVEN AND
EARTH CAME ALL THINGS IN
BETWEEN, GIVING RISE TO THE
MULTIPLICITY OF THE WORLD
AS WE KNOW IT.



此兩者，同出而異名，同謂之玄。玄之又玄，眾妙之門。

第二章
天下皆知美之為美，斯惡已；皆知善之為善，斯不善已。故有無相生，難易相成，

CHAPTER 2 THE THEORY OF RELATIVITY



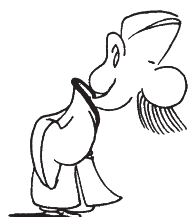
WHEN PEOPLE REALIZE WHAT BEAUTY IS ...



THE CONCEPT OF UGLINESS ARISES AS WELL.



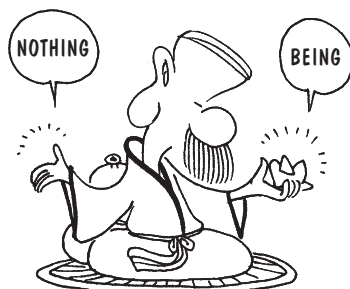
WHEN PEOPLE REALIZE
WHAT GOODNESS IS ...



THE CONCEPT
OF BADNESS
ARISES ALSO.



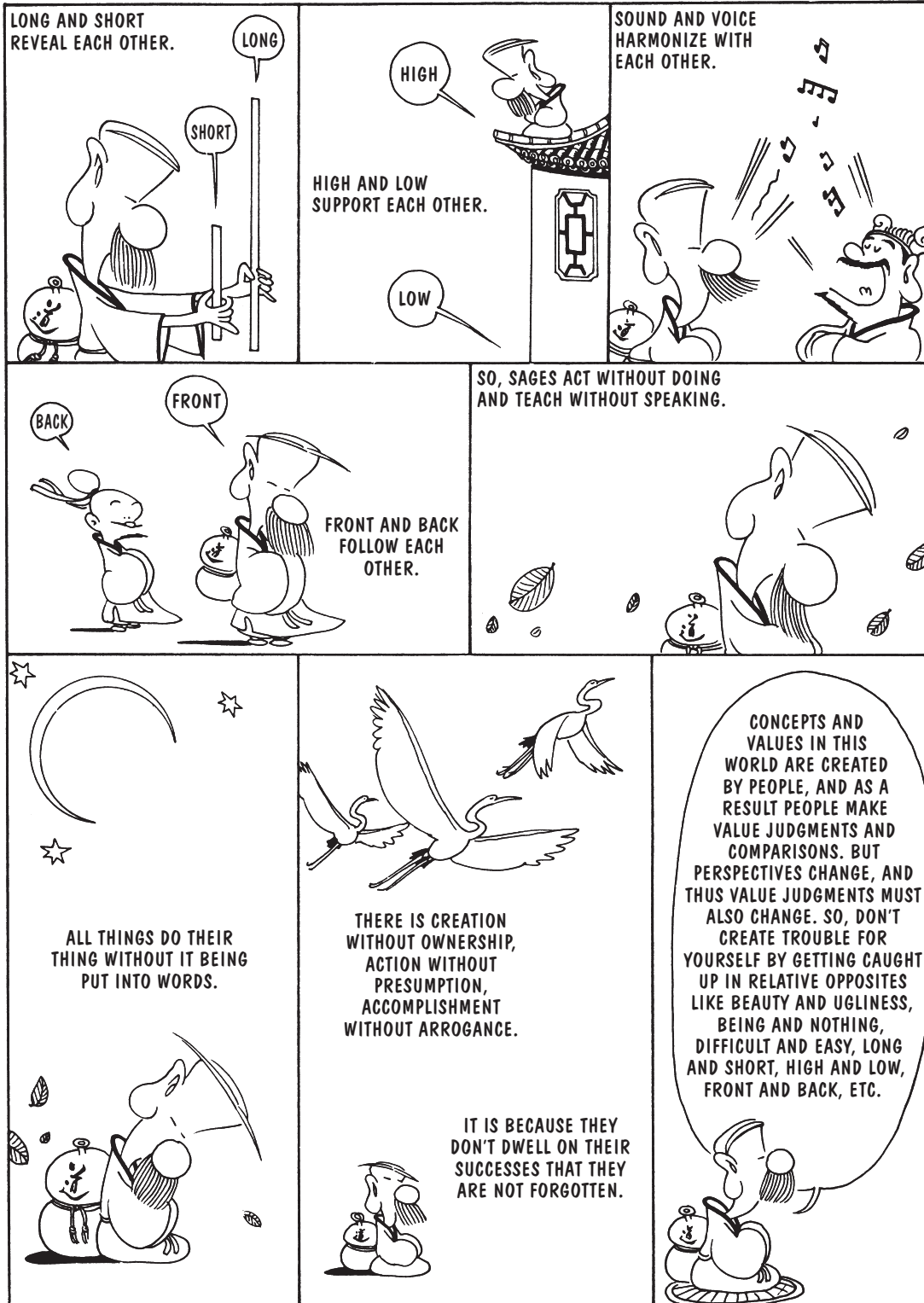
BEING AND NOTHING PRODUCE EACH OTHER.



EASY AND DIFFICULT CREATE EACH OTHER.

Easy ⇌ Difficult





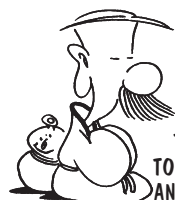
長短相較，高下相傾，音聲相和，前後相隨。
 是以聖人處無為之事，行不言之教。萬物作焉而不辭。生而不有，為而不恃，功成而弗居。夫唯弗居，是以不去。

CHAPTER 3 FAVORS



EVERYONE WANTS
TO BE KNOWN
AS THE BEST.

EVERYONE ENJOYS
BEING AROUND
THE BEST PEOPLE.



EVERYONE
ADMIRE
A PERSON
WHO IS
THE BEST.

THIS LEADS
TO CONTENTION
AND INFIGHTING.

I PREFER THE
BEST PEOPLE!



I'M THE
ONE WHO'S
THE BEST!

YOU ARE
NOT, I AM.

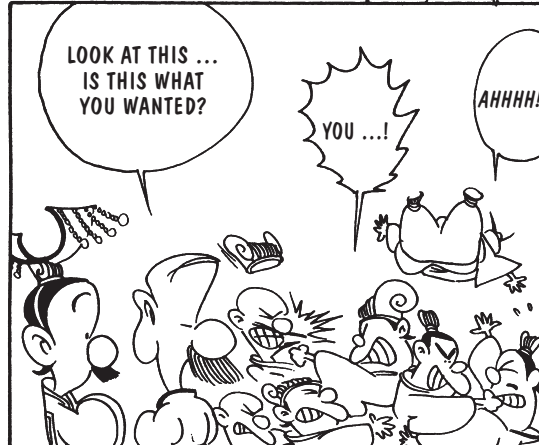
I'M THE BEST.



LOOK AT THIS ...
IS THIS WHAT
YOU WANTED?

YOU ...!

AHHHH!



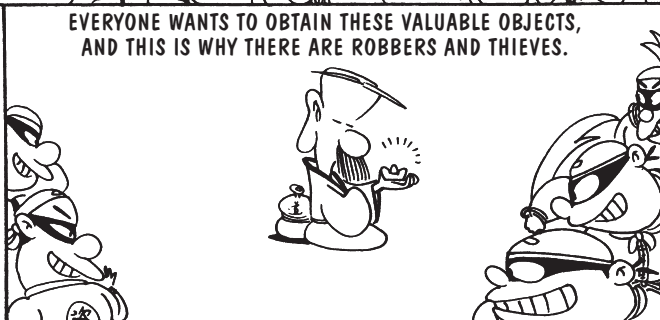
HOLD IT! I DON'T FAVOR THE
BEST PEOPLE ANYMORE.

BY NOT FAVORING THE BEST
PEOPLE, YOU CAN KEEP PEOPLE
FROM BEING CONTENTIOUS.

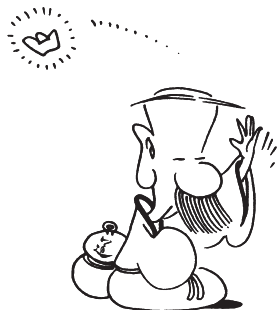


GOLD, SILVER, AND OTHER TREASURES
ARE DIFFICULT TO COME BY.

EVERYONE WANTS TO OBTAIN THESE VALUABLE OBJECTS,
AND THIS IS WHY THERE ARE ROBBERS AND THIEVES.



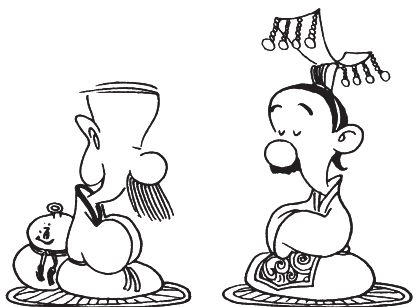
BY NOT PLACING VALUE ON THINGS DIFFICULT TO OBTAIN,
YOU CAN KEEP PEOPLE FROM TURNING TO THIEVERY.



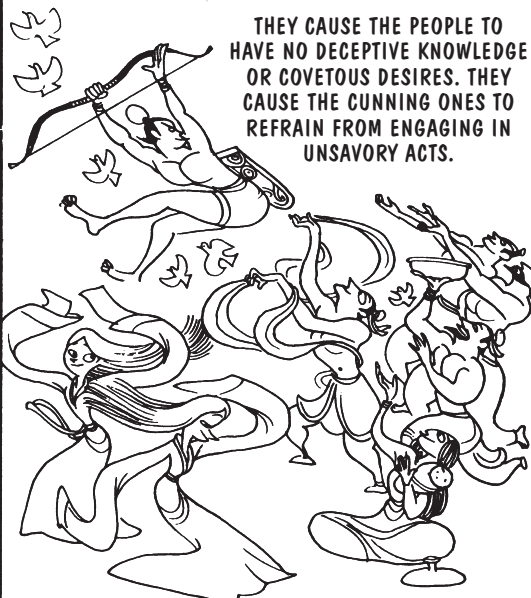
BY NOT REWARDING PEOPLE WITH
PRESTIGE, YOU CAN KEEP THEM FROM
MUDDLING THEIR MINDS WITH IT.



SO, SAGES GOVERN BY PURIFYING THE HEARTS
OF THE PEOPLE. THEY KEEP PEOPLE SECURE AND
SATISFIED, ELIMINATE THEIR SCHEMING
AMBITIONS, AND STRENGTHEN THEIR BODIES.



THEY CAUSE THE PEOPLE TO
HAVE NO DECEPTIVE KNOWLEDGE
OR COVETOUS DESIRES. THEY
CAUSE THE CUNNING ONES TO
REFRAIN FROM ENGAGING IN
UNSAVORY ACTS.



DUE TO THEIR ACTING IN ACCORDANCE
WITH NATURE AND GOVERNING
SELFLESSLY, THERE WILL BE NOTHING
IN THE COUNTRY THAT IS NOT
WELL-GOVERNED.



PROSPECTS OF PRESTIGE
AND STATUS PROVOKE
CONTENTIOUSNESS JUST AS
THE PROSPECT OF WEALTH
INFLAMES GREED. AS A RESULT,
LYING AND DECEIT ARISE IN
ENDLESS SUCCESSION, LEADING
TO CONFUSION AND CONFLICT
IN SOCIETY.



不貴難得之貨，使民不為盜；不見可欲，使心不亂。
是以聖人之治，虛其心，實其腹；弱其志，強其骨。
常使民無知無欲。使夫知者不敢為也。為無為，則無不治。

第四章
道冲，而用之或不盈。渊兮，似万物之宗；湛兮，似或存。吾不知誰之子，象帝之先。

CHAPTER 4 THE DAO IS EMPTY

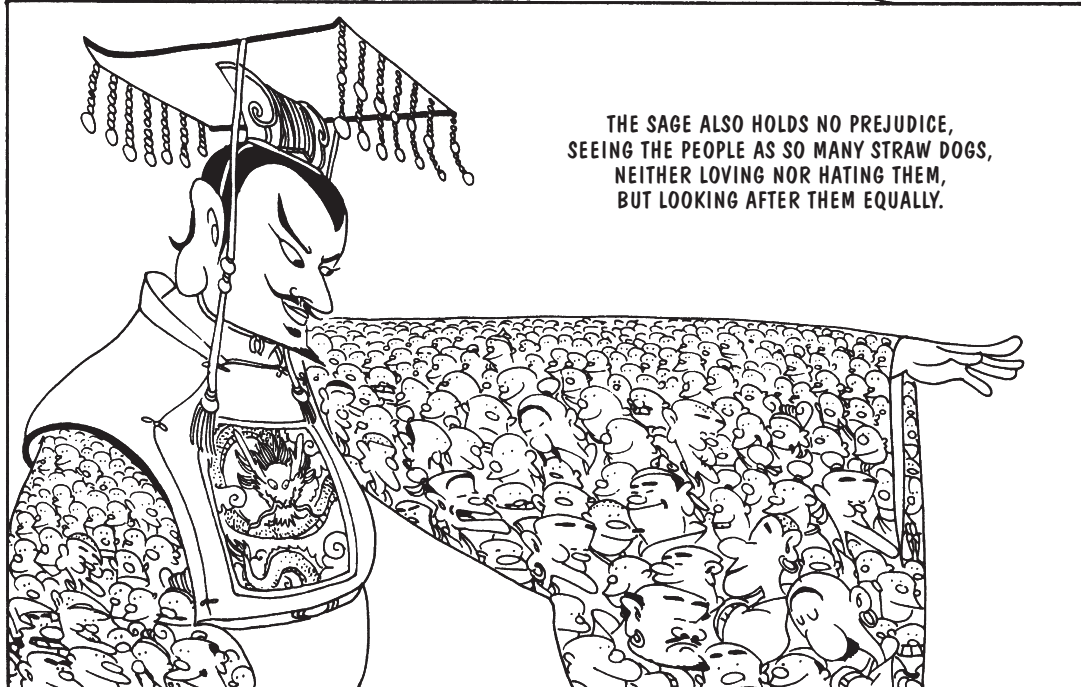
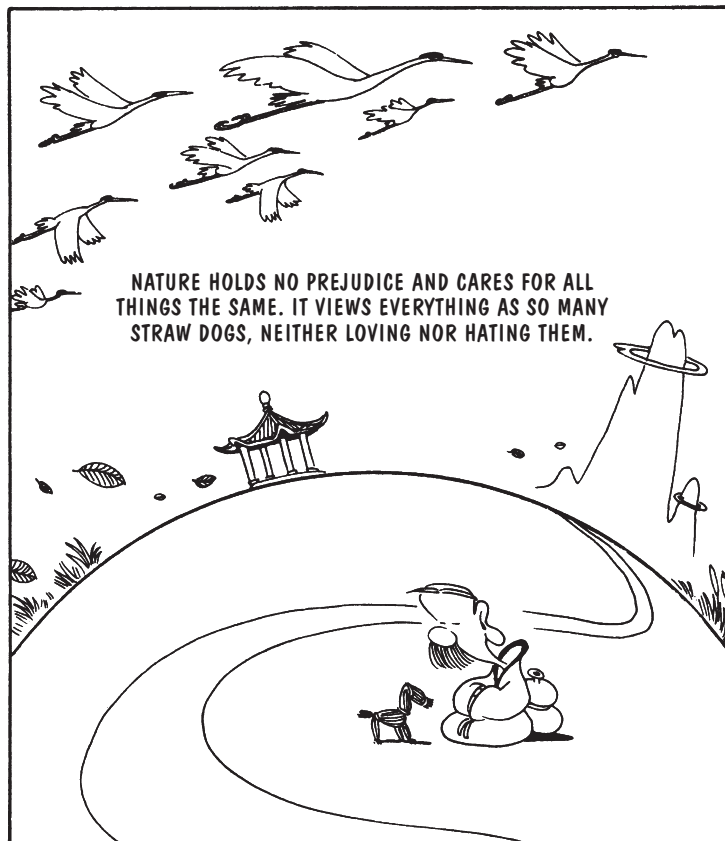
ALTHOUGH THE DAO IS EMPTY
OF ANY PARTICULAR THING, ITS
FUNCTIONING NEVER ENDS.

I DON'T KNOW WHERE IT COMES FROM,
BUT IT SEEMS TO PRECEDE EVEN THE
EARLIEST ANCESTRAL GOD.

THIS VASTNESS IS THE
ORIGIN OF ALL THINGS.
IT IS INVISIBLE AND
WITHOUT FORM,
SEEMINGLY NONEXISTENT,
YET EVER-PRESENT.

THE EMPTINESS OF
THE DAO DOESN'T
MEAN A COMPLETE
VACUITY, FOR IT
CONCEALS THE CAUSAL
FACTORS OF
CREATION. THAT IS
WHY ITS FUNCTIONING
IS NEVER-ENDING.
THE EMPTY
SUBSTANCE CALLED
THE "DAO" IS THE
ORIGIN OF ALL
THINGS.

CHAPTER 5
STRAW DOGS

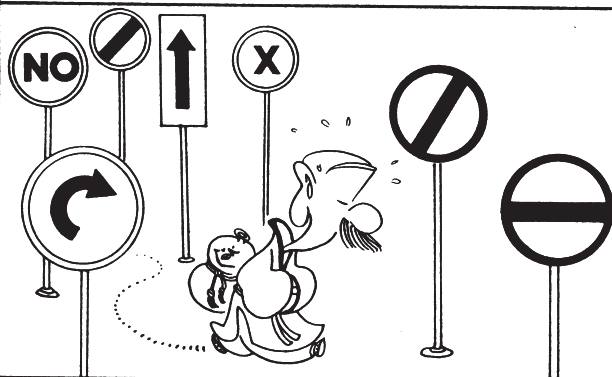
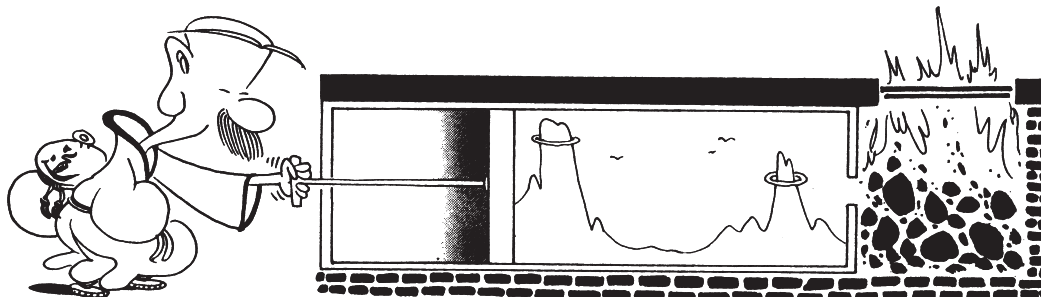


第五章

天地不仁，以萬物為芻狗；聖人不仁，以百姓為芻狗。

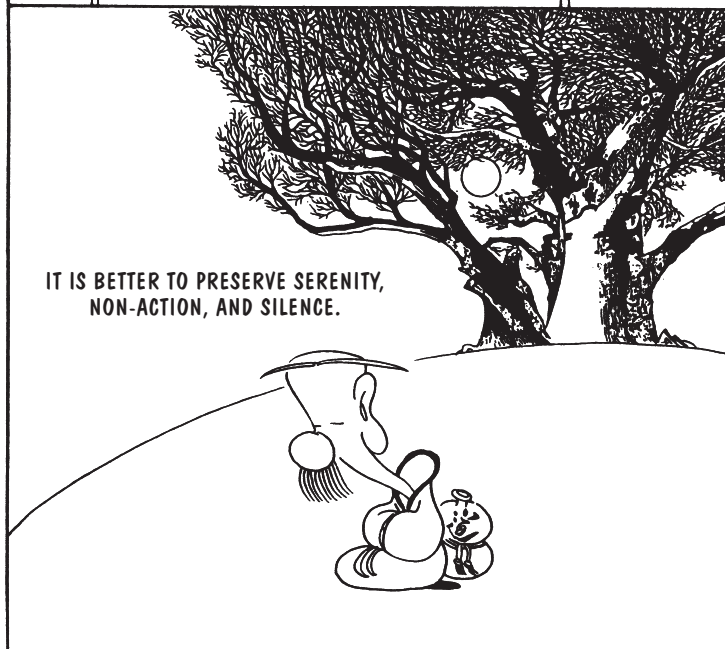
天地之間，其猶橐籥乎？虛而不屈，動而愈出。
多言數窮，不如守中。

THE SPACE BETWEEN HEAVEN AND EARTH IS LIKE A BELLOWS.
ALTHOUGH IT IS EMPTY, IT IS BECAUSE OF ITS EMPTINESS THAT
IT IS ABLE TO PRODUCE ALL THINGS.



FROM THIS WE SEE THAT DOING TOO
MUCH AND TAKING ON TOO MUCH CAN
LEAD TO MISTAKES AND FAILURE.

IT IS BETTER TO PRESERVE SERENITY,
NON-ACTION, AND SILENCE.

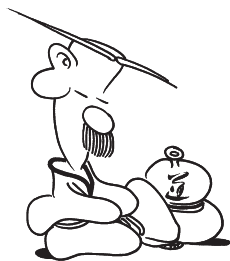


THE DAO
PRODUCES ALL THINGS,
LETS NATURE TAKE ITS
COURSE, AND IS SELFLESS
AND UNPREJUDICED. LEADERS
SHOULD TAKE THIS AS THEIR
MODEL—GOVERNING THROUGH
NON-ACTION AND SILENCE, AND
LIVING AT PEACE WITH THE
PEOPLE—WHICH IN THE END
LEADS TO A NATURALLY
PEACEFUL SOCIETY.

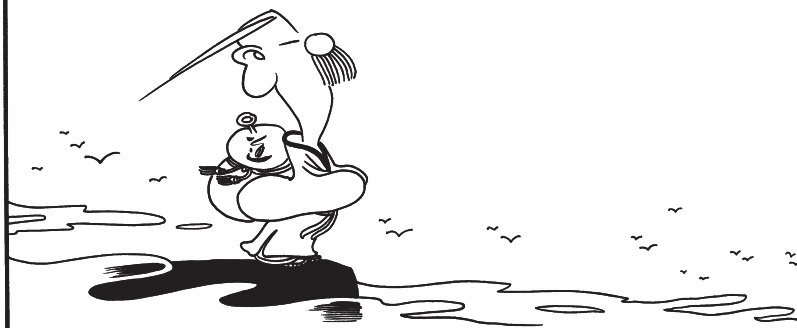


CHAPTER 6

THE MYSTERIOUS FEMINE



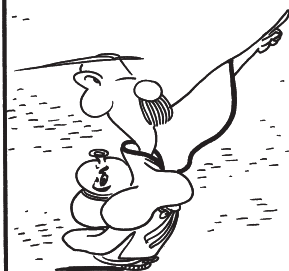
THE DAO NEVER DIES. BECAUSE OF ITS FECUNDITY,
IT IS KNOWN AS "THE MYSTERIOUS FEMINE."



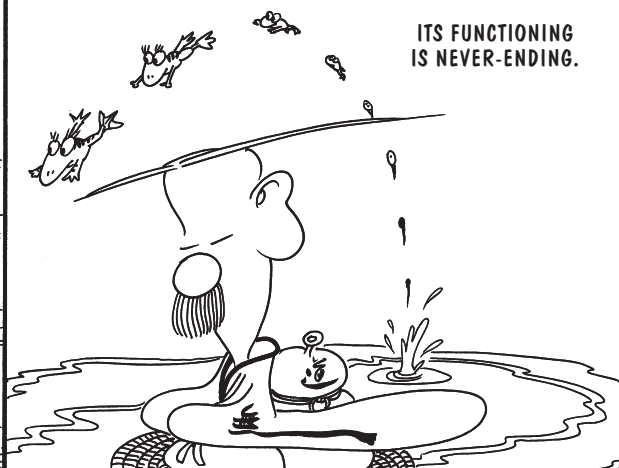
THE GATE OF THE
MYSTERIOUS FEMINE
IS THE SOURCE OF ALL
CREATION.



IT EXISTS INVISIBLY
AND FOREVER ...



ITS FUNCTIONING
IS NEVER-ENDING.



第六章
谷神不死，是謂玄牝。玄牝之門，是謂天地根。綿綿若存，用之不勤。

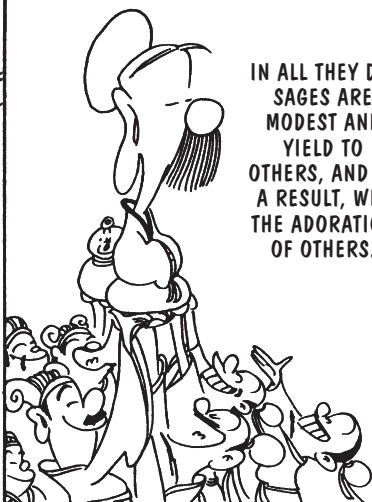
第七章

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

CHAPTER 7
OUR
ENDURING
WORLD



HEAVEN AND EARTH
ENDURE BECAUSE THEY
DO NOT EXIST FOR
THEMSELVES.



IN ALL THEY DO,
SAGES ARE
MODEST AND
YIELD TO
OTHERS, AND AS
A RESULT, WIN
THE ADORATION
OF OTHERS.

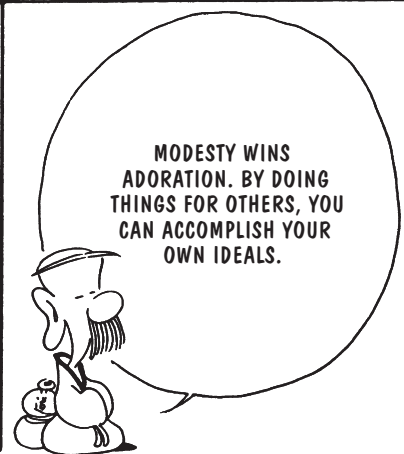
THEY GIVE NO THOUGHT TO
PROFIT AND LOSS, AND YET
ARE BENEFITED BY THIS.



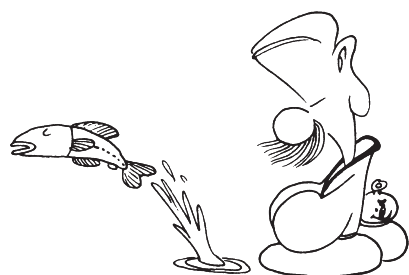
BECAUSE THEY ARE UNSELFISH,
THEY END UP ACHIEVING WHAT IS
IN THEIR OWN BEST INTEREST.



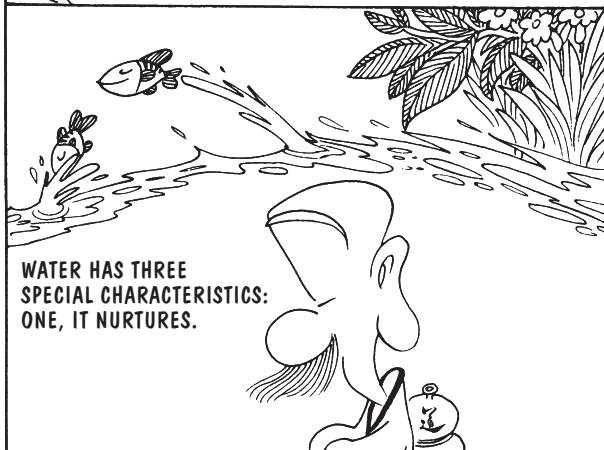
MODESTY WINS
ADORATION. BY DOING
THINGS FOR OTHERS, YOU
CAN ACCOMPLISH YOUR
OWN IDEALS.



CHAPTER 8
VIRTUE
RESEMBLES WATER



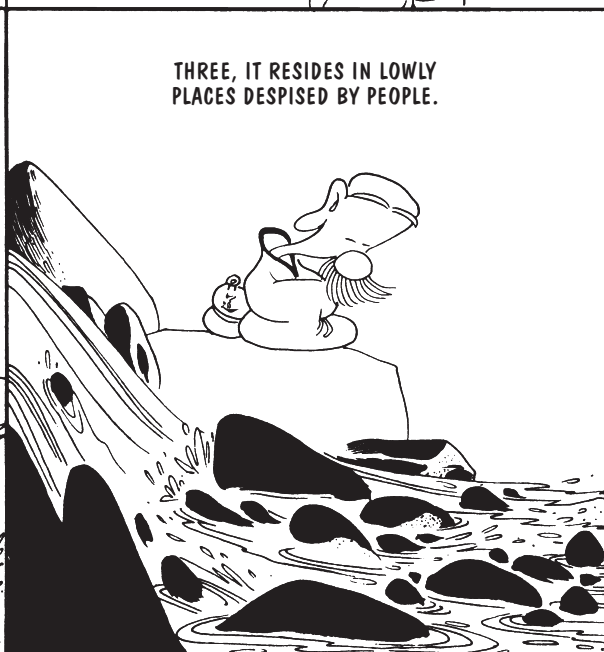
A VIRTUOUS PERSON
IS LIKE WATER.



WATER HAS THREE
SPECIAL CHARACTERISTICS:
ONE, IT NURTURES.



TWO, IT IS NATURALLY
PLIANT—FLOWING WHERE
NATURE TAKES IT.



THREE, IT RESIDES IN LOWLY
PLACES DESPISED BY PEOPLE.

第八章

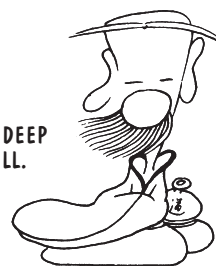
上善若水。水善利萬物而不爭，處眾人之所惡，故幾於道。
居善地，

居善地，心善淵，與善仁，言善信，正善治，事善能，動善時。夫唯不爭，故無尤。

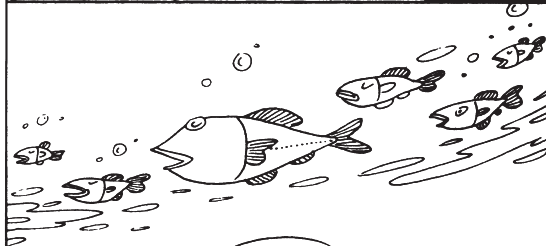
WATER RESIDES IN LOWLY PLACES. VIRTUOUS PEOPLE PLACE THEMSELVES BELOW OTHERS.



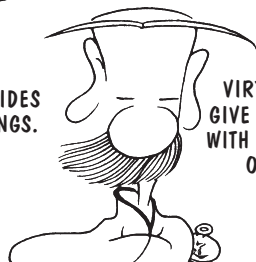
WATER IS DEEP AND STILL.



VIRTUOUS PEOPLE ARE PROFOUND AND CALM.

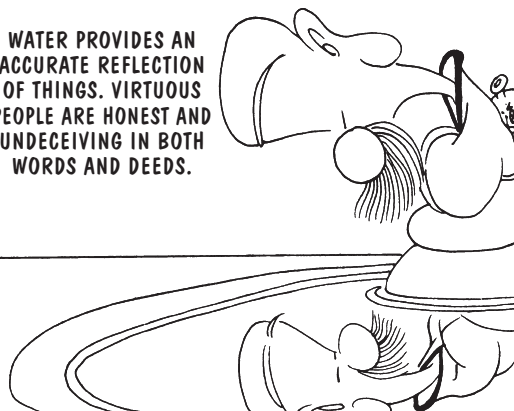


WATER PROVIDES FOR ALL THINGS.



VIRTUOUS PEOPLE GIVE OF THEMSELVES WITH NO EXPECTATION OF REWARD.

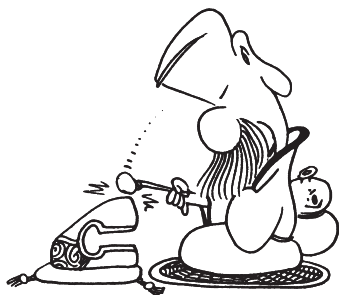
WATER PROVIDES AN ACCURATE REFLECTION OF THINGS. VIRTUOUS PEOPLE ARE HONEST AND UNDECEIVING IN BOTH WORDS AND DEEDS.



WATER IS PLIANT, TAKING ON ALL KINDS OF SHAPES. PEOPLE SHOULD LEARN FROM WATER'S NON-CONTENTIOUS NATURE. BY BENEFITING THE WORLD AND BEING HUMBLE, YOU CAN COME CLOSER TO THE DAO.



CHAPTER 9
THE
OVERFLOWING CUP



REGARDLESS OF THE VESSEL, IF
MORE WATER IS POURED IN THAN
IT CAN HOLD, IT WILL OVERFLOW.



THAT'S ENOUGH,
THAT'S ENOUGH—
JUST BELOW THE
RIM IS FINE!



SHARPENING A
KNIFE MAKES IT
USEFUL, BUT ONE
THAT IS SHARPENED
TOO MUCH ...



IS EASILY
BROKEN.



IF A PERSON HAS TOO MUCH
WEALTH, IT WILL AROUSE
THE ENVY OF OTHERS.



第九章

持而盈之，不如其已；
揣而銳之，不可長保；
金玉滿堂，莫之能守；

富貴而驕，自遺其咎。
功遂身退，天之道。

AND THROUGH A DECADENT LIFE, THAT
WEALTH WILL EVENTUALLY BE LOST.



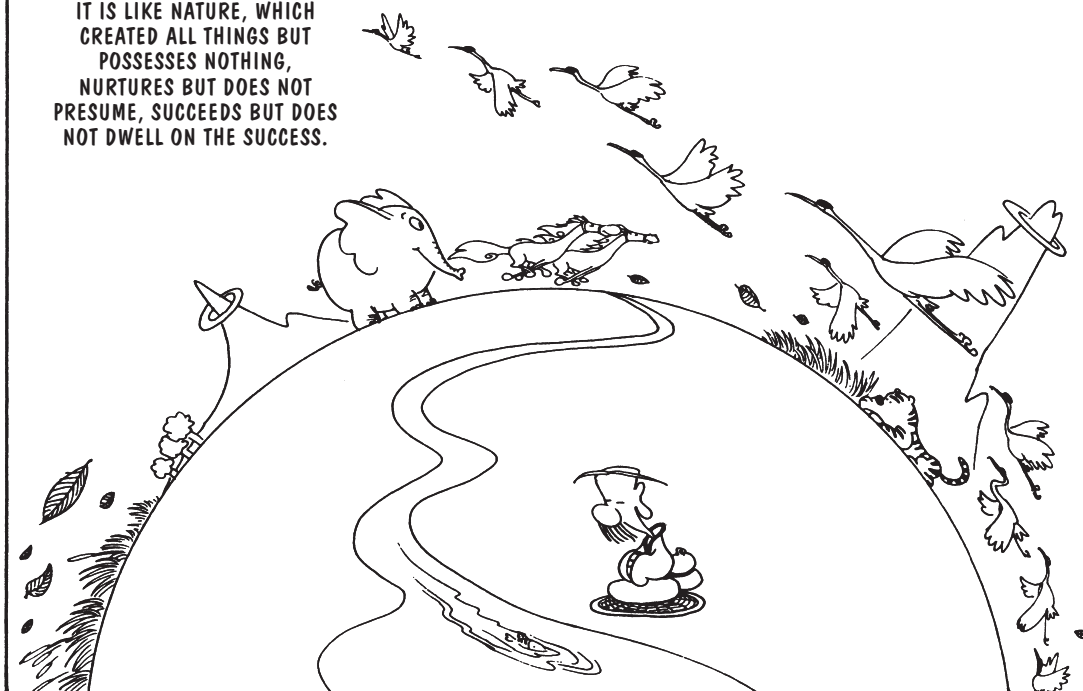
OH NO ...
IT'S GONE! I'M
BROKE ...



AFTER ACHIEVING SUCCESS,
ONE SHOULD STEP GRACEFULLY
ASIDE. THIS IS IN KEEPING
WITH THE NATURAL DAO.

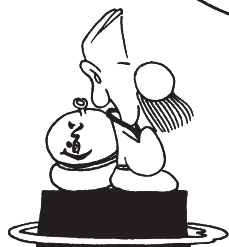


IT IS LIKE NATURE, WHICH
CREATED ALL THINGS BUT
POSSESSES NOTHING,
NURTURES BUT DOES NOT
PRESUME, SUCCEEDS BUT DOES
NOT DWELL ON THE SUCCESS.

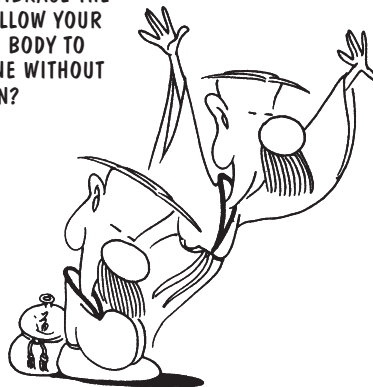


CHAPTER 10

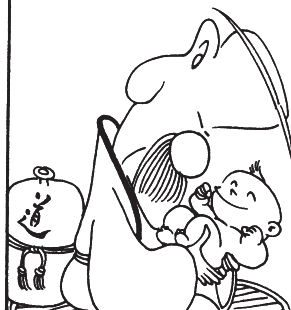
BODY AND SOUL



CAN YOU EMBRACE THE
DAO AND ALLOW YOUR
SPIRIT AND BODY TO
BECOME ONE WITHOUT
SEPARATION?



CAN YOU LET YOUR BASIC
INSTINCTS LEAD YOU TO A
TENDER FRAME OF MIND,
RESEMBLING AN INFANT?



CAN YOU CLEANSER YOUR
MIND OF ALL BLEMISHES?



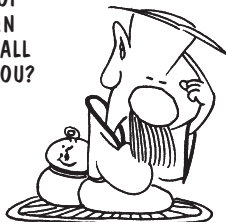
CAN YOU LOVE YOUR COUNTRY AND
GOVERN THE PEOPLE THROUGH A
NATURAL STATE OF NON-ACTION?



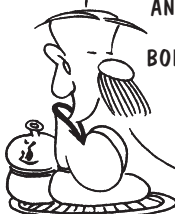
CAN YOU MAINTAIN CALM AND
CAUTION WHEN ENCOUNTERING
THE SENSUOUS WORLD?



CAN YOU REMAIN FREE OF
ULTERIOR MOTIVES WHEN
TRYING TO COMPREHEND ALL
OF THE THINGS AROUND YOU?



LIFE SHOULD BE A UNITY OF BODY
AND SPIRIT. BY PRESERVING THE
DAO, YOU CAN BRING YOUR
BODILY LIFE AND YOUR SPIRITUAL
LIFE INTO HARMONY.

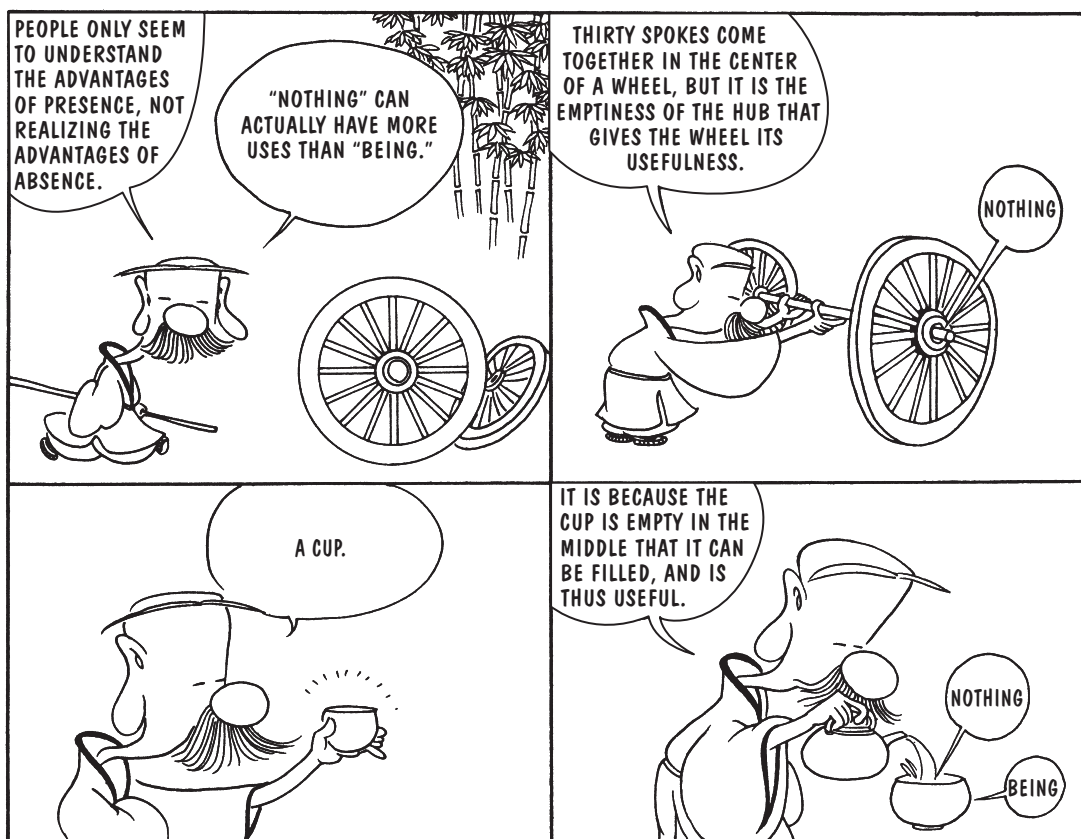


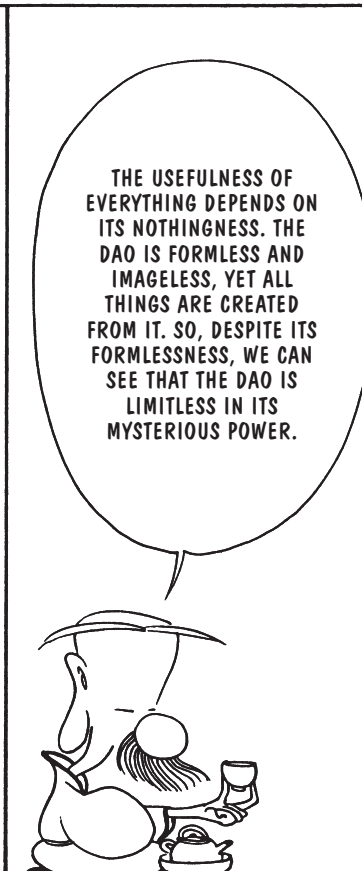
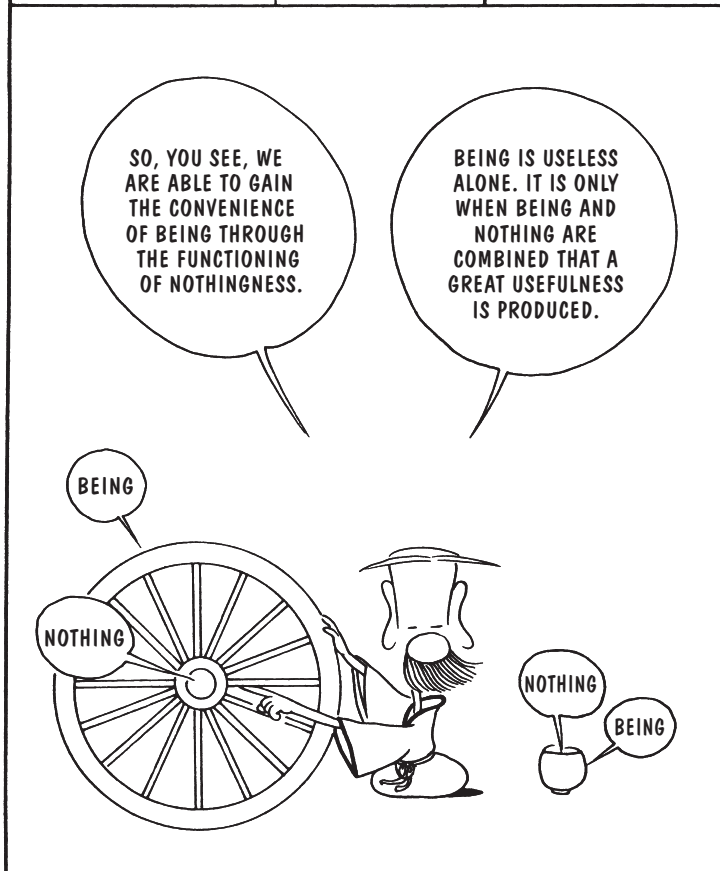
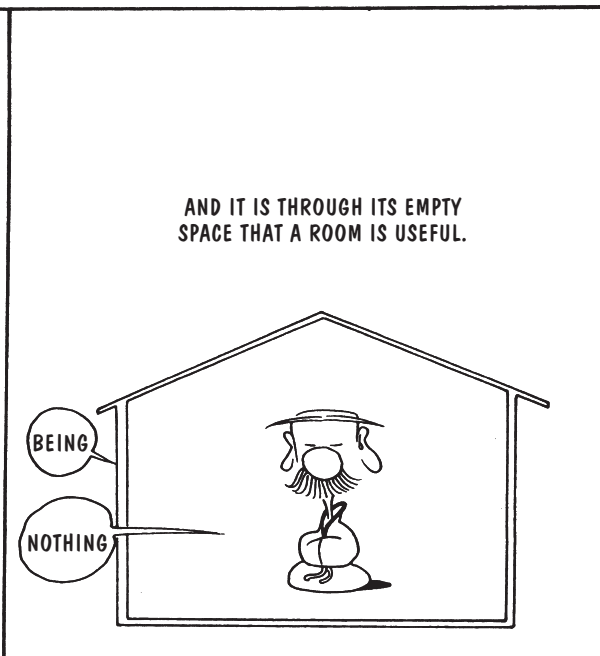
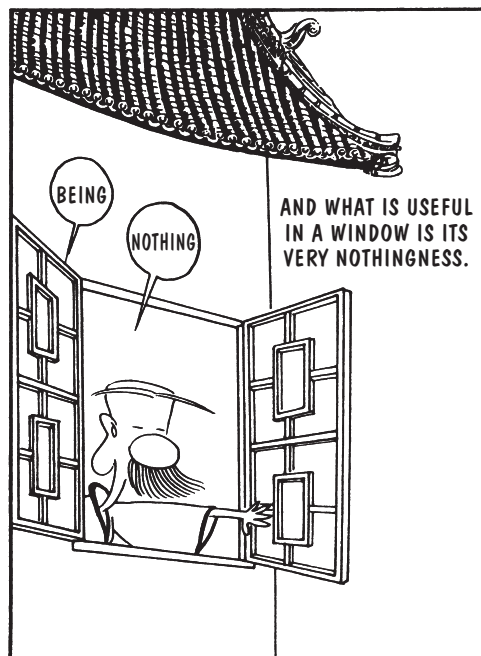
第十章

載營魄抱一，能無離乎？專氣致柔，能如嬰兒乎？
滌除玄覽，能無疵乎？愛民治國，能無為乎？
天門開闔，能為雌乎？明白四達，能無知乎？

第十一章
三十輻，共一轂，當其無，有車之用。
埴埴以為器，當其無，有器之用。

CHAPTER 11 THE EMPTY CUP





鑿戶牖以為室，當其無，有室之用。
故有之以為利，無之以為用。

CHAPTER 12

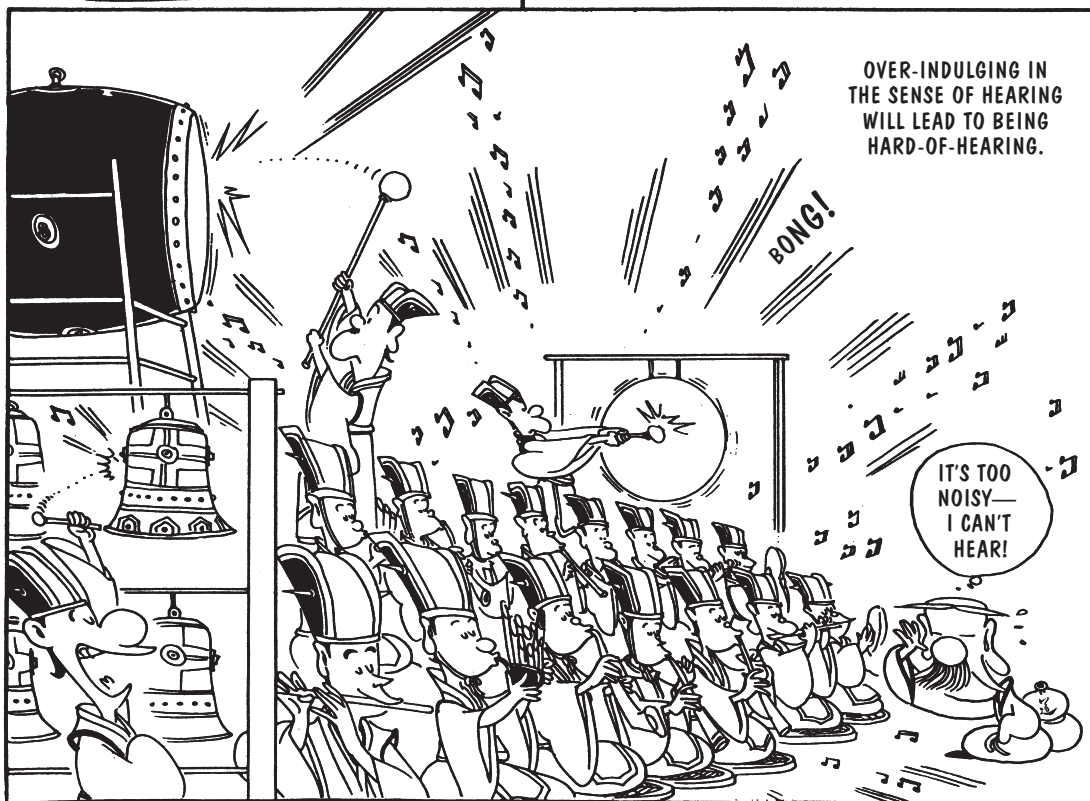
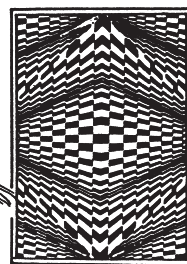
BOUNDLESS DESIRES



PEOPLE'S NEEDS
HAVE LIMITS, YET
OUR DESIRES ARE
BOUNDLESS.



OVER-INDULGING IN
THE SENSE OF SIGHT WILL
LEAD TO WEARY EYES.



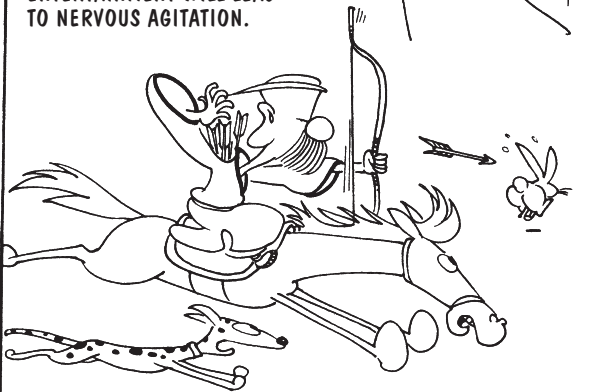
OVER-INDULGING IN
THE SENSE OF HEARING
WILL LEAD TO BEING
HARD-OF-HEARING.

IT'S TOO
NOISY—
I CAN'T
HEAR!

OVER-INDULGING IN THE SENSE OF TASTE
WILL LEAD TO A LOSS OF APPETITE.



OVER-INDULGING IN
ENTERTAINMENT WILL LEAD
TO NERVOUS AGITATION.



OVER-ZEALOUSLY
PURSUING WEALTH
WILL LEAD TO INJURY
OF YOUR MORAL
CHARACTER AND
REPUTATION.



"THE SEA OF DESIRES IS
DIFFICULT TO STAY." IF YOU
CANNOT RID YOURSELF OF
DESIRES, YOU WILL SURELY
DROWN. WITH UNCONTROLLABLE
DESIRES, YOU WILL NOT ONLY BE
UNABLE TO FEEL SATISFIED OR
COMFORTABLE, BUT CONVERSELY,
WILL FEEL PAIN AND RISK
LOSING YOURSELF ENTIRELY.



THEREFORE, SAGES WHO
UNDERSTAND THE DAO LIVE
SIMPLE LIVES, EATING ONLY
UNTIL FULL AND NOT
PURSUING SENSUAL
PLEASURES. THEY ARE
SATISFIED WITH A QUIET LIFE
AND NOT CONCERNED WITH
LUXURY OR SPLENDOR.



五味令人口爽；馳騁畋獵，令人心發狂；難得之貨，令人行妨。
是以聖人為腹不為目，故去彼取此。

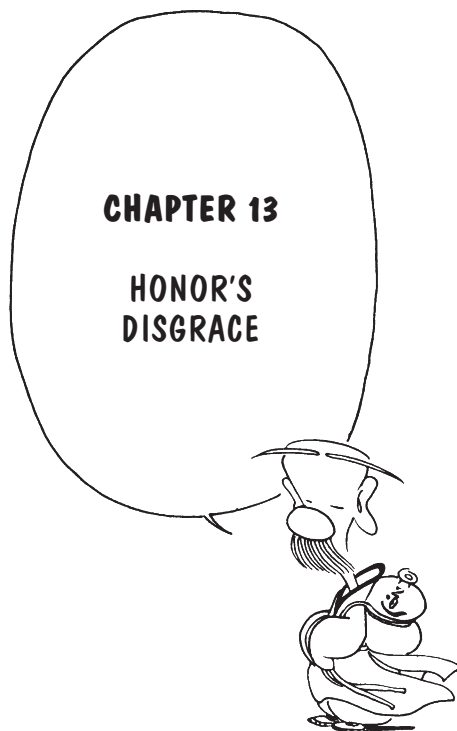
第十三章

寵辱若驚，貴大患若身。

何謂寵辱若驚？寵為下。得之若驚，失之若驚，是謂寵辱若驚。

CHAPTER 13

HONOR'S DISGRACE



HONOR

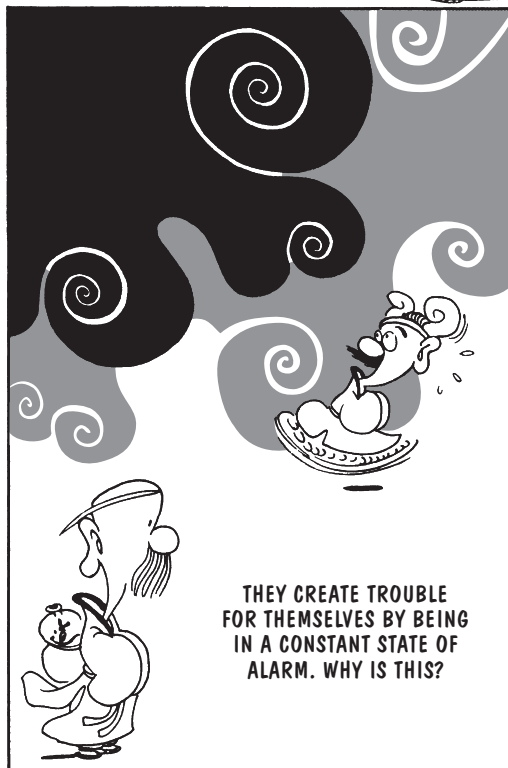


DISGRACE

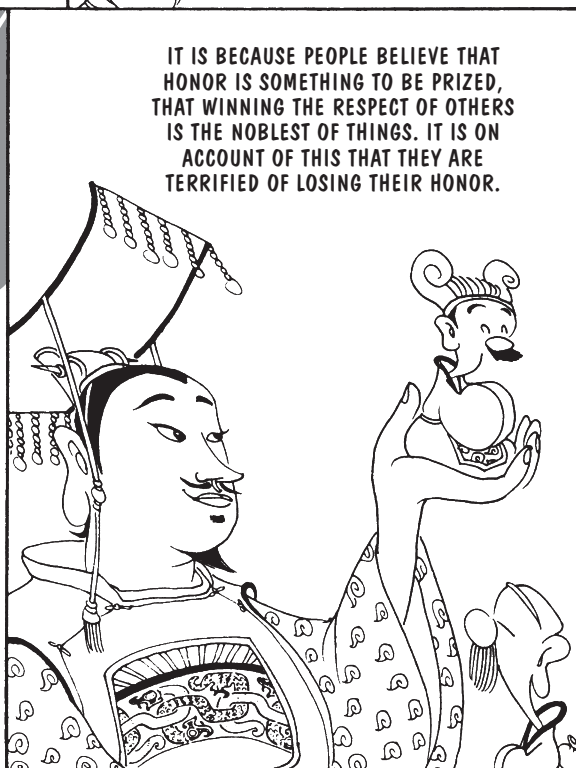


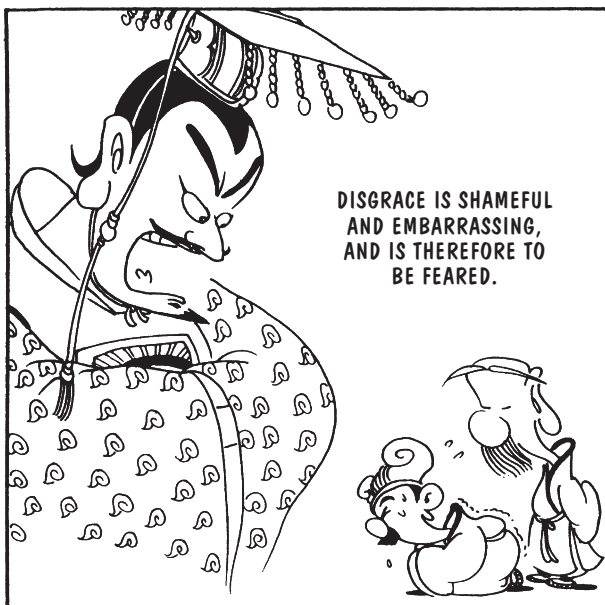
BECAUSE PEOPLE ARE SO FOCUSED
ON PRESTIGE AND WEALTH, THEY
WORRY ABOUT EARNING HONOR
AND AVOIDING DISGRACE.

