

道 德 經

Dao De Jīng

老 子

Lao-Zí

*Translation Workbook*

Traditional Characters – PínYín Transcription  
with Ma Wang Duí & Guo Dian texts for reference

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## ***Introduction***

Version: 2-15-12

### ***Versions of the Dao De Jing (Tao Te Ching)***

#### **The Standard or ‘Received’ Version:**

This is the version that has been handed down since Han times.

It is organized into 81 chapters, in a definite and now familiar sequence.

It is generally accepted that the court bibliographer Liu Xiang (79–6 BCE) is responsible for this compilation and arrangement.

#### **The 馬王堆 Mǎ Wáng Duī Manuscripts:** see Henricks p.xii, xv-xviii Ames p.74

Discovered in 1973, in tombs sealed in 168 BCE, near Changsha in Hunan province (south-central China).

They are written on silk and are sometimes referred to as the ‘silk manuscripts’ or ‘manuscripts on silk’. There are two distinct manuscripts, known as Ma Wang Dui A & B (in Chinese 'jia' and 'yi').

The ‘A’ text is slightly older, as evidenced by its being written in the earlier small seal (xiao zhuan) script and the non observation of any Han dynasty taboo characters.

This practice, avoided using any characters associated with the emperor’s name.

The ‘B’ manuscript only avoids the name of the first Han emperor and is written in the Han clerical script (li), both suggestive of a slightly later date.

Thus, MWD ‘A’ is thought to have been prepared prior to 206 BCE, while ‘B’ was most likely copied between 206 and 194 BCE.

The first Han emperor, Liu Bang, died in 194 BCE.

In the ‘B’ text all occurrences of *bāng* meaning country or state, are changed to *guó* also meaning country, nation, state.

Liu Bang’s successor was Liu Ying (194–187 BCE), followed by Liu Heng (179–156 BCE).

Neither the 盈 *yíng* nor 恒 *héng* characters are replaced in the B text, as they are in later texts; *yíng* to 滿 *mǎn* (full) and *héng* to 常 *cháng* (constant) respectively.

Thus it would seem that the MWD-B text was indeed copied during Liu Bang's reign.

The contents of both A & B are remarkably similar to the received text with the most notable difference being, the order of the chapters.

Specifically what has become known as the *dao* and *de* sections are reversed, such that the ‘standard’ chapters 1-37 follow chapters 38-81.

\* The implication of this may be that we should be calling this text the *De Dao Jing*.

• As *De Dao Jing* we should perhaps translate the text as The Power or Virtue of the Way Classic.

- The De section is roughly 3,100 characters (44 chapter/verses) (ave. = 70 characters/verse)
- The Dao section is about 2,400 characters (37 chapter/verses) (ave. = 65 characters/verse)
- For a total of approximately 5,500 characters. (81 chapter/verses) (ave. = 68 characters/verse)

\* For MWD informed versions see Henricks 1989; Mair 1990; Lau 1963/**2001**

## *Introduction*

## The 郭店 Guō Diàn Texts:

see Henricks GD p.4-8

Found in a tomb dating from around 300 BCE, that was excavated in 1993, in present day Jingmen, Hubei province.

This site was the cemetery for the city of Ying, which was the capital of the ancient state of Chu. The tomb is unquestionably Chu, so must precede the conquering of Chu by the Qin in 278 BCE.

It is believed that the occupant of the burial mound may have been a teacher of the heir apparent. These texts are written on strips of bamboo.



It is group C that contains material heretofore unknown and not part of the DDJ as we know it.

This section has been titled according to its first four characters, 太一生水 Tài Yī Shēng Shuǐ.

The Great One Gives Birth to/Produces/Generates or Creates Water.

This part accounts for 14 of the 28 strips.

- The Guodian text is considerably shorter than the standard version, with material from only 31 of the 81 chapters.
  - Their order is quite different and random compared to the standard version, but the following sixteen chapters are more or less complete as we know them; 2, 9, 13, 19, 25, 35, 37, 40, 41, 44, 54, 55, 56, 57, 59, & 66.
  - Six chapters are only slightly shorter than the standard version (15, 30, 31, 45, 46, 48).
  - Five chapters are partial or incomplete (5, 16, 20, 52, & 63).
  - What is now chapter 64, was clearly two chapters on the Guodian strips
  - What was a single chapter on the strips became two (17 & 18) in the standard version.

王弼 Wáng Bì (226–249)

Although only 23 years old at the time of his death, Wang Bi is famous for two commentaries that have themselves attained the status of classics. One is on the Laozi and the other concerns the Yi Jing. Wang Bi's commentary has long held the position of being the definitive commentary on the DDJ, however, upon closer examination, it is apparently making comments about a text rather different from the one received as the standard version. In fact it now appears that Wang Bi's working document may have been much closer to a combined A & B Ma Wang Dui version, which of course has only recently come to light.

Several contemporary versions of the DDJ have used Wang Bi's commentary as the basis for their approach to the translation. see Lin 1977; Rump, 1979; Lynn, 1999; Wagner 2003 (see appendix).

# 道 經

# Dao Jíng

Chapters 1 - 37

(~2450 characters)

## 第一章 *Dì Yī Zhāng*

1: 1-6

道可道，非恆/常道。

**Dào kě dào, fēi héng/cháng dào.**

1: 7-12

名可名，非恆/常名。

**Míng kě míng, fēi héng/cháng míng.**

1: 13-24

無名天地之始，有名萬物之母。

**Wú míng tiān dì zhī shǐ, yǒu míng wàn wù zhī mǔ,**

1: 25-32

故恆無欲，以觀其妙。

**gù héng wú yù, yǐ guān qí miào.**

1: 33-39

恆有欲，以觀其微。

**Héng yǒu yù, yǐ guān qí jiào.**

1: 40-47

此兩者同出而異名。

**Cǐ liǎng zhě tóng chū ér yì míng.**

# 第一章 *Dì Yī Zhāng*

1: 48-51

同謂之玄。

Tóng wèi zhī xuán.

1: 52-59

玄之又玄，眾妙之門。

Xuán zhī yòu xuán, zhòng miào zhī mén.

\*MWD ‘A’ was copied prior to 206 BCE, while ‘B’ was probably between 206 and 194 BCE.\*

MWD A1=1	道可道也，非恆道也。名可名也，非恆名也。 無名萬物之始也；有名萬物之母也。 □恆無欲也，以觀其眇；恆有欲也，以觀其所噭。 兩者同出，異名同胃，玄之有玄，眾眇之□。 Dào kě dào yě, fēi héng dào yě. Míng kě míng yě, fēi héng míng yě. Wúmíng wànwù zhī shǐ yě; yǒumíng wànwù zhī mǔ yě. □ héng wú yù yě, yǐ guān qí miǎo; héng yǒu yù yě, yǐ guān qí suǒ jiào/qiào. Liǎng zhě tóng chū, yìmíng tóng wèi, xuán zhī yòu xuán, zhòng miǎo zhī □.
MWD B1=1	道可道也，□□□□□□□恆名也。 無名萬物之始也；有名萬物之母也。 故恆無欲也，□□□□；恆又欲也，以觀其所噭。 兩者同出，異名同胃，玄之又玄，眾眇之門。 Dào kě dào yě, □□□□□□ héng míng yě. Wúmíng wànwù zhī shǐ yě; yǒumíng wànwù zhī mǔ yě. Gù héng wú yù yě, □□□□；héng yòu yù yě, yǐ guān qí suǒ jiào/qiào. Liǎng zhě tóng chū, yìmíng tóng wèi, xuán zhī yòu xuán, zhòng miǎo zhī mén.

\*\*MWD & GD font is Times (tone marks look better) & boxes are bigger & darker.

- Box indicates that the character is missing/corrupted/obliterated/illegible.

## 第二章 *Dì Èr Zhāng*

2: 1-11

天下皆知美之為美，斯惡已。

**Tiān xià jiē zhī měi zhī wéi měi, sī è yǐ.**

2: 12-21

皆知善之為善，斯不善已。

**Jiē zhī shàn zhī wéi shàn, sī bù shàn yǐ.**

2: 22-30

故有無相生，難易相成，

**Gù yǒu wú xiāng shēng, nán yì xiāng chéng,**

2: 31-38

長短相較，高下相傾，

**cháng duǎn xiāng jiào, gāo xià xiāng qīng,**

2: 39-46

音聲相和，前後相隨。

**yīn shēng xiāng hé, qián hòu xiāng suí.**

2: 47-55

是以聖人處無為之事，

**Shì yǐ shèng rén chǔ wú wéi zhī shì,**

## 第二章 *Dì Èr Zhāng*

2: 56-60

行不言之教。

**xíng bù yán zhī jiào.**

2: 61-67

萬物作焉而不辭。

**Wàn wù zuò yān ér bù cí.**

2: 68-75

生而不有，為而弗恃，

**Shēng ér bù yǒu, wéi ér fú shì,**

2: 76-80

功成而弗居，

**gōng chéng ér fú jū,**

2: 81-88

夫唯弗居，是以弗去。

**fú wéi fú jū, shì yǐ fú qù.**

## 第二章 *Dì Èr Zhāng*

MWD A2=2	<p>天下皆知美為美，惡已。皆知善，斯不善矣。          有無之相生也，難易之相成也，長短之相刑也，          高下之相盈也，意聲之相和也，先後之相隨恆也。          是以聲人居無為之事，行□□□□□□□□□□也，          為而弗志也，成功而弗居也。          夫唯居，是以弗去。</p> <p>Tiānxià jiēzhī měi wèi/wéi měi, è/wù yě. Jiēzhī shàn, sī bùshàn yě.          Yǒuwú zhī xiāngshēng yě, nánnyì zhī xiāngchéng yě, chángduǎn zhī xiāng/xiàng xíng yě,          gāoxià zhī xiāng/xiàng yíng yě, yì shēng zhī xiāng/xiàng hé yě, xiān-hòu zhī xiāng/xiàng suí héng yě.          Shìyǐ shēng rén jū wú wèizhī shì, xíng/háng □□□□□□□□□ yě,          wèi/wéi ér fú zhì yě, chénggōng ér fú jū yě.          Fū/Fú wéi/wéi jū, shìyǐ fú qù.</p>
MWD B2=2	<p>天下皆知美之為美，亞已。皆知善，斯不善矣。          □□□□生也，難易之相成也，長短之相刑也，          高下之相盈也，音聲之相和也，先後之相隨恆也。          是以聖人居無為之事，行不言之教；          萬物昔而弗始，為而弗侍也，成功而弗居也，          夫唯弗居，是以弗去。</p> <p>Tiānxià jiēzhī měi zhī wèi/wéi měi, yà yě. Jiēzhī shàn, sī bùshàn yě.          □□□□ shēng yě, nánnyì zhī xiāngchéng yě, chángduǎn zhī xiāng/xiàng xíng yě,          gāoxià zhī xiāng/xiàng yíng yě, yīn shēng zhī xiāng/xiàng hé yě, xiān-hòu zhī xiāng/xiàng suí héng yě          Shìyǐ shèngrén jū wú wèizhī shì, xíng/háng bù yán zhī jiāo/jiào;          wànwù xī ér fú shǐ, wèi/wéi ér fú shì yě, chénggōng ér fú jū yě,          fū/fú wéi/wéi fú jū, shìyǐ fú qù.</p>

**\*The Guo Dian strips are believed to date from around 300 BCE.\***

GD A9=2	<p>天下皆知美之為美也，惡已；皆知善，此斯不善已。          有亡之相生也，難易之相成也，長短之相形也，          高下之相呈也，音聲之相和也，先後之相隨也。          是以聖人居亡為之事，行不言之教。          萬物作而弗治也，為而弗志也，成而弗居。          夫唯弗居也，是以弗去也。</p> <p>Tiānxià jiēzhī měi zhī wèi/wéi měi yě, è/wù yě; jiēzhī shàn, cǐ sī bùshàn yě.          Yǒu wáng zhī xiāngshēng yě, nánnyì zhī xiāngchéng yě, chángduǎn zhī xiāngxíng yě,          Gāoxià zhī xiāng/xiàng chéng yě, yīn shēng zhī xiāng/xiàng hé yě, xiān-hòu zhī xiāngsuí yě.          Shìyǐ shèngrén jū wáng wèizhī shì, xíng/háng bù yán zhī jiāo/jiào.          Wànwù zuò/zuō/zuó ér fú zhì yě, wèi/wéi ér fú zhì yě, chéng ér fú jū.          Fū/Fú wéi/wéi fú jū yě, shìyǐ fú qù yě.</p>
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### 第三章 *Dì Sān Zhāng*

3: 1-7

不尚賢，使民不爭；  
**Bù shàng xián, shǐ mǐn bù zhēng;**

3: 8-18

不貴難得之貨，使民不為盜；  
**bù guì nán dé zhī huò, shǐ mǐn bù wéi dào;**

3: 19-26

不見可欲，使心不亂。  
**Bù jiàn kě yù, shǐ xīn bù luàn.**

3: 27-32

是以聖人之治：  
**Shì yǐ shèng rén zhī zhì:**

3: 33-38

虛其心，實其腹；  
**xū qí xīn, shí qí fù;**

3: 39-44

弱其志，強其骨。  
**ruò qí zhì, qiáng qí gǔ.**

### 第三章 *Dì Sān Zhāng*

3: 45-51

恆使民無知無欲。

**Héng shǐ mǐn wú zhī wú yù.**

3: 52-59

使夫知者不敢為也，

**Shǐ fú zhī zhě bù gǎn wéi yě,**

3: 60-66

為無為，則無不治。

**wéi wú wéi, zé wú bù zhì.**

### 第三章 *Dì Sān Zhāng*

MWD A3=3	<p>不<sub>上</sub>賢，□□□□□□□□□□民不為□；      不□□□□民不亂。      是以聲人之□□□□□□□□強其骨，      恒使民無知無欲也。      使□□□□□□□□□□□□。</p> <p>Bù shàng xián, □□□□□□□□□□ mǐn bù wéi/wéi □;      bù □□□□ mǐn bù luàn.      Shìyǐ shēng rén zhī □□□□□□□□ qiáng/jiàng/qiǎng qí gǔ,      héng shǐ mǐn wúzhī wúyù yě.      Shǐ □□□□□□□□□□.</p>
MWD B3=3	<p>不<sub>上</sub>賢，使民不爭；      不貴難得之貨，使民不為盜；      不見可欲，使民不亂。      是以聖人之治<sub>也</sub>，虛其心，實其腹，弱其志，強其骨。      恒使民無知無欲也。      使夫知不敢弗為而已，則無不治矣。</p> <p>Bù shàng xián, shǐ mǐn bù zhēng;      bù guì nándé zhī huò, shǐ mǐn bù wéi/wéi dào;      bùjiàn kě yù, shǐ mǐn bù luàn.      Shìyǐ shèngrén zhī zhì yě, xū qí xīn, shí qí fù, ruò qí zhì, qiáng/jiàng/qiǎng qí gǔ.      Héng shǐ mǐn wúzhī wú yù yě.      Shǐ fú/fú zhī bù gǎn fú wéi éryǐ, zé wú bù zhì yǐ.</p>

## 第四章 *Dì Sì Zhāng*

4: 1-8

道冲而用之或不盈。

**Dào chōng ér yòng zhī huò bù yíng.**

4: 9-15

淵兮似萬物之宗。

**Yuān xī sì wàn wù zhī zōng.**

4: 16-21

挫其銳，解其紛；

**Cuò qí ruì, jiě qí fēn;**

4: 22-27

和其光，同其塵。

**hé qí guāng, tóng qí chén.**

4: 28-38

湛兮似或存，吾不知誰之子。

**Zhàn xī sì huò cún, wú bù zhī shuí/shéi zhī zǐ.**

4: 39-42

象帝之先。

**Xiàng dì zhī xiān.**

## 第四章 *Dì Sì Zhāng*

MWD A4=4	<p>□□□□□□□盈也。</p> <p>瀟呵始萬物之宗。 xiāo = deep &amp; clear (natural &amp; unrestrained)</p> <p>銚其，解其紛，和其光，同□□□□□或存。</p> <p>吾不知□子也，象帝之先。</p> <p>□□□□□□ yíng yě.</p> <p>Xiāo hé shǐ wànwù zhī zōng. Xiāo hé shǐ = naturally breathes out the beginning          Cuò qí, jiě/xiè qí fēn, hé qí guāng, tóng □□□□ huò cún. cuò=file, make smooth          Wú bùzhī □ zǐ yě, xiàng dì zhīxiān.</p>
MWD B4=4	<p>道沖而用之有弗盈也。</p> <p>淵呵怡萬物之宗。</p> <p>銚其兌，解其芬，和其光，同其塵。</p> <p>湛呵怡或存。</p> <p>吾不知其誰之子也，象帝之先。</p> <p>Dào chōng ér yòng zhī yǒu fú yíng yě. yǒu-fú-yíng = has no surplus          Yuān hé chì/ái/sì/tái/yǐ wànwù zhī zōng. tái/yǐ = no def. person on a platform [throne?] Cuò qí duì, jiě/xiè qí fēn, hé qí guāng, tóng qí chén. duì = exchange/convert/joy...fēn = sweet smell          Zhàn hé chì/ái/sì/tái/yǐ huò cún.          Wú bù zhī qí shuǐ zhīzǐ yě, xiàng dì zhīxiān.</p>

## 第五章 *Dì Wǔ Zhāng*

5: 1-10

天地不仁，以萬物為芻狗。

**Tiān dì bù rén, yǐ wàn wù wéi chú gǒu.**

5: 11-20

聖人不仁，以百姓為芻狗。

**Shèng rén bù rén, yǐ bǎi xìng wéi chú gǒu.**

5: 21-29

天地之間，其猶橐籥乎。

**Tiān dì zhī jiān, qí yóu tuó yuè hū.**

5: 30-37

虛而不屈，動而愈出。

**Xū ér bù qū, dòng ér yù chū.**

5: 38-45

多言數窮，不如守中。

**Duō yán shù qióng, bù rú shǒu zhōng.**

## 第五章 *Dì Wǔ Zhāng*

MWD A5=5	<p>天地不仁，以萬物為芻狗。          聲人不仁，以百省□□狗。          天地□間，□猶橐籥與？          虛而不屈，動而愈出。          多聞數窮，不若守於中。</p> <p>Tiāndì bùrén, yǐ wànwù wéi chúgǒu.          Shēng rén bùrén, yǐ bǎixìng □□ gǒu.          Tiāndì □ jiān/jiàn, □ yóu tuó yuè yú?          Xū ér bù gǔ/hé/hù, dòng ér yú chū.          Duō wén shù/shǔ/shuò qióng, bù ruò shǒu yú zhōng/zhòng.</p>
MWD B5=5	<p>天地不仁，以萬物為芻狗；          聖人不仁，□百姓為芻狗。          天地之間，其猷橐籥與？          虛而不屈，動而愈出。          多聞數窮，不若守於中。</p> <p>Tiāndì bùrén, yǐ wànwù wéi chúgǒu;          shèngrén bùrén, □ bǎixìng wéi chúgǒu.          Tiāndì zhī xiān, qí yóu tuó yuè yú?          Xū ér bù gǔ/hé/hù, dòng ér yú chū.          Duō wén shù/shǔ/shuò qióng, bùruò shǒu yú zhōng/zhòng.</p>

GD A12=5	<p>天地之間，其猶橐籥與？          虛而不屈，沖而愈出。          Tiāndì zhījiān, qí yóu tuó yuè yú?          Xū ér bùqū, chōng ér yù chū.</p>
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## 第六章 *Dì Liù Zhāng*

6: 1-8

谷神不死，是謂玄牝。

Gǔ shén bù sǐ, shì wèi xuán pìn.

6: 9-17

玄牝之門，是謂天地根。

Xuán pìn zhī mén, shì wèi tiān dì gēn.

6: 18-25

綿綿若存，用之不勤。

Mián mián ruò cún, yòng zhī bù qín.

MWD A6=6	浴神□死，是胃玄牝。 玄牝之門，是胃□地之根。 縣縣呵若存，用之不堇。 Yù shén □ sǐ, shì wèi xuán pìn. Xuán pìn zhī mén, shì wèi □ dì zhī gēn. Xiàn xiàn hē ruò cún, yòng zhī bù jǐn.
MWD B6=6	浴神不死，是胃玄牝。 玄牝之門，是胃天地之根。 縣縣呵其若存，用之不堇。 Yù shén bù sǐ, shì wèi xuán pìn. Xuán pìn zhī mén, shì wèi tiān dì zhī gēn. Xiàn xiàn hē qí ruò cún, yòng zhī bù jǐn.

## 第七章 *Dì Qī Zhāng*

7: 1-13

天長地久，天地所以能長且久者，

**Tiān cháng dì jiǔ, tiān dì suǒ yǐ néng cháng qiě jiǔ zhě,**

7: 14-22

以其不自生，故能長生。

**yǐ qí bù zì shēng, gù néng cháng shēng.**

7: 23-38

是以聖人後其身而身先，外其身而身存。

**Shì yǐ shèng rén hòu qí shēn ér shēn xiān, wài qí shēn ér shēn cún.**

7: 39-44

非以其無私耶？

**Fēi yǐ qí wú sī yé?**

7: 45-49

故能成其私。

**gù néng chéng qí sī.**

## 第七章 *Dì Qī Zhāng*

MWD A7=7	<p>天長地久。</p> <p>天地之所以能□且久者，以其不自生也，故能長生。</p> <p>是以聖人芮其身而身先；外其身而身存。</p> <p>不以其無□輿？故能成其私。</p> <p>Tiāncháng dìjiǔ. Tiāndì zhīsuoyǐ néng □ qǐ jiǔ zhě, yǐ qí bù zì shēng yě, gù néng chángshēng. Shìyǐ shēng rén ruì qí shēn ér shēn xiān; wài qí shēn ér shēn cún. Bù yǐ qí wú □ yú? Gù néng chéng qí sī.</p>
MWD B7=7	<p>天長地久。</p> <p>天地之所以能長且久者，以其不自生也，故能長生。</p> <p>是以聖人退其身而身先，外其身而身先，外其身而身存， 不以其無私輿，故能成其私。</p> <p>Tiāncháng dìjiǔ. Tiāndì zhīsuoyǐ néng cháng qǐ jiǔ zhě, yǐ qí bù zì shēng yě, gù néng chángshēng. Shìyǐ shèngrén tuì qí shēn ér shēn xiān, wài qí shēn ér shēn xiān, wài qí shēn ér shēn cún, bù yǐ qí wúsī yú, gù néng chéng qí sī.</p>

## 第八章 *Dì Bā Zhāng*

8: 1-22

上善若水，水善利萬物而不爭，  
**Shàng shàn ruò shuǐ, shuǐ shàn lì wàn wù ér bù zhēng,**

處眾人之所惡，故幾於道。

**chǔ zhòng rén zhī suǒ wù, gù jī yú dào.**

8: 23-34

居善地，心善淵，與善仁，言善信，  
**jū shàn dì, xīn shàn yuān, yǔ shàn rén, yán shàn xìn,**

8: 35-43

正善治，事善能，動善時。  
**zhèng shàn zhì, shì shàn néng, dòng shàn shí.**

8: 44-50

夫唯不爭，故無尤。  
**Fú wéi bù zhēng, gù wú yóu.**

## 第八章 *Dì Bā Zhāng*

MWD A8=8	上善治水。水善利萬物而有靜，居眾之所惡，故幾於道矣。 居善地，心善瀟，予善信，正善治，事善能，動善時。 夫唯不靜，故無尤。 Shàng shàn zhìshuǐ. Shuǐ shàn lì wànwù ér yǒu jìng, jū zhòng zhī suǒ è/wù, gù jīyú dào yǐ. Jū shàn dì, xīnshàn xiāo, yǔ shàn xìn, zhèng shàn zhì, shì shàn néng, dòng shàn shí. Fū/Fú wéi/wěi bù jìng, gù wú yóu.
MWD B8=8	上善如水。水善利萬物而有爭，居眾人之所亞，故幾於道矣。 居善地，心善淵，予善天，言善信，正善治，事善能，動善時。 夫唯不爭，故無尤。 Shàng shàn rú shuǐ. Shuǐ shàn lì wànwù ér yǒu zhēng, jū zhònggrén zhī suǒ yà, gù jīyú dào yǐ. Jū shàn dì, xīnshàn yuān, yǔ shàn tiān, yán shàn xìn, zhèng shàn zhì, shì shàn néng, dòng shàn shí. Fū/Fú wéi/wěi bù zhēng, gù wú yóu.

## 第九章 *Dì Jiǔ Zhāng*

9: 1-8

持而盈之，不如其已。

**Chí ér yíng zhī, bù rú qí yǐ.**

9: 9-16

揣而銳之，不可長保。

**Chuǎi ér ruì zhī, bù kě cháng bǎo.**

9: 17-24

金玉滿/盈堂，莫之能守。

**Jīn yù mǎn/yíng táng, mò zhī néng shǒu.**

9: 25-32

富貴而驕，自遺其咎。

**Fù guì ér jiāo, zì yí qí jiù.**

9: 33-39

功遂身退天之道。

**Gōng suì shēn tuì tiān zhī dào.**

## 第九章 *Dì Jiǔ Zhāng*

MWD A9=9	<p>植而盈之，不□□□□□□之□之，□可長葆之。          金玉盈室，莫之守也；貴富而驕，自遺咎也。          功遂身芮天□□□。</p> <p>Zhí ér yíng zhī, bù □□□□□ zhī □ zhī, □ kě cháng/zhǎng bǎo zhī.          Jīnyù yíng shì, mò zhī shǒu yě; guì fù ér jiāo, zì yí/wèi jiù yě.          Gōng suì shēn ruì tiān □□□.</p>
MWD B9=9	<p>植而盈之，不若其已；鍛而允之，不可長葆也。          金玉盈室，莫之能守也；貴富而驕，自遺咎也。          功遂身退，天之道也。</p> <p>Zhí ér yíng zhī, bùrùo qí yǐ; duàn ér yǔn zhī, bùkě cháng/zhǎng bǎo yě.          Jīnyù yíng shì, mò zhī néng shǒu yě; guì fù ér jiāo, zì yí/wèi jiù yě.          Gōng suì shēn tuì, tiān zhī dào yě.</p>

GD A20=9	<p>持而涅之，不不若已。          揣而銳之，不可長保也。          金玉涅室，莫能守也。          貴福驕，自遺咎也。          功遂身退，天之道也。</p> <p>Chí ér yǐng/chéng/zhèng zhī, bù bùrùo yǐ.          Chuǎi ér ruì zhī, bùkě cháng/zhǎng bǎo yě.          Jīnyù yǐng/chéng/zhèng shì, mò néng shǒu yě.          Guì fú jiāo, zì yí/wèi jiù yě.          Gōngsuì shēntuì, tiān zhī dào yě.</p>
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## 第十章 *Dì Shí Zhāng*

10: 1-9

載/戴營魄抱一，能無離乎？  
**Zài/Dài yíng pò bào yī, néng wú lí hū?**

10: 10-17

專氣致柔，能嬰兒乎？  
**Zhuān qì zhì róu, néng yīng ér hū?**

10: 18-25

滌除玄覽，能無疵乎？  
**Dí chú xuán lǎn, néng wú cī hū?**

10: 26-33

愛民治國，能無知乎？  
**Ài mǐn zhì guó, néng wú zhī hū?**

10: 34-41

天門開/啟闔，能為雌乎？  
**Tiān mén kāi/qǐ hé, néng wéi cí hū?**

10: 42-49

明白四達，能無知乎？  
**Míng bai sì dá, néng wú zhī hū?**

## 第十章 *Dì Shí Zhāng*

10: 50-57

生之畜之，生而弗有，  
**Shēng zhī xù zhī, shēng ér fú yǒu,**

10: 58-65

為而不恃，長而不宰，  
**wéi ér bù shì, cháng ér bù zǎi,**

10: 66-69

是謂玄德。  
**shì wèi xuán dé.**

MWD A10=10	<p>能<b>嬰兒</b>乎？          倏除<b>玄藍</b>，能<b>毋</b>疵乎？          愛□□□□□□□□□□□□□□□□□□          生之，畜之，生而弗□□□□□□德。          néng yīng ér hū?          Xiū chú xuán lán, néng guàn cī hū?          Ài □□□□□□□□□□□□□□□□□□          shēng zhī, chù/xù zhī, shēng ér fú □□□□□□ dé.</p>
MWD B10=10	<p>戴<b>營魄</b>抱一，能<b>毋</b>離乎？          專氣<b>至柔</b>，能<b>嬰兒</b>乎？          倏除<b>玄監</b>，能<b>毋</b>有疵乎？          愛民<b>栝國</b>，能<b>毋</b>以知乎？          天門<b>啟闔</b>，能<b>為雌</b>乎？          明白四達，能<b>毋</b>以知乎？          生之，畜之，生而弗有，<b>長而弗宰也</b>，是<b>胃</b>玄德。          Dài yíng pò bàoyī, néng guàn lí hū?          Zhuān qì zhì róu, néng yīng ér hū?          Xiū chú xuán jiān/jiàn, néng guàn yǒu cī hū?          Àimín guā guó, néng guàn yǐ zhī hū?          Tiānmén qǐ hé, néngwéi cí hū?          Míngbai sìdá, néng guàn yǐ zhī hū?          Shēng zhī, chù/xù zhī, shēng ér fú yǒu, cháng/zhǎng ér fú zǎi yě, shì wèi xuándé.</p>

## 第十一章 *Dì Shí Yī Zhāng*

11: 1-13

三十幅共一轂，當其無，有車之用。  
**Sān shí fú gòng yī gǔ, dāng qí wú, yǒu chē zhī yòng.**

11: 14-25

埏埴以為器，當其無，有器之用。  
**Shān zhí yǐ wéi qì, dāng qí wú, yǒu qì zhī yòng.**

11: 26-38

鑿戶牖以為室，當其無，有室之用。  
**Záo hù yǒu yǐ wéi shì, dāng qí wú, yǒu shì zhī yòng.**

11: 39-49

故有之以為利，無之以為用。  
**Gù yǒu zhī yǐ wéi lì, wú zhī yǐ wéi yòng.**

MWD A11=11	<p><b>卅</b>□□□□□其無，□□之用。</p> <p>□然埴為器，當其無，有埴器□□□□□，當其無，有□之用也。</p> <p>故有之以為利，無之以為用。</p> <p>Sà □□□□ qí wú, □□ zhī yòng.  □ rán zhí wèi/wéi qì, dāng/dàng qí wú, yǒu zhí qì □□□□□, dāng/dàng qí wú, yǒu □ zhī yòng yě.  Gù yǒu zhī yǐ wéi lì, wú zhī yǐ wéi yòng.</p>
MWD B11=11	<p><b>卅</b>幅，<b>同一</b>轂，當其無，有車之用也。</p> <p>然埴而為器，當其無，有埴器之用也。</p> <p>戶牖，當其無，有室之用也。</p> <p>故有之以為利，無之以為用。</p> <p>Sà bì/bī/fú, tóngyī gǔ/gǔ, dāng/dàng qí wú, yǒu chē zhī yòng yě. Sa=30 wooden boards, same hub  Rán zhí ér wèi/wéi qì, dāng/dàng qí wú, yǒu zhí qì zhī yòng yě.  Hùyǒu, dāng/dàng qí wú, yǒushì zhī yòng yě.  Gù yǒu zhī yǐ wéi lì, wú zhī yǐ wéi yòng.</p>

## 第十二章 *Dì Shí Èr Zhāng*

12: 1-18

五色令人目盲，五音令人耳聾，五味令人口爽。

**Wǔ sè lìng rén mù máng, wǔ yīn lìng rén ēr láng, wǔ wèi lìng rén kǒu shuǎng.**

12: 19-35

馳騁田獵，令人心發狂；難得之貨，令人行妨。

**Chí chěng tián liè, lìng rén xīn fā kuáng; nán dé zhī huò, lìng rén xíng fáng.**

12: 36-44+3=47

是以聖人〔之治也〕，為腹不為目。

**Shì yǐ shèng rén zhī zhì yě, wéi fù bù wéi mù.**

12: 48-52

故去彼取此。

**Gù qù běi qǔ cǐ.**

MWD A12=12	<p>五色使人目明；馳騁田獵，使人□□□； order is different          難得之貨，使人之行方；五味使人之口爽；五音使人之耳聾。          是以聲人之治也，為腹不□□，故去罷耳此。</p> <p>Wǔsè shírén mù míng; chíchěng tián là, shírén □□□;          nándé zhī huò, shírén zhī xíng/háng fāng;          wǔ-wèi shírén zhī kǒu shuǎng; wǔyīn shírén zhī ēr láng.          Shìyǐ shēng rén zhī zhì yě, wéi/fù bù □□, gùqù bà/pí ēr cǐ.</p>
MWD B12=12	<p>色使人目盲；馳騁田獵，使人心發狂；          難得之貨，□使人之行妨；五味使人之口爽；五音使人之耳□。          是以聖人之治也，為腹而不為目，故去彼而取此。</p> <p>Sè shírén mù máng; chíchěng tián là, shí rénxīn fākuáng;          nándé zhī huò, □ shírén zhī xíng/háng fāng;          wǔ-wèi shírén zhī kǒu shuǎng; wǔyīn shírén zhī ēr □.          Shìyǐ shènggrén zhī zhì yě, wéi/fù ér bù wéi/mù, gù qù běi ér qǔ cǐ.</p>

## 第十三章 *Dì Shí Sān Zhāng*

13: 1-9

寵辱若驚，貴大患若身。

**Chǒng rǔ ruò jīng, guì dà huàn ruò shēn.**

13: 10-15

何謂寵辱若驚？

**Hé wèi chǒng rǔ ruò jīng?**

13: 16-26

寵為下，得之若驚，失之若驚。

**Chǒng wèi xià dé zhī ruò jīng, shī zhī ruò jīng.**

13: 27-32

是謂寵辱若驚。

**Shì wèi chǒng rǔ ruò jīng.**

13: 33-39

何謂貴大患若身？

**Hé wèi guì dà huàn ruò shēn?**

13: 40-51

吾所以有大患者，為吾有身也。

**Wú suǒ yǐ yǒu dà huàn zhě, wéi wú yǒu shēn yě.**

## 第十三章 *Dì Shí Sān Zhāng*

13: 52-59

及吾無身，吾有何患？

Jí wú wú shēn, wú yǒu hé huàn?