IT IS BECAUSE PEOPLE BELIEVE THAT
HONOR IS SOMETHING TO BE PRIZED,
THAT WINNING THE RESPECT OF OTHERS
IS THE NOBLEST OF THINGS. IT IS ON
ACCOUNT OF THIS THAT THEY ARE
TERRIFIED OF LOSING THEIR HONOR.



THEY CREATE TROUBLE
FOR THEMSELVES BY BEING
IN A CONSTANT STATE OF
ALARM. WHY IS THIS?





THE REASON WE HAVE DISASTERS
OF THIS KIND IS THAT WE WORRY
TOO MUCH ABOUT OURSELVES ...



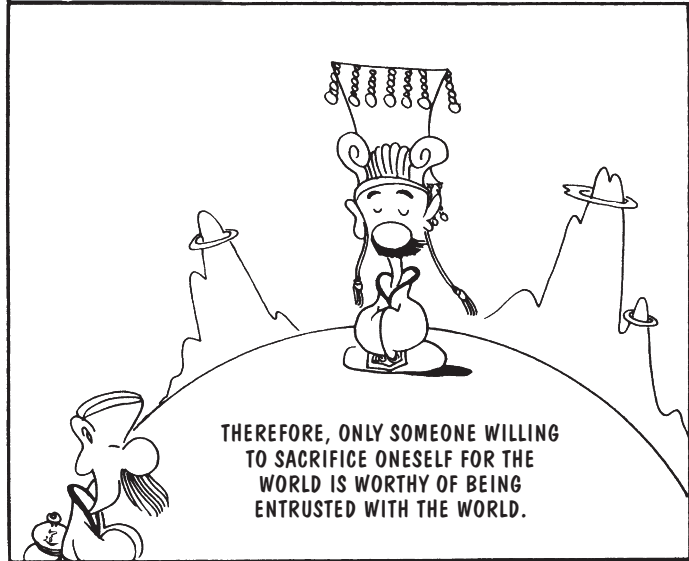
IF WE CAN FORGET
ABOUT THE "SELF,"
WHAT IS THERE LEFT
TO WORRY ABOUT?



PEOPLE SHOULD BE
UNSELFISH AND SELF-
FORGETTING. IF YOU CAN SET
LIFE AND DEATH ASIDE AND IF
YOU ARE UNMOVED BY HONOR
AND DISGRACE, FORTUNE AND
MISFORTUNE, THEN IS THERE
REALLY ANYTHING LEFT TO
BE AFRAID OF?



THEREFORE, ONLY SOMEONE WILLING
TO SACRIFICE ONESELF FOR THE
WORLD IS WORTHY OF BEING
ENTRUSTED WITH THE WORLD.

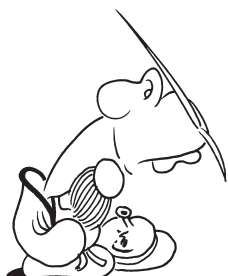


何謂貴大患若身？吾所以有大患者，為吾有身，及吾無身，吾有何患？
故貴以身為天下，若可寄天下；愛以身為天下，若可託天下。

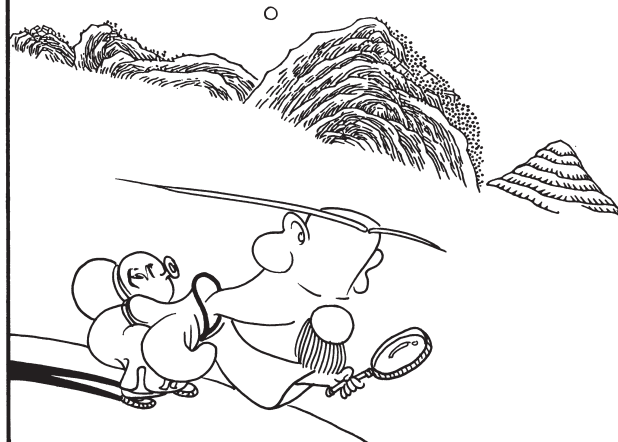
第十四章
視之不見，名曰夷；聽之不聞，名曰希；搏之不得，名曰微。此三者不可致詰，故混而為一。

CHAPTER 14

THE DAO IS INDISTINCT



SOMETHING THAT IS LOOKED AT BUT
NOT SEEN IS CALLED "INVISIBLE."

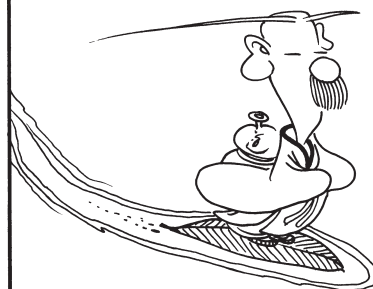
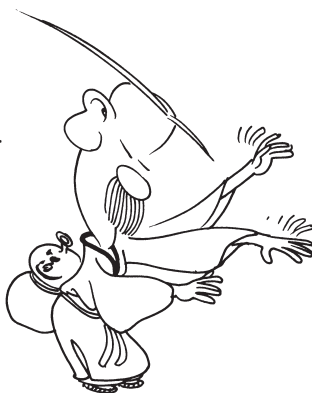


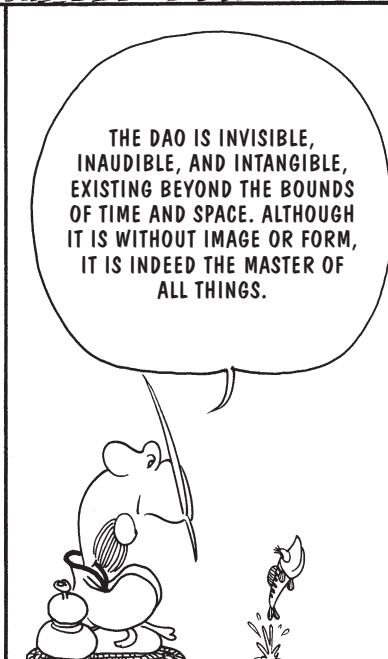
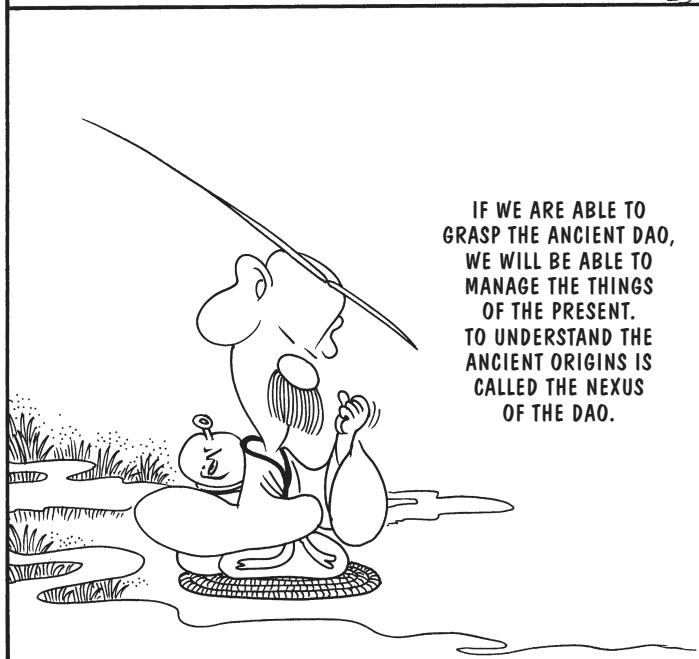
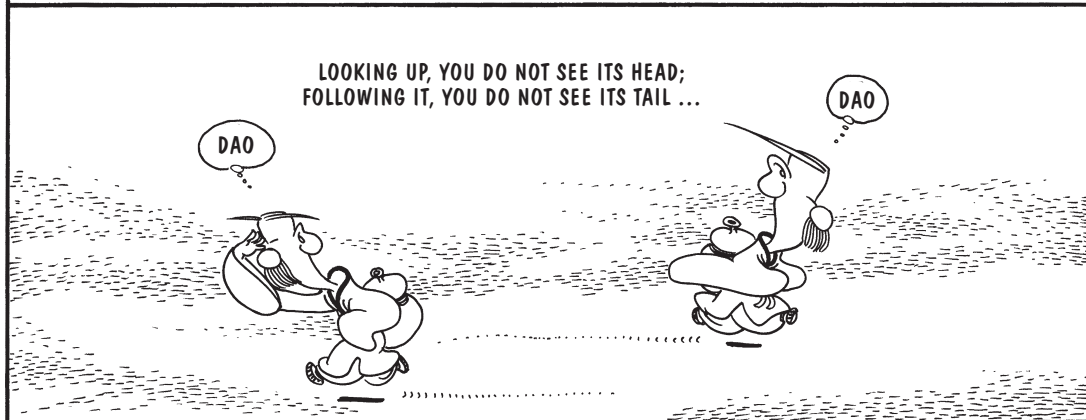
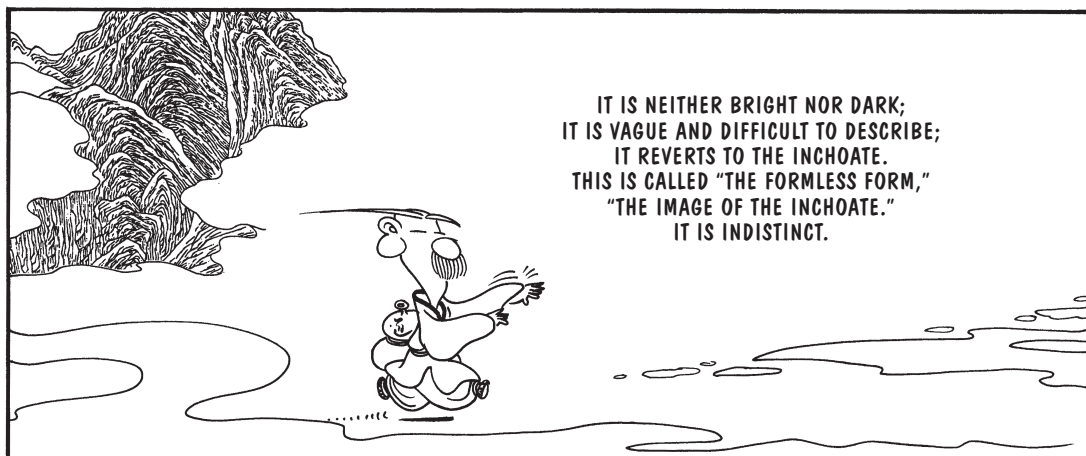
SOMETHING THAT IS
LISTENED FOR BUT NOT
HEARD IS CALLED
"INAUDIBLE."



BECAUSE THE DAO IS INVISIBLE, INAUDIBLE,
AND INTANGIBLE, IT CANNOT BE DIRECTLY
EXAMINED. THE THREE MERGE INTO ONE.

SOMETHING THAT IS
GROPED FOR BUT NOT
FOUND IS CALLED
"INTANGIBLE."





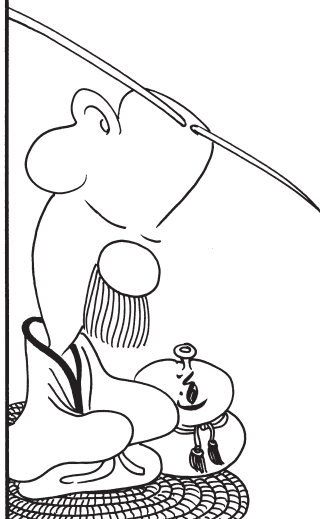
其上不皦，其下不昧。繩繩不可名，復歸於無物。是謂無狀之狀，無物之象，是為惚恍。迎之不見其首，隨之
不見其後。
執古之道，以御今之有。能知古始，是謂道紀。

第十五章
古之善為士者，微妙玄通，深不可識。夫唯不可識，故強為之容；
豫兮若冬涉川；
猶兮若畏四鄰；

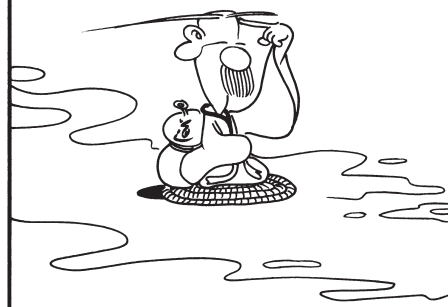
CHAPTER 15

DAOISTS OF OLD

DAOISTS OF THE PAST
WERE SUBTLE,
PROFOUND, MYSTERIOUS,
AND PERSPICACIOUS.
THEY WERE FAR BEYOND
WHAT MOST PEOPLE
COULD COMPREHEND ...



AND BECAUSE THEY WERE BEYOND
COMPREHENSION, AN EFFORT SHALL
BE MADE TO DESCRIBE THEM:



IN THEIR ACTIVITIES, THEY
WERE CAUTIOUS, AS IF
CROSSING A RIVER IN WINTER.



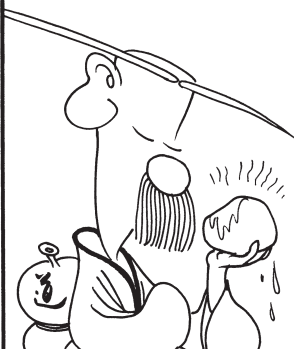
THEY WERE ALERT AND ON GUARD, AS IF
FEARFUL OF THREATS FROM ALL SIDES.



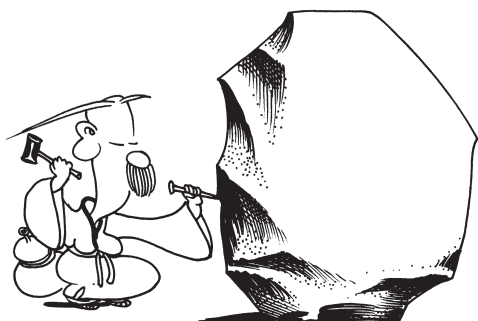
IN THEIR BEHAVIOR, THEY
WERE DIGNIFIED AND
COURTEOUS, AS IF A GUEST
IN SOMEONE'S HOUSE.



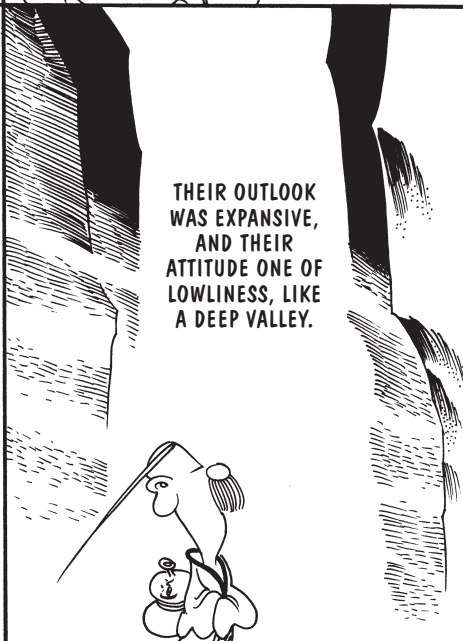
THEY WERE ALSO SELF-DIMINISHING,
LIKE ICE THAT HAS BEGUN TO MELT.



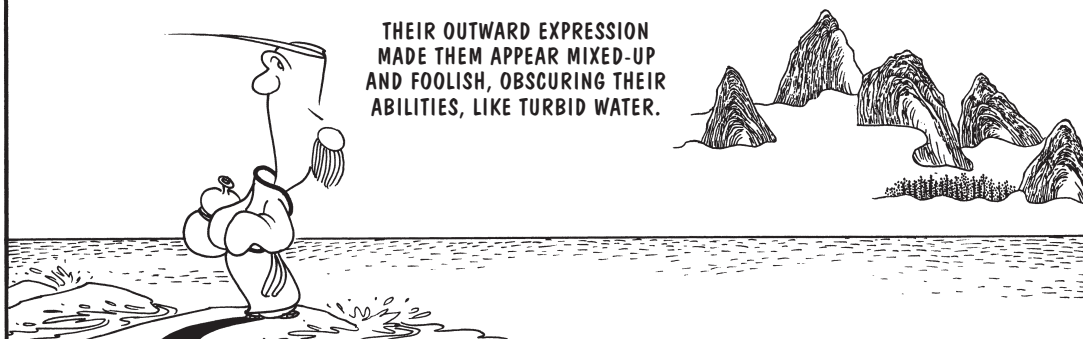
THEIR CHARACTER WAS SIMPLE
AND UNAFFECTED, LIKE AN
UNCARVED STONE.



THEIR OUTLOOK
WAS EXPANSIVE,
AND THEIR
ATTITUDE ONE OF
LOWLINESS, LIKE
A DEEP VALLEY.



THEIR OUTWARD EXPRESSION
MADE THEM APPEAR MIXED-UP
AND FOOLISH, OBSCURING THEIR
ABILITIES, LIKE TURBID WATER.



儼兮其若客；渙兮若冰之將釋；
敦兮其若樸；曠兮其若谷；
混兮其若濁。

孰能濁以靜之徐清？孰能安以久動之徐生？
保此道者，不欲盈。夫唯不盈，故能弊復成。

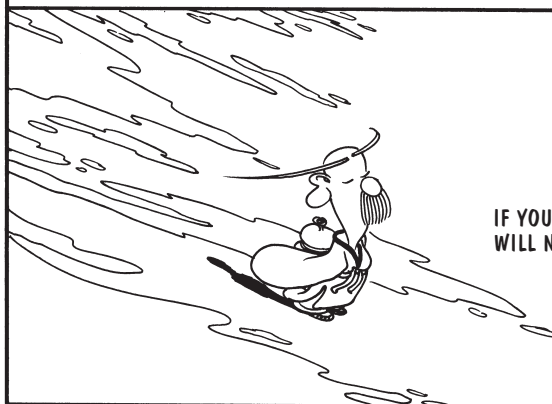
WHO, BEING TURBID, CAN GRADUALLY
BECOME CLEAR THROUGH STILLNESS?



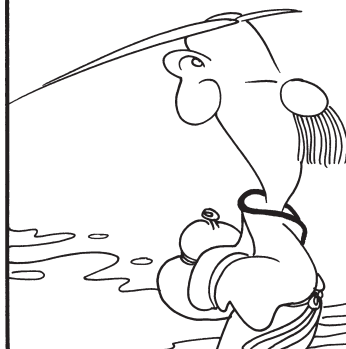
WHO, BEING STILL, CAN GRADUALLY COME TO
LIFE THROUGH SUSTAINED MOVEMENT?



IF YOU CAN GRASP THIS PRINCIPLE, YOU
WILL NOT BECOME FULL OF YOURSELF.



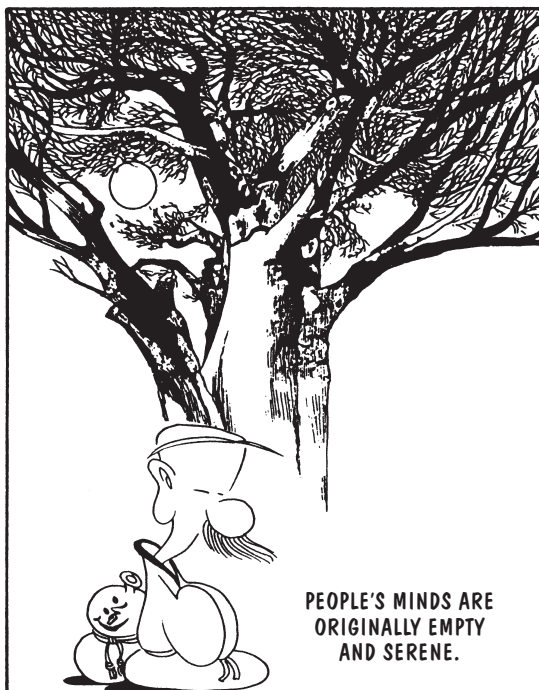
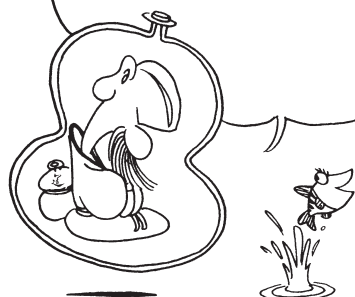
BY NOT BEING FULL OF YOURSELF, YOU CAN RID
YOURSELF OF THE OLD AND BE RENEWED,
ALWAYS MAINTAINING CLARITY AND VITALITY.



A PERSON OF THE DAO IS SUBTLE, PROFOUND,
AND PERSPICACIOUS. BE CAUTIOUS, SIMPLE,
AND MODEST. DO NOT DEMAND ABSOLUTE
FULFILLMENT, AND YOU
WILL BE FREE FROM
FAILURE.



CHAPTER 16
MAINTAINING
SERENITY



PEOPLE'S MINDS ARE
ORIGINALLY EMPTY
AND SERENE.

BUT SOMEHOW, WE GET
BLINDED BY SELFISH DESIRE.

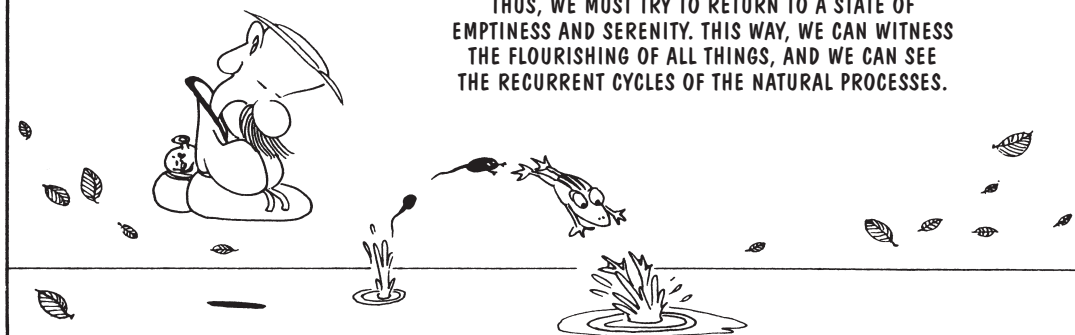
JADE!



AS A RESULT, WE
CANNOT VIEW THINGS
CLEARLY AND END UP
ON THE WRONG PATH.

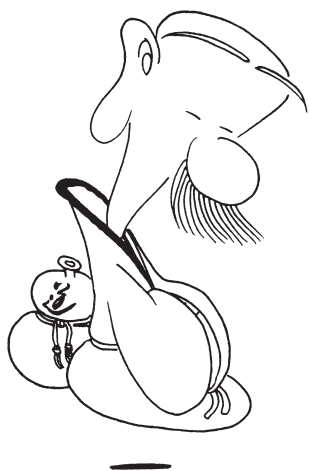


THUS, WE MUST TRY TO RETURN TO A STATE OF
EMPTINESS AND SERENITY. THIS WAY, WE CAN WITNESS
THE FLOURISHING OF ALL THINGS, AND WE CAN SEE
THE RECURRENT CYCLES OF THE NATURAL PROCESSES.

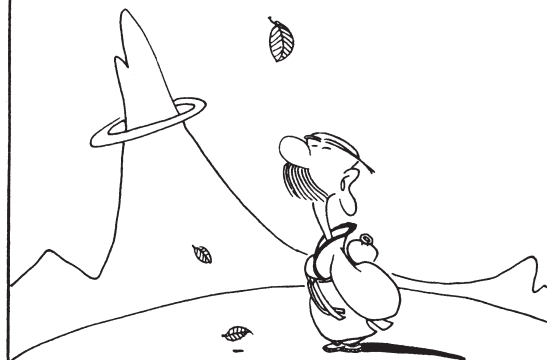


夫物芸芸，各復歸其根。歸根曰靜，是謂復命。復命曰常，知常曰明。不知常，妄作凶。
知常容，容乃公，公乃全，全乃天，天乃道，道乃久，沒身不殆。

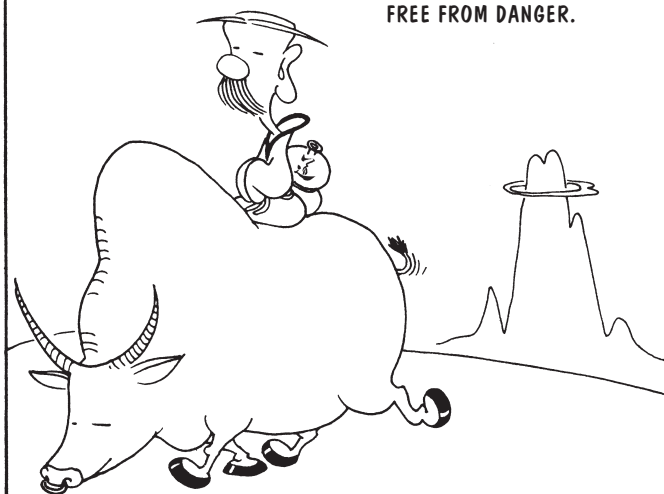
THINGS IN THE WORLD ARE MANY AND VARIED, AND EVENTUALLY EACH ONE RETURNS TO ITS SOURCE. THIS IS KNOWN AS "SERENITY." IT IS ALSO CALLED "RETURNING TO ONE'S ORIGINAL CONDITIONS." TO RETURN TO ONE'S ORIGINAL CONDITIONS IS KNOWN AS "BEING STEADY." UNDERSTANDING HOW TO BE STEADY IS CALLED "ENLIGHTENMENT." THOSE WHO DO NOT UNDERSTAND HOW TO BE STEADY AND ARE INSTEAD RASH AND IMPULSIVE WILL EVENTUALLY ENCOUNTER GREAT TROUBLE.



BY UNDERSTANDING THE STEADY AND ENDURING DAO, WE BECOME ALL-ENCOMPASSING; BEING ALL-ENCOMPASSING, WE BECOME OPEN AND FAIR; BEING OPEN AND FAIR, WE BECOME UNIVERSAL; BEING UNIVERSAL, WE ARE IN ACCORD WITH NATURE; BEING IN ACCORD WITH NATURE, WE ARE IN ACCORD WITH THE DAO.



BY BEING IN ACCORD WITH THE DAO, WE GAIN LONGEVITY, AND LONGEVITY MEANS A LIFE FREE FROM DANGER.

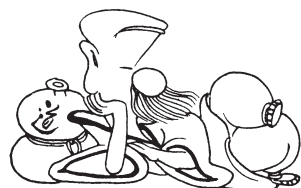


THROUGH "ATTAINING EMPTINESS" AND "MAINTAINING SERENITY," YOU WILL COME TO CLEARLY EXAMINE THE PRINCIPLES OF THE WORLD AND THOROUGHLY UNDERSTAND THE TRANSFORMATIONS OF ALL THINGS. YOU WILL BE ABLE TO PROFOUNDLY APPRECIATE NATURE'S SUBTLETIES AND BECOME ONE WITH THE DAO.

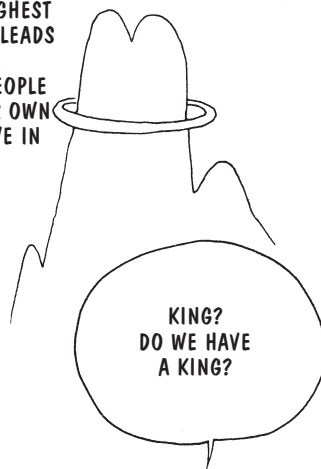


CHAPTER 17

THE INVISIBLE LEADER



THERE ARE FOUR DIFFERENT LEVELS OF LEADERS. THE HIGHEST IS THE ONE WHO LEADS WITHOUT WORDS, ALLOWING THE PEOPLE TO FOLLOW THEIR OWN NATURES AND LIVE IN THEIR OWN WAY.



KING?
DO WE HAVE
A KING?



THE NEXT HIGHEST IS THE LEADER WHO USES GOODNESS TO TRANSFORM THE PEOPLE AND KINDNESS AND MORALITY TO GOVERN THEM.

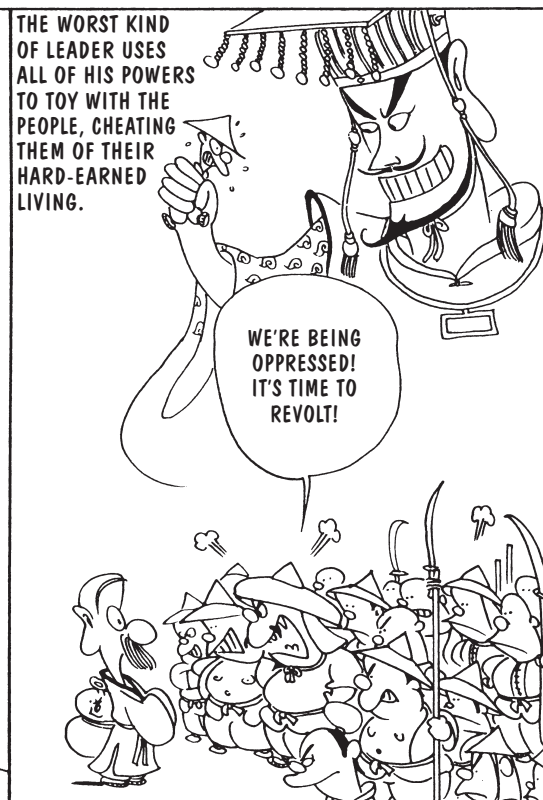
WE HAVE A WONDERFUL
KING. HE'S DONE SO MANY
THINGS FOR US!



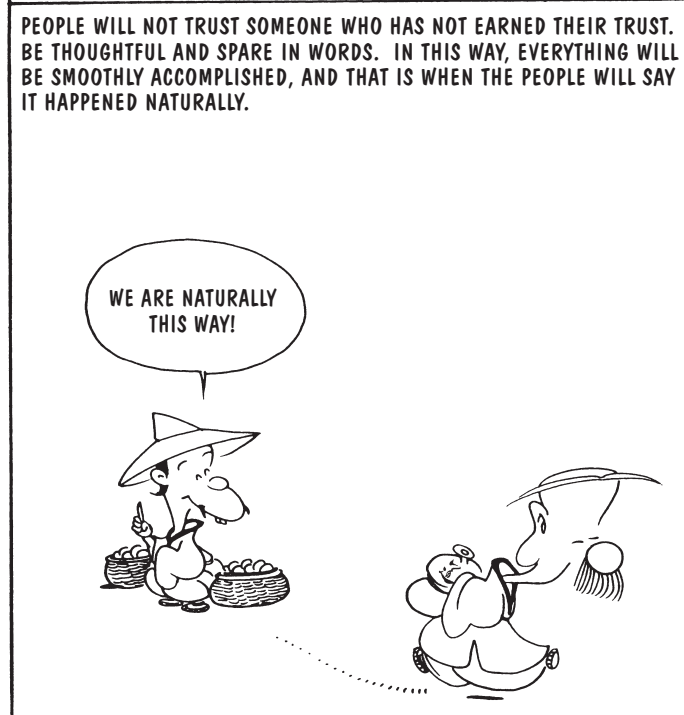
太上，不知有之；其次，親而譽之；

第十七章

其次，畏之；其次，侮之。信不足焉，有不信焉。
 悠兮其貴言。功成事遂，百姓皆謂：我自然。



PEOPLE WILL NOT TRUST SOMEONE WHO HAS NOT EARNED THEIR TRUST. BE THOUGHTFUL AND SPARE IN WORDS. IN THIS WAY, EVERYTHING WILL BE SMOOTHLY ACCOMPLISHED, AND THAT IS WHEN THE PEOPLE WILL SAY IT HAPPENED NATURALLY.

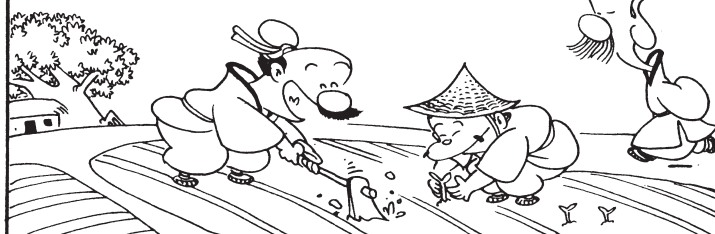


CHAPTER 18

REGRESSION INTO MORALITY



IN THE EARLY DAYS OF CIVILIZATION, PEOPLE WERE SIMPLE AND HONEST. THEY COULDN'T READ, AND THEY DIDN'T KNOW MUCH, BUT AT THE SAME TIME, THEY WEREN'T GREEDY OR DISHONEST.



I'LL HAVE TO USE MY HEAD TO KEEP HIM FROM EVADING TAXES.



AS TIME WENT BY, PEOPLE BECAME MORE AND MORE CUNNING. AS A RESULT, GOVERNMENT LEADERS WERE FORCED TO USE THEIR INTELLIGENCE TO CREATE A LEGAL SYSTEM TO KEEP THE PEOPLE IN LINE. THIS IS WHEN HYPOCRISY AND DECEIT AROSE.

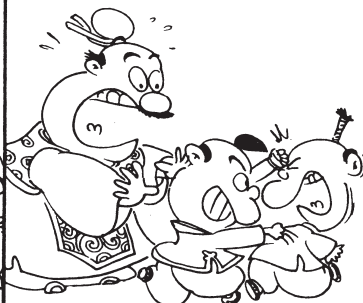
I'LL HAVE TO USE MY HEAD TO AVOID PAYING TAXES.



ORIGINALLY, FAMILIES WERE HAPPY AND THEIR MEMBERS GOT ALONG VERY WELL WITH EACH OTHER. THERE WAS NO NEED FOR SUCH CONCEPTS AS "RESPECTING ONE'S ELDERS" OR "LOVING ONE'S CHILDREN."



BUT WHEN FAMILY RELATIONSHIPS BEGAN TO BREAK DOWN, VIRTUES SUCH AS THESE BECAME IMPORTANT.



BE NICE! RESPECT YOUR ELDERS! BEHAVE YOURSELF!



國家昏亂，有忠臣。

WHEN THE COUNTRY WAS STILL PURE AND INNOCENT, GOVERNMENT MINISTERS ALL DID WHAT THEY WERE SUPPOSED TO, AND THERE WAS NO SUCH THING AS A "LOYAL MINISTER."



THEY ARE ALL MY MINISTERS!



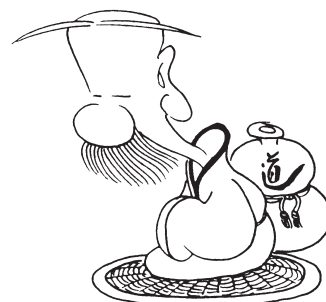
BUT WHEN THE COUNTRY FELL INTO CHAOS AND MINISTERS BEGAN SCHEMING AMONG THEMSELVES, THE LABEL "LOYAL MINISTER" BECAME NECESSARY.



THIS MAN IS MY ONLY LOYAL MINISTER!



KINDNESS AND MORALITY, KNOWLEDGE AND INTELLIGENCE, RESPECTING ELDERS AND LOVING ONE'S CHILDREN, LOYAL MINISTERS—THESE CONCEPTS ALL CAME ABOUT AFTER THE DAO WAS FORSAKEN, AFTER SIMPLICITY WAS DESTROYED. THEIR PRESENCE IS AN INDICATION OF MORAL BANKRUPTCY, OF THE DEGENERATION OF PEOPLE'S HEARTS. THEY ARE EVIDENCE OF REGRESS RATHER THAN PROGRESS IN SOCIETY.

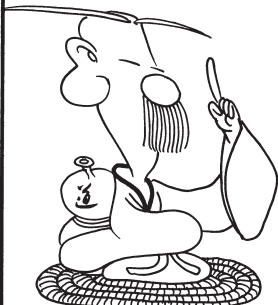


CHAPTER 19

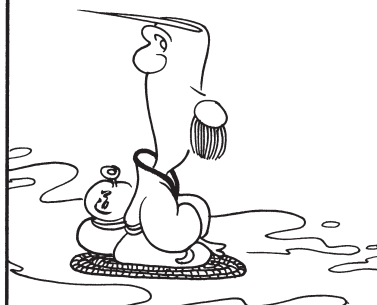
THE ARTIFICIAL ROLE MODEL



DISCARD THE CONCEPTS OF SAGELINESS
AND WISDOM, AND THE PEOPLE WILL
BENEFIT A HUNDREDFOLD.



DISCARD THE CONCEPTS OF KINDNESS
AND MORALITY, AND THE PEOPLE WILL
RETURN TO RESPECTING THEIR ELDERS
AND LOVING THEIR CHILDREN.



DISCARD THE CONCEPTS OF CLEVERNESS
AND PROFIT, AND THERE WILL BE NO
MORE BANDITS AND THIEVES.

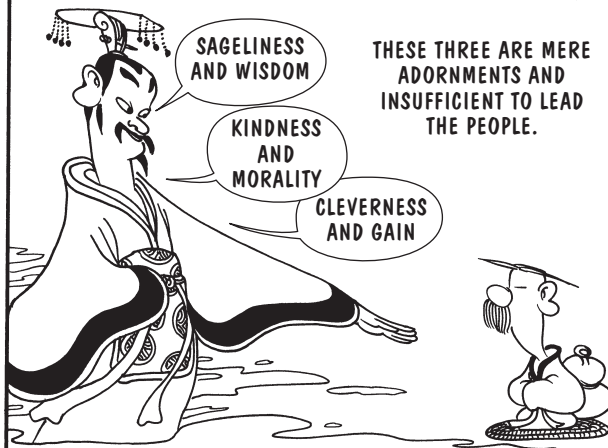


SAGELINESS
AND WISDOM

KINDNESS
AND
MORALITY

CLEVERNESS
AND GAIN

THESE THREE ARE MERE
ADORNMENTS AND
INSUFFICIENT TO LEAD
THE PEOPLE.



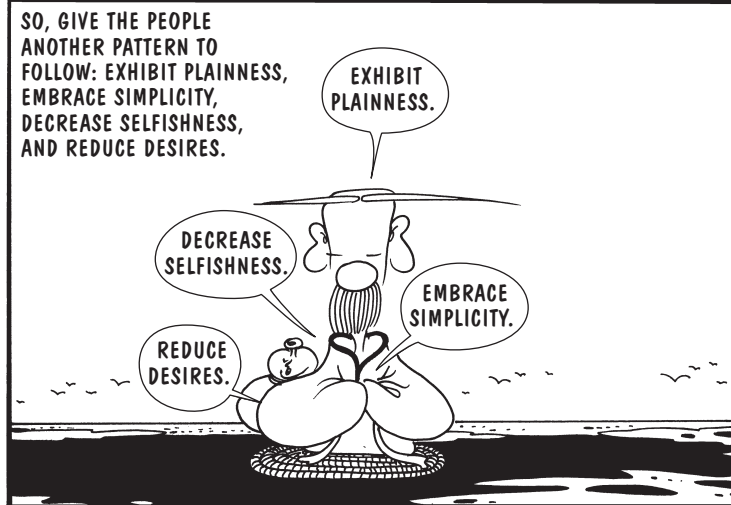
SO, GIVE THE PEOPLE
ANOTHER PATTERN TO
FOLLOW: EXHIBIT PLAINNESS,
EMBRACE SIMPLICITY,
DECREASE SELFISHNESS,
AND REDUCE DESIRES.

EXHIBIT
PLAINNESS.

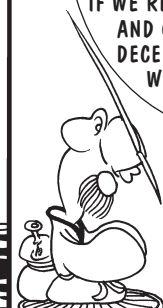
DECREASE
SELFISHNESS.

REDUCE
DESIRES.

EMBRACE
SIMPLICITY.



SAGELINESS AND WISDOM,
KINDNESS AND MORALITY,
CLEVERNESS AND GAIN—
ALL OF THESE ARE ARTIFICIAL,
AND NOT ONLY ARE THEY NOT
BENEFICIAL TO MANKIND,
THEY ARE ACTUALLY HARMFUL.
IF WE RETURN TO SIMPLICITY
AND GENUINENESS, ALL
DECEIT AND CONTENTION
WILL DISAPPEAR ON
THEIR OWN.



第十九章

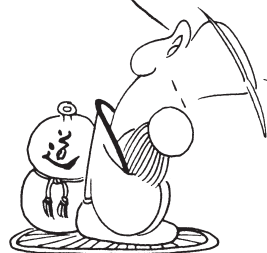
絕聖棄智，民利百倍；絕仁棄義，民復孝慈；絕巧棄利，盜賊無有。此三者以為文不足。故令有所屬：見素抱樸，少私寡欲。

第二十章

絕學無憂。唯之與阿，相去幾何？善之與惡，相去若何？人之所畏，不可不畏。
荒兮，其未央哉！

CHAPTER 20

LIVING WITH THE DAO



KNOWLEDGE AND LEARNING ARE THE
ROOT CAUSE OF DISTRESS. FORSAKE
THEM, AND YOU WILL FREE YOURSELF
OF TROUBLE AND WORRY.



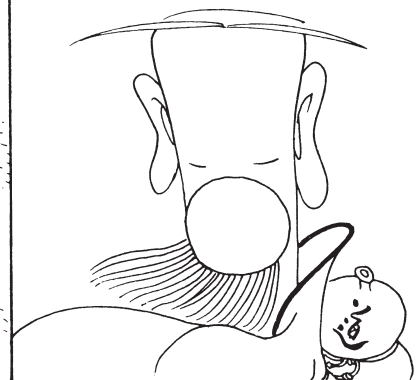
PEOPLE SEEK HONOR AND AVOID DISGRACE.
THEY REACH FOR GOODNESS AND SHUN
BADNESS. BUT IS THERE REALLY SUCH A
GREAT DIFFERENCE
BETWEEN HONOR
AND DISGRACE?
BETWEEN HIGH
AND LOW?
BETWEEN
GOOD AND BAD?



NEVERTHELESS, I CAN'T
EXIST ENTIRELY ALONE OR
MAKE A SHOWY DISPLAY
OF MY UNIQUENESS.
WHAT OTHER PEOPLE
FEAR, I MUST ALSO FEAR.

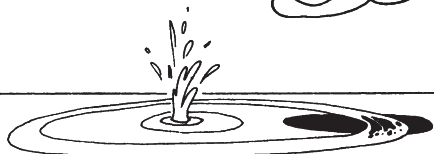


THE DAO, HOWEVER, IS VAST
AND LIMITLESS. OH, WHAT A
DIFFERENCE BETWEEN IT AND
THE WORLD IN WHICH WE LIVE.

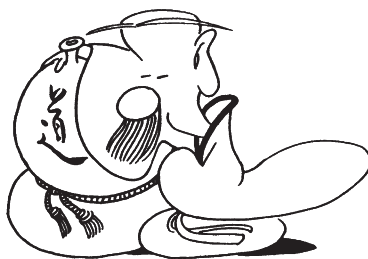


THE MASSES LOOK EXCITED AND HAPPY,
AS IF THEY WERE ATTENDING A FEAST OR
STANDING IN A TOWER IN SPRINGTIME
LOOKING OUT AT AN EXPANSIVE VIEW.

ONLY I AM AT PEACE IN
MY CALM SINCERITY, LIKE
AN INFANT THAT HAS NOT
YET LEARNED TO SMILE.
YET, I APPEAR WEARY, AS
IF I WERE HOMELESS!



THE MASSES ALL HAVE MORE THAN
ENOUGH, AND ONLY I APPEAR TO BE
LACKING. OH, I AM SO FOOLISH, AS IF I
WERE MUDDLED AND CONFUSED.



EVERYONE IS SO
BRIGHT AND DAZZLING,
AND ONLY I APPEAR
OBTUSE AND STUPID.



EVERYONE
SEEMS CAPABLE
OF DOING SO
MUCH, AND
ONLY I APPEAR
SLUGGISH AND
INEPT. I AM
DIFFERENT
FROM THEM—
I LIVE WITH
THE DAO.

道



EVERYONE IS SO
INTELLIGENT AND
TALENTED, AND
ONLY I APPEAR
COMPLETELY
UNDISCERNING.
PLACID AS
A CALM SEA;
FLOATING ADRIFT.



HIGH, LOW;
GOOD, BAD;
RIGHT, WRONG;
BEAUTIFUL,
UGLY—THESE ARE
MERE VALUE
JUDGMENTS RATHER
THAN INTRINSIC
QUALITIES. THEY ARE
RELATIVE AND CHANGE
ACCORDING TO THE TIMES
AND ENVIRONMENT.
PEOPLE INDULGE SO MUCH
IN MUSIC, SEX, MATERIAL
THINGS, AND WEALTH;
PERHAPS WE SHOULD BE
HAPPY IN SERENITY, TAKE
PLEASURE IN SIMPLICITY,
AND SEEK ELEVATION
OF THE SPIRIT.



眾人熙熙，如享太牢，如春登臺。
我獨泊兮其未兆，如嬰兒之未孩。儼儼兮，若無所歸。
眾人皆有餘，而我獨若遺。我愚人之心也哉！沌沌兮！
俗人昭昭，我獨昏昏。俗人察察，我獨悶悶。淡若海，漂無所止。
眾人皆有以，而我獨頑似鄙。我獨異於人，而貴食母。

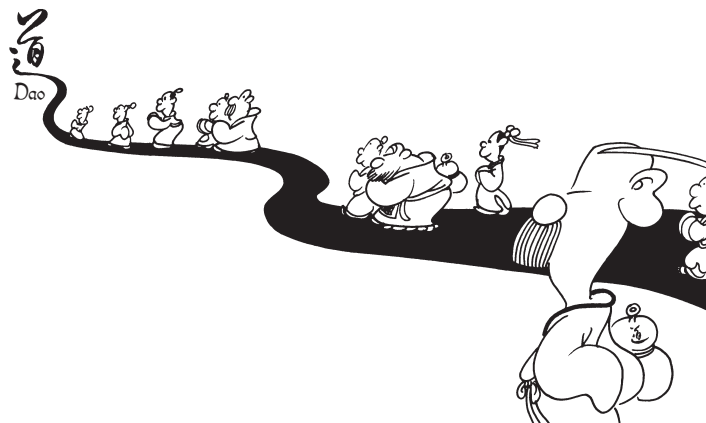
第二十一章
 孔德之容，唯道是從。
 道之為物，唯恍唯惚。
 惚兮恍兮，其中有象；
 恍兮惚兮，其中有物。

CHAPTER 21

REALITY OF THE DAO



IN ALL ACTIONS, PEOPLE
 OF VIRTUE TAKE THE DAO
 AS THEIR STANDARD.



DAO



THIS THING, THE DAO, IS
 DIFFICULT TO PIN DOWN.
 SOMETIMES IT SEEMS TO
 NOT BE THERE, AND
 SOMETIMES IT DOES ...

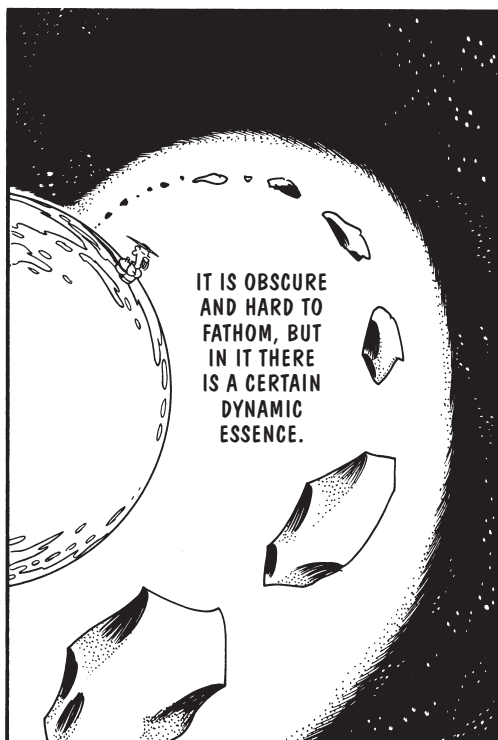


IT IS VAGUE AND ELUSIVE,
 YET IN THIS ELUSIVENESS IT
 CONTAINS ALL THE FORMS OF
 THE UNIVERSE AND
 INCLUDES ALL THINGS
 THROUGHOUT THE WORLD.

DAO

SOMETIMES IT SEEMS TO
 BE REAL, AND SOMETIMES
 IT DOESN'T ...





IT IS OBSCURE
AND HARD TO
FATHOM, BUT
IN IT THERE
IS A CERTAIN
DYNAMIC
ESSENCE.

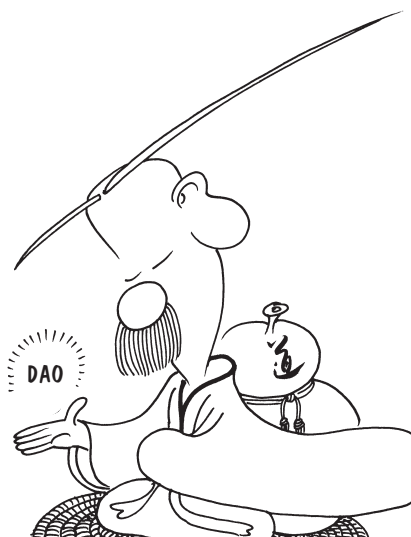


THIS ESSENCE IS PROFOUNDLY REAL,
AND IN THIS REALITY IS THE PROOF.

FROM EARLIEST TIMES, THE DAO
HAS EXISTED AND HAS ALWAYS
BEEN ENGAGED IN CREATION.



HOW DO I KNOW ABOUT
THE SOURCE OF THINGS?
FROM THE DAO.



窈兮冥兮，其中有精；其精甚真，其中有信。
自古及今，其名不去，以閱眾甫。吾何以知眾甫之狀哉！以此。

第二十二章
曲則全，枉則直，窪則盈，弊則新，

CHAPTER 22

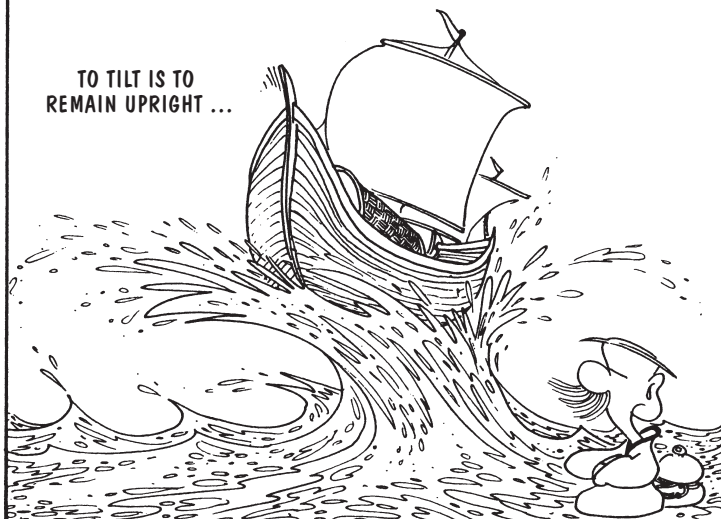
BEND,
DON'T BREAK



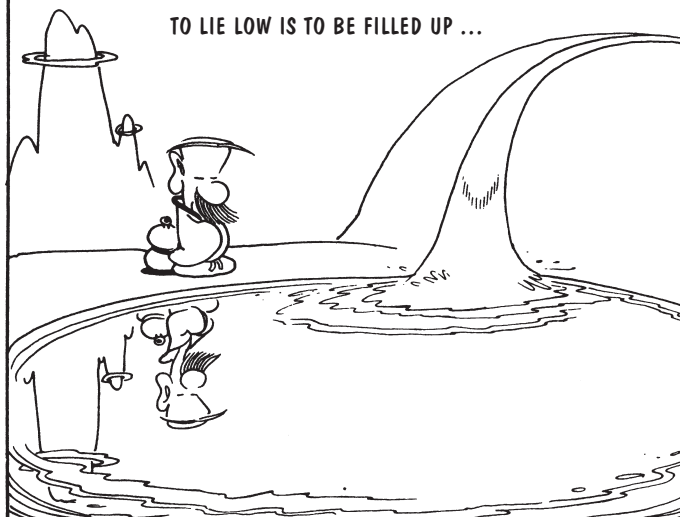
TO BEND IS TO STAY WHOLE ...



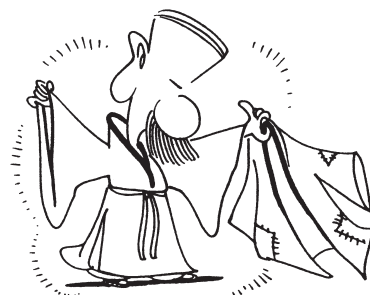
TO TILT IS TO
REMAIN UPRIGHT ...

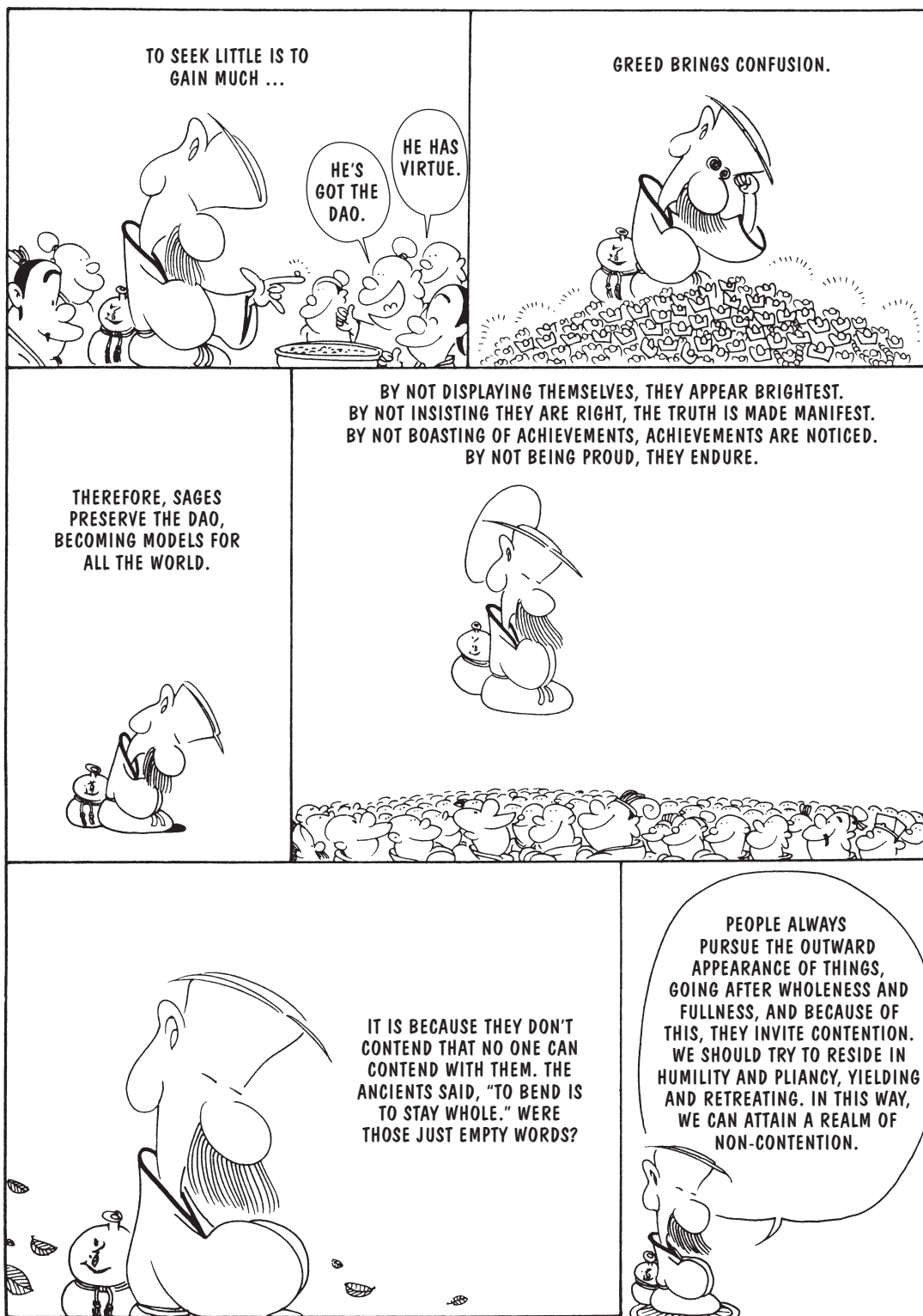


TO LIE LOW IS TO BE FILLED UP ...



ONLY THE OLD
CAN BE RENEWED ...

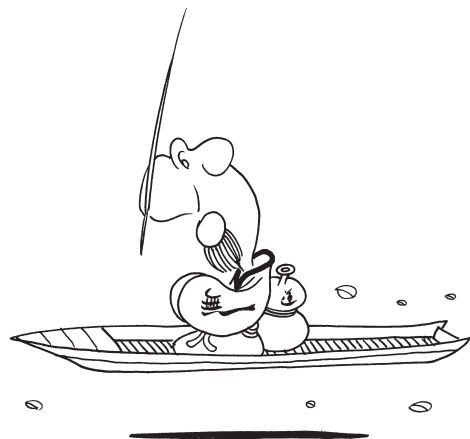




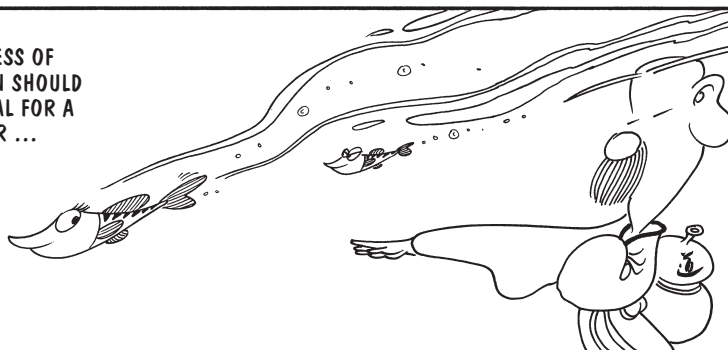
少則得，多則惑。
是以聖人抱一為天下式。不自見，故明；不自是，故彰；不自伐，故有功；不自矜，故長。
夫唯不爭，故天下莫能與之爭。古之所謂：曲則全者，豈虛言哉！誠全而歸之。

第二十三章
希言自然。
故飄風不終朝，驟雨不終日。

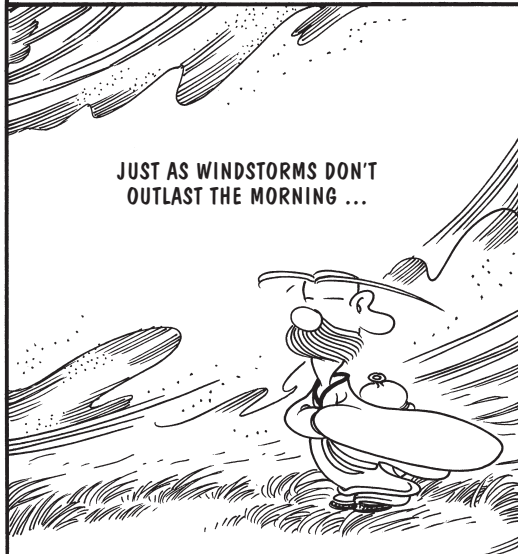
CHAPTER 23 THE RECKLESS LEADER



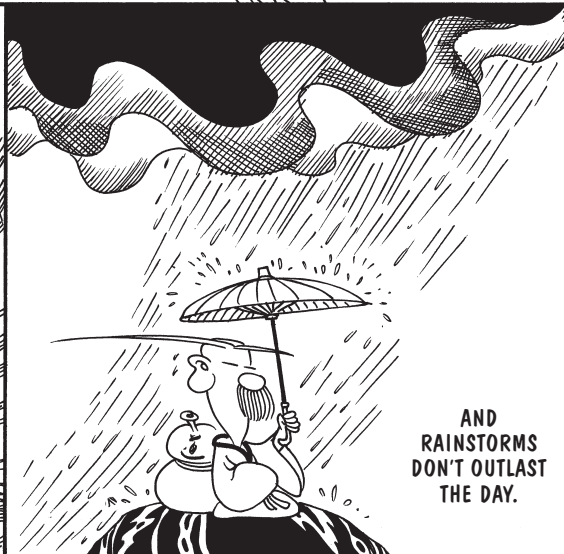
SPARENESS OF
EXPRESSION SHOULD
BE NATURAL FOR A
LEADER ...