13: 60-71

故貴以身為天下，若可寄天下。

gù guì yǐ shēn wéi tiān xià, ruò kě jì tiān xià.

13: 72-82

愛以身為天下，若可託天下。

Ài yǐ shēn wéi tiān xià, ruò kě tuō tiān xià.

## 第十三章 *Dì Shí Sān Zhāng*

MWD A13=13	<p>龍辱若驚，貴大患若身。          苛胃龍辱若驚？龍之為下，得之若驚，          失□若驚，是胃龍辱若驚。          何胃貴大患若身？吾所以有大患者，為吾有身也，          及吾無身，有何患？          故貴為身於為天下，若可以託天下矣；          愛以身為天下，女何以寄天下。</p> <p>Lóng rǔ ruò jīng, guì dàhuàn ruò shēn. lóng = dragon (symbol of authority? a rulers shame?)          Kē wèi lóng rǔ ruò jīng? Lóng zhī wèi/wéi xià, dé zhī ruò jīng,          shī □ ruò jīng, shì wèi lóng rǔ ruò jīng.          Hé wèi guì dàhuàn ruò shēn? Wú suō yǐ yǒu dà huànzhe, wèi/wéi wú yǒushēn yě,          jí wú wú shēn, yǒu hé huàn?          Gù guì wèi/wéi shēn yú wèi/wéi tiānxià, ruò kěyǐ tuō tiānxià yǐ;          ài yǐ shēnwéi tiānxià, nǚ héyǐ jì tiānxià.</p>
MWD B13=13	<p>弄辱若驚，貴大患若身。          何胃弄辱若驚？弄之為下也，得之若驚，          失之若驚，是胃弄辱若驚。          何胃貴大患若身？吾所以有大患者，為吾有身也，          及吾無身，有何患？          故貴為身於為天下，若可以橐天下；          □愛以身為天下，女可以寄天下矣。</p> <p>Nòng/Lòng rǔ ruò jīng, guì dàhuàn ruò shēn. nòng = do, handle, engage in; lòng = alley          Hé wèi nòng/lòng rǔ ruò jīng? Nòng/Lòng zhī wèi/wéi xià yě, dé zhī ruò jīng,          shī zhī ruò jīng, shì wèi nòng/lòng rǔ ruò jīng.          Hé wèi guì dàhuàn ruò shēn? Wú suō yǐ yǒu dà huànzhe, wèi/wéi wú yǒushēn yě,          jí wú wú shēn, yǒu hé huàn?          Gù guì wèi/wéi shēn yú wèi/wéi tiānxià, ruò kěyǐ tuó tiānxià;          □ ài yǐ shēnwéi tiānxià, nǚ kěyǐ jì tiānxià yǐ.</p>
GD B4=13	<p>寵辱若驚，貴大患若身。          何謂寵辱？寵為下也。          得之若驚，失之若驚，是謂寵辱驚。          □□□□□若身？吾所以有大患者，為吾有身。          及吾亡身，或何□□□□□為天下，若可以託天下矣。          愛以身為天下，若何以寄天下矣。</p> <p>Chǒngrǔ ruòjīng, guì dàhuàn ruò shēn.          Héwèi chǒng-rǔ? Chǒng wèi/wéi xià yě.          Dé zhī ruò jīng, shī zhī ruò jīng, shìwèi chǒng-rǔ jīng.          □□□□ ruò shēn? Wú suō yǐyǒu dà huànzhe, wèi/wéi wú yǒushēn.          Jí wú wáng shēn, huò hé □□□□□ wèi/wéi tiānxià, ruò kěyǐ tuō tiānxià yǐ.      wáng = to lose          Ài yǐ shēnwéi tiānxià, ruò héyǐ jì tiānxià yǐ.</p>

## 第十四章 *Dì Shí Sì Zhāng*

14: 1-9

視之而弗見，名之曰夷；

**Shì zhī ér fú jiàn, míng zhī yuē yí;**

14: 10-18

聽之而弗聞，名之曰希；

**tīng zhī ér fú wén, míng zhī yuē xī;**

14: 19-27

搏之而弗得，名之曰微。

**bó zhī ér fú dé, míng zhī yuē wēi.**

14: 28-39

此三者不可致詰，故混而為一。

**Cǐ sān zhě bù kě zhì jié, gù hùn ér wéi yī.**

14: 40-49

一者其上不皦；其下不昧。

**Yī zhě qí shàng bù jiǎo; qí xià bù mèi.**

14: 50-60

繩繩不可名也，復歸於無物。

**Shéng shéng bù kě míng yě, fù guī yú wú wù.**

## 第十四章 *Dì Shí Sì Zhāng*

14: 61-70

是謂無狀之狀，無物之象。

**Shì wèi wú zhuàng zhī zhuàng, wú wù zhī xiàng.**

14: 71-74

是為惚恍。

**Shì wéi hū huǎng.**

14: 75-86

迎之不見其首，隨之不見其後。

**Yíng zhī bù jiàn qí shǒu, suí zhī bù jiàn qí hòu.**

14: 87-95

執古之道，以御今之有。

**Zhí gǔ zhī dào, yǐ yù jīn zhī yǒu.**

14: 96-103

能知古始，是謂道紀。

**Néng zhī gǔ shǐ, shì wèi dào jì.**

## 第十四章 *Dì Shí Si Zhāng*

## 第十五章 *Dì Shí Wǔ Zhāng*

15: 1-14

古之善為~~士~~/道者，微妙玄通，深不可識。

Gǔ zhī shàn wéi shì/dào zhě, wēi miào xuán tōng, shēn bù kě shí.

15: 15-24

夫唯不可識，故強為之容。

Fú wéi bù kě shí, gù qiáng wèi zhī róng.

15: 25-38

豫兮其若冬涉川，猶兮其若畏四鄰，

Yù xī qí ruò dōng shè chuān, yóu xī qí ruò wèi sì lín,

15: 39-51

儼兮其若容/客，渙兮其若冰之將釋。

yǎn xī qí ruò róng/kè, huàn xī qí ruò bīng zhī jiāng shì. (róng means to hold, contain; allow)

15: 52-66

敦兮其若樸，曠兮其若谷，混兮其若濁，

Dūn xī qí ruò pǔ, kuàng xī qí ruò gǔ, hùn xī qí ruò zhuó,

15: 67-74

孰能濁以靜之徐清？

shú néng zhuó yǐ jìng zhī xú qīng?

## 第十五章 *Dì Shí Wǔ Zhāng*

15: 75-82

孰能安以久動之徐生？

Shú néng ān yǐ jiǔ dòng zhī xú shēng?

15: 83-89

保此道者不欲盈。

Bǎo cǐ dào zhě bù yù yíng.

15: 90-99+1=100

夫唯不〔欲〕盈，故能蔽不新成。

Fú wéi bù [yù] yíng, gù néng bì bù xīn chéng.

## 第十五章 *Dì Shí Wǔ Zhāng*

MWD A15=15	<p>□□□□□□□□□□，深不可志。夫唯不可志，故強為之容，曰：與呵其若冬□□□□□畏四□，□呵其若客，浼呵其若凌澤，□呵其若幄春□□□□□若浴。濁而情之，余清。女以重之，余生。葆此道，不欲盈。夫唯不欲□□以能□□□成。  □□□□□□□□□□， shēn bùkě zhì.  Fū/Fú wéi/wěi bùkě zhì, gù qiáng/jiàng/qiǎng wèizhī róng,  yuē: yǔ hē qí ruò dōng □□□□□ wèi sì □, □ hē qí ruò kè, měi hē qí ruò líng zé, □ hē qí ruò wò chūn □□□□□ ruò yù.  Zhuó ér qíng zhī, yú qīng. Nǚ yǐ zhòng/chóng zhī, yúshēng.  Bǎo cǐdào, bù yù yíng. Fū/Fú wéi/wěi bù yù □ yǐ néng □□□ chéng.</p>
MWD B15=15	<p>古之企為道者，微眇玄達，深不可志。夫唯不可志，故強為之容，曰：與呵其若冬涉水，猷呵其若畏四□，嚴呵其若客，浼呵其若凌澤，沌呵其若樸，淳呵其若濁，莊呵其若浴。濁而靜之，徐清。女以重之，徐生。葆此道□□欲盈。是以能敝而不成。  Gǔ zhī xiān wéidào zhě, wēimiao xuán dá, shēn bùkě zhì.  Fū/Fú wéi/wěi bùkě zhì, gù qiáng/jiàng/qiǎng wèizhī róng,  yuē: yǔ hē qí ruò dōng shèshuǐ, yóu hē qí ruò wèi sì □, yán hē qí ruò kè, měi hē qí ruò líng zé, dùn hē qí ruò pǔ, chuí/zhuāng/hún hē qí ruò zhuó, zhuāng hē qí ruò yù.  Zhuó ér jìng zhī, xú qīng. Nǚ yǐ zhòng/chóng zhī, xú shēng.  Bǎo cǐdào □□ yù yíng. Shìyǐ néng bì ér bùchéng.</p>
GD A5=15	<p>古之善為士者，必微妙玄達，深不可識，是以為之頌：豫乎若冬涉川，猶乎其若畏四鄰，敢乎其若客，渙乎其若釋，屯乎其若樸，沌乎其若濁。孰能濁以靜者，將徐清。孰能牝以主者，將徐生。保此道者不欲尚涅。  Gǔ zhī shàn wéi/wéi shì zhě, bì wēimào xuán dá/dā/tà, shēn bùkě shí/zhì, Shìyǐ wèizhī sòng: yù hū ruò dōng shè chuān, yóu hū qí ruò wèi sìlín, Gǎn hū qí ruò kè, huàn hū qí ruò shì, tún hū qí ruò pǔ, dùn hū qí ruò zhuó. Shú néng zhuó yǐ jìng zhě, jiāng/jiàng/qiāng xú qīng.  Shú néng pìn yǐ zhǔzhě, jiāng/jiàng/qiāng xú shēng.  Bǎo cǐdào zhě bù yù shàng yǐng/chéng/zhèng.</p>

## 第十六章 *Dì Shí Liù Zhāng*

16: 1-6

致虛極，守靜篤。

**Zhì xū jí, shǒu jìng dǔ.**

16: 7-15

萬物並作，吾以觀其復。

**Wàn wù bìng zuò, wú yǐ guān qí fù.**

16: 16-24

夫物芸芸，各復歸其根。

**Fú wù yún yún, gè fù guī qí gēn.**

16: 25-32+1=33

歸根曰靜，〔靜〕是謂復命。

**Guī gēn yuē jìng, [jìng] shì wèi fù mìng.**

16: 34-41

復命曰常，知常曰明。

**Fù mìng yuē cháng, zhī cháng yuē míng.**

16: 42-47

不知常，妄作凶。

**Bù zhī cháng, wàng zuò xiōng.**

## 第十六章 *Dì Shí Liù Zhāng*

16: 48-53

知常容，容乃公，  
**Zhī cháng róng, róng nǎi gōng,**

16: 54-59

公乃王，王乃天，  
**gōng nǎi wáng, wáng nǎi tiān,** Richter replaces 王 wáng/king with 全 quán = wholeness

16: 60-65

天乃道，道乃久。  
**tiān nǎi dào, dào nǎi jiǔ.**

16: 66-69

沒身不殆。  
**Mò shēn bù dài.**

## 第十六章 *Dì Shí Liù Zhāng*

MWD A16=16	<p>至虛極也，守情表也。萬物旁作，吾以觀其復也。  天物雲雲，各復歸於其□，□□。情，是胃復命。  復命，常也；知常，明也；不知常，崩。崩作凶。  知常容，容乃公，公乃王，王乃天，天乃道，  □□□沕身不怠。</p> <p>Zhì xū jí yě, shǒu qíng biǎo yě. Wàn wù páng/bàng zuò, wú yǐ guān qí fù yě.  Tiān wù yún yún, gè fù guī yú qí □, □□. Qíng, shì wèi fùmìng.  Fùmìng, cháng yě; zhī cháng, míng yě; bùzhī cháng, huāng. Huāng zuò xiōng.  Zhī cháng róng, róng nǎigōng, gōng nǎi wáng, wáng nǎi tiān, tiān nǎi dào,  □□□ wù/mèi/mì/fū shēn bù dài.</p>
MWD B16=16	<p>至虛極也，守靜督也。萬物旁作，吾以觀其復也。  天物□□，各復歸於其根，曰靜。靜，是胃復命。  復命，常也；知常，明也；不知常，芒；芒，作凶；  知常容，容乃公，公乃王，□□天，天乃道，  道乃沒身不殆。</p> <p>Zhì xū jí yě, shǒu jìng dù yě. Wàn wù páng/bàng zuò, wú yǐ guān qí fù yě.  Tiān wù □□, gè fù guī yú qí gēn, yuē jìng. Jìng, shì wèi fùmìng.  Fùmìng, cháng yě; zhī cháng, míng yě; bùzhī cháng, máng; máng, zuò xiōng;  zhī cháng róng, róng nǎigōng, gōng nǎi wáng, □□ tiān, tiān nǎi dào,  dào nǎi méi/mò shēn bù dài.</p>

GD A13=16	<p>至虛恒也；守沖篤也。  萬物方作，居以顧復也。  天道云云，各復其根。</p> <p>Zhì xū héng yě; shǒu chōng dù yě.  Wàn wù fāng zuò/zuō/zuó, jū yǐ gù fù yě.  Tiāndào yún yún, gè/gé fù qí gēn.</p>
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## 第十七章 *Dì Shí Qī Zhāng*

17: 1-12

太上下知有之；其次親而譽之；  
**Tài shàng xià zhī yǒu zhī; qí cì qīn ér yù zhī;**

17: 13-20

其次畏之；其次侮之。 MWD: 其下母之  
**qí cì wèi zhī; qí cì wǔ zhī.** **qí xià mǔ zhī.**

17: 21-28

信不足焉，有不信焉。  
**xìn bù zú yān, yǒu bù xìn yān.**

17: 29-33

悠兮其貴言。  
**Yōu xī qí guì yán.**  
[A good ruler] values/treasures speech that is you=liesurely/reflective/thoughtful.

17: 34-45

功成事遂，而百姓皆謂我自然。  
**Gōng chéng shì suì, ér bǎi xìng jiē wèi: wǒ zì rán.**

## 第十七章 *Dì Shí Qī Zhāng*

MWD A17=17	<p>大上，下知有之；其次，親譽之；其次，畏之；其下，母之。      信不足，案有不信。      □□其貴言也。</p> <p>成功遂事而百省胃我自然。</p> <p>Dà shàng, xià zhī yǒu zhī; qí cì, qīn yù zhī; qí cì, wèi zhī; qí xià, mǔ zhī. <i>mu = mother(ly)</i>      Xìn bùzú, àn yǒu bù xìn.      □□ qí guì yán yě.  <i>Chénggōng suishì ér bǎixìng wèi wǒ zìrán. word order is different in both pairs</i></p>
MWD B17=17	<p>大上，下知又□；其□，親譽之；其次，畏之；其下，母之。      信不足，安有不信。      獻呵其貴言也。</p> <p>成功遂事而百姓胃我自然。</p> <p>Dà shàng, xià zhī yòu □; qí □, qīn yù zhī; qí cì, wèi zhī; qí xià, mǔ zhī.      Xìn bùzú, ān yǒu bù xìn.      Yóu hē qí guì yán yě.  <i>Chénggōng suishì ér bǎixìng wèi wǒ zìrán. this wei is stomach (now)</i></p>
GD C1=17	<p>大上，下知有之。      其次，親譽之。      其次，畏之；其次，侮之。      信不足，焉有不信。      獻乎，其貴言也。      成事遂功，而百姓曰我自然也。</p> <p>Dà shàng, xià zhī/yǒu zhī.      Qí cì, qīn/qìng yù zhī.      Qí cì, wèi zhī; qí cì, wǔ zhī.      Xìn bùzú, yānyǒu bù xìn.      Yóu hū, qí guì yán yě.  <i>Chéngshì suì gōng, ér bǎixìng yuē wǒ zìrán yě. yet a different mix of same four characters</i></p>

## 第十八章 *Dì Shí Bā Zhāng*

18: 1-6

大道廢，有仁義。

**Dà dào fèi, yǒu rén yì.**

18: 7-12

智慧出，有大偽。

**Zhì huì chū, yǒu dà wěi.**

18: 13-19

六親不和，有孝慈。

**Liù qīn bù hé, yǒu xiào cí.**

18: 20-26

邦家昏亂，有忠臣。

**Bāng jiā hūn luàn, yǒu zhōng chén.**

## 第十八章 *Dì Shí Bā Zhāng*

MWD A18=18	<p>故大道廢，案有仁義； <i>adds gù/therefore &amp; àn/desk/proposal to establish formula</i>          知快出，案有大偽； <i>uses know-how &amp; quick wits</i>          六親不和，案有畜茲； <i>uses domesticity &amp; this/now/year ???</i>          邦家昏亂，案有貞臣。 <i>uses true/genuine</i></p> <p>Gù dàdào fèi, àn yǒu rényì;          zhī kuài chū, àn yǒu dà wěi;          liùqīn bùhé, àn yǒu chù/xù zī/cí;          bāngjiā hūnluàn, àn yǒu zhēnchén.</p>
MWD B18=18	<p>故大道廢，安有仁義； <i>uses ān/peace/to fix, install; instead of àn/proposal/solution</i>          知慧出，安有□□；          六親不和，安又孝茲； <i>inserts both</i>          國家昏亂，安有貞臣。 <i>uses guó for bang</i></p> <p>Gù dàdào fèi, ān yǒu rényì;          zhī huì chū, ān yǒu □□;          liùqīn bùhé, ān yòu xiào zī/cí;          guójia hūnluàn, ān yǒu zhēnchén.</p>
GD C1=18	<p>故大道廢，安有仁義。</p> <p>六親不和，安有孝慈。</p> <p>邦家昏□安有正臣。 <i>uses upright officials</i></p> <p>Gù dàdào fèi, ān yǒu rényì.          Liùqīn bùhé, ān yǒuxiào cí.          Bāngjiā hūn □ ān yǒu zhèng/zhēng chén.</p>

## 第十九章 *Dì Shí Jiǔ Zhāng*

19: 1-8

絕聖棄智，民利百倍；  
**Jué shèng qì zhì, mǐn lì bǎi bèi;**

19: 9-16

絕仁棄義，民復孝慈；  
**Jué rén qì yì, mǐn fù xiào cí;**

19: 17-24

絕巧棄利，盜賊無有。  
**Jué qiǎo qì lì, dào zéi wú yǒu.**

19: 25-32

此三者，以為文不足；  
**Cǐ sān zhě, yǐ wéi wén bù zú;**

19: 33-46

故令之有所屬：見素抱樸，少私寡欲。  
**gù lìng zhī yǒu suǒ shǔ: jiàn sù bào pǔ, shǎo sī guǎ yù.**

## 第十九章 *Dì Shí Jiǔ Zhāng*

MWD A19=19	絕聲棄知，民利百負； 絕仁棄義，民復畜茲； 絕巧棄利，盜賊無有。 此三言也，以為文未足。 故令之有所屬：見素抱□□□□□。 Jué shēng qì zhī, mínlì bǎi fù; jué rén qì yì, mínlì chū/xù zī/cí; jué qiǎo qì lì, dàozéi wúyǒu. Cǐ sān yán yě, yǐwéi wén wèi zú. Gù lìng zhī yǒu suǒ shǔ/zhǔ: jiàn/xiàn sù bào □□□□□.
MWD B19=19	絕聖棄知，而民利百倍； 絕仁棄義，而民復孝茲； 絕巧棄利，盜賊無有。 此三言也，以為文未足。 故令之有所屬：見素抱樸，少□而寡欲。 Jué shèng qì zhī, ér mínlì bǎibèi; jué rén qì yì, ér mínlì xiào zī/cí; jué qiǎo qì lì, dàozéi wúyǒu. Cǐ sān yán yě, yǐwéi wén wèi zú. Gù lìng zhī yǒusuō shǔ/zhǔ: jiàn/xiàn sù bàopǔ, shǎo/shào □ ér guǎyù.
GD A1=19	絕智棄辯，民利百倍。 絕巧棄利，盜賊亡有。 絕偽棄慮，民復季子。 this & previous line are switched 三言以為文不足，或令之或乎屬。 視素保樸，少私寡欲。 Jué zhì qì biàn, mínlì bǎibèi. Jué qiǎo qì lì, dàozéi wáng yǒu. Jué wěi qì lù, mínlì jìzǐ. Sān yán yǐwéi wén bùzú, huò lìng/líng/lǐng zhī huò hū shǔ/zhǔ. Shì sù bǎo pǔ, shǎo/shào sī guǎyù.

## 第二十章 *Dì Èr Shí Zhāng*

20: 1-4

絕學無憂。

**Jué xué wú yōu.** Richter puts this line at the end of the previous chapter (19) I am inclined to agree.

20: 5-20

唯之與阿，相去幾何？  
**Wéi zhī yǔ ā, xiāng qù jǐ hé?**

善之與惡，相去若何？  
**Shàn zhī yǔ è, xiāng qù ruò hé?**

20: 21-28

人之所畏，不可不畏。  
**Rén zhī suǒ wèi, bù kě bù wèi.**

20: 29-34

荒兮其未央哉！  
**Huāng xī qí wèi yāng zāi!**

20: 35-46

眾人熙熙，如享太牢，如春登臺。  
**zhòng rén xī xī, rú xiǎng tài láo, rú chūn dēng tái.**

20: 47-59

我獨怡/泊兮其未兆，如嬰兒之未孩，  
**Wǒ dú pà/bó xī qí wèi zhào, rú yīng ér zhī wèi hái.**

20: 60-66

憊憊兮若無所歸。  
**Lèi lèi xī ruò wú suǒ guī.**

## 第二十章 *Dì Èr Shí Zhāng*

20: 67-76

眾人皆有餘，而我獨若遺。

**Zhòng rén jiē yǒu yú, ér wǒ dú ruò yí.**

20: 77-86

我愚人之心也哉！

**Wǒ yú rén zhī xīn yě zāi!**

沌沌兮！

**Dùn dùn xī!**

20: 87-104

俗人昭昭，我獨若昏兮；俗人察察，我獨悶悶兮。

**Sú rén zhāo zhāo, wǒ dú ruò hūn xī; sú rén chā chā, wǒ dú mèn mèn xī.**

20: 105-116

澹兮其若海，飈兮其若無所止。

**Dàn xī qí ruò hǎi, liáo xī qí ruò wú suǒ zhǐ.**

20: 117-127

眾人皆有以，而我獨頑似鄙。

**Zhòng rén jiē yǒu yǐ, ér wǒ dú wán sì bǐ.**

20: 128-137

我欲獨異於人，而貴食母。

**Wǒ yù dù yì yú rén, ér guì sì mǔ.**

## 第二十章 *Dì Èr Shí Zhāng*

MWD A20=20	<p>□□□□，唯與訶，其相去幾何？美與惡，其相去何若？人之□□，亦不□□□□□□□□眾人熙熙，若鄉於大牢，而春登臺。我泊焉未逃，若□□□□；累呵如□□□□□皆有餘，我獨遺。我愚人之心也，蠢蠢呵。</p> <p>□□□□□□□□呵鬻人蔡蔡，我獨□□呵。 忽呵其若□，望呵其若無所止。</p> <p>□□□□□□□□以惺。吾欲獨異於人，而貴食母。 □□□□□□□□ wéi/wěi yǔ hē, qí xiāngqù jǐhé? Měi yǔ è/wù, qí xiāngqù hé ruò? Rén zhī □□, yì bù □□□□□□□□ zhònggrén yí yí, ruò xiāng yú dàláo, ér chūn dēngtái. Wǒ pō/bó yān wèi tiāo, ruò □□□; lèi/léi hē rú □□□□ jiē yōuyú, wǒ dù yí/wèi. Wǒ yú rén zhī xīn yě, chǔnchǔn hē. □□□□□□ hún hē yù rén cài cài, wǒ dù □□ hē. Hū hē qí ruò □, wàng hē qí ruò wú suǒ zhǐ. □□□□□□□□ yǐ kuī. Wú yù dù yìyú rén, ér guì sìmǔ.</p>
MWD B20=20	<p>絕學無憂，唯與呵，其相去幾何？美與亞，其相去何若？人之所畏，亦不可以不畏人。壘呵其未央才！眾人熙熙。若鄉於大牢。而春登臺。</p> <p>我博焉未逃，若嬰兒未咳；鬻呵怡無所歸。</p> <p>眾人皆又余，我愚人之心也，春春呵。</p> <p>鬻人昭昭，我獨若□呵。</p> <p>鬻人察察，我獨閨閨呵，忽呵其若海，壘呵若無所止。</p> <p>眾人皆有以，我獨門元以鄙。</p> <p>吾欲獨異於人，而貴食母。</p> <p>Juéxué wú yōu, wéi/wěi yǔ hē, qí xiāngqù jǐhé? Měi yǔ yà, qí xiāngqù hé ruò? Rén zhī suǒ wèi, yì bù kěyǐ bùwèi rén. Wàng hē qí wèiyāng cái! Zhònggrén xīxī. Ruò xiāng yú dàláo. Ér chūn dēngtái. Wǒ bó yān wèi zhào, ruò yīng ér wèi hāi/ké; lái hē chì/ǎi/sì/tái/yǐ wú suǒ guī. Zhònggrén jiē yòu yú, wǒ yúrén zhī xīn yě, chuí/zhuāng/hún chuí/zhuāng/hún hē. Yù rén zhāozhāo, wǒ dù ruò □ hē. Yù rén cháchá, wǒ dù mǐn mǐn hē, hū hē qí ruò hǎi, wàng hē ruò wú suǒ zhǐ. Zhònggrén jiē yǒu yǐ, wǒ dùmén yuán yǐ bǐ. Wú yù dù yìyú rén, ér guì sìmǔ.</p>

GD B3=20	<p>絕學亡憂，唯與訶，相去幾何？美與惡，相去何若？人之所畏，亦不可以不畏人。</p> <p>Juéxué wáng yōu, wéi/wěi yǔ hē, xiāngqù jǐhé? Měi yǔ è/wù, xiāngqù hé ruò? Rén zhī suǒ wèi, yì bù kěyǐ bùwèi rén.</p>
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## 第二十一章 *Dì Èr Shí Yī Zhāng*

21: 1-8

孔德之容，唯道是從。

**Kǒng dé zhī róng, wéi dào shì cóng.**

21: 9-16

道之為物，唯恍唯惚。

**Dào zhī wéi wù, wéi huǎng wéi hū.**

21: 17-24

忽兮恍兮，其中有象。

**Hū xī huǎng xī, qí zhōng yǒu xiàng.**

21: 25-32

恍兮忽兮，其中有物。

**Huǎng xī hū xī, qí zhōng yǒu wù.**

21: 33-40

窈兮冥兮，其中有精。

**Yǎo xī míng xī, qí zhōng yǒu jīng.**

21: 41-48

其精甚真，其中有信。

**Qí jīng shèn zhēn ,qí zhōng yǒu xìn.**

## 第二十一章 *Dì Èr Shí Yī Zhāng*

21: 49-60

自古及今，其名不去，以閱眾甫。

**Zì gǔ jí jīn, qí míng bù qù, yǐ yuè zhòng fǔ.**

21: 61-71

吾何以知眾甫之狀哉？以此。

**Wú hé yǐ zhī zhòng fǔ zhī zhuàng/rán zāi?** **Yǐ cǐ.**

MWD A21=21	<p>孔德之容，唯道是從。道之物，唯望唯忽。  □□□呵，中有象呵；望呵忽呵，中有物呵。  幽呵鳴呵，中有請也；其請甚真，其中□□。  自今及古，其名不去，以順眾父。  吾何以知眾父之然？以此。</p> <p>Kǒng dé zhī róng, wéi/wěi dàoshì cóng. Dào zhī wù, wéi/wěi wàng wéi/wěi hū.  □□□ hē, zhōng/zhòng yǒu xiàng hē; wàng hē hū hē, zhōng/zhòng yǒu wù hē.  Yōu hē míng hē, zhōng/zhòng yǒuqǐng yě; qí qǐng shèn/shén zhēn, qízhōng □□.  Zìjīn jí gǔ, qí míng bù qù, yǐ shùn zhòng fù/fǔ.  Wú héyǐ zhī zhòng fù/fǔ zhī rán? Yǐcǐ.</p>
MWD B21=21	<p>孔德之容，唯道是從。道之物，唯望唯忽。  忽呵望呵，中又象呵；望呵忽呵，中有物呵。  幼呵冥呵，其中有請呵。其請甚真，其中有信。  自今及古，其名不去，以順眾父。  吾何以知眾父之然也？以此。</p> <p>Kǒng dé zhī róng, wéi/wěi dàoshì cóng. Dào zhī wù, wéi/wěi wàng wéi/wěi hū.  Hū hē wàng hē, zhōng/zhòng yòu xiàng hē; wàng hē hū hē, zhōng/zhòng yǒu wù hē.  Yōu hē míng hē, qízhōng yǒuqǐng hē. Qí qǐng shèn/shén zhēn, qízhōng yǒu xìn.  Zìjīn jí gǔ, qí míng bù qù, yǐ shùn zhòng fù/fǔ.  Wú héyǐ zhī zhòng fù/fǔ zhī rányě? Yǐcǐ.</p>

## 第二十二章 *Dì Èr Shí Èr Zhāng*

22: 1-6

曲則全，枉則直；  
**Qū zé quán, wǎng zé zhí;**

22: 7-12

窪則盈，弊則新。  
**wā zé yíng, bì zé xīn.**

22: 13-18

少則得，多則惑。  
**Shǎo zé dé, duō zé huò.**

22: 19-28+1=29

是以聖人抱一〔以〕為天下式。  
**Shì yǐ shèng rén bào yī, yǐ wèi tiān xià shì.**

22: 30-34

不自見，故明。  
**Bù zì jiàn, gù míng.**

22: 35-39

不自是，故彰。  
**Bù zì shì, gù zhāng.**

## 第二十二章 *Dì Èr Shí Èr Zhāng*

22: 40-45

不自伐，故有功。

**Bù zì fá, gù yǒu gōng.**

22: 46-50

不自矜，故長。

**Bù zì jīn, gù cháng/zhǎng.**

22: 51-62

夫唯不爭，故天下莫能與之爭。

**Fú wéi bù zhēng, gù tiān xià mò néng yǔ zhī zhēng.**

22: 63-74

古之所謂曲則全者，豈虛言哉？

**Gǔ zhī suǒ wèi qū zé quán zhě, qǐ xū yán zāi?**

22: 75-79

誠全而歸之。

**Chéng quán ér guī zhī.**

## 第二十二章 *Dì Èr Shí Èr Zhāng*

<b>MWD</b> <b>A23=22</b>	<p>曲則金，枉則定，洼則盈，敝則新，少則得，多則惑。          是以聲人執一以為天下牧。          不□視，故明；不自見，故章；          不自伐，故有功；弗矜，故能長。          夫唯不爭，故莫能與之爭。          古□□□□□語才！誠金歸之。</p> <p>Qū zé jīn, wāng zé dìng, wā zé yíng, bì zé xīn, shǎo/shào zé dé, duō zé huò.          Shìyǐ shēng rén zhíyī yǐwéi tiānxià mù.</p> <p>Bù □ shì, gù míng; bù zì jiàn/xiàn, gù zhāng;          bù zìfá, gù yǒugōng; fú jīn/guān, gù néng cháng/zhǎng.          Fū/Fú wéi/wěi bù zhēng, gù mò néng yǔ zhī zhēng.          Gǔ □□□□□ yǔ/yù cái! Chéng jīn guī zhī.</p>
<b>MWD</b> <b>B23=22</b>	<p>曲則全，汪則正，洼則盈，敝則新，少則得，多則惑。          是以聖人執一以為天下牧。          不自視，故章；不自見也，故明；          不自伐，故有功；弗矜，故能長。          夫唯不爭，故莫能與之爭。          古之所胃曲全者，幾語才！誠全歸之。</p> <p>Qū zé quán, wāng zé zhèng, wā zé yíng, bì zé xīn, shǎo/shào zé dé, duō zé huò.          Shìyǐ shèngrén zhíyī yǐwéi tiānxià mù.</p> <p>Bù zìshì, gù zhāng; bù zì jiàn/xiàn yě, gù míng;          bù zìfá, gù yǒugōng; fú jīn/guān, gù néng cháng/zhǎng.          Fū/Fú wéi/wěi bù zhēng, gù mò néng yǔ zhī zhēng.          Gǔ zhī suǒ wèi qūquán zhě, jǐ/jī yǔ/yù cái! Chéng quán guī zhī.</p>

## 第二十三章 *Dì Èr Shí Sān Zhāng*

23: 1-4

希言自然。

Xī yán zì rán.

23: 5-15

故飄風不終朝，驟雨不終日。

Gù piāo fēng bù zhōng zhāo, zhòu yǔ bù zhōng rì.

23: 16-21

孰為此者？ 天地。

Shú wéi cǐ zhě? Tiān dì.

23: 22-32

天地尚弗能久，而況於人乎？

Tiān dì shàng fú néng jiǔ, ér kuàng yú rén hū?

23: 33-43 (-2) = 41

故從事於道者，道者同於道，

gù cóng shì yú dào zhě, dào zhě tóng yú dào,

23: 42-51

德者同於德，失者同於失。

dé zhě tóng yú dé, shī zhě tóng yú shī.

## 第二十三章 *Dì Èr Shí Sān Zhāng*

23: 52-60

同於道者道亦樂得之，  
Tóng yú dào zhě dào yì lè dé zhī,

23: 61-69

同於德者德亦樂得之，  
tóng yú dé zhě dé yì lè dé zhī,

23: 70-78

同於失者失亦樂得之。  
tóng yú shī zhě shī yì lè dé zhī.

23: 79-86 (-1)=85

信不足，焉有不信焉。  
**Xìn bù zú, yān yǒu bù xìn yān.**

## 第二十三章 *Dì Èr Shí Sān Zhāng*

<p>MWD A24=23</p>	<p>希言自然，飄風不冬朝，暴雨不冬日。          孰為此？天地。          □□□□□□於□□？          故從事而道者，同於道；          德者，同於德；          者者同於失；          同德□，道亦德之；          同於失者，道亦失之。          Xī yán zìrán, piāofēng bù dōng cháo/zhāo, bàoyǔ bù dōngrì.          Shú wèicǐ? Tiāndì.          □□□□□ yú □□?          Gù cóngshì ér dào zhě, tóng yú dào;          dé zhě, tóng yú dé;          zhě zhě tóng yú shī;          tóng dé □, dào yì dé zhī;          tóng yú shī zhě, dào yì shī zhī.</p>
<p>MWD B24=23</p>	<p>希言自然，飄風不冬朝，暴雨不冬日。          孰為此？天地，而弗能久，有兄於人乎？          故從事而道者，同於道；          德者，同於德；失者，同於失。          同於德者，道亦德之；同於失者，道亦失之。          Xī yán zìrán, piāo fēng bù dōng cháo/zhāo, bàoyǔ bù dōngrì.          Shú wèicǐ? Tiāndì, ér fú néng jiǔ, yǒu xiōng yú rén hū?          Gù cóngshì ér dào zhě, tóng yú dào;          dé zhě, tóng yú dé; shī zhě, tóng yú shī.          Tóng yú dé zhě, dào yì dé zhī; tóng yú shī zhě, dào yì shī zhī.          Those who align with virtue find Dao is also virtuous,          while those who align with Loss find Dao is also lost. <i>A much cleaner ending.</i></p>

## 第二十四章 *Dì Èr Shí Sì Zhāng*

24: 1-8

企者不立，跨者不行。

**Qǐ zhě bù lì, kuà zhě bù xíng.**

24: 9-18

自見者不明，自是者不彰，

**Zì jiàn zhě bù míng, zì shì zhě bù zhāng,**

24: 19-28

自伐者無功，自矜者不長。

**zì fá zhě wú gōng, zì jīn zhě bù cháng.**

24: 29-37

其在道也，曰餘食贅行。

**Qí zài dào yě, yuē yú shí zhuì xíng.**

24: 38-47

物或惡之，故有道者弗處。

**Wù huò wù zhī, gù yǒu dào zhě fú chǔ.**

## 第二十四章 *Dì Èr Shí Sì Zhāng*

MWD A22=24	<p>炊者不立； <i>kitchen work has no standing/stature, next part is missing</i>          自視不章；□見者不明；          自伐者無功；自矜者不長。          其在道曰：□食贅行。          物或惡之。          故有欲者□居。  <i>Chuī zhě bù lì;</i>  <i>zìshì bù zhāng; □ jiàn/xiàn zhě bùmíng;</i>  <i>zìfá zhě wú gōng; zìjīn zhě bù cháng/zhǎng.</i>  <i>Qí zài dào yuē: □ shí/sì zhuì xíng/háng.</i>  <i>Wù huò è/wù zhī.</i>  <i>Gù yǒu yù zhě □ jū.</i></p>
MWD B22=24	<p>炊者不立；          自視者不章；自見者不明；          自伐者無功；自矜者不長。          其在道也，曰：□食贅行。          物或亞之，          故有欲者弗居。  <i>Chuī zhě bù lì;</i>  <i>zìshì zhě bù zhāng; zì jiàn/xiàn zhě bùmíng;</i>  <i>zìfá zhě wú gōng; zìjīn zhě bù cháng/zhǎng.</i>  <i>Qí zài dào yě, yuē: □ shí/sì zhuì xíng/háng.</i>  <i>Wù huò yà zhī,</i>  <i>gù yǒu yù zhě fú jū.</i></p>

## 第二十五章 *Dì Èr Shí Wǔ Zhāng*

25: 1-8

有物混成，先天地生。

**Yǒu wù hùn chéng, xiān tiān dì shēng.**

25: 9-22

寂兮寥兮，獨立而不改，周行而不殆。

**Jì xī liáo xī, dù lì ér bù gǎi, zhōu xíng ér bù dài.**

25: 23-28

可以為天下母。

**Kě yǐ wéi tiān xià mǔ.**

25: 29-44

吾不知其名，字之曰道，吾強為之名曰大。

**Wú bù zhī qí míng, zì zhī yuē dào, wú qiáng wèi zhī míng yuē dà.**

25: 45-53

大曰逝，逝曰遠，遠曰反。

**Dà yuē shì, shì yuē yuǎn, yuǎn yuē fǎn.**

## 第二十五章 *Dì Èr Shí Wǔ Zhāng*

25: 54-63

故道大，天大，地大，王亦大。

**Gù dào dà, tiān dà, dì dà, wáng yì dà.**

25: 64-74

域中有四大，而王居其一焉。

**Yù zhōng yǒu sì dà, ér wáng jū qí yī yān.**

25: 75-87

人法地，地法天，天法道，道法自然。

**Rén fǎ dì, dì fǎ tiān, tiān fǎ dào, dào fǎ zì rán.**

## 第二十五章 *Dì Èr Shí Wǔ Zhāng*

MWD A25=25	<p>有物昆成，先天地生。          繡呵繆呵，獨立□□□，可以為天地母。          吾未知其名，字之曰道，吾強為之名曰大。          □曰筮，筮曰□□□□□天大，地大，王亦大。          國中有四大，而王居一焉。          人法地，□法□□法□□法□□。          Yǒu wù kūn chéng, xiān tiāndì shēng.          Xiù hē Miào/móu/miù hē, dálì □□□, kěyǐ wèi/wéi tiāndì mǔ.          Wú wèizhī qí míng, zì zhī yuē dào, wú qiáng/jiàng/qiǎng wèizhī míng yuē dà.          □ yuē shì, shì yuē □□□□□ tiāndà, dì dà, wáng yì dà.          Guózhōng yǒu sìdà, ér wáng jū yī yān.          Rén fǎ dì, □ fǎ □□ fǎ □□ fǎ □□.</p>
MWD B25=25	<p>有物昆成，先天地生。          蕭呵謬呵，獨立而不改，可以為天地母。          吾未知其名也，字之曰道，吾強為之名曰大。          大曰筮，筮曰遠，遠曰反。道大，天大，地大，王亦大。          國中有四大，而王居一焉。          人法地，地法天，天法道，道法自然。          Yǒu wù kūn chéng, xiān tiāndì shēng.          Xiāo hē liáo hē, dálì ér bù gǎi, kěyǐ wèi/wéi tiāndì mǔ.          Wú wèizhī qí míng yě, zì zhī yuē dào, wú qiáng/jiàng/qiǎng wèizhī míng yuē dà.          Dà yuē shì, shì yuē yuǎn, yuǎn yuē fǎn. Dào dà, tiāndà, dì dà, wáng yì dà.          Guózhōng yǒu sìdà, ér wáng jū yī yān.          Rén fǎ dì, dì fǎ tiān, tiān fǎ dào, dào fǎ zìrán.</p>
GD A11=25	<p>有狀混成，先天地生，          清寥，獨立不亥，可以為天下母。          未知其名，字之曰道，吾強為之名曰大。          大曰折，折曰轉，轉曰返。          天大，地大，道大，王亦大。          域中有四大，而王居一焉。          人法地，地法天，天法道，道法自然。          Yǒu zhuàng hùnchéng, xiān tiāndì shēng, qīngliáo,          Dúlì bù tài, kěyǐ wèi/wéi tiānxià mǔ.          Wèizhī qí míng, zì zhī yuē dào, wú qiáng/jiàng/qiǎng wèizhī míng yuē dà.          Dà yuē zhé/zhé/shé, zhé/zhé/shé yuē zhuǎn/zhuàn/zhuǎi, zhuǎn/zhuàn/zhuǎi yuē fǎn.          Tiāndà, dì dà, dào dà, wáng yì dà.          Yùzhōng yǒu sìdà, ér wáng jū yī yān.          Rén fǎ dì, dì fǎ tiān, tiān fǎ dào, dào fǎ zìrán.</p>

## 第二十六章 *Dì Èr Shí Liù Zhāng*

26: 1-8

重為輕根，靜為躁君。

**Zhòng wéi qīng gēn, jìng wéi zào jūn.**

26: 9-19

是以聖人終日行，不離輜重。

**Shì yǐ shèng rén zhōng rì xíng, bù lí zī zhòng.**

26: 20-27

雖有榮觀，燕處超然。

**Suī yǒu róng guān, yàn chù chāo rán.**

26: 28-39

奈何萬乘之主，而以身輕天下？

**Nài hé wàn shèng zhī zhǔ ér yǐ shēn qīng tiān xià?**

26: 40-43

輕則失本。

**Qīng zé shī běn.**

26: 44-47

躁則失君。

**Zào zé shī jūn.**

## 第二十六章 *Dì Èr Shí Liù Zhāng*

MWD A26=26	<p>□為<u>姦</u>根，<u>清</u>為躁君。  是以君子眾日行不離其<u>留</u>重。  唯有<u>環</u>官，燕處□□若，  若何萬乘之<u>王</u>，而以身<u>姦</u>於天下？  <u>姦</u>則失本，躁則失君。</p> <p>□ wèi/wéi jīng gēn, qīng wèi/wéi zào jūn.  Shìyǐ jūnzǐ zhòng rì xíng/háng bùlí qí zāi zhòng/chóng.  Wéiyǒu huán guān, yàn/Yān chù/chǔ □□ ruò,  ruò hé wànshèng zhī wáng, ér yǐ shēn jīng yú tiānxià?  Jīng zé shī běn, zào zé shī jūn.</p>
MWD B26=26	<p>重為輕根，靜為躁君。  是以君子冬日行不遠其<u>留</u>重。  雖有<u>環</u>官，燕處則昭若。  若何萬乘之王，而以身輕於天下？  輕則失本，躁則失君。</p> <p>Zhòng/Chóng wèi/wéi qīng gēn, jìng wèi/wéi zào jūn.  Shìyǐ jūnzǐ dōngrì xíng/háng bù yuǎn qí zāi zhòng/chóng.  Suī yǒu huán guān, yàn/Yān chù/chǔ zé zhāo ruò.  Ruò hé wànshèng zhī wáng, ér yǐ shēn qīng yú tiānxià?  Qīng zé shī běn, zào zé shī jūn.</p>

## 第二十七章 *Dì Èr Shí Qī Zhāng*

27: 1-19

善行者無歟迹，善言者無瑕謫，善數者不用籌策，  
**Shàn xíng zhě wú zhé jī, shàn yán zhě wú xiá zhé, shàn shǔ zhě bù yòng chóu cè,**

27: 20-40

善閉者無關楗而不可開/啟，善結者無繩約而不可解。  
**shàn bì zhě wú guān jiàn ér bù kě kāi/qǐ, shàn jié zhě wú shéng yuē ér bù kě jiě.**

27: 41-52

是以聖人，常善救人，故無棄人；  
**Shì yǐ shèng rén, cháng shàn jiù rén, gù wú qì rén;**

27: 53-64

恆善救物，故無棄物；是謂襲明。  
**héng shàn jiù wù, gù wú qì wù; shì wèi xí míng.**

27: 65-73

故善人者，不善人之師；  
**Gù shàn rén zhě, bù shàn rén zhī shī;**

27: 74-81

不善人者，善人之資。  
**bù shàn rén zhě, shàn rén zhī zī.**

## 第二十七章 *Dì Èr Shí Qī Zhāng*

27: 82-89

不貴其師，不愛其資；

**Bù guì qí shī, bù ài qí zī;**

27: 90-97

雖智大迷，是謂要妙。

**Suī zhì dà mí, shì wèi yào miào.**

MWD A27=27	<p>善行者無<u>窮迹</u>，□言者無瑕適；善數者不以<u>檮策</u>；      善閉者無<u>關籥</u>而不可<u>啟也</u>，善結者□□約而不可解也。      是以聲人恆善救人，而無棄人；物無棄財。是胃申明。      故善□□□之師；不善人，善人之<u>賚</u>也。      不貴其師，不愛其<u>賚</u>，唯知乎大昧，是胃眇要。</p> <p>Shàn xíng zhě wú chéng jì, □ yán zhě wú xiá shì/dí; shàn shù/shǔ/shuò zhě bù yǐ táo cè;      shàn bì zhě wú guān yuè ér bù kě qǐ yě, shàn jié/jiē zhě □□ yuē/yāo ér bù kě jiě/xiè yě.      Shì yǐ shēng rén héng shàn jiù rén, ér wú qì rén; wù wú qì cái. Shì wèi shēnmíng.      Gù shàn □□□ zhī shī; bù shàn rén, shàn rén zhī jī/zī yě.      Bù guì qí shī, bù ài qí jī/zī, wéi/wěi zhī hū dà mí/mí, shì wèi miǎo yào/yāo. Blind to Importance</p>
MWD B27=27	<p>善行者無<u>達迹</u>，善言者無瑕適；善數者不用<u>算策</u>；      善□閉者無<u>關籥</u>而不可<u>啟也</u>，善結者無<u>纏約</u>而不可解也。      是以聖人恆善救人，而無棄人，物無棄財，是胃曳明。      故善人，善人之師；不善人，善人之資也。      不貴其師，不愛其資，雖知乎大迷，是胃眇要。</p> <p>Shàn xíng zhě wú dá jì, shàn yán zhě wú xiá shì/dí; shàn shù/shǔ/shuò zhě bù yòng zhuān/tuán cè;      shàn □ bì zhě wú guān yuè ér bù kě qǐ yě, shàn jié/jiē zhě wú mò yuē/yāo ér bù kě jiě/xiè yě.      Shì yǐ shèng rén héng shàn jiù rén, ér wú qì rén, wù wú qì cái, shì wèi yè míng.      Gù shàn rén, shàn rén zhī shī; bù shàn rén, shàn rén zhī zī yě.      Bù guì qí shī, bù ài qí zī, suī zhī hū dà mí, shì wèi miǎo yào/yāo. Blind to what is Important</p>

## 第二十八章 *Dì Èr Shí Bā Zhāng*

28: 1-10

知其雄，守其雌，為天下谿。

**Zhī qí xióng, shǒu qí cí, wéi tiān xià xī.**

28: 11-18

為天下谿，恆德不離。

**Wéi tiān xià xī, héng dé bù lí.**

28: 19-23+4=27

〔恆德不離〕，復歸於嬰兒。

**[Dé bù lí], fù guī yú yīng ér.**

28: 28-37

知其白，守其黑，為天下式。

**Zhī qí bái, shǒu qí hēi, wéi tiān xià shì.**

28: 38-50+4=54

compare below [65-80]

為天下式，恆德不忒，〔恆〕德不忒〕，復歸於無極。

**Wéi tiān xià shì, héng dé bù té, [dé bù té], fù guī yú wú jí.**

28: 55-64

知其榮，守其辱，為天下谷。

**Zhī qí róng, shǒu qí rǔ, wéi tiān xià gǔ.**

## 第二十八章 *Dì Èr Shí Bā Zhāng*

28: 65-76+4=80      compare above [38-54]

為天下谷，恆德乃足，〔恆〕德乃足〕，復歸於樸。

**Wéi tiān xià gǔ, héng dé nǎi zú, [dé nǎi zú], fù guī yú pǔ.**

28: 81-93

樸散則為器，聖人用之則為官長。

**Pǔ sǎn zé wéi qì, shèng rén yòng zhī zé wéi guān zhǎng.**

28: 94-98

故大制不割。

**Gù dà zhì bù gē.**

## 第二十八章 *Dì Èr Shí Bā Zhāng*

<p>MWD A28=28</p>	<p>知其雄，守其雌，為天下溪。      為天下溪，恆德不雞。      恒德不雞，復歸嬰兒。      知其白，守其辱，為天下浴。      為天下浴，恆德乃□德乃□□□□□。      知其，守其黑，為天下式。      為天下式，恆德不貢。      德不貢，復歸於無極。      樞散□□□□人用則為官長。  <b>夫大制無割。</b></p> <p>Zhī qí xióng, shǒu qí cí, wèi/wéi tiānxià xī.      Wèi/Wéi tiānxià xī, héng dé bù jī.      Héng dé bù jī, fù guī yīng ér.      Zhī qí bái/bó, shǒu qí rǔ, wèi/wéi tiānxià yù.      Wèi/Wéi tiānxià yù, héng dé nǎi □ dé nǎi □□□□□.      Zhī qí, shǒu qí hēi, wèi/wéi tiānxià shì.      Wèi/Wéi tiānxià shì, héng dé bù tè.      Dé bù tè, fù guīyú wújí.      Huī/Wò sàan/sǎn □□□□ rén yòng zé wèi/wéi guānzhǎng.      Fū/Fú dà zhì wú gē.</p>
<p>MWD B28=28</p>	<p>知其雄，守其雌，為天下鷄。      為天下鷄，恆德不離。      恒德不離，復□□□□□其白，守其辱，為天下□浴。      為天下浴，恆德乃足。 the order in this middle section is switched around in both A &amp; B      恒德乃足，復歸於樸。      知其白，守其黑，為天下式。      為天下式，恆德不貸。      恒德不貸，復歸於無極。      樞散則為器，聖人用，則為官長，夫大制無割。</p> <p>Zhī qí xióng, shǒu qí cí, wèi/wéi tiānxià jī.      Wèi/Wéi tiānxià jī, héng dé bù lí.      Héng dé bù lí, fù □□□□ qí bái/bó, shǒu qí rǔ, wèi/wéi tiānxià □ yù.      Wèi/Wéi tiānxià yù, héng dé nǎi zú.      Héng dé nǎi zú, fù guīyú pǔ.      Zhī qí bái/bó, shǒu qí hēi, wèi/wéi tiānxià shì.      Wèi/Wéi tiānxià shì, héng dé bù dài.      Héng dé bù dài, fù guīyú wújí.      Pǔ sàan/sǎn zé wèi/wéi qì, shèngrén yòng, zé wèi/wéi guānzhǎng, fū/fú dà zhì wú gē.</p>

## 第二十九章 *Dì Èr Shí Jiǔ Zhāng*

29: 1-14

將欲取天下而為之，吾見其弗得已。  
**Jiāng yù qǔ tiān xià ér wéi zhī, wú jiàn qí (bù/fú) de yǐ.**

29: 15-22

天下神器，不可為也。  
**Tiān xià shén qì, bù kě wéi yě.**

29: 23-30

為者敗之，執者失之。  
**Wéi zhě bài zhī, zhí zhě shī zhī.**

29: 31-40

故物或行或隨，或歟或吹，  
**Gù wù huò xíng huò suí, huò xū huò chuī,**

29: 41-48

或強或羸，或挫或隳。  
**huò qiáng huò léi, huò cuò huò huī.**

29: 49-58

是以聖人去甚去奢去泰。  
**Shì yǐ shèng rén qù shèn qù shē qù tài.**

## 第二十九章 *Dì Èr Shí Jiǔ Zhāng*

MWD A29=29	<p>將欲取天下而為之，  吾見其弗□□□□□器也，  非可為者也，為者敗之，  執者失之，物或行或隨；  或冥或□；□□□□；或坏或墮。  是以聲人去甚，去大，去楮。</p> <p>Jiāng/jiàng/qiāng yù qū tiānxià ér wèizhī,  wú jiàn/xiàn qí fú □□□□□ qì yě,  fēi kě wèi/wéi zhě yě, wèi/wéi zhě bài zhī,  zhí zhě shī zhī, wù huò xíng/háng huò suí;  huò guì huò □; □□□□; huò huài/pī huò duò.  Shìyǐ shēng rén qù shèn/shén, qù dà, qù chǔ.</p>
MWD B29=29	<p>將欲取□□□□□□□□□得已。  夫天下神器也，非可為者也，  為之者敗之，執之者失之。  □物或行或隨，或熱或坐，或陪或墮。  是以聖人去甚，去大，去諸。</p> <p>Jiāng/jiàng/qiāng yù qū □□□□□□□ dé yǐ.  Fū/Fú tiānxià shénqì yě, fēi kě wèi/wéi zhě yě,  wèizhī zhě bài zhī, zhí zhī zhě shī zhī.  □ wù huò xíng/háng huò suí, huò rè huò zuò, huò péi huò duò.  Shìyǐ shèngrén qù shèn/shén, qù dà, qù zhū.</p>

## 第三十章 *Dì Sān Shí Zhāng*

30: 1-17

以道佐人主者，不以兵強於天下，其事好還。  
*Yǐ dào zuǒ rén zhǔ zhě, bù yǐ bīng qiáng yú tiān xià, qí shì hào huán.*

30: 18-25

師之所處，蓀/楚棘生焉。  
*Shī zhī suǒ chǔ, (jǐng/chǔ) jí shēng yān.*

30: 26-33

大軍之後，必有凶年。  
*Dà jūn zhī hòu, bì yǒu xiōng nián.*

30: 34-43

善有果而已，不敢以取強。  
*Shàn yǒu guǒ ér yǐ, bù gǎn yǐ qǔ qiáng.*

30: 44-55

果而勿矜，果而勿伐，果而勿驕。  
*Guǒ ér wù jīn, guǒ ér wù fá, guǒ ér wù jiāo.*

30: 56-64+2=66

果而不得已，〔是謂〕果而勿強。  
*Guǒ ér bù dé yǐ, shì wèi guǒ ér wù qiáng.*

30: 67-78

物壯則老，是謂不道，不道早已。  
*Wù zhuàng zé lǎo, shì wèi bù dào, bù dào zǎo yǐ.*

### 第三十章 *Dì Sān Shí Zhāng*

MWD A30=30	<p>以道佐人主，不以兵強□天下。      □□□□□所居，楚<small>朸</small>生之。      善者果而已矣，毋矣取強焉。      果而毋驕，果而勿矜，果而□□，      果而毋得已居，是胃□而不強。      物壯而老，是胃之不道。不道蚤已。</p> <p>Yǐ dào zuǒ rénzhǔ, bù yǐ bīng qiáng/jiàng/qiǎng □ tiānxià.      □□□□□ suǒ jū, chǔ 朸 shēng zhī.      Shàn zhě guǒ éryǐ yǐ, guàn yǐ qǔ qiáng/jiàng/qiǎng yān.      Guǒ ér guàn jiāo, guǒ ér wù jīn/guān, guǒ ér □□,      guǒ ér guàn dé yǐ jū, shì wèi □ ér bù qiáng/jiàng/qiǎng.      Wù zhuàng ér lǎo, shì wèi zhī bùdào. Bùdào zǎo yǐ.</p>
MWD B30=30	<p>以道佐人主，不以兵強於天下。      其□□□□□□□棘生之。      善者果而已矣，毋以取強焉。      果而毋驕，果而勿矜，果□□傷，果而毋得已居。      是胃果而強。      物壯而老，胃之不道。不道蚤已。</p> <p>Yǐ dào zuǒ rénzhǔ, bù yǐ bīng qiángyú tiānxià.      Qí □□□□□□□ jí shēng zhī.      Shàn zhě guǒ éryǐ yǐ, guàn yǐ qǔ qiáng/jiàng/qiǎng yān.      Guǒ ér guàn jiāo, guǒ ér wù jīn/guān, guǒ □□ shāng, guǒ ér guàn dé yǐ jū.      Shì wèi guǒ ér qiáng/jiàng/qiǎng.      Wù zhuàng ér lǎo, wèi zhī bùdào. Bùdào zǎo yǐ.</p>
GD A4=30	<p>以道佐人主者，不欲以兵強於天下。      善者果而已，不以取強。      果而弗伐，果而弗驕，果而弗矜，是謂果而不強。 order switched      其事好長。</p> <p>Yǐ dào zuǒ rénzhǔ zhě, bù yù yǐ bīng qiángyú tiānxià.      Shàn zhě guǒ éryǐ, bù yǐ qǔ qiáng/jiàng/qiǎng yān.      Guǒ ér fú fá, guǒ ér fú jiāo, guǒ ér fú jīn/guān, shìwèi guǒ ér bù qiáng/jiàng/qiǎng.      Qí shì hǎo/hào/hāo cháng/zhǎng.</p>

## 第三十一章 *Dì Sān Shí Yī Zhāng*

31: 1-12

夫兵者不祥之器也，物或惡之，  
**Fú bīng zhě bù xiáng zhī qì yě, wù huò wù zhī,**

31: 13-18

故有道者弗處。  
**gù yǒu dào zhě fú chǔ.**

31: 19-29

君子居則貴左，用兵則貴右。  
**Jūn zǐ jū zé guì zuǒ, yòng bīng zé guì yòu.**

31: 30-43

故兵者不祥之器也，非君子之器也，  
**Gù bīng zhě bù xiáng zhī qì yě, fēi jūn zǐ zhī qì yě,**

31: 44-53

不得已而用之，恬澹為上，  
**bù dé yǐ ér yòng zhī, tián dàn wéi shàng,**

31: 54-66

勝而不美，而美之者，是樂殺人也。  
**shèng ér bù měi, ér měi zhī zhě, shì lè shā rén yě.**

## 第三十一章 *Dì Sān Shí Yī Zhāng*

31: 67-81

夫樂殺人者，則不可以得志於天下矣。

Fú lè shā rén zhě, zé bù kě yǐ dé zhì yú tiān xià yǐ.

31: 82-91

是以吉事尚左，凶事尚右。

Shì yǐ jí shì shàng zuǒ, xiōng shì shàng yòu.

31: 92-103

是以偏將軍居左，上將軍居右。

Shì yǐ piān jiàng jūn jū zuǒ, shàng jiàng jūn jū yòu.

31: 104-110

言以喪禮處之也。

Yán yǐ sāng lǐ chǔ zhī yě.

31: 111-119

殺人之眾，以悲哀泣之。

Shā rén zhī zhòng, yǐ bēi āi qì zhī.

31: 120-126

戰勝，以喪禮處之。

Zhàn shèng, yǐ sāng lǐ chǔ zhī.

### 第三十一章 *Dì Sān Shí Yī Zhāng*

MWD A31=31	<p>夫兵者，不祥之器□，物或惡之，故有欲者弗居。  君子居則貴左，用兵則貴右。</p> <p>故兵者非君子之器也，□□不祥之器也，  不得已而用之，鈇襲為上，勿美也。  若美之，是樂殺人也。</p> <p>夫樂殺人，不可以得志於天下矣。  是以吉事上左，喪事上右。</p> <p>是以便將軍居左，上將軍居右，言以喪禮居之也。  殺人眾，以悲依立之，戰勝以喪禮處之。</p> <p>Fū/Fú bīng zhě, bùxiáng zhī qì □, wù huò è/wù zhī, gù yǒu yù zhě fú jū.  Jūnzi jū zé guì zuō, yòngbīng zé guì yòu.</p> <p>Gù bīng zhě fēi jūnzi zhī qì yě, □□ bùxiáng zhī qì yě,  bùdé yǐ ér yòng zhī, xiān xí wèi/wéi shàng, wù měi yě.  Ruò měi zhī, shì lè/yuè shārén yě.</p> <p>Fū/Fú lè/yuè shārén, bù kěyǐ dézhì yú tiānxià yǐ.  Shìyǐ jíshì shàng zuō, sāngshì shàng yòu.</p> <p>Shì yǐbiàn jiāngjūn jūzuō, shàng jiāngjūn jūyòu, yán yǐ sānglǐ jū zhī yě.  Shārén zhòng, yǐ bēi yǐ lì zhī, zhànshèng yǐ sānglǐ chù/chǔ zhī.</p>
MWD B31=31	<p>夫兵者，不祥之器也，物或亞□□□□□□□□。  □子居則貴左，用兵則貴右。</p> <p>故兵者非君子之器；兵者不祥□器也，  不得已而用之，鈇龍為上，勿美也。  若美之，是樂殺人也。</p> <p>夫樂殺人，不可以得志於天下矣。  是以吉事□□□□□□，是以偏將軍居左，  而上將軍居右，言以喪禮居之也。  殺□□□□□立□□朕而以喪禮處之。</p> <p>Fū/Fú bīng zhě, bùxiáng zhī qì yě, wù huò yà □□□□□□.  □ zǐ jū zé guì zuō, yòngbīng zé guì yòu.</p> <p>Gù bīng zhě fēi jūnzi zhī qì; bīng zhě bùxiáng □ qì yě,  bùdé yǐ ér yòng zhī, xiān lóng wèi/wéi shàng, wù měi yě.  Ruò měi zhī, shì lè/yuè shārén yě.</p> <p>Fū/Fú lè/yuè shārén, bù kěyǐ dézhì yú tiānxià yǐ.  Shìyǐ jíshì □□□□□，shìyǐ piān jiāngjūn jūzuō,  érshàng jiāngjūn jūyòu, yán yǐ sānglǐ jū zhī yě.  Shā □□□□ lì □□ zhèn ér yǐ sānglǐ chù/chǔ zhī.</p>

### 第三十一章 *Dì Sān Shí Yī Zhāng*

GD  
C3=31

君子居則貴左，用兵則貴右。  
故曰：兵者，□□□□□□□得已而用之。  
鈇襲為上，弗美也。美之，是樂殺人。  
夫樂□□□□以得志於天下。  
故吉事上左，喪事上右。  
是以偏將軍居左，上將軍居右，言以喪禮居之也。  
故殺□□則以哀悲齡之；戰勝，則以喪禮居之。  
Jūnzǐ jū zé guì zuǒ, yòngbīng zé guì yòu.  
Gù yuē: bīng zhě, □□□□□ dé yǐ ér yòng zhī.  
Xiān xí wèi/wéi shàng, fú měi yě. Měi zhī, shì lè/yuè shārén.  
Fū/Fú lè/yuè □□□ yǐ dézhì yú tiānxià.  
Gù jíshì shàng zuǒ, sāngshì shàng yòu.  
Shìyǐ piān jiāngjūn jūzuǒ, shàng jiāngjūn jūyòu, yán yǐ sānglǐ jū zhī yě.  
Gùshā □□ zé yǐ āi bēi líng zhī; zhànshèng, zé yǐ sānglǐ jū zhī.