JUST AS WINDSTORMS DON'T
OUTLAST THE MORNING ...



AND
RAINSTORMS
DON'T OUTLAST
THE DAY.



WHAT CAUSES THESE? HEAVEN AND EARTH.
IF EVEN HEAVEN AND EARTH CANNOT PERSIST, HOW CAN PEOPLE?



PEOPLE WHO WORK WITH
THE DAO WILL IDENTIFY
WITH THE DAO.

DAO

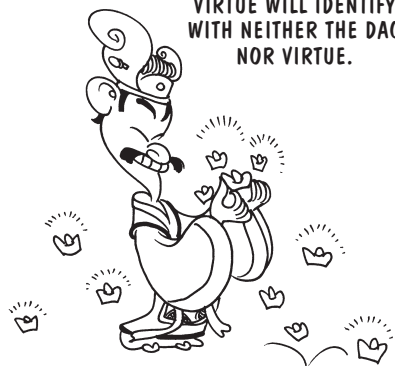


PEOPLE WHO WORK
WITH VIRTUE WILL
IDENTIFY WITH VIRTUE.

VIRTUE



PEOPLE WHO DO NOT
WORK WITH THE DAO OR
VIRTUE WILL IDENTIFY
WITH NEITHER THE DAO
NOR VIRTUE.

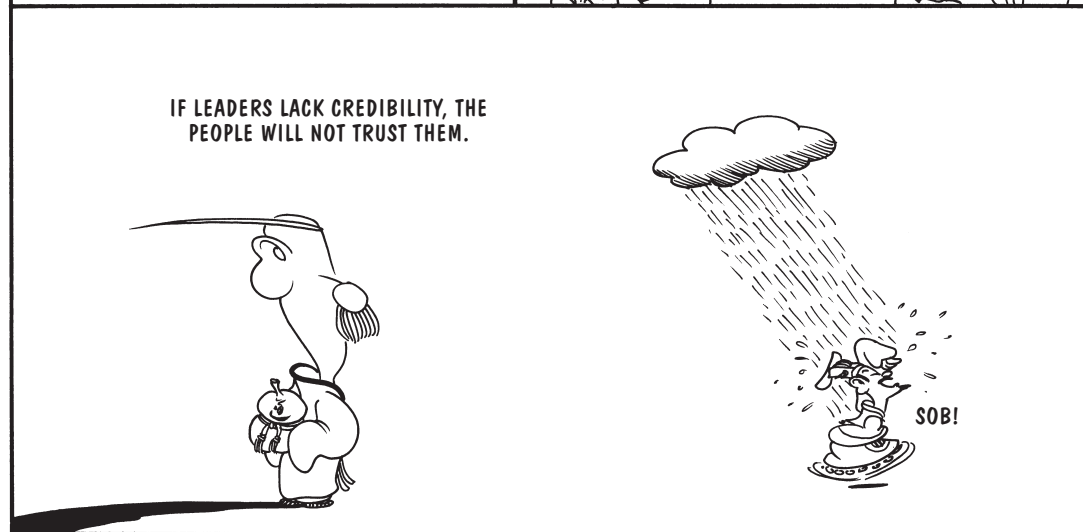
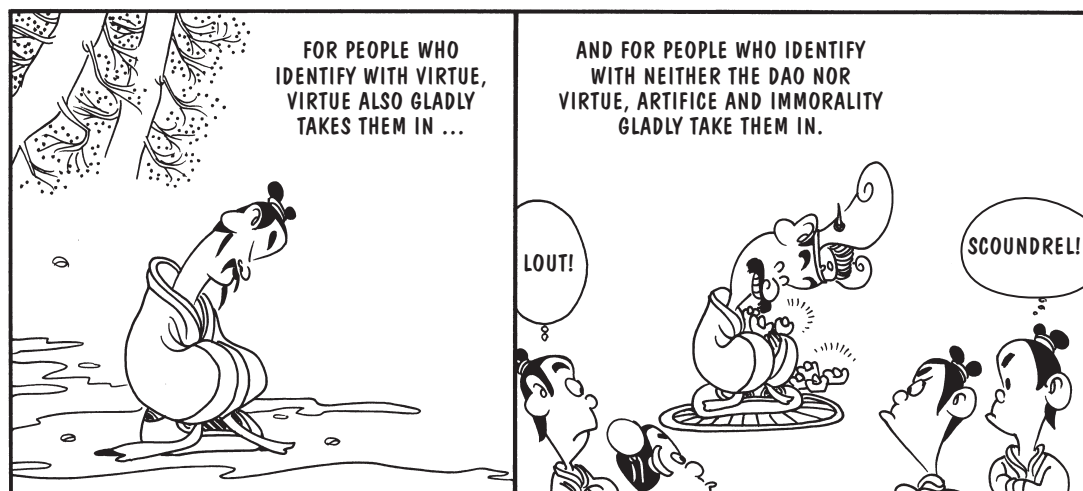


FOR THE PEOPLE WHO
IDENTIFY WITH THE DAO,
THE DAO GLADLY TAKES
THEM IN ...



孰為此者？天地。天地尚不能久，而況於人乎？故從事於道者，同於道；

德者，同於德；失者，同於失。同於道者，道亦樂得之；同於德者，德亦樂得之；同於失者，失亦樂得之。信不足焉，有不信焉。



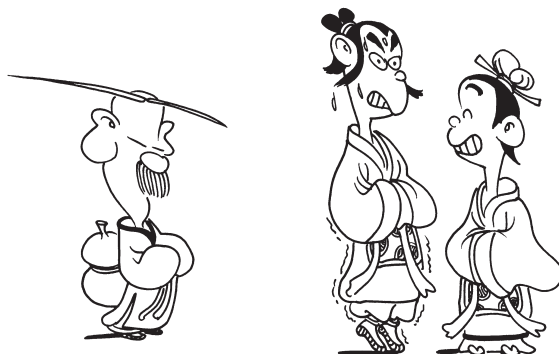
IN GOVERNING, ONE MUST ACT IN ACCORDANCE WITH NATURE, ACT IN ACCORDANCE WITH THE PEOPLE'S INTENTIONS, AND NOT ACT RECKLESSLY. RECKLESSNESS DOES NOT LAST. IF EVEN THE RAMPANCY OF HEAVEN AND EARTH CANNOT PERSIST, HOW CAN OURS?

CHAPTER 24

THE EXHIBITIONIST



THOSE WHO STAND ON TIPTOE
HOPING TO GAIN STATURE
CANNOT STAND STEADY.



THOSE WHO DOUBLE THEIR
STRIDES TO GET AHEAD
CANNOT GO FASTER.



THOSE WHO SEE ONLY WITH THEIR
OWN EYES DO NOT SEE CLEARLY.

LOOK, THIS
ESSAY OF
MINE IS
FANTASTIC!



NOT
REALLY!

THOSE WHO THINK THEY'RE ALWAYS RIGHT
ARE LIKELY TO MAKE ERRORS IN JUDGMENT.

AND THERE'S NO
DOUBT IN MY MIND
THAT I'M CORRECT.

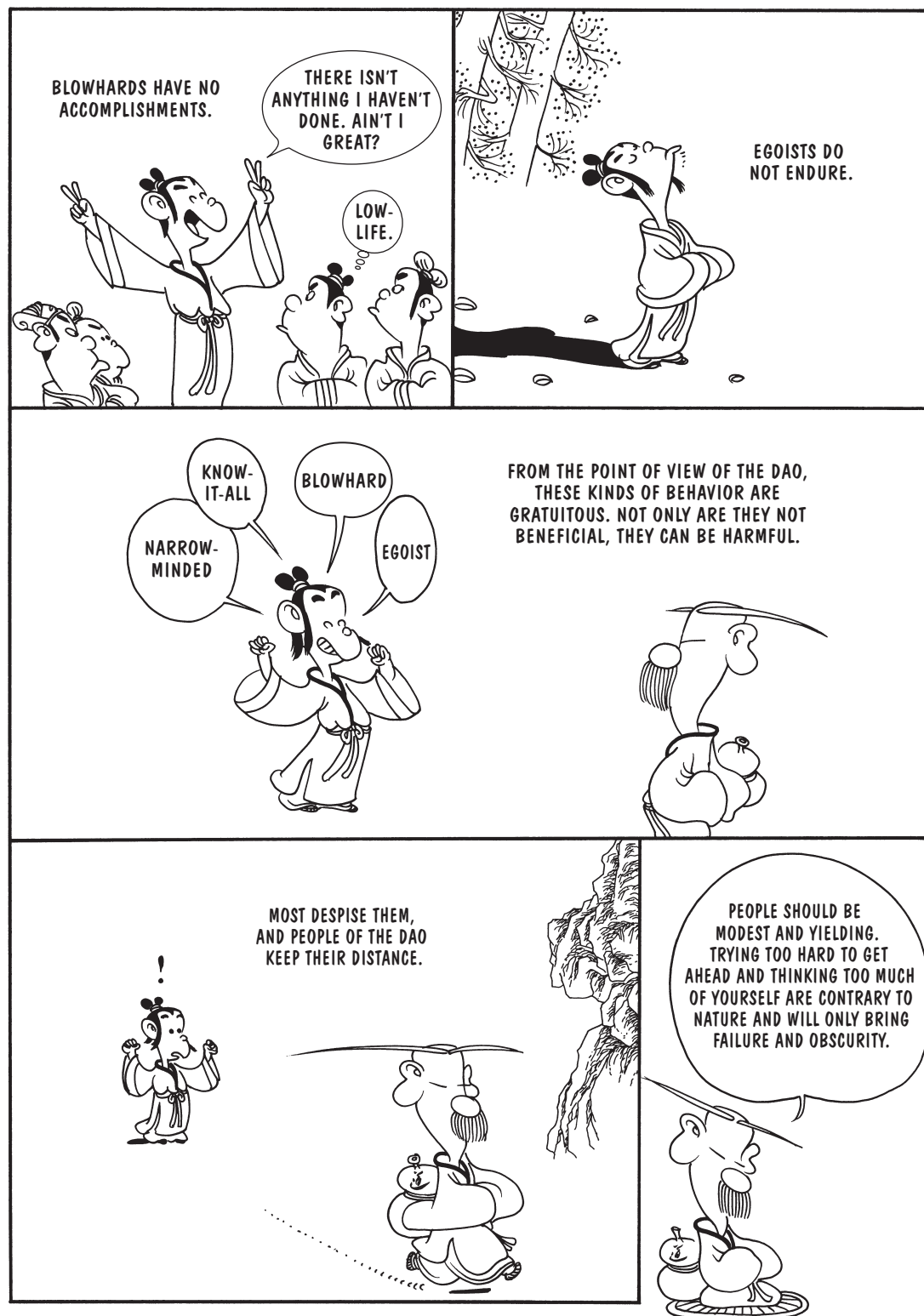


WRONG.



WRONG.

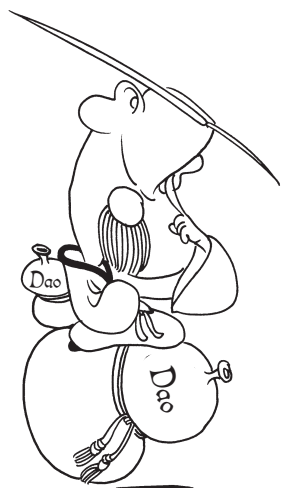
自伐者無功；自矜者不長。
其在道也，曰：餘食贅行。物或惡之，故有道者不處。



有物混成，先天地生。寂兮寥兮，獨立不改，周行而不殆，可以為天下母。吾不知其名，強字之曰道，

CHAPTER 25

THE BEGINNING



THERE WAS SOMETHING
FORMED FROM CHAOS,
BEFORE THE CREATION
OF HEAVEN AND EARTH.

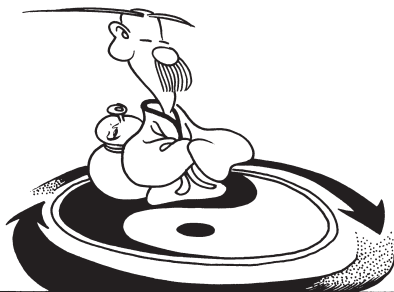
IT IS SILENT AND FORMLESS.
IT ALWAYS STANDS ALONE AND
NEVER CEASES COURSING.

DAO

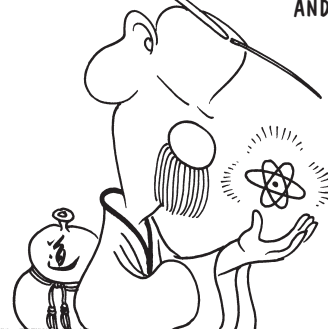
YOU COULD CONSIDER
IT THE SOURCE OF ALL
THINGS. I DON'T KNOW
WHAT IT'S CALLED, BUT
IF FORCED TO NAME IT,
I WOULD SAY "DAO."

強為之名曰大。大曰逝，逝曰遠，遠曰反。
 故道大，天大，地大，人亦大。域中有四大，而人居其一焉。
 人法地，地法天，天法道，道法自然。

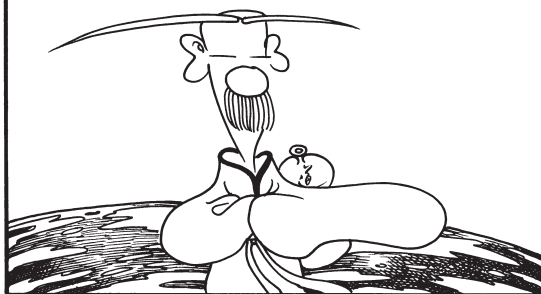
IF FORCED TO DESCRIBE IT, I
 WOULD SAY "GREAT." IN ITS
 GREATNESS, IT COURSES; IN ITS
 COURSING, IT TRAVELS FAR.



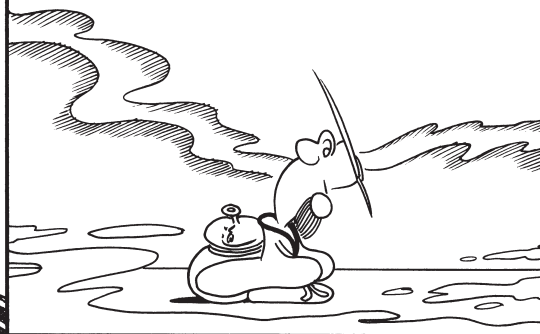
HAVING TRAVELED FAR,
 IT RETURNS TO STILLNESS
 AND EMPTINESS.



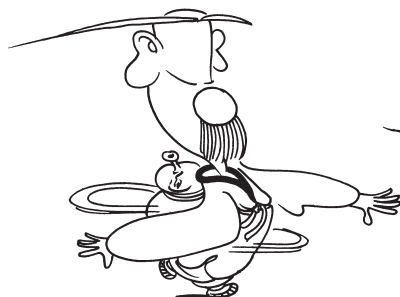
SO, THE DAO IS GREAT,
 HEAVEN IS GREAT,
 EARTH IS GREAT,
 AND PEOPLE ARE ALSO GREAT.
 PEOPLE ARE ONE OF THE FOUR GREAT
 THINGS IN THE COSMOS.



PEOPLE FOLLOW THE EARTH,
 THE EARTH FOLLOWS HEAVEN,
 HEAVEN FOLLOWS THE DAO,
 AND THE DAO FOLLOWS SPONTANEITY.



THE DAO PRODUCED THE MANY AND VARIED
 THINGS OF THE WORLD, WHICH ARE ALL CEASELESSLY
 CHANGING. ONLY THE DAO IS ENDURING AND STEADY,
 ALWAYS FUNCTIONING. THE CREATION OF THINGS DOES
 NOT HAPPEN CONSCIOUSLY BUT IS A SPONTANEOUS
 OCCURRENCE—SELF-TRANSFORMATION BY WAY OF THE
 DAO. IN THIS WAY, THE DAO ENVELOPS HEAVEN AND
 EARTH, ENDURES THE PASSAGE OF TIME, AND
 SUPPORTS ALL THINGS.



第二十六章

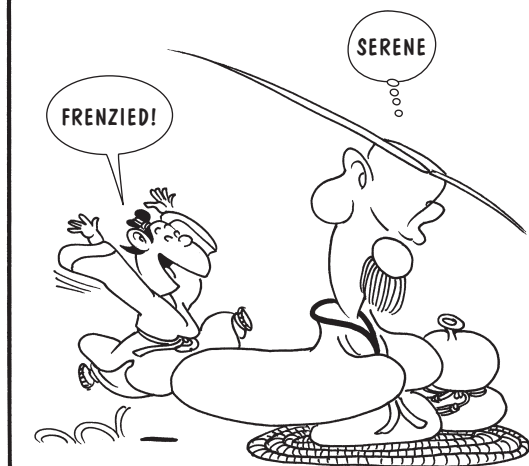
重為輕根，靜為躁君。
是以君子終日行，不離輜重。

CHAPTER 26

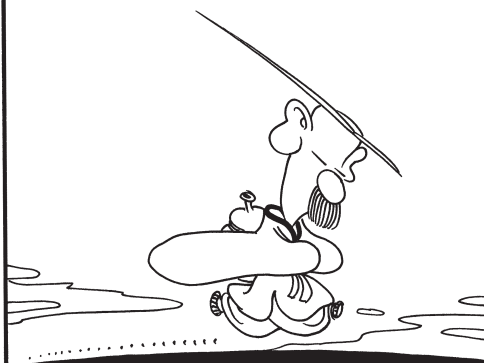
THE SERIOUS
LEADER



SERENITY IS THE
SOVEREIGN OF FRENZY.

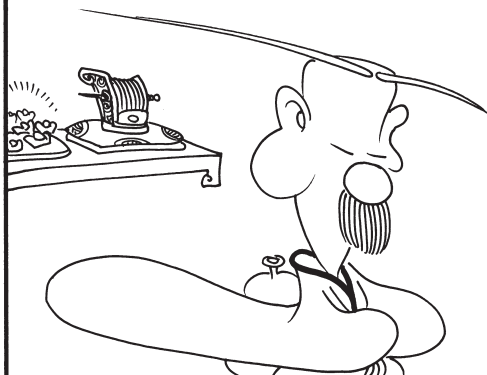


WHEN TRAVELING, A GENTLEMAN NEVER
STRAYS FAR FROM THE CARAVAN ...

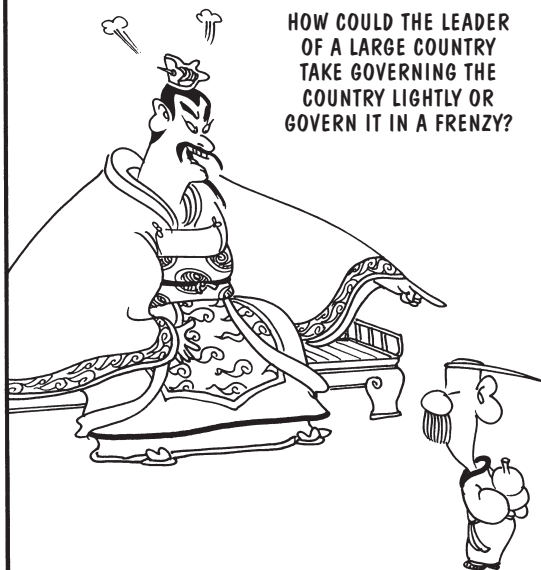


雖有榮觀，燕處超然。奈何萬乘之主，而以身輕天下？
輕則失本，躁則失君。

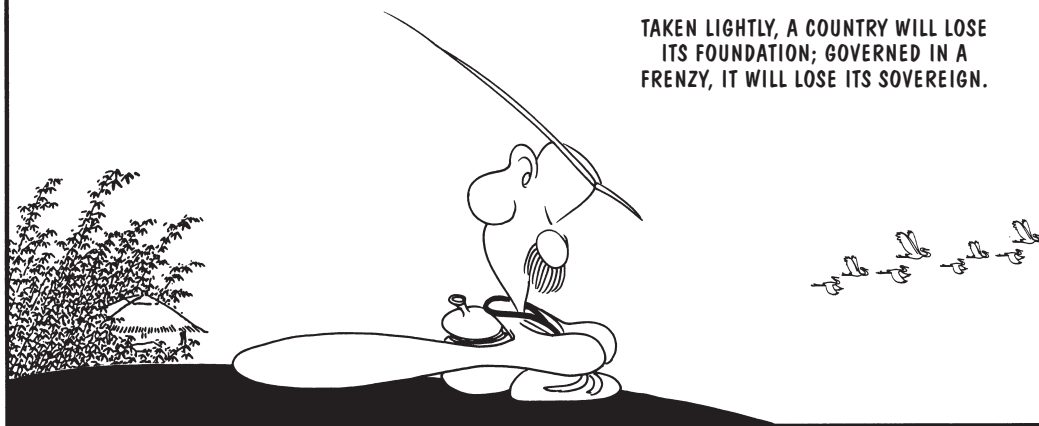
AND EVEN THOUGH HE MAY BE IN THE LAP OF LUXURY, HE RESIDES SERENELY WITHOUT BEING DISTRACTED BY HIS SURROUNDINGS.



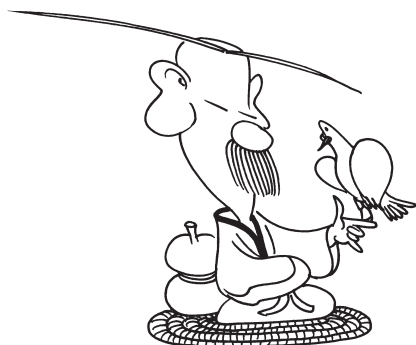
HOW COULD THE LEADER OF A LARGE COUNTRY TAKE GOVERNING THE COUNTRY LIGHTLY OR GOVERN IT IN A FRENZY?



TAKEN LIGHTLY, A COUNTRY WILL LOSE ITS FOUNDATION; GOVERNED IN A FRENZY, IT WILL LOSE ITS SOVEREIGN.



WEIGHTINESS CONTROLS LIGHTNESS, AND SERENITY GOVERNS ACTIVITY. IN GOVERNING A COUNTRY, ONE SHOULD MAINTAIN WEIGHTINESS AND SERENITY. IF A LEADER TAKES THINGS LIGHTLY OR ACTS RECKLESSLY, THE COUNTRY WILL BE ON THE ROAD TO RUIN.



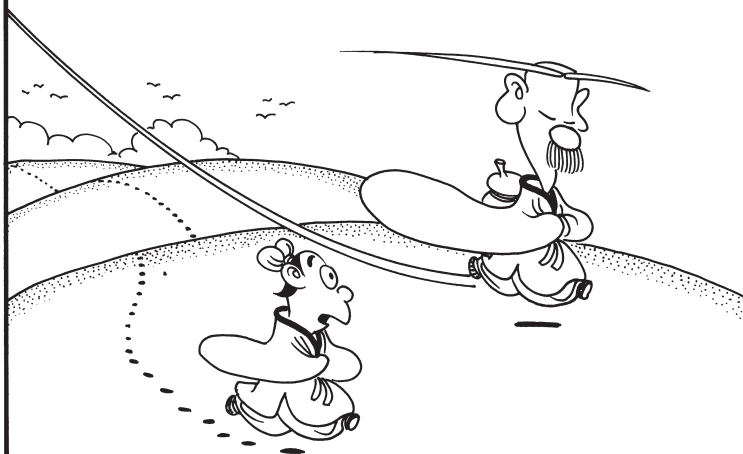
善行無轍迹；善言無瑕譴；善數不用籌策，善閉無關楗而不可開；

CHAPTER 27

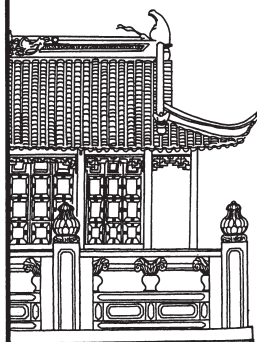
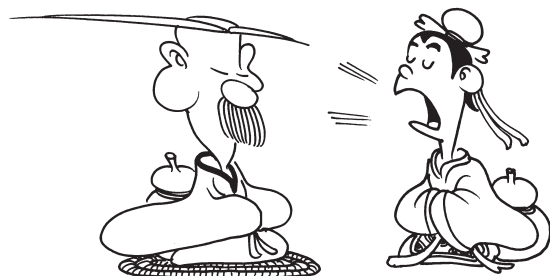
SAGELY CONSERVATION



A PERSON GOOD AT WALKING
LEAVES NO TRACE.



A PERSON GOOD AT SPEAKING
SHOWS NO FLAWS.



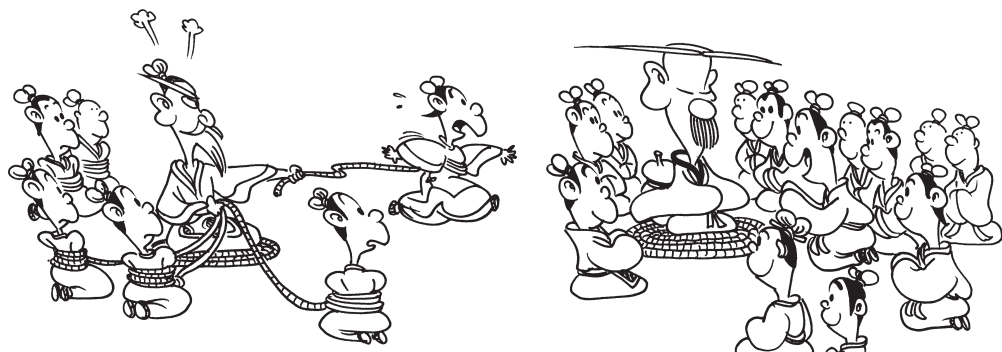
A PERSON GOOD AT
LOCKING UP NEEDS
NO BAR, YET NO
ONE CAN GET IN.

A PERSON GOOD AT COUNTING
NEEDS NO DEVICES.

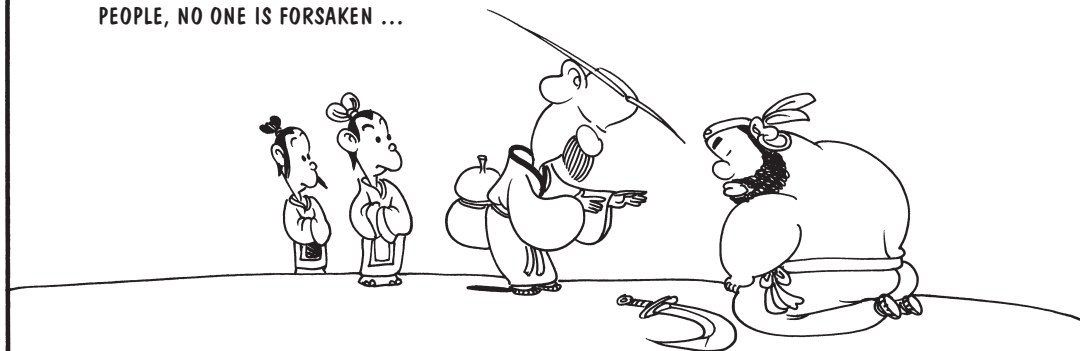


善結無繩約而不可解。
 是以聖人常善救人，故無棄人；常善救物，故無棄物。是謂襲明。

A PERSON GOOD AT BINDING NEEDS NO
 ROPES, YET NO ONE CAN GET LOOSE.



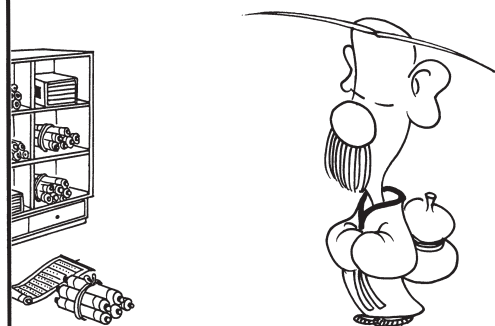
LIKEWISE, BECAUSE A SAGE
 ALWAYS GETS THE MOST OUT OF
 PEOPLE, NO ONE IS FORSAKEN ...



AND BECAUSE HE GETS
 THE MOST OUT OF THINGS,
 NOTHING IS WASTED.



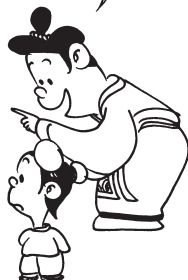
THIS IS KNOWN AS
 "PROFOUND UNDERSTANDING."



A GOOD PERSON IS THE
TEACHER OF A PERSON
WHO IS NOT GOOD ...

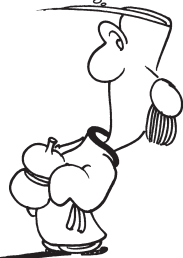


YOU
SHOULD
LEARN
FROM HIM!

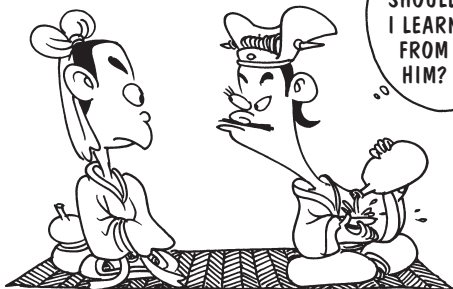


AND A PERSON WHO IS
NOT GOOD IS A SOURCE
OF LEARNING FOR A
GOOD PERSON.

I SHOULDN'T
IMITATE HIM ...



IF YOU DON'T PRIZE YOUR TEACHER...



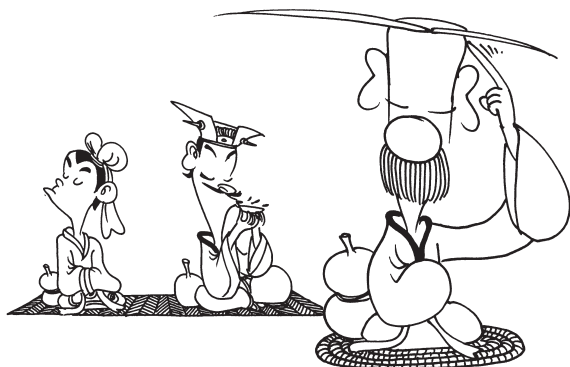
WHY
SHOULD
I LEARN
FROM
HIM?

I
CAN'T
STAND
SUCH A
PERSON!

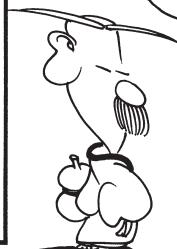
OR LEARN FROM THE MISTAKES OF OTHERS...



ALTHOUGH YOU MAY THINK YOURSELF INTELLIGENT,
YOU ARE ACTUALLY CONFUSED. THIS IS A SUBTLE PRINCIPLE!



SAGES TREAT PEOPLE AND
THINGS IN ACCORDANCE
WITH NATURE, FORSAKING
NO ONE AND WASTING
NOTHING. THEY ARE GOOD
TO GOOD AND BAD ALIKE.

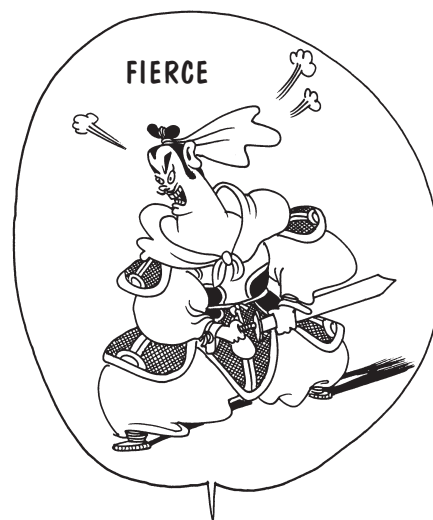
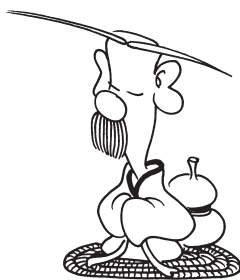


故善人者，不善人之師；不善人者，善人之資。不貴其師，不愛其資，雖智大迷，是謂要妙。

第二十八章
知其雄，守其雌，為天下谿。為天下谿，常德不離，復歸於嬰兒。

CHAPTER 28

CONFLUENCE OF THE WORLD

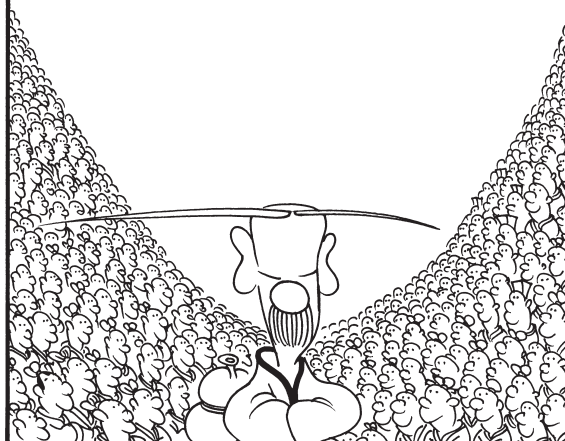


TO KNOW THE
ADVANTAGES OF
FEROCITY AND YET
KEEP TO GENTLENESS
AND PLIANCY ...



GENTLE

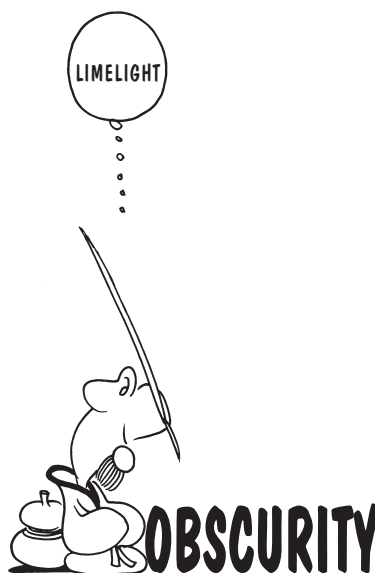
IS TO BE THE CONFLUENCE OF
THE WORLD, WITH ALL THE
TRIBUTARIES FLOWING TO YOU.



IN BEING THE CONFLUENCE OF THE
WORLD, CONSTANT VIRTUE WILL NEVER
LEAVE YOU AND YOU WILL RETURN TO
THE NATURALNESS OF INFANCY.



TO KNOW THE LIMELIGHT AND YET
KEEP TO OBSCURITY IS TO BE A ROLE
MODEL FOR THE WORLD.



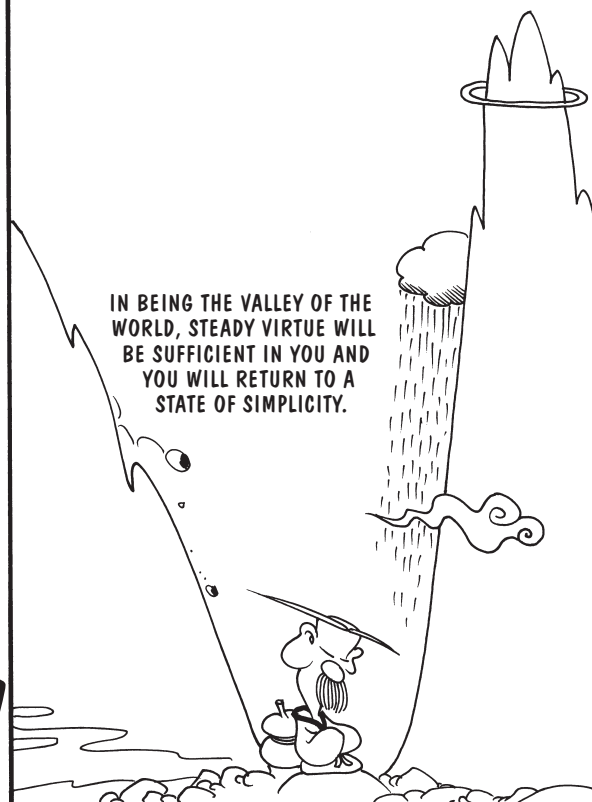
IN BEING A ROLE MODEL FOR THE WORLD, STEADY
VIRTUE WILL NOT ERR, AND YOU WILL RETURN TO A
REALM OF BOUNDLESSNESS.



TO KNOW OF GLORY
AND YET TO KEEP TO
HUMILITY IS TO BE THE
VALLEY OF THE WORLD.



IN BEING THE VALLEY OF THE
WORLD, STEADY VIRTUE WILL
BE SUFFICIENT IN YOU AND
YOU WILL RETURN TO A
STATE OF SIMPLICITY.



知其白，守其黑，為天下式。為天下式，常德不忒，復歸於樸。
知其榮，守其辱，為天下谷。為天下谷，常德乃足，復歸於樸。

樸散則為器，聖人用之，則為官長，故大制不割。

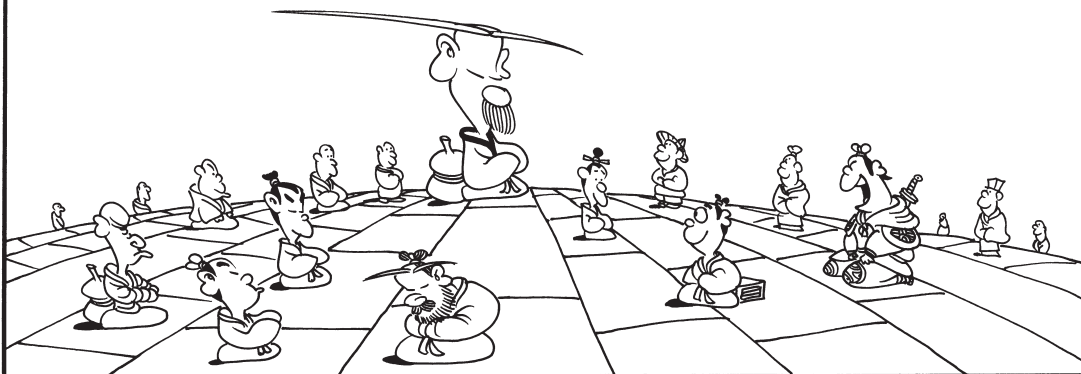
WHEN THE SIMPLICITY AND PLAINNESS OF THE
DAO DISPERSES, COMPLEX FORMS ARISE.



BY EMPLOYING THIS
SIMPLICITY AND
PLAINNESS, A SAGE
CAN BECOME THE
LEADER OF ALL
OFFICIALS.



THUS, THE PERFECT GOVERNMENT ACTS NATURALLY,
WITHOUT ARTIFICIAL MEASURES AND WITHOUT DISINTEGRATING.

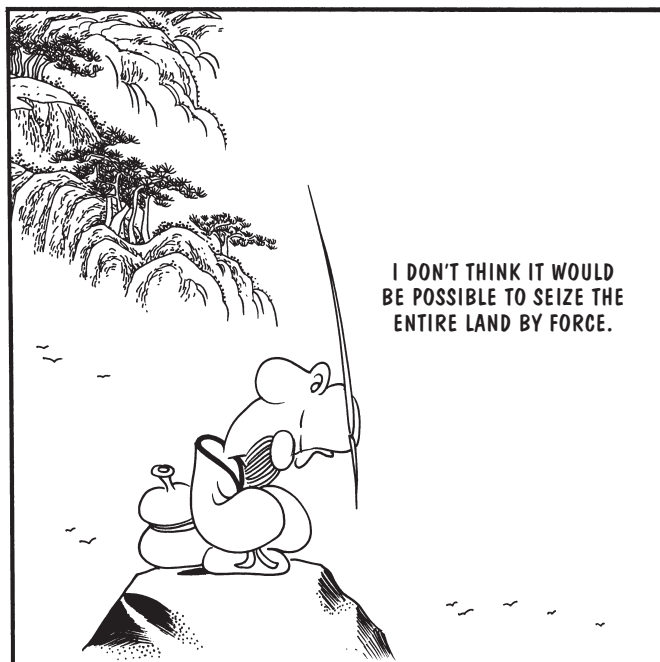


IF PEOPLE KEEP TO GENTLENESS, HUMILITY,
AND NON-CONTENTIOUSNESS AND IF
LEADERS KEEP TO SIMPLICITY AND
NON-ACTION, NO ONE WILL CONTEND
WITH THEM, AND PEACE WILL REIGN.

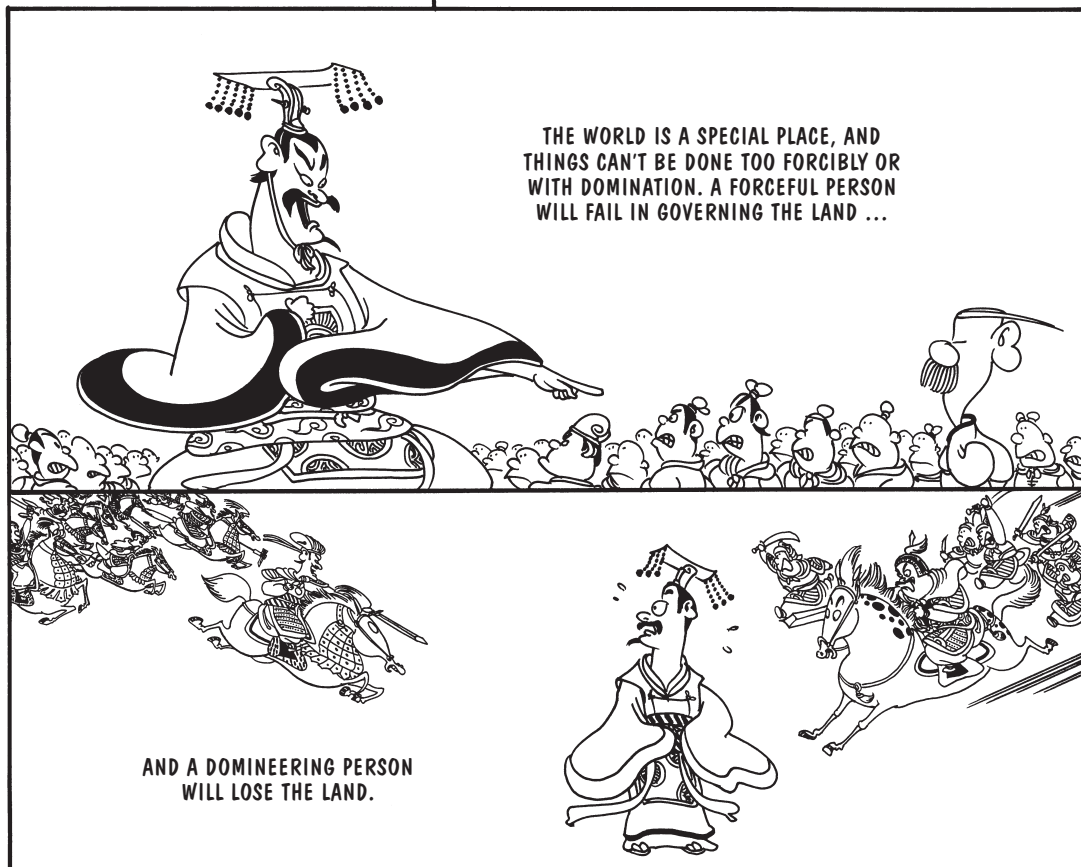


CHAPTER 29

A NATURAL GOVERNMENT



I DON'T THINK IT WOULD
BE POSSIBLE TO SEIZE THE
ENTIRE LAND BY FORCE.



THE WORLD IS A SPECIAL PLACE, AND
THINGS CAN'T BE DONE TOO FORCIBLY OR
WITH DOMINATION. A FORCEFUL PERSON
WILL FAIL IN GOVERNING THE LAND ...

AND A DOMINEERING PERSON
WILL LOSE THE LAND.

第二十九章

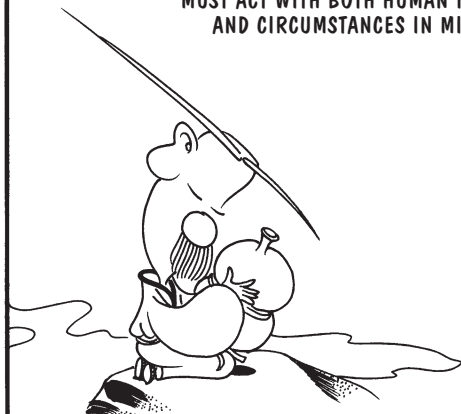
將欲取天下而為之，吾見其不得已。天下神器，不可為也，不可執也。為者敗之，執者失之。

夫物或行或隨，或歔或吹，或強或贏，或載或隳。
是以聖人去甚，去奢，去泰。

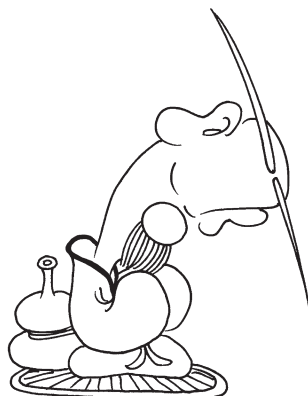
THERE ARE ALL DIFFERENT KINDS OF PEOPLE IN THE WORLD: SOME ARE ACTIVE WHILE OTHERS ARE PASSIVE, SOME ARE WARM WHILE OTHERS ARE COLD, SOME ARE ROBUST WHILE OTHERS ARE FRAIL, AND SOME ARE STABLE WHILE OTHERS ARE ERRATIC.



SO, IN GOVERNING THE LAND, SAGES MUST ACT WITH BOTH HUMAN NATURE AND CIRCUMSTANCES IN MIND.



THEY MUST GOVERN THROUGH NON-ACTION AND ELIMINATE ALL EXTREME MEASURES.

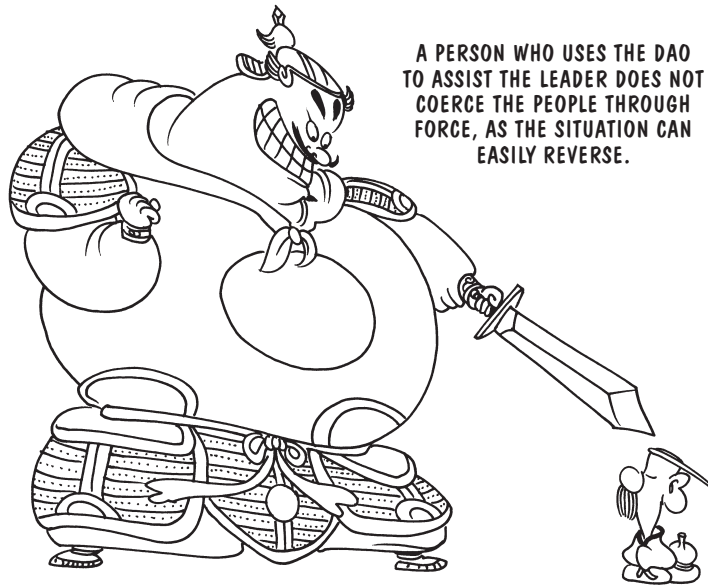
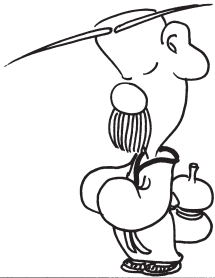


EVERYTHING IN THE WORLD IS DIFFERENT, INCLUDING PEOPLE, SO A LEADER MUST ALLOW FOR THE DEVELOPMENT OF DIVERSITY AND DISTINCTION AND MUST NOT FORCE THINGS! THE IDEAL GOVERNMENT ACTS IN ACCORDANCE WITH NATURE, ADJUSTING TO CIRCUMSTANCES, ABANDONING EXTREME MEASURES, AND ELIMINATING HARSH POLICIES.

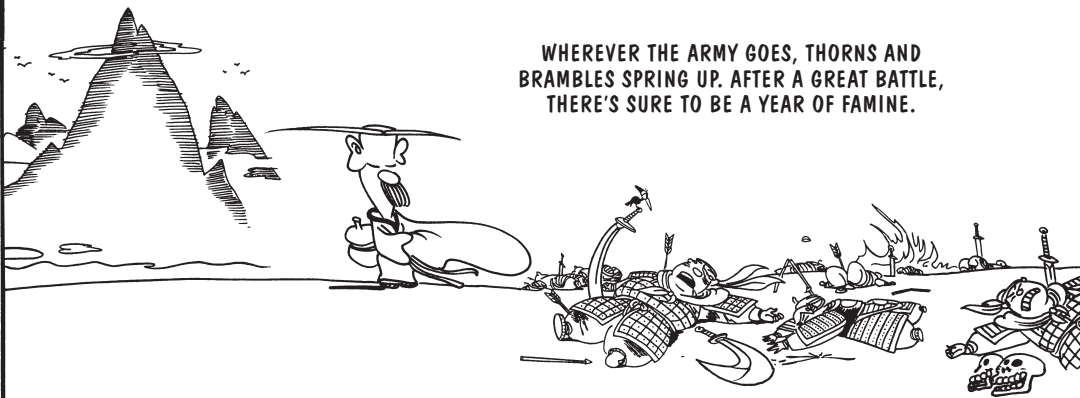
以道佐人主者，不以兵強天下。其事好還。師之所處，荊棘生焉；大軍之後，必有凶年。

CHAPTER 30 WAR AND FORCE

A PERSON WHO USES THE DAO TO ASSIST THE LEADER DOES NOT COERCE THE PEOPLE THROUGH FORCE, AS THE SITUATION CAN EASILY REVERSE.



WHEREVER THE ARMY GOES, THORNS AND BRAMBLES SPRING UP. AFTER A GREAT BATTLE, THERE'S SURE TO BE A YEAR OF FAMINE.

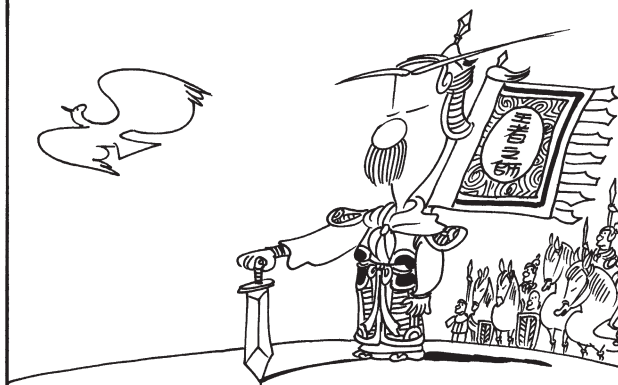


A GOOD GENERAL WORKS TOWARD A SPECIFIC GOAL THEN STOPS, NOT DARING TO FORCE THE SITUATION.

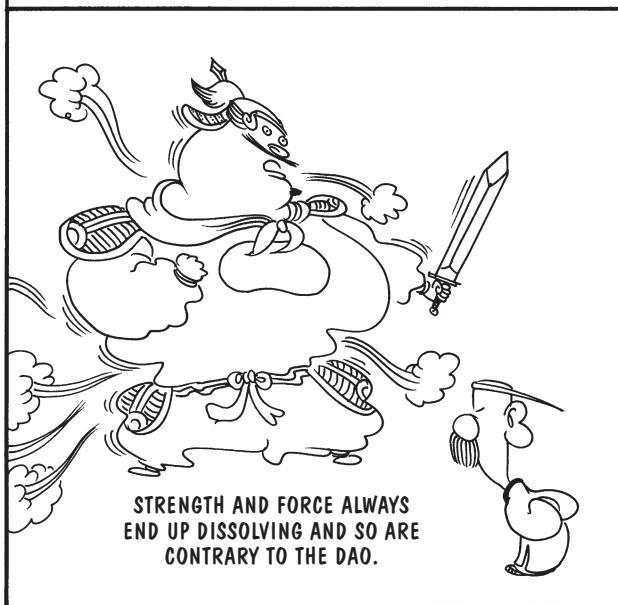
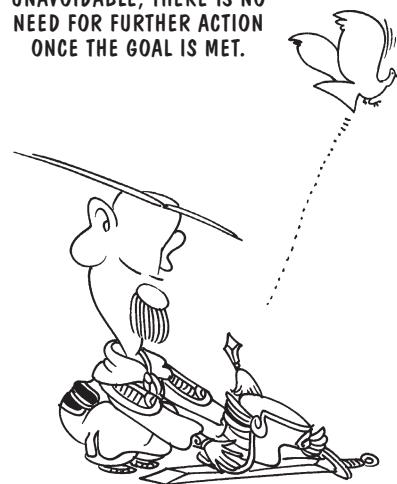


善有果而已，不敢以取強。果而勿矜，果而勿伐，果而勿驕，果而不得已，果而勿強。
物壯則老，是謂不道，不道早已。

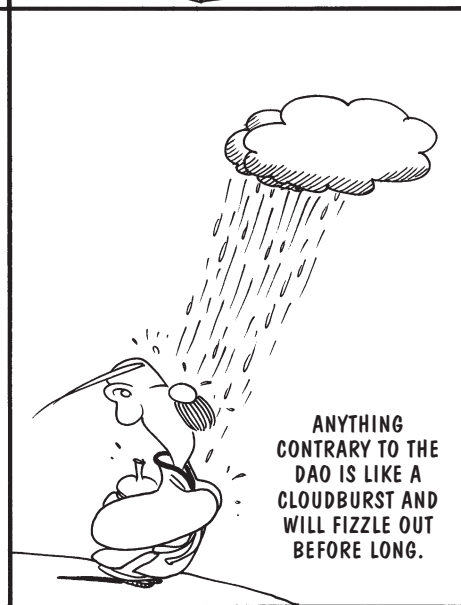
HE ACHIEVES THE GOAL AND IS NOT ARROGANT;
HE ACHIEVES THE GOAL AND DOES NOT BOAST;
HE ACHIEVES THE GOAL AND IS NOT PROUD.



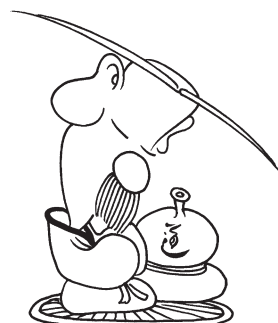
SINCE THE BATTLE WAS
UNAVOIDABLE, THERE IS NO
NEED FOR FURTHER ACTION
ONCE THE GOAL IS MET.



STRENGTH AND FORCE ALWAYS
END UP DISSOLVING AND SO ARE
CONTRARY TO THE DAO.



ANYTHING
CONTRARY TO THE
DAO IS LIKE A
CLOUDBURST AND
WILL FIZZLE OUT
BEFORE LONG.



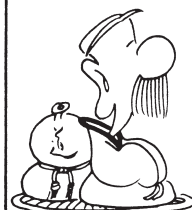
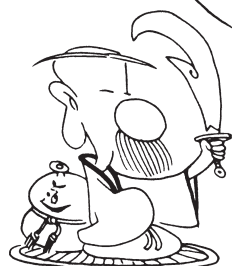
NOTHING HUMANS DO IS MORE FOOLISH OR
CRUEL THAN WAR. EVEN THE VICTOR IS BADLY
DAMAGED. WHEN WARRING, ONE SHOULD NOT BE
BOASTFUL OR ARROGANT. THE BATTLE MUST BE
UNAVOIDABLE, AND WHEN THE OBJECTIVE HAS
BEEN MET, ACTION MUST BE HALTED.

第三十一章

夫佳兵者，不祥之器，物或惡之，故有道者不處。
君子居則貴左，用兵則貴右。

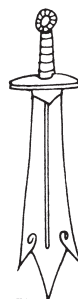
CHAPTER 31

VICTORY IS
NOT PROUD

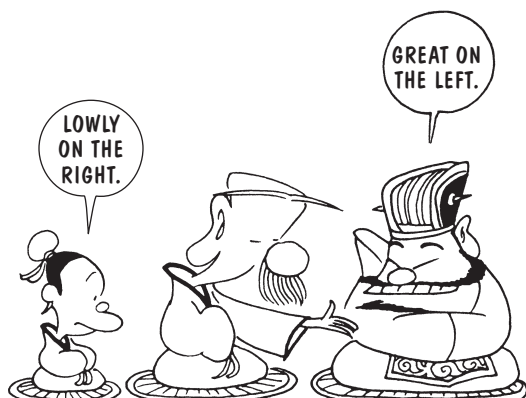


SHARP WEAPONS
ARE INSTRUMENTS
OF MISFORTUNE,
DESPISED BY ALL.

THOSE OF THE DAO KEEP
THEIR DISTANCE.



IT'S CUSTOMARY FOR A GENTLEMAN TO SEAT AN
IMPORTANT PERSON ON THE LEFT.