## 第三十二章 *Dì Sān Shí Èr Zhāng*

32: 1-10+4=14

道恆無名，〔樸雖小而〕天下莫能臣也。  
**Dào héng wú míng, [pǔ suī xiǎo ér] tiān xià mò néng chén yě.**

32: 15-25

侯王若能守之，萬物將自賓。  
**Hóu wáng ruò néng shǒu zhī, wàn wù jiāng zì bīn.**

32: 26-40+1=41

天地相合，以降甘露，民莫之令而自均〔焉〕。  
**Tiān dì xiāng hé, yǐ jiàng gān lù, mǐn mò zhī lìng ér zì jūn yān.**

32: 42-54

始制有名，名亦既有，夫亦將知止。  
**Shǐ zhì yǒu míng, míng yì jì yǒu, fú yì jiāng zhī zhǐ.**

32: 55-60

知止所以不殆。  
**Zhī zhǐ suǒ yǐ bù dài.**

32: 61-75

譬道之在天下也，猶川谷之與江海也。  
**Pì dào zhī zài tiān xià yě, yóu chuān gǔ zhī yú jiāng hǎi yě.**

## 第三十二章 *Dì Sān Shí Èr Zhāng*

MWD A32=32	<p>道恆無名。</p> <p>樸唯□□□□□□□□王若能守之，萬物將自賓。</p> <p>天地相谷，以<u>俞甘洛</u>，民莫之□□□均焉。</p> <p>始制有□，□□□有，夫□□□□□所以不□。</p> <p><u>俾</u>道之在天□□□□浴之與江海也。</p> <p>Dào héng wúmíng.          Huī/Wò wéi/wěi □□□□□□□ wáng ruò néng shǒu zhī, wànwù jiāng/jiàng/qiāng zì bīn.          Tiāndì xiāng/xiàng gǔ/yù, yǐ yú gān luò, mǐn mò zhī □□ jūn yān.          Shǐ zhì yǒu □, □□□ yǒu, fǔ/fú □□□□□ suōyǐ bù □.          Bǐ dào zhī zài tiān □□□ yù zhī yǔ jiāng hǎi yě.</p>
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MWD B32=32	<p>道恆無名。</p> <p>樸唯小而天下<u>弗敢臣</u>。</p> <p>侯王若能守之，萬物將自賓。</p> <p>天地相合，以<u>俞甘洛</u>，□□□令而自均焉。</p> <p>始制有名，名亦既有，夫亦將知止，知止所以不殆。</p> <p><u>卑</u>□□在天下也，<u>猷小浴</u>之與江海也。</p> <p>Dào héng wúmíng.          Pǔ wéi/wěi xiǎo ér tiānxià fú gǎn chén.          Hóu wáng ruò néng shǒu zhī, wànwù jiāng/jiàng/qiāng zì bīn.          Tiāndì xiānghé, yǐ yú gān luò, □□ lìng ér zì jūn yān.          Shǐ zhì yǒumíng, míng yì jì yǒu, fǔ/fú yì jiāng/jiàng/qiāng zhīzhǐ, zhīzhǐ suōyǐ bù dài.          Bēi □□ zài tiānxià yě, yóu xiǎo yù zhī yǔ jiāng hǎi yě.</p>
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GD A10=32	<p>道恒亡名，樸，雖細，天地<u>弗敢臣</u>， 侯王<u>如</u>能守之，萬物將自賓。</p> <p>天地相合<u>也</u>，以<u>輸</u>甘露。</p> <p>民莫之令而自均焉。始制有名。</p> <p>名亦既有，夫亦將知<u>之</u>，知<u>之</u>所以不殆。</p> <p><u>譬</u>道之在天下也，<u>猶</u>小谷之與江海。</p> <p>Dào héng wáng míng, pǔ, suī xì, tiāndì fú gǎn chén,          Hóu wáng rú néng shǒu zhī, wànwù jiāng/jiàng/qiāng zì bīn.          Tiāndì xiānghé yě, yǐ shū gānlù.          Mǐn mò zhī lìng/líng/líng ér zì jūn yān. Shǐ zhì yǒumíng.          Míng yì jì yǒu, fǔ/fú yì jiāng/jiàng/qiāng zhī zhī, zhī zhī suōyǐ bù dài.          Pì dào zhī zài tiānxià yě, yóu xiǎogǔ zhī yǔ jiāng hǎi.</p>
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### 第三十三章 *Dì Sān Shí Sān Zhāng*

33: 1-8

知人者智，自知者明。

**Zhī rén zhě zhì, zì zhī zhě míng.**

33: 9-17

勝人者有力，自勝者強。

**Shèng rén zhě yǒu lì, zì shèng zhě qiáng.**

33: 18-26

知足者富，強行者有志；

**Zhī zú zhě fù, qiáng xíng zhě yǒu zhì;**

33: 27-38

不失其所者久，死而不亡者壽。

**Bù shī qí suǒ zhě jiǔ, sǐ ér bù wáng zhě shòu.**

### 第三十三章 *Dì Sān Shí Sān Zhāng*

MWD A33=33	<p>知人者知也，自知□□□□□者有力也，      自勝者□□□□□□也。      強行者有志也。      不失其所者久也，死不忘者壽也。      Zhīrén zhě zhī yě, zìzhī □□□□□ zhě yǒulì yě,      zì shèng zhě □□□□□ yě.      Qiángxíng zhě yóuzhì yě.      Bùshī qí suǒ zhě jiǔ yě, sǐbù wàng zhě shòu yě.</p>
MWD B33=33	<p>知人者知也，自知明也。      联人者有力也，自联者強也。      知足者富也，强行者有志也。      不失其所者久也。死而不忘者壽也。      Zhīrén zhě zhī yě, zìzhī míng yě.      Zhèn rén zhě yǒulì yě, zì zhèn zhě qíáng/jiàng/qiǎng yě. 联 zhèn = I, we (only used by the emperor)      Zhīzú zhě fù yě, qiángxíng zhě yóuzhì yě.      Bùshī qí suǒ zhě jiǔ yě. Sǐ ér bùwàng zhě shòu yě. 忘 wàng = to forget</p>

## 第三十四章 *Dì Sān Shí Sì Zhāng*

34: 1-8

大道汎兮其可左右。汎=泛 M:1773

**Dà dào fàn xī qí kě zuǒ yòu.**

34: 9-22

萬物恃之而生，而不辭；功成不名有。

**Wàn wù shì zhī ér shēng, ér bù cí; gōng chéng bù míng yǒu.**

34: 23-38

衣養萬物而弗為主，恆無欲也，可名於小；

**Yī yǎng wàn wù ér fú wéi zhǔ, héng wú yù yě, kě míng yú xiǎo;**

34: 39-50

萬物歸焉而弗為主，可名為大。

**wàn wù guī yān ér fú wéi zhǔ, kě míng wéi dà.**

34: 51-59

〔是以聖人之能成大也〕，

**[Shì yǐ shèng rén zhī néng chéng dà yě],**

34: 60-72

以其終不自為大也，故能成其大。

**yǐ qí zhōng bù zì wéi dà yě, gù néng chéng qí dà.**

## 第三十四章 *Dì Sān Shí Sì Zhāng*

MWD A34=34	<p>道汎□□□□□□遂事而弗名有也。          萬物歸焉而弗為主，則恆無欲也，可名於小；          萬物歸焉，□□為主，可名於大。          是□聲人之能成大也，以其不為大也，故能成大。          Dào fàn/fá □□□□□□ suìshì ér fú míng yǒu yě.          Wànwù guī yān ér fú wéizhǔ, zé héng wú yù yě, kě míng yú xiǎo;          wànwù guī yān, □□ wéizhǔ, kě míng yú dà.          Shì □ shēng rén zhī néng chéng dà yě, yǐ qí bù wèi/wéi dà yě, gù néng chéng dà.</p>
MWD B34=34	<p>道汎呵，其可左右也，成功遂□□弗名有也。 = pleasing exhale/pleasant sigh          萬物歸焉，而弗為主，則恆無欲也，可名於小。          萬物歸焉，而弗為主，可命於大。          是以聖人之能成大也，以其不為大也，故能成大。          Dào féng/fán/fàn hē, qí kě zuōyòu yě, chénggōng suì □ fú míng yǒu yě.          Wànwù guī yān, ér fú wéizhǔ, zé héng wú yù yě, kě míng yú xiǎo.          Wànwù guī yān, ér fú wéizhǔ, kě mìng yú dà.          Shìyǐ shèngrén zhī néng chéng dà yě, yǐ qí bù wèi/wéi dà yě, gù néng chéng dà.</p>

## 第三十五章 *Dì Sān Shí Wǔ Zhāng*

35: 1-6

執大象，天下往；  
**Zhí dà xiàng, tiān xià wǎng;**

35: 7-13

往而不害，安平大。  
**wǎng ér bù害, ān píng dà.**

35: 14-19

樂與餌，過客止。  
**Yuè yǔ ěr, guò kè zhǐ.**

35: 20-30

故道之出口也，淡乎其無味，  
**Gù dào zhī chū kǒu yě, dàn hū qí wú wèi,**

35: 31-40

視之不足見，聽之不足聞，  
**shì zhī bù zú jiàn, tīng zhī bù zú wén,**

35: 41-45

用之不足既。  
**yòng zhī bù zú jì.**

## 第三十五章 *Dì Sān Shí Wǔ Zhāng*

MWD A35=35	<p>執大象，□□往。        往而不害，安平大。        樂與餌，過格止。        故道之出言也，曰淡呵其無味也，        □□不足見也，聽之不足聞也，用之不可既也。  <i>Zhí dàxiàng, □□ wǎng.        Wǎng ér bù hài, ān píng dà.        Lè/Yuè yǔ ēr, guògé zhǐ.        Gùdào zhī chūyán yě, yuē dàn hē qí wúwèi yě,        □□ bùzú jiàn/xiàn yě, tīng zhī bùzú wén yě, yòng zhī bùkě jì yě.</i></p>
MWD B35=35	<p>執大象，天下往。        往而不害，安平大。        樂與□，過格止。        故道之出言也曰：淡呵其無味也，        見之不足見也，聽之不足聞也，用之不可既也。  <i>Zhí dàxiàng, tiānxià wǎng.        Wǎng ér bù hài, ān píng dà.        Lè/Yuè yǔ □, guògé zhǐ.        Gùdào zhī chūyán yě yuē: dàn hē qí wúwèi yě,        jiàn/xiàn zhī bùzú jiàn/xiàn yě, tīng zhī bùzú wén yě, yòng zhī bùkě jì yě.</i></p>
GD C2=35	<p>執大象，天下往。        往而不害，安平大。        樂與餌，過客止。        故道□□□□淡呵其無味也。        視之不足見，聽之不足聞，而不可既也。  <i>Yì/Shì dàxiàng, tiānxià wǎng.        Wǎng ér bù hài, ān píng dà.        Lè/Yuè yǔ ēr, guòkè zhǐ.        Gùdào □□□□ dàn hē qí wúwèi yě.        Shì zhī bùzú jiàn, tīng zhī bùzú wén, ér bùkě jì yě.</i></p>

## 第三十六章 *Dì Sān Shí Liù Zhāng*

36: 1-8 – 16 – 24 – 32 – 36 (9x4=36)

將欲歛之，必固張之；

**Jiāng yù xī zhī, bì gù zhāng zhī;**

將欲弱之，必固強之；

**jiāng yù ruò zhī, bì gù qiáng zhī;**

將欲廢之，必固興之；

**jiāng yù fèi zhī, bì gù xīng zhī.**

將欲奪之，必固與之。

**Jiāng yù duó zhī, bì gù yǔ zhī;**

是謂微明。

**shì wèi wēi míng.**

36: 37-41

柔弱勝剛強。

**Róu ruò shèng gāng qiáng.**

36: 42-56

魚不可脫於淵，邦之利器，不可以示人。

**Yú bù kě tuō yú yuān, bāng zhī lì qì, bù kě yǐ shì rén.**

## 第三十六章 *Dì Sān Shí Liù Zhāng*

MWD A36=36	<p>將欲拾之，必古張之； 拾 shí = pick up/collect 古 gǔ = ancient/not practice</p> <p>將欲弱之，□□強之；</p> <p>將欲去之，必古與之； 去 qù = go/leave</p> <p>將欲奪之，必古予之。 予 yǔ = give/grant (practice of bestowing favors)</p> <p>是胃微明。柔弱勝強。</p> <p>魚不脫於瀟，邦利器不可以視人。</p> <p>Jiāng/jiàng/qiāng yù shí/shè zhī, bì gǔ zhāng zhī;  jiāng/jiàng/qiāng yù ruò zhī, □□ qiáng/jiàng/qiǎng zhī;  jiāng/jiàng/qiāng yù qù zhī, bì gǔ yǔ zhī;  jiāng/jiàng/qiāng yù duó zhī, bì gǔ yǔ zhī.  Shì wèi wēimíng. Róuruò shèng qiáng/jiàng/qiǎng.  Yú bù tuō yú xiāo, bāng lìqì bù kěyǐ shì rén.</p>
MWD B36=36	<p>將欲翕之，必古張之；</p> <p>將欲弱之，必古□強之；</p> <p>將欲去之，必古與之；</p> <p>將欲奪之，必古予□。</p> <p>是胃微明。柔弱朕強。</p> <p>魚不可說於淵，國利器不可以示人。 說 shuō = speak/persuade</p> <p>Jiāng/jiàng/qiāng yù xī zhī, bì gǔ zhāng zhī;  jiāng/jiàng/qiāng yù ruò zhī, bì gǔ □ qiáng/jiàng/qiǎng zhī;  jiāng/jiàng/qiāng yù qù zhī, bì gǔ yǔ zhī;  jiāng/jiàng/qiāng yù duó zhī, bì gǔ yǔ □.  Shì wèi wēimíng. Róuruò zhèn qiáng/jiàng/qiǎng.  Yú bùkě shuō/shuì yú yuān, guó lìqì bù kěyǐ shì rén.</p>

## 第三十七章 *Dì Sān Shí Qī Zhāng*

37: 1-8

道恆無為，而無不為。

**Dào héng wú wéi, ér wú bù wéi.**

37: 9-19

侯王若能守之，萬物將自化。

**Hóu wáng ruò néng shǒu zhī, wàn wù jiāng zì huà.**

37: 20-32

化而欲作，吾將鎮之以無名之樸。

**Huà ér yù zuò, wú jiāng zhèn zhī yǐ wú míng zhī pǔ.**

37: 33-44

鎮之以無名之樸，夫亦將無欲，

**Zhèn zhī yǐ wú míng zhī pǔ, fú yì jiāng wú yù,**

37: 45-53

不欲以靜，天下將自定。

**bù yù yǐ jìng, tiān xià jiāng zì dìng.**

### 第三十七章 *Dì Sān Shí Qī Zhāng*

MWD A37=37	<p>道恆無名。          侯王若守之，萬物將自□。          □而欲□□□□□□名之惺。          □□□名之惺，夫將不辱。          不辱以情，天地將自正。          Dào héng wúmíng.          Hóu wáng ruò shǒu zhī, wànwù jiāng/jiàng/qiāng zì 懸.          懸 ér yù □□□□□ míng zhī huī/wò.          □□□ míng zhī huī/wò, fū/fú jiāng/jiàng/qiāng bù rǔ.          Bù rǔ yǐ qíng, tiāndì jiāng/jiàng/qiāng zì zhèng.</p>
MWD B37=37	<p>道恆無名。          侯王若能守之，萬物將自化。          化而欲作，吾將闖之以無名之樸。          闖之以無名之樸，夫將不辱。          不辱以靜，天地將自正。          Dào héng wúmíng.          Hóu wáng ruò néng shǒu zhī, wànwù jiāng/jiàng/qiāng zì huà/huā.          Huà/Huā ér yù zuò, wú jiāng/jiàng/qiāng tián zhī yǐ wúmíng zhī pǔ.          Tián zhī yǐ wúmíng zhī pǔ, fū/fú jiāng/jiàng/qiāng bù rǔ.          Bù rǔ yǐ jìng, tiāndì jiāng/jiàng/qiāng zì zhèng.</p>

GD A7=37	<p>道恒亡為也，侯王能守之，而萬物將自化。          化而欲作，將正之以亡名之樸。          夫亦將知，知足以靜，萬物將自定。          Dào héng wáng wèi/wéi yě, hóu wáng néng shǒu zhī, ér wànwù jiāng/jiàng/qiāng zì huà.          Huà ér yù zuò/zuō/zuó, jiāng/jiàng/qiāng zhèng/zhēng zhī yǐ wáng míng zhī pǔ.          Fū/Fú yì jiāng/jiàng/qiāng zhī/zhì, zhī/zhì zúyǐ jìng, wànwù jiāng/jiàng/qiāng zì dìng.</p>
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# 德 經

# De Jīng

Chapters 38 ~ 81

(~3100 characters)

## 第三十八章 *Dì Sān Shí Bā Zhāng*

38: 1-17

上德不德，是以有德；下德不失德，是以無德。

**Shàng dé bù dé, shì yǐ yǒu dé; xià dé bù shī dé, shì yǐ wú dé.**

38: 18-33

上德無為而無以為；下德為之而有以為。

**Shàng dé wú wéi ér wú yǐ wéi; xià dé wèi zhī ér yǒu yǐ wéi.**

38: 34-49

上仁為之而無以為，上義為之而有以為。

**Shàng rén wèi zhī ér wú yǐ wéi, shàng yì wèi zhī ér yǒu yǐ wéi.**

38: 50-63

上禮為之而莫之應，則攘臂而扔之。

**Shàng lǐ wèi zhī ér mò zhī yìng, zé rǎng bì ér rēng zhī.**

38: 64-66

故失道。

**Gù shī dào.**

38: 67-77

〔失道矣〕而後德，失德而後仁，

**Shī dào yǐ ér hòu dé, shī dé ér hòu rén,**

## 第三十八章 *Dì Sān Shí Bā Zhāng*

38: 78-87

失仁而後義，失義而後禮。

**shī rén ér hòu yì, shī yì ér hòu lǐ.**

38: 88-99

夫禮者忠信之薄，而亂之首也，

**Fú lǐ zhě zhōng xìn zhī bó, ér luàn zhī shǒu yě,**

38: 100-110

前識者道之華，而愚之始也。

**qián shí zhě dào zhī huá, ér yú zhī shǐ yě.**

38: 111-122

是以大丈夫處其厚不居其薄；

**Shì yǐ dà zhàng fu chǔ qí hòu bù jū qí bó;**

38: 123-129

處其實，不居其華。

**chǔ qí shí, bù jū qí huá.**

38: 130-134

故去彼取此。

**Gù qù běi qǔ cǐ.**

### 第三十八章 *Dì Sān Shí Bā Zhāng*

MWD A1= 38	<p>□□□□□□□□□□□□□□□□□德。          上德無□□無以為也。          上仁為之□□以為也。          上義為之而有以為也；          上禮□□□□□□□□□攘臂而乃之。故失道。          失道矣而后德，失德而后仁，失仁而后義，          □義而□□□□□□□□□而亂之首也。          □□□，道之華也，而愚之首也。          是以大丈夫居其厚而不居其泊，居其實不居其華。          故去皮取此。</p> <p>□□□□□□□□□□□□□□□ dé.          Shàng dé wú □□ wú yǐwéi yě.          Shàng rén wèizhī □□ yǐwéi yě.          Shàng yì wèizhī ér yǒu yǐwéi yě;          shànglǐ □□□□□□□ rǎngbì ér nǎi zhī. Gǔshī dào.          Shī dào yǐ érhòu dé, shīdé érhòu rén, shī rén érhòu yì,          □yì ér □□□□□□□ ér luàn zhī shǒu yě.          □□□, dào zhī huá yě, ér yú zhī shǒu yě.          Shìyǐ dàzhàngfu jū qí hòu ér bù jū qí pō/bó, jū qíshí bù jū qí huá.          Gù qùpí qǔ cǐ.</p>
MWD B1= 38	<p>上德不德，是以有德；下德不失德，是以無德。          上德無為而無以為也；上仁為之而無以為也。          上□為之而有以為也；上禮為之而莫之應也，則攘臂而乃之。          故失道而后德，失德而句仁，失仁而句義□，失義而句禮。          夫禮者，忠信之泊也而亂之首也。          前識者，道之華也，而愚之首也。          是以大丈夫居□□□居其泊；居其實而不居其華。          故去罷而取此。</p> <p>Shàngdé bù dé, shìyǐ yǒudé; xià dé bùshī dé, shìyǐ wú dé.          Shàngdé wúwéi ér wú yǐwéi yě; shàng rén wèizhī ér wú yǐwéi yě.          Shàng □ wèizhī ér yǒu yǐwéi yě; shànglǐ wèizhī ér mò zhī yīng/yìng yě, zé rǎngbì ér nǎi zhī.          Gǔshī dào érhòu dé, shīdé ér jù rén, shī rén ér jù yì□, shī yì ér jù lǐ.          Fū/Fú lǐ zhě, zhōngxìn zhī pō/bó yě ér luàn zhī shǒu yě.          Qián shízhě, dào zhī huá yě, ér yú zhī shǒu yě.          Shìyǐ dàzhàngfu jū □□ jū qí pō/bó; jū qíshí ér bù jū qí huá.          Gùqù bà/pí ér qǔ cǐ.</p>

## 第三十九章 *Dì Sān Shí Jiǔ Zhāng*

39: 1-15

昔之得一者：天得一以清，地得一以寧，

Xī zhī dé yī zhě: tiān dé yī yǐ qīng, dì dé yī yǐ níng,

39: 16-31

神得一以靈，谷得一以盈，萬物得一以生，

shén dé yī yǐ líng, gǔ dé yī yǐ yíng, wàn wù dé yī yǐ shēng,

39: 32-40

侯王得一以為天下貞。

hóu wáng dé yī yǐ wéi tiān xià zhēn.

39: 41-44

其致之也，

Qí zhì zhī yě,

39: 45-52

〔謂〕天無以清將恐裂，

wèi tiān wú yǐ qīng jiāng kǒng liè,

39: 53-60

〔謂〕地無以寧將恐發，

wèi dì wú yǐ níng jiāng kǒng fā,

## 第三十九章 *Dì Sān Shí Jiǔ Zhāng*

39: 61-68

〔謂〕神無以靈將恐歟，  
wèi shén wú yǐ líng jiāng kǒng xiē,

39: 69-76

〔謂〕谷無以盈將恐竭，  
wèi gǔ wú yǐ yíng jiāng kǒng jié,

39: 77-85

〔謂〕萬物無以生將恐滅，  
wèi wàn wù wú yǐ shēng jiāng kǒng miè,

39: 86-95

〔謂〕侯王無以貴高將恐蹶。  
wèi hóu wáng wú yǐ guì gāo jiāng kǒng jué.

39: 96-106

故貴以賤為本，高以下為基。  
Gù guì yǐ jiàn wéi běn, gāo yǐ xià wéi jī.

## 第三十九章 *Dì Sān Shí Jiǔ Zhāng*

39: 107-116

是以侯王自謂孤寡不穀，  
**Shì yǐ hóu wáng zì wèi gū guǎ bù gǔ,**

39: 117-125

此非以賤為本耶？ 非乎？  
**cǐ fēi yǐ jiàn wéi běn yé? fēi hū?**

39: 126-131

故致數譽無譽。 (neither Ames or Richter include shu - seems extraneous)  
**Gù zhì shù yù wú yù.**

39: 132-143

〔是故〕不欲琭琭如玉，珞珞如石。  
**Shì gù bù yù lù lù rú yù, luò luò rú shí.**

### 第三十九章 *Dì Sān Shí Jiǔ Zhāng*

MWD A2=39	<p>昔之得一者：天得一以清；地得一以寧；          神得一以靈；浴得一以盈；侯□□□而以為正。          其致之也，胃天母已清將恐□，胃地母□□將恐□，          胃神母已靈將恐歇，胃浴母已盈將恐渴，          胃侯王母已貴□□□□□。          故必貴而以賤為本，必高矣而以下為基。          夫是以侯王自胃□孤寡不穀，此其賤□□與？非□？          故致數與無與。          是故不欲□□若玉，硌硌□□。          Xī zhī dé yī zhě: tiān dé yī yǐ qīng; dì dé yī yǐ níng/nìng;          shén dé yī yǐ líng; yù dé yī yǐ yíng; hóu □□□ ér yǐwéi zhèng.          Qí zhì zhī yě, wèi tiān guàn yǐ qīng jiāng/qiāng kǒng □, wèi dì guàn □□          jiāng/jiàng/qiāng kǒng □, wèi shén guàn yǐ líng jiāng/jiàng/qiāng kǒng xiē,          wèi yù guàn yǐ yíng jiāng/jiàng/qiāng kǒng kě,          wèi hóu wáng guàn yǐ guì □□□□□.          Gù bì guì ér yǐ jiàn wèi/wéi běn, bì gāo yǐ ér yǐxià wèi/wéi jī.          Fū/Fú shìyǐ hóu wáng zì wèi □ gū guǎ bù gǔ, cǐ qí jiàn □□ yǔ? Fēi □?          Gù zhì shù/shǔ/shuò yǔ wú yǔ.          Shìgù bù yù □□ ruò yù, gè gè □□.</p>
MWD B2=39	<p>昔得一者：天得一以清；地得一以寧；          神得一以靈；浴得一盈；侯王得一以為天下正。          其至也，胃天母已，清將恐蓮；          地母已寧，將恐發；神母□□□恐歇；          谷母已□，將渴侯王母已貴以高將恐蹶。          故必貴以賤為本，必高矣而以下為基。          夫是以侯王自胃孤、寡、不穀。此其賤之本與？非也。          故至數輿無輿。          是故不欲祿=若玉硌=若石。          Xī dé yī zhě: tiān dé yī yǐ qīng; dì dé yī yǐ níng/nìng;          shén dé yī yǐ líng; yù dé yī yǐ yíng; hóu wáng dé yī yǐwéi tiānxià zhèng.          Qí zhì yě, wèi tiān guàn yǐ, qīng jiāng/jiàng/qiāng kǒng lián;          dì guàn yǐ níng/nìng, jiāng/jiàng/qiāng kǒng fā; shén guàn □□ kǒng xiē;          gǔ/yù guàn yǐ □, jiāng/jiàng/qiāng kě hóu wáng guàn yǐ guì yǐ gāo jiāng/jiàng/qiāng kǒng jué/juě.          Gù bì guì yǐ jiàn wèi/wéi běn, bì gāo yǐ ér yǐxià wèi/wéi jī.          Fū/Fú shìyǐ hóu wáng zì wèi gū, guǎ, bù gǔ. Cǐ qí jiàn zhī běn yǔ? Fēiyě.          Gù zhì shù/shǔ/shuò yú wú yú.          Shìgù bù yù lù = ruò yù gè = ruò shí/dàn.</p>

## 第四十章 *Dì Sì Shí Zhāng*

40: 1-14

反也者道之動也，弱也者道之用也。  
**Fǎn yě zhě dào zhī dòng yě, ruò yě zhě dào zhī yòng yě.**

40: 15-25

天下萬物生於有，有生於無。  
**Tiān xià wàn wù shēng yú yǒu, yǒu shēng yú wú.**

MWD A4=40	□□□道之動也；弱也者道之用也。 天□□□□□□□□□□ □□□ dào zhī dòng yě; ruò yě zhě dào zhī yòng yě. Tiān □□□□□□□□□
MWD B4=40	反也者，道之動也。□□者，道之用也。 天下之物生於有，有於無。 Fǎn yě zhě, dào zhī dòng yě. □□ zhě, dào zhī yòng yě. Tiānxià zhī wù shēng yú yǒu, yǒu yú wú.

GD A19=40	返也者，道動也。弱也者，道之用也。 天下之物生於有，生於亡。 Fǎn yě zhě, dào dòng yě. Ruò yě zhě, dào zhī yòng yě. Tiānxià zhī wù shēng yú yǒu, shēng yú wáng.
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## 第四十一章 *Dì Sì Shí Yī Zhāng*

41: 1-8

上士聞道，勤而行之；  
**Shàng shì wén dào, qín ér xíng zhī;**

41: 9-16

中士聞道，若存若亡；  
**zhōng shì wén dào, ruò cún ruò wáng;**

41: 17-23

下士聞道，大笑之。  
**xià shì wén dào, dà xiào zhī.**

41: 24-30

弗笑，不足以為道。  
**Fú xiào, bù zú yǐ wéi dào.**

41: 31-40

故建言有之曰：明道若昧，  
**Gù jiàn yán yǒu zhī yuē: míng dào ruò mèi,**

41: 41-48

進道若退，夷道若顙；  
**jìn dào ruò tuì, yí dào ruò lèi;**

## 第四十一章 *Dì Sì Shí Yī Zhāng*

41: 49-56

上德若谷，太白若辱，  
shàng dé ruò gǔ, tài bái ruò rǔ,

41: 57-65

廣德若不足，建德若偷，  
guǎng dé ruò bù zú, jiàn dé ruò tōu,

41: 66-73

質真若渝，大方無隅，  
zhì zhēn ruò yú, dà fāng wú yú,

41: 74-81

大器晚成，大音希聲，  
dà qì wǎn chéng, dà yīn xī shēng,

41: 82-89

大象無形，道隱無名。  
dà xiàng wú xíng, dào yǐn wú míng.

41: 90-96

夫唯道，善貸且成。  
Fú wéi dào, shàn dài qiè chéng.

## 第四十一章 *Dì Sì Shí Yī Zhāng*

MWD  
B3=41

上□□道，**董能行之**；中士聞道，若存若亡；  
下士聞道，大笑之。弗笑□□以為道。  
**是以建言有之曰：明道如費，進道如退，夷道如類，**  
**上德如浴，大白如辱，廣德如不足，建德如□，**  
**質□□□，大方無隅，大器免成，大音希聲，**  
**天象無刑，道褒無名。**  
**夫唯道，善始且善成。**

Shàng □□ dào, jǐn néngxíng zhī; zhōngshì wéndào, ruò cún ruò wáng;  
xiàshì wéndào, dàxiào zhī. Fú xiào □□ yǐwéi dào.  
Shiyǐ jiànyán yǒu zhī yuē: míngdào rú fèi, jìn dào rú tuì, yí dào rú lèi,  
shàngdé rú yù, dàbái rú rǔ, guǎng dé rú bùzú, jiàn dé rú □,  
zhì □□□, dàfāng wú yú, dàqì miǎn chéng, dà yīn xī shēng,  
tiānxiàng wú xíng, dào bāo wúmíng.  
Fū/Fú wéi/wěi dào, shàn shǐ qǐe shàn chéng.

GD B5=41	<p>上士聞道，勤能行於其中。 中士聞道，若存若亡。下士聞道，大笑之。 弗大笑，不足以為道矣。 是以建言有之：明道如悖，遲夷道□□□道若退。 上德如谷，大白如辱， 廣德如不足，建德如□□真如渝。 遲大方亡隅，大器曼成，大音希聲， 天象亡形，道□□□□□ Shàngshì wéndào, qín néngxíng yú qízhōng. Zhōngshì wéndào, ruò cún ruò wáng. Xiàshì wéndào, dàxiào zhī. Fú dàxiào, bùzú yǐwéi dào yǐ. Shìyǐ jiànyán yǒu zhī: míngdào rú bèi, chí/zhì yí dào □□□ dào ruò tuì. Shàngdé rú gǔ/yù, dàbái rú rǔ, guǎng dé rú bùzú, jiàn dé rú □□ zhēnrú yú. Chí/Zhì dàfāng wáng yú, dàqì mǎn chéng, dà yīn xī shēng, tiānxiàng wáng xíng, dào □□□□</p>
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## 第四十二章 *Dì Sì Shí Èr Zhāng*

42: 1-13

道生一，一生二，二生三，三生萬物。

**Dào shēng yī, yī shēng èr, èr shēng sān, sān shēng wàn wù.**

42: 14-25

萬物負陰而抱陽，沖氣以為和。

**Wàn wù fù yīn ér bào yáng, chōng qì yǐ wéi hé.**

42: 26-40

人之所惡，唯孤寡不穀，而王公以為稱。

**Rén zhī suǒ wù, wéi gū guǎ bù gǔ, ér wáng gōng yǐ wéi chēng.**

42: 41-52

故物或損之而益，或益之而損。

**Gù wù huò sǔn zhī ér yì, huò yì zhī ér sǔn.**

42: 53-61

故人之所教，我亦教之。

**Gù rén zhī suǒ jiào, wǒ yì jiào zhī.**

42: 62-75

故強梁者不得其死，吾將以為教父。

**Gù qiáng liáng zhě bù dé qí sǐ, wú jiāng yǐ wéi jiào fù.**

## 第四十二章 *Dì Sì Shí Èr Zhāng*

MWD A is lost

MWD B5=42	道生一，一生二，二生三， 三生□□□□□□□□□□以為和。 人之所亞，唯孤、寡、不穀， 而王公以自□□□□□□云云之而益。 □□□□□□□□□□□□□□□□吾將以□□父。  Dào shēng yī, yī shēng èr, èr shēng sān, sān shēng □□□□□□□□□□ yǐwéi hé. Rén zhī suǒ yà, wéi/wěi gū, guǎ, bù gǔ, ér wáng gōng yǐ zì □□□□□□ yúnyún zhī ér yì. □□□□□□□□□□□□□□□□ wú jiāng/jiàng/qiāng yǐ □□ fù/fǔ.
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## 第四十三章 *Dì Sì Shí Sān Zhāng*

43: 1-13

天下之至柔，馳騁於天下之至堅。

**Tiān xià zhī zhì róu, chí chěng yú tiān xià zhī zhì jiān.**

43: 14-19

無有入於無間。

**Wú yǒu rù yú wú jiàn.**

43: 20-29

吾是以知無為之有益也。

**Wú shì yǐ zhī wú wéi zhī yǒu yì yě.**

43: 30-44

不言之教，無為之益，天下希能及之矣。

**Bù yán zhī jiào, wú wéi zhī yì, tiān xià xī néng jí zhī yǐ.**

By not speaking it teaches, by/through non-action it benefits/enhances,  
[but in] the whole world very few are able attain this. / it is rare for anyone to attain this.

MWD A5=43	<p>天下之至柔，□騁於天下之致堅。          無有入於無閒，五是以知無為□□益也。  <small>閒 xián = not busy; unoccupied; idle, not be in use; to digress</small>          不□□教，無為之益，□下希能及之矣。  <small>Tiānxià zhīzhì róu, □ chěng yú tiānxià zhī zhì jiān.          Wúyǒu rù yú wú xián, wǔ shìyǐ zhī wúwéi □□ yì yě.          Bù □□ jiāo/jiào, wú wèizhī yì, □ xià xī néng jí zhī yǐ.</small></p>
MWD B6=43	<p>天下之至□，馳騁乎天下□□□□□□□□□無閒，          吾是以□□□□□□□也不□□□□□□□□□□□矣。  <small>Tiānxià zhīzhì □, chíchěng hū tiānxià □□□□□□□□ wú xián,          wú shìyǐ □□□□□ yě bù □□□□□□□□□□□□□□ yǐ.</small></p>

## 第四十四章 *Dì Sì Shí Si Zhāng*

44: 1-5

名與身孰親？

Míng yǔ shēn shú qīn?

44: 6-10

身與貨孰多？

Shēn yǔ huò shú duō?

44: 11-15

得與亡孰病？

Dé yǔ wáng shú bìng?

44: 16-27

是故甚愛必大費，多藏必厚亡。

shì gù shèn ài bì dà fèi, duō cáng bì hòu wáng.

44: 28-40

故知足不辱，知止不殆，可以長久。

Gù zhī zú bù rǔ, zhī zhǐ bù dài, kě yǐ cháng jiǔ.