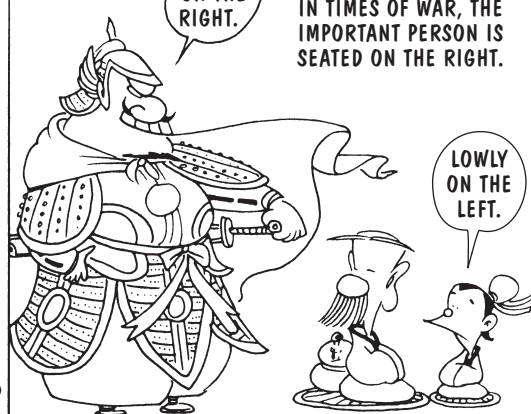


LOWLY
ON THE
RIGHT.

GREAT ON
THE LEFT.

GREAT
ON THE
RIGHT.

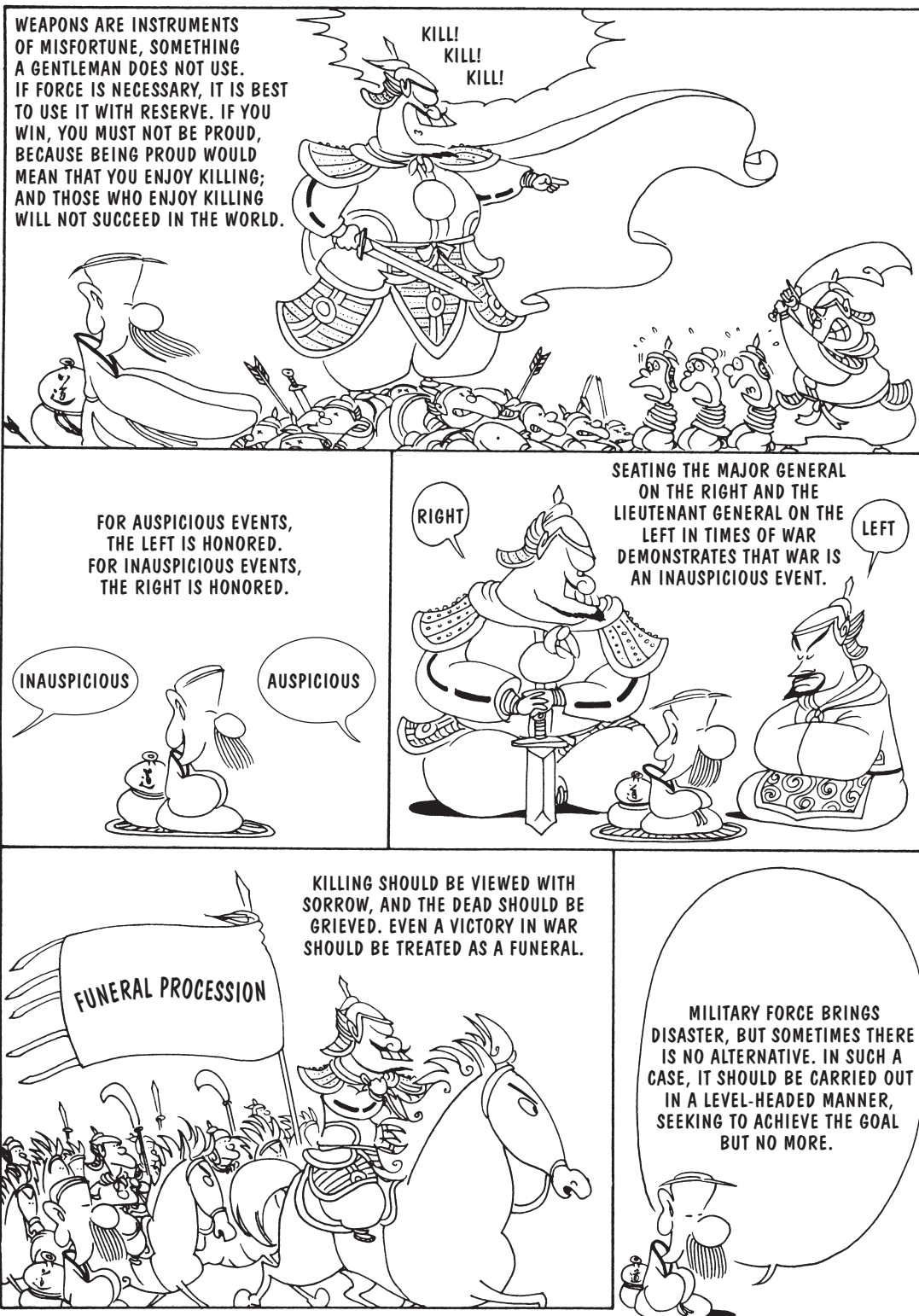
IN TIMES OF WAR, THE
IMPORTANT PERSON IS
SEATED ON THE RIGHT.



LOWLY
ON THE
LEFT.

兵者不祥之器，非君子之器，不得已而用之，恬澹為上。勝而不美，而美之者，是樂殺人。夫樂殺人者，則不可得志於天下矣。

吉事尚左，凶事尚右。偏將軍居左，上將軍居右，言以喪禮處之。殺人之眾，以悲哀泣之，戰勝以喪禮處之。

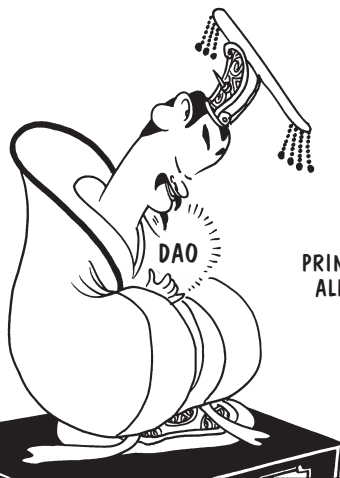
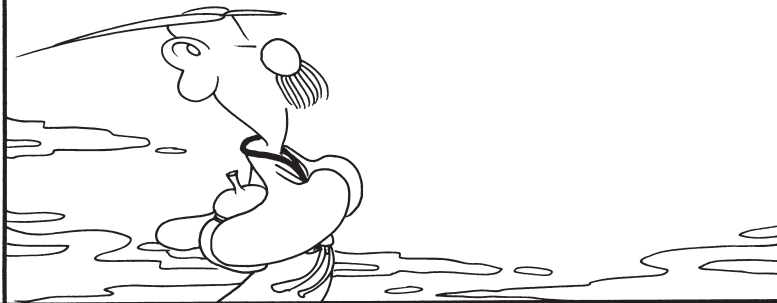


CHAPTER 32

A NATURAL BALANCE



THE DAO IS UNWAVERINGLY
NAMELESS AND SIMPLE. THOUGH IT
SEEMS SMALL, NOTHING IN THE
WORLD CAN MANIPULATE IT.



IF KINGS AND
PRINCES CAN KEEP IT,
ALL THE LAND WILL
PAY HOMAGE.

IT IS ALL IN BALANCE,
WITHOUT ANYONE'S
INTERFERENCE.



WHEN THE AIR OF HEAVEN
AND EARTH COALESCE,
SWEET DEW COMES ...

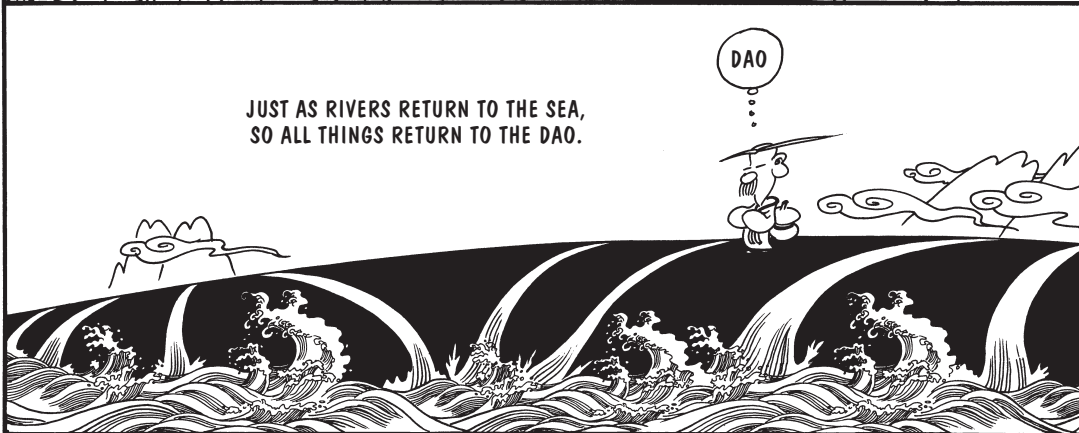


第三十二章

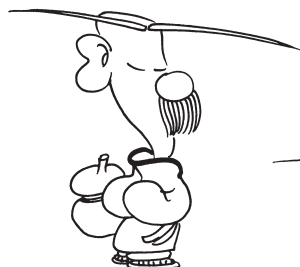
道常無名樸。雖小，天下莫能臣。侯王若能守之，萬物將自賓。
天地相合，以降甘露，民莫之令而自均。

始制有名，名亦既有，夫亦將知止，知止所以不殆。
譬道之在天下，猶川谷之與江海。

THERE ARE LABELS FOR EVERYTHING CREATED, BUT AS SOON AS PEOPLE START USING SUCH WORDS, THEY MUST KNOW TO SHOW RESTRAINT.



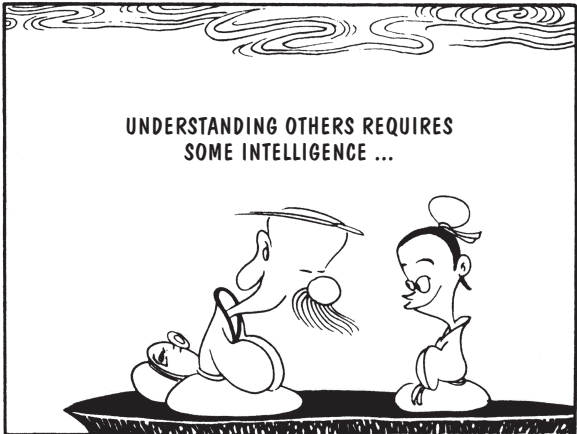
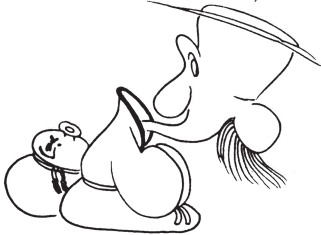
JUST AS RIVERS RETURN TO THE SEA,
SO ALL THINGS RETURN TO THE DAO.



THE DAO CREATED ALL THINGS,
AND ALL ARE NOURISHED BY NATURE.
A LEADER SHOULD EMULATE NATURE,
WITH NO DESIRES OR SELFISHNESS,
NO CONTRIVING OR STRIVING, AND
ALL WILL FALL IN LINE.

CHAPTER 33

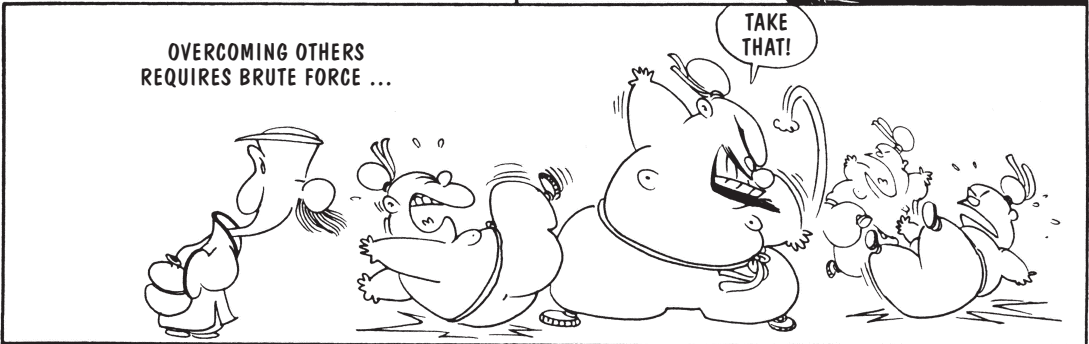
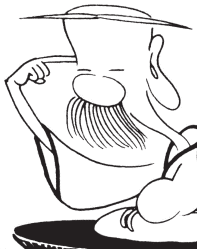
OVERCOMING YOURSELF



UNDERSTANDING OTHERS REQUIRES
SOME INTELLIGENCE ...

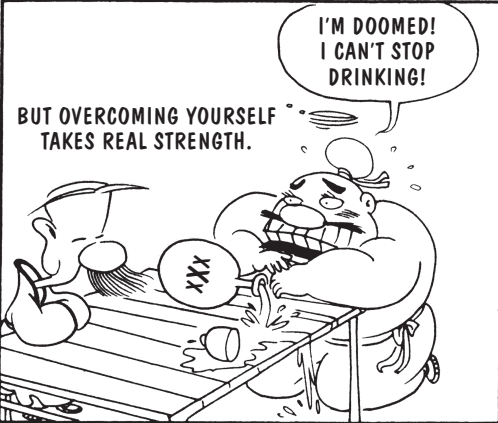


BUT UNDERSTANDING
YOURSELF TAKES
TRUE CLARITY.



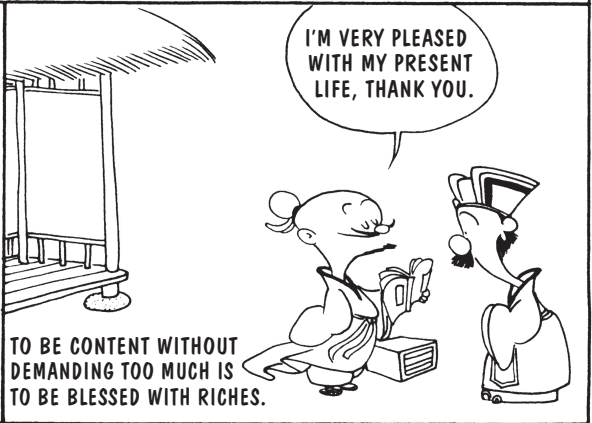
OVERCOMING OTHERS
REQUIRES BRUTE FORCE ...

TAKE
THAT!



BUT OVERCOMING YOURSELF
TAKES REAL STRENGTH.

I'M DOOMED!
I CAN'T STOP
DRINKING!



TO BE CONTENT WITHOUT
DEMANDING TOO MUCH IS
TO BE BLESSED WITH RICHES.

I'M VERY PLEASED
WITH MY PRESENT
LIFE, THANK YOU.

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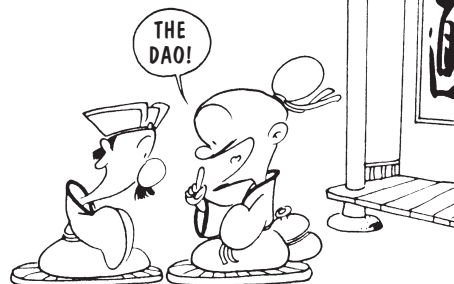
知人者智，自知者明。

勝人者有力，自勝者強。

知足者富。

強行者有志。
不失其所者久。
死而不亡者壽。

THOSE WHO CAN UNDERSTAND
THE DAO AND PERSEVERE IN ITS
APPLICATION ARE PEOPLE OF
DETERMINATION.

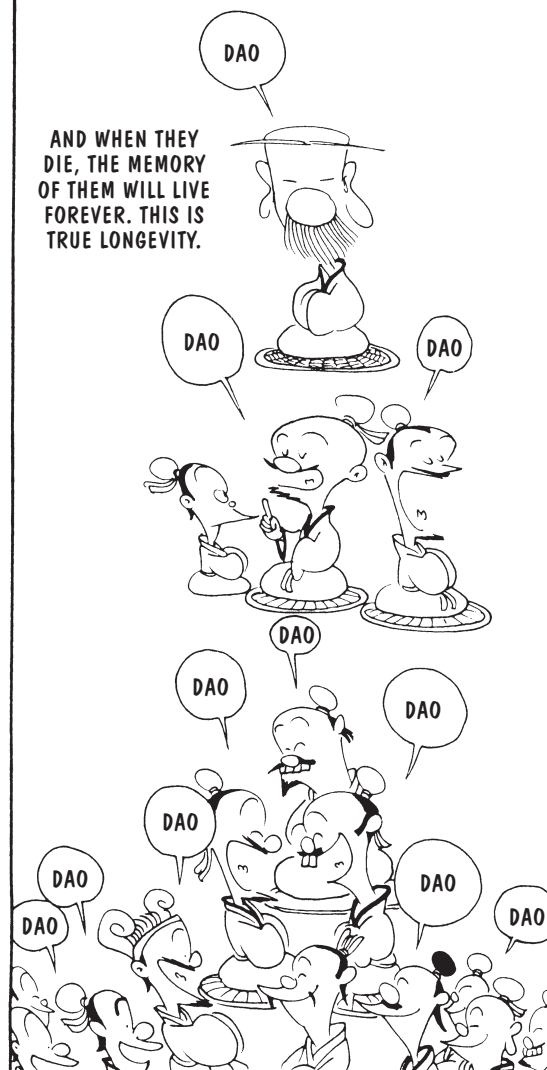


THOSE WHO CAN TAKE THE
DAO AS A BASIS AND
PRESERVE IT WILL ENDURE.

道
Dao



AND WHEN THEY
DIE, THE MEMORY
OF THEM WILL LIVE
FOREVER. THIS IS
TRUE LONGEVITY.

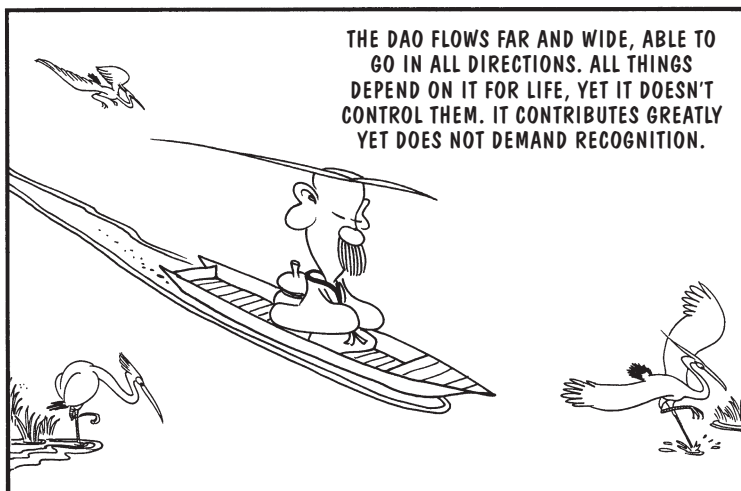


EVERYONE IS SELFISH AND HAS
DESIRES. IF WE WISH TO RID
OURSELVES OF SELFISH DESIRES,
WE MUST FIRST ENGAGE IN SELF-
EXAMINATION, AND THEN WE MUST
PURIFY AND EMPTY OURSELVES.
IF WE CAN UNDERSTAND OURSELVES,
OVERCOME OURSELVES, BE CONTENT,
AND PERSEVERE, THEN WE WILL
HAVE ATTAINED THE DAO.



CHAPTER 34

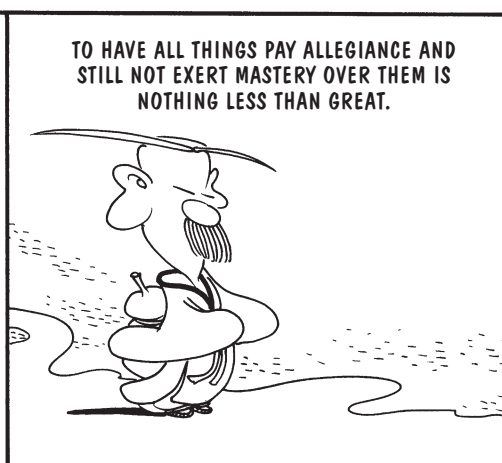
THE DAO NURTURES



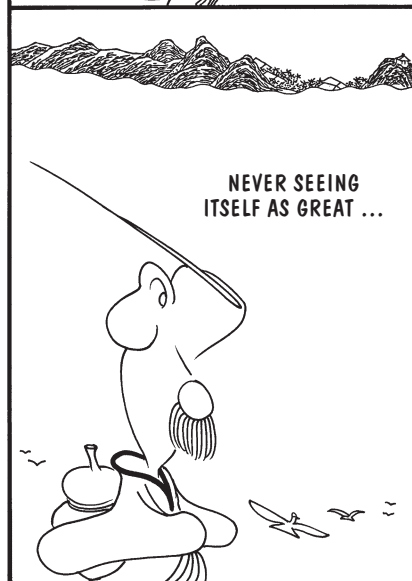
THE DAO FLOWS FAR AND WIDE, ABLE TO GO IN ALL DIRECTIONS. ALL THINGS DEPEND ON IT FOR LIFE, YET IT DOESN'T CONTROL THEM. IT CONTRIBUTES GREATLY YET DOES NOT DEMAND RECOGNITION.



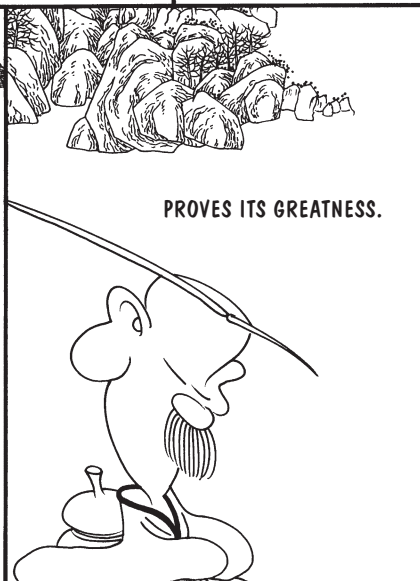
TO NURTURE ALL THINGS WITHOUT EXERTING MASTERY OVER THEM MIGHT BE MISTAKEN FOR BEING TRIVIAL.



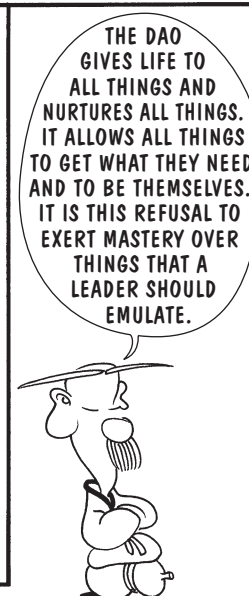
TO HAVE ALL THINGS PAY ALLEGIANCE AND STILL NOT EXERT MASTERY OVER THEM IS NOTHING LESS THAN GREAT.



NEVER SEEING ITSELF AS GREAT ...



PROVES ITS GREATNESS.



THE DAO GIVES LIFE TO ALL THINGS AND NURTURES ALL THINGS. IT ALLOWS ALL THINGS TO GET WHAT THEY NEED AND TO BE THEMSELVES. IT IS THIS REFUSAL TO EXERT MASTERY OVER THINGS THAT A LEADER SHOULD EMULATE.

第三十四章
大道汎兮，其可左右。萬物恃之而生而不辭，功成不名有。衣養萬物而不為主，可名於小；萬物歸焉而不為主，可名為大。以其終不自為大，故能成其大。

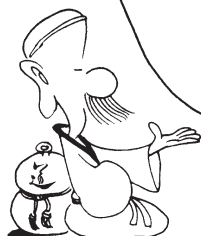
第三十五章

執大象，天下往。往而不害，安平大。

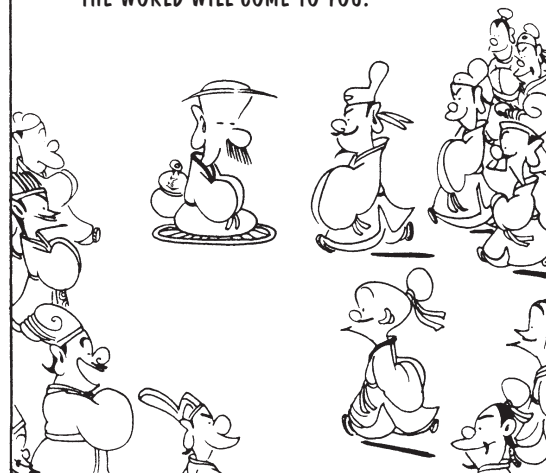
樂與餌，過客止。道之出口，淡乎其無味，視之不足見，聽之不足聞，用之不足既。

CHAPTER 35

HOLDING ONTO THE DAO



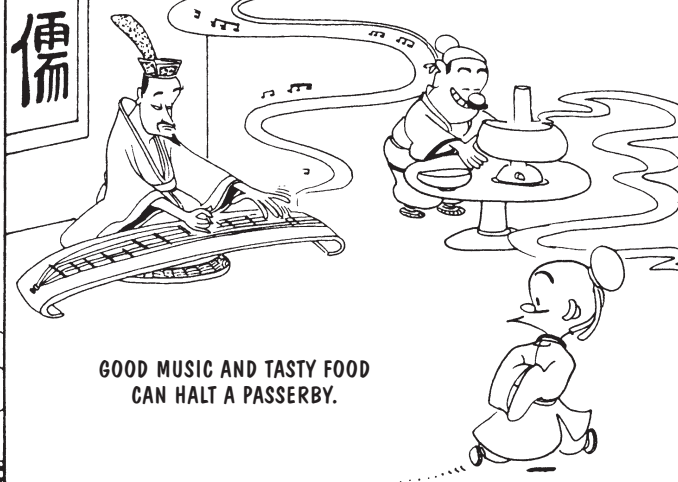
IF YOU CAN HOLD ONTO THE DAO,
THE WORLD WILL COME TO YOU.



IF THERE IS INTERACTION WITHOUT
INCIDENT, THEN THERE WILL BE
PEACE AMONG ALL.

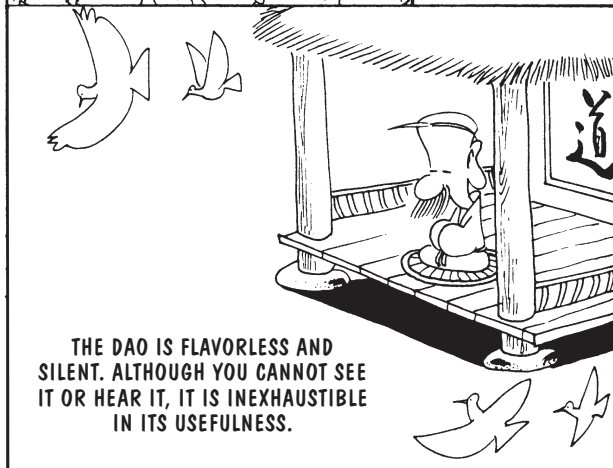


儒



GOOD MUSIC AND TASTY FOOD
CAN HALT A PASSERBY.

THE DAO IS FLAVORLESS AND
SILENT. ALTHOUGH YOU CANNOT SEE
IT OR HEAR IT, IT IS INEXHAUSTIBLE
IN ITS USEFULNESS.



GOVERNMENT BY MORALITY,
PROPRIETY, AND LAW IS LIKE
GOOD MUSIC AND TASTY FOOD
THAT ONLY FULFILL PEOPLE'S
SENSUAL DESIRES. THE DAO
FULFILLS OUR SPIRITUAL NEEDS.



將欲歛之，必固張之；將欲弱之，必固強之；將欲廢之，必固興之。將欲取之，必固與之。是謂微明。
柔弱勝剛強。魚不可脫於淵，國之利器不可以示人。

CHAPTER 36

THE STRENGTH OF WEAKNESS

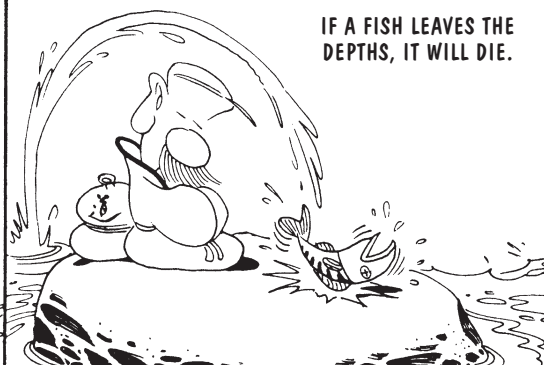
TO SHRINK SOMETHING, FIRST EXPAND IT.
TO WEAKEN SOMETHING, FIRST STRENGTHEN IT.
TO ELIMINATE SOMETHING, FIRST GLORIFY IT.
TO GET SOMETHING, FIRST GIVE SOMETHING.



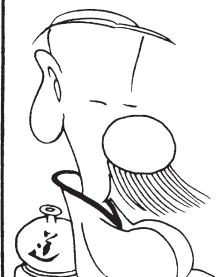
THIS IS ALL SO CLEAR.
WEAKNESS WILL ALWAYS
OVERCOME STRENGTH.



IF A FISH LEAVES THE
DEPTHS, IT WILL DIE.



PLIANCY IS THE
FOUNDATION OF
GOVERNMENT, AND IF
IT IS NOT USED, THE
NATION WILL BE LOST.



COERCION AND PUNISHMENTS ARE EVIL MEANS
THAT MUST NOT BE USED UPON THE PEOPLE.



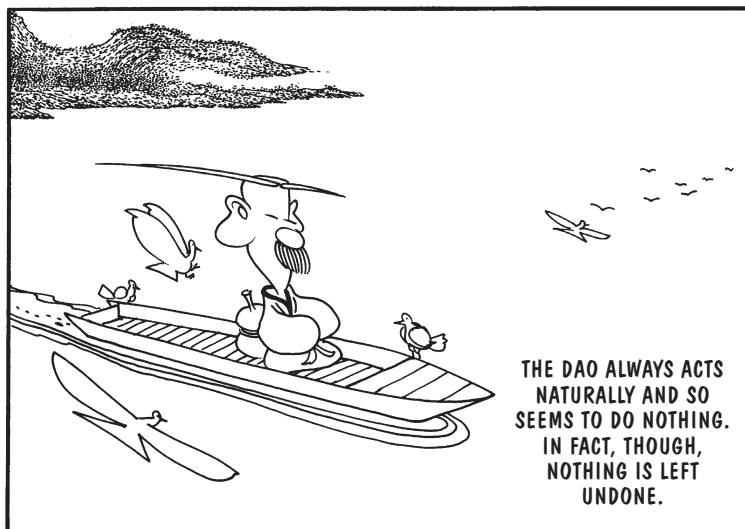
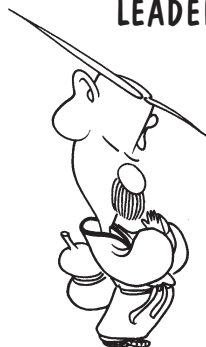
"EVERYTHING
REVERSES DIRECTION
UPON REACHING ITS
EXTREME" AND "THE STRONG
SHALL BE WEAKENED" ARE
ANCIENT SAYINGS. IF YOU
UNDERSTAND AND EMPLOY
THE PRINCIPLE BEHIND THEM,
YOU, TOO, WILL BE ABLE
TO OVERCOME
FIRMNESS WITH
PLIANCY.



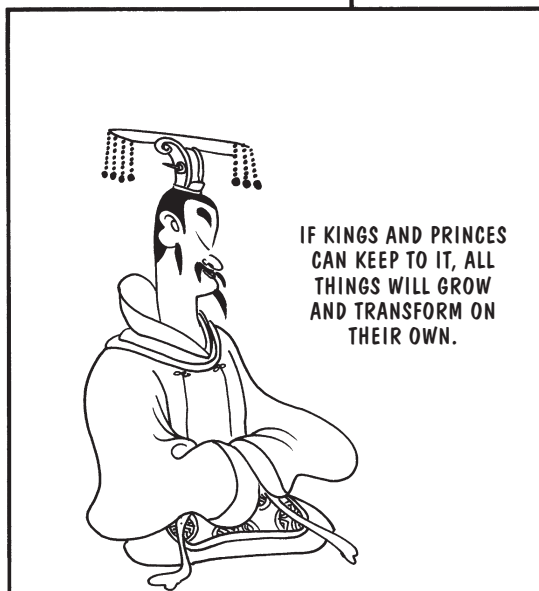
第三十七章
 道常無為，而無不為。侯王若能守之，萬物將自化。化而欲作，吾將鎮之以無名之樸。無名之樸，夫亦將無欲。不欲以靜。天下將自定。

CHAPTER 37

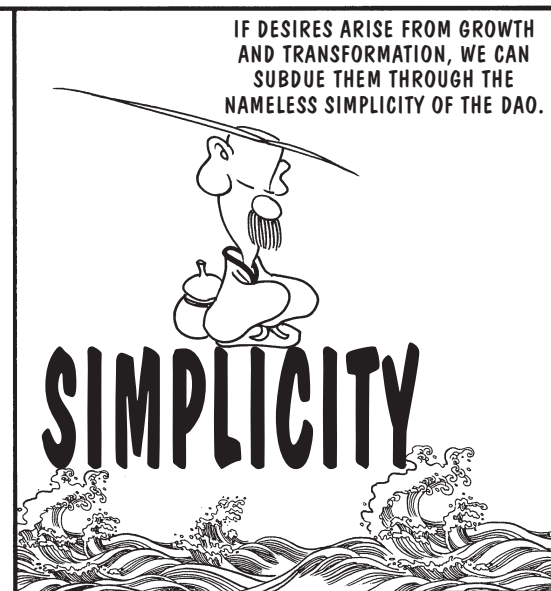
THE NATURAL LEADER



THE DAO ALWAYS ACTS NATURALLY AND SO SEEMS TO DO NOTHING. IN FACT, THOUGH, NOTHING IS LEFT UNDONE.

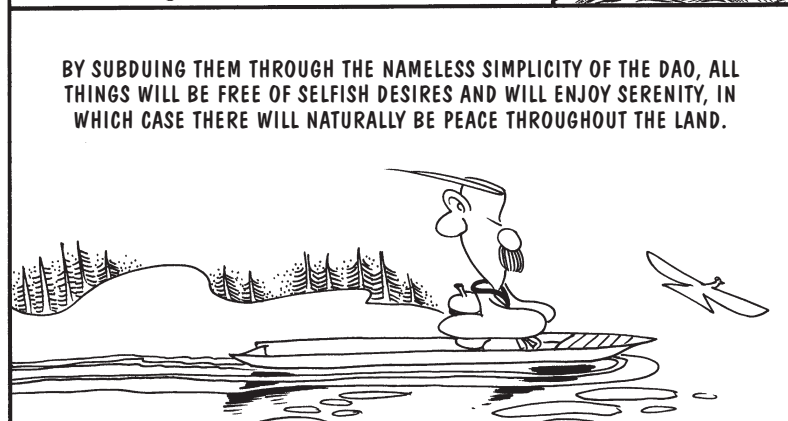


IF KINGS AND PRINCES CAN KEEP TO IT, ALL THINGS WILL GROW AND TRANSFORM ON THEIR OWN.

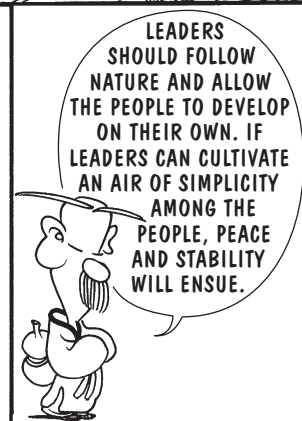


IF DESIRES ARISE FROM GROWTH AND TRANSFORMATION, WE CAN SUBDUCE THEM THROUGH THE NAMELESS SIMPLICITY OF THE DAO.

SIMPLICITY



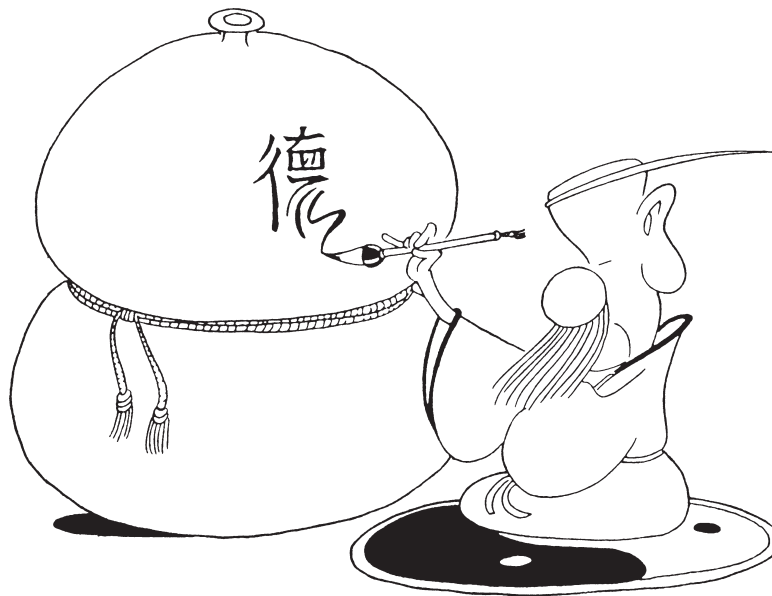
BY SUBDUING THEM THROUGH THE NAMELESS SIMPLICITY OF THE DAO, ALL THINGS WILL BE FREE OF SELFISH DESIRES AND WILL ENJOY SERENITY, IN WHICH CASE THERE WILL NATURALLY BE PEACE THROUGHOUT THE LAND.



LEADERS SHOULD FOLLOW NATURE AND ALLOW THE PEOPLE TO DEVELOP ON THEIR OWN. IF LEADERS CAN CULTIVATE AN AIR OF SIMPLICITY AMONG THE PEOPLE, PEACE AND STABILITY WILL ENSUE.

BOOK II

VIRTUE



第三十八章

上德不德，是以有德；下德不失德，是以無德。
上德無為而無以為，下德為之而有以為。
上仁為之而無以為，上義為之而有以為。

CHAPTER 38

SUPERIOR VIRTUE IS
NOT VIRTUE



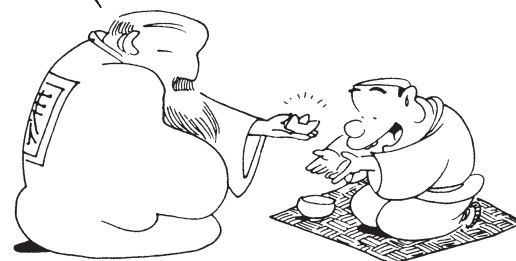
PEOPLE OF SUPERIOR VIRTUE ARE NOT SO
INTENTIONALLY, AND ARE THEREFORE VIRTUOUS.

SUPERIOR
VIRTUE!



PEOPLE OF INFERIOR VIRTUE ARE
INTENTIONALLY VIRTUOUS, AND
ARE THUS NOT VIRTUOUS.

VIRTUOUS!



PEOPLE OF SUPERIOR KINDNESS ACT,
BUT WITHOUT INTENTION.

KIND!

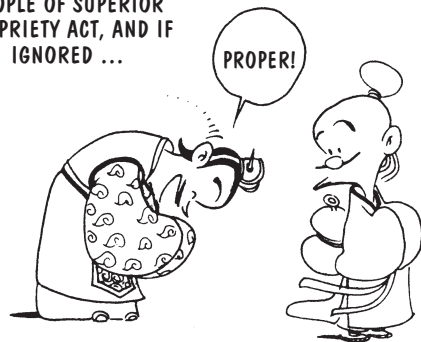


PEOPLE OF SUPERIOR
MORALITY ACT, AND DO
SO WITH INTENTION.

MORAL!

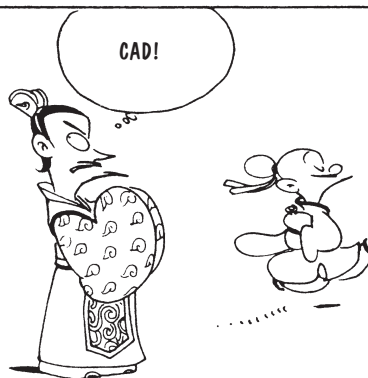


PEOPLE OF SUPERIOR
PROPRIETY ACT, AND IF
IGNORED ...



PROPER!

THEY CAST
YOU ASIDE.



CAD!

SO, WITH
THE LOSS OF
THE DAO,
"VIRTUE"
Arose;
WITH THE
LOSS OF
VIRTUE,
"KINDNESS"
Arose;
WITH THE
LOSS OF
KINDNESS,
"MORALITY"
Arose;
WITH THE
LOSS OF
MORALITY,
"PROPRIETY"
Arose.



DAO!

VIRTUE!



KINDNESS!



MORALITY!



PROPRIETY!



WHEN SOCIETY NEEDS THE
RESTRAINTS OF PROPRIETY,
HYPOCRISY AND FRAUD ARISE,
WITH DISASTER FOLLOWING
RIGHT ON THEIR HEELS.



PRESUMING TO BE KNOWLEDGEABLE
AND PUTTING YOUR KNOWLEDGE TO
CUNNING USEFULNESS IS THE
SOURCE OF FOOLISHNESS.



YOU SHOULD MAINTAIN THE SIMPLICITY OF THE DAO, AND NOT BE CRAFTY
OR HYPOCRITICAL. DO AWAY WITH THE SUPERFICIALITY OF PROPRIETY AND
KNOWLEDGE AND EMPLOY INSTEAD THE GENUINENESS OF THE DAO.



THE ELEMENTS OF AN ETHICAL SOCIETY ARE
VIRTUE, KINDNESS, MORALITY, PROPRIETY, AND
KNOWLEDGE. IN A SOCIETY THAT IS IN ACCORD WITH
THE DAO, HOWEVER, ALL THINGS PROCEED ACCORDING
TO NATURE. WHEN THE DAO IS FORSAKEN, SOCIETY
BREAKS DOWN AND REQUIRES THE RESTRAINTS OF
ETHICS TO KEEP IT TOGETHER.

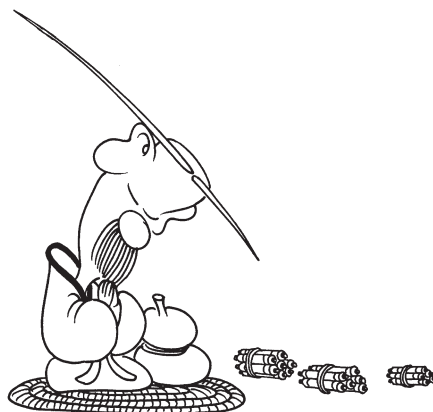


上禮為之而莫之應，則攘臂而扔之。
故失道而後德，失德而後仁，失仁而後義，失義而後禮。
夫禮者，忠信之薄，而亂之首。
前識者，道之華，而愚之始。是以大丈夫處其厚，不居其薄；處其實，不居其華。故去彼取此。

第三十九章
昔之得一者：天得一以清；地得一以寧；神得一以靈；谷得一以盈；

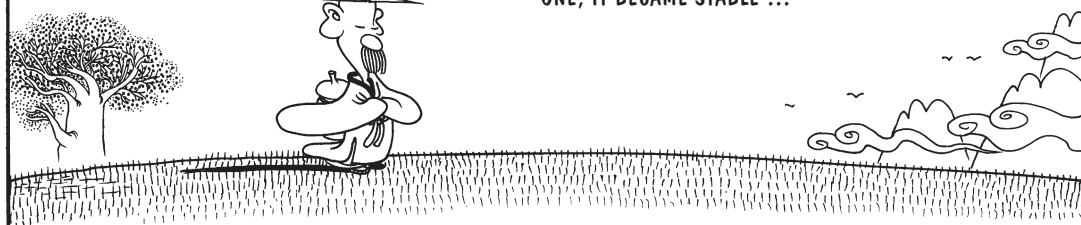
CHAPTER 39

OBTAINING THE ONE



IN THE PAST, THE FOLLOWING
IS WHAT HAPPENED WHEN THE
ONE WAS OBTAINED:
WHEN THE SKY OBTAINED THE
ONE, IT BECAME CLEAR ...

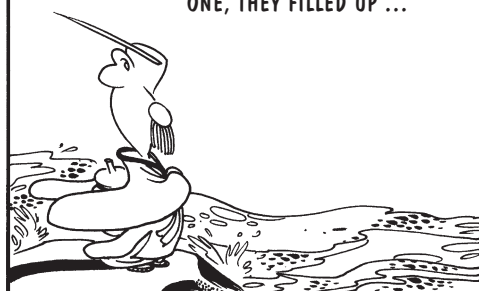
WHEN THE EARTH OBTAINED THE
ONE, IT BECAME STABLE ...



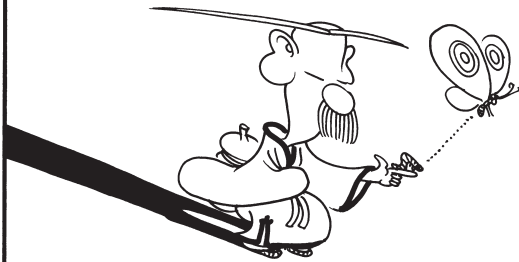
WHEN SPIRITS OBTAINED THE ONE,
THEY BECAME ANIMATED ...



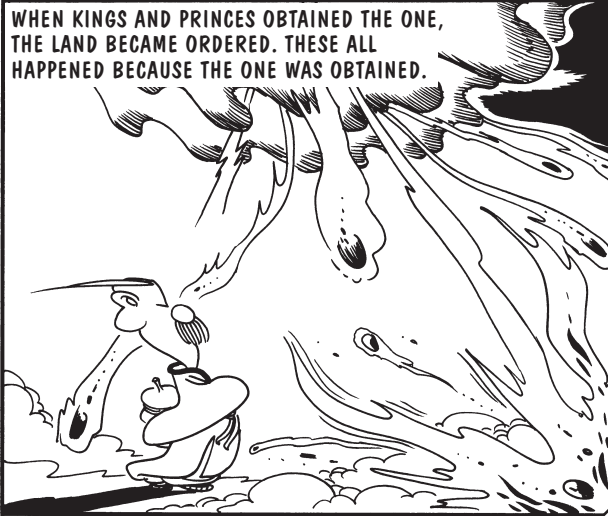
WHEN VALLEYS OBTAINED THE
ONE, THEY FILLED UP ...



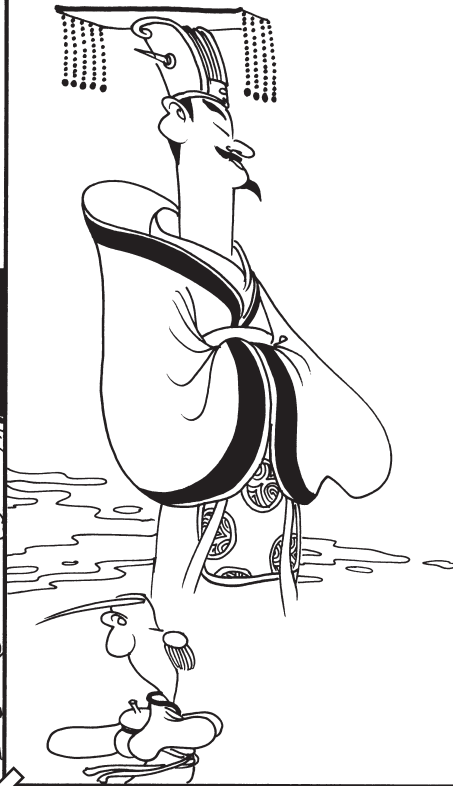
WHEN THE MANY AND VARIED THINGS
OF THE WORLD OBTAINED THE ONE,
THEY CAME TO LIFE ...



WHEN KINGS AND PRINCES OBTAINED THE ONE,
THE LAND BECAME ORDERED. THESE ALL
HAPPENED BECAUSE THE ONE WAS OBTAINED.



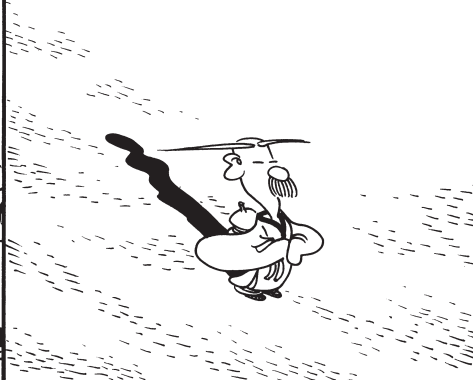
IF THE SKY IS NOT CLEAR,
IT MAY CRACK WIDE OPEN ...



IF THE EARTH IS NOT STABLE,
IT MAY CRUMBLE ...

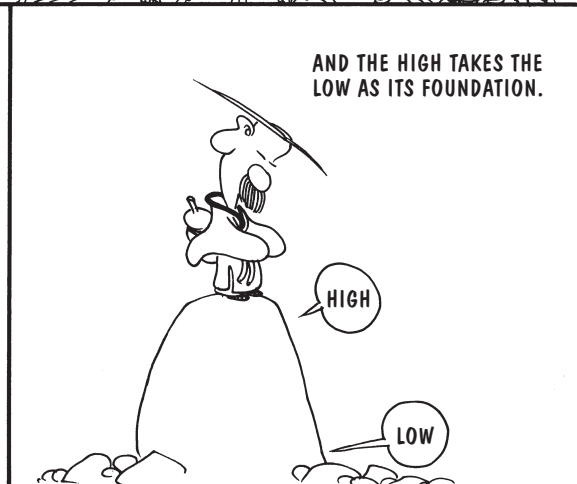
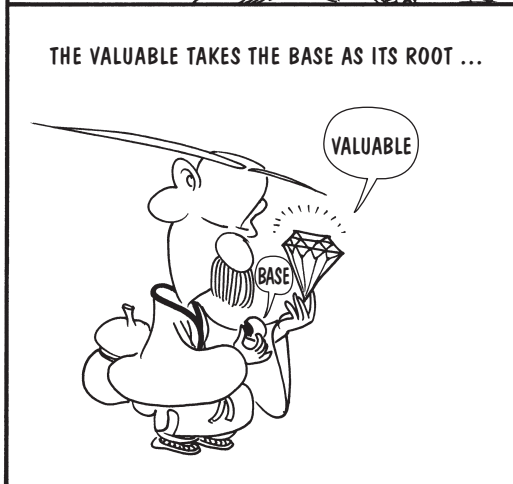
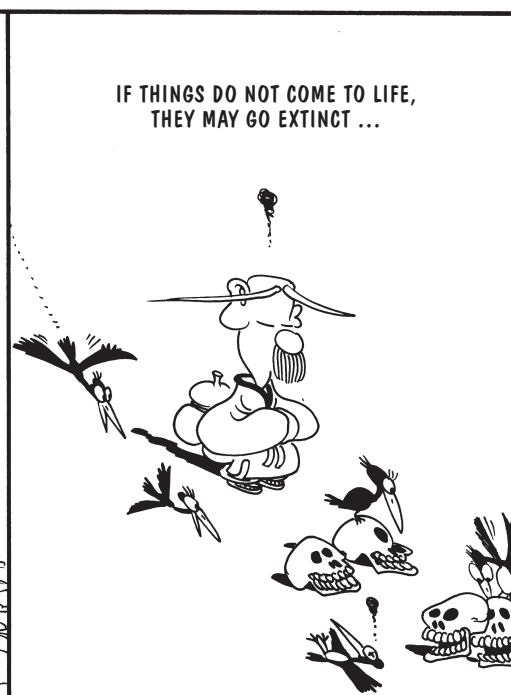
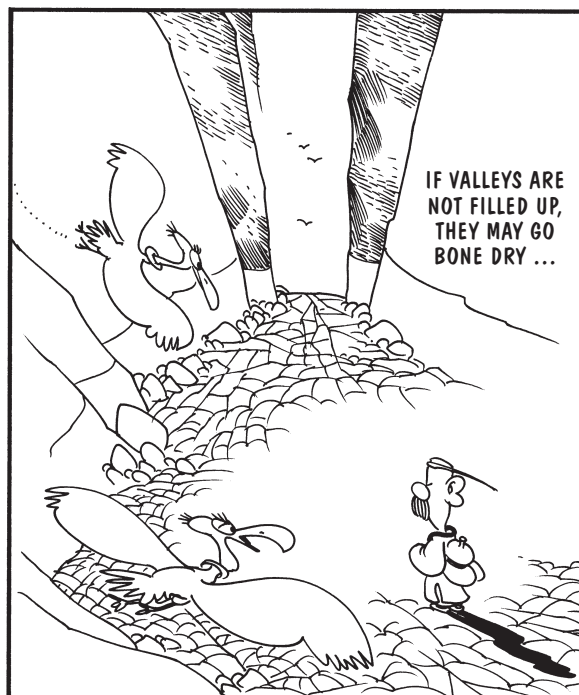


IF SPIRITS ARE NOT ANIMATED,
THEY MAY PASS AWAY ...

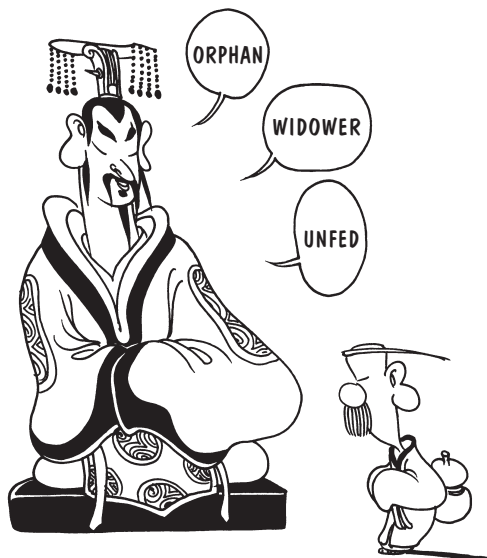


萬物得一以生，侯王得一以為天下貞。其致之。
天無以清將恐裂；地無以寧將恐發；神無以靈將恐歇；

谷無以盈將恐竭；萬物無以生將恐滅；侯王無以貞將恐蹶。
故貴以賤為本，高以下為基。



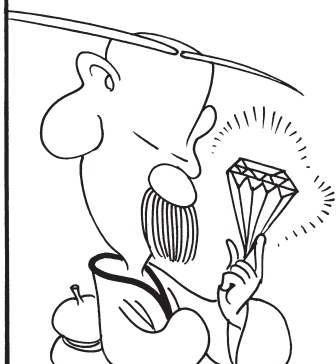
IT IS FOR THIS REASON THAT KINGS AND PRINCES REFER TO THEMSELVES AS "THE ORPHAN," "THE WIDOWER," AND "THE UNFED." IS THIS NOT TAKING THE BASE AS A FOUNDATION? HOW CAN IT NOT BE?



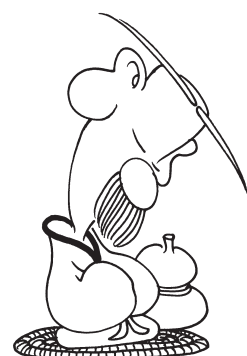
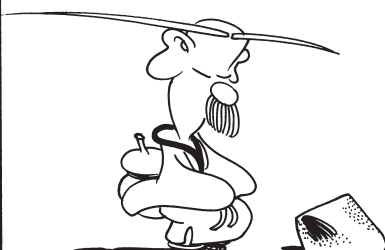
THE BEST PRAISE IS NO PRAISE, BECAUSE AS SOON AS THERE IS PRAISE, SLANDER ALSO ARISES.



DO NOT SEEK TO BE LIKE JADE OR JEWELS AND RECEIVE ATTENTION FROM OTHERS ...



BUT RATHER BE PLAIN LIKE STONE AND BE PASSED OVER BY OTHERS.



"THE ONE" CAN BE THOUGHT OF AS HAVING BEEN PRODUCED BY THE DAO OR AS ANOTHER NAME FOR THE DAO. ALL THINGS ACHIEVE THEIR GREATNESS THROUGH IT, AND KINGS AND PRINCES ACHIEVE THEIR NOBILITY THROUGH IT. BUT EVERYTHING NOBLE IS BUILT ON A FOUNDATION OF BASENESS. WITHOUT THE BASE, NOTHING IS NOBLE.

是以侯王自稱孤、寡、不穀。此非以賤為本耶？非乎？至譽無譽。不欲琬琰如玉，珞珞如石。

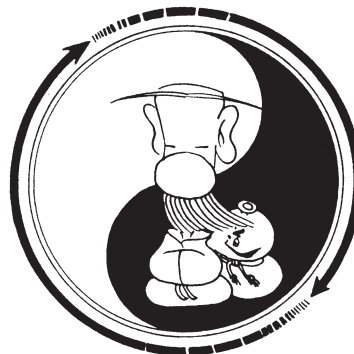
第四十章
反者道之動；弱者道之用。
天下萬物生於有，有生於無。

CHAPTER 40

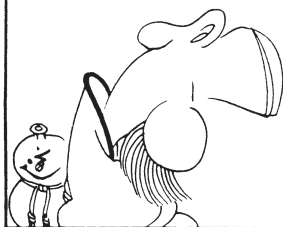
GETTING SOMETHING FROM NOTHING



THE DAO MOVES IN CYCLES OVER AND OVER,
FLOWING UNCEASINGLY, AND IN THIS WAY,
GIVES RISE TO THE ENDLESS FLOURISHING OF LIFE.



THE FUNCTIONING OF THE DAO
IS PLIANT AND MODEST.



ALL THINGS UNDER HEAVEN ARE GENERATED FROM BEING ...

BEING

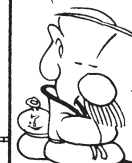


AND BEING ARISES FROM NOTHING.

NOTHING



NOTHING IS THE SUBSTANCE
OF THE DAO, AND BEING IS ITS
FUNCTION. IN ORDER TO ACHIEVE
THE REALM OF THE DAO, WE MUST
FIRST RECONCILE OURSELVES WITH
NON-ACTION, NOT ENGAGING
IN AFFAIRS OF THE WORLD,
NON-INTELLECTUALIZING,
NO-KNOWLEDGE, NO-DESIRES,
EGOLESSNESS, AND
SELFLESSNESS.

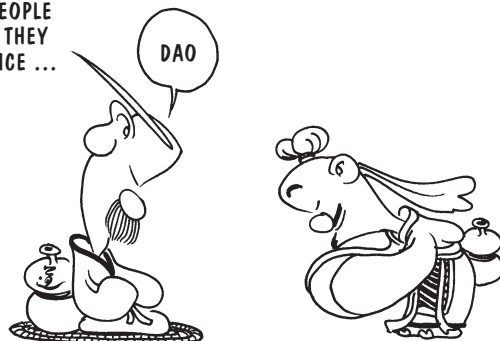


上士聞道，勤而行之；中士聞道，若存若亡；下士聞道，大笑之。不笑不足以爲道。故建言有之：

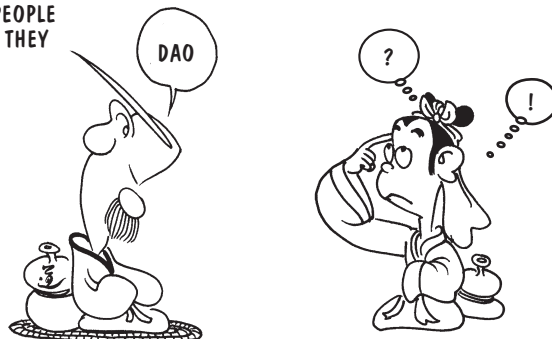
CHAPTER 41

THE LEVEL PATH

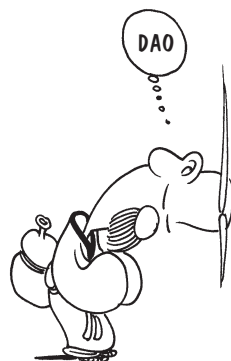
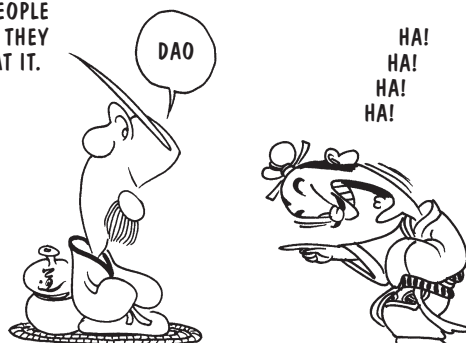
WHEN SUPERIOR PEOPLE
HEAR OF THE DAO, THEY
PUT IT INTO PRACTICE ...



WHEN MEDIOCRE PEOPLE
HEAR OF THE DAO, THEY
HALF-BELIEVE AND
HALF-DOUBT IT ...



WHEN INFERIOR PEOPLE
HEAR OF THE DAO, THEY
LAUGH OUT LOUD AT IT.



IF THEY DIDN'T LAUGH,
IT WOULDN'T BE
THE DAO.

IF A PERSON LIKE YOU
UNDERSTOOD, THERE
WOULD DEFINITELY BE
SOMETHING WRONG.



SO IT HAS
BEEN SAID IN
THE PAST ...



明道若昧；
進道若退；
夷道若類；
上德若谷；
太白若辱；
廣德若不足；

"ONE WHO UNDERSTANDS THE DAO IS BRIGHT INSIDE BUT APPEARS TO BE OBSCURE ...



HE'S NOT MUCH TO LOOK AT.

I'LL SAY.



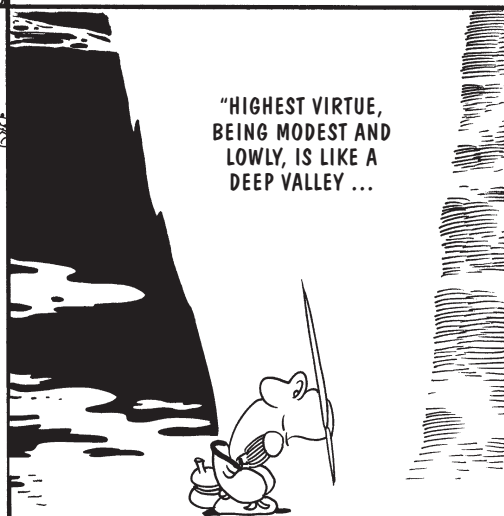
"A PERSON OF THE DAO IS HUMBLE AND SELF-EFFACING, AND SO APPEARS TO BE RETREATING ...



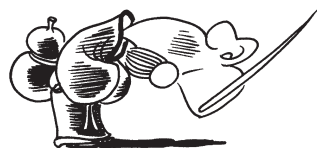
"THE LEVEL DAO APPEARS RUGGED AND UNEVEN ...



"HIGHEST VIRTUE, BEING MODEST AND LOWLY, IS LIKE A DEEP VALLEY ...



"GREATEST PURITY APPEARS SULLIED ...



"EXTENSIVE VIRTUE APPEARS INSUFFICIENT ...



建德若偷；
質德若渝；
大方無隅；
大器晚成；

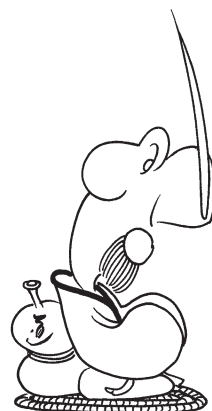
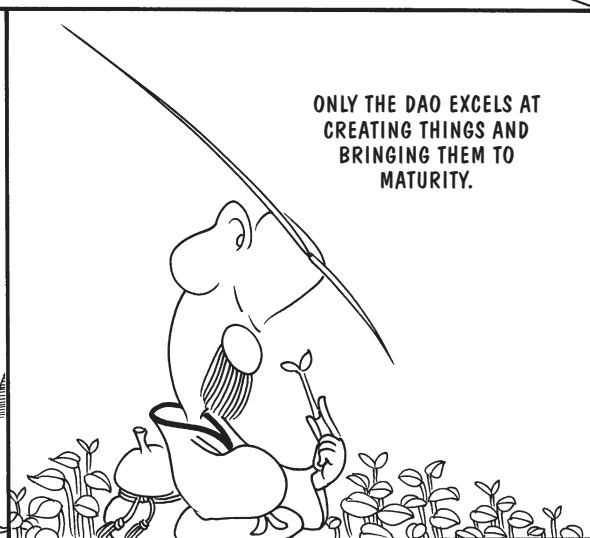
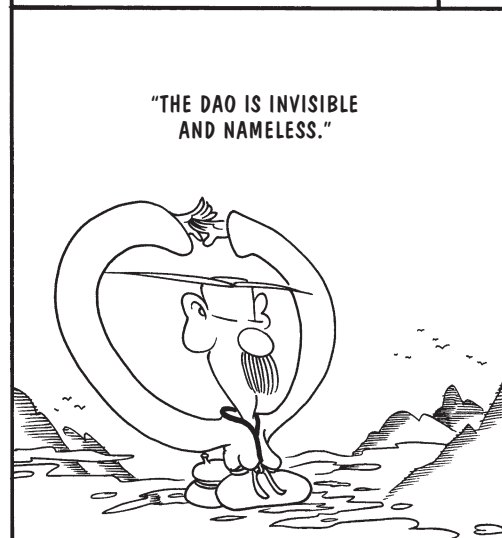
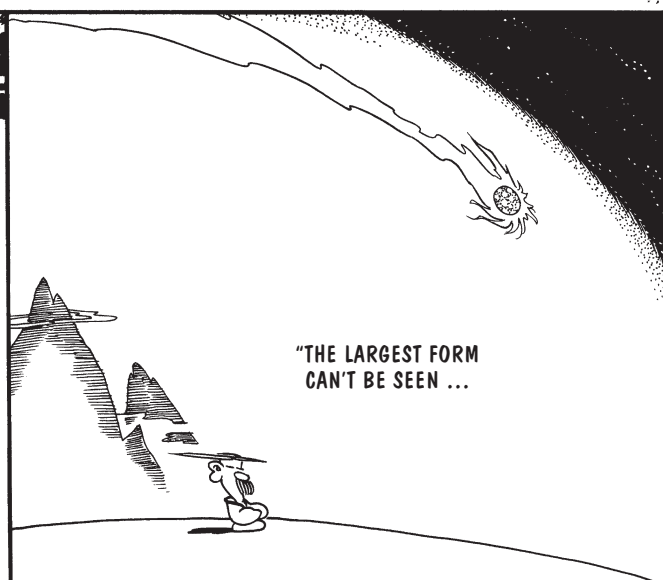
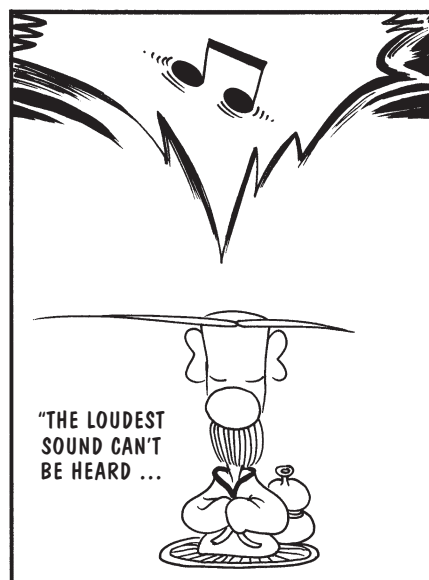
"VIGOROUS VIRTUE
APPEARS IDLE ...

"SOLID VIRTUE
APPEARS UNSTEADY ...

"THE LARGEST SQUARE
HAS NO CORNERS ...

"THE LARGEST VESSEL TAKES
LONGEST TO COMPLETE ...

大音希聲；大象無形；道隱無名。
夫唯道，善貸且成。



THE INTERIOR AND EXTERIOR OF THE DAO ARE COMPLETELY OPPOSITE; ITS REALITY AND MANIFESTATION ARE COMPLETELY DIFFERENT. THE CHARACTERISTICS OF VIRTUE ARE UNCOMMON, AND YET THEY SPRING FROM COMMON SENSE. SINCE THIS IS THE CASE, IT'S NO WONDER THAT ONLY THE SUPERIOR PERSON CAN UNDERSTAND.

道生一，一生二，二生三，三生萬物。萬物負陰而抱陽，沖氣以為和。

CHAPTER 42

UNIVERSAL HARMONY



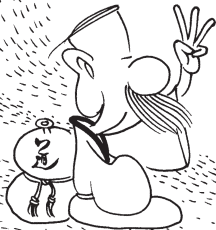
THE DAO IS THE UNDERLYING PRINCIPLE BEHIND THE CREATION OF THE MANY AND VARIED THINGS OF THE WORLD. THE ORDER OF THE PROCESS GIVING RISE TO THINGS BEGINS WITH THE DAO PRODUCING A KIND OF GENERATIVE FORCE.



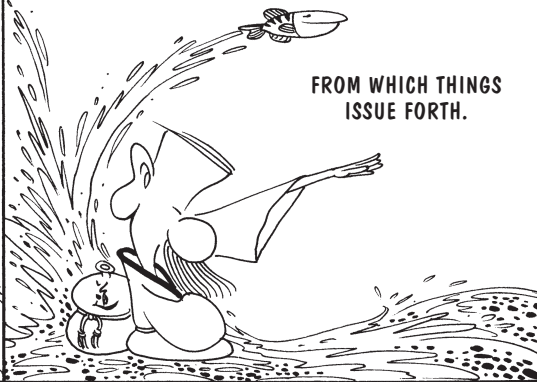
THIS FORCE GIVES RISE TO THE TWO FORCES OF THE YIN AND YANG.



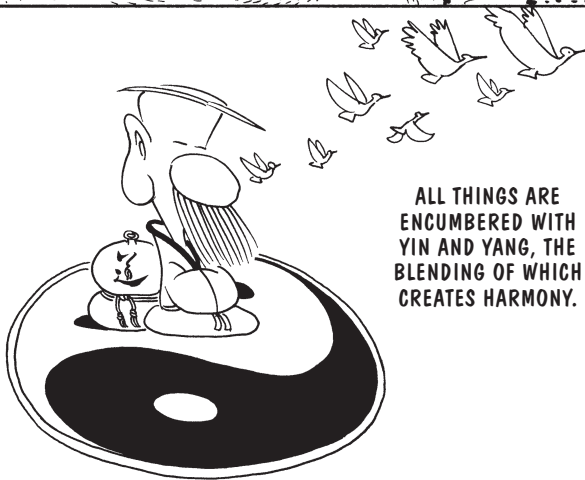
THE INTERACTION OF YIN AND YANG LEADS TO A STATE OF DYNAMIC BALANCE ...



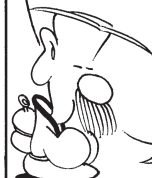
FROM WHICH THINGS ISSUE FORTH.



ALL THINGS ARE ENCUMBERED WITH YIN AND YANG, THE BLENDING OF WHICH CREATES HARMONY.



THE DAO CREATED ALL THINGS, AND AFTER THEIR CREATION THEY MUST STILL PRESERVE THE SPIRIT OF THE DAO AND ACT IN HARMONY WITH IT. WE, TOO, SHOULD BE YIELDING AND ACT IN ACCORDANCE WITH NATURE.



第四十三章

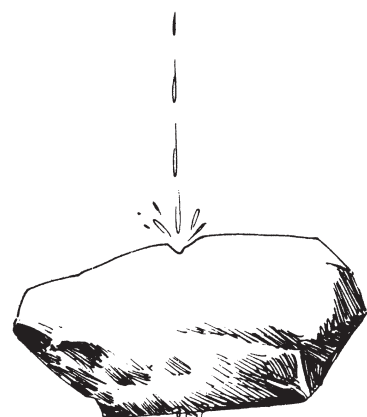
天下之至柔，馳騁天下之至堅。無有入無間，吾是以知無為之有益。
不言之教，無為之益，天下希及之。

CHAPTER 43

SOFT WILL
OVERCOME



THE SOFTEST THINGS CAN
OVERCOME THE HARDEST THINGS.



THE FORMLESS
CAN PENETRATE
THE SOLID.



THIS IS HOW I KNOW OF THE
ADVANTAGE OF NON-ACTION.



NOTHING IS BETTER THAN THE
WORDLESS TEACHING AND THE
ADVANTAGE OF NON-ACTION.



WATER IS THE MOST
PLIANT OF ALL THINGS,
YET IT CAN CARVE OUT
MOUNTAINS AND
PENETRATE THE GROUND.
THAT THE SOFT WILL
OVERCOME THE HARD
IS SO CLEAR.

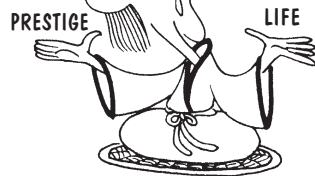


第四十四章

名與身孰親？身與貨孰多？得與亡孰病？
是故甚愛必大費；多藏必厚亡。
知足不辱，知止不殆，可以長久。

CHAPTER 44

THE RISK
OF SEEKING
FAME AND
FORTUNE

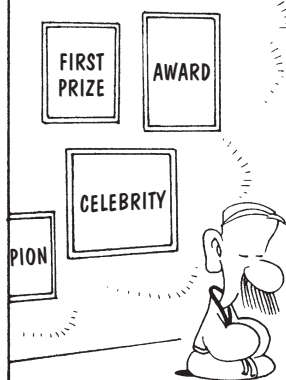
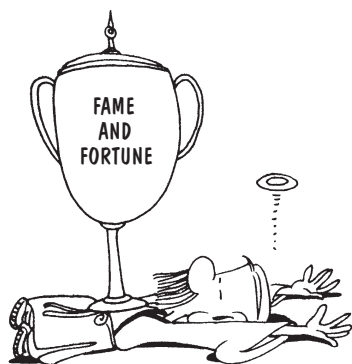


WHICH DO YOU HOLD MORE DEAR,
YOUR PRESTIGE OR YOUR LIFE?

WHICH DO YOU VALUE MORE,
YOUR LIFE OR YOUR WEALTH?

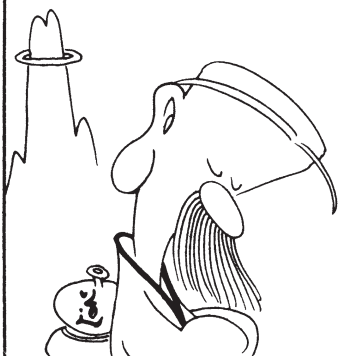
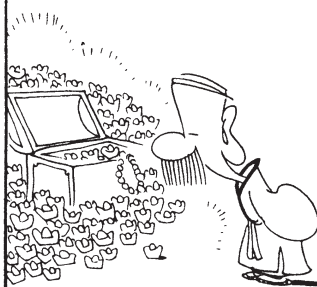


WHICH IS MORE HARMFUL, GAINING WEALTH
AND PRESTIGE OR LOSING YOUR LIFE?

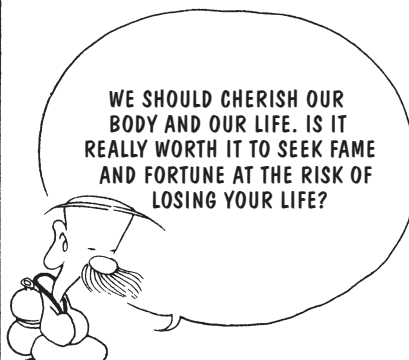


THERE IS A HIGH PRICE
TO PAY IN SEEKING
PRESTIGE.

HOARDING WEALTH
BRINGS HEAVY LOSSES.



UNDERSTANDING WHEN TO BE
CONTENT WILL NOT ELICIT
INSULTS. KNOWING WHEN TO
STOP WILL NOT BRING DANGER.

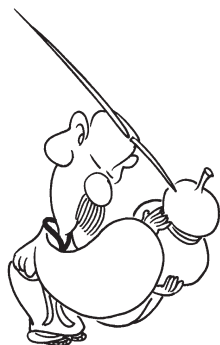


WE SHOULD CHERISH OUR
BODY AND OUR LIFE. IS IT
REALLY WORTH IT TO SEEK FAME
AND FORTUNE AT THE RISK OF
LOSING YOUR LIFE?

第四十五章
大成若缺，其用不弊。
大盈若冲，其用不穷。
大直若屈，

CHAPTER 45

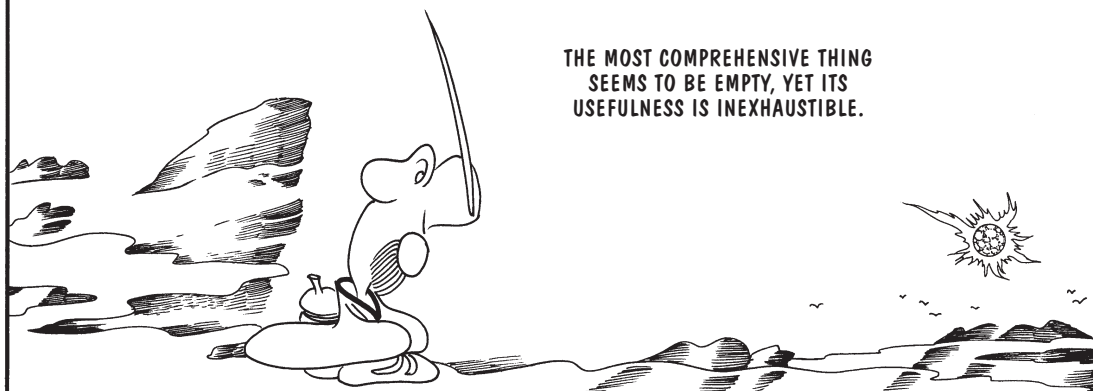
A MODEL FOR THE WORLD



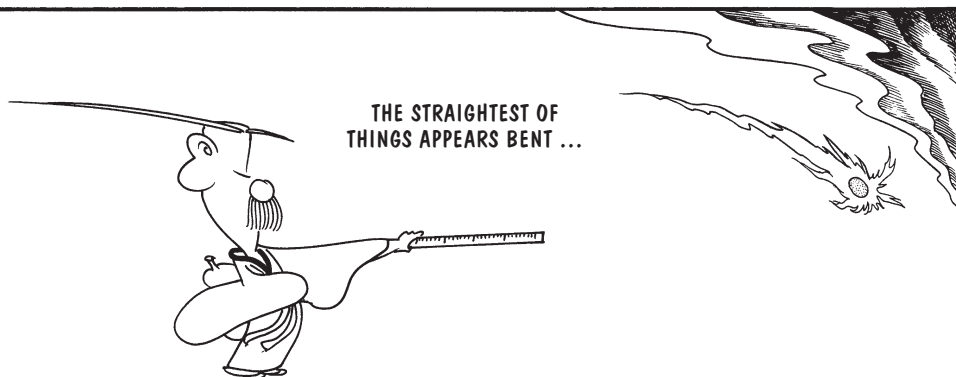
THE MOST COMPLETE THING SEEMS TO
BE LACKING, YET ITS USEFULNESS IS
NEVER-ENDING.



THE MOST COMPREHENSIVE THING
SEEMS TO BE EMPTY, YET ITS
USEFULNESS IS INEXHAUSTIBLE.



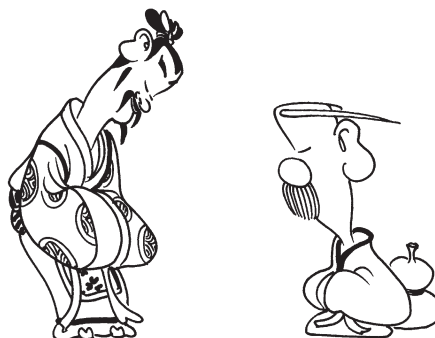
THE STRAIGHTEST OF
THINGS APPEARS BENT ...



THE MOST AGILE OF THINGS
APPEARS CLUMSY ...



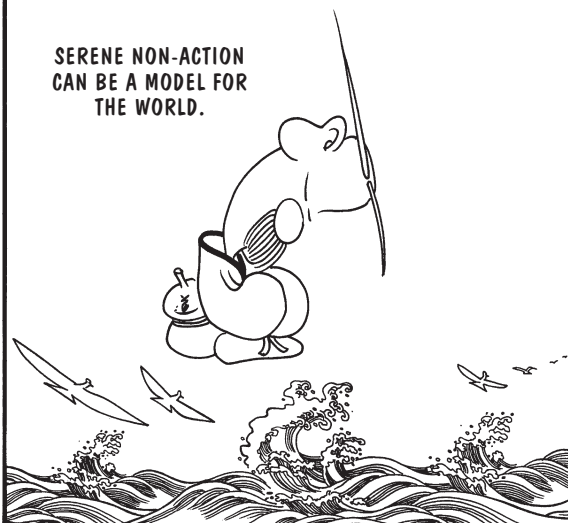
AND THE GREATEST ELOQUENCE SEEMS INARTICULATE.



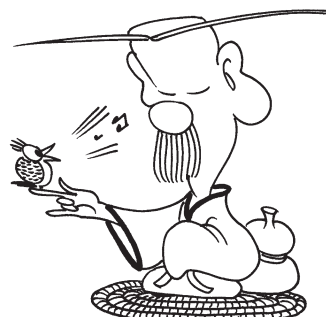
SERENITY OVERCOMES FRENZY;
COLD OVERCOMES HEAT.



SERENE NON-ACTION
CAN BE A MODEL FOR
THE WORLD.



A PERFECT CHARACTER IS NOT EXHIBITED
ON THE OUTSIDE BUT IS CONCEALED ON THE
INSIDE. THE SUBSTANCE OF THE DAO IS EMPTY AND
QUIET, YET THE FUNCTIONING OF THE DAO CAN
OVERCOME RESTLESSNESS AND ACTIVITY. IF WE ARE
GOOD AT SERENITY, NON-ACTION, NON-INTERFERENCE,
AND FOLLOWING NATURE, THEN WE CAN BE
MODELS FOR THE REST OF THE WORLD.



大巧若拙，大辯若訥。
靜勝躁，寒勝熱。清靜為天下正。

第四十六章
天下有道，卻走馬以糞。天下無道，戎馬生於郊。

CHAPTER 46

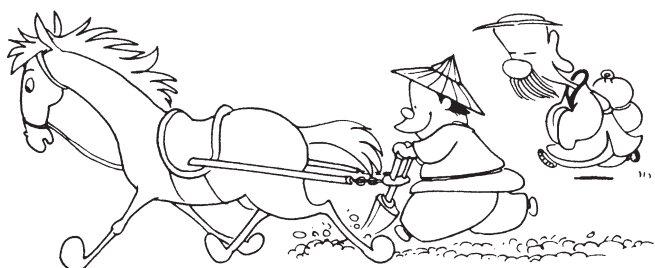
THERE IS NO GREATER CRIME



WHEN THE DAO IS RECOGNIZED IN THE WORLD,
PEOPLE ARE CONTENT AND EASILY SATISFIED,
AND COUNTRIES GET ALONG PEACEFULLY.



THERE ARE NO WARS, SO HORSES
ONCE RIDDEN INTO BATTLE ARE USED
TO TILL THE FIELDS.

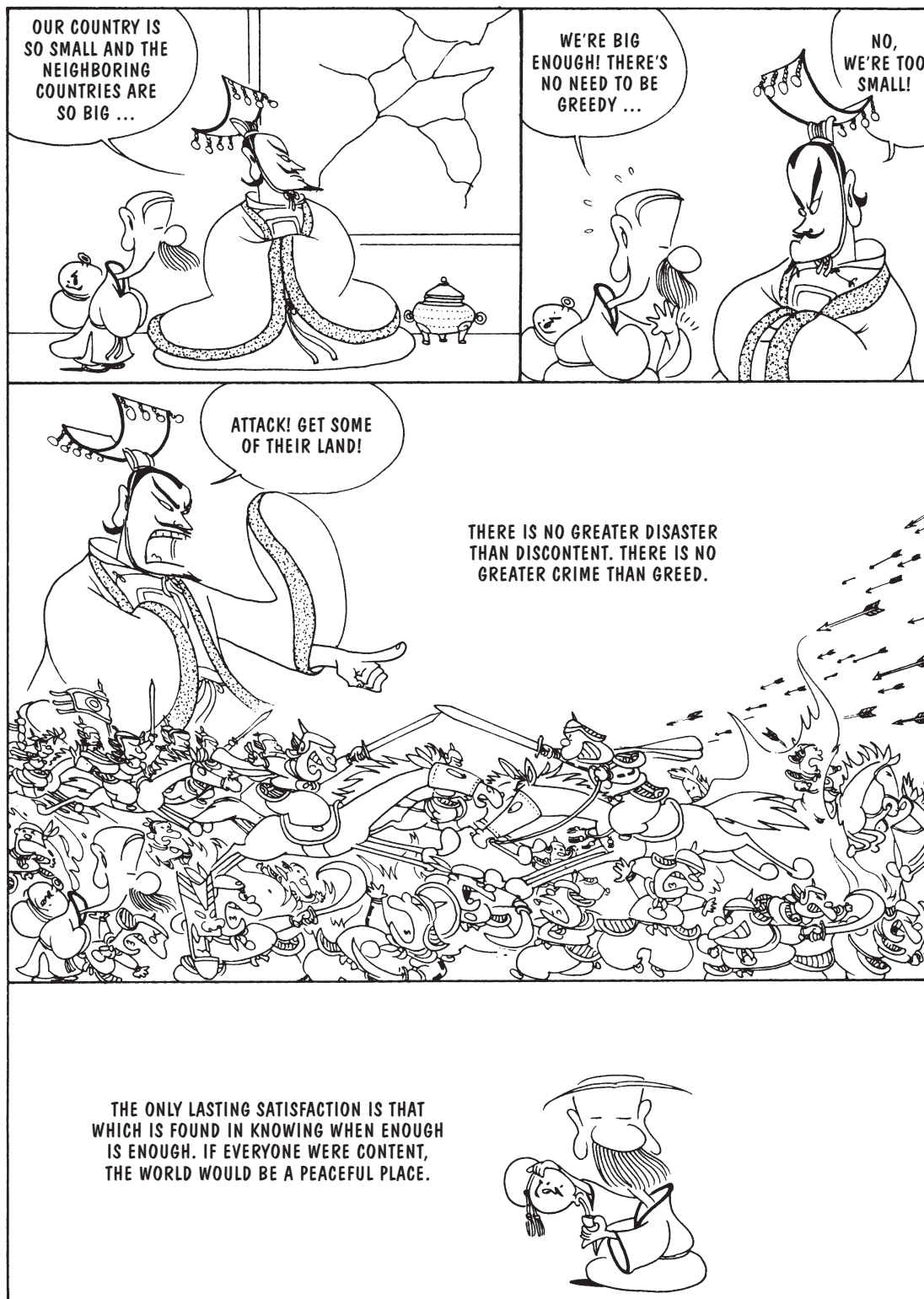


WHEN THE WORLD IS BLIND TO THE DAO,
PEOPLE CONTEND FOR FAME AND WEALTH.



COUNTRIES FIGHT CONTINUOUSLY,
AND ALL HORSES ARE USED FOR
BATTLE—EVEN MARES MUST GIVE
BIRTH ON THE BATTLEFIELD.





禍莫大於不知足；咎莫大於欲得。故知足之足，常足矣。

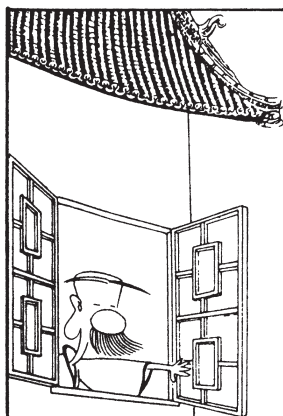
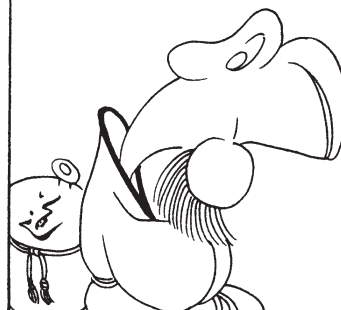
第四十七章
不出戶，知天下；不闕牖，見天道。其出彌遠，其知彌少。
是以聖人不行而知，不見而明，不為而成。

CHAPTER 47

DON'T GO OUT

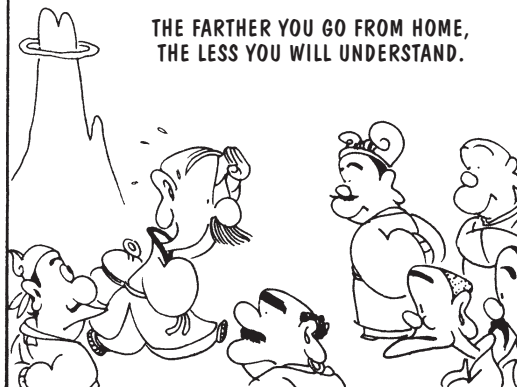


THE ANSWER TO THE MYSTERY
OF ALL THINGS DOESN'T LIE IN
SOME FAR-OFF LAND BUT IS
RIGHT IN OUR OWN HEARTS.

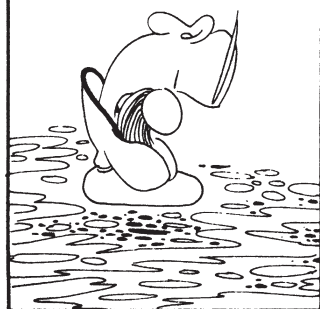


IF YOU CAN EXAMINE
YOUR INNER SELF,
BANISHING SELFISHNESS
AND FORSAKING DESIRE,
YOU WILL BE ABLE TO
UNDERSTAND THE
PRINCIPLES BEHIND
ALL THINGS WITHOUT
TAKING ONE STEP OUTSIDE
YOUR DOOR; YOU WILL
COMPREHEND THE
PATTERNS OF NATURE
WITHOUT SO MUCH
AS LOOKING OUT
YOUR WINDOW.

THE FARTHER YOU GO FROM HOME,
THE LESS YOU WILL UNDERSTAND.



SO, THE SAGE UNDERSTANDS
WITHOUT JOURNEYING ...



AND DOES NOT ACT
UNNATURALLY, AND
ALL THINGS FLOURISH
EFFORTLESSLY.



OUR MINDS ARE
REFLECTIVE, LIKE
MIRRORS. THROUGH
JUDICIOUSLY WIPING
AWAY THE BLEMISHES,
WE WILL NATURALLY
COME TO UNDERSTAND
THE THINGS AROUND US.



為學日益，為道日損。損之又損，以至於無為。
無為而無不為。取天下常以無事，及其有事，不足以取天下。

CHAPTER 48

IN PURSUIT OF NON-ACTION

WHEN PURSUING
KNOWLEDGE, YOU
WILL EXPERIENCE A
DAILY INCREASE.

WOW, I'VE
LEARNED SO
MUCH!

BUT WHEN PURSUING THE DAO, YOU
WILL EXPERIENCE A DAILY DECREASE—
LESS AND LESS EVERY DAY UNTIL YOU
ARRIVE AT THE REALM OF NON-ACTION.

WOW, MY
DESIRES HAVE
DECREASED
SO MUCH!

THROUGH TAKING
NO UNNECESSARY
ACTION, ANYTHING
CAN BE
ACCOMPLISHED.

PURSuing
KNOWLEDGE SERVES
ONLY TO INCREASE OUR
DESIRES, THUS CREATING
HYPOCRISY AND CAUSING
FRUSTRATION. PURSUING
THE DAO ELIMINATES
INTELLECTUALIZING AND
DECREASES DESIRES. ON THE
INSIDE YOU WILL BE PURE
AND EMPTY, AND ON THE
OUTSIDE YOU WILL NATURALLY
ADHERE TO NON-ACTION
AND NOT ENGAGE IN
WORLDLY AFFAIRS.

THE
FIRST
RULE
IS ...

THE SECOND
RULE IS ...

THE THIRD
RULE IS ...

THE
FOURTH
RULE IS ...

GOVERNING A COUNTRY REQUIRES
SERENITY RATHER THAN INTERFERENCE
IN THE PEOPLE'S AFFAIRS.

第四十九章

聖人無常心，以百姓之心為心。
善者吾善之，不善者吾亦善之，德善。
信者吾信之，不信者吾亦信之，德信。
聖人在天下，歛歛焉，為天下渾其心，百姓皆注其耳目，聖人皆孩之。

CHAPTER 49
THE IDEAL LEADER



SAGES HOLD NO PREJUDICE. THEY TAKE THE PEOPLE'S OPINION AS THEIR OWN.



I AM GOOD TO GOOD PEOPLE AND BAD PEOPLE ALIKE. IN THIS WAY, I CAN CAUSE THE PEOPLE TO BE GOOD.

GOOD!



I TRUST TRUSTWORTHY PEOPLE, AND I TRUST UNTRUSTWORTHY PEOPLE. IN THIS WAY, I CAN CAUSE THE PEOPLE TO BE TRUSTWORTHY.

TRUSTWORTHY!



WHEN SAGES GOVERN, THEY RESTRAIN THEIR DESIRES, MAKING THE PEOPLE SIMPLE AND INNOCENT. THE PEOPLE STARE AND LISTEN QUIETLY, AS THOUGH IGNORANT OR DUMB. SAGES PROTECT THEM AS THEY WOULD INFANTS.



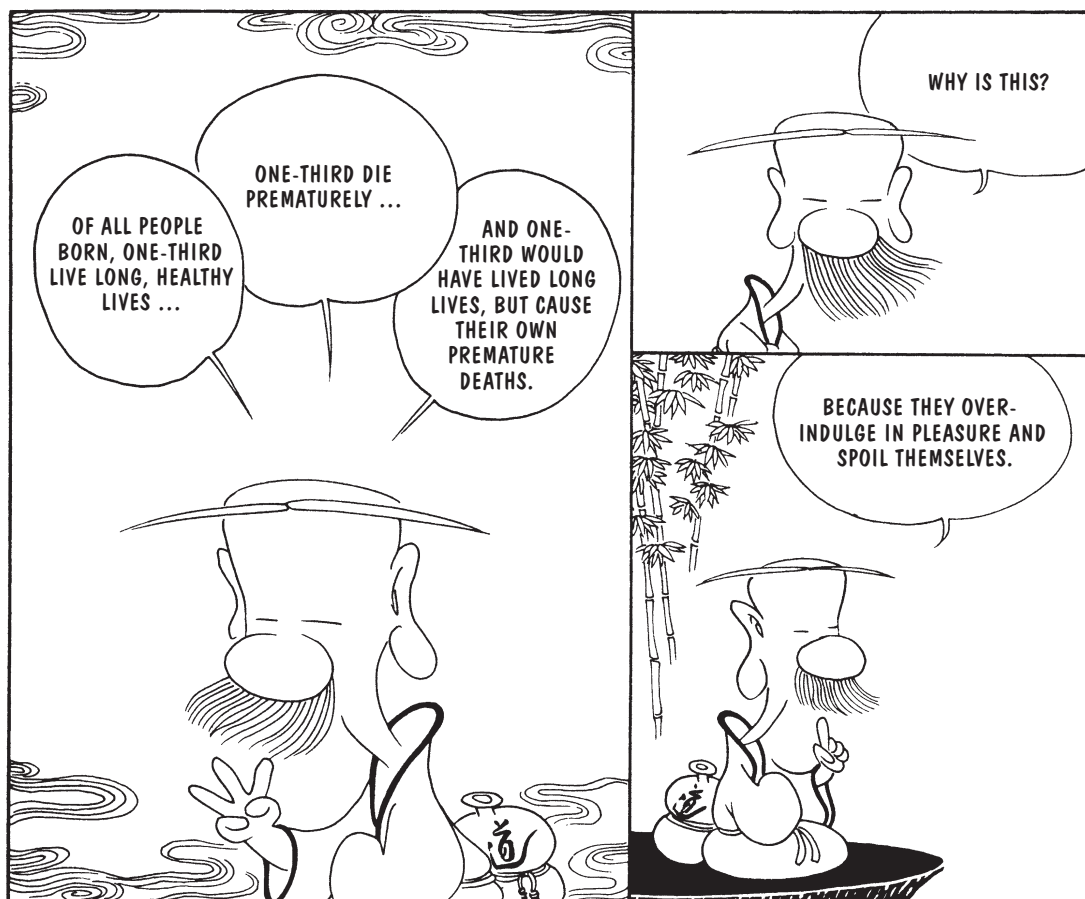
IDEAL LEADERS RESTRAIN THEIR DESIRES, DON'T CODIFY THEIR OWN SUBJECTIVE STANDARDS OF RIGHT AND WRONG, AND TREAT ALL PEOPLE WITH GOODNESS AND SINCERITY.



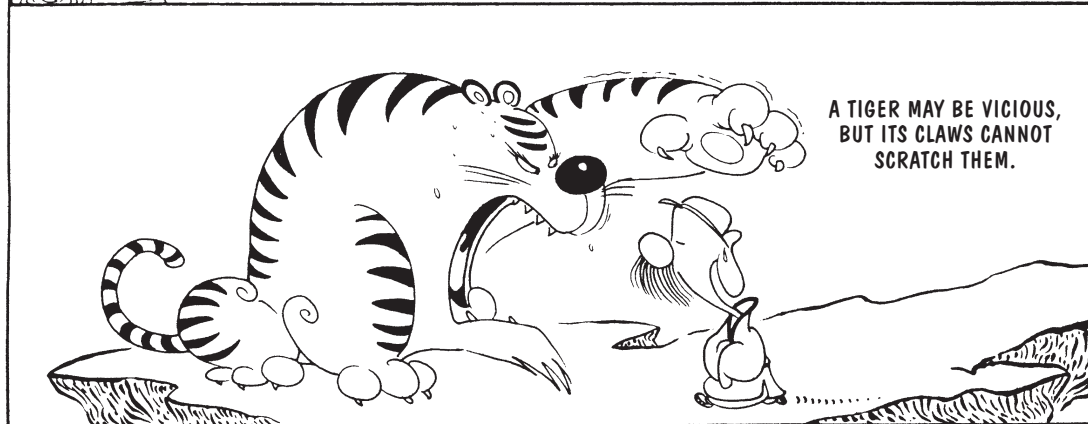
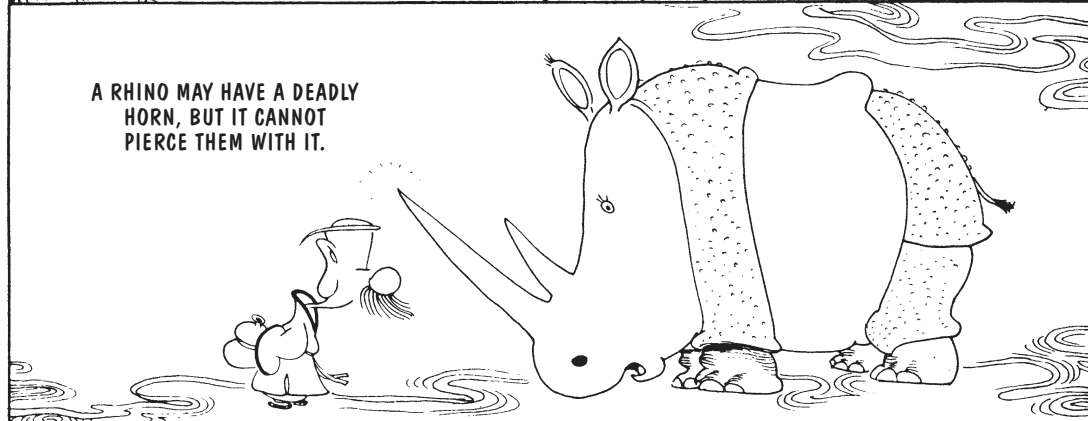
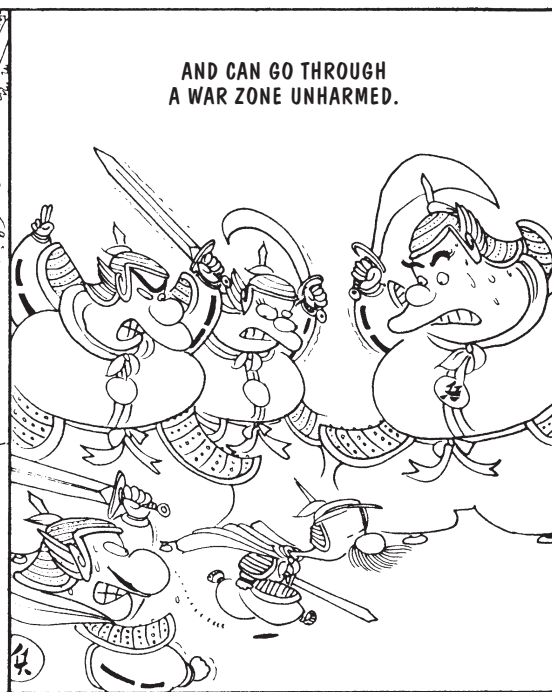
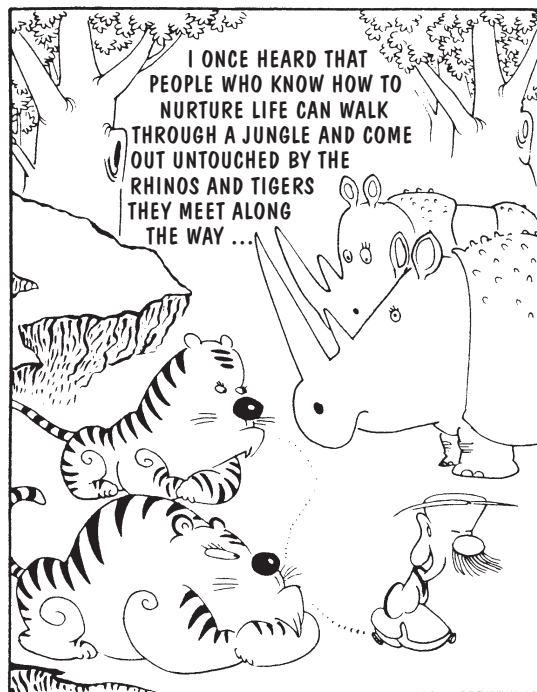
出生入死。生之徒，十有三；死之徒，十有三；人之生，动之死地，亦十有三。夫何故？以其生生之厚。

CHAPTER 50

A TIGER MAY BE VICIOUS



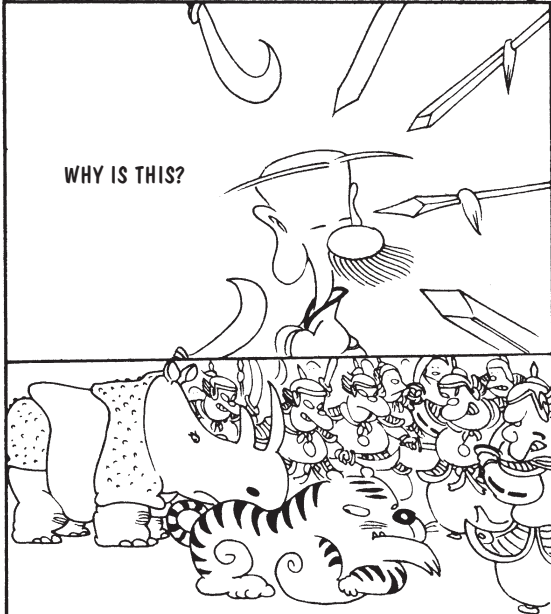
蓋聞善攝生者，陸行不遇兇虎，入軍不被甲兵；兇無所投其角，虎無所措其爪，



AND WEAPONS MAY BE SHARP, BUT THEIR EDGES WON'T CUT THEM.



WHY IS THIS?



BECAUSE PEOPLE WHO UNDERSTAND HOW TO NURTURE LIFE WILL NEVER PUT THEMSELVES IN A PERILOUS SITUATION.



HOW MANY INVISIBLE RHINO HORNS, TIGER CLAWS, AND LETHAL WEAPONS ARE THERE IN OUR DAILY LIVES, SUCH AS PRIDE, LUXURY, DEBAUCHERY, IDLENESS ...? WITH THE SLIGHTEST CARELESSNESS, DISASTER MAY STRIKE. BUT IF WE CAN STAY SERENE AND CAUTIOUS IN WORDS AND DEEDS, WITHOUT BEING CONTENTIOUS, WE WILL REMAIN UNHARMED.



兵無所容其刃。夫何故？以其無死地。

第五十一章

道生之，德畜之，物形之，勢成之。
是以萬物莫不尊道而貴德。
道之尊，德之貴，夫莫之命而常自然。

CHAPTER 51

PROFOUND
VIRTUE



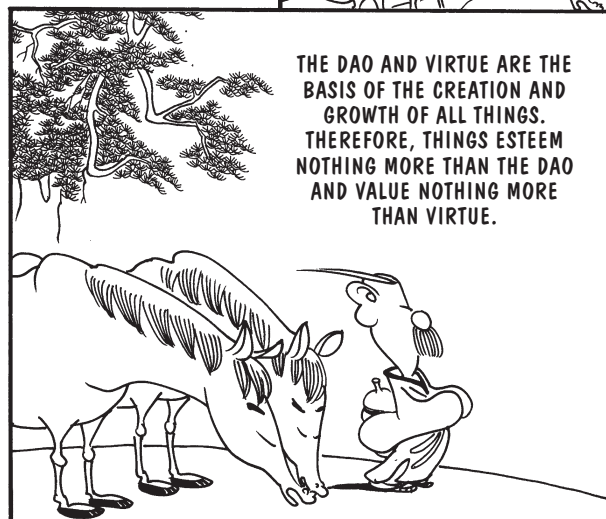
THE DAO PRODUCES
ALL THINGS ...



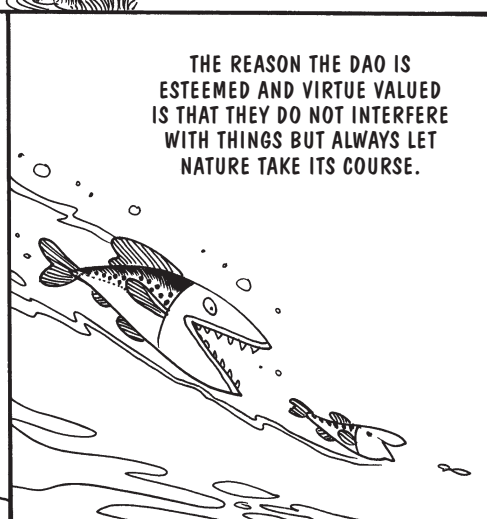
VIRTUE
NOURISHES
THEM.



THINGS COME IN ALL SHAPES AND SIZES, AND THE
ENVIRONMENT BRINGS THEM TO MATURITY.

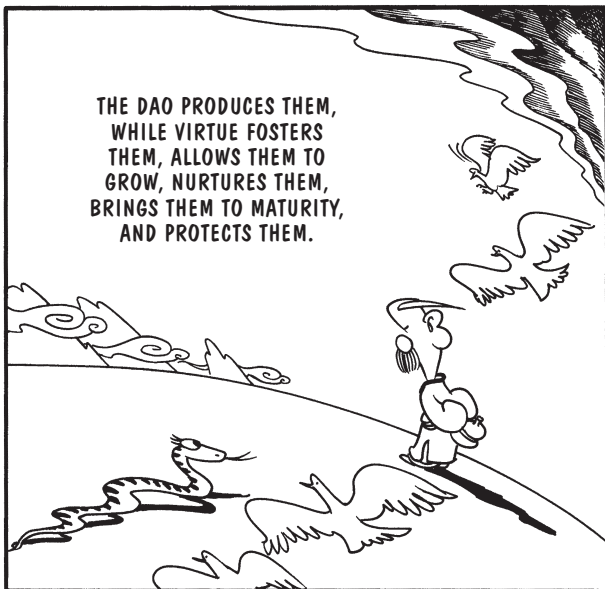


THE DAO AND VIRTUE ARE THE
BASIS OF THE CREATION AND
GROWTH OF ALL THINGS.
THEREFORE, THINGS ESTEEM
NOTHING MORE THAN THE DAO
AND VALUE NOTHING MORE
THAN VIRTUE.



THE REASON THE DAO IS
ESTEEMED AND VIRTUE VALUED
IS THAT THEY DO NOT INTERFERE
WITH THINGS BUT ALWAYS LET
NATURE TAKE ITS COURSE.

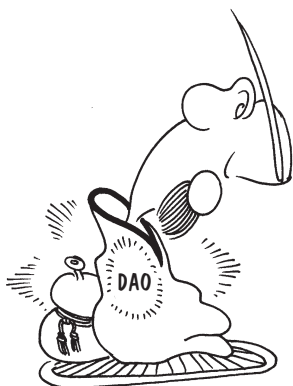
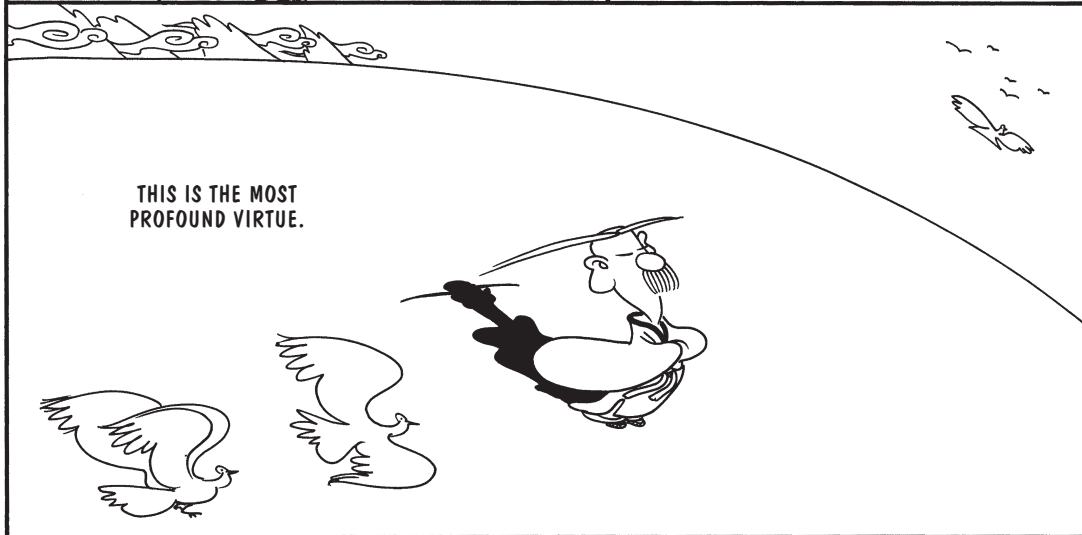
THE DAO PRODUCES THEM,
WHILE VIRTUE FOSTERS
THEM, ALLOWS THEM TO
GROW, NURTURES THEM,
BRINGS THEM TO MATURITY,
AND PROTECTS THEM.



PRODUCING WITHOUT TAKING AS ONE'S
OWN, NURTURING WITHOUT PRESUMING
UPON ONE'S ABILITIES, BRINGING TO
MATURITY WITHOUT TRYING TO CONTROL ...



THIS IS THE MOST
PROFOUND VIRTUE.



THE DAO AND VIRTUE CREATE ALL THINGS,
BUT ENTIRELY WITH SPONTANEITY AS THE BASIS.
THEY DO NOT CONTROL OR INTERFERE WITH
THINGS, JUST ALLOWING THEM TO DEVELOP
NATURALLY. THE GREATNESS OF THE DAO AND
VIRTUE LIES IN THIS LACK OF SELFISHNESS AND
DESIRE, AND IT IS WHY THEY ARE HELD IN
HIGH REGARD BY ALL THINGS.

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

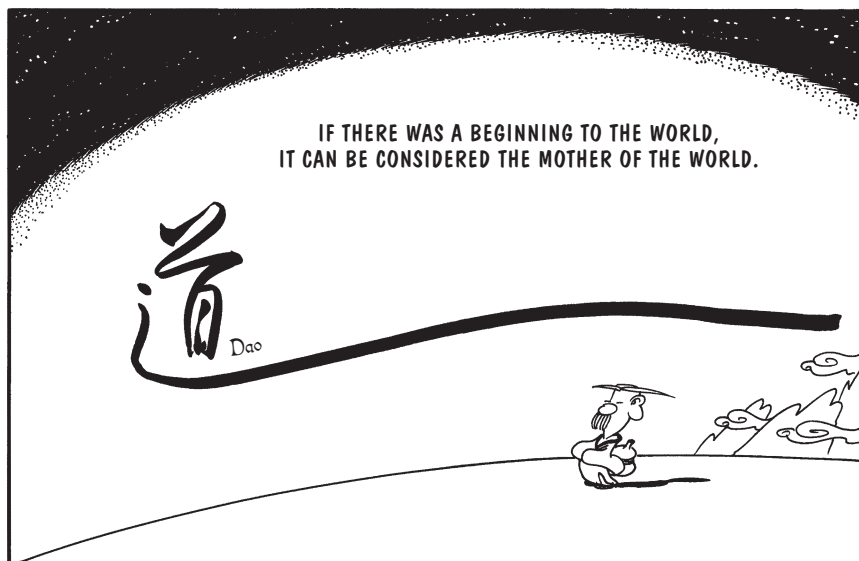
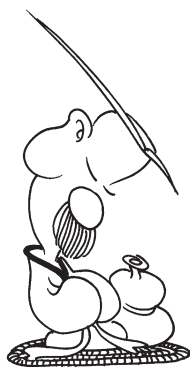
第五十二章

天下有始，以為天下母。既得其母，以知其子；既知其子，復守其母，沒身不殆。

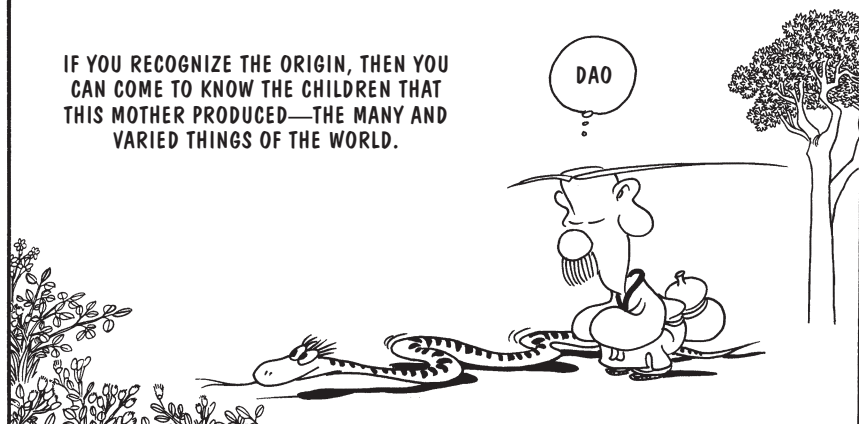
塞其兌，閉其門，終身不勤。

CHAPTER 52

THE DOORS OF PERCEPTION



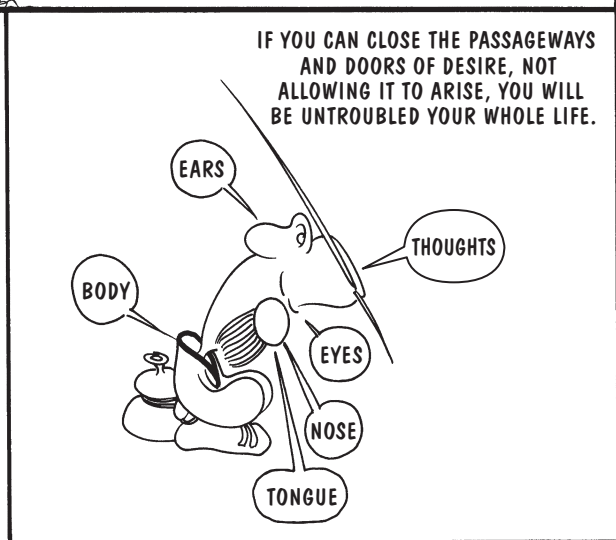
IF YOU RECOGNIZE THE ORIGIN, THEN YOU
CAN COME TO KNOW THE CHILDREN THAT
THIS MOTHER PRODUCED—THE MANY AND
VARIED THINGS OF THE WORLD.



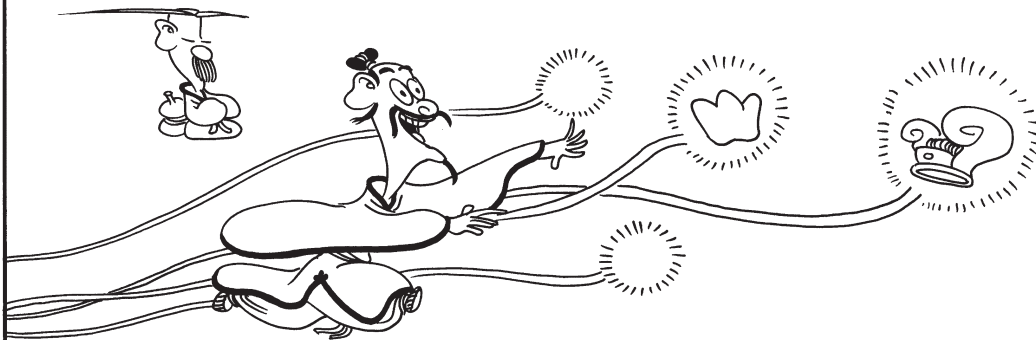
IF YOU CAN RECOGNIZE THE CHILDREN
AND KEEP TO THE MOTHER, YOU WILL
NEVER COME TO HARM.