## 第四十四章 *Dì Sì Shí Si Zhāng*

GD A18=44	<p>名與身孰親？身與貨孰多？得與亡孰病？          甚愛必大費，厚藏必多亡。 characters reversed          故知足不辱；知止不殆；可以長久。</p> <p>Míng yǔ shēn shú qīn/qìng? Shēn yǔ huò shú duō? Dé yǔ wáng shú bìng?          Shèn/Shén ài bì dà fèi, hòu cáng/zàng bì duō wáng.          Gù zhīzúbùrǔ; zhīzhǐ bù dài: kěyǐ chángjiǔ.</p>
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\*one minor disparity in GD

## 第四十五章 *Dì Sì Shí Wǔ Zhāng*

45: 1-8

大成若缺，其用不弊。

**Dà chéng ruò quē, qí yòng bù bì.**

45: 9-16

大盈若冲，其用不窮。

**Dà yíng ruò chōng, qí yòng bù qióng.**

45: 17-28

大直若屈，大巧若拙，大辯若訥。

**Dà zhí ruò qū, dà qiǎo ruò zhuō, dà biàn ruò nè.**

45: 29-34

躁勝寒，靜勝熱，

**Zào shèng hán, jìng shèng rè,**

45: 35-42

清靜可以為天下正。

**qīng jìng kě yǐ wéi tiān xià zhèng.**

## 第四十五章 *Dì Sì Shí Wǔ Zhāng*

MWD A7=45	<p>大成若缺，其用不幣。 money, currency (homonym)          大盈若冲，其用不窮。          大直如詘，大巧如拙，大羸如炳。  <b>趨勝寒靚勝冥。</b>  <b>請覩</b>可以為天下正。          Dàchéng ruò quē, qí yòng bù bì.          Dà yíng ruò chōng, qí yòng bù qióng.          Dà zhí rú qū, dà qiǎo rú zhuō, dà yíng rú bǐng.          Yuè/Zào shèng hán liàng/jìng shèng guì. guì = surname; bright, hot          Qǐng liàng/jìng kěyǐ wéi/wéi tiānxià zhèng.       </p>
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MWD B8=45	<p>□□□□□□□□□盈如沖，          其□□□□□□□□□巧如掘，□□□紺。  <b>趨朕</b>寒□□□□□□□□□。          □□□□□□□□ yíng rú chōng,          qí □□□□□□□□□□ qǐng rú jué, □□□ chù.          Yuè/Zào zhèn hán □□□□□□□□□□.       </p>
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GD B7=45	<p>大成若缺，其用不敝。          大盈若虛，其用不窮。          大巧若拙，大呈若詘，大直若屈。 order is different &amp; sl. mixed up  <b>燥勝滄</b>，清勝熱，清靜為天下正。          Dà chéng ruò quē, qí yòng bù bì.          Dà yíng ruò zhōng, qí yòng bù qióng.          Dà qiǎo ruò zhuō, dà chéng ruò qū, dà zhí ruò qū.          Zào shèng cāng/chēng, qīng shèng rè, qīng jìng wéi/wéi tiānxià zhèng/zhēng.       </p>
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## 第四十六章 *Dì Sì Shí Liù Zhāng*

46: 1-9

天下有道，卻走馬以糞；  
**Tiān xià yǒu dào, què zǒu mǎ yǐ fèn;**

46: 10-18

天下無道，戎馬生於郊。  
**Tiān xià wú dào, róng mǎ shēng yú jiāo.**

46: 19-24

〔罪莫大於可欲〕，  
**[Zuì mò dà yú kě yù],**

46: 25-37

禍莫大於不知足，咎莫大於欲得。  
**huò mò dà yú bù zhī zú, jiù mò dà yú yù dé.**

46: 38-45

故知足之足，恆足矣。  
**Gù zhī zú zhī zú, héng zú yǐ.**

## 第四十六章 *Dì Sì Shí Liù Zhāng*

MWD A8=46	<p>天下有道，□走馬以糞。      天下無道，戎馬生於郊。      罪莫大於可欲；禍莫大於不知足。      爭莫僭於欲得。</p>
	<p>□□□□□恆足矣。</p>
	<p>Tiānxià yǒudào, □ zǒumǎ yǐ fèn.</p>
	<p>Tiānxià wúdào, róngmǎ shēngyú jiāo.</p>
	<p>Zuì mò dàiyú kě yù; huò mò dàiyú bù zhīzú.</p>
	<p>Jiù mò cǎn/qiǎn yú yù dé.</p>
	<p>□□□□□ héng zú yǐ.</p>
	<p>□□□道，卻走馬□糞。</p>
	<p>無道，戎馬生於郊。</p>
	<p>罪莫大可欲禍□□□□□□□□□□□□□□□□□足矣。</p>
	<p>□□□ dào, quèzǒu mǎ □ fèn.</p>
	<p>Wúdào, róngmǎ shēngyú jiāo.</p>
	<p>Zuì mòdà kě yù huò □□□□□□□□□□□□□□□□□ zú yǐ.</p>

GD A3=46	<p>罪莫厚於甚欲，咎莫僉於欲得，禍莫大乎不知足。          知足之為足，此恒足矣。</p> <p>Zuì mò hòu yú shèn/shén yù, jiù mò qiān yú yù dé, huò mòdà hū bù zhīzú.          Zhīzú zhī wèi/wéi zú, cǐ héng zú yǐ.</p>
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## 第四十七章 *Dì Sì Shí Qī Zhāng*

47: 1-6

不出戶，知天下。

## Bù chū hù, zhī tiān xià.

47: 7-12

不覩牖，見天道。

Bù kuī yǒu, jiàn tiān dào.

47: 13-20

其出彌遠，其知彌少。

## Qí chū mí yuǎn, qí zhī mí shǎo.

47: 21-28

是以聖人不行而知，

**Shì yǐ shèng rén bù xíng ér zhī,**

47: 29-36

不見而名，弗為而成。

## Bù jiàn ér míng, fú wéi ér chéng.

## 第四十八章 *Dì Sì Shí Bā Zhāng*

48: 1-17

為學日益，為道日損，損之又損，以至於無為。

Wéi xué rì yì, wéi dào rì sǔn, sǔn zhī yòu sǔn, yǐ zhì yú wú wéi.

48: 18-23

無為而無不為。

**Wú wéi ér wú bù wéi.**

48: 24-44

取天下也恒以無事，及其有事也，又不足以取天下矣。

Qǔ tiān xià yě héng yǐ wú shì, jí qí yǒu shì yě, yòu bù zú yǐ qǔ tiān xià yǐ.

GD B2=48	<p>學者日益，為道者日損。          損之或損，以至亡為也，亡為而亡不為。  <i>Xuézhě rìyì, wéidào zhě rì sǔn.</i>  <i>Sǔn zhī huò sǔn, yǐzhì wáng wèi/wéi yě, wáng wèi/wéi ér wáng bù wèi/wéi.</i></p>
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## 第四十九章 *Dì Sì Shí Jiǔ Zhāng*

49: 1-12

聖人無恆心，以百姓之心為心。

**Shèng rén wú héng xīn, yǐ bǎi xìng zhī xīn wéi xīn.** [MWDB & Ames reverse wu & heng, so becomes wu-xin]

49: 13-26

善者吾善之，不善者吾亦善之，德善。

**Shàn zhě wú shàn zhī, bù shàn zhě wú yì shàn zhī, dé shàn.**

49: 27-40

信者吾信之，不信者吾亦信之，德信。

**Xìn zhě wú xìn zhī, bù xìn zhě wú yì xìn zhī, dé xìn.**

49: 41-56

聖人之在天下也，歛歛焉為天下渾其心。

**Shèng rén zhī zài tiān xià yě, xī xī yān wéi tiān xià hún qí xīn.**

49: 57-69

百姓皆注其耳目焉，聖人皆孩之。

**Bǎi xìng jiē zhù qí ēr mù yān, shèng rén jiē hái zhī.**

## 第四十九章 *Dì Sì Shí Jiǔ Zhāng*

MWD A11=49	<p>□□□□□，以百□之心為□。          善者，善之；不善者，          亦善□□□□□□□□□□□□□□□信也。          □□之在天下，歛歛焉為天下渾心，          百姓皆屬耳目焉，聖人皆咳之。          □□□□□， yǐ bǎi □ zhī xīn wèi/wéi □.          Shàn zhě, shàn zhī; bùshàn zhě, yì shàn □□□□□□□□□□□□□ xìn yě.          □□ zhī zài tiānxià, xī/shè/xié xī/shè/xié yān wèi/wéi tiānxià hún xīn,          bǎixìng jiēshǔ ērmù yān, shèngrén jiē hāi/ké zhī.</p>
MWD B12=49	<p>□人恆無心，以百省之心為心。          善□□□□□□□□□善也。          信者，信之；不信者，亦信之；德信也。          聖人之在天下也歛歛焉          □□□□□□生皆注其□□□□□□□□。          □ rén héng wúxīn, yǐ bǎi xǐng zhī xīn wèi/wéi xīn.          Shàn □□□□□□□□ shàn yě.          Xìn zhě, xìn zhī; bù xìn zhě, yì xìn zhī; dé xìn yě.          Shèngrén zhī zài tiānxià yě xī/shè/xié xī/shè/xié yān          □□□□□ shēng jiē zhù qí □□□□□□□.</p>

## 第五十章 *Dì Wǔ Shí Zhāng*

50: 1-16

出生入死，生之徒十有三，死之徒十有三，  
**Chū shēng rù sǐ, shēng zhī tú shí yǒu sān, sǐ zhī tú shí yǒu sān,**

50: 17-30

而民之生生，動皆之死地，亦十有三。  
**ér (rén/mín) zhī shēng shēng, dòng jiē zhī sǐ dì, yì shí yǒu sān.**

50: 31-41

夫何故也？ 以其生生之厚也。  
**Fú hé gù yě? Yǐ qí shēng shēng zhī hòu yě.**

50: 42-59

蓋聞善攝生者，陸行不遇兕虎，入軍不被甲兵。  
**Gài wén shàn shè shēng zhě, lù xíng bù yù sì hǔ, rù jūn bù bèi jiǎ bīng.**

50: 60-77

兕無所投其角，虎無所措其爪，兵無所容其刃。  
**Sì wú suǒ tóu qí jiǎo, hǔ wú suǒ cuò qí zhǎo, bīng wú suǒ róng qí rèn.**

50: 78-87

夫何故也？ 以其無死地焉。  
**Fú hé gù yě? Yǐ qí wú sǐ dì yān.**

## 第五十章 *Dì Wǔ Shí Zhāng*

MWD A12=50	<p>□生□□□□□□有□□□徒，十有三；          而民生生，動皆之死地之十有三。          夫何故也？以其生生也。          蓋□□執生者，陵行不□矢虎，入軍不被甲兵；          矢無所投其角，虎無所昔其蚤，兵無所容□□。          □何故也？以其無死地焉。</p> <p>□ shēng □□□□□ yǒu □□□ tú, shí yǒu sān;          ér míngshēng shēng, dòng jiē zhī sǐdì zhī shí yǒu sān.          Fū/Fú hégu yě? Yǐ qí shēngshēng yě.          Gài □□ zhī shēng zhě, líng xíng/háng bù □ shǐ hǔ/hū/hù, rù jūn bù bēi/pī jiābīng;          shǐ wú suǒ tóu qí jiǎo/jué, hǔ/hū/hù wú suǒ xī qí zǎo, bīng wú suǒ róng □□.          □ hégu yě? Yǐ qí wú sǐdì yān.</p>
MWD B13=50	<p>□生入死。生之□□□□□之徒，十又三；          而民生生，僮皆之死地之十有三。          □何故也？以其生生。          蓋聞善執生者，陵行不辟兕虎，入軍不被兵；          革兕無□□□□□□□其蚤兵□□□□□□□也？          以其無□□□。</p> <p>□ shēng rù sǐ. Shēng zhī □□□□□ zhī tú, shí yòu sān;          ér míngshēng shēng, tóng/Zhuàng jiē zhī sǐdì zhī shí yǒu sān.          □ hégu yě? Yǐ qí shēngshēng.          Gài wén shàn zhī shēng zhě, líng xíng/háng bù bì/pì sì hǔ/hū/hù, rù jūn bù bēi/pī bīng;          gé/jí sì wú □□□□□□□ qí zǎo bīng □□□□□□□ yě?          Yǐ qí wú □□□.</p>

## 第五十一章 *Dì Wǔ Shí Yī Zhāng*

51: 1-14

道生之而德畜之，物形之而勢成之。

**Dào shēng zhī ér dé xù zhī, wù xíng zhī ér shì chéng zhī.**

Dao births/produces and De rears, things are formed and events/circumstances complete them.

51: 15-25

是以萬物莫不尊道而貴德。

**Shì yǐ wàn wù mò bù zūn dào ér guì dé.**

For these reasons the 10,000 things none do not honor Dao and esteem De.

51: 26-41

道之尊,德之貴也，夫莫之命而恆自然也。

**Dào zhī zūn, dé zhī guì yě, fú mò zhī mìng ér héng zì rán yě.**

Dao is honored and De is esteemed,

[precisely] because they never command, but always spontaneous / adhere to the natural way.

51: 42-60

故道生之，德畜之，長之育之，亭之毒之，養之覆之。

**Gù dào shēng zhī, dé xù zhī, zhǎng zhī yù zhī, tíng zhī dù zhī, yǎng zhī fù zhī.**

In summary Dao bears and De rears, develops/matures & educates,

houses/provides for & protects, nourishes & covers all things.

51: 61-72

生而弗有，為而弗恃，長而弗宰。

**Shēng ér fú yǒu, wéi ér fú shì, zhǎng ér fú zǎi.**

Producing but not possessing, acting but not creating dependency, developing but not ruling.

51: 73-76

是謂玄德。

**Shì wèi xuán dé.**

This is called/known as profound De/virtue/morality/efficacy.

MWD A13=51	<p>道生之而德畜之，物刑之而器成之。          是以萬物尊道而貴□。 couple characters short          □之尊，德之貴也，夫莫之爵而恒自祭也。          道生之，畜之，長之，遂之，亭之，□之，          □□□□□□弗有也，為而弗寺也，長而弗宰也。          此之謂玄德。</p> <p>Dào shēng zhī ér dé chù/xù zhī, wù xíng zhī ér qì chéng zhī.          Shìyǐ wànwù zūn dào ér guì □.          □ zhī zūn, dé zhī guì yě, fù/fú mò zhī jué ér héng zì jì yě.          Dào shēng zhī, chù/xù zhī, cháng/zhǎng zhī, suì zhī, tíng zhī,          □ zhī, □□□□□ fú yǒu yě, wèi/wéi ér fú sì yě, cháng/zhǎng ér fú zǎi yě.          Cǐ zhī wèi xuándé.</p>
MWD B14=51	<p>道生之，德畜之，物刑之，而器成之。          是以萬物尊道而貴德。          道之尊也，德之貴也，夫莫之爵也，而恒自然也。          道生之，畜□□□□之，亭之，毒之，養之，          復□□□□□□□□□□□□弗宰，是胃玄德。</p> <p>Dào shēng zhī, dé chù/xù zhī, wù xíng zhī, ér qì chéng zhī.          Shìyǐ wànwù zūn dào ér guidé.          Dào zhī zūn yě, dé zhī guì yě, fù/fú mò zhī jué yě, ér héng zìrán yě.          Dào shēng zhī, chù/xù □□□ zhī, tíng zhī, dù zhī, yǎng zhī,          fù □□□□□□□□□□ fú zǎi, shì wèi xuándé.</p>

## 第五十二章 *Dì Wǔ Shí Èr Zhāng*

52: 1-9

天下有始，以為天下母。

Tiān xià yǒu shǐ, yǐ wéi tiān xià mǔ.

52: 10-17

既知/得其母，復/以知其子。

Jì [zhī/dé] qí mǔ, [fù/yǐ] zhī qí zǐ.

52: 18-25

既知其子，復守其母。

Jì zhī qí zǐ, fù shǒu qí mǔ.

52: 26-29

沒身不殆。

Mò shēn bù dài.

52: 30-39

塞其兌，閉其門，終身不勤。

Sāi qí duì, bì qí mén, zhōng shēn bù qín.

## 第五十二章 *Dì Wǔ Shí Èr Zhāng*

52: 40-49

開/啟其兌，濟其事，終身不救，  
(Kāi/Qǐ] qí duì, jì qí shì, zhōng shēn bù jiù,

52: 50-57

見小曰明，守柔曰強。  
jiàn xiǎo yuē míng, shǒu róu yuē qiáng.

52: 58-72

用其光，復歸其明，無遺身殃，是謂習常。  
Yòng qí guāng, fù guī qí míng, wú yí shēn yāng, shì wèi xí cháng.

## 第五十二章 *Dì Wǔ Shí Èr Zhāng*

MWD A14=52	<p>天下有始，以為天下母。  既得其母，以知其□，復守其母，沒身不殆。  塞其兌，閉其門，終身不<b>堇</b>。  啟其<b>悶</b>，濟其事，終身□□。  □小曰□，守柔曰強。  用其光，復歸其明，<b>毋道身央</b>；是<b>胃襲常</b>。  Tiānxià yǒu shǐ, yǐ wéi tiānxià mǔ.  Jídé qí mǔ, yǐ zhī qí □, fù shǒu qí mǔ, méi/mò shēn bù dài.  Sāi/Sài/Sè qí duì, bì qí mén, zhōngshēn bù jǐn.  Qǐ qí mēn/mèn, jǐ/jì qí shì, zhōngshēn □□.  □ xiǎo yuē □, shǒu róu yuē qiáng/jiàng/qiǎng.  Yòng qí guāng, fù guī qí míng, wú dào shēn yāng; shì wèi xí cháng.</p>
MWD B15=52	<p>天下有始，以為天下母。  既得其母，以知其子；既<b>□</b>知其子，復守其母，沒身不<b>俗</b>。  塞其兌，閉其門，冬身不<b>堇</b>。  啟其兌，<b>齊</b>其□□□不<b>棘</b>。  見小曰明，守□□強。  用□□□□□□遺身<b>央</b>；是<b>胃</b>□常。  Tiānxià yǒu shǐ, yǐ wéi tiānxià mǔ.  Jídé qí mǔ, yǐ zhī qí zǐ/zì; jì □ zhī qí zǐ/zì, fù shǒu qí mǔ, méi/mò shēn bù chì/ǎi/sì/tǎi/yǐ.  Sāi/Sài/Sè qí duì, bì qí mén, dōng shēn bù jǐn.  Qǐ qí duì, qí/zǐ/zhāi qí □□ bù jí.  Jiànxiǎo yuē míng, shǒu □□ qiáng/jiàng/qiǎng.  Yòng □□□□□□ yí/wèi shēn yāng; shì wèi □ cháng.</p>

GD B6=52	<p>閉其門，塞其兌，終身不<b>晦</b>。 first two are reversed  啟其兌，<b>賽</b>其事，終身不<b>治</b>。  Bì qí mén, sāi/sài/sè qí duì, zhōngshēn bù mèi/huǐ/huì/měi.  Qǐ qí duì, sài qí shì, zhōngshēn bù zhì.</p>
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## 第五十三章 *Dì Wǔ Shí Sān Zhāng*

53: 1-15

使我介然有知也，行於大道，唯施是畏。  
Shǐ wǒ jiè rán yǒu zhī yě, xíng yú dà dào, wéi shī shì wèi,

53: 16-23

大道甚夷，而民好徑。  
Dà dào shèn yí, ér mǐn hào jìng.

53: 24-35

朝甚除，田甚蕪，倉甚虛，服文綵，  
Cháo shèn chú, tián shèn wú, cāng shèn xū, fú wén cǎi,

53: 36-49

帶利劍，厭飲食，財貨有餘，是謂盜夸。  
dài lì jiàn, yàn yǐn shí, cái huò yǒu yú, shì wèi dào kuā.

53: 50-55

〔盜夸〕非道也哉！  
Dào kuā      fēi dào yě zāi!

## 第五十三章 *Dì Wǔ Shí Sān Zhāng*

MWD A15=53	<p>使我潔有知也，□□大道，唯□□□□□甚夷，民甚好解。  朝甚除，田甚蕪，倉甚虛；  服文采，帶利□，□食貨□□□□□□□□□□□□□□□□□□。  Shǐ wǒ jié yǒu zhī yě, □□ dàdào, wéi/wěi □□□□□ rèn/shèn yí, míng shèn hǎo jiě/xiè.  Cháo/Zhāo shèn/shén chú, tián shèn/shén wú, cāng shèn/shén xū;  fú/fù wéncǎi, dài lì □, □ shíhuò □□□□□□□□□□□□□□.</p>
MWD B16=53	<p>使我介有知，行於大道，唯他是畏。  大道甚夷，民甚好徑。  朝甚除，田甚蕪，倉甚虛；  服文采，帶利劍，厭食而齎財□□□□盜□□□非□也。  Shǐ wǒ jiè yǒu zhī, xíng/háng yú dàdào, wéi/wěi tā shì wēi.  Dàdào shèn/shén yí, míng shèn hǎo jìng.  Cháo/Zhāo shèn/shén chú, tián shèn/shén wú, cāng shèn/shén xū;  fú/fù wéncǎi, dài lìjiàn, yànshí ér jī/zī cái □□□ dào □□ fēi □ yě.</p>

## 第五十四章 *Dì Wǔ Shí Sì Zhāng*

54: 1-17

善建者不拔，善抱者不脫，子孫以祭祀不輟。  
**Shàn jiàn zhě bù bá, shàn bào zhě bù tuō, zǐ sūn yǐ jì sì bù chuò.**

54: 18-33

修之於身，其德乃真；修之於家，其德乃餘；  
**Xiū zhī yú shēn, qí dé nǎi zhēn; xiū zhī yú jiā, qí dé nǎi yú,**

54: 34-49

修之於鄉，其德乃長；修之於邦，其德乃豐；  
**xiū zhī yú xiāng, qí dé nǎi cháng; xiū zhī yú bāng, qí dé nǎi fēng;**

54: 50-58

修之於天下，其德乃普。  
**xiū zhī yú tiān xià, qí dé nǎi pǔ.**

54: 59-67

故以身觀身，以家觀家，  
**Gù yǐ shēn guān shēn,**

54: 68-81

以鄉觀鄉，以邦觀邦，以天下觀天下。  
**Yǐ jiān guān jiān, yǐ xiāng guān xiāng, yǐ bāng guān bāng, yǐ tiān xià guān tiān xià.**

54: 82-92

吾何以知天下之然哉？以此。  
**Wú hé yǐ zhī tiān xià [zhī] rán zāi? Yǐ cǐ.**

## 第五十四章 *Dì Wǔ Shí Sì Zhāng*

## 第五十五章 *Dì Wǔ Shí Wǔ Zhāng*

55: 1-9

含德之厚者，比於赤子。

Hán dé zhī hòu zhě, bǐ yú chì zǐ,

55: 10-22

蜂蠻虺蛇弗螫，獸弗據，攫鳥弗搏。

Fēng chài huǐ shé fú shì, měng shòu fú jù, jué niǎo fú bó.

55: 23-29

骨弱筋柔而握固。

Gǔ ruò jīn róu ér wò gù.

55: 30-42

未知牝牡之合而全作，精之至也。

Wèi zhī pìn mǔ zhī hé ér quán zuò, jīng zhī zhì yě.

55: 43-48

終日號而不嗄。

Zhōng rì háo ér bù gā.

## 第五十五章 *Dì Wǔ Shí Wǔ Zhāng*

55: 49-52

和之至也。

Hé zhī zhì yě.

55: 53-60

知和曰常，知常曰明，

Zhī hé yuē cháng, zhī cháng yuē míng,

55: 61-69

益生曰祥，心使氣曰強。

yì shēng yuē xiáng, xīn shǐ qì yuē qiáng.

55: 70-81

物壯則老，謂之不道，不道早已。

Wù zhuàng zé lǎo, wèi zhī bù dào, bù dào zǎo yǐ.

## 第五十五章 *Dì Wǔ Shí Wǔ Zhāng*

MWD A17=55	<p>□□之厚□比於赤子。          逢腐虺地弗螯，攫鳥猛獸弗搏。          骨弱筋柔而握固。          未知牝牡□□而股□，精□至也。          終日號而不嘆，和之至也。          和曰常知，和曰明益，生曰祥。          心使氣曰強。□□即老，胃之不道，不□□□。  <span style="font-size: small;">□ zhī hòu □ bǐ/pí/bì yú chìzǐ.          Féng lì huǐ/huī dì fú shì, jué niǎo/diǎo měngshòu fú bó.          Gǔ ruò jīn róu ér wò gù.          Wèizhī pìn mǔ □ ér juān □, jīng □ zhì yě.          Zhōng yuē hào/háo ér bù yōu, hé zhīzhì yě.          Hé yuē cháng zhī, hé yuē míng yì, shēng yuē xiáng.          Xīn shǐqì yuē qiáng/jiàng/qiǎng. □ jí lǎo, wèi zhī bùdào, bù □□.</span></p>
MWD B18=55	<p>含德之厚者，比於赤子。          蜂蠻虫蛇弗赫，據鳥孟獸弗捕。 mixed          骨筋弱柔而握固。          未知牝牡之會而股怒，精之至也。          冬日號而不嘆，和□□□□□常，知常曰明，益生□祥。          心使氣曰強。物□則老，胃之不道，不道蚤已。  <span style="font-size: small;">Hán dé zhī hòu zhě, bǐ/pí/bì yú chìzǐ.          Fēng làn chóng shé/yí fú hè, jù/jū niǎo/diǎo mèng shòu fú bǔ.          Gǔ jīn ruò róu ér wò gù.          Wèizhī pìn mǔ zhī huì/huī/kuài ér juān nù, jīng zhīzhì yě.          Dōngrì hào/háo ér bù yōu, hé □□□□□ cháng, zhī cháng yuē míng, yì shēng □ xiáng.          Xīn shǐqì yuē qiáng/jiàng/qiǎng. Wù □ zé lǎo, wèi zhī bùdào, bùdào zǎo yǐ.</span></p>
GD A17=55	<p>含德之厚者，比於赤子，蜂蠻虺蛇弗螯，          攫鳥猛獸弗搏，骨弱筋柔而捉固。          未知牝牡之合股怒，精之至也。          終日乎而不憂，和之至也，和曰常，知和曰明。 last two truncated          益生曰祥，心使氣曰強，物壯則老，是謂不道。  <span style="font-size: small;">Hán dé zhī hòu zhě, bǐ/pí/bì yú chìzǐ, fēngchài huǐshé fú shì,          Jué niǎo/diǎo měngshòu fú bǔ, gǔ/gū ruò jīn róu ér zhuō gù.          Wèizhī pìn mǔ zhī hé/gě juān nù, jīng zhīzhì yě.          Zhōngrì hū ér bù yōu, hé zhīzhì yě, hé yuē cháng, zhī/zhì hé yuē míng.          Yì shēng yuē xiáng, xīn shǐqì yuē qiáng/jiàng/qiǎng, wù zhuàng zé lǎo, shìwèi bùdào.</span></p>

## 第五十六章 *Dì Wǔ Shí Liù Zhāng*

56: 1-8

知者弗言，言者弗知。

**Zhī zhě fú yán, yán zhě fú zhī.**

56: 9-20

塞其兌，閉其門，挫其銳，解其分，

**Sāi qí duì, bì qí mén, cuò qí ruì, jiě qí fēn,**

56: 21-30

和其光，同其塵，是謂玄同。

**hé qí guāng, tóng qí chén, shì wèi xuán tóng.**

56: 31-42

故不可得而親，亦不可得而疏；

**Gù bù kě dé ér qīn, yì bù kě dé ér shū;**

56: 43-53

不可得而利，亦不可得而害。

**bù kě dé ér lì, yì bù kě dé ér hài.**

56: 54-69

不可得而貴，亦不可得而賤；故為天下貴。

**Bù kě dé ér guì, yì bù kě dé ér jiàn; gù wéi tiān xià guì.**

## 第五十六章 *Dì Wǔ Shí Liù Zhāng*

MWD A18=56	<p>□□弗言，言者弗知。</p> <p>塞其悶，閉其□，□其光，同其塵， last two &amp; next two are switched 坐其閱，解其紛，是胃玄同。</p> <p>故不可得而親，亦不可得而疏； 不可得而利，亦不可得而害； 不可□而貴，亦不可得而淺。 故為天下貴。</p> <p>□ fú yán, yán zhě fú zhī. Sāi/Sài/Sè qí mēn/mèn, bì qí □, □ qí guāng, tóng qí chén, zuò qí yuè, jiě/xiè qí fēn, shì wèi xuán tóng. Gù bùkě dé ér qīn, yì bùkě dé ér shū; bùkě dé ér lì, yì bùkě dé ér hài; bùkě □ ér guì, yì bùkě dé ér jiǎn. Gù wèi/wéi tiānxià guì.</p>
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MWD B19=56	<p>知者弗言，言者弗知。</p> <p>塞其兌，閉其門，和其光，同其塵， 銼其兌，而解其紛，是胃玄同。</p> <p>故不可得而親也，亦□□得而□ □□得而□利，□□□得而害； 不可得而貴，亦不可得而賤。 故為天下貴。</p> <p>Zhīzhě fú yán, yán zhě fú zhī. Sāi/Sai/Sè qí duì, bì qí mén, hé qí guāng, tóng qí chén, cuò qí duì, ér jiě/xiè qí fēn, shì wèi xuán tóng. Gù bùkě dé ér qīn yě, yì □□ dé ér □□□ dé ér □ lì, □□□ dé ér hài; bùkě dé ér guì, yì bùkě dé ér jiàn. Gù wèi/wéi tiānxià guì.</p>
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GD A15=56	<p>知之者弗言，言之者弗知。</p> <p>閉其兌，塞其門，和其廣，同其塵， 畜其銳，解其忿，是謂玄同。</p> <p>故不可得而親，亦不可得而疏； 不可得而利，亦不可得而害； 不可得而貴，亦不可得而賤。 故為天下貴。</p> <p>Zhī/Zhì zhī zhě fú yán, yán zhī zhě fú zhī/zhì. Bì qí duì, sāi/sài/sè qí mén, hé qí guǎng, tóng/tòng qí chén, Chù/Xù qí ruì, jiě/xiè qí fèn, shìwèi xuán tóng/tòng. Gù bùkě dé ér qīn/qìng, yì bùkě dé ér shū; Bùkě dé ér lì, yì bùkě dé ér hài; Bùkě dé ér guì, yì bùkě dé ér jiàn. Gù wèi/wéi tiānxià guì.</p>
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## 第五十七章 *Dì Wǔ Shí Qī Zhāng*

57: 1-14

以正治邦，以奇用兵，以無事取天下。

**Yǐ zhèng zhì bāng, yǐ qí yòng bīng, yǐ wú shì qǔ tiān xià.**

57: 15-24

吾何以知其然也哉？以此。

**Wú hé yǐ zhī qí rán yě zāi? Yǐ cǐ.**

57: 25-43

夫天下多忌諱，而民彌貧；民多利器，而邦家滋昏。

**Fú tiān xià duō jì huì, ér mǐn mí pín; mǐn duō lì qì, ér bāng jiā zī hūn.**

57: 44-52

人多伎巧，而奇物滋起。

**Rén duō jì qiǎo, ér qí wù zī qǐ.**

57: 53-61

法令滋彰，而盜賊多有。

**Fǎ lìng zī zhāng, ér dào zéi duō yǒu.**

57: 62-72

故聖人云：我無為而民自化，

**Gù shèng rén yún: wǒ wú wéi ér mǐn zì huà,**

57: 73-93

我好靜而民自正，我無事而民自富，我無欲而民自樸。

**wǒ hào jìng ér mǐn zì zhèng, wǒ wú shì ér mǐn zì fù, wǒ wú yù ér mǐn zì pǔ.**

## 第五十七章 *Dì Wǔ Shí Qī Zhāng*

MWD A19=57	<p>以正之邦，以畸用兵，以無事取天下。      吾何□□□□也哉？夫天下□□諱而民彌貧；      民多利器，而邦家茲昏；      人多知，而何物茲□□□□□□，      盜賊□□□□□□□□：我無為也，而民自化；      我好靜，而民自正；我無事，民□□□□□□□□□□。      Yǐ zhèng zhī bāng, yǐ jī yòngbīng, yǐ wúshì qū tiānxià.      Wú hé □□□ yě zāi? Fū/Fú tiānxià □ huì ér mín mí pín;      míng duō lìqì, ér bāngjiā zī/cí hūn;      rén duō zhī, ér hé wù zī/cí □□□□□，      dàoziéi □□□□□□□□: wǒ wúwéi yě, ér míng zì huà/huā;      wǒ hàojìng, ér míng zì zhèng; wǒ wúshì, míng □□□□□□□□□□.</p>
MWD B20=57	<p>以正之國，以畸用兵，以無事取天下。      吾何以知其然也才？夫天下多忌諱，而民彌貧；      民多利器，□□□□昏□□□□□□□□□□□物茲章，      而盜賊□□。      是以□人之言曰：我無為，而民自化；我好靜，而民自正；      我無事，而民自富；我欲不欲，而民自樸。      Yǐ zhèng zhī guó, yǐ jī yòngbīng, yǐ wúshì qū tiānxià.      Wú héyǐ zhī qí rányě cái? Fū/Fú tiānxià duō jīhuì, ér mín mí pín;      míng duō lìqì, □□□ hūn □□□□□□□□□ wù zī/cí zhāng,      ér dàoziéi □□。      Shìyǐ □ rén zhī yán yuē: wǒ wúwéi, ér míng zì huà/huā; wǒ hàojìng, ér míng zì zhèng;      wǒ wúshì, ér míng zì fù; wǒ yù bù yù, ér míng zì pǔ.</p>
GD A16=57	<p>以正之邦，以奇用兵，以亡事取天下。      吾何以知其然也。夫天多忌諱而民彌叛。      民多利器而邦滋昏。      人多智而奇物滋起。法物滋章盜賊多有。      是以聖人之言曰：我無事而民自富。      我亡為而民自化。我好靜而民自正。      我欲不欲而民自樸。      Yǐ zhèng/zhēng zhī bāng, yǐ qí yòngbīng, yǐ wáng shì qū tiānxià.      Wú héyǐ zhī/zhì qí rányě. Fū/Fú tiān duō jīhuì ér míng pàn.      Míng duō lìqì ér bāng zī hūn.      Rén duō zhì ér qí wù zī qǐ. Fǎwù zī zhāng dàoziéi duō yǒu.      Shìyǐ shèngrén zhī yán yuē: wǒ wúshì ér míng zì fù.      Wǒ wáng wèi/wéi ér míng zì huà/huā. Wǒ hàojìng ér míng zì zhèng/zhēng.      Wǒ yù bù yù ér míng zì pǔ.</p>

## 第五十八章 *Dì Wǔ Shí Bā Zhāng*

58: 1-8

其政悶悶，其民淳淳。

**Qí zhèng mènmèn, qí mǐn chúnchún.**

58: 9-16

其政察察，其民缺缺。

**Qí zhèng cháchá, qí mǐn quēquē.**

58: 17-28

禍兮福之所倚，福兮禍之所伏；

**Huò xī fú zhī suǒ yǐ, fú xī huò zhī suǒ fú;**

58: 29-36

孰知其極？

**shù zhī qí jí?**

其無正也。

**Qí wú zhèng yě?**

58: 37-44

正復為奇，善復為妖。

**Zhèng fù wéi qí, shàn fù wéi yāo.**

## 第五十八章 *Dì Wǔ Shí Bā Zhāng*

58: 45-53

人之迷也，其日固久矣。

## Rén zhī mí yě, qí rì gù jiǔ yǐ.

58: 54-65

**是以聖人方而不割，廉而不剗；**  
**Shì yǐ shèng rén fāng ér bù gē, lián ér bù guì;**

58: 66-73

直而不肆，光而不耀。  
zhí ér bù sì, guāng ér bù yào.