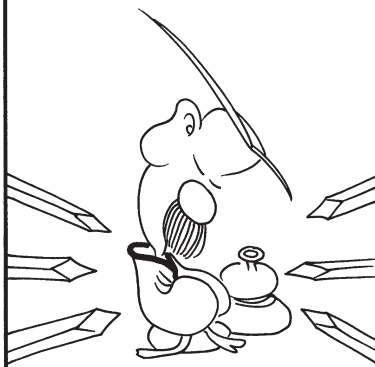
IF YOU CAN CLOSE THE PASSAGEWAYS
AND DOORS OF DESIRE, NOT
ALLOWING IT TO ARISE, YOU WILL
BE UNTRoubLED YOUR WHOLE LIFE.



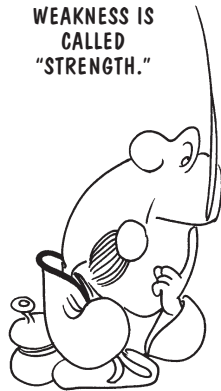
IF YOU OPEN THE PASSAGeways OF DESIRE AND LET THE AFFAIRS OF THE WORLD FLOW, YOU WILL HAVE NO SALVATION THROUGHOUT YOUR LIFE.



TO SEE THE SMALL IS CALLED "CLARITY."



TO MAINTAIN WEAKNESS IS CALLED "STRENGTH."



TO REFLECT YOUR CLARITY BY VIRTUE OF YOUR OWN LIGHT ...



WHILE NOT BRINGING DISASTER UPON YOURSELF—THIS IS PRACTICING THE STEADY AND ENDURING DAO.



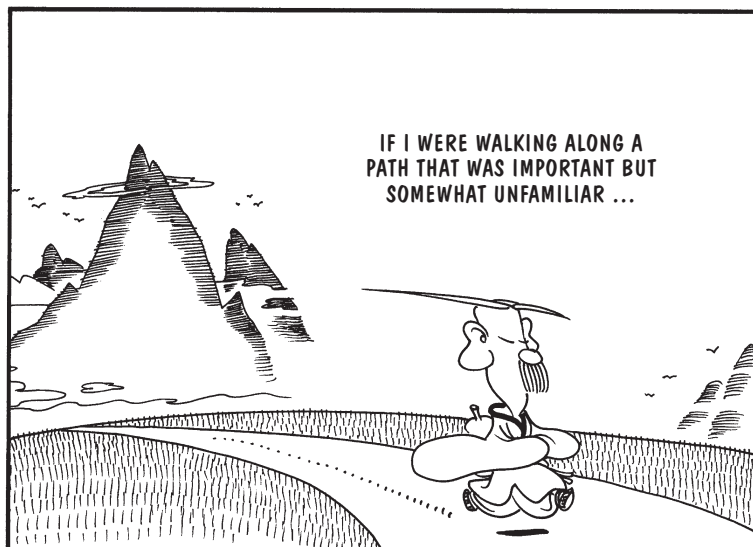
TO TRACE THINGS TO THEIR SOURCE, TO GRASP THEIR UNDERLYING PRINCIPLES, WE MUST ELIMINATE OUR SELFISH DESIRES. THEN WE CAN VIEW THEM THROUGH THE LIGHT OF OUR OWN WISDOM AND GLIMPSE THEIR TRUE NATURE.



開其兌，濟其事，終身不救。
見小曰明，守柔曰強。用其光，復歸其明，無遺身殃，是謂習常。

第五十三章
使我介然有知，行於大道，唯施是畏。
大道甚夷，而民好徑；朝甚除，田甚蕪，

CHAPTER 53 THE GREAT PATH



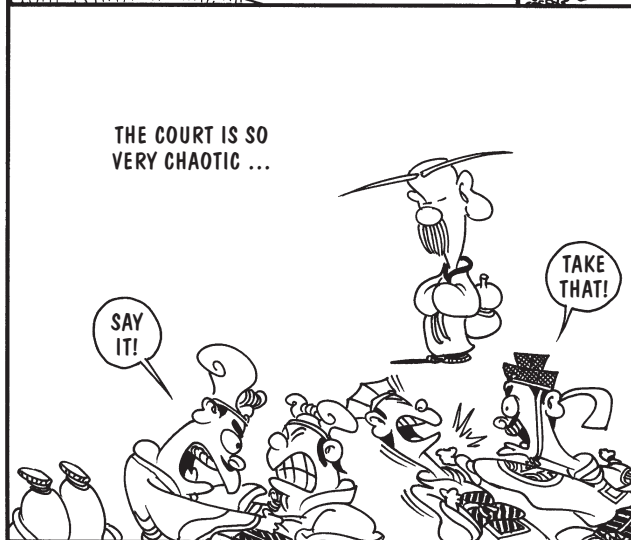
IF I WERE WALKING ALONG A
PATH THAT WAS IMPORTANT BUT
SOMEWHAT UNFAMILIAR ...



I WOULD FEAR
GOING ASTRAY.



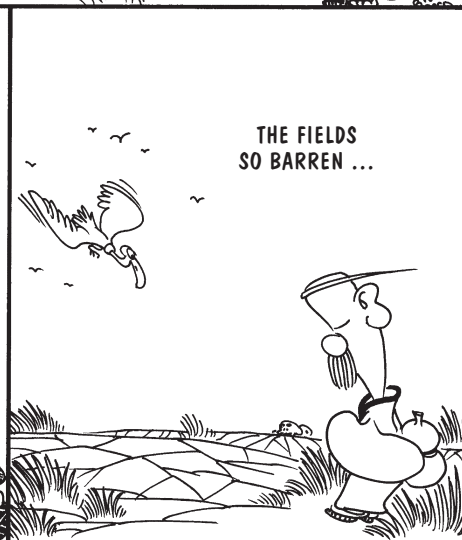
THE GREAT DAO IS LEVEL, YET
PEOPLE PREFER THE BY-WAYS.



THE COURT IS SO
VERY CHAOTIC ...

SAY
IT!

TAKE
THAT!



THE FIELDS
SO BARREN ...

AND THE GRANARIES SO EMPTY.

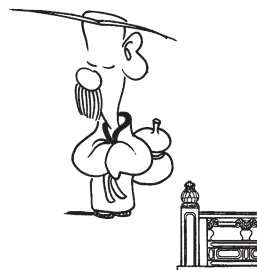


SOMETHING ABOUT FAMINE AND REBELLION, SIRE.

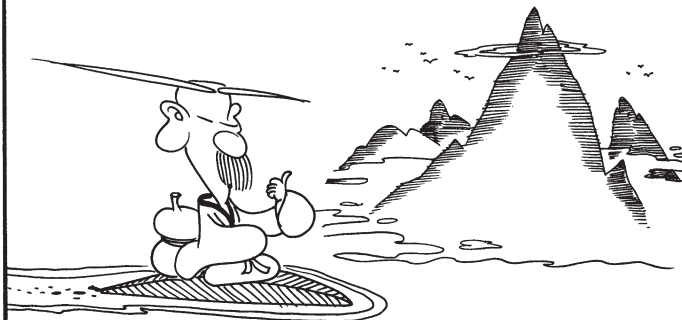
YET THERE ARE THOSE WHO DRESS IN SILK BROCADE AND GIRD THEMSELVES WITH SHARP SWORDS ...



WHO DRINK AND FEAST AND KEEP VAST AMOUNTS OF WEALTH.



THIS IS BANDITRY;
IT IS NOT THE DAO!



A PUBLIC SERVANT SHOULD BE SELFLESS, FREE OF DESIRES, AND WORK BY WAY OF NON-ACTION. THIS IS BEING IN ACCORD WITH THE GREAT DAO. IF YOU WORK ONLY FOR YOUR OWN BENEFIT, YOU MIGHT AS WELL BE PLUNDERING FOR SPOILS. WHAT DOES THAT HAVE TO DO WITH THE DAO?



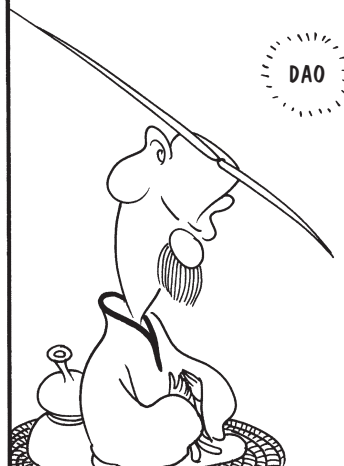
倉甚虛；服文綵，帶利劍，厭飲食，財貨有餘；是謂盜夸。非道也哉！

第五十四章
 善建者不拔，善抱者不脫，子孫以祭祀不輟。
 修之於身，其德乃真；

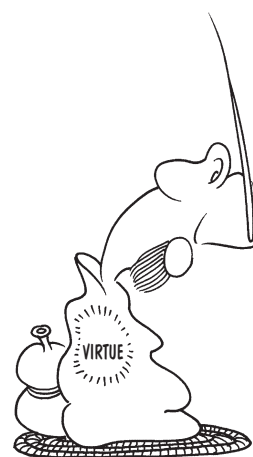
CHAPTER 54

CULTIVATING VIRTUE

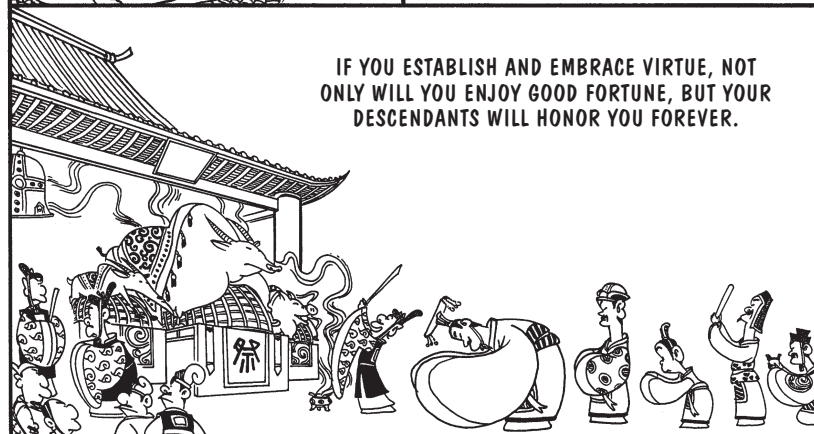
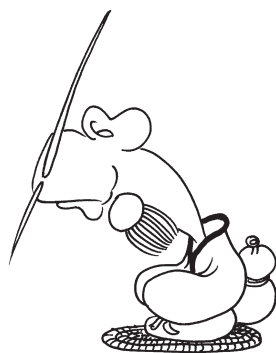
SOMEONE WHO EXCELS AT ESTABLISHING
 WILL NOT BE PLUCKED OUT ...



SOMEONE WHO EXCELS AT EMBRACING
 WILL NOT BE PULLED AWAY.



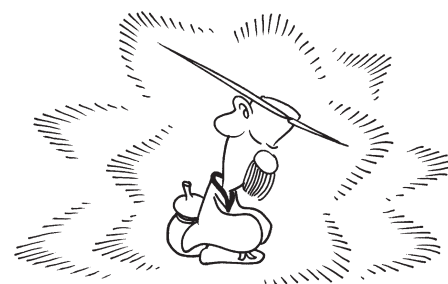
IF YOU ESTABLISH AND EMBRACE VIRTUE, NOT
 ONLY WILL YOU ENJOY GOOD FORTUNE, BUT YOUR
 DESCENDANTS WILL HONOR YOU FOREVER.

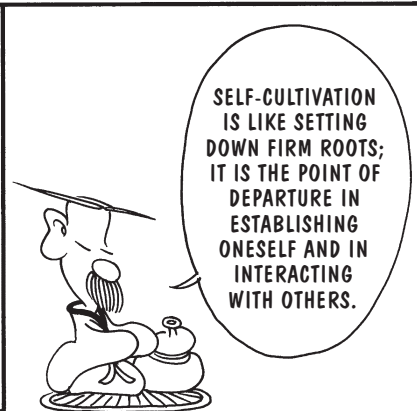
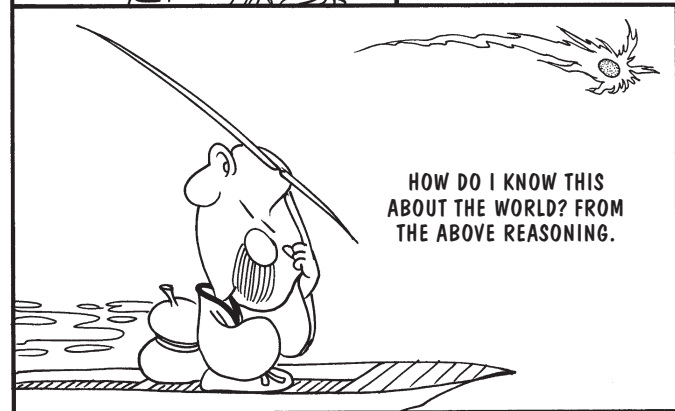
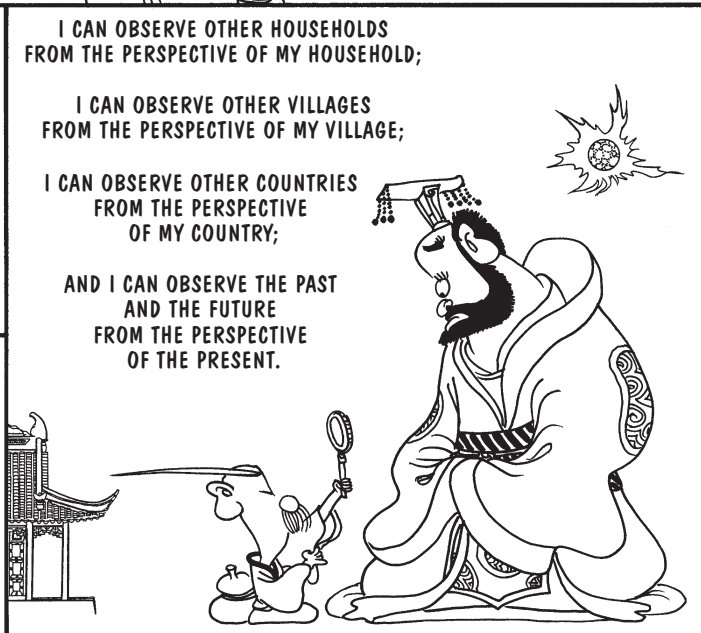
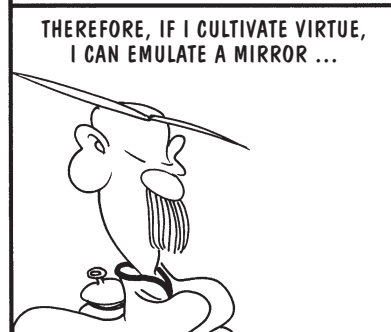
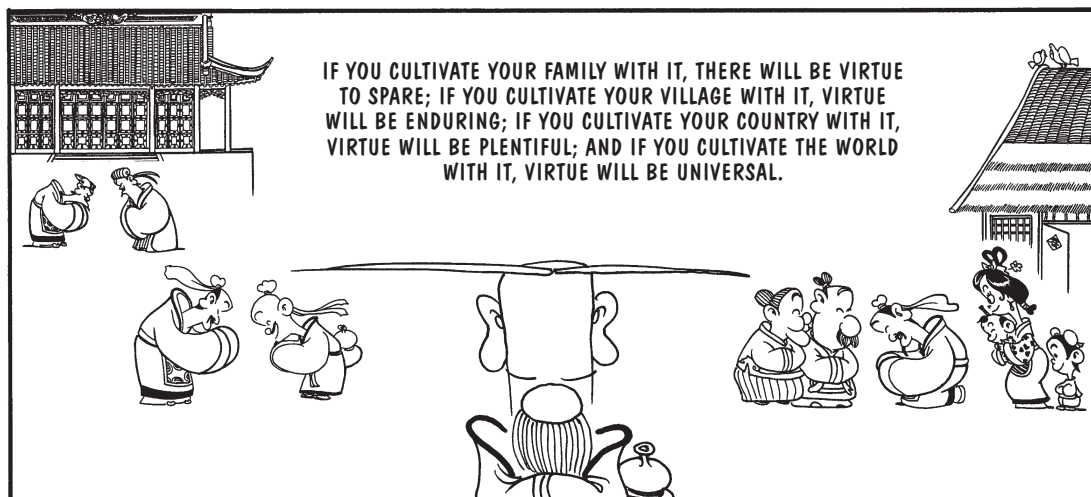


THIS VIRTUE MUST BE
 PRESENT IN ALL YOU DO.



IF YOU CULTIVATE YOUR SELF WITH IT,
 YOUR VIRTUE WILL BE GENUINE ...

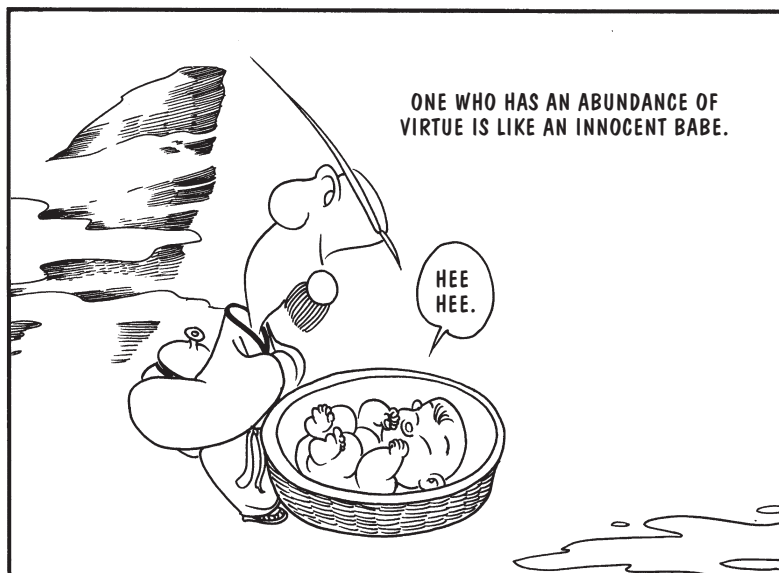
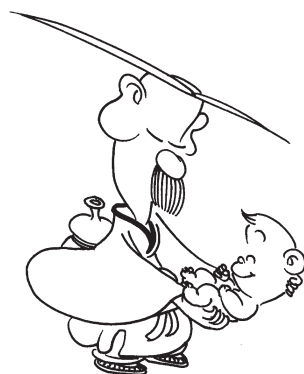




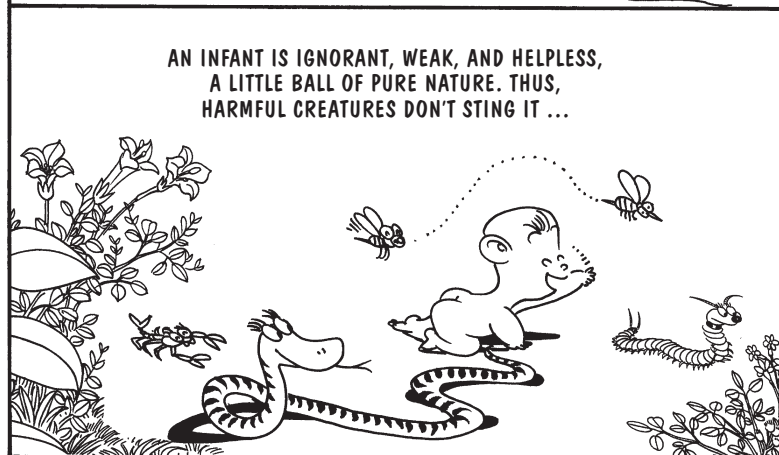
修之於家，其德乃餘；修之於鄉，其德乃長；修之於邦，其德乃豐；修之於天下，其德乃普。故以身觀家。以家觀家，以鄉觀鄉，以邦觀邦，以天下觀天下。吾何以知天下然哉？以此。

第五十五章
 含德之厚，比於赤子。毒蟲不螫，猛獸不據，攫鳥不搏。骨弱筋柔而握固。

CHAPTER 55 AN INFANT'S VIRTUE



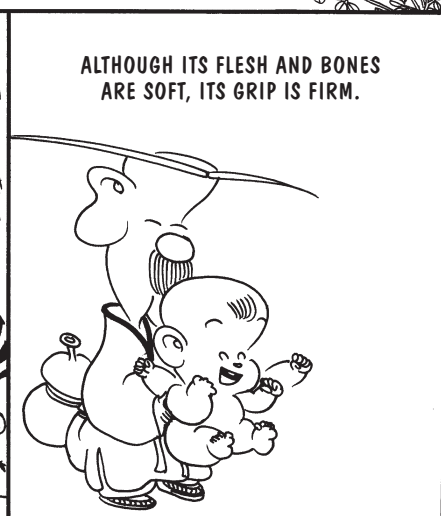
ONE WHO HAS AN ABUNDANCE OF VIRTUE IS LIKE AN INNOCENT BABE.



AN INFANT IS IGNORANT, WEAK, AND HELPLESS, A LITTLE BALL OF PURE NATURE. THUS, HARMFUL CREATURES DON'T STING IT ...

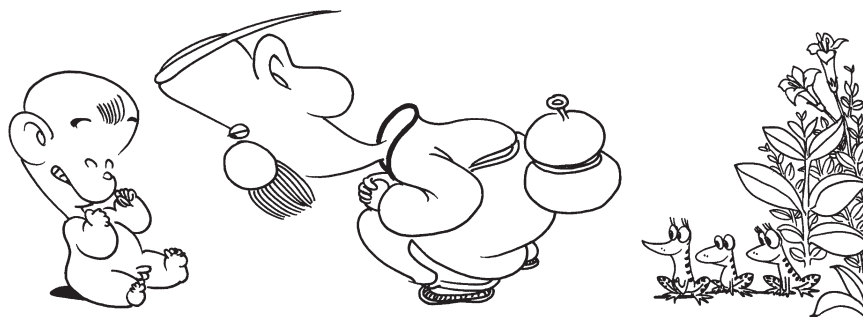


VICIOUS BEASTS DON'T MAUL IT, AND BIRDS OF PREY DON'T SEIZE IT.

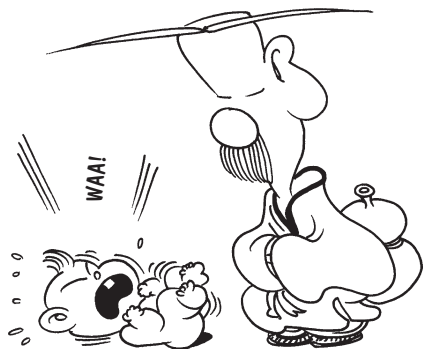


ALTHOUGH ITS FLESH AND BONES ARE SOFT, ITS GRIP IS FIRM.

ALTHOUGH IT DOESN'T YET KNOW THE UNION OF MALE AND FEMALE, ITS ORGAN RISES. THIS IS BECAUSE ITS DYNAMIC ESSENCE IS COMPLETE.



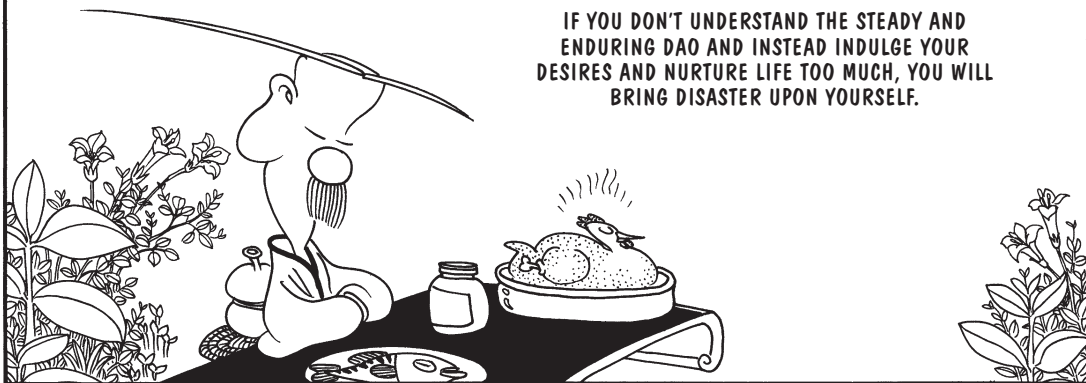
IT CAN CRY AND SCREAM ALL DAY WITHOUT BECOMING HOARSE. THIS IS BECAUSE ITS INNER HARMONY IS COMPLETE.



TO UNDERSTAND THIS PRINCIPLE OF GENTLENESS IS TO BE IN ACCORD WITH THE STEADY AND ENDURING DAO. TO UNDERSTAND THE STEADY AND ENDURING DAO IS TO BE ENLIGHTENED.



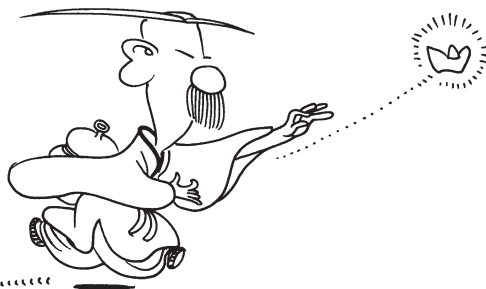
IF YOU DON'T UNDERSTAND THE STEADY AND ENDURING DAO AND INSTEAD INDULGE YOUR DESIRES AND NURTURE LIFE TOO MUCH, YOU WILL BRING DISASTER UPON YOURSELF.



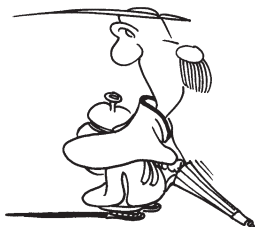
未知牝牡之合而全作，精之至也。終日號而不嘎。和之至也。
知和曰常，知常曰明。

益生曰祥。心使氣曰強。物壯則老，謂之丌道，丌道早已。

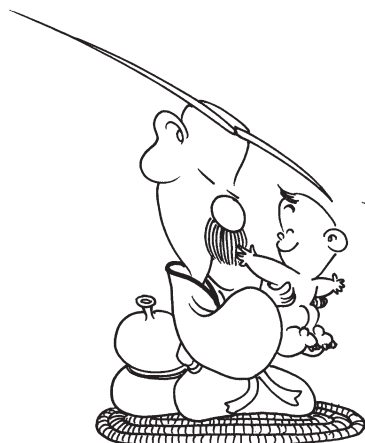
TO HASTEN NATURE BECAUSE OF YOUR
DESIRES IS TO SEEK STRENGTH ...



BUT UPON REACHING THE STRENGTH OF MATURITY,
EVERYTHING GOES INTO DECLINE.



STRENGTH IS NOT IN ACCORD WITH THE DAO, AND
THINGS NOT IN ACCORD WITH THE DAO SOON PERISH.



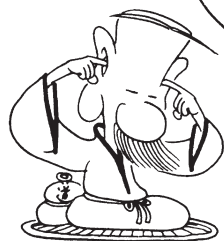
WHEN PEOPLE ARE NEWLY BORN, THEY
ARE WITHOUT KNOWLEDGE OR DESIRE. YOU COULD
SAY THAT THIS IS WHEN THEIR VIRTUE IS MOST
ABUNDANT. WHEN THEY HAVE GROWN UP, THEIR
INTERESTS AND DESIRES INCREASE DAILY, AS DOES THEIR
HYPOCRISY, AND GRADUALLY THEY LOSE THE DAO AND
VIRTUE. A PERSON WHO HAS ATTAINED THE DAO IS AS
SOFT AND WEAK, PURE AND INNOCENT AS A BABE,
YET FULL OF VITALITY, AND NATURAL AND
CAREFREE IN EVERY WAY.

第五十六章

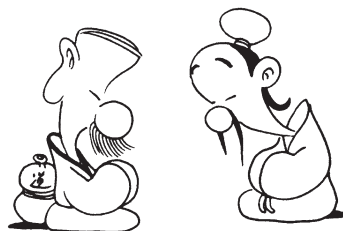
知者不言，言者不知。
挫其銳，解其紛，和其光，同其塵，是謂玄同。
故不可得而親，不可得而疏；不可得而利，不可得而害；不可得而貴，不可得而賤。故為天下貴。

CHAPTER 56

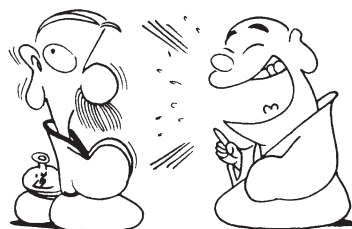
ONE WHO
SPEAKS DOES
NOT KNOW



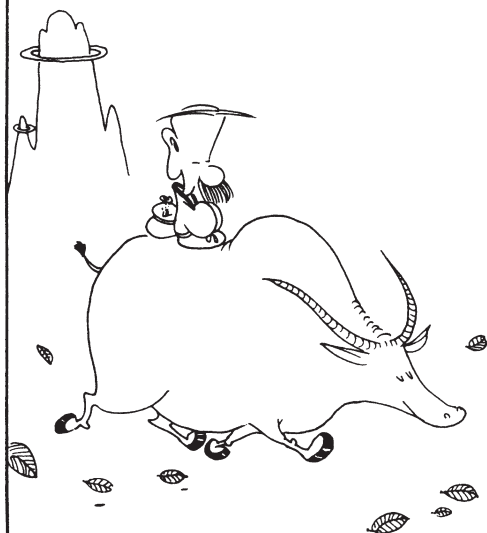
A WISE PERSON UNDERSTANDS THE SUBTLETY AND MYSTERY OF THE DAO AND SO CAUTIOUSLY PUTS IT INTO PRACTICE, NOT DARING TO BE TOO TALKATIVE.



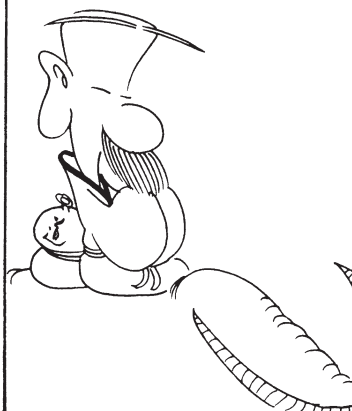
THOSE WHO PRATTLE ON AND ON UNDERSTAND NOTHING ABOUT THE DAO.



DO NOT REVEAL YOUR SHARPNESS;
ELIMINATE ALL COMPLICATIONS;
WITHHOLD YOUR BRIGHTNESS;
MERGE WITH THE DUSTY WORLD.
THIS IS THE REALM OF
MYSTERIOUS IDENTITY.



WHEN YOU TRANSCEND THE
MATERIAL WORLD AND BECOME
SERENE, NO ONE CAN GET TOO
CLOSE TO YOU, NO ONE CAN
ALIENATE YOU, NO ONE CAN BENEFIT
YOU, NO ONE CAN HARM YOU, NO
ONE CAN HONOR YOU, AND NO ONE
CAN INSULT YOU. THIS IS THE
HIGHEST REALM ATTAINABLE.

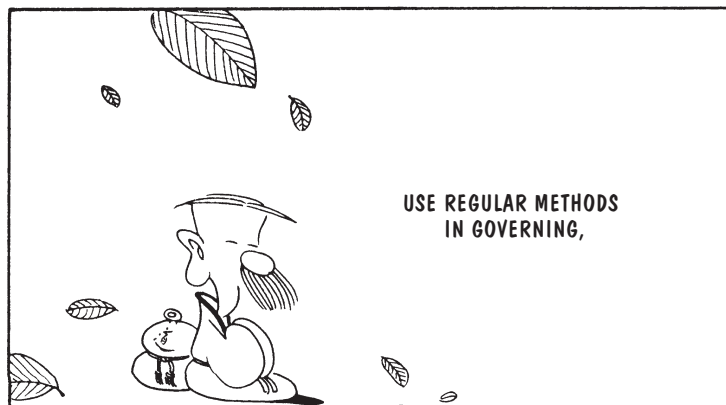


BY BEING
HUMBLE AND
UNTRoubLED, WE
CONTROL OUR OWN
CIRCUMSTANCES,
AND NO ONE ELSE
CAN MAKE OR
BREAK US.

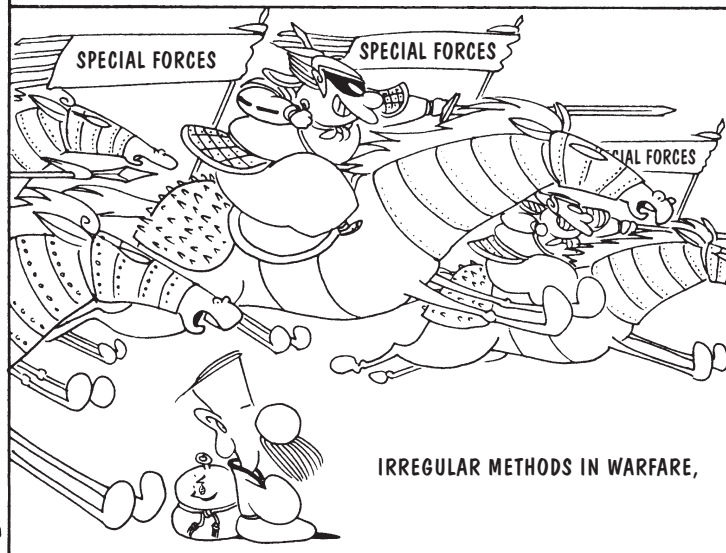


第五十七章
以正治國，以奇用兵，以無事取天下。吾何以知其然哉？以此：

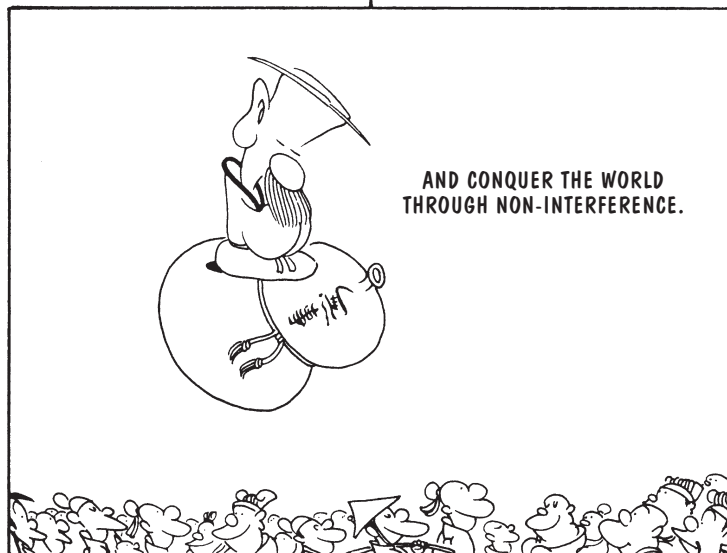
CHAPTER 57
THE MORE LAWS
THERE ARE ...



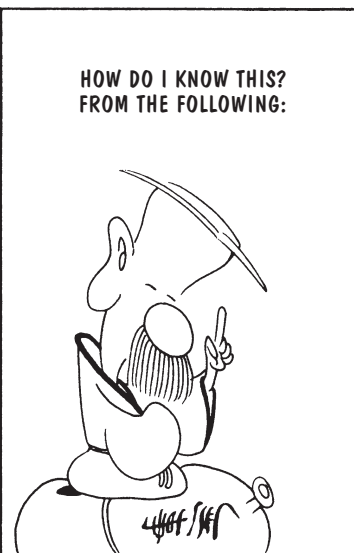
USE REGULAR METHODS
IN GOVERNING,



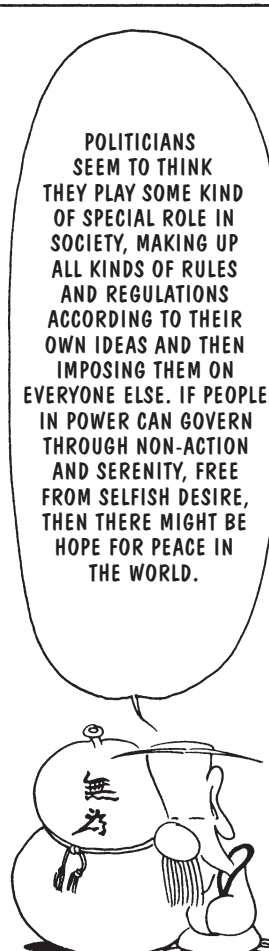
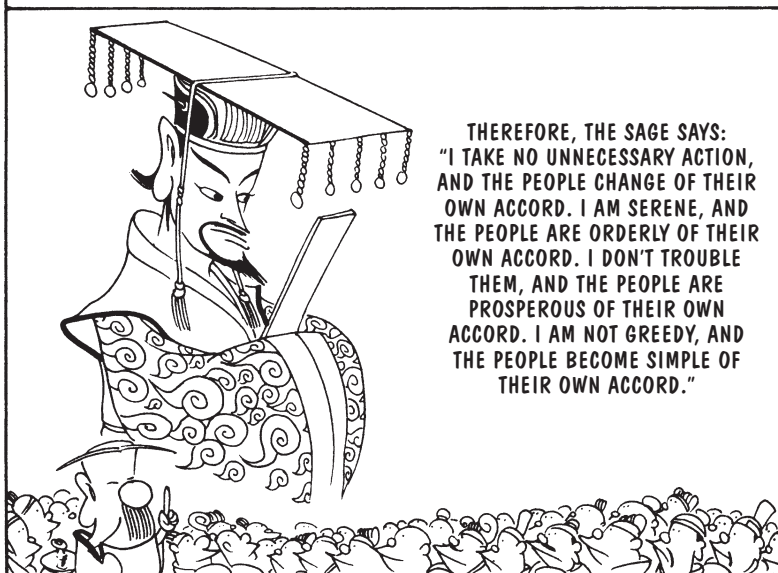
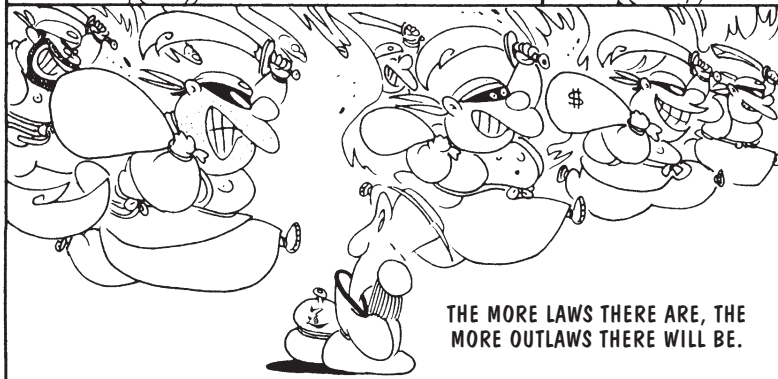
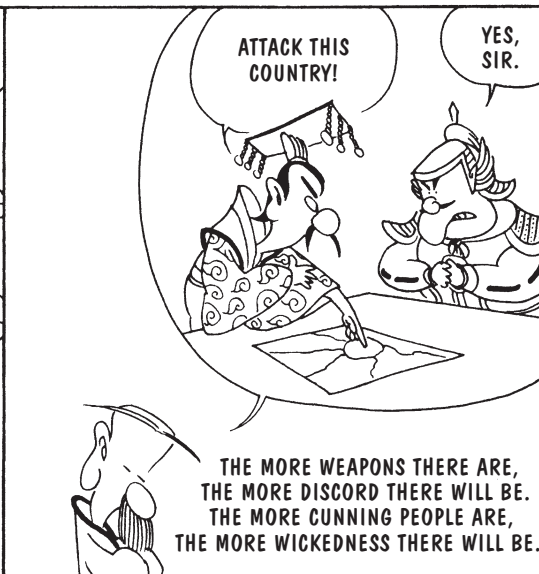
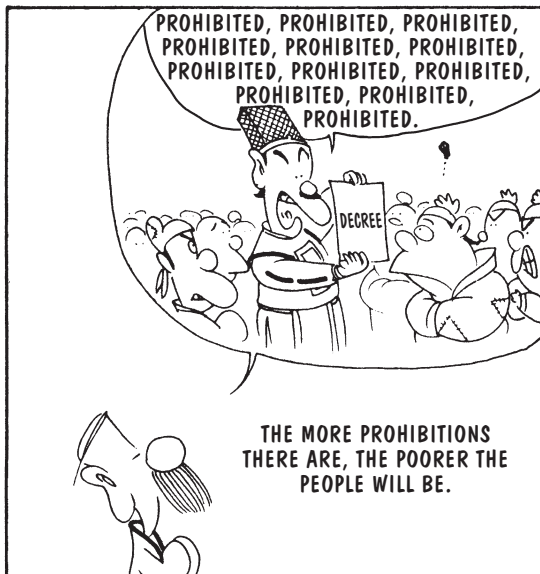
IRREGULAR METHODS IN WARFARE,



AND CONQUER THE WORLD
THROUGH NON-INTERFERENCE.



HOW DO I KNOW THIS?
FROM THE FOLLOWING:



天下多忌諱，而民彌貧；民多利器，國家滋昏；人多伎巧，奇物滋起；法令滋彰，盜賊多有。
故聖人云：我無為，而民自化；我好靜，而民自正；我無事，而民自富；我無欲，而民自樸。

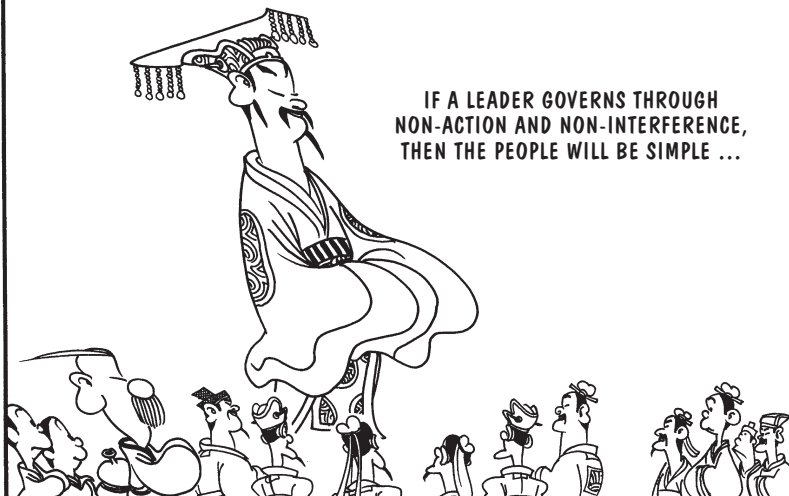
第五十八章
其政悶悶，其民淳淳；其政察察，其民缺缺。
禍兮福之所倚，福兮禍之所伏。孰知其極？

CHAPTER 58

THERE IS
NO JUSTICE



IF A LEADER GOVERNS THROUGH
NON-ACTION AND NON-INTERFERENCE,
THEN THE PEOPLE WILL BE SIMPLE ...



IF A LEADER IS ALWAYS INTENT ON
SOMETHING AND INTERFERES ALL THE TIME,
THEN THE PEOPLE WILL BE CUNNING.



CONCEALED INSIDE DISASTER
IS GOOD FORTUNE ...



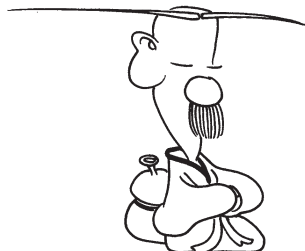
AND HIDDEN WITHIN GOOD FORTUNE
LURKS DISASTER. WHO KNOWS WHEN
ONE WILL GIVE RISE TO THE OTHER?



THERE IS NO PURE JUSTICE! JUSTICE REVERTS TO
DECEIT, AND GOODNESS REVERTS TO GUILT.

Justice $\rightleftarrows$ Deceit

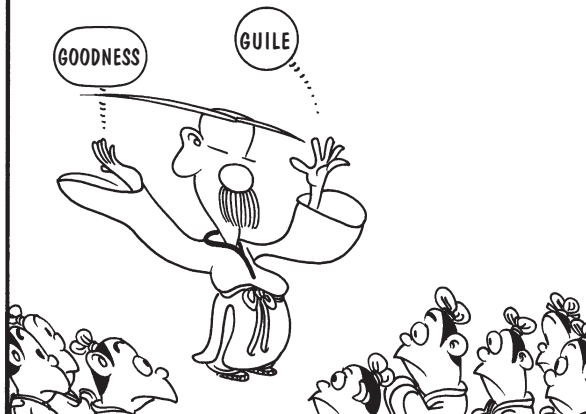
Good
fortune $\rightleftarrows$ Disaster



PEOPLE ARE CONFUSED AND HAVE BEEN FOR SO LONG.

GOODNESS

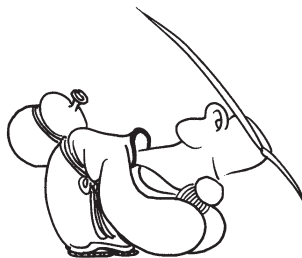
GUILT



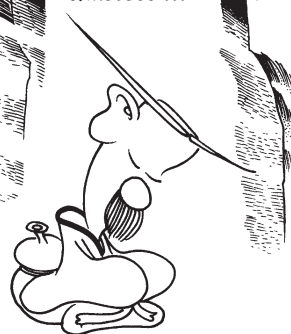
ALTHOUGH SAGES
ARE MORAL, THEY
DO NOT SNIPE ...



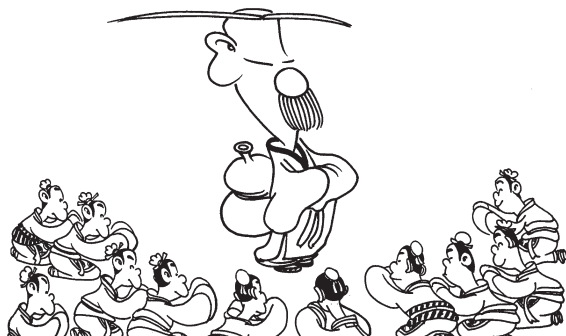
ALTHOUGH THEY ARE SHARP,
THEY DO NOT CUT ...



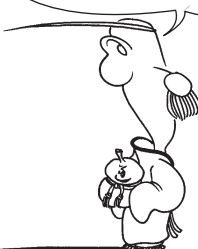
ALTHOUGH
THEY ARE
DIRECT, THEY
ARE NOT
CARELESS ...



ALTHOUGH THEY SHINE BRIGHT, THEY ARE NOT BLINDING.



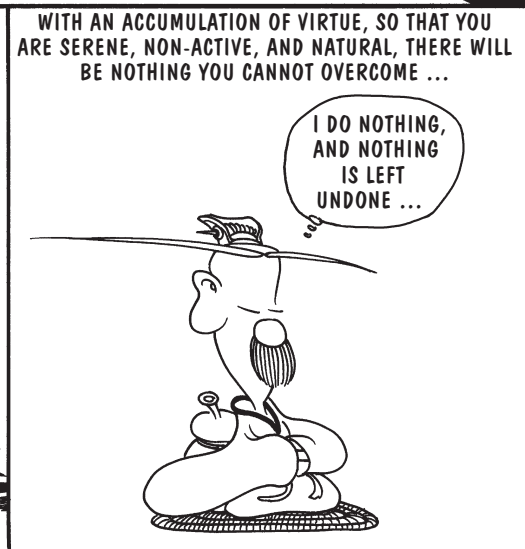
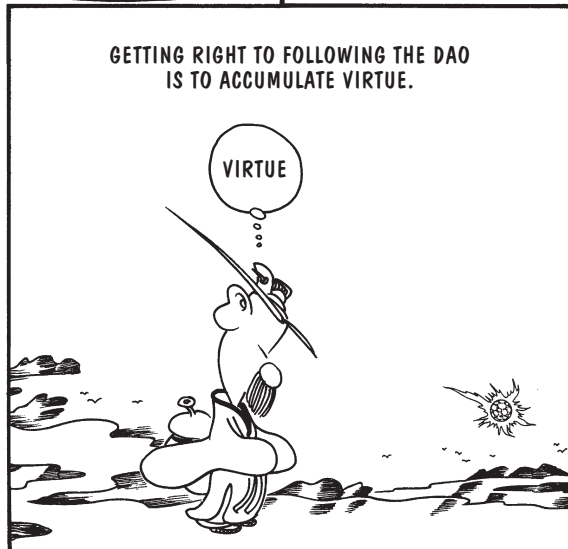
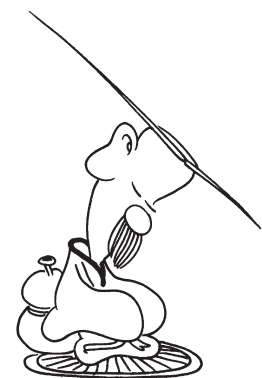
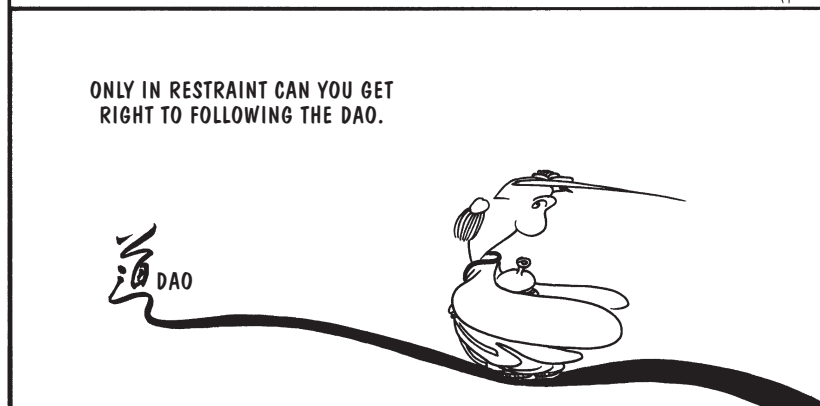
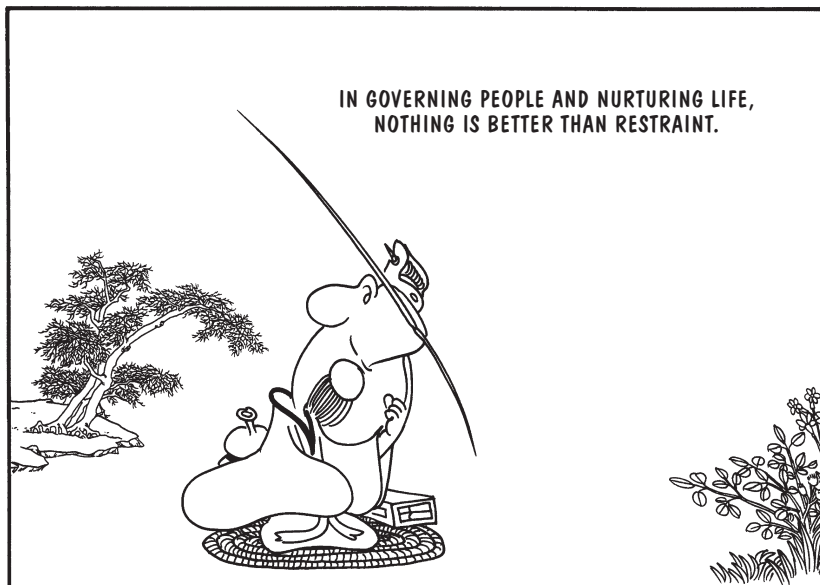
GOOD FORTUNE AND DISASTER ARE
NOT STABLE, JUSTICE AND
INJUSTICE HAVE NO ULTIMATE
RATIONALE, GOOD AND BAD HAVE
NO ABSOLUTE STANDARD. BECAUSE
MOST PEOPLE DON'T UNDERSTAND
THIS, THEY SEE THE SURFACE OF
THINGS BUT ARE NOT ABLE TO
ENTER DEEPER AND SEE INSIDE. AS
A RESULT, THEY SEEK GOOD
FORTUNE BUT GET DISASTER.



其無正！正復為奇，善復為妖。人之迷，其日固久。
是以聖人方而不割，廉而不剝，直而不肆，光而不耀。

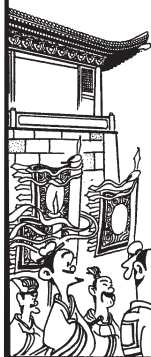
第五十九章
治人事天，莫若嗇。
夫唯嗇，是謂早服；早服謂之重積德；重積德則無不克；

CHAPTER 59 RESTRAINT

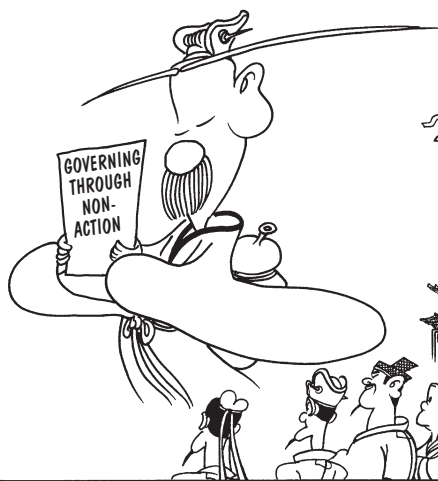




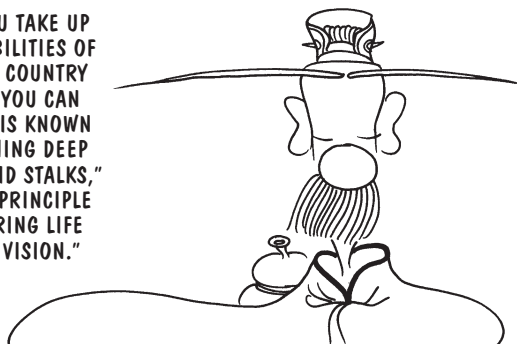
WHEN THERE IS NOTHING THAT YOU
CANNOT OVERCOME, YOUR POWER
WILL BE BEYOND MEASURE ...



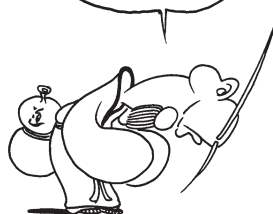
WHEN YOUR POWER IS BEYOND
MEASURE, YOU CAN TAKE UP
THE RESPONSIBILITIES OF
PROTECTING A COUNTRY ...



AND WHEN YOU TAKE UP
THE RESPONSIBILITIES OF
PROTECTING A COUNTRY
IN THIS WAY, YOU CAN
ENDURE. THIS IS KNOWN
AS "ESTABLISHING DEEP
ROOTS AND SOLID STALKS,"
AND IT IS THE PRINCIPLE
OF "AN ENDURING LIFE
AND LASTING VISION."



ONLY THROUGH
RESTRAINT CAN YOU
CULTIVATE YOUR
NATURAL POTENTIAL,
ACCUMULATE ENERGY,
BRING OUT ABILITY,
AND PRESERVE YOUR
LIFE WITHIN, WHILE
ALSO ACHIEVING A
REALM OF PURITY
AND SIMPLICITY.



無不克則莫知其極；莫知其極，可以有國；有國之母，可以長久；是謂深根固柢，長生久視之道。

第六十章
治大國，若烹小鮮。
以道蒞天下，其鬼不神；非其鬼不神，其神不傷人；非其神不傷人，聖人亦不傷人。夫兩不相傷，故德交歸焉。

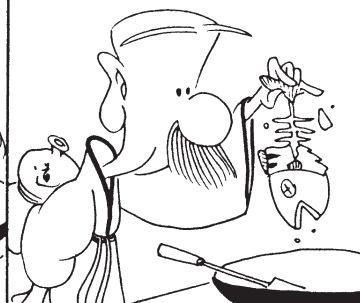
CHAPTER 60 FRYING FISH



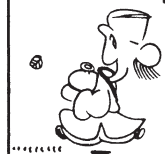
GOVERNING A LARGE
COUNTRY IS LIKE FRYING A
SMALL FISH—YOU CAN'T
TURN IT OVER TOO OFTEN.



IF TURNED OVER TOO
MANY TIMES, THE FISH
WILL FALL APART.



BY GOVERNING
THROUGH SERENITY
AND NON-ACTION,
THE GODS AND
SPIRITS REMAIN IN
THEIR PROPER
PLACES. SO, THE
SPIRITS DO NOT
HARM THE PEOPLE ...



AND NEITHER
DO THE GODS.



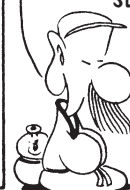
SAGES ALSO DO NOT
HARM THE PEOPLE.



IF THE LEADER AND THE PEOPLE
DO NOT HARM EACH OTHER,
THERE WILL BE PEACE
THROUGHOUT THE LAND.



IF A LEADER CAN LEAD THROUGH SERENITY
AND NOT INTERFERE WITH THE LIVES OF
THE PEOPLE, IF A LEADER CAN MAINTAIN
SERENITY AND NON-ACTION, THEN THE
PEOPLE CAN GO ABOUT THEIR OWN
LIVES AND BE PEACEFUL
AND PROSPEROUS.

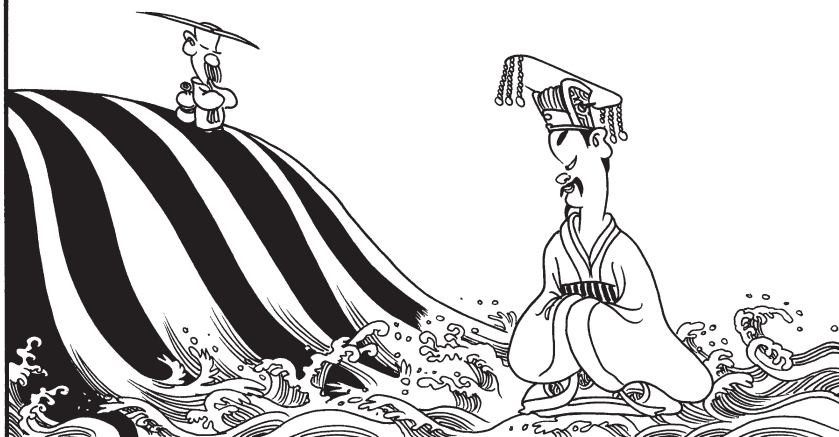


CHAPTER 61

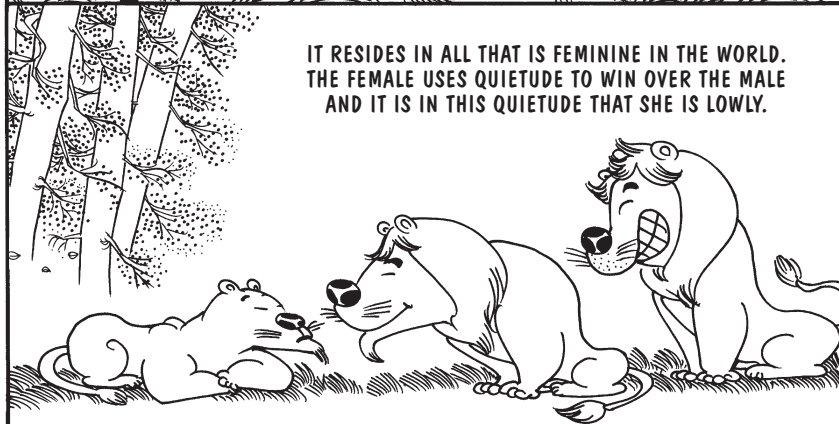
THE LOWLY SUPERPOWER



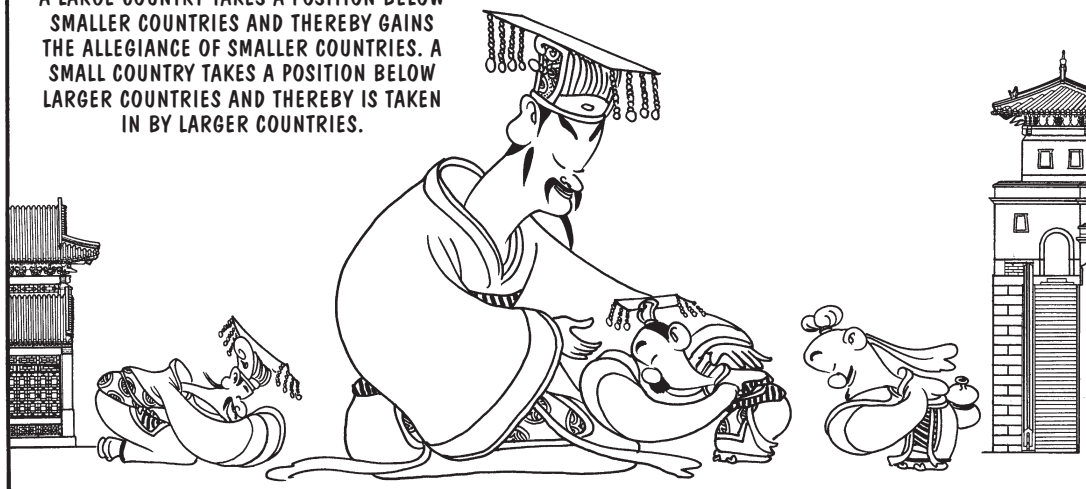
A LARGE COUNTRY IS LIKE A BODY OF WATER
IN THAT IT ABIDES IN LOWLINESS—
IT IS THE CONFLUENCE OF ALL THE WORLD.



IT RESIDES IN ALL THAT IS FEMINE IN THE WORLD.
THE FEMALE USES QUIETUDE TO WIN OVER THE MALE
AND IT IS IN THIS QUIETUDE THAT SHE IS LOWLY.



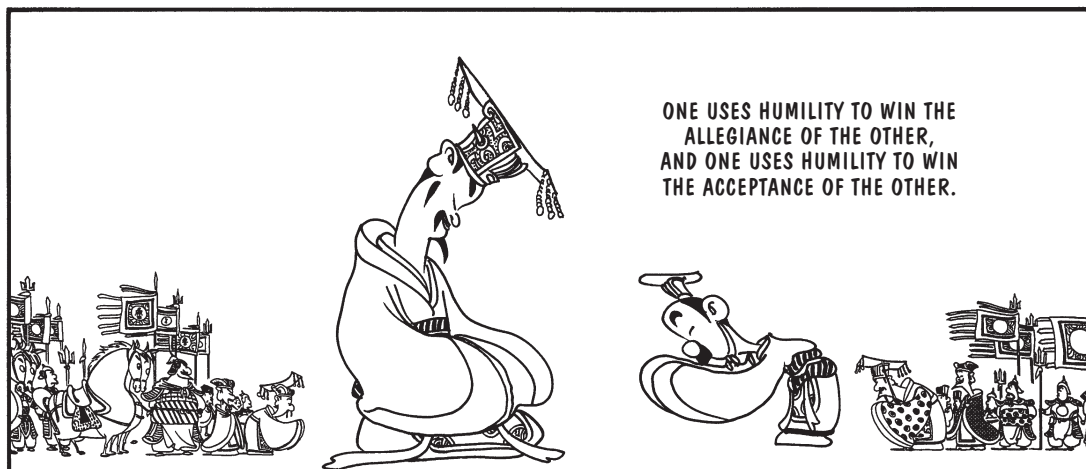
A LARGE COUNTRY TAKES A POSITION BELOW
SMALLER COUNTRIES AND THEREBY GAINS
THE ALLEGIANCE OF SMALLER COUNTRIES. A
SMALL COUNTRY TAKES A POSITION BELOW
LARGER COUNTRIES AND THEREBY IS TAKEN
IN BY LARGER COUNTRIES.



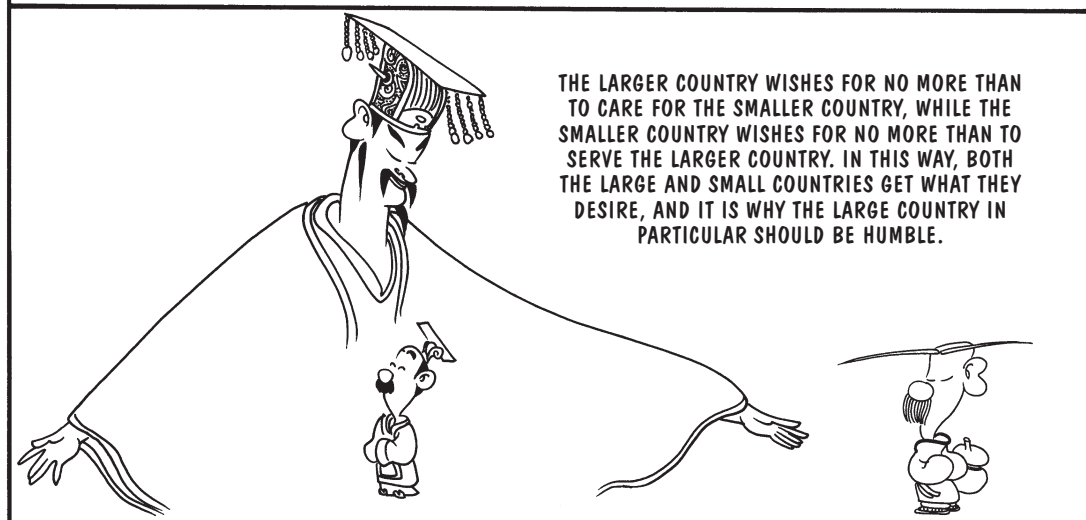
第六十一章

大國者下流，天下之交。天下之牝：牝常以靜勝牡；以靜為下。
故大國以下小國，則取小國；小國以下大國，則取於大國。

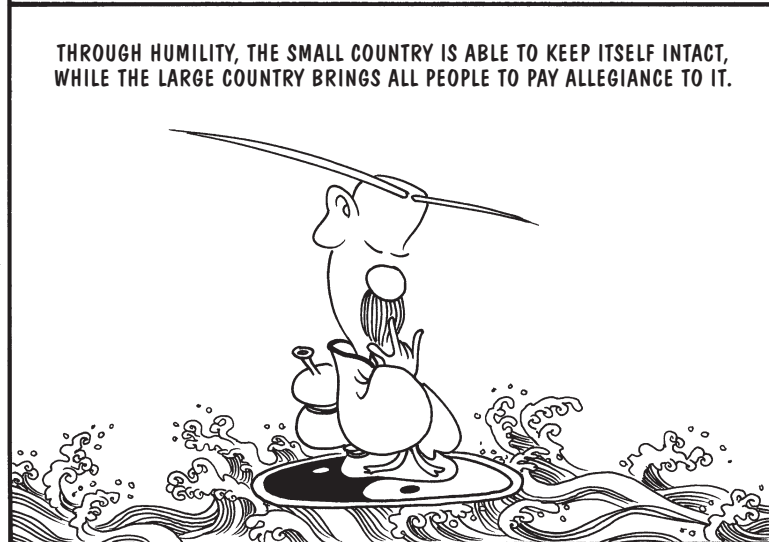
故或下以取，或下而取。大國不過欲兼畜人，小國不過欲入事人。夫兩者各得其所欲，大者宜為下。



ONE USES HUMILITY TO WIN THE ALLEGIANCE OF THE OTHER, AND ONE USES HUMILITY TO WIN THE ACCEPTANCE OF THE OTHER.



THE LARGER COUNTRY WISHES FOR NO MORE THAN TO CARE FOR THE SMALLER COUNTRY, WHILE THE SMALLER COUNTRY WISHES FOR NO MORE THAN TO SERVE THE LARGER COUNTRY. IN THIS WAY, BOTH THE LARGE AND SMALL COUNTRIES GET WHAT THEY DESIRE, AND IT IS WHY THE LARGE COUNTRY IN PARTICULAR SHOULD BE HUMBLE.



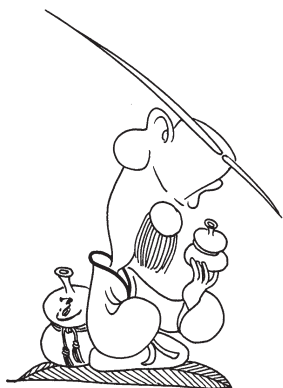
THROUGH HUMILITY, THE SMALL COUNTRY IS ABLE TO KEEP ITSELF INTACT, WHILE THE LARGE COUNTRY BRINGS ALL PEOPLE TO PAY ALLEGIANCE TO IT.

THE PRINCIPLES OF INTERACTION AMONG LARGE AND SMALL COUNTRIES SHOULD BE HUMILITY AND PLIANCY. IF, INSTEAD, THEY TAKE FIRM, CONTENTIOUS ATTITUDES, THE SMALL COUNTRY IS SURE TO PERISH AND THE LARGE COUNTRY WILL NOT EASILY ENDURE.



CHAPTER 62

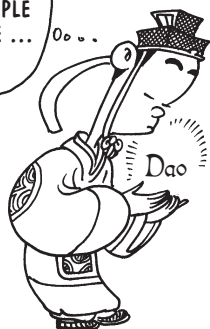
PRIZING THE DAO



THE DAO IS THE TREASURY FOR ALL THINGS,
AND THE TREASURE OF A GOOD PERSON.



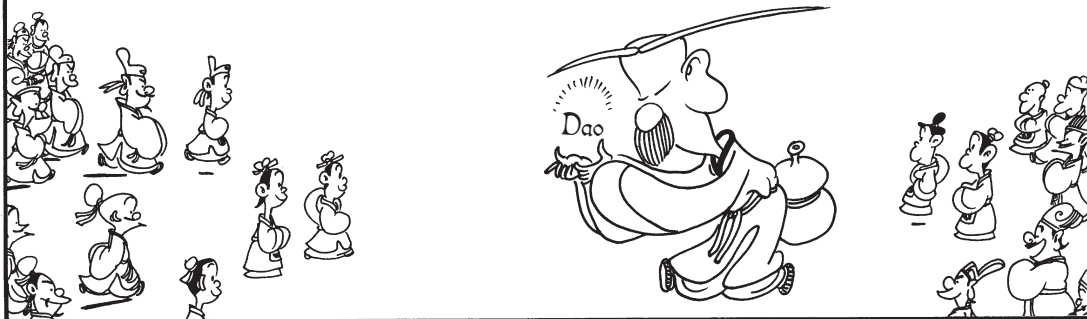
THE
PRINCIPLE
OF LIFE ...



A BAD PERSON ALSO
SEEKS TO PROTECT IT
RATHER THAN DEFEY IT.



PEOPLE WHO CULTIVATE THE DAO ARE IMPRESSIVE SPEAKERS AND CAN THEREBY WIN
THE RESPECT OF OTHERS. THEY ALSO PERFORM IMPRESSIVE DEEDS AND SO ARE
ACCEPTED BY OTHERS. WHY WOULD A BAD PERSON FORSAKE THE DAO?

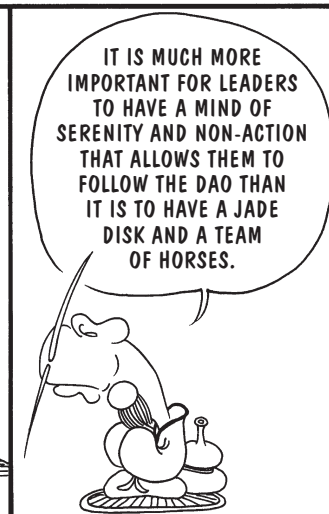
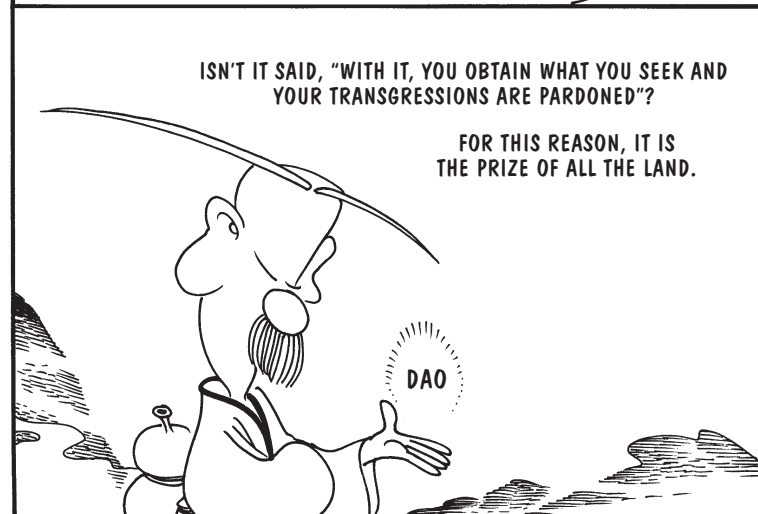
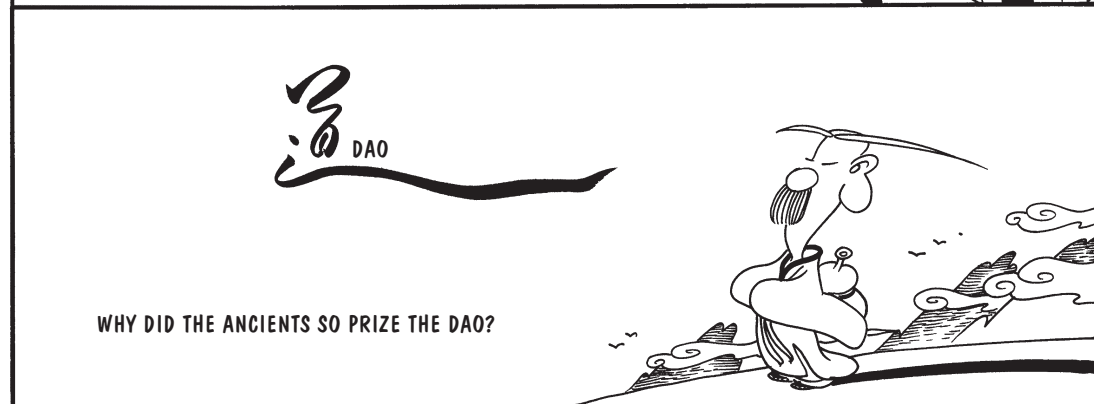
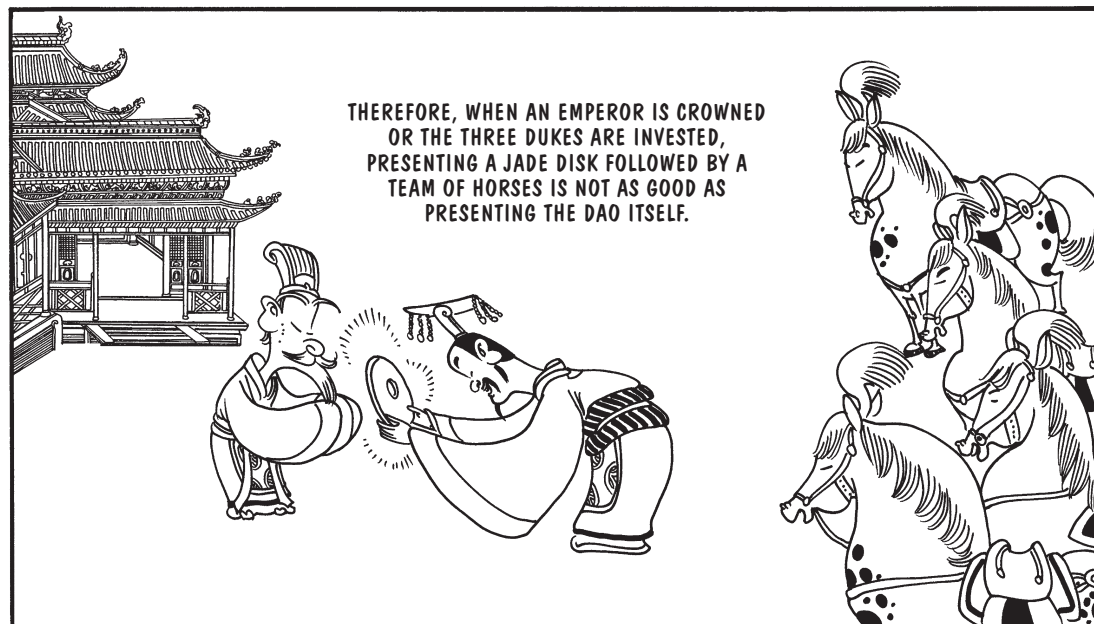


第六十二章

道者萬物之奧。善人之寶，不善人之所保。

美言可以市尊，美行可以加人。人之不善，何棄之有？

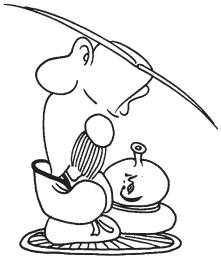
故立天子，置三公，雖有拱璧以先駟馬，不如坐進此道。
古之所以貴此道者何？不曰：求以得，有罪以免耶？故為天下貴。



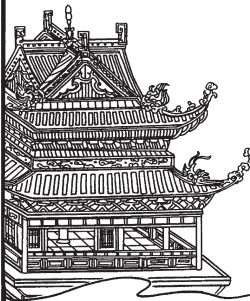
為無為，事無事，味無味。
圖難於其易，為大於其細；天下難事，必作於易，天下大事，必作於細。

CHAPTER 63

EASING DIFFICULTIES



IN GOVERNING THE LAND, SAGES TAKE NON-ACTION AS THE FOUNDATION OF GOVERNMENT, TAKE NON-INTERFERENCE AS THEIR PRINCIPLE FOR THE ADMINISTRATION OF GOVERNMENT, AND TAKE PLAINNESS AS THEIR ATTITUDE TOWARD THE POLICIES OF GOVERNMENT.



NON-ACTION

NON-INTERFERENCE

PLAINNESS

A DIFFICULTY IS OVERCOME THROUGH ITS SIMPLICITY ...



A GREAT TASK IS ACCOMPLISHED THROUGH ITS INSIGNIFICANCE.

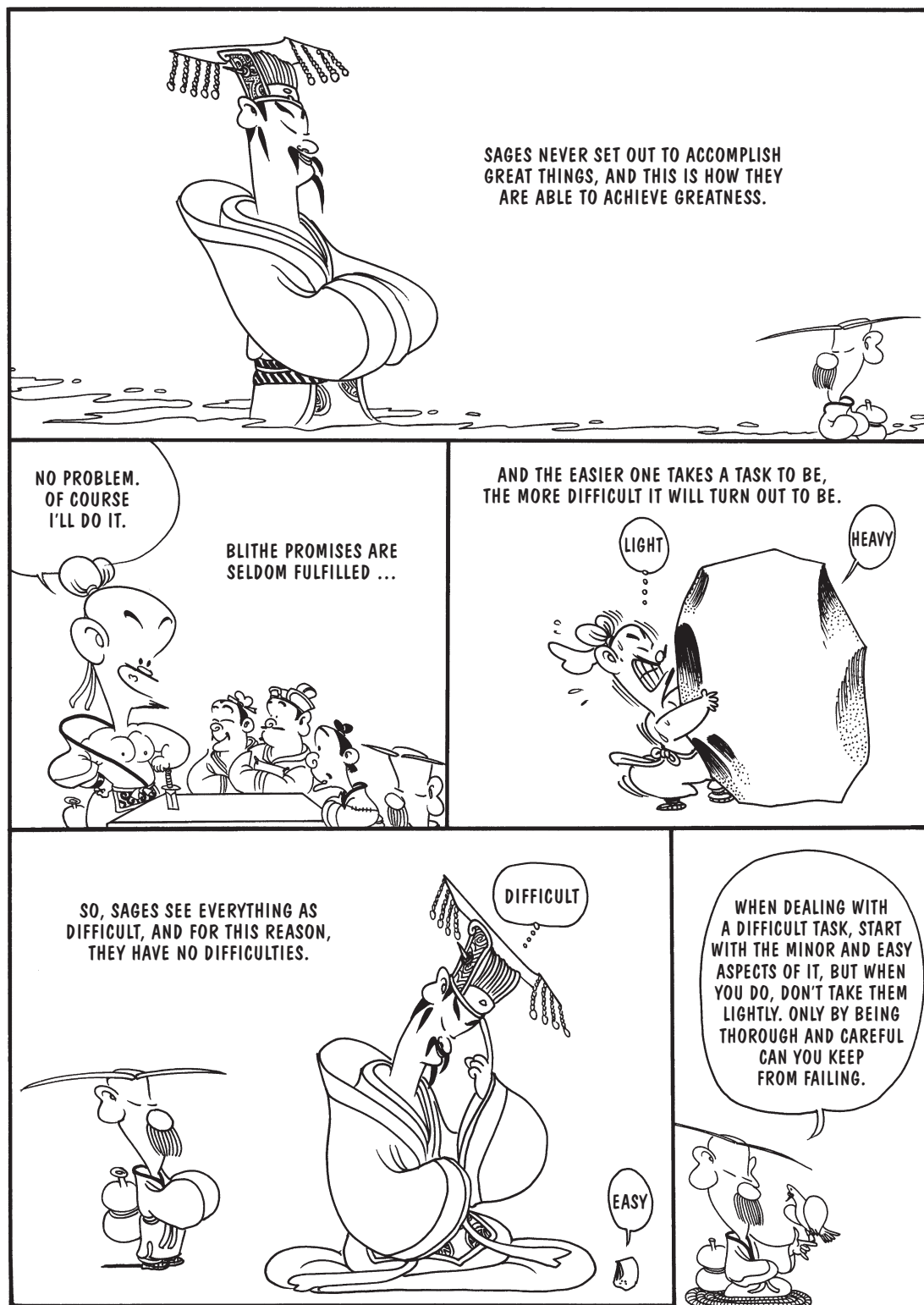


IN OTHER WORDS, WHEN APPROACHING THE MOST DIFFICULT AFFAIRS IN THE LAND, ONE MUST BEGIN WITH THE SIMPLE ASPECTS; AND WHEN HANDLING THE LARGEST ISSUES IN THE LAND, ONE MUST BEGIN WITH THE DETAILS.

EASY DIFFICULT



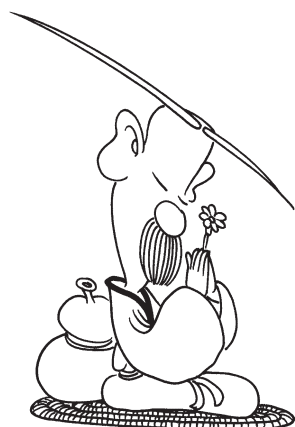
是以聖人終不為大，故能成其大。
夫輕諾必寡信，多易必多難。是以聖人猶難之，故終無難矣。



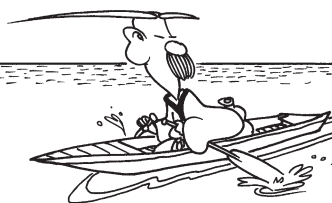
其安易持，其未兆易謀。其脆易泮，其微易散。為之於未有，治之於未亂。

CHAPTER 64

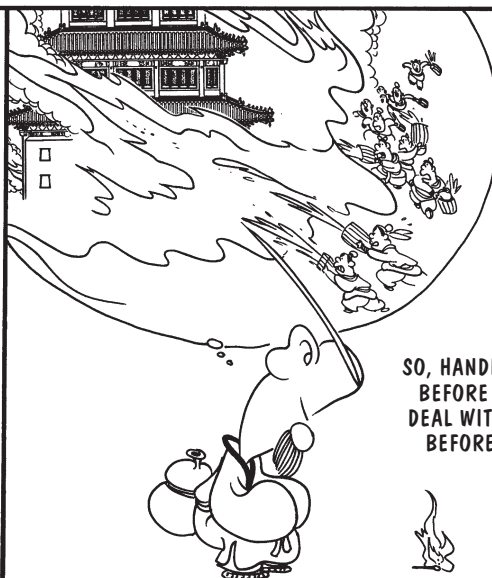
PLANNING AND PERSEVERANCE



A STABLE SITUATION IS EASY TO MAINTAIN, AND A SITUATION THAT HAS YET TO REVEAL OMENS IS EASY TO PLAN FOR ...



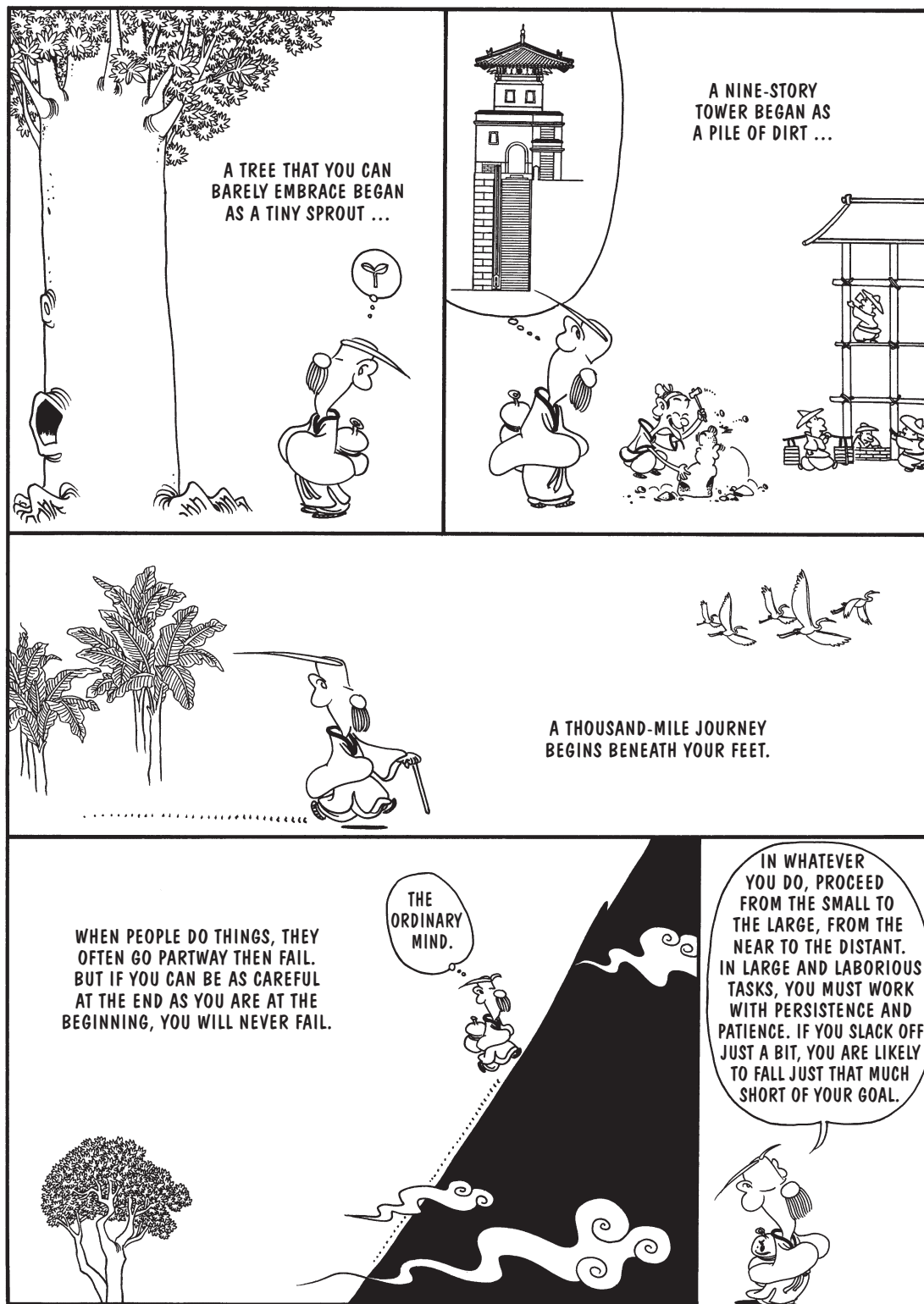
BRITTLE THINGS ARE EASILY BROKEN, AND TINY THINGS ARE EASILY DISPERSED.



SO, HANDLE SOMETHING BEFORE IT HAPPENS; DEAL WITH SOMETHING BEFORE IT ERUPTS.



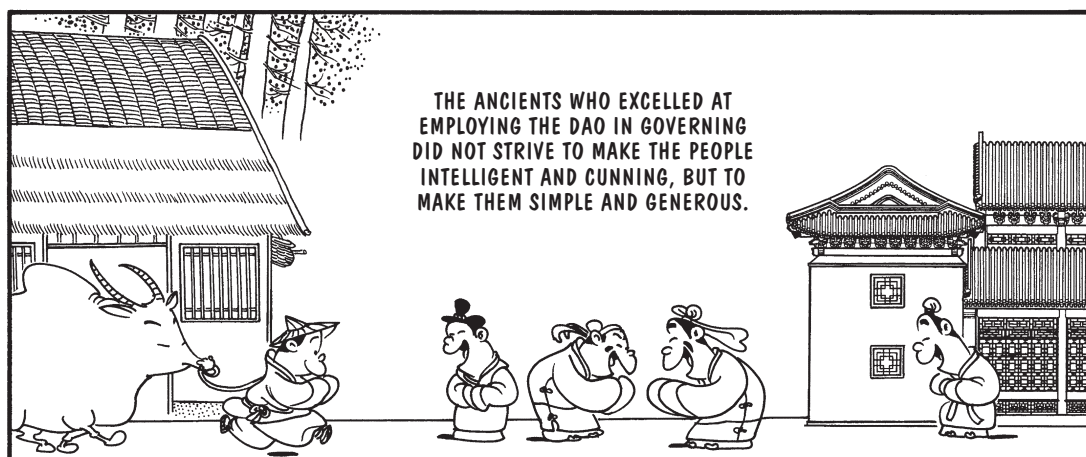
合抱之木，生於毫末；九層之台，起於累土；千里之行，始於足下。
民之從事，常於幾成而敗之。慎終如始，則無敗事。



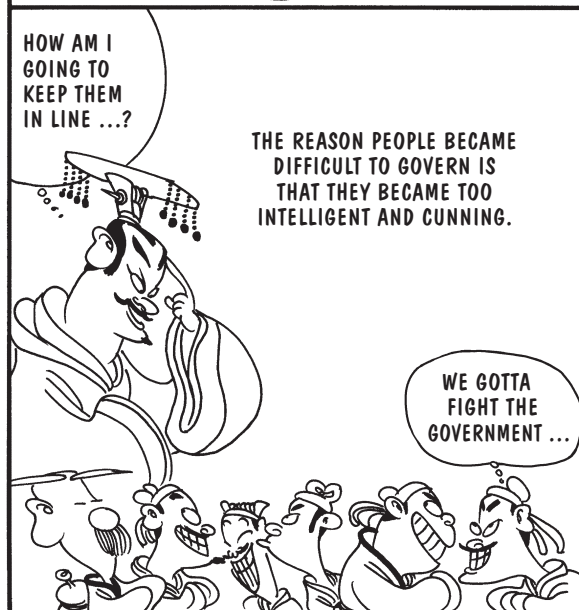
古之善為道者，非以明民，將以愚之。
民之難治，以其智多。故以智治國，國之賊；不以智治國，國之福。

CHAPTER 65

MYSTERIOUS VIRTUE



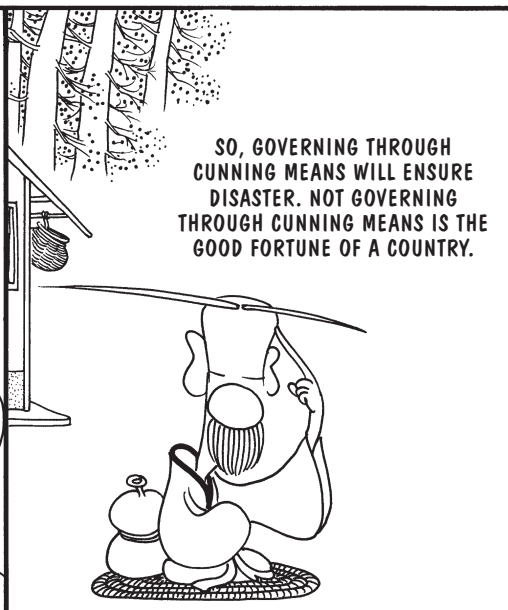
THE ANCIENTS WHO EXCELLED AT EMPLOYING THE DAO IN GOVERNING DID NOT STRIVE TO MAKE THE PEOPLE INTELLIGENT AND CUNNING, BUT TO MAKE THEM SIMPLE AND GENEROUS.



HOW AM I GOING TO KEEP THEM IN LINE ...?

THE REASON PEOPLE BECAME DIFFICULT TO GOVERN IS THAT THEY BECAME TOO INTELLIGENT AND CUNNING.

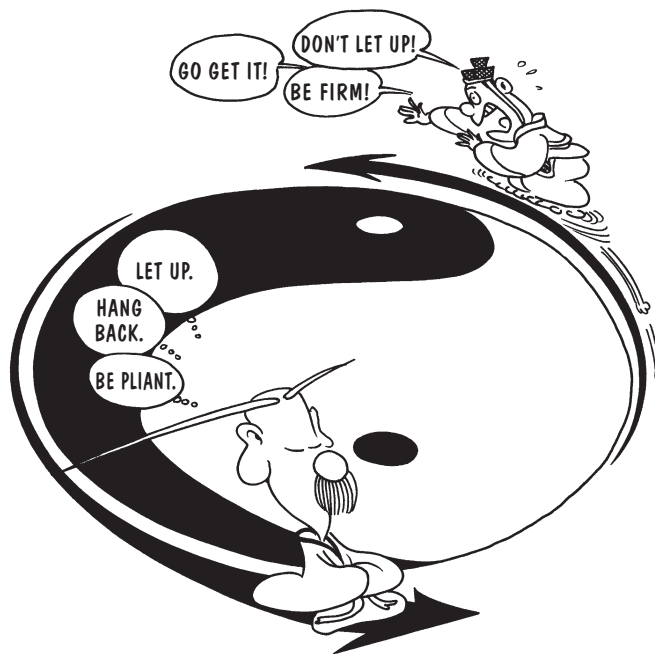
WE GOTTA FIGHT THE GOVERNMENT ...



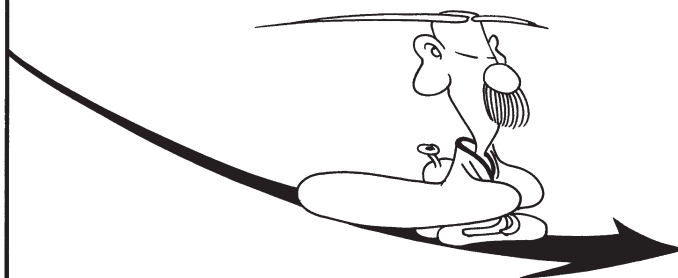
SO, GOVERNING THROUGH CUNNING MEANS WILL ENSURE DISASTER. NOT GOVERNING THROUGH CUNNING MEANS IS THE GOOD FORTUNE OF A COUNTRY.

知此兩者亦稽式。常知稽式，是謂玄德。玄德深矣，遠矣，與物反矣，然後乃至大順。

THE DIFFERENCE BETWEEN THESE TWO WAYS OF GOVERNING IS AN IMPORTANT PRINCIPLE TO BE MAINTAINED. UNDERSTANDING AND PRACTICING THIS PRINCIPLE IS CALLED "MYSTERIOUS VIRTUE."



THIS MYSTERIOUS VIRTUE IS PROFOUND AND FAR-REACHING! IT RETURNS WITH ALL THINGS, AND BY FOLLOWING IT, YOU WILL JOIN THE GREAT FLOW OF NATURE.



NOTHING ENSURES A CHAOTIC WORLD LIKE AGGRESSIVENESS AND CONTENTION. IF MORE PEOPLE WERE TO ABANDON THE PETTY CONTENTIONS BROUGHT ON BY CONVENTIONAL VALUES AND RETURN TO SIMPLICITY, SOCIETY WOULD BECOME MORE SERENE.

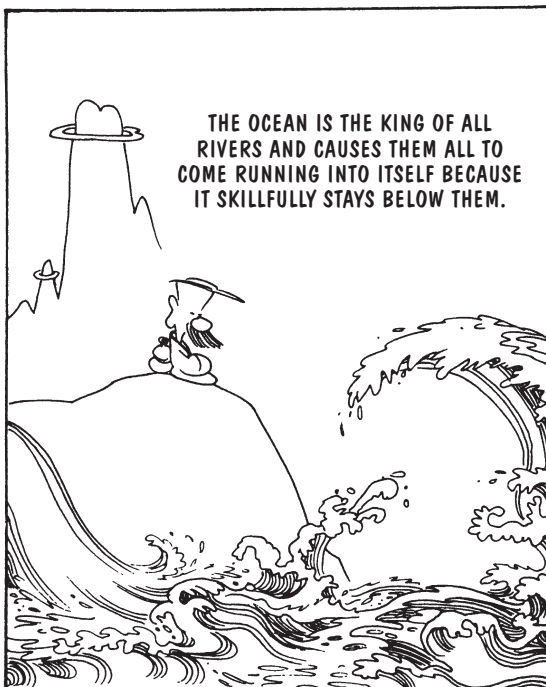


第六十六章

江海之所以能為百谷王者，以其善下之，故能為百谷王。
是以聖人欲上民，必以言下之；欲先民，必以身後之。是以聖人處上而民不重，處前而民不害。是以天下樂推而不厭。以其不爭，故天下莫能與之爭。

CHAPTER 66
NAVIGATING
THE STATE

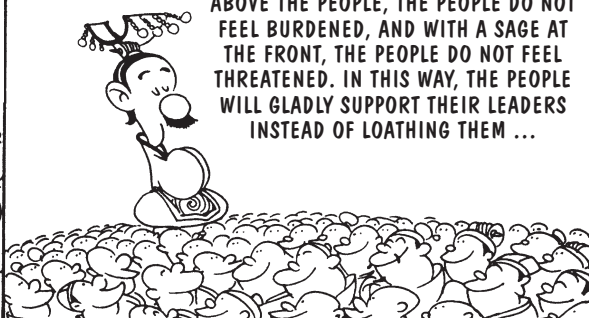
THE OCEAN IS THE KING OF ALL
RIVERS AND CAUSES THEM ALL TO
COME RUNNING INTO ITSELF BECAUSE
IT SKILLFULLY STAYS BELOW THEM.



SO, IN LEADING THE PEOPLE, SAGES MUST ALSO
PUT THEMSELVES BELOW THE PEOPLE. TO BE
AHEAD OF THE PEOPLE, SAGES MUST PUT
THEMSELVES BEHIND THE PEOPLE.



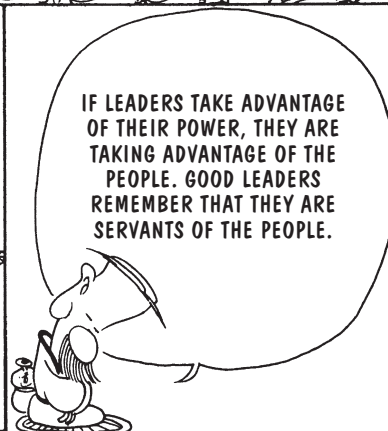
THEREFORE, WHILE SAGES RESIDE
ABOVE THE PEOPLE, THE PEOPLE DO NOT
FEEL BURDENED, AND WITH A SAGE AT
THE FRONT, THE PEOPLE DO NOT FEEL
THREATENED. IN THIS WAY, THE PEOPLE
WILL GLADLY SUPPORT THEIR LEADERS
INSTEAD OF LOATHING THEM ...



BECAUSE SUCH LEADERS DO
NOT CONTEND, NO ONE CAN
CONTEND WITH THEM.



IF LEADERS TAKE ADVANTAGE
OF THEIR POWER, THEY ARE
TAKING ADVANTAGE OF THE
PEOPLE. GOOD LEADERS
REMEMBER THAT THEY ARE
SERVANTS OF THE PEOPLE.



第六十七章

我有三寶，持而保之。一曰慈，二曰儉，三曰不敢為天下先。

慈故能勇；儉故能廣；不敢為天下先，故能成器長。

CHAPTER 67

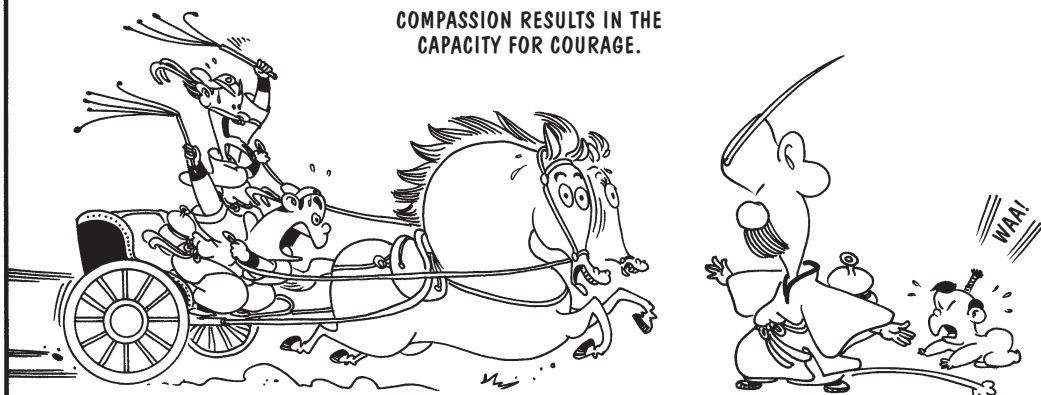
THE THREE TREASURES



I HAVE THREE TREASURES THAT I KEEP AND PROTECT.
THE FIRST IS CALLED "COMPASSION." THE SECOND IS CALLED "MODERATION."
THE THIRD IS CALLED "AN UNWILLINGNESS TO BE FIRST."



COMPASSION RESULTS IN THE
CAPACITY FOR COURAGE.



STORE
UP
VIRTUE.
NURTURE
MY
SPIRIT.

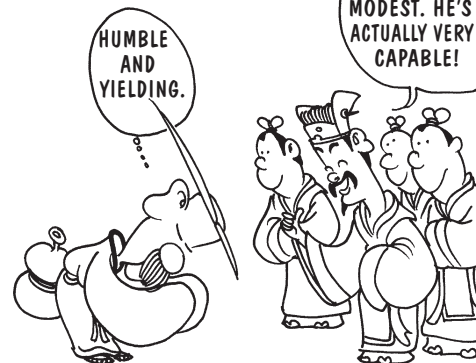
MODERATION RESULTS
IN A BOUNTIFUL SPIRIT.



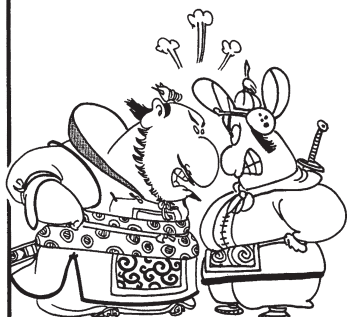
AN UNWILLINGNESS TO BE FIRST RESULTS IN
OTHERS WANTING YOU TO BE THEIR LEADER.

HUMBLE
AND
YIELDING.

HE'S JUST
BEING
MODEST. HE'S
ACTUALLY VERY
CAPABLE!



COURAGE WITHOUT
COMPASSION ...



GENEROSITY WITHOUT
RESTRAINT ...



AND LEADING WITHOUT
HUMILITY ALL BRING
CERTAIN DOOM!

IN BEING
KIND,
DO NOT
YIELD TO
OTHERS!



IF YOU EMPLOY COMPASSION IN BATTLE,
YOU WILL WIN; IF YOU EMPLOY IT IN
DEFENSE, YOU WILL BE WELL-GROUNDED.



IN RESCUING SOMETHING,
NATURE PROTECTS IT
WITH COMPASSION.



LOVE WITH
COMPASSION IS
THE FUNDAMENTAL
MOTIVATION FOR
FRIENDLY INTERACTION.
IF PEOPLE CAN EMULATE
NATURE'S EQUAL LOVE
TOWARD ALL THINGS,
THERE WILL BE NO
MORE CONTENTION
IN THE WORLD.



今舍慈且勇；舍儉且廣；舍後且先；死矣！
夫慈，以戰則勝，以守則固。天將救之，以慈衛之。

第六十八章
 善為士者，不武；善戰者，不怒；善勝敵者，不與；善用人者，為之下。是謂不爭之德，是謂用人之力，是謂配天之極。

CHAPTER 68 THE GOOD GENERAL

仁者無敵

GOOD GENERALS ARE NOT EXCESSIVELY VIOLENT. GOOD SOLDIERS ARE NOT EASILY ANGERED.

GOOD CONQUERORS DO NOT RESORT TO CONFRONTATION.

NO NEED—THEY'LL FALL APART ON THEIR OWN.

LET'S GO FOR IT, GENERAL!

TO BE GOOD AT EMPLOYING OTHERS IS TO PUT ONESELF BELOW THEM.

THIS KIND OF NON-VIOLENCE AND EVEN TEMPER IS KNOWN AS THE VIRTUE OF NON-CONTENTION.

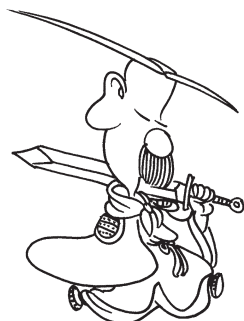
IF YOU CAN ACCOMPLISH THIS, YOU WILL BE LIVING IN ACCORDANCE WITH THE PRINCIPLES OF NATURE.

VIOLENCE AND ANGER ARE ACTS OF AGGRESSION, WHILE NONVIOLENCE AND AN EVEN TEMPER BEST MATCH THE PRINCIPLES OF NATURE.

用兵有言：吾不敢為主，而為客；不敢進寸，而退尺。是謂行無行，攘無臂，扔無敵；

CHAPTER 69

WARFARE

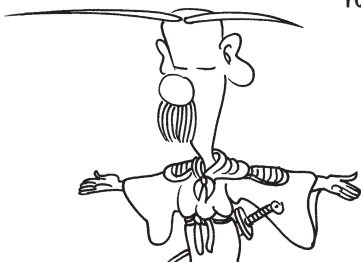


THERE IS A SAYING
REGARDING WARFARE:

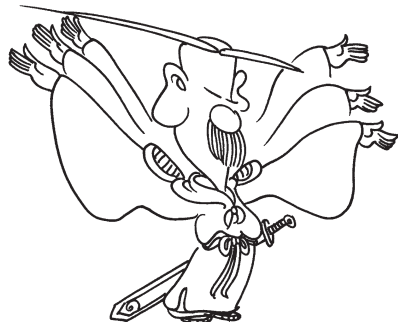
I DARE NOT BE THE FIRST TO
ATTACK, AND INSTEAD SET UP
A DEFENSE; I DARE NOT ADVANCE
AN INCH, AND INSTEAD
RETREAT A FOOT.



THIS IS TO SAY THAT ALTHOUGH YOU ARE IN FORMATION,
YOU SHOULD GIVE THE APPEARANCE THAT YOU ARE NOT ...



WHEN YOU WANT TO TAKE UP ARMS,
MAKE IT APPEAR THAT YOU HAVE NONE ...



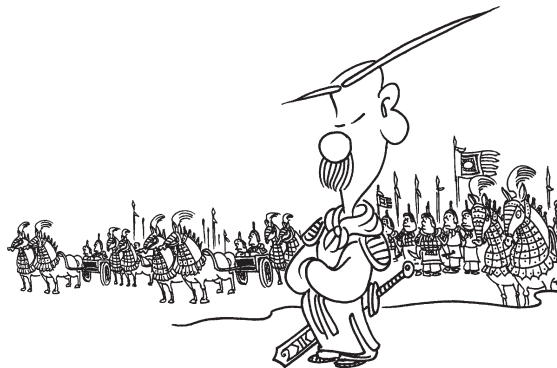
HELLO,
FRIEND!

ALTHOUGH YOU ARE
FACING YOUR ENEMY,
GIVE THE APPEARANCE
THAT YOU HAVE NO
ENEMIES ...



執無兵。
禍莫大於輕敵，輕敵幾喪吾寶。
故抗兵相加，哀者勝矣。

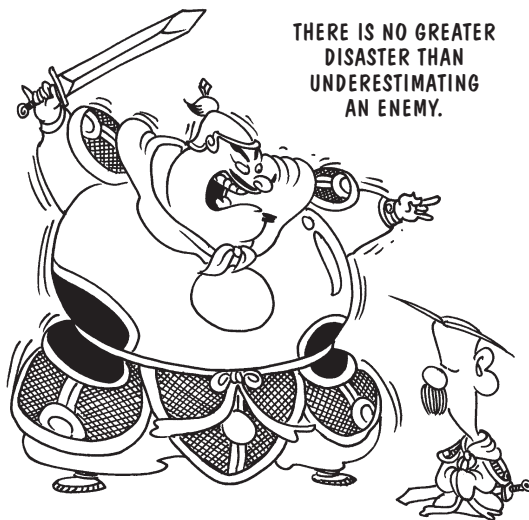
ALTHOUGH YOU HAVE WEAPONS, GIVE
THE APPEARANCE THAT YOU DO NOT ...



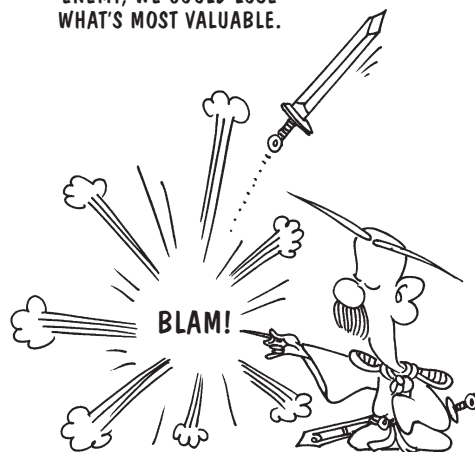
ALWAYS MAINTAIN A COMPASSIONATE
AND NON-CONTENTIOUS ATTITUDE.



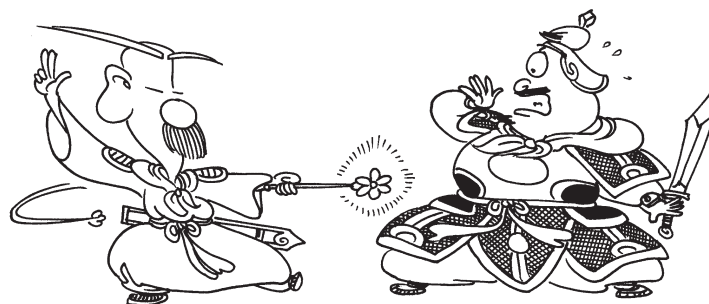
THERE IS NO GREATER
DISASTER THAN
UNDERESTIMATING
AN ENEMY.



IF WE UNDERESTIMATE THE
ENEMY, WE COULD LOSE
WHAT'S MOST VALUABLE.



WHEN TWO FORCES BATTLE,
THE COMPASSIONATE ONE WILL BE VICTORIOUS.



WAR SHOULD ONLY
OCCUR AS A LAST RESORT.
WHEN IT MUST BE FACED,
DO NOT PROVOKE, DO NOT
INVADE, AND DO NOT
UNDERESTIMATE THE ENEMY.
AND DON'T RUSH
INTO BATTLE.

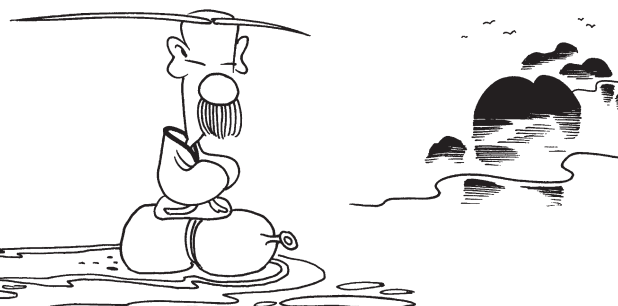


吾言甚易知，甚易行。天下莫能知，莫能行。言有宗，事有君。

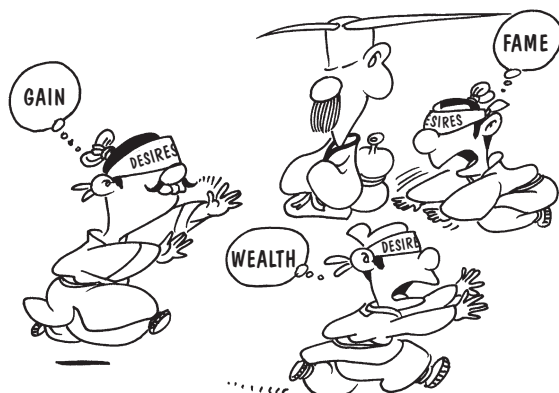
CHAPTER 70

HEART OF JADE

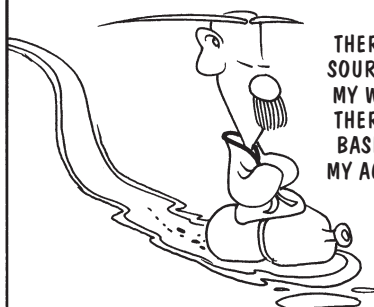
MY WORDS ARE EASY
TO UNDERSTAND, AND
EASY TO PRACTICE.



BUT BECAUSE EVERYONE IS BLINDED BY SELFISH
DESIRES AND CONFUSED BY FAME AND WEALTH, NO
ONE IS ABLE TO UNDERSTAND OR PRACTICE THEM.

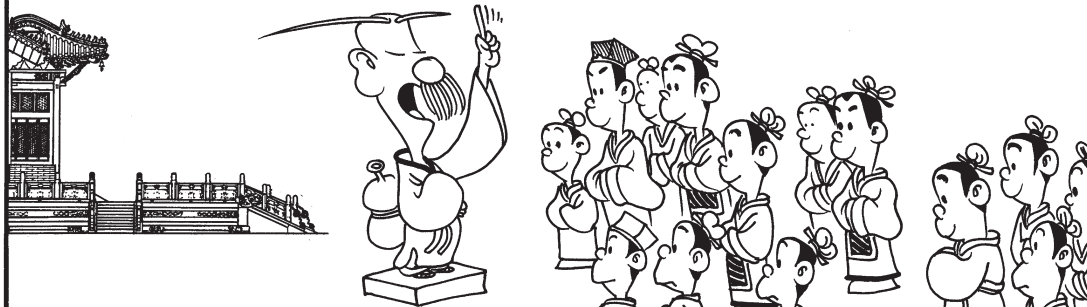


THERE IS A
SOURCE FOR
MY WORDS;
THERE IS A
BASIS FOR
MY ACTIONS.



夫唯無知，是以不我知。
知我者希，則我者貴。是以聖人被褐懷玉。

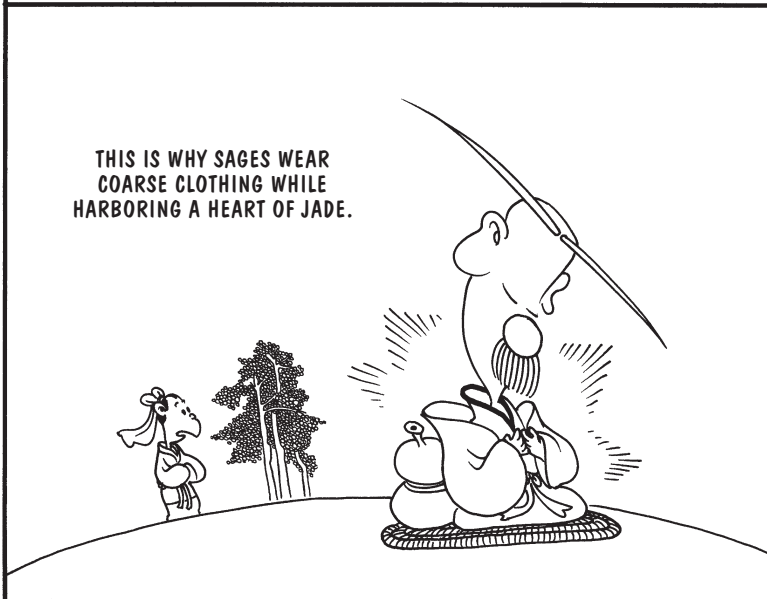
IT IS BECAUSE PEOPLE UNDERSTAND NEITHER MY WORDS
NOR MY ACTIONS THAT THEY DON'T UNDERSTAND ME.