## 第五十九章 *Dì Wǔ Shí Jiǔ Zhāng*

59: 1-7

治人事天，莫若嗇。  
**Zhì rén shì tiān, mò ruò sè.**

59: 8-14

夫唯嗇，是謂早服。  
**Fú wéi sè, shì wèi zǎo fú.**

59: 15-21

早服謂之重積德。  
**Zǎo fú wèi zhī chóng jī dé.**

59: 22-36

重積德則無不克，無不克則莫知其極。  
**Chóng jī dé zé wú bù kè, wú bù kè zé mò zhī qí jí.**

59: 37-44

莫知其極，可以有國。  
**Mò zhī qí jí, kě yǐ yǒu guó.**

59: 45-52

有國之母，可以長久。  
**Yǒu guó zhī mǔ, kě yǐ cháng jiǔ.**

## 第五十九章 *Dì Wǔ Shí Jiǔ Zhāng*

59: 53-58

是謂深根固柢。

**Shì wèi shēn gēn gù (zhī/dǐ).**

59: 59-65

長生久視之道也。

## Cháng shēng jiǔ shì zhī dào yě.

MWD	A21=59	可以有國；
		有國之母，可以長久；
		是胃深槿固氏，長□□□□道也。
		kěyǐ yǒu guó;
		yǒu guó zhī mǔ, kěyǐ chángjiǔ;
		shì wèi shēn jǐn gù shì/zhī, cháng/zhǎng □□□ dào yě.
MWD	B22=59	治人事天莫若嗇。
		夫唯嗇，是以蚤服；蚤服是胃重積。
		重□□□□□□□□莫知其□；莫知其□□□有國；
		有國之母，可□□久；
		是胃□根固氏，長生久視之道也。
		Zhì rénshì tiān mòruò sè.
		Fū/Fú wéi/wěi sè, shìyǐ zǎo fú/fù; zǎo fú/fù shì wèi zhòng/chóng jī.
		Zhòng/Chóng □□□□□□□ mò zhī qí □; mò zhī qí □□□ yǒu guó;
		yǒu guó zhī mǔ, kě □□ jiǔ;
		shì wèi □ gēn gù shì/zhī, chángshēngjiǔshì zhī dào yě.
GD	B1=59	治人事天，莫若嗇。
		夫唯嗇，是以早；
		早服是謂□□□□□□□□不克則莫知其極。
		莫知其極，可以有國。
		有國之母，可以長□□□□□□長生久視之道也。
		Zhì rénshì tiān, mòruò sè.
		Fū wéi/wěi sè, shìyǐ zǎo;
		zǎo fú/fù, shìwèi □□□□□□□ bùkè zé mò zhī/zhì qí jí.
		Mò zhī/zhì qí jí, kěyǐ yǒu guó.
		Yǒu guó zhī mǔ, kěyǐ cháng/zhǎng □□□□□ chángshēng jiǔshì zhī dào yě.

## 第六十章 *Dì Liù Shí Zhāng*

60: 1-16

治大國若烹小鮮，以道蒞天下，其鬼不神。

**Zhì dà guó ruò pēng xiǎo xiān, yǐ dào lì tiān xià, qí guǐ bù shén.**

60: 17-28

非其鬼不神也，其神不傷人也。

**Fēi qí guǐ bù shén yě, qí shén bù shāng rén yě.**

60: 29-42

非其神不傷人也，聖人亦弗傷人也。

**Fēi qí shén bù shāng rén yě, shèng rén yì fú shāng rén yě.**

60: 43-52

夫兩不相傷，故德交歸焉。

**Fú liǎng bù xiāng shāng, gù dé jiāo guī yān.**

Since neither do any harm (to each other or anyone/the people),  
this causes their De/powers to combine and return [to the benefit the land/country/world].

## 第六十章 *Dì Liù Shí Zhāng*

MWD A22=60	<p>□□□□□□□□□天下，其鬼不神；      非其鬼不神也，其神不傷人也；      非其<u>申</u>不傷人也，聖人亦弗傷□。      □□不相□，□德交歸焉。      □□□□□□□ tiānxià, qí guǐ bù shén;      fēi qí guǐ bù shén yě, qí shén bù shāngrén yě;      fēi qí shén bù shāngrén yě, shèngrén yì fú shāng □.      □□ bù xiāng/xiàng □, □ dé jiāo guī yān.</p>
MWD B23=60	<p>治大國若<u>亨</u>小鮮。以道立天下，其鬼不神；      非其鬼不神也，其神不傷人也；      非其神不傷人也，□□□弗傷也。      夫兩□相傷，故德交歸焉。      Zhì dàguó ruò hēng xiǎo xiān/xiǎn. Yǐ dào lì tiānxià, qí guǐ bù shén;      fēi qí guǐ bù shén yě, qí shén bù shāngrén yě;      fēi qí shén bù shāngrén yě, □□□ fú shāng yě.      Fū/Fú liǎng □ xiāng/xiàng shāng, gù dé jiāo guī yān.</p>

## 第六十一章 *Dì Liù Shí Yī Zhāng*

61: 1-14

大邦者下流也，天下之交，天下之牝。

**Dà bāng zhě xià liú yě, tiān xià zhī jiāo, tiān xià zhī pìn.**

61: 15-24

牝恒以靜勝牡，以靜為下。

**Pìn héng yǐ jìng shèng mǔ, yǐ jìng wéi xià.**

61: 25-35

故大邦以下小邦，則取小邦。

**Gù dà bāng yǐ xià xiǎo bāng, zé qǔ xiǎo bāng.**

61: 36-46

小邦以下大邦，則取於大邦。

**Xiǎo bāng yǐ xià dà bāng, zé qǔ yú dà bāng.**

61: 47-55

故或下以取，或下而取。

**Gù huò xià yǐ qǔ, huò xià ér qǔ.**

## 第六十一章 *Dì Liù Shí Yī Zhāng*

61: 56-65

故大邦者，不過欲兼畜人。

**Gù dà bāng zhě, bù guò yù jiān xù rén.**

61: 66-74

小邦者，不過欲入事人。

**Xiǎo bāng zhě, bù guò yù rù shì rén.**

61: 75-88

夫兩者各得其所欲，則大者宜為下。

**Fú liǎng zhě gè dé qí suǒ yù, zé dà zhě yí wéi xià.**

## 第六十一章 *Dì Liù Shí Yī Zhāng*

MWD A23=61	<p>大邦者下流也，天下之牡，天下之郊也。          牡恆以覩勝牡，          為其覩□□宜為下大邦□下小□，          則取小邦；小邦以下大邦，則取於大邦。          故或下以取，或下而取□。          大邦者不過欲兼畜人，小邦者不過欲入事人。          夫皆得其欲，□□□□□為下。</p> <p>Dà bāng zhě xiàliú yě, tiānxià zhī pìn, tiānxià zhī jiāo yě.          Pìn héng yǐ liàng/jìng shèng mǔ,          wèi/wéi qí liàng/jìng □□ yí wèi/wéi xià dà bāng □ xià xiǎo □,          zé qǔ xiǎo bāng; xiǎo bāng yǐxià dà bāng, zé qǔ yú dà bāng.          Gù huò xià yǐ qǔ, huò xià ér qǔ □.          Dà bāng zhě buguò yù jiān chù/xù rén, xiǎo bāng zhě buguò yù rù shì rén.          Fū/Fú jiē dé qí yù, □□□□□ wèi/wéi xià.</p>
MWD B24=61	<p>大國□□□□□□□。          牡也天下之交也，牡恆以靜朕牡。          為其靜也，故宜為下也。          故大國以下□國，則取小國；          小國以下大國，則取於大國。          故或下□□□下而取。          故大國者不□欲並畜人，小國不□欲入事人。          夫□□其欲，則大者宜為下。</p> <p>Dàguó □□□□□□。 <span style="float: right;">(9 substitutions of guo for bang in this chapter)</span>          Pìn yě tiānxià zhī jiāo yě, pìn héng yǐ jìng zhèn mǔ.          Wèi/Wéi qí jìng yě, gù yí wèi/wéi xià yě.          Gù dàguó yǐxià □ guó, zé qǔ xiǎoguó;          xiǎoguó yǐxià dàguó, zé qǔ yú dàguó.          Gù huò xià □□□ xià ér qǔ.          Gù dàguó zhě bù □ yù bìng chù/xù rén, xiǎoguó bù □ yù rù shì rén.          Fū/Fú □□ qí yù, zé dà zhě yí wèi/wéi xià.</p>

## 第六十二章 *Dì Liù Shí Èr Zhāng*

62: 1-19

道者萬物之奧也，善人之寶也，不善人之所保也。

**Dào zhě wàn wù zhī ào yě, shàn rén zhī bǎo yě, bù shàn rén zhī suǒ bǎo yě.**

62: 20-31

美言可以市尊，美行可以加人。

**Měi yán kě yǐ shì zūn, měi xíng kě yǐ jiā rén.**

62: 32-40

人之不善也，何棄之有？

**Rén zhī bù shàn yě, hé qì zhī yǒu?**

62: 41-63

故立天子，置三公，雖有拱之璧以先駟馬，不如坐而進此道。

**gù lì tiān zǐ, zhì sān gōng, suī yǒu gǒng zhī bì yǐ xiān sì mǎ, bù rú zuò ér jìn cǐ dào.**

62: 64-73

古之所以貴此道者何也？

**Gǔ zhī suǒ yǐ guì cǐ dào zhě hé yě?**

62: 74-88

不曰求以得，有罪以免耶，故為天下貴。

**bù yuē qiú yǐ dé, yǒu zuì yǐ miǎn yé, gù wéi tiān xià guì.**

MWD A24=62	<p>□者萬物之注也，善人之保也，不善人之所保也。      美言可以市，尊行可以加人。      人之不善也，何弃□有？故立天子，置三卿，      虽有共之璧以先四馬，不善坐而进此。      古之所以贵此者何也？      不胃：□□得，有罪以免輿？      故為天下貴。</p> <p>□ zhě wànwù zhī zhù yě, shàn rén zhī bǎo yě, bùshàn rén zhī suǒ bǎo yě.      Měiyán kěyǐ shì, zūn xíng/háng kěyǐ jiā rén.      Rén zhī bù shàn yě, hé qì □ yǒu? Gù lì tiānzǐ, zhì sān qīng,      suī yǒu gòng zhī bì yǐ xiān sì mǎ, bù shàn zuò ér jìn cǐ.      Gǔ zhī suóyǐ guì cǐ zhě hé yě?      Bù wèi: □□dé, yōuzuì yǐ miǎn yú?      Gù wèi/wéi tiānxià guì.</p>
MWD B25=62	<p>道者萬物之注也，善人之保也，不善人之所葆也。      美言可以市，尊行可以賀人。      人之不善，何□□□□立天子，置三鄉，      虽有□□璧以先四馬，不若坐而進此。      古□□□□□□□□□。      不胃求以得，有罪以免與？      故為天下貴。</p> <p>Dào zhě wànwù zhī zhù yě, shàn rén zhī bǎo yě, bù shàn rén zhī suǒ bǎo yě.      Měiyán kěyǐ shì, zūn xíng/háng kěyǐ hè rén.      Rén zhī bù shàn, hé □□□□ lì tiānzǐ, zhì sān xiāng,      suī yǒu □□ bì yǐ xiān sì mǎ, bùruò zuò ér jìn cǐ.      Gǔ □□□□□□□□□。      Bù wèi qiú yǐ dé, yōuzuì yǐ miǎn yǔ?      Gù wèi/wéi tiānxià guì.</p>

## 第六十三章 *Dì Liù Shí Sān Zhāng*

63: 1-9

為無為，事無事，味無味。

**Wéi wú wéi, shì wú shì, wèi wú wèi.**

63: 10-17

大小多少，報怨以德。

**Dà xiǎo duō shǎo, bào yuàn yǐ dé.**

63: 18-29

圖難於其易也，為大於其細也。

**Tú nán yú qí yì yě, wéi dà yú qí xì yě.**

63: 30-45

天下難事必作於易，天下大事必作於細。

**Tiān xià nán shì bì zuò yú yì, tiān xià dà shì bì zuò yú xì.**

63: 46-53

是以聖人終不為大，

**Shì yǐ shèng rén zhōng bù wéi dà,**

63: 54-58

故能成其大。

**gù néng chéng qí dà.**

## 第六十三章 *Dì Liù Shí Sān Zhāng*

63: 59-71

夫輕諾者必寡信，多易者必多難。

Fú qīng nuò zhě bì guǎ xìn, duō yì zhě bì duō nàn;

63: 72-84

是以聖人猶難之，故終於無難矣。

Shì yǐ shèng rén yóu nán zhī, gù zhōng yú wú nán yǐ.

## 第六十三章 *Dì Liù Shí Sān Zhāng*

MWD A25=63	<p>為無為，事無事，味無味。          大小多少，報怨以德。          圖難乎□□□□□□□□；          天下之難，作於易；          天下之大，作於細。          是以聖人冬不為大，故能□□□□□□□□必多難。          是□□人猷難之，故終於無難。          Wèi/Wéi wúwéi, shì wúshì, wèi wú wèi.          Dàxiǎo duōshǎo, bàoyuàn yǐ dé.          Tú nán hū □□□□□□□□；          tiānxià zhī nán, zuò yú yì;          tiānxià zhī dà, zuò yú xì.          Shìyǐ shèngrén dōng bù wèi/wéi dà, gù néng □□□□□□□□ bì duōnàn.          Shì □□ rén yóu nán zhī, gù zhōngyú wú nán.       </p>
MWD B26=63	<p>為無為，□□□□□□□          □□□□□□□□□          □□□□□□□□乎其細也。          天下之□□□易。          天下之大□□□□□□□□□□□□□□□□。          夫輕若□□信，多易必多難。          是以聖人□□之，故□□□□。          Wèi/Wéi wúwéi, □□□□□□□□□□□□          □□□□□□□ hū qí xì yě.          Tiānxià zhī □□ yì.          Tiānxià zhī dà □□□□□□□□□□□□□□.          Fū/Fú qīng ruò □□ xìn, duō yì bì duōnàn.          Shìyǐ shèngrén □□ zhī, gù □□□□.       </p>

GD A8=63	<p>為亡為，事亡事，味亡味。          大，小之；多易必多難。          是以聖人猷難之，故終亡難。          Wèi/Wéi wáng wèi/wéi, shì wáng shì, wèi wáng wèi.          Dà, xiǎo zhī; duō yì bì duō nàn.          Shìyǐ shèngrén yóu nán zhī, gù zhōng wáng nán.       </p>
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## 第六十四章 *Dì Liù Shí Sì Zhāng*

64: 1-17

其安易持，其未兆易謀，其脆易泮，其微易散。

**Qí ān yì chí, qí wèi zhào yì móu, qí cuì yì pàn, qí wēi yì sà.**

64: 18-29

為之於其未有，治之於其未亂。

**Wéi zhī yú qí wèi yǒu, zhì zhī yú qí wèi luàn.**

64: 30-53

合抱之木生於毫末，九層之臺起於累土，千里之行始於足下。

**Hé bào zhī mù shēng yú háo mò, jiǔ céng zhī tái qǐ yú lěi tǔ, qiān lǐ zhī xíng shǐ yú zú xià.**

64: 54-61

為者敗之，執者失之。

**Wéi zhě bài zhī, zhí zhě shī zhī.**

64: 62-78

是以聖人無為也，故無敗；無執也，故無失也。

**Shì yǐ shèng rén wú wéi yě, gù wú bài; wú zhí yě, gù wú shī yě.**

## 第六十四章 *Dì Liù Shí Sì Zhāng*

64: 79-90

民之從事也，恆於幾成而敗之。

**Mín zhī cóng shì yě, héng yú jǐ chéng ér bài zhī.**

64: 91-99

故慎終如始，則無敗事。

**Gù shèn zhōng rú shǐ, zé wú bài shì.**

64: 100-113

是以聖人欲不欲，而不貴難得之貨；

**Shì yǐ shèng rén yù bù yù, ér bù guì nán dé zhī huò;**

64: 114-123

學不學，而復眾人之所過。

**xué bù xué, ér fù zhòng rén zhī suǒ guò.**

64: 124-134 (vs. 133)

以輔萬物之自然，而弗敢為。

**Yǐ fǔ wàn wù zhī zì rán, ér fú gǎn wéi.**

## 第六十四章 *Dì Lìù Shí Sì Zhāng*

## 第六十四章 *Dì Liù Shí Sì Zhāng*

GD A6=64	<p>為之者敗之，執之者失之。          是以聖人亡為，故亡敗；亡執，故亡失。          臨事之紀，慎終如始，此亡敗事矣。          聖人欲不欲，不貴難得之貨，教不教，復眾之所過。          是故聖人能專萬物之自然，而弗能為。</p> <p>Wèizhī zhě bài zhī, zhí zhī zhě shī zhī.          Shìyǐ shèngrén wáng wèi/wéi, gù wáng bài; wáng zhí, gù wángshī.          Lín shì zhī jì, shènzhōng rú shǐ, cǐ wáng bàishì yǐ.          Shèngrén yù bù yù, bù guì nándé zhī huò, jiāo/jiào bù jiāo/jiào, fù zhòng zhī suǒ guò.          Shìgù shèngrén néng fū/bù/fǔ/pò wànwù zhī zirán, ér fú néngwéi.</p>
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GD A14=64	<p>其安也，易持也；其未兆也，易謀也；          其脆也，易判也；其幾也，易踐也。          為之於其亡有也。治之於其未亂。          合木，九成之臺，作足下。</p> <p>Qí ān yě, yì chí yě; qí wèi zhào yě, yì móu yě;          Qí cuì yě, yì pàn yě; qí jǐ/jī yě, yì jiàn yě.          Wèizhī yú qí wáng yǒu yě. Zhì zhī yú qí wèi luàn.          Hé/Gě mò, jiǔchéng zhī tái, zuò/zuō/zúxià.</p>
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GD C4=64	<p>為之者敗之，執之者失之。          聖人無為，故無敗也；無執，          故□□□慎終若始，則無敗事矣。          人之敗也，恒於其且成也敗之。          是以□人欲不欲，不貴難得之貨；          學不學，復眾之所過。          是以能輔萬物之自然，而弗敢為。</p> <p>Wèizhī zhě bài zhī, zhí zhī zhě shī zhī.          Shèngrén wúwéi, gù wú bài yě; wú zhí,          gù □□□ shènzhōng ruò shǐ, zé wú bàishì yǐ.          Rén zhī bài yě, héng yú qí qiě chéng yě bài zhī.          Shìyǐ □ rényù bù yù, bù guì nándé zhī huò;          xué bù xué, fù zhòng zhī suǒ guò.          Shìyǐ néng fǔ wànwù zhī zirán, ér fú gǎnwéi.</p>
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## 第六十五章 *Dì Liù Shí Wǔ Zhāng*

65: 1-15

古之善為道者，非以明民，將以愚之也。

**Gǔ zhī shàn wéi dào zhě, fēi yǐ míng mǐn, jiāng yǐ yú zhī yě.**

65: 16-25

民之難治也，以其智多也。

**Mín zhī nán zhì yě, yǐ qí zhì duō yě.**

65: 26-34

故以智治邦，邦之賊也；

**Gù yǐ zhì zhì bāng, bāng zhī zéi yě;**

65: 35-43

不以智治邦，國之福也。

**bù yǐ zhì zhì bāng, bāng zhī fú yě.**

65: 44-51

知此兩者，亦稽式也。

**Zhī cǐ liǎng zhě, yì jī shì yě.**

65: 52-59

恆知稽式，是謂玄德。

**Héng zhī jī shì, shì wèi xuán dé.**

## 第六十五章 *Dì Liù Shí Wǔ Zhāng*

65: 60-69

玄德深矣遠矣，與物反矣。

**Xuán dé shēn yǐ yuǎn yǐ, yǔ wù fǎn yǐ.**

65: 70-75

然後乃至大順。

**Rán hòu nǎi zhì dà shùn.**

MWD A27=65?	<p>故曰：為道者，非以明民也，將以愚之也。          民之難□也，以其知也。          故以知邦，知邦之賊也；以不知邦□□德也。          恒知此兩者亦稽式也。          恒知稽式，此胃玄德。          玄德深矣，遠矣，與物□矣，乃□□□。          Gù yuē: wéidào zhě, fēi yǐ míng mǐn yě, jiāng/jiàng/qiāng yǐ yú zhī yě.          Mǐn zhī nán □ yě, yǐ qí zhī yě.          Gù yǐ zhī bāng, zhī bāng zhī zéi yě; yǐ bùzhī bāng □□ dé yě.          Héng zhī cǐ liǎngzhě yì jī/qǐ shì yě.          Héng zhī jī/qǐ shì, cǐ wèi xuándé.          Xuándé shēn yǐ, yuǎn yǐ, yǔ wù □ yǐ, nǎi □□□.</p>
MWD B28=65	<p>古之為道者，非以明□□□□□之也。          夫民之難治也，以其知也。          故以知知國，國之賊也；以不知知國，國之德也。          恒知此兩者，亦稽式也。          恒知稽式，是胃玄德。          玄德深矣，遠矣，□物反也，乃至大順。          Gǔ zhī wéidào zhě, fēi yǐ míng □□□□□ zhī yě.          Fū/Fú mǐn zhī nánzhì yě, yǐ qí zhī yě.          Gù yǐ zhī zhī guó, guó zhī zéi yě; yǐ bùzhī zhī guó, guó zhī dé yě.          Héng zhī cǐ liǎngzhě, yì jī/qǐ shì yě.          Héng zhī jī/qǐ shì, shì wèi xuándé.          Xuándé shēn yǐ, yuǎn yǐ, □ wù fǎn yě, nǎizhì dà shùn.</p>

## 第六十六章 *Dì Liù Shí Liù Zhāng*

66: 1-21

江海所以能為百谷王者，以其善下之，故能為百谷王。

**Jiāng hǎi suǒ yǐ néng wéi bǎi gǔ wáng zhě, yǐ qí shàn xià zhī, gù néng wéi bǎi gǔ wáng.**

66: 22-36

是以聖人之欲上民也，必以其言下之；

**Shì yǐ shèng rén zhī yù shàng mǐn yě, bì yǐ qí yán xià zhī;**

66: 37-47

其欲先民也，必以其身後之。

**qí yù xiān mǐn yě, bì yǐ qí shēn hòu zhī.**

66: 48-58

是以聖人處上而民弗重也，

**Shì yǐ shèng rén chǔ shàng ér mǐn fú zhòng yě,**

66: 59-75

處前而民弗害也，是以天下樂推而弗厭也。

**chǔ qián ér mǐn fú hài yě, shì yǐ tiān xià lè tuī ér fú yàn yě.**

66: 76-87

以其不爭，故天下莫能與之爭。

**Yǐ qí bù zhēng, gù tiān xià mò néng yǔ zhī zhēng.**

## 第六十六章 *Dì Liù Shí Liù Zhāng*

MWD A28=66	<p>□海之所以能為百浴王者，以其善下之，是以能為百浴王。          是以聖人之欲上民也，必以其言下之；          其欲先□□必以其身後之。  <b>故居前而民弗害也，居上而民弗重也。</b>  <b>天下樂隼而弗厭也，非以其無諍與？故□□□□□諍。</b></p> <p>□ hǎi zhī suǒ yǐ néng wéi bǎi yù wáng zhě, yǐ qí shàn xià zhī, shì yǐ néng wéi bǎi yù wáng.          Shì yǐ shèng rén zhī yù shàng mǐn yě, bì yǐ qí yán xià zhī;          qí yù xiān □ bì yǐ qí shēn hòu zhī.          Gù jū qián ér mǐn fú tài yě, jū shàng ér mǐn fú zhòng/chóng yě.          Tiān xià lè/yuè sǔn ér fú yān yě, fēi yǐ qí wú zhèng yǔ? Gù □□□□□ zhèng.</p>
MWD B29=66	<p>江海所以能為百浴□□，□其□下之也，是以能為百浴王。          是以聖人之欲上民也，必以其言下之；          其欲先民也，必以其身後之。  <b>故居上而民弗重也，居前而民弗害。</b>  <b>天下皆樂誰而弗厭也，不□其無爭與？故天下莫能與爭。</b></p> <p>Jiāng hǎi suǒ yǐ néng wéi bǎi yù □□, □ qí □ xià zhī yě, shì yǐ néng wéi bǎi yù wáng.          Shì yǐ shèng rén zhī yù shàng mǐn yě, bì yǐ qí yán xià zhī;          qí yù xiān mǐn yě, bì yǐ qí shēn hòu zhī.          Gù jū shàng ér mǐn fú zhòng/chóng yě, jū qián ér mǐn fú tài.          Tiān xià jiē lè/yuè shuí ér fú yān yě, bù □ qí wú zhēng yǔ? Gù tiān xià mò néng yǔ zhēng.</p>
GD A2=66	<p>江海所以為百谷王，以其能為百谷下，是以能為百谷王。          聖人之<b>在民前也</b>，以身後之； starts getting mixed up          其<b>在民上也</b>，以言下之。          其<b>在民上也</b>，民弗厚也；          其<b>在民前也</b>，民弗害也。 OK at end          天下樂進而弗詰。 OK          以其不爭也，故天下莫能與之爭。 OK</p> <p>Jiāng hǎi suǒ yǐ wéi bǎi gǔ wáng, yǐ qí néng wéi bǎi gǔ xià, shì yǐ néng wéi bǎi gǔ wáng.          Shèng rén zhī zài mǐn qián yě, yǐ shēn hòu zhī;          qí zài mǐn shàng yě, yǐ yán xià zhī.          Qí zài mǐn shàng yě, mǐn fú hòu yě;          qí zài mǐn qián yě, mǐn fú tài yě.          Tiān xià lè/yuè jìn ér fú chè/zhān/chān/diān/tiān/tiē/zhàn.          Yǐ qí bù zhēng yě, gù tiān xià mò néng yǔ zhī zhēng.</p>

## 第六十七章 *Dì Liù Shí Qī Zhāng*

67: 1-10

天下皆謂我道大似不肖。

Tiān xià jiē wèi wǒ dào dà sì bù xiào.

67: 11-17

夫唯大，故似不肖。

Fú wéi dà, gù sì bù xiào.

67: 18-25

若肖，久矣！ 其細也夫。

Ruò xiào, jiǔ yǐ!      Qí xì yě fú.

67: 26-33

我有三寶，持而保之：

Wǒ yǒu sān bǎo, chí ér bǎo zhī:

67: 34-47

一曰慈，二曰儉，三曰不敢為天下先。

yī yuē cí, èr yuē jiǎn, sān yuē bù gǎn wéi tiān xià xiān.

## 第六十七章 *Dì Liù Shí Qī Zhāng*

67: 48-67

夫慈故能勇，儉故能廣，不敢為天下先，故能成器長。

Fú cí gù néng yǒng, jiǎn gù néng guǎng, bù gǎn wéi tiān xià xiān, gù néng chéng qì zhǎng.

67: 68-78

今舍其慈且勇，舍其儉且廣，

Jīn shě qí cí qiè yǒng, shě qí jiǎn qiè guǎng,

67: 79-87

舍其後且先，〔則必〕死矣。

shě qí hòu qiè xiān, zé bì sǐ yǐ.

67: 88-97

夫慈，以戰則勝，以守則固。

Fú cí, yǐ zhàn zé shèng, yǐ shǒu zé gù.

67: 98-105

天將救之，以慈衛之。

Tiān jiāng jiù zhī, yǐ cí wèi zhī.

## 第六十七章 *Dì Liù Shí Qī Zhāng*

MWD A31=67	<p>□□□□□□□□□□。夫唯□，故不宵。 若宵，細久矣。 我恒有三保之。 一曰茲，二曰檢，□□□□□□□□□□□□□□故能廣；不敢為天下先，故能為成事長。 今舍其茲且勇；舍其後且先，則必死矣！夫茲□□則勝，以守則固。 天將建之，女以茲垣之。 □□□□□□□□. Fū/Fú wéi/wěi □, gù bù xiāo. Ruò xiāo, xì jiǔ yǐ. Wǒ héng yǒu sān bǎo zhī. Yī yuē zī/cí, èr yuē jiǎn, □□□□□□□□□□ gù néng guǎng; bù gǎn wèi/wéi tiānxià xiān, gù néngwéi chéngshì cháng/zhǎng. Jīn shě/shè qí zī/cí qiě yǒng; shě/shè qíhòu qiě xiān, zé bì sǐ yǐ! Fū/Fú zī/cí □ zé shèng, yǐ shǒuzé gù. Tiān jiāng/jiàng/qiāng jiàn zhī, nǚ yǐ zī/cí yuán zhī.</p>
MWD B32=67	<p>天下□胃我大，大而不宵。 夫唯不宵，故能大。 若宵久矣，其細也夫！ 我恒有三保，市而□之。 一曰茲，二曰檢，三曰不敢為天下先。 夫茲故能勇；檢敢能廣； 不敢為天下先，故能為成器長。 今舍其茲且勇；舍其檢且廣； 舍其後且先；則死矣！ 夫茲以單則朕，以守則固。 天將建之，如以茲垣之。 Tiānxià □ wèi wǒ dà, dà ér bù xiāo. Fū/Fú wéi/wěi bù xiāo, gù néng dà. Ruò xiāo jiǔ yǐ, qí xì yě fū/fú! Wǒ héng yǒu sānbǎo, shì ér 璮 zhī. Yī yuē zī/cí, èr yuē jiǎn, sān yuē bù gǎn wèi/wéi tiānxià xiān. Fū/Fú zī/cí gù néng yǒng; jiǎn gǎn néng guǎng; bù gǎn wèi/wéi tiānxià xiān, gù néngwéi chéngqì cháng/zhǎng. Jīn shě/shè qí zī/cí qiě yǒng; shě/shè qí jiǎn qiě guǎng; shě/shè qíhòu qiě xiān; zé sǐ yǐ! Fū/Fú zī/cí yǐ dān zé zhèn, yǐ shǒuzé gù. Tiān jiāng/jiàng/qiāng jiàn zhī, rú yǐ zī/cí yuán zhī.</p>

## 第六十八章 *Dì Liù Shí Bā Zhāng*

68: 1-11

善為士者不武，善戰者不怒。

Shàn wéi shì zhě bù wǔ, shàn zhàn zhě bù nù,

68: 12-24

善勝敵者弗與，善用人者為之下。

shàn shèng dí zhě fú yù, shàn yòng rén zhě wèi zhī xià,

68: 25-36

是謂不爭之德，是謂用人之力，

shì wèi bù zhēng zhī dé, shì wèi yòng rén zhī lì,

68: 37-44

是謂配天古之極也。

shì wèi pèi tiān gǔ zhī jí yě.

MWD A32=68	善為士者，不武；善戰者，不怒； 善勝敵者，弗□；善用人者，為之下。 □胃不諍之德，是胃用人，是胃天，古之極也。 Shàn wéi/wéi shì zhě, bù wǔ; shàn zhàn zhě, bù nù; shàn shèng dí zhě, fú □; shàn yòng rén zhě, wèi/wéi zhī xià. □ wèi bù zhèng zhī dé, shì wèi yònggrén, shì wèi tiān, gǔ zhījí yě.
MWD B33=68	故善為士者，不武；善單者，不怒； 善朕敵者，弗與；善用人者，為之下。 是胃不爭□德，是胃用人，是胃肥天古之極也。 Gù shàn wéi/wéi shì zhě, bù wǔ; shàn dān zhě, bù nù; shàn zhèn dí zhě, fú yǔ; shàn yòng rén zhě, wèi/wéi zhī xià. Shì wèi bù zhēng □ dé, shì wèi yònggrén, shì wèi féi tiān gǔ zhījí yě.

## 第六十九章 *Dì Liù Shí Jiǔ Zhāng*

69: 1-6

用兵者有言曰：

**Yòng bīng zhě yǒu yán yuē:**

69: 7-14

吾不敢為主，而為客，

wú bù gǎn wéi zhǔ, ér wéi kè,

69: 15-22

吾不敢進寸，而退尺。

wú bù gǎn jìn cùn, ér tuì chǐ.

69: 23-30

是謂行無行，攘無臂，

**Shì wèi xíng wú xíng, rǎng wú bì,**

69: 31-36

扔無敵，執無兵，

**rēng wú dí, zhí wú bīng,**

## 第六十九章 *Dì Liù Shí Jiǔ Zhāng*

69: 37-49

禍莫大於輕敵，輕敵幾喪吾寶矣。

**huò mò dà yú qīng dí, qīng dí jī sàng wú bǎo yǐ.**

69: 50-59

故抗兵相加，則哀者勝矣。

**Gù kàng bīng xiāng jiā, zé āi zhě shèng yǐ.**

MWD A33=69	<p>用兵有言曰：吾不敢為主，而為客；            吾不進寸，而退尺。            是胃行無行；襄無臂；執無兵；乃無敵矣。 last two reversed            禍莫於於無適，無適斤亡吾吾葆矣。            故稱兵相若，則哀者勝矣。</p> <p>Yòngbīng yǒu yán yuē: wú bù gǎn wéizhǔ, ér wèi/wéi kè;            wú bù jìn cùn, ér tuì chǐ/chě.            Shì wèi xíng/háng wúxíng; xiāng wú bì; zhí wú bīng; nǎi wúdí yǐ.            Huò mò yú yú wú shí/dí, wú shì/dí jīn wáng wú wú bǎo yǐ.            Gù chēngbīng xiāngruò, zé āi zhě shèng yǐ.</p>
MWD B34=69	<p>用兵又言曰：吾不敢為主，而為客；            不敢進寸，而退尺。            是胃行無行；攘無臂；執無兵；乃無敵。            禍莫大於無敵，無敵近□亡吾□矣。            故抗兵相若，而依者朕□。</p> <p>Yòngbīng yòu yán yuē: wú bù gǎn wéizhǔ, ér wèi/wéi kè;            bù gǎn jìn cùn, ér tuì chǐ/chě.            Shì wèi xíng/háng wúxíng; rǎng wú bì; zhí wú bīng; nǎi wúdí.            Huò mò dàyú wúdí, wúdí jìn □ wáng wú 爰 yǐ.            Gù kàng bīng xiāngruò, ér yī zhě zhèn □.</p>

## 第七十章 *Dì Qī Shí Zhāng*

70: 1-10

吾言甚易知也，甚易行也；

Wú yán shèn yì zhī yě, shèn yì xíng yě;

70: 11-23

而天下莫之能知也，莫之能行也。

ér tiān xià mò zhī néng zhī yě, mò zhī néng xíng yě.

70: 24-29

言有宗，事有君。

Yán yǒu zōng, shì yǒu jūn.

70: 30-39

夫唯無知也，是以不我知。

Fú wéi wú zhī yě, shì yǐ bù wǒ zhī.

70: 40-47

知我者希，則我者貴。

Zhī wǒ zhě xī, zé wǒ zhě guì.

70: 48-56

是以聖人被褐而懷玉。

Shì yǐ shèng rén bēi hè ér huái yù.

## 第七十章 *Dì Qī Shí Zhāng*

MWD A34=70	<p>吾言甚易知也，甚易行也，          而人莫之能知也，而莫之能行也。          言有君，事有宗。 these two characters are switched          夫唯無知也，是以不□□□□□我貴矣。          是以聖人被褐而裹玉。          Wú yán shèn/shén yì zhī yě, shèn/shén yìxíng yě,          ér rén mò zhī néng zhī yě, ér mò zhī néngxíng yě.          Yán yǒu jūn, shì yǒu zōng.          Fū/Fú wéi/wěi wúzhī yě, shìyǐ bù □□□□□ wǒ guì yǐ.          Shìyǐ shèngrén bēi/pī hè ér huái yù.</p>
MWD B35=70	<p>吾言易知也，易行也，          而天下莫之能知也，莫之能行也。  <b>夫</b>言<b>又</b>宗，事<b>又</b>君。          夫唯無知也，是以不我知。          知者希，則我貴矣。          是以聖人被褐而裹玉。          Wú yán yì zhī yě, yìxíng yě,          ér tiānxià mò zhī néng zhī yě, mò zhī néngxíng yě.          Fū/Fú yán yòu zōng, shì yòu jūn.          Fū/Fú wéi/wěi wúzhī yě, shìyǐ bù wǒ zhī.          Zhīzhě xī, zé wǒ guì yǐ.          Shìyǐ shèngrén bēi/pī hè ér huái yù.</p>

## 第七十一章 *Dì Qī Shí Yī Zhāng*

71: 1-10

知不知上矣，不知知病矣。

**Zhī bù zhī shàng yǐ, bù zhī zhī bìng yǐ.**

71: 11-18

夫唯病病，是以不病。

**Fú wéi bìng bìng, shì yǐ bù bìng.**

71: 19-33

聖人之不病也，以其病病也，是以不病。

**Shèng rén zhī bù bìng yě, yǐ qí bìng bìng yě, shì yǐ bù bìng.**

MWD A35=71	知不知，尚矣；不知不知，病矣。 是以聖人之不病，以其□□□□□□。 Zhī bùzhī, shàng yǐ; bùzhī bùzhī, bìng yǐ. Shìyǐ shèngrén zhī bù bìng, yǐ qí □□□□□.
MWD B36=71	知不知尚矣，不知知，病矣。 是以聖人之不□也，以其病病也，是以不病。 Zhī bùzhī shàng yǐ, bùzhī zhī, bìng yǐ. Shìyǐ shèngrén zhī bù □ yǐ, yǐ qí bìng bìng yě, shìyǐ bù bìng.

## 第七十二章 *Dì Qī Shí Èr Zhāng*

72: 1-11

民之不畏威，則大威將至矣。

**Mín zhī bù wèi wēi, zé dà wēi jiāng zhì yǐ.**

72: 12-21

無狎其所居，無厭其所生。

**Wú xiá qí suǒ jū, wú yàn qí suǒ shēng.**

72: 22-29

夫唯弗厭，是以不厭。

**Fú wéi fú yàn, shì yǐ bù yàn.**

72: 30-47

是以聖人自知而不自見也，自愛而不自貴也。

**Shì yǐ shèng rén zì zhī ér bù zì xiàn yě, zì ài ér bù zì guì yě.**

72: 48-52

故去彼取此。

**Gù qù běi qǔ cǐ.**

## 第七十二章 *Dì Qī Shí Èr Zhāng*

MWD A36=72	<p>□□□畏畏，則大□□□矣。  <b>母</b>閭其所居，<b>毋</b>厭其所生。          夫唯弗厭，是□□□□□□□□□□□□□□而不自貴也。          故去<b>被</b>取此。</p> <p>□□□ wèi wèi, zé dà □□□ yǐ.          Mǔ zhá qí suǒ jū, guàn yān qí suǒshēng.          Fū/Fú wéi/wěi fú yān, shì □□□□□□□□□□□□□□而不自貴也。          Gùqù bēi/pī qǔ cǐ.</p>
MWD B37=72	<p>民之不畏，則大<b>畏</b>將至矣。  <b>毋</b>狹其所居，<b>毋</b>厭其所生。          夫唯弗厭，是以不厭。          是以聖人自知而不自見也；自愛而不自貴也。          故去<b>罷</b>而取此。</p> <p>Mín zhī bùwèi, zé dà wèi jiāng/jiàng/qiāng zhì yǐ.          Guàn xiá qí suǒ jū, guàn yān qí suǒshēng.          Fū/Fú wéi/wěi fú yān, shìyǐ bù yān.          Shìyǐ shèngrén zìzhī ér bù zì jiàn/xiàn yě; zì ài ér bù zì guì yě.          Gùqù bà/pí ér qǔ cǐ.</p>

## 第七十三章 *Dì Qī Shí Sān Zhāng*

73: 1-13

勇於敢者則殺，勇於不敢者則活；  
**Yǒng yú gǎn zhě zé shā, yǒng yú bù gǎn zhě zé huó;**

73: 14-20

此兩者，或利或害。  
**cǐ liǎng zhě, huò lì huò hài.**

73: 21-35

天之所惡，孰知其故？是以聖人猶難之。  
**Tiān zhī suǒ wù, shú zhī qí gù? shì yǐ shèng rén yóu nán zhī.**

73: 36-48

天之道，不爭而善勝，不言而善應，  
**Tiān zhī dào, bù zhēng ér shàn shèng, bù yán ér shàn yìng,**

73: 49-58

不召而自來，繹然而善謀。  
**bù zhào ér zì lái, chán rán ér shàn móu.**

73: 59-66

天網恢恢，疏而不失。  
**Tiān wǎng huī huī, shū ér bù shī.**

## 第七十三章 *Dì Qī Shí Sān Zhāng*

## 第七十四章 *Dì Qī Shí Sì Zhāng*

74: 1-12

若民且不畏死，奈何以死懼之？  
Ruò mǐn qiě bù wèi sǐ, nài hé yǐ sǐ jù zhī?

74: 13-22

若使民恆畏死，而為奇者，  
ruò shǐ mǐn héng wèi sǐ, ér wéi qí zhě,

74: 23-33

吾將得執而殺之，夫孰敢矣？  
wú jiāng dé zhí ér shā zhī, fú shú gǎn yǐ?

74: 34-47

〔若民〕恆〔且必畏死〕，則恆有司殺者殺， MWD (both A&B use heng)  
Ruò mǐn héng qiě bì wèi sǐ, zé héng yǒu sī shā zhě shā,

74: 48-60

夫代司殺者殺，是〔謂代〕大匠斲也。  
fú dài sī shā zhě shā, shì wèi dài dà jiàng zhuó yě.

## 第七十四章 *Dì Qī Shí Sì Zhāng*

74: 61-74

夫代大匠斲者，則希有不傷其手矣。  
**Fú dài dà jiàng zhuó zhě, zé xī yǒu bù shāng qí shǒu yǐ.**

MWD A38=74	<p>□□□□□□□□，奈何以殺懼之也？          若民恆是死，則而為者吾將得而殺之，          夫孰敢矣？          若民□□必畏死，則恆有司殺者。          夫伐司殺者殺，是伐大匠斲也，  <b>夫伐大匠斲者，則□不傷其手矣。</b>          □□□□□□，nài hé yǐ shā jù zhī yě?          Ruò mǐn héng shì sǐ, zé ér wèi/wéi zhě wú jiāng/jiàng/qiāng dé ér shā zhī,          fū/fú shú gǎn yǐ?          Ruò mǐn □ bì wèisǐ, zé héng yōusī shā zhě.          Fū/Fú fá sī shā zhě shā, shì fá dà jiàng zhuó yě,          fū/fú fá dà jiàng zhuó zhě, zé □ bù shāng qí shǒu yǐ.</p>
MWD B39=74	<p>若民恆且□不畏死，若何以殺懼之也？          使民恆且畏死，而為畸者，□得而殺之，          夫孰敢矣！          若民恆且必畏死，則恆又司殺者。          夫代司殺者殺，是代大匠斲。  <b>夫代大匠斲，則希不傷其手。</b>          Ruò mǐn héng qiě □ bùwèi sǐ, ruò héyǐ shā jù zhī yě?          Shǐ mǐn héng qiě wèisǐ, ér wèi/wéi jí zhě, □ dé ér shā zhī,          fū/fú shú gǎn yǐ!          Ruò mǐn héng qiě bì wèisǐ, zé héng yòu sī shā zhě.          Fū/Fú dài sī shā zhě shā, shì dài dà jiàng zhuó.          Fū/Fú dài dà jiàng zhuó, zé xī bù shāng qí shǒu.</p>

## 第七十五章 *Dì Qī Shí Wǔ Zhāng*

75: 1-15

民之飢也，以其上食稅之多也，是以飢。

Mín zhī jī yě, yǐ qí shàng shí shuì zhī duō yě, shì yǐ jī.

75: 16-32

民之難治也，以其上之有以為也，是以難治。

Mín zhī nán zhì yě, yǐ qí shàng zhī yǒu yǐ wéi yě, shì yǐ nán zhì.

75: 33-48

民之輕死，以其求生，生之厚也，是以輕死。

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Mín zhī qīng sǐ, yǐ qí qiú shēng, shēng zhī hòu yě, shì yǐ qīng sǐ.

75: 49-60

夫唯無以生為者，是賢於貴生。

Fú wéi wú yǐ shēng wéi zhě, shì xián yú guì shēng.

## 第七十五章 *Dì Qī Shí Wǔ Zhāng*

MWD A39=75	<p>人之飢也，以其取食稅之多也，是以飢。  百姓之不治也，以其上有以為□，是以不治。  民之姦死，以其求生之厚也，是以姦死。  夫唯無以生為者，是賢貴生。</p> <p>Rén zhī jī yě, yǐ qí qǔ shí/sì shuì zhīduō yě, shìyǐ jī.  Bǎixìng zhī bù zhì yě, yǐ qí shàng yǒu yǐwéi □, shìyǐ bù zhì.  Mín zhī jīng sǐ, yǐ qí qiúshēng zhī hòu yě, shìyǐ jīng sǐ.  Fū/Fú wéi/wěi wú yǐ shēngwéi zhě, shì xián guì shēng.</p>
MWD B40=75	<p>人之飢也，以其取食稅之多，是以飢。  百生之不治也，以其上之有以為也，□以不治。  民之輕死也，以其求生之厚也，是以輕死。  夫唯無以生為者，是賢貴生。</p> <p>Rén zhī jī yě, yǐ qí qǔ shí/sì shuì zhīduō, shìyǐ jī.  Bǎi shēng zhī bù zhì yě, yǐ qí shàng zhī yǒu yǐwéi yě, □ yǐ bù zhì.  Mín zhī qīng sǐ yě, yǐ qí qiúshēng zhī hòu yě, shìyǐ qīng sǐ.  Fū/Fú wéi/wěi wú yǐ shēngwéi zhě, shì xián guì shēng.</p>

## 第七十六章 *Dì Qī Shí Liù Zhāng*

76: 1-11

人之生也柔弱，其死也堅強。

Rén zhī shēng yě róu ruò, qí sǐ yě jiān qiáng.

76: 12-25

萬物草木之生也柔脆，其死也枯槁。

Wàn wù cǎo mù zhī shēng yě róu cuì, qí sǐ yě kū gǎo.

76: 26-41

故曰： 堅強者死之徒也，柔弱者生之徒也。

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Gù yuē: jiān qiáng zhě sǐ zhī tú yě, róu ruò zhě shēng zhī tú yě.

76: 42-52

是以兵強則不勝，木強則共。

Shì yǐ bīng qiáng zé bù shèng, mù jiàng zé gòng.

76: 53-60

強大處下，柔弱處上。

Qiáng dà chù xià, róu ruò chù shàng.

Rigid and big/powerful dwell below/are inferior, soft and supple dwell above/are superior.

MWD A40=76	<p>人之生也柔弱，其死也恒仍賢強。          萬物草木之生也柔脆，其死也枯槁。          故曰：堅強者死之徒也，柔弱微細，生之徒也。          兵強則不勝，木強則恆。          強大居下，柔弱微細居上。          Rén zhī shēng yě róuruò, qí sǐ yě héng rén xián qiáng/jiàng/qiǎng.          Wàn wù cǎomù zhī shēng yě róu cuì, qí sǐ yě jié gǎo.          Gù yuē: jiānqiáng zhě sǐ zhī tú yě, róuruò wēixì, shēng zhī tú yě.          Bīng qiáng/jiàng/qiǎng zé bùshèng, mùjiàng zé héng.          Qiángdà jūxià, róuruò wēixì jūshàng.</p>
MWD B41=76	<p>人之生也柔弱，其死也恒信堅強。          萬□□木之生也柔脆，其死也枯槁。          故曰：堅強死之徒也，柔弱生之徒也。          □以兵強則不朕，木強則兢。          故強大居下，柔弱居上。          Rén zhī shēng yě róuruò, qí sǐ yě héng xìn jiānqiáng.          Wàn □□ mù zhī shēng yě róu cuì, qí sǐ yě jié gǎo.          Gù yuē: jiānqiáng sǐ zhī tú yě, róuruò shēng zhī tú yě.          □ yǐ bīng qiáng/jiàng/qiǎng zé bù zhèn, mùjiàng zé jīng.          Gù qiángdà jūxià, róuruò jūshàng.</p>

## 第七十七章 *Dì Qī Shí Qī Zhāng*

77: 1-8

天之道，其猶張弓與。  
Tiān zhī dào, qí yóu zhāng gōng yú.

I changed a ? to a period

77: 9-26

高者抑之，下者舉之，有餘者損之，不足者補之。  
gāo zhě yì zhī, xià zhě jǔ zhī, yǒu yú zhě sǔn zhī, bù zú zhě bǔ zhī.

77: 27-37

故天之道損有餘而補不足；  
Gù tiān zhī dào sǔn yǒu yú ér bǔ bù zú;

77: 38-50

人之道則不然，損不足以奉有餘。  
rénn zhī dào zé bù rán, sǔn bù zú yǐ fèng yǒu yú.

77: 51-62

孰能有餘以奉天下，唯有道者。  
Shú néng yǒu yú yǐ fèng tiān xià, wéi yǒu dào zhě.

## 第七十七章 *Dì Qī Shí Qī Zhāng*

77: 63-83

是以聖人為而弗恃，功成而弗處，若此其不欲見賢也。 I changed ? to a period  
Shì yǐ shèng rén wéi ér fú shì, gōng chéng ér fú chǔ, ruò cǐ qí bù yù jiàn xián yě.

## 第七十八章 *Dì Qī Shí Bā Zhāng*

78: 1-23

天下莫柔弱於水，而攻堅強者莫之能勝，以其無以易之也。

**Tiān xià mò róu ruò yú shuǐ, ér gōng jiān qiáng zhě mò zhī néng shèng, yǐ qí wú yǐ yì zhī yě.**

78: 24-41

弱之勝強，柔之勝剛，天下莫弗知，而莫能行也。

**Ruò zhī shèng qiáng, róu zhī shèng gāng, tiān xià mò fú zhī, ér mò néng xíng yě.**

78: 42-56

是以聖人云：受邦之垢，是謂社稷之主；

**Shì yǐ shèng rén yún: shòu bāng zhī gòu, shì wèi shè jì zhī zhǔ;**

78: 57-67

受邦之不祥，是謂天下之王。

**shòu bāng zhī bù xiáng, shì wèi tiān xià zhī wáng.**

78: 68-71

正言若反。

**Zhèng yán ruò fǎn.**

## 第七十八章 *Dì Qī Shí Bā Zhāng*

MWD A42=78	<p>天下莫柔□□□□□堅強者莫之能□也，  以其無□易□□□□□□勝強，天□□□□□□行也。  故聖人之言云曰：受邦之詬，是胃社稷之主；  受邦之不祥，是胃天下之王。  □□若反。</p> <p>Tiānxià mò róu □□□□ jiānqiáng zhě mò zhī néng □ yě,  yǐ qí wú □ yì □□□□□□ shèng qiáng/jiàng/qiǎng, tiān □□□□□□ xíng/háng yě.  Gù shèngrén zhī yán yún yuē: shòu bāng zhī gòu, shì wèi shèjì zhī zhǔ;  shòu bāng zhī bùxiáng, shì wèi tiānxià zhī wáng.  □□ ruò fǎn.</p>
MWD B43=78	<p>天下莫柔弱於水，□□□□□□□□□，以其無以易之也。  水之朕剛也，弱之朕強也，天下莫弗知也，而□□□□也。  是故聖人之言云曰：受國之詬，是胃社稷之主；  受國之不祥，是胃天下之王。  正言若反。</p> <p>Tiānxià mò róuruò yú shuǐ, □□□□□□□□, yǐ qí wú yǐ zhī yě.  Shuǐ zhī zhèn gāng yě, ruò zhī zhèn qiáng/jiàng/qiǎng yě, tiānxià mò fú zhī yě, ér □□□ yě.  Shìgù shèngrén zhī yán yún yuē: shòu guó zhī gòu, shì wèi shèjì zhī zhǔ;  shòu guó zhī bùxiáng, shì wèi tiānxià zhī wáng.  Zhèngyán ruò fǎn.</p>

## 第七十九章 *Dì Qī Jiǔ Zhāng*

79: 1-12

和大怨，必有餘怨，安可以為善？  
**Hé dà yuàn, bì yǒu yú yuàn, ān kě yǐ wéi shàn?**

79: 13-24

是以聖人執左契而不責於人。  
**shì yǐ shèng rén zhí zuǒ qì ér bù zé yú rén.**

79: 25-33

故有德司契，無德司徹。  
**Gù yǒu dé sī qì, wú dé sī chè.**

79: 34-42

夫天道無親，恆與善人。

**Fú tiān dào wú qīn, héng yǔ shàn rén.**

Since Celestial Dao is without kin/relatives/family, it is always working for the good of Humanity.

MWD A is lost

MWD B44=79	禾大□□□□□□□□為善？ 是以聖人執左芥，而不以責於人。 故又德司芥，無德司徹。 □□□□□□□□。 Hé dà □□□□□□□ wéishàn? Shì yǐ shèng rén zhí zuǒ gài/jiè, ér bù yǐ zé yú rén. Gù yòu dé sī gài/jiè, wú dé sī chè. □□□□□□□.
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## 第八十章 *Dì Bā Shí Zhāng*

80: 1-13

小邦寡民，使有什伯之器而不用。

**Xiǎo bāng guǎ mǐn, shǐ yǒu shí bó zhī qì ér bù yòng.**

80: 14-29

使民重死，而不遠徙，雖有舟輿，無所乘之。

**Shǐ mǐn zhòng sǐ, ér bù yuǎn xǐ, suī yǒu zhōu yú, wú suǒ chéng zhī.**

80: 30-37

雖有甲兵，無所陳之。

**Suī yǒu jiǎ bīng, wú suǒ chén zhī.**

80: 38-45

使民復結繩而用之。

**Shǐ (rén/mǐn] fù jié shéng ér yòng zhī.**

80: 46-57

甘其食，美其服，安其居，樂其俗。

**Gān qí shí, měi qí fú, ān qí jū, lè qí sú.**

## 第八十章 *Dì Bā Shí Zhāng*

80: 58-75

鄰邦相望，雞犬之聲相聞，民至老死不相往來。

**Lín bāng xiāng wàng, jī quǎn zhī shēng xiāng wén, mǐn zhì lǎo sǐ bù xiāng wǎng lái.**

MWD A29=80	<p>小邦寡民。          使十百人之器毋用；使民重死而遠送。          有車周無所乘之，有甲兵無所陳□。          □□□□□□用之，甘其食，美其服，樂其俗，安其居。 last two reversed          鄰邦相望，雞狗之聲相聞，民□□□□□□。          Xiǎo bāng guǎ mǐn.          Shǐ shí bǎi rén zhī qì guàn yòng; shǐ mǐn zhòng/chóng sǐ ér yuǎn sòng.          Yǒu chē zhōu wú suǒ chéng/shèng zhī, yǒu jiǎbīng wú suǒ chén □.          □□□□□ yòng zhī, gān qí shí/sì, měi qí fú/fù, lè/yuè qí sú, ān qí jū. (reverse last two)          Línbāng xiāngwàng, jī gǒu zhī shēng xiāngwén, mǐn □□□□□□.</p>
MWD B30=80	<p>小國寡民。          使有十百人器而勿用；使民重死而遠徙；          又周車無所乘之；有甲兵無所陳之。          使民復結繩而用之，甘其食，美其服，樂其俗，安其居。          鄰國相望，雞犬之□□聞，民至老死，不相往來。          Xiǎoguó guǎ mǐn.          Shǐ yǒu shí bǎi rén qì ér wù yòng; shǐ mǐn zhòng/chóng sǐ ér yuǎn xǐ;          yòu zhōu chē wú suǒ chéng/shèng zhī; yǒu jiǎbīng wú suǒ chén zhī.          Shǐ mǐn fù jiéshéng ér yòng zhī, gān qí shí/sì, měi qí fú/fù, lè/yuè qí sú, ān qí jū.          Línguó xiāngwàng, jī quǎn zhī □□ wén, mǐn zhì lǎosǐ, bùxiāng wǎnglái.</p>

## 第八十一章 *Dì Bā Shí Yī Zhāng*

81: 1-8

信言不美，美言不信。

**Xìn yán bù měi, měi yán bù xìn.**

81: 9-16

善者不辯，辯者不善。

**Shàn zhě bù biàn, biàn zhě bù shàn.**

81: 17-24

知者不博，博者不知。

**Zhī zhě bù bó, bó zhě bù zhī.**

81: 25-42

聖人不積，既以為人己愈有，既以與人己愈多。

**Shèng rén bù jī, jì yǐ wéi rén jǐ yù yǒu, jì yǐ yǔ rén jǐ yù duō.**

81: 43-58

故天之道利而不害，聖人之道為而弗爭。

**Gù tiān zhī dào lì ér bù hài, shèng rén zhī dào wéi ér fú zhēng.**

第八十一章 *Dì Bā Shí Yī Zhāng*

# Appendix

- A. *Forty-Four Translations of Chapter One*
- B. *Translating Dao and De*
- C. *Concordance for Some Key Terms*
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- E. *List of Some Prominent Translations of the DDJ*
- F. *Books About Daoism*

## Forty-Four Translations of Chapter/Verse One

Chapter 1		Line 1	道可道 非常道 Míng kě míng, fēi cháng dào	Dào kě dào, fēi cháng dào Míng kě míng, fēi cháng míng
Line 2		名可名 非常名		
1.	James Legge	1891	The Tao that can be trodden is not the enduring and unchanging Tao The name that can be named is not the enduring and unchanging name.	
2.	Dwight Goddard	1919	The Tao that can be understood cannot be the primal, or cosmic, Tao, just as an idea that can be expressed in words cannot be the infinite idea.	
3.	R. Wilhelm	1925	The Dao that can be expressed is not the eternal Dao The name that can be named is not the eternal name.	
4.	W. Bynner	1944	Existence is beyond the power of words To define: Terms may be used But none of them are absolute	
5.	Lin Yutang	1948	The Tao that can be told of Is not the Absolute Tao The Names that can be given Are not Absolute Names.	
6.	R. Blakney	1955	There are ways but the Way is uncharted; There are names but not nature in words:	
7.	A. Waley	1958	The Way that can be told of is not an Unvarying Way; The names that can be named are not unvarying names.	
8.	John Wu	1961	Tao can be talked about, but not the Eternal Tao. Names can be named, but not the Eternal name.	
9.	D.C. Lau	1963	The way that can be spoken of Is not the constant way The name that can be named Is not the constant name.	
10.	W.T. Chan	1963	The Tao that can be told is not the eternal Tao The name that can be named is not the eternal name.	
11.	G.F. Feng	1972	The Tao that can be told is not the eternal Tao The name that can be named is not the eternal name	
12.	Paul Lin	1977	The Tao that can be spoken of is not the eternal Tao The Name that can be named is not the eternal Name.	
13.	A. Rump	1979	The Tao that can be told of is not the eternal Tao The name that can be named is not the eternal name.	
14.	Henry Wei	1982	The Tao that can be stated is not the Eternal Tao The Name that can be named, is not the Eternal Name.	
15.	R.L. Wing	1986	The Tao that can be expressed Is not the Tao of the Absolute The name that can be named Is not the name of the Absolute.	
16.	S. Mitchell	1988	The Tao that can be told is not the eternal Tao. The name that can be named is not the eternal Name.	
17.	Ellen Chen	1989	Tao that can be spoken of, Is not the Everlasting Tao. Name that can be named, Is not the Everlasting name.	
18.	R. Henricks	1989	As for the Way, the Way that can be spoken of is not the constant Way; As for names, the name that can be named is not the constant name.	
19.	Victor Mair	1990	The ways that can be walked are not the eternal Way; The names that can be named are not the eternal name.	
20.	T. Cleary	1991	A way can be a guide, but not a fixed path names can be given, but not permanent labels	
21.	M. LaFargue	1992	The Tao that can be told is not the invariant Tao the names that can be named are not the invariant Names.	
22.	Kwok & Palmer	1993	The Tao that can be talked about is not the true Tao The name that can be named is not the eternal Name.	
23.	Jerry Dalton	1994	The Tao of words is not the transcendental Tao The spoken name is not the transcendental name.	
24.	Red Pine	1996 2009	The way that becomes a way is not the Immortal Way the name that becomes a name is not the Immortal Name.	
25.	U. Le Guin	1997	The way you can go isn't the real way The name you can say isn't the real name	
26.	G. Richter	1998	The Dao which one can explain is not the unchanging Dao The name which one can name is not the unchanging name.	
27.	R. Lynn	1999	The Dao that can be described in language is not the constant Dao the name that can be given is not its constant name.	
28.	J. Star	2001	A way that can be walked is not The Way A name that can be named is not The Name	
29.	M. Roberts	2001	The Way as "way" bespeaks no common lasting Way, The name as "name" no common lasting name.	
30.	P. Ivanhoe	2001	A Way that can be followed is not a constant Way A name that can be named is not a constant name.	
31.	S. Hodge	2002	Any dao given language is not a constant dao Any labeling given by words is not constant labeling	
32.	Ames & Hall	2003	Way-making that can be put into words is not really way-making and naming that can assign fixed reference to things is not really naming.	
33.	R. Wagner	2003	A way that can be spoken of is not the eternal Way. A name that can be named of is not the eternal name.	
34.	Zhang & Zhang	2004	If Tao can be described, then it is not general Tao. If a name can be defined, then it is not a general name.	
35.	J. H. McDonald	96-2005	The tao that can be described is not the eternal Tao. The name that can be spoken is not the eternal Name.	

### ***Forty-Four Translations of Chapter/Verses One***

36.	XZ. Hu	2005	The Tao that can be spoken of is not the eternal Tao. The name that can be named is not the eternal name.
37.	J. Bright-Fey	2006	the tao of life that we often talk about is beyond the power of words and labels to define or enclose while it is true that we employ words and labels to outline our experience they are not absolute and cannot define the absolute
38.	R. A. Dale	2006	The Tao that can be told is not the universal Tao. The name that can be named is not the universal name.
39.	H. G. Moeller	2007	As to a Dao— if it can be specified as a Dao, it is not a permanent Dao As to a name— if it can be specified as a name, it is not a permanent name.
40.	R. Gotshalk	2007	The way that can be regarded as Way is no ordinary way; the names that can be regarded as her names are no ordinary names
41.	C. Hansen	2009	Ways can be guided: they are not fixed ways. Names can be named: they are not fixed names.
42.	Takuan Soho <i>transl.</i> T. Cleary	~1600 2010	A way that can be spoken is not the eternal Way; A name that can be named is not a constant name.
43.	S. Stenudd	2011	The Way that can be walked is not the eternal Way. The name that can be named is not the eternal name.
44.	J. Levi (French) <i>transl.</i> J. Gladding	2009 2011	The way given voice is not the true Way. The name with a name is not the true Name.

### Forty-Four Translations of Chapter/Verse One

Chapter 1		Line 3	無名天地之始	Wú míng tiān dì zhī shǐ
		Line 4	有名万物之母	Yǒu míng wàn wù zhī mǔ.
1.	James Legge	1891	(Conceived of as) having no name, it is the Originator of heaven and earth; (Conceived of as) having a name, it is the Mother of all things.	
2.	Dwight Goddard	1919	And yet this ineffable Tao was the source of all spirit and matter, and being expressed was the mother of all created things.	
3.	R. Wilhelm	1925	‘Non-existence’ I call the beginning of Heaven and Earth Existence’ I call the mother of individual beings.	
4.	W. Bynner	1944	In the beginning of heaven and earth there were no words, Words came out of the womb of matter.	
5.	Lin Yutang	1948	The Nameless is the origin of Heaven and Earth; The Named is the Mother of All Things.	
6.	R. Blakney	1955	Nameless indeed is the source of creation But things have a mother and she has a name.	
7.	A. Waley	1958	It was from the Nameless that Heaven and Earth sprang; The named is but the mother that rears the ten thousand creatures, each after its kind.	
8.	John Wu	1961	As the origin of heaven-and-earth, it is nameless As “the Mother” of all things, it is nameable.	
9.	D.C. Lau	1963	The nameless was the beginning of heaven and earth; The named was the mother of the myriad creatures.	
10.	W.T. Chan	1963	The Nameless is the origin of Heaven and Earth; The Named is the mother of all things.	
11.	G.F. Feng	1972	The nameless is the beginning of heaven and earth. The named is the mother of the ten thousand things.	
12.	Paul Lin	1977	The Nameless [non-being] is the origin of heaven and earth The Nameable [being] is the mother of all things.	
13.	A. Rump	1979	The Nameless is the origin of Heaven and Earth The Named is the mother of all things.	
14.	Henry Wei	1982	The Unnameable is the originator of Heaven and Earth. The Nameable is the mother of the ten thousand things.	
15.	R.L. Wing	1986	The nameless originated Heaven and Earth. The named is the Mother of All Things.	
16.	S. Mitchell	1988	The unnameable is the eternally real Naming is the origin of all particular things.	
17.	Ellen Chen	1989	Nameless, the origin of heaven and earth, Named, the mother of ten thousand things. alt. version: Non-being, to name the origin of heaven and earth, Being, to name, the mother of ten thousand things.	
18.	R. Henricks	1989	The nameless is the beginning of the ten thousand things; The named is the mother of the ten thousand things.	
19.	Victor Mair	1990	The nameless is the origin of the myriad creatures; The named is the mother of the myriad creatures.	
20.	T. Cleary	1991	Non-being is called the beginning of heaven and earth; being is called the mother of all things.	
21.	M. LaFargue	1992	Nameless it is the source of the thousands of things; named it is ‘Mother’ of the thousands of things.	
22.	Kwok & Palmer	1993	Nothing – the nameless is the beginning; While Heaven, the mother is the creatrix of all things.	
23.	Jerry Dalton	1994	The nameless is the beginning of all things; The named is the mother of all things.	
24.	Red Pine	1996 2009	96—the maiden of Heaven and Earth has no name // the mother of all things has a name 09—no name is the maiden of Heaven and Earth // name is the mother of all things	
25.	U. Le Guin	1997	Heaven and Earth begin in the unnamed: name’s the mother of the ten thousand things	
26.	G. Richter	1998	Nothingness is the name of the beginning of Heaven and Earth. Existance is the name of the mother of all things.	
27.	R. Lynn	1999	Nameless is the origin of the myriad things; named is the mother of the myriad things.	
28.	J. Star	2001	Tao is both Named and Nameless As Nameless it is the origin of all things As Named it is the mother of all things	
29.	M. Roberts	2001	Absent is the name for sky and land’s first life, Present for the mother of all ten thousand things.	
30.	P. Ivanhoe	2001	Nameless it is the beginning of Heaven and earth; Named, it is mother of the myriad creatures.	
31.	S. Hodge	2002	“Absence” names the beginning of the universe “Presence” names the matrix of all things.	
32.	Ames & Hall	2003	The nameless is the fetal beginnings of everything that is happening While that which is named is their mother. alt version: The indeterminate (wu) is the beginning of everything that is happening; While the determinate (you) is the mother of everything that is happening.	
33.	R. Wagner	2003	When there are not [now] names, it [the Way] is the beginning of the ten thousand kinds of entities. When there [already] are names, it [the Way] is the mother of the ten thousand kinds of entities.	
34.	Zhang & Zhang	2004	The invisible is the origin of the universe. The visible is the mother of all things.	

### ***Forty-Four Translations of Chapter/Verses One***

35.	J. H. McDonald	96-2005	The nameless is the boundary of Heaven and Earth. The named is the mother of creation.
36.	XZ. Hu	2005	The Nameless is the origin of Heaven and Earth. The named is the root of all things
37.	J. Bright-Fey	2006	when it all began there were no words or labels these things were created out of the union of preception and perception
38.	R. A. Dale	2006	In the infancy of the universe, there were no names. Naming fragments the mysteries of life into ten thousand things and their manifestations.
39.	H. G. Moeller	2007	Having no name is the beginning of the ten thousand things. Having a name is the mother of the ten thousand things.
40.	R. Gotshalk	2007	As source of the ten-thousand things, she is nameless; it is as mother(er) of those things that she has her name.
41.	C. Hansen	2009	"Absence" names the cosmic horizon, "Presence" names the mother of the 10,000 natural kinds.
42.	Takuan Soho <i>transl.</i> T. Cleary	~ 1600 2010	There were no names in the beginning of heaven and earth; Attribution of names is the matrix of myriad things.
43.	S. Stenudd	2011	The nameless is the beginning of Heaven and Earth. The named is the mother of all things.
44.	J. Levi (French) <i>transl.</i> J.Gladding	2009 2011	The Nameless, origin of Heaven and Earth, the Named, mother of the ten thousand beings.