THOSE WHO UNDERSTAND ME ARE FEW,
AND THOSE WHO EMULATE ME ARE RARE.



THIS IS WHY SAGES WEAR
COARSE CLOTHING WHILE
HARBORING A HEART OF JADE.



EMPTINESS,
QUIETUDE, PLIANCY,
HARMONY, COMPASSION,
MODERATION, AND
NON-CONTENTION ARE
NATURAL PRINCIPLES AND
ARE THE EASIEST THINGS TO
PRACTICE. UNFORTUNATELY,
MOST PEOPLE ADORE ONLY
SPLENDID EXTERIORS AND
CANNOT SEE THE SAGE'S
HEART OF JADE.



CHAPTER 71
THE KNOW-IT-ALL

IT IS BEST TO RECOGNIZE
WHAT YOU DO NOT KNOW.

I'M SORRY, BUT I'M
NOT FAMILIAR WITH
THAT SUBJECT.

TO NOT REALIZE YOUR IGNORANCE
IS A DEFINITE DEFECT.

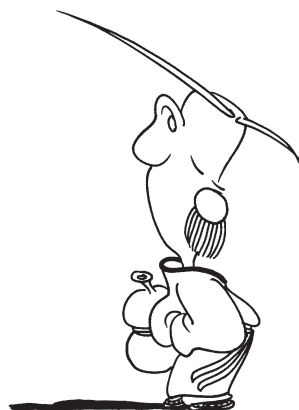
I UNDERSTAND EVERYTHING
—POETRY, CALLIGRAPHY,
PAINTING ... YOU NAME IT,
I KNOW IT.

SUPERFICIALLY
AT BEST.

THEREFORE, THE REASON
SAGES ARE WITHOUT DEFECT
IS THAT THEY RECOGNIZE
DEFECTS AS SUCH.

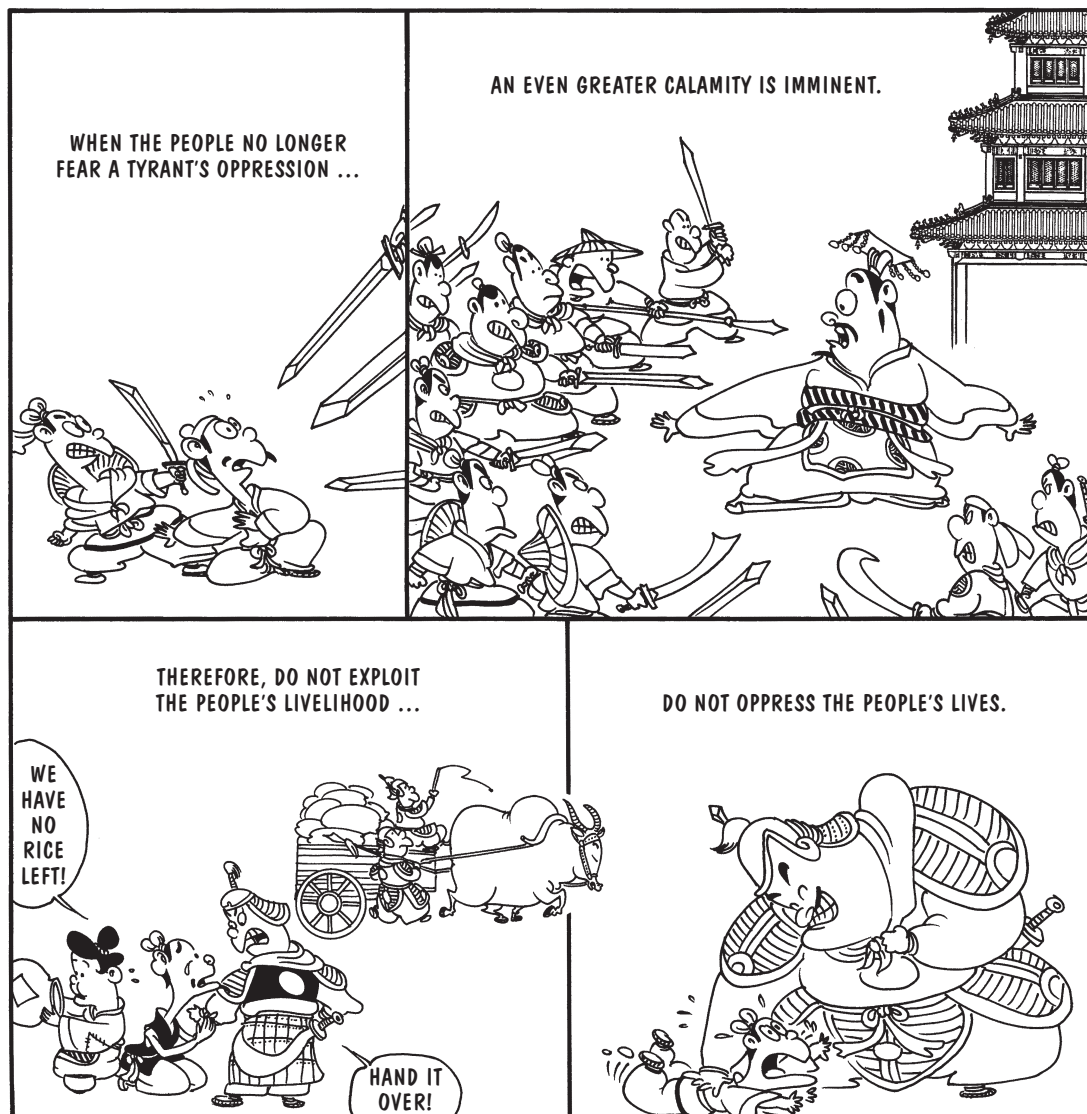
SOME PEOPLE SEE ONLY THE
SURFACE OF THINGS, AND WITH
JUST A LITTLE KNOWLEDGE THEY
THINK THEY UNDERSTAND IT ALL.
WISE PEOPLE RECOGNIZE THEIR
IGNORANCE. AND THOSE WHO DON'T
KNOW THEY ARE IGNORANT ARE
THE REAL FOOLS.

第七十二章
民不畏威，則大威至。
無狎其所居，無厭其所生。

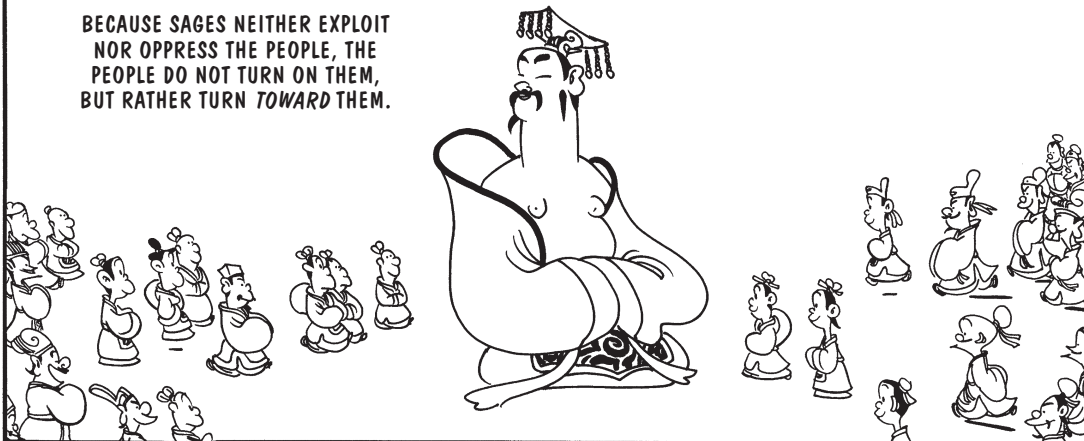


CHAPTER 72

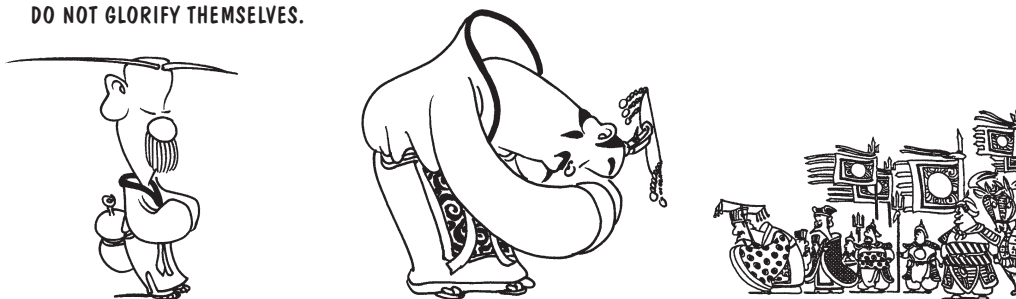
TYRANNY



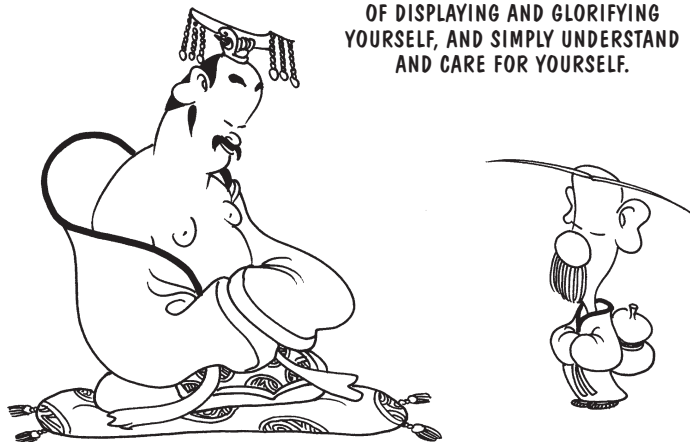
BECAUSE SAGES NEITHER EXPLOIT
NOR OPPRESS THE PEOPLE, THE
PEOPLE DO NOT TURN ON THEM,
BUT RATHER TURN TOWARD THEM.



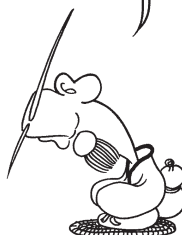
SAGES UNDERSTAND THEMSELVES
BUT DO NOT DISPLAY THEMSELVES.
THEY CARE ABOUT THEMSELVES BUT
DO NOT GLORIFY THEMSELVES.



THEREFORE, DISCARD ALL THOUGHT
OF DISPLAYING AND GLORIFYING
YOURSELF, AND SIMPLY UNDERSTAND
AND CARE FOR YOURSELF.



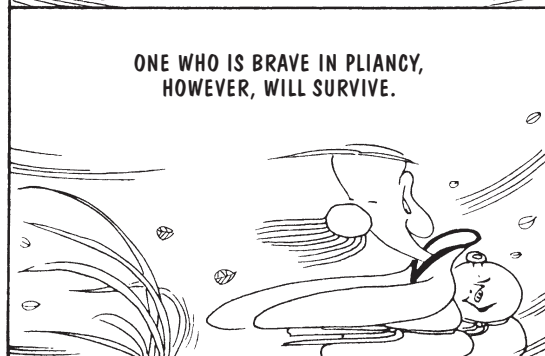
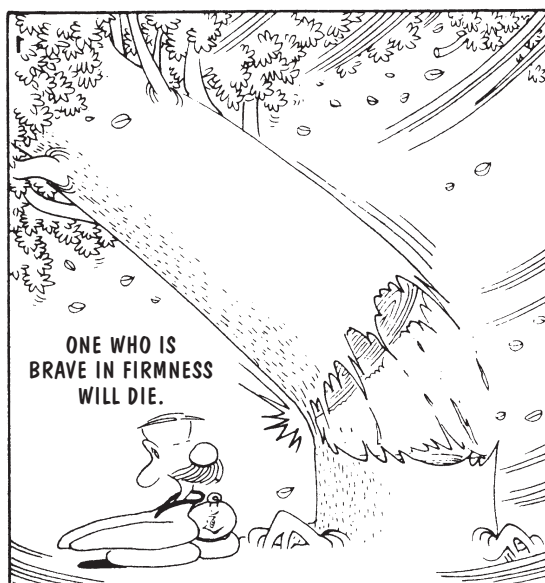
WHEN
A TYRANNICAL
GOVERNMENT
OPPRESSES THE
PEOPLE'S FREEDOM AND
LIVELIHOOD TO THE
POINT THAT THEY CAN
NO LONGER LIVE
COMFORTABLY AND IN
PEACE, THEY WILL
RISK EVERYTHING
AND REVOLT.



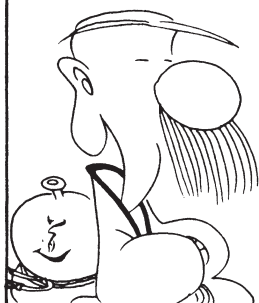
夫唯不厭，是以不厭。
是以聖人自知而不自見；自愛不自貴。
故去彼取此。

第七十三章
勇於敢則殺，勇於不敢則活。此兩者，或利或害。

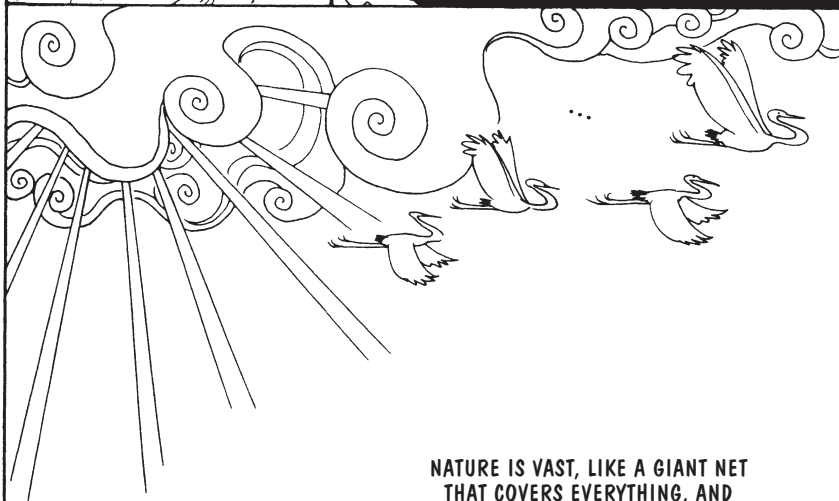
CHAPTER 73
CONTEND BY NOT
CONTENDING



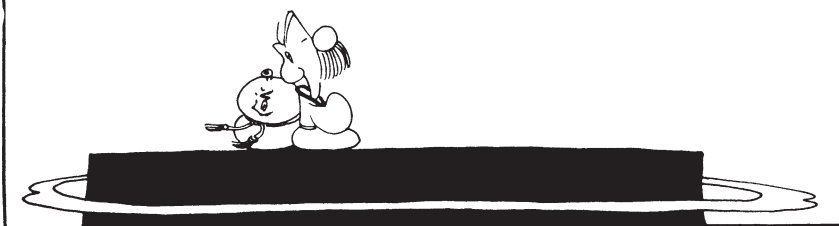
WHY DOES NATURE DISLIKE
"BRAVERY IN FIRMNESS"?
WHO KNOWS THE
UNDERLYING REASON?



THE WAY OF NATURE IS TO WIN WITHOUT CONTENDING,
REPLY WITHOUT SPEAKING, HAVE THINGS COME WITHOUT
CALLING, PLAN WITHOUT WORRYING.



NATURE IS VAST, LIKE A GIANT NET
THAT COVERS EVERYTHING, AND
ALTHOUGH THE MESHES ARE WIDE,
NOTHING SLIPS THROUGH THEM.



THE LAWS OF NATURE
ARE PLIANT AND
NON-CONTENDING.
WE SHOULD TAKE
NATURE AS OUR
EXAMPLE AND
DISPENSE WITH
FIRMNESS AND
AGGRESSION.



天之所惡，孰知其故？
天之道，不爭而善勝，不言而善應，不召而自來，
縝然而善謀：天網恢恢，疏而不失。

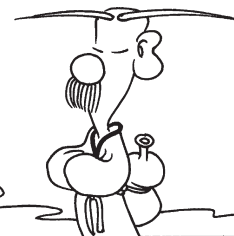
第七十四章
民不畏死，奈何以死懼之？若使民常畏死，而為奇者，吾得執而殺之，孰敢？
常有司殺者殺。

CHAPTER 74

THE CARPENTER'S STAND-IN



WHEN THE PEOPLE ARE FED UP WITH THE TYRANNY OF GOVERNMENT TO THE POINT THAT THEY WILL RISK DEATH IN REVOLT, HOW CAN A GOVERNMENT CONTINUE TO USE DEATH AS A THREAT?



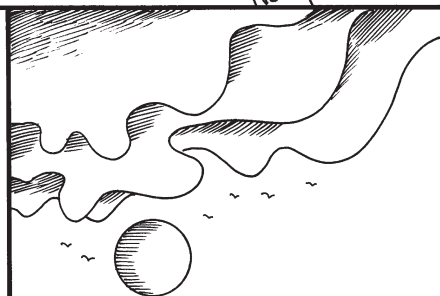
LEADERS MIGHT THINK THAT IF THE PEOPLE DO FEAR DEATH ...

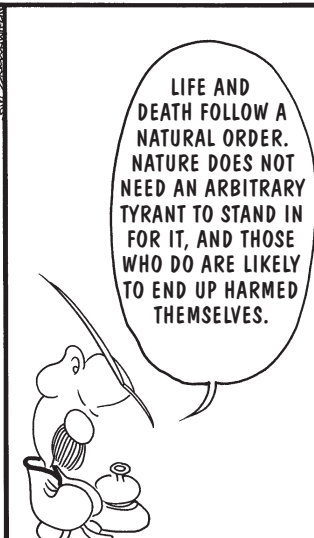
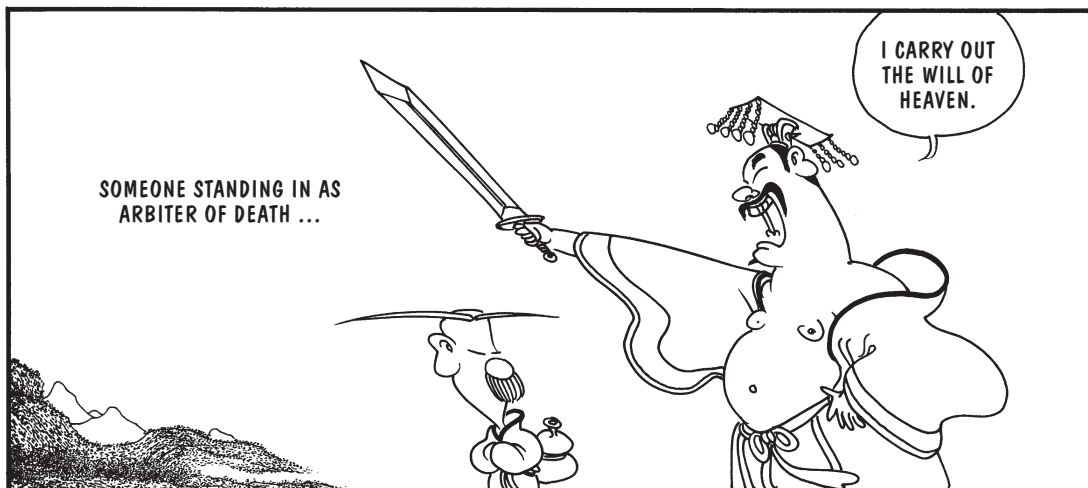


AND THE FIRST CRIMINAL THAT COMES ALONG IS EXECUTED, THEN WHO WOULD DARE TURN TO CRIME?



BUT NATURE HAS ALWAYS BEEN THE ARBITER OF LIFE AND DEATH. IT DOES NOT NEED A TYRANT TO STAND IN FOR IT.





夫代司殺者殺，是謂代大匠斲，夫代大匠斲者，希有不傷其手矣。

第七十五章

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

CHAPTER 75

STARVATION AND TAXES



PEOPLE GO HUNGRY BECAUSE
FOOD TAXES ARE TOO HIGH.

IF YOU TAKE ANY
MORE WE'LL STARVE
TO DEATH!



PEOPLE ARE
DIFFICULT TO
GOVERN BECAUSE
LEADERS OFTEN DO
TOO MUCH.



THEY ISSUE ONE EDICT
IN THE MORNING, THEN
CHANGE IT IN THE EVENING.
HOW ARE WE SUPPOSED
TO KEEP UP?



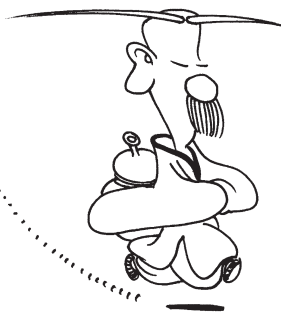
PEOPLE TAKE DEATH LIGHTLY
BECAUSE THEIR LEADERS
PURSUE LAVISH LIFESTYLES.



WE CAN'T MAKE
A LIVING ANYWAY,
SO WE'D RATHER
TAKE THEM DOWN
WITH US!



THUS, A MORE ENLIGHTENED
LEADER WILL GOVERN QUIETLY
AND WITHOUT DESIRES, RATHER
THAN PURSUING TOO MUCH.



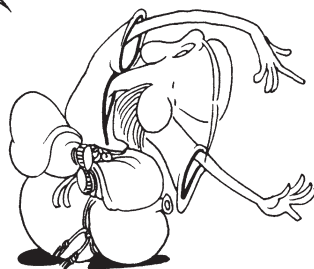
EXPLOITATION
AND
OPPRESSION
ARE THE ROOTS
OF POLITICAL
CHAOS. WHEN
LEADERS ARE
TYRANNICAL,
THE PEOPLE WILL
RISE UP FROM
THE EDGE OF
STARVATION
AND DEATH TO
FIGHT BACK.



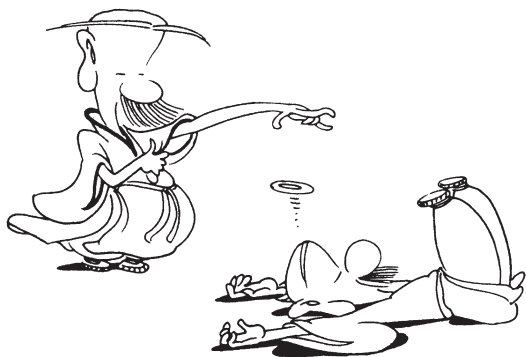
第七十六章

人之生也柔弱，其死也堅強。
草木之生也柔脆，其死也枯槁。
故堅強者死之徒，柔弱者生之徒。

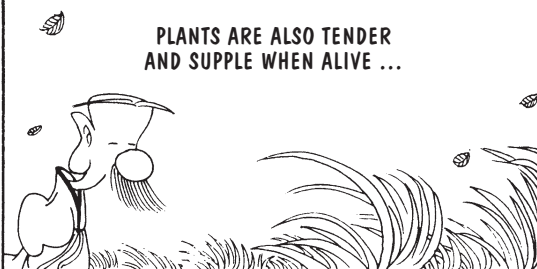
CHAPTER 76
TREE VS. GRASS



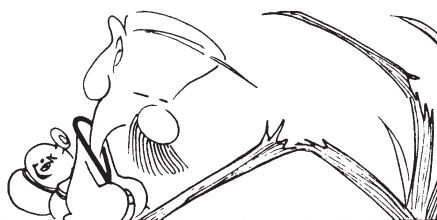
WHEN PEOPLE ARE ALIVE, THEIR BODIES
ARE TENDER AND SOFT. WHEN THEY'RE
DEAD, THEY BECOME STIFF AND HARD.



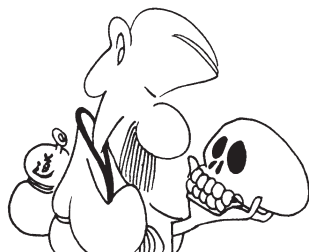
PLANTS ARE ALSO TENDER
AND SUPPLE WHEN ALIVE ...



ONLY TO BECOME DRY AND BRITTLE WHEN THEY DIE.



STIFF AND HARD THINGS BELONG
TO THE REALM OF THE DEAD ...



WHILE THE TENDER AND SOFT BELONG
TO THE REALM OF THE LIVING.

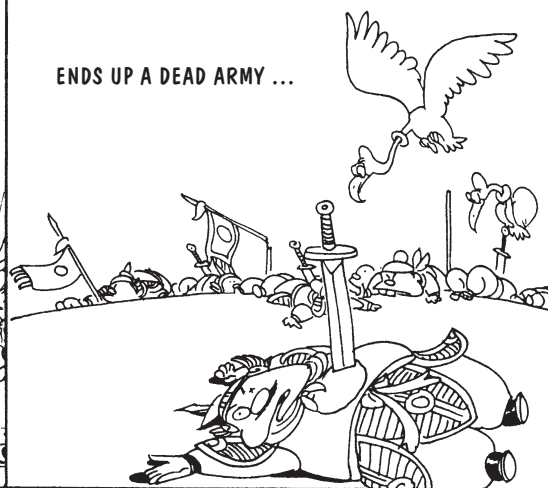


是以兵強則滅，木強則折。
強大處下，柔弱處上。

THEREFORE, A
STRONG ARMY ...



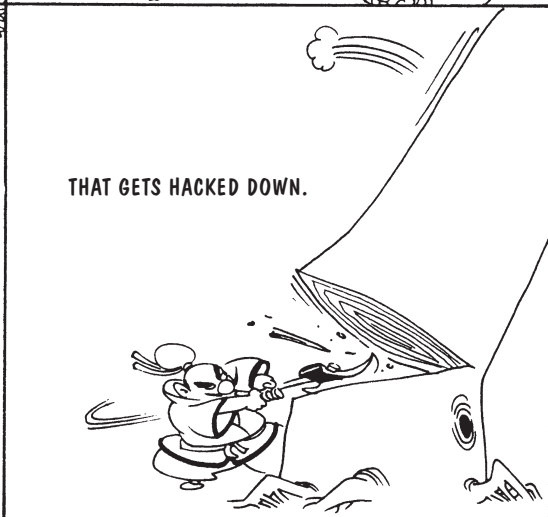
ENDS UP A DEAD ARMY ...



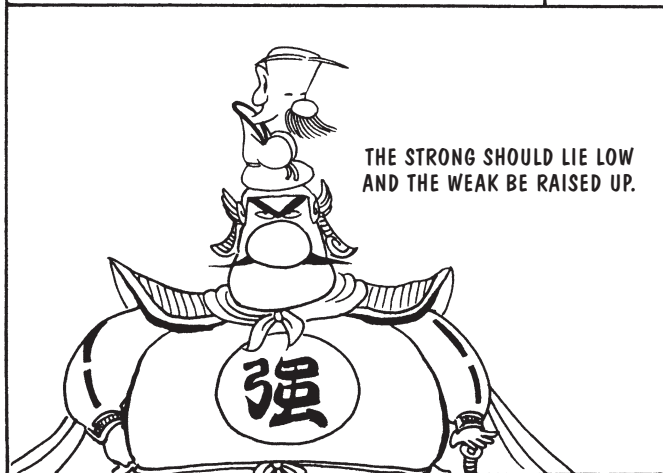
LIKE A STRONG TREE ...



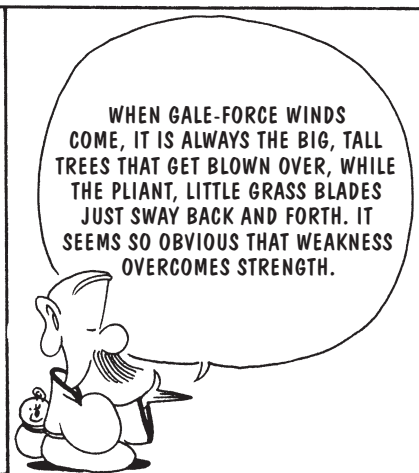
THAT GETS HACKED DOWN.



THE STRONG SHOULD LIE LOW
AND THE WEAK BE RAISED UP.



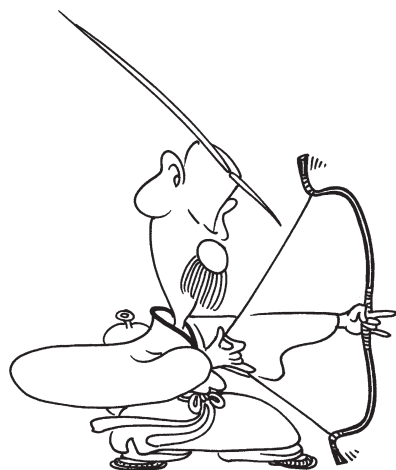
WHEN GALE-FORCE WINDS
COME, IT IS ALWAYS THE BIG, TALL
TREES THAT GET BLOWN OVER, WHILE
THE PLIANT, LITTLE GRASS BLADES
JUST SWAY BACK AND FORTH. IT
SEEMS SO OBVIOUS THAT WEAKNESS
OVERCOMES STRENGTH.



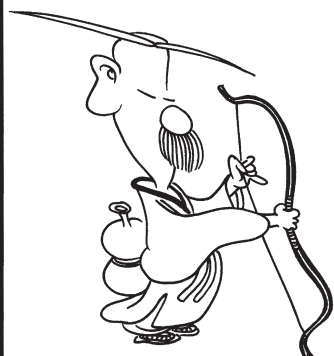
天之道，其猶張弓與？高者抑之，下者舉之；有餘者損之，不足者補之。

CHAPTER 77

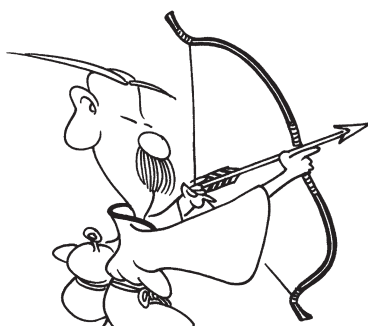
THE DRAWN BOW



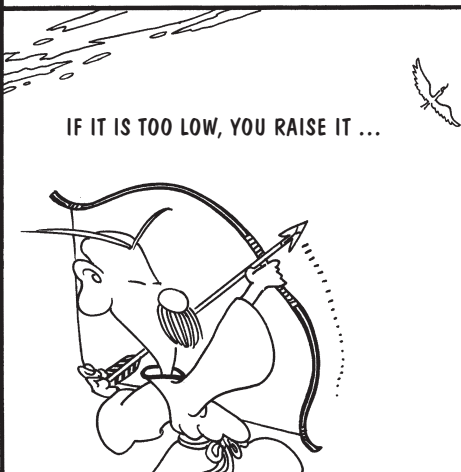
THE DAO FUNCTIONS
IN NATURE LIKE THE
DRAWING OF A BOW.



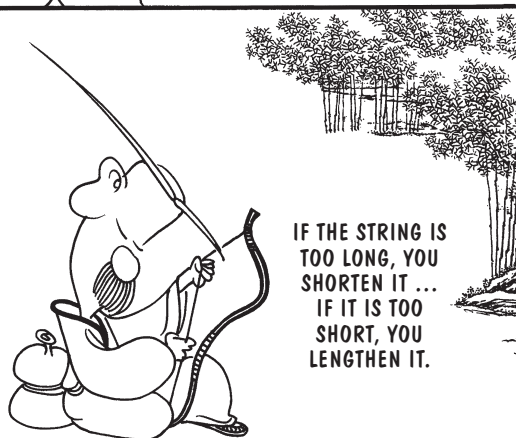
IF THE BOW IS TOO HIGH, YOU LOWER IT ...



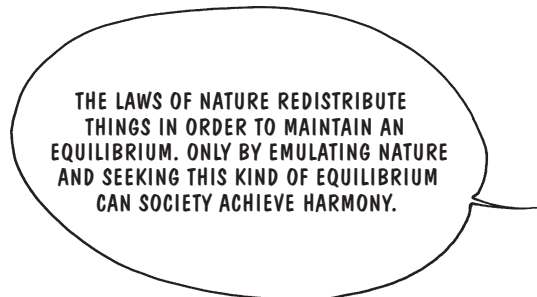
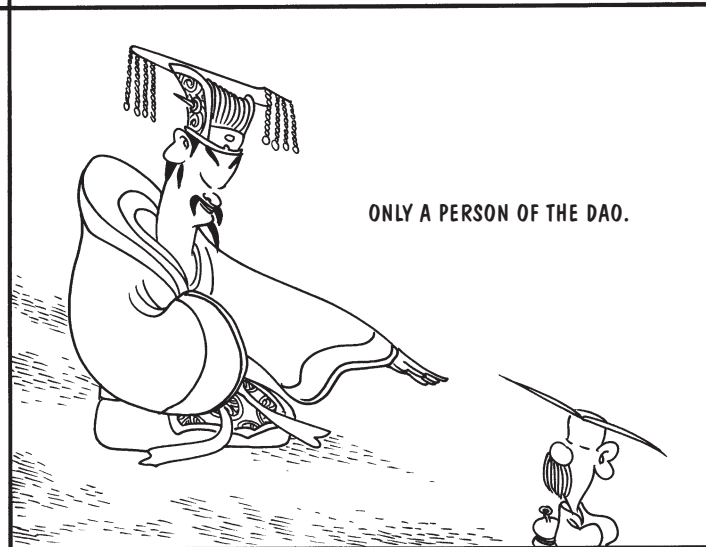
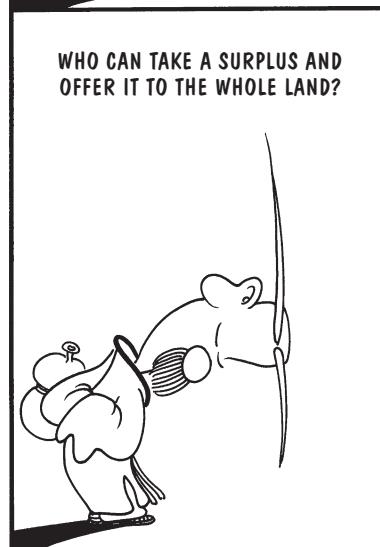
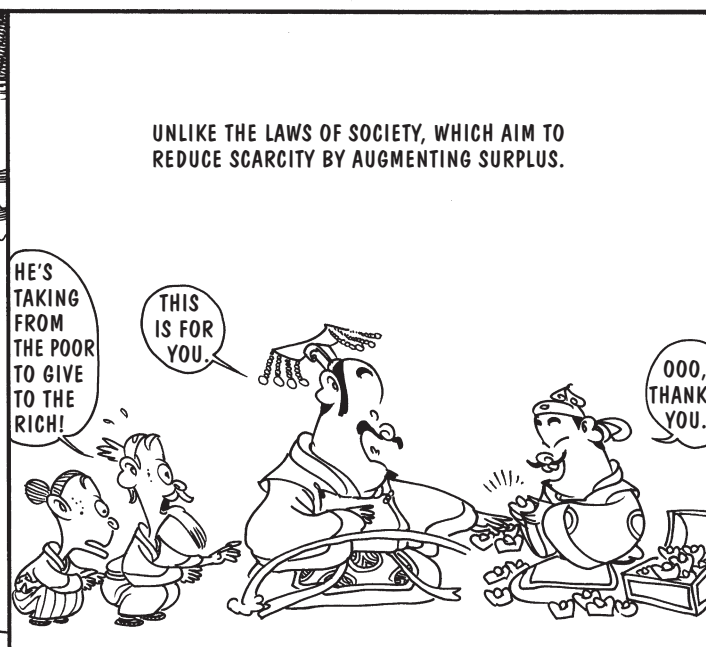
IF IT IS TOO LOW, YOU RAISE IT ...



IF THE STRING IS
TOO LONG, YOU
SHORTEN IT ...
IF IT IS TOO
SHORT, YOU
LENGTHEN IT.



天之道、損有餘而補不足；人之道，則不然，損不足以奉有餘。
孰能有餘以奉天下，唯有道者。



第七十八章

天下莫柔弱於水，而攻堅強者莫之能勝，以其無以易之。
弱之勝強，柔之勝剛，天下莫不知，莫能行。

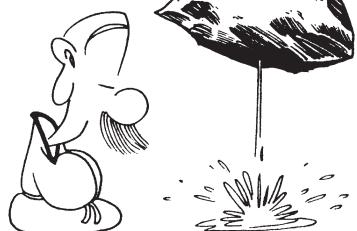
是以聖人云：受國之垢，是謂社稷主；受國不祥，是謂天下王。正言若反。

CHAPTER 78

WATER
VS.
ROCK

NOTHING IS MORE
PLIANT THAN WATER ...

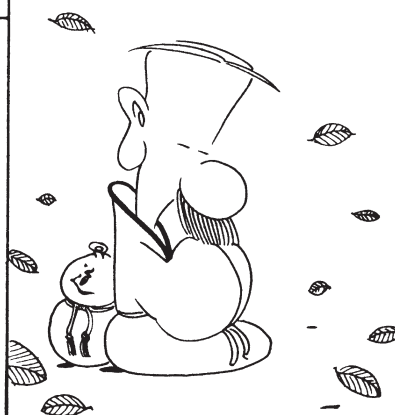
AND NOTHING CAN
ATTACK HARD AND STRONG
THINGS BETTER.



THE WEAK OVERCOMES THE STRONG, THE SOFT
OVERCOMES THE HARD. EVERYONE KNOWS THIS,
BUT NO ONE IS ABLE TO PUT IT INTO PRACTICE.



SO, THE SAGE SAYS,
"ONLY THE PERSON WHO
CAN SHOULDERS THE
DISGRACES AND
DISASTERS OF A
COUNTRY IS FIT TO
BE ITS LEADER."



THE NATURE OF
WATER IS PLIANTY,
AND YET THERE IS
NO FIRMNESS IT
CAN'T PENETRATE
OR STRENGTH IT
CAN'T OVERCOME.
MAYBE WE CAN
LEARN SOMETHING
FROM WATER.



第七十九章
 和大怨，必有餘怨。安可以為善？
 是以聖人執左契，而不責於人。有德司契，無德司徹。
 天道無親，常與善人。

CHAPTER 79

BETTER TO GIVE THAN TO RECEIVE



AFTER A BITTER FEUD,
 IT IS DIFFICULT TO
 ADJUST, AND SOME
 BAD FEELINGS ARE
 BOUND TO REMAIN.

HOW CAN THIS BE
 A SATISFACTORY
 CONCLUSION?

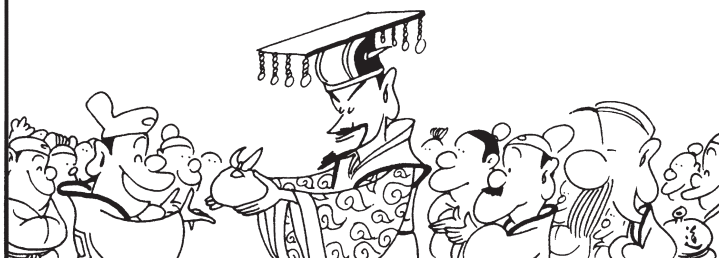
YOU'RE
 WRONG!

STOP
 FIGHTING!

AM
 NOT!



THEREFORE, SAGES MAY LOAN MONEY, AND THOUGH THEY KEEP
 THE PROMISSORY NOTE, THEY WILL NOT DEMAND REPAYMENT.



PEOPLE OF VIRTUE TREAT OTHERS AS
 IF THEY WERE PATIENTLY HOLDING A
 PROMISSORY NOTE—GIVING BUT NOT
 TAKING.



PEOPLE WITHOUT VIRTUE, ON THE OTHER HAND,
 TREAT OTHER PEOPLE AS IF THEY WERE A TAX
 COLLECTOR—ONLY TAKING AND NEVER GIVING.



LEADERS SHOULD NOT
 BREED CONTEMPT IN THE
 PEOPLE. THEY SHOULD NEVER
 EXPLOIT THE PEOPLE THROUGH
 SEVERE TAXES OR USE FORCE
 TO COERCE THEM. THE IDEAL
 GOVERNMENT TRANSFORMS THE
 PEOPLE THROUGH VIRTUE. IT
 ASSISTS THE PEOPLE BY GIVING
 AND NOT TAKING AND NEVER
 HARASSES THEM.

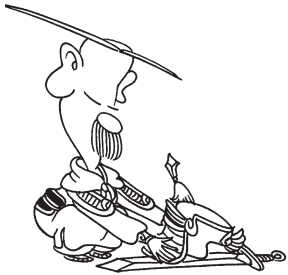
LIKE THE PROVERB SAYS:
 THOUGH THE DAO FAVORS
 NONE—IT PROVIDES FOR
 THE GOOD.



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

CHAPTER 80

THE IDEAL COUNTRY



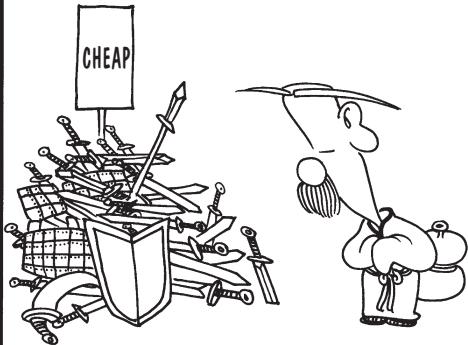
THE IDEAL COUNTRY IS AS FOLLOWS:
A SMALL AREA OF LAND AND A
SMALL NUMBER OF PEOPLE.



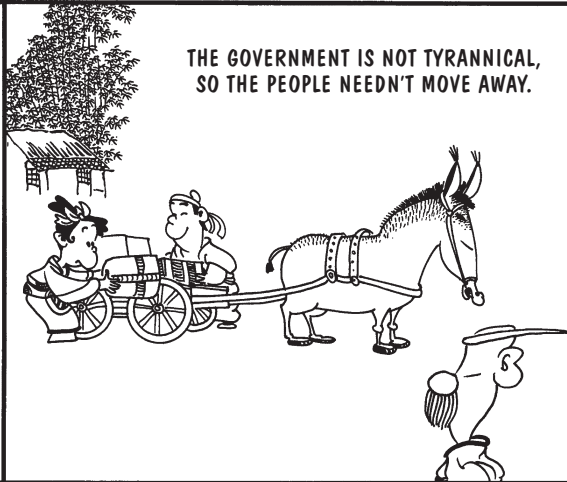
I'LL HAVE
A POUND OF
TANGERINES,
PLEASE.



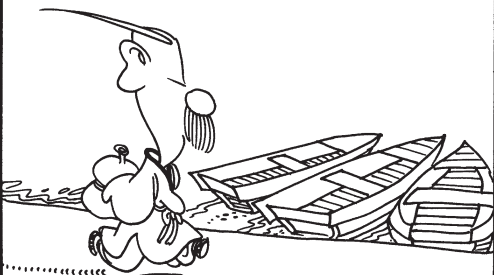
THERE ARE NO CONFLICTS, SO EVEN THOUGH THERE
ARE ALL KINDS OF WEAPONS, THEY GO UNUSED.



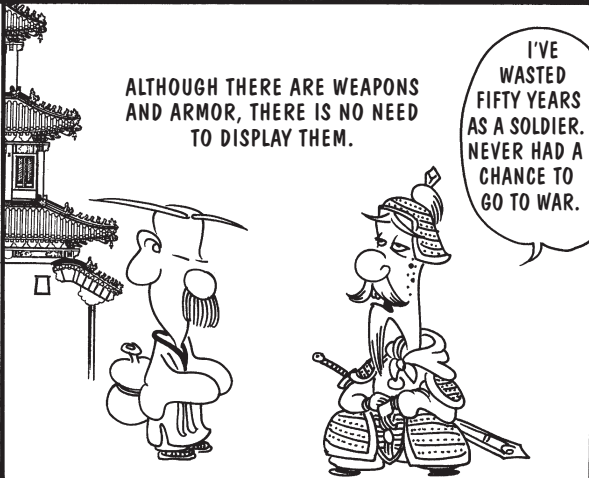
THE GOVERNMENT IS NOT TYRANNICAL,
SO THE PEOPLE NEEDN'T MOVE AWAY.



THERE ARE BOATS AND CARTS,
BUT NO ONE NEEDS TO USE THEM.

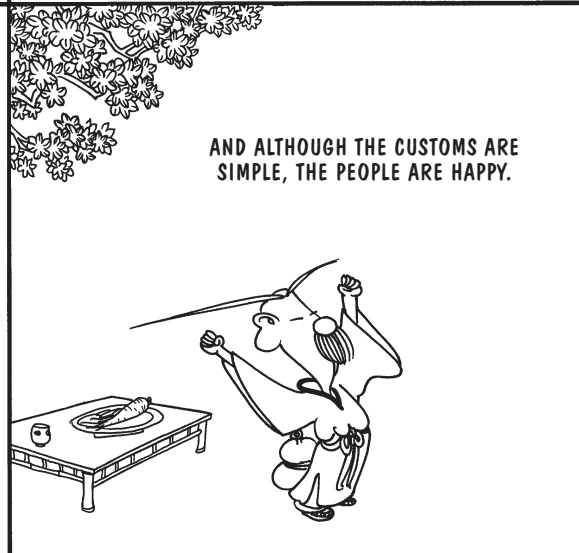
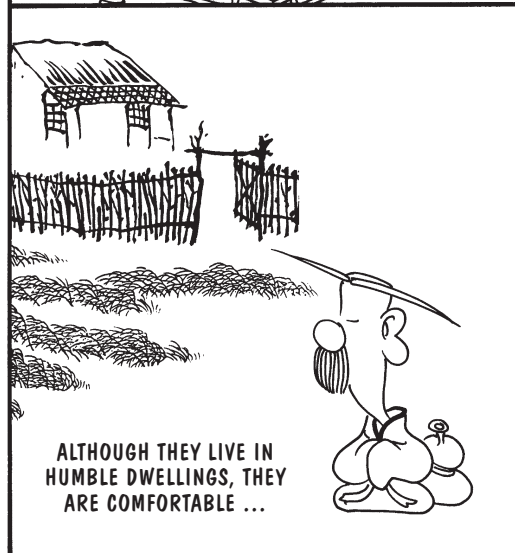
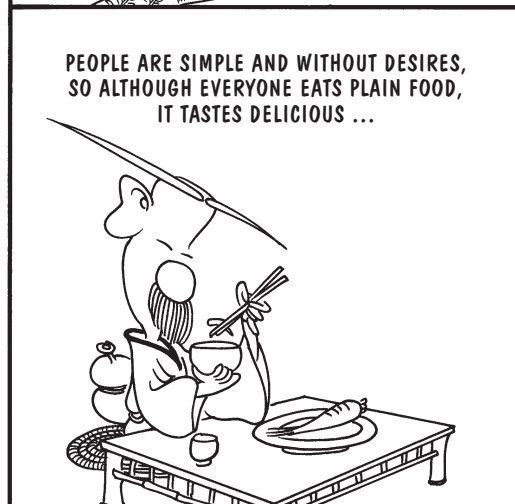
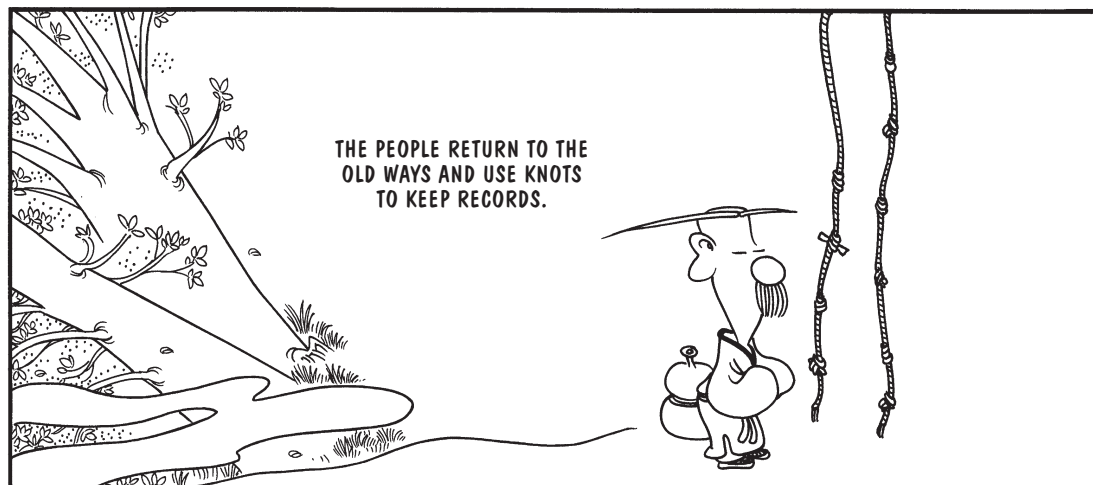


ALTHOUGH THERE ARE WEAPONS
AND ARMOR, THERE IS NO NEED
TO DISPLAY THEM.



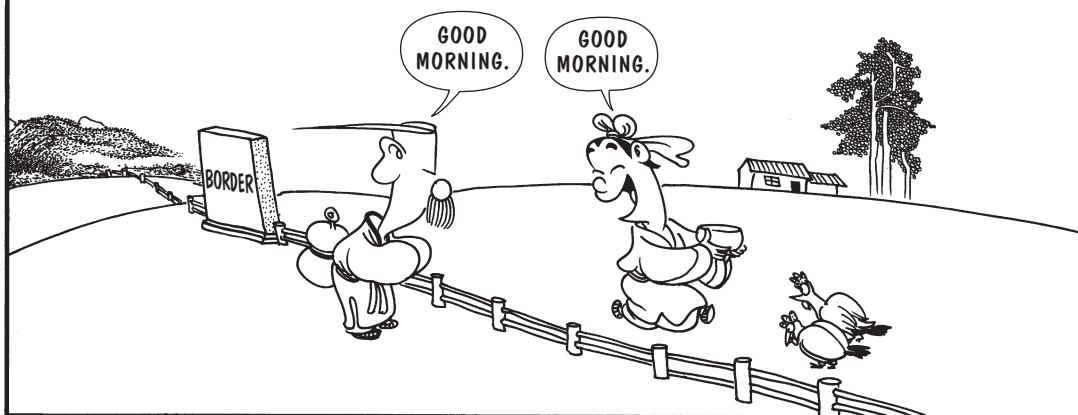
I'VE
WASTED
FIFTY YEARS
AS A SOLDIER.
NEVER HAD A
CHANCE TO
GO TO WAR.

使民復結繩而用之。
甘其食，美其服，安其居，樂其俗。

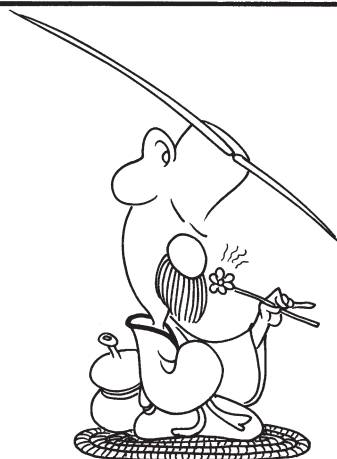
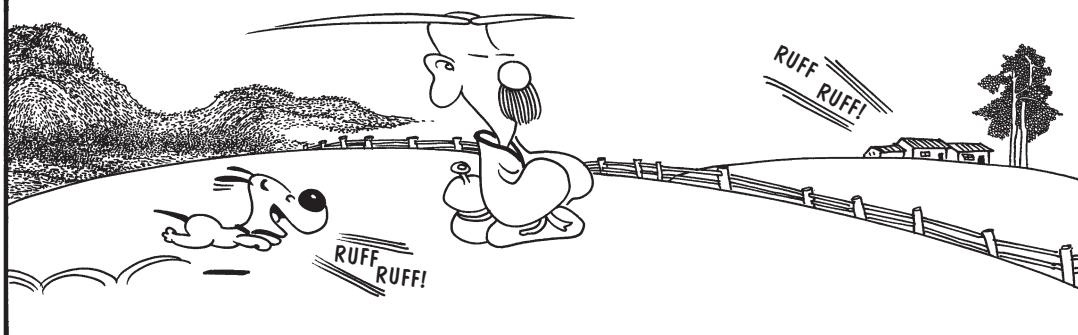


鄰國相望，雞犬之聲相聞，民至老死，不相往來。

THEY SEE THE CITIZENS OF NEIGHBORING COUNTRIES
AND CAN EVEN HEAR THEIR CHICKENS AND DOGS.



BUT BECAUSE THE PEOPLE LEAD SIMPLE LIVES AND HAVE FEW NEEDS,
THEY LIVE TO AN OLD AGE WITHOUT EVER GOING TO VISIT OTHER COUNTRIES.



IN A SMALL COUNTRY WITH A
SMALL POPULATION, SOCIAL ORDER CAN BE
MAINTAINED WITHOUT SUPPRESSION, DEPENDING
INSTEAD ON THE GOODNESS OF THE SIMPLE POPULACE.
BECAUSE THERE ARE NO CATASTROPHES RESULTING
FROM WAR NOR AN ATMOSPHERE OF VIOLENCE, THE
PEOPLE ARE HONEST AND TRUSTWORTHY. BECAUSE
THE PEOPLE HAVE NO WORRIES OF INSTABILITY
AND NO FEAR OF LOSS, THEY CAN LIVE IN
SIMPLICITY, PEACE, AND HAPPINESS.

第八十一章
信言不美，美言不信。
善者不辩，辩者不善。

CHAPTER 81

THE MORE YOU
GIVE, THE MORE
YOU GET



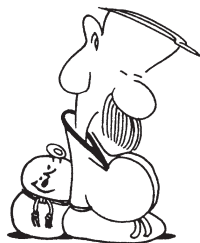
TRUE WORDS ARE NOT
PLEASANT TO HEAR ...



WORDS THAT ARE
PLEASANT TO HEAR
ARE NOT TRUE.



GOOD PEOPLE DO NOT ARGUE ...



ARGUMENTATIVE PEOPLE
ARE NOT GOOD.



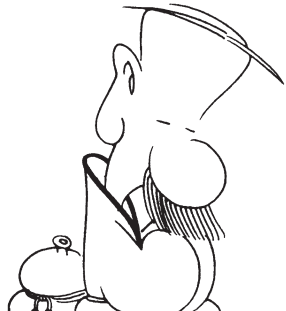
WISE PEOPLE UNDERSTAND THAT THE COSMIC DAO LIES WITHIN ONE'S OWN
HEART AND THAT IT ISN'T NECESSARY TO RUN AROUND IN SEARCH OF IT.



PEOPLE OF BROAD KNOWLEDGE DON'T NECESSARILY
UNDERSTAND THE GREAT DAO.



SAGES ARE UNSELFISH, KEEPING NOTHING FOR THEMSELVES.
THE MORE THEY HELP OTHERS, THE MORE THEY GAIN.



THE MORE THEY GIVE TO OTHERS, THE MORE THEY HAVE.
THE DAO IS NOT SELFISH.
IT ONLY BENEFITS AND DOES NO HARM.



SAGES ACT IN ACCORDANCE WITH THE DAO, PROVIDING WITHOUT CONTENDING.



SAGES HELP WITHOUT
HARMING AND ACT WITHOUT
CONTENDING. AS A RESULT,
NOTHING AND NO ONE CAN
CONTEND WITH THEM. THE
SAYING, "TO GIVE IS BETTER
THAN TO RECEIVE,"
DEMONSTRATES THIS
NON-CONTENTIOUS SPIRIT
AND EXHIBITS, AS WELL,
THE SPIRIT OF THE DAO.



知者不博，博者不知。
聖人不積，既以為人已愈有，既以與人已愈多。
天之道，利而不害；聖人之道，為而不爭。

Pronunciation Index

There are different systems of Romanization of Chinese words, but in all of these systems the sounds of the letters used do not necessarily correspond to those sounds that we are accustomed to using in English (for instance, would you have guessed that zh is pronounced like j as in “jelly”—not as in “je ne sais quoi”?). Of course, these systems can be learned, but to save some time and effort for the reader who is not a student of Chinese, we have provided the following pronunciation guide. The Chinese words appear on the left as they do in the text and are followed by their pronunciations. Just sound them out and you will be quite close to the proper Mandarin Chinese pronunciation.

In addition, Chinese philosophical terms have been defined, and page numbers have been provided where every glossed term appears in the book.

NOTES

–dz is a combination of d and z in one sound, without the ee sound at the end; so it sounds kind of like a bee in flight with a slight d sound at the beginning.

–zh is pronounced like the j in “jelly” and not like the j in “je ne sais quoi.”

Chu 楚: choo 8

Dan 聃: don 8

Dao/dao 道 (generative rhythm of the cosmos): dow ix, x, xii, 12–17, 22, 24, 25, 28, 30, 31, 33, 38, 39, 44, 48, 50–53, 55, 57, 58, 60–62, 70, 73–75, 77, 78, 80–82, 84, 87, 91–94, 96, 97, 101, 102, 105, 110–115, 119–121, 126, 131, 132, 137, 157, 158, 160, 164, 165

Dao De Jing 道德經: dow-du (u as in pull)-jeeng ix, xi–xv, 1
de 德 (virtue; individualized dao): du (u as in pull) xiv, xv

Er 耳: are 8

Hangu 函谷關: hon (as in honcho)-goo 12

Hu 苦: hoo 8

jing 經 (classic): jeeng xiv

Laozi 老子: lou (as in lounge)-dz ix, x, xii–xv, 2, 3, 6–12

Li 李: lee 8

Li 厲: lee 8

Liezi 列子: lyeh-dz xv

Lu 魯: loo 11

Luoyang 洛陽: lwo (o as in more)-yong 10–12

Quren 曲仁: chew (rhymes with few)-run 8

Shi Ji 史記: sure jee 8

Sima Qian 司馬遷: sz-ma chyen xii, 8

Tsai 蔡: tsigh (rhymes with high) ix, xv

wei 為 (intentional action): way xiii

wu wei 無為 (non-action): oo way xiii

yang 陽 (a cosmic force or conceptual category characterized by sunlight, complement of yin): yong 7, 97

yin 陰 (a cosmic force or conceptual category characterized by shade, complement of yang): een 7, 97

Yin Xi 尹喜: een shee 12

Zhao 昭: jow (as in jowl) 12

Zhou 周: joe 8, 12

Zhuangzi 莊子: jwong-dz xv

ziran 自然 (spontaneity, naturally): dz ron xiii