## Forty-Four Translations of Chapter/Verse One

Chapter 1		Line 5	故常無欲以觀其妙 Gù cháng wú yù yǐ guān qí miào	Line 6	常有欲以觀其微 cháng yǒu yù yǐ guān qí jiào
1.	James Legge	1891	Always without desire we must be found, if its deep mystery we would sound But if desire always within us be, Its outer fringe is all that we shall see.		
2.	Dwight Goddard	1919	Therefore not to desire the things of sense is to know spirituality; and to desire is to learn the limitation of matter.		
3.	R. Wilhelm	1925	Therefore does the direction towards non-existence lead to the sight of the miraculous essence, the direction towards existence to the sight of spatial limitations.		
4.	W. Bynner	1944	And whether a man dispassionately sees to the core of life, Or passionately sees the surface		
5.	Lin Yutang	1948	Therefore: oftentimes, one strips oneself of passion, in order to see the Secret of Life; Oftentimes, one regards life with passion, in order to see its manifest forms.		
6.	R. Blakney	1955	The secret waits for the insight of eyes unclouded by longing Those who are bound by desire see only the outward container.		
7.	A. Waley	1958	Truly, Only he that rids himself forever of desire can see the Secret Essences; He that has never rid himself of desire can see only the Outcomes.		
8.	John Wu	1961	So, as ever hidden, we should look at its inner essence As always manifest, we should look at its outer aspects.		
9.	D.C. Lau	1963	Hence always rid yourself of desires in order to observe its secrets But always allow yourself to have desires in order to observe its manifestations.		
10.	W.T. Chan	1963	Therefore let there always be non-being, so we may see their subtlety, And let there always be being, so we may see their outcome.		
11.	G.F. Feng	1972	Ever desireless, one can see the mystery Ever desiring, one can see the manifestations.		
12.	Paul Lin	1977	Therefore constantly without desire, there is the recognition of subtlety but constantly with desire only the realization of potentiality. <i>alt. version:</i> Therefore constantly based on non-being, one will have insight into its subtlety constantly based on being one will have insight into its potentiality.		
13.	A. Rump	1979	Therefore let there always be no desire, so we may see their subtlety And let us always have desires so we may see the outcome.		
14.	Henry Wei	1982	Therefore, Always be desireless so to discern Tao's wonderful essence; Always have some desire so as to discern its manifestations.		
15.	R.L. Wing	1986	Thus, without expectation, One will always perceive the subtlety; and with expectation One will always perceive the boundary.		
16.	S. Mitchell	1988	Free from desire, you realize the mystery. Caught in desire, you see only the manifestations.		
17.	Ellen Chen	1989	Therefore always without desire, in order to observe the hidden mystery; Always with desire, in order to observe the manifestations. <i>alt. version:</i> Therefore, by the Everlasting Non-Being, we desire to observe its hidden mystery; by the Everlasting Being, we desire to observe the manifestations.		
18.	R. Henricks	1989	Therefore, those constantly without desires, by this means will perceive its subtlety. Those constantly with desires, by this means will see only that which they yearn for and seek.		
19.	Victor Mair	1990	Therefore, Always be without desire in order to observe its wondrous subtleties Always have desire so that you may observe its manifestations.		
20.	T. Cleary	1991	Always passionless, thereby observe the subtle; ever intent, thereby observe the apparent.		
21.	M. LaFargue	1992	Yes: Always being desireless, one sees the hidden essentials. Always having desires ones sees only what is sought.		
22.	Kwok & Palmer	1993	Follow the nothingness of the Tao, and you can be like it, not needing anything, seeing the wonder and the root of everything. And even if you cannot grasp this nothingness, you can still see something of the Tao in everything.		
23.	Jerry Dalton	1994	Constantly desireless, one can see the subtlety; Constantly desiring, one can only see the manifestations.		
24.	Red Pine	1996 2009	thus in innocence we see the beginning in passion we see the end		
25.	U. Le Guin	1997	So the unwanted soul sees what's hidden, and the ever-wanting soul sees only what it wants.		
26.	G. Richter	1998	Therefore one should always emphasize nothingness, if one desires to observe the marvelousness of the dao. One should always emphasize existence if one desires to observe the limits of the dao.		
27.	R. Lynn	1999	Therefore, always be without desire so as to see their subtlety And always have desire so as to see their ends.		
28.	J. Star	2001	A mind free of thought merged within itself, beholds the essence of Tao A mind filled with thought, identified with its own perceptions, beholds the mere forms of the world.		
29.	M. Roberts	2001	Desire ever absent: Behold the seed germs of all things; Desire ever present: Behold their every finite course.		
30.	P. Ivanhoe	2001	And so, Always eliminate desires in order to observe its mysteries; Always have desires in order to observe its manifestations.		
31.	S. Hodge	2002	Therefore: Treat "absence" as constant if you desire to view its wonders, Treat "presence" as constant if you desire to view its manifestations.		
32.	Ames & Hall	2003	Thus, to be really objectless in one's desires is how to observe the mysteries of all things, While really having desires is how one observes their boundaries.		

### ***Forty-Four Translations of Chapter/Verse One***

33.	R. Wagner	2003	Therefore, while they [the 10,000 ...] are [still] constantly without desire, one has something by means of which to perceive its [the ultimate principle's] subtlety while they [the 10,000 ...] are constantly with desire, one has something by means of which to perceive its [the ultimate principle's] limiting
34.	Zhang & Zhang	2004	By constantly thinking the invisible, we understand the universe; By constantly observing the visible, we see how natural laws work.
35.	J. H. McDonald	96-2005	Freed from desire, you can see the hidden mystery. By having desire, you can only see what is visibly real.
36.	XZ. Hu	2005	Therefore, by being free from passion and desire, the subtleties of Tao can be experienced.
37.	J. Bright-Fey	2006	whether a person who is awake in play sees the heart of life or its surface manifestatons is hardly important because they are exactly the same point in space and time
38.	R. A. Dale	2006	Yet mysteries and manifestations spring from the same source: the Great Integrity which is the mystery within manifestation, the manifestation within mystery,
39.	H. G. Moeller	2007	Thus, to be permanently without desires in order to see the subtleties. to permanently have desires in order to see that which is yearned for.
40.	R. Gotshalk	2007	It is ever by being desireless that we behold the hidden inwardness of her creatures; it is ever by having desire that we behold their bounded outwardness.
41.	C. Hansen	2009	Fixing on "absence" is to want to view enigmas. Fixing on "presence" is to want to view phenomena.
42.	Takuan Soho <i>transl.</i> T. Cleary	~ 1600 2010	Whenever you have no desire, you can observe the subtle; Whenever you have desire, watch the openings.
43.	S. Stenudd	2011	Therefore: Free from desire you see the mystery. Full of desire you see the manifestations.
44.	J. Levi (French) <i>transl.</i> J.Gladding	2009 2011	In the absence of all desire, one contemplates its mystery. Through the presence of desire, one contemplates what it bounds.

## Forty-Four Translations of Chapter/Verse One

Chapter 1		Line 7	此兩者同出而異名	Cǐ liǎng zhě tóng chū ér yì míng
		Line 8	同謂之玄	Tóng wèi zhī xuán
1.	James Legge	1891	Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them Mystery.	
2.	Dwight Goddard	1919	These two things spirit and matter, so different in nature, have the same origin.	
3.	R. Wilhelm	1925	Both are one in origin and different only in name. In its unity it is called the secret.	
4.	W. Bynner	1944	The core and the surface are essentially the same Words making them seem different only to express appearance If name be needed, wonder names them both:	
5.	Lin Yutang	1948	These two (the Secret and its manifestations) are (in their nature) the same; They are given different names When they become manifest. They may both be called the Cosmic Mystery:	
6.	R. Blakney	1955	These two come paired but distinct By their names. Of all things profound,	
7.	A. Waley	1958	These two things issued front the same mould, but nevertheless are different in name. This ‘same mould’ we can but call the Mystery.	
8.	John Wu	1961	These two flow from the same source, though differently named; And both are called mysteries.	
9.	D.C. Lau	1963	These two are the same but diverge in name as they issue forth <u>Being the same they are called mysteries,</u>	
10.	W.T. Chan	1963	The two are the same, But after they are produced, they have different names They both may be called deep and profound.	
11.	G.F. Feng	1972	These two spring from the same source but differ in name; this appears as darkness.	
12.	Paul Lin	1977	The two come from the same source having different names. Both are called mysteries.	
13.	A. Rump	1979	The two are the same, But after they are produced, they have different names. They both may be called mystery	
14.	Henry Wei	1982	These two come out from the same source, but are different in name. Their identical nature is a mystery.	
15.	R.L. Wing	1986	The source of these two is identical, Yet their names are different. Together they are called profound,	
16.	S. Mitchell	1988	Yet mystery and manifestations arise from the same source This source is called darkness.	
17.	Ellen Chen	1989	These two issue from the same origin, though named differently Both are called the dark.	
18.	R. Henricks	1989	These two together emerge; They have different names yet they’re called the same;	
19.	Victor Mair	1990	Both of these derive from the same source They have different names but the same designation.	
20.	T. Cleary	1991	These two come from the same source but differ in name; both are considered mysteries.	
21.	M. LaFargue	1992	These two lines are about The Merging— it is when things develop and emerge from this that different names appear. The Merging is something mysterious—	
22.	Kwok & Palmer	1993	These two are the same only called by different names — and both are mysterious and wonderful.	
23.	Jerry Dalton	1994	These two are the same but differ in name. The mystery is in the unity.	
24.	Red Pine	1996 2009	two different names for one and the same the one we call dark	
25.	U. Le Guin	1997	Two things, one origin, but different in name, whose identity is mystery.	
26.	G. Richter	1998	These two have the same origin but different names; One can call both of them profound.	
27.	R. Lynn	1999	These two emerge together but have different names Together we refer to them as mystery:	
28.	J. Star	2001	Tao and this world seem different but in truth they are one and the same The only difference is in what we call them How deep and mysterious this unity is How profound how great!	
29.	M. Roberts	2001	Forth together come the two as one and the same But differ in name As one, a dark recess that probed recedes	
30.	P. Ivanhoe	2001	These two come forth in unity but diverge in name Their unity is known as an enigma.	
31.	S. Hodge	2002	These two emerge in union but are named differently, their union speaks of mystery:	
32.	Ames & Hall	2003	These two—the nameless and what is named—emerge from the same source, yet they are referred to differently. Together they are called obscure.	
33.	R. Wagner	2003	Both emerge from a common [origin] but they have different names Their common [origin] [I] designate as the Dark,	

### ***Forty-Four Translations of Chapter/Verses One***

34.	Zhang & Zhang	2004	Thinking and observing are two different things. Yet they serve the same goal: to theorize.
35.	J. H. McDonald	96-2005	Yet mystery and reality emerge from the same source. This source is called darkness.
36.	XZ. Hu	2005	The things existing in the world of duality can be well known by possessing passions and desires the two abovementioned have the same source but are given different names
37.	J. Bright-Fey	2006	the words and labels that we use make us think that they are different but only so we can talk about it from the outside of ourselves in regard to the outside of the point in space and time
38.	R. A. Dale	2006	the naming of the unnamed, and the un-naming of the named.
39.	H. G. Moeller	2007	The two— together they come to the fore, differently they are named.
40.	R. Gotshalk	2007	These two sides to each creature come forth untied; the unity of those sides, one may call a mystery.
41.	C. Hansen	2009	These two, emerging together, we name differently. Conceiving of them as being one: call that "fathomless".
42.	Takuan Soho <i>transl.</i> T. Cleary	~ 1600 2010	These two have the same provenance, but different names; Both are called mysteries.
43.	S. Stenudd	2011	These two have the same origin but differ in name.
44.	J. Levi (French) <i>transl.</i> J.Gladding	2009 2011	Two aspects of a single thing, two synonomous designations* (Born of a single origin, they bear different names, but one and the other alike bear the same designation 'mysterious'.)

## Forty-Four Translations of Chapter/Verse One

Chapter 1		Line 9	玄之又玄	Xuán zhī yòu xuán
		Line 10	眾妙之門	Zhòng miào zhī mén
1.	James Legge	1891	Where the Mystery is the deepest is the gate of all that is subtle and wonderful.	
2.	Dwight Goddard	1919	This unity of origin is the mystery of mysteries, but is the gateway to spirituality.	
3.	R. Wilhelm	1925	The secret's still deeper secret, is the gateway through which all miracles emerge.	
4.	W. Bynner	1944	If a name be needed, wonder names them both: From wonder to wonder Existence opens.	
5.	Lin Yutang	1948	Reaching from the Mystery into the Deeper Mystery Is the Gate to the Secret of All Life.	
6.	R. Blakney	1955	Say that their pairing is deepest, The gate to the root of the world.	
7.	A. Waley	1958	Or rather the 'Darker than any Mystery', The Doorway whence issued all Secret Essences.	
8.	John Wu	1961	The Mystery of mysteries is the Door of all essence	
9.	D.C. Lau	1963	Mystery upon mystery – The gateway of the manifold secrets.	
10.	W.T. Chan	1963	Deeper and more profound, The door of all subtleties!	
11.	G.F. Feng	1972	Darkness within darkness. The gate to all mystery.	
12.	Paul Lin	1977	More mystical than the most mystical, The gate of all subtleties.	
13.	A. Rump	1979	Mystery and more mystery The door of all subtleties.	
14.	Henry Wei	1982	Mystery of mysteries— That is the gate of all wonderful essence.	
15.	R.L. Wing	1986	Profound and mysterious, The gateway to the Collective Subtlety.	
16.	S. Mitchell	1988	Darkness within darkness. The gateway to all understanding.	
17.	Ellen Chen	1989	Dark and even darker The door to all hidden mysteries.	
18.	R. Henricks	1989	That which is even more profound than the profound— The gateway of all subtleties.	
19.	Victor Mair	1990	Mystery of mysteries The gate of all wonders!	
20.	T. Cleary	1991	Mystery of mysteries is the gateway of marvels.	
21.	M. LaFargue	1992	mysterious, and more mysterious the abode of all the hidden essences.	
22.	Kwok & Palmer	1993	All mysteries are Tao, and Heaven is their mother: She is the gateway and the womb-door.	
23.	Jerry Dalton	1994	Where the mystery is most profound is the gateway to all mystery.	
24.	Red Pine	1996 2009	96—the dark beyond the dark // the door to all beginnings. 09—dark beyond the dark // the door to all beginnings	
25.	U. Le Guin	1997	Mystery of all mysteries! The door to the hidden.	
26.	G. Richter	1998	More profound than profound, They are the gate of all marvelous things.	
27.	R. Lynn	1999	the mystery upon mystery and gateway of all subtleties.	
28.	J. Star	2001	It is the truth beyond the truth, the hidden within the hidden It is the path to all wonder, the gate to the essence of everything.	
29.	M. Roberts	2001	Past that portal whence the milling seed germs teem. (miao = seed germ)	
30.	P. Ivanhoe	2001	Within this enigma is yet a deeper enigma The gate of all mysteries!	
31.	S. Hodge	2002	mystery upon mystery the gateway to the whole mass of wonders!	
32.	Ames & Hall	2003	The obscurest of the obscure, They are the swinging gateway of the manifold mysteries.	
33.	R. Wagner	2003	the Dark-and-Dark-Again. It is the door [from which] the many and the subtle [emerge]	
34.	Zhang & Zhang	2004	Theorizing and evolving these theories is the gate to marvels.	
35.	J. H. McDonald	96-2005	Darkness is born from darkness. The beginning of all understanding.	

### ***Forty-Four Translations of Chapter/Verses One***

36.	XZ. Hu	2005	The ability of transformation between the two is a most mysterious thing, or the door of all mysteries
37.	J. Bright-Fey	2006	if you feel you really need a name then call it wonderwork and watch one miracle talk to another in a language that you can feel but not understand it is playful to approach something that is logically unknowable
38.	R. A. Dale	2006	When these interpenetrations are in full attendance, we will pass the gates of naming notions in our journey toward transcendence.
39.	H. G. Moeller	2007	Together they are called: Darker even than darkness— Gate of multiple subtleties.
40.	R. Gotshalk	2007	The mystery of mysteries, however, is that gateway through which the hidden inwardness of each and all comes forth.
41.	C. Hansen	2009	Calling it "fathomless" is still not to fathom it. ... the door to a cluster of puzzles.
42.	Takuan Soho <i>transl.</i> T. Cleary	~ 1600 2010	The mystery of mysteries is called the gateway to myriad subtleties.
43.	S. Stenudd	2011	That is the secret, the secret of secrets, The gate to all mysteries
44.	J. Levi (French) <i>transl.</i> J. Gladding	2009 2011	Mystery of mysteries, gateway of wonders.

version: 10-27-13

**Translating the Two Key Characters 道 Dào and 德 Dé**

**道 Dào** On the left is the movement radical #162 represented by footsteps, and indicates walking. On the right is the chief radical #185, it is basically the head radical with horns, suggesting the head-dress of the chieftain. Looked at another way the central part of the character is an eye, the main feature of the head. Put together the eye/head/chief shows the feet the way, or guides walking along the path.

Traditionally Dào has been translated as ‘way’ or ‘The Way’, a road, path, or pathway.

- Victor Mair says “track” is the most etymologically precise equivalent in English. (ZZ. p.386)
- Roger Ames & David Hall use “trace, & tracing”
- Chad Hansen uses “guide, & guiding”

**Occurrences of Dào = 76x**

Chapter:character

	(34x in Dao section) (42x in De section)
	# of Occurrences
1:1-3-6	3x
4:1	1x
8:22	1x
9:39	1x
14:90 & 102	2x
15:87	1x
16:62 & 63	2x
18:2	1x
21:6 & 9	2x
23:37-39-43-56-58	5x
24:31 & 44	2x
25:37-55-83-84	4x
30:2-74-76	3x
31:16	1x
32:1 & 62	2x
34:2	1x
35:21	1x
37:1	1x

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38:66 & 100	2x
40:4 & 11	2x
41:4-12-20-30-38-42-47-87-93	9x
42:1	1x
46:4 & 13	2x
47:12	1x
48:6	1x
51:1-22-26-43	4x
53:11-17-53	3x
55:78 & 80	2x
59:64	1x
60:9	1x
62:1-63-70	3x
65:5	1x
67:6	1x
73:38	1x
77:3-30-40-61	4x
79:36	1x
81:46 & 54	2x

## *The Characters Dào and Dé*

**德**      **Dé**      usually translated as virtue, or virtuous; sometimes as power; moral (moral power) (I suggest the power inherent in virtue, or forte in its original sense of strength), innate power.

**ZhongWen**    十      31/1    shí      = ten                          + 目 an eye = 10 eyes (comprehensive examination)  
                   直      31/22 zhí      = straight, direct                  + 心 a heart =  
                   31/28 dé      = a straight or direct heart = moral (the eye is now turned sideways)  
                   Rt. = zhí      = ten eyes look & find no flaws or concealment, over heart (i.e. within one's heart)  
                   Lt. = 舛      41/1    chì      = person taking a step  
                   德      31/29    dé      = moral steps, moral walking = virtue  
                   substitute 耳 an ear for the person walking = ting  
                   聽      31/30    tīng = ear learning virtue = listen, heed

**Ingram**      p.38      #99 Ting, De & Chi

**Wieger**      p. 36-37      L.10.3 K & L  
                   K = zhí      = perfectly right, not curved in the least. Eyes having looked, perceive no deviation  
                   L = zhēn      = perfectly true; something exposed (on a pedestal) ten eyes could not find any fault  
                   dé      = rectitude of the heart  
                   chì + dé      = moral conduct (L.63A) directed by a righteous heart = righteousness, virtue  
                   tīng      = rectification of the heart of a disciple (L.81 O)  
                                   or the ear of an auditor  
                                   to hear, listen, be attentive; conform to instruction, obey

**A.C. Graham**      Zhuang Zi p.7

the **power** inherent in a thing; spontaneous aptitude; the inherent capacity in a thing to perform its specific functions successfully. (ex. the de of cyanide is as a/to poison)  
 perfection of De does not ensure that a/the body will grow up (to be perfect)  
 DDJ should be read The Classic of the Way and of Power (not its power as Waley renders it)  
 bù dé yǐ = lit. no power (to) stop, DeFrancis = have no alternative, ACG = inevitable

**Harold Roth**      Chinese Texts... p.90

the **potency** which arises in an organism from the manifestation of the Dao within it  
 (closely associated with jing in ZZ) (see also Chapter 2 of Huai Nanzi)

**Victor Mair**      Zhuang Zi      p.383

makes a nice distinction      “**Virtue**” for Confucians      “**Integrity**” for Daoists  
 The most etymologically precise equivalent in English is the archaic word “dough[tiness]”  
 Doughty according to Webster’s means steadfastly courageous and resolute; worthy  
 from dow<sup>1</sup>: Scot. 1. to be able, 2. to thrive, prosper, do well, to be worthy.

*The Characters Dào and Dé*

**Occurrences of Dé = 44x** (9x in Dao section) (35x in De section)

<u>Chapter:character</u>	<u># of Occurrences</u>
<b>10:69</b>	1x
<b>21:2</b>	1x
<b>23:44-48-65-67</b>	4x
<b>28:16-42-68</b>	3x
<hr/>	
<b>38:2-4-8-10-13-17-19-27-72-74</b>	10x
<b>41:51-59-64</b>	3x
<b>49:25-39</b>	2x
<b>51:5-25-29-46-76</b>	5x
<b>54:23-31-39-47-56</b>	5x
<b>55:2</b>	1x
<b>59:21 &amp; 24</b>	2x
<b>60:49</b>	1x
<b>63:17</b>	1x
<b>65:59 &amp; 61</b>	2x
<b>68:30</b>	1x
<b>79:27 &amp; 31</b>	2x

## Concordance for Some Key Terms

<b>Term:</b>	<b>chapter:character #</b>	// separates the Dao and De sections (Dao = 1-37; De = 38-81)
		numbers follow Jonathan Star's concordance, which contains some differences* and only an approximate number for the character, which are not numbered in this version (see my Dao & De Jing Translation Workbooks for specific character numbers)
<b>柔</b>	<b>soft, tender, gentle, yielding, pliant, flexible, kind, meek, limp</b>	
Róu:	10:13, 36:37 // 43:05, 52:55, 55:26, 76:05, 76:19, 76:33, 76:54, 78:04, 78:26	= 2+9x
	(11 occurrences)	
<b>弱</b>	<b>weak, feeble, tender, gentle, yielding, soft, surrender</b>	
Ruò:	3:40, 36:11, 36:38 // 40:06, 55:24, 76:06, 76:34, 76:55, 78:05, 78:22	= 3+7x
	(10 occurrences)	
<b>善</b>	<b>good, goodness; skill, skillfulness; adept at; excellence</b>	
Shàn:	2:14, 2:17, 2:20, 8:02, 8:06, 8:24, 8:27, 8:30, 8:33, 8:36, 8:39, 8:42, 15:03, 20:09,	
	(52 occurrences)	
	27:01, 27:06, 27:11, 27:17, 27:26, 27:40, 27:48, 27:60, 27:64, 27:69, 27:72, 30:33 //	= 26x
	41:42, 49:12, 49:15, 49:18, 49:22, 49:25, 50:39, 54:01, 54:06, 58:40,	
	62:07, 62:12, 62:31, 65:03, 66:13, 68:01, 68:07, 68:12, 68:18,	
	73:40, 73:45, 73:55, 79:12, 79:39, 81:09, 81:16	= 26x
<b>聖人</b>	<b>holy person, saint, sage</b>	
Shèng-rén:	2:49, 3:30, 5:11, 7:25, 12:38, 19:02, 22:21, 26:11, 27:37, 28:74, 29:51 //	= 11x
	(32/33 occurrences)	
	47:23, 49:01, 49:40, 49:53, 57:58, 58:53, 60:33, 63:46, 63:70, 64:62, 64:95,	
	66:42, 70:42, 71:17, 72:29, 73:29, 77:63, 78:40, 79:15, 81:25, 81:50	= 21x
	66:24&44*	= 22x
<b>水</b>	<b>water</b>	
Shuǐ:	8:04, 8:05 // 78:07	= 2+1x
	(3 occurrences)	
<b>欲</b>	<b>desire, desires/wants, mental tendencies, habits, thought constructs, mental patterns</b>	
Yù:	1:28, 1:35, 3:22, 3:52, 15:86, 19:49, 29:02, 34:33, 36:02, 36:10, 36:18, 36:26,	
	(26 occurrences) 37:22, 37:41, 37:43 //	= 15x
	39:126, 46:30, 57:84, 61:58, 61:66, 61:77, 64:97, 64:99, 66:24, 66:32, 77:76	= 11x
	66:26, 66:34*	
<b>爭</b>	<b>contend, struggle, strive, compete, contest, fight, quarrel; argue, debate</b>	
Zhēng:	3:07, 8:12, 8:47, 22:53, 22:61 // 66:68, 66:76, 68:28, 73:38, 81:57	= 5+5x
	(10 occurrences) 66:70, 66:78*	

### ***Concordance for Some Key Terms***

<b>Term:</b>	<b>chapter:character #</b>	// separates the Dao and De sections (Dao =1-37; De = 38-81)
<b>知</b> Zhī: (59 occurrences)	<b><u>know, perceive, be aware of, knowing; cunning, crafty</u></b> <b>2:04, 2:13, 3:50, 3:55, 4:35, 10:32, 10:48*, 14:88, 16:36, 16:41, 16:46,</b> <b>17:04, 21:64, 25:30, 28:01, 28:24, 28:47, 32:51, 32:53, 33:01, 33:06, 33:18 // = 22x</b> <b>43:21, 44:28, 44:32, 46:24, 46:33, 47:04, 47:18, 47:28, 52:15, 52:19,</b> <b>53:06, 54:85, 55:31, 55:53, 55:57, 56:01, 56:08, 57:18, 58:30, 59:34,</b> <b>59:38, 65:39, 65:47, 70:05, 70:13, 70:26, 70:31, 70:32, 71:01, 71:03,</b> <b>71:06, 71:07, 72:32, 73:24, 78:34, 81:17, 81:24 // = 37x</b>	
<b>智</b> Zhì: (7 occurrences)	<b><u>knowledge, wisdom, intelligence, wit; wise</u></b> <b>18:08, 19:04, 27:85, 33:04 // 65:21, 65:25, 65:33 // = 4+3x</b>	
<b>治</b> Zhì: (14 occurrences)	<b><u>rule, govern, administer, manage, order, control, harness; way of ruling; to punish</u></b> <b>3:33, 3:67, 8:37, 10:28, 32:41 // 57:03, 59:01, 60:01, 64:23, 65:18, 65:26, 65:34, 75:17, 75:27 // = 5x = 9x</b>	
<b>志</b> Zhì: (3 occurrences)	<b><u>will, ambition, resolve, determination; feelings; aspirations</u></b> <b>3:42, 31:73, 33:26 // // = 3+0x</b>	
<hr/>		
<b>無 為</b> Wú-wéi: (13 occurrences)	<b><u>without doing, action, interfering, imposing, coercing</u></b> <b>2:53, 3:63, 10:32, 37:04, // 38:21, 38:28, 43:23, 43:32, 48:17, 48:19, 57:63, 63:03, 64:65 // = 4x = 9x</b>	
<b>無 欲</b> Wú-yù: (5 occurrences)	<b><u>without desires, wants, wishes, preferences, bias, etc.</u></b> <b>1:28, 3:52, 34:33, 37:41 // 57:84 // = 4+1x</b>	
<b>無 知</b> Wú-zhī: (4 occurrences)	<b><u>without knowledge, preconceptions, bias (beginner's mind)</u></b> <b>3:50, 10:32* (some sources list as wu wei), 10:48 // 70:26 // = 3+1x</b>	

*Dao De Jing: Most Frequent Characters – Top 105*

Characters Occurring Ten Times or More

Character	Pīn-Yīn	Basic Translation	Total Occurrences	Dao Section Chapt. 1-37	De Section Chapt. 38-81
1) 必	bì	certainly, must be	14x	5x	9x
2) 兵	bīng	weapons, soldiers	13x	4x	9x
3) 不	bù	no, not	243x*	113x*	130x*
4) 弗	fú				
5) 常	cháng	constant	30x	17x	13x
6) 長	cháng	long (length or time)	16x	9x	7x
7) 成	chèng	complete	17x	8x	9x
8) 處	chù	holds to, lives by adheres to	16x	9x	7x
9) 此	cǐ	this, these	13x	6x	7x
10) 大	dà	big	59x	21x	38x
11) 道	dào	path(way), The Way	76x	34x	42x
12) 得	dé	get, obtain	33x	12x	21x
13) 德	dé	virtue, power, efficacy	44x	9x	35x
14) 地	dì	earth	18x	14x	4x
15) 多	duō	many, much, all	14x	2x	12x
16) 而	ér	and, but, yet	120x	49x	71x
17) 非	fēi	wrong, incorrect	10x	4x	6x
18) 夫	fú	truly, verily; thus	30x	11x	19x
19) 復	fù	return	15x	9x	6x
20) 敢	gǎn	risk, dare	10x	2x	8x
21) 谷	gǔ	valley	10x	5x	5x
22) 故	gù	therefore	65x	29x	36x
23) 歸	guī	revert, return	11x	9x	2x
24) 貴	guì	honor	22x	10x	12x
25) 國	guó	country	28x	3x	25x
26) 何	hé	why, what, how?	14x	7x	7x
27) 乎	hū	Oh!, indeed	10x	9x	1x
28) 或	huò	perhaps, likely	18x	12x	6x
29) 見	jiàn	see, look	14x	9x	5x
30) 將	jiāng	if, then	23x	14x	9x
31) 久	jiǔ	lasting	11x	6x	5x
32) 居	jū	dwell, inhabit	10x	6x	4x
33) 可	kě	can, is permitted	34x	22x	12x
34) 利	lì	benefit, advantage	10x	5x	5x
35) 民	mín	the people	34x	9x	25x
36) 明	míng	bright	12x	7x	5x
37) 名	míng	name	24x	21x	3x
38) 莫	mò	none, no-one	20x	4x	16x
39) 乃	nǎi	then	12x	6x	6x

*Dao De Jing: Most Frequent Characters – Top 105*

Character	Pīn-Yīn	Basic Translation	Total Occurrences	Dao Section Chapt. 1-37	De Section Chapt. 38-81
40) 難	nàn	hard, difficult	13x	3x	10x
41) 能	néng	can, able	33x	21x	12x
42) 其	qí	his, hers; its they, them, their's	141x	61x	80x
43) 器	qì	tool, utensil	12x	8x	4x
44) 強	qiáng qiǎng	strong, firm; healthy force, compel	21x	11x	10x
45) 取	qǔ	take, receive	12x	3x	9x
46) 去	qù	leave, go, depart	10x	8x	2x
47) 然	rán	is so	13x	5x	8x
48) 人	rén	person	85x	39x	46x
49) 柔	róu	weak, feeble; yielding, flexible	11x	2x	9x
50) 若	ruò	is like ...	33x	23x	20x
51) 弱	ruò	soft, tender	10x	3x	7x
52) 三	sān	three	11x	3x	8x
53) 善	shàn	good	52x	26x	26x
54) 上	shàng	superior	18x	5x	13x
55) 身	shēn	body, torso	23x	13x	10x
56) 生	shēng	birth, produce	38x	10x	28x
57) 聖	shèng	holy, saintly	32x	11x	21x
58) 勝	shèng	victory, overcome	16x	5x	11x
59) 失	shǐ	lose	18x	9x	9x
60) 使	shǐ	so that, causes	11x	5x	6x
61) 事	shì	business, affairs	22x	7x	15x
62) 是	shì	this/that, which	71x	25x	46x
63) 守	shǒu	keep, sustain	11x	8x	3x
64) 孰	shú	which, who, what	10x	3x	7x
65) 死	sǐ	die, death	18x	2x	16x
66) 所	suǒ	because	27x	10x	17x
67) 天	tiān	sky, heaven	92x	40x	52x
68) 同	tóng	alike, same	11x	9x	2x
69) 萬	wàn	10,000	21x	12x	9x
70) 王	wáng	king	13x	6x	7x
71) 為	wéi	act, do	112x	51x	61x
72) 唯	wéi	yes, exactly	16x	6x	10x
73) 謂	wèi	tell, is called	36x	18x	18x
74) 無	wū	lack, without	103x	44x	59x
75) 吾	wú	me	25x	10x	15x
76) 物	wù	things	36x	23x	13x
77) 兮	xī	Oh!, very	26x	24x	2x
78) 下	xià	below, under	82x	27x	55x

*Dao De Jing: Most Frequent Characters – Top 105*

Character	Pīn-Yīn	Basic Translation	Total Occurrences	Dao Section Chapt. 1-37	De Section Chapt. 38-81
79) 相	xiāng	mutually	14x	9x	4x
80) 小	xiǎo	small, petty	10x	2x	8x
81) 心	xīn	heart, mind	10x	5x	5x
82) 信	xìn	trust	15x	6x	9x
83) 行	xíng	move, act	20x	9x	11x
84) 玄	xuán	dark; mystery	12x	8x	4x
85) 焉	yān	there	10x	9x	1x
86) 言	yán	say, said	21x	8x	13x
87) 也	yě	ending particle [.]	x	x	x
88) 一	yī	one, unity	15x	5x	10x
89) 以	yǐ	cause, by means of	162x	46x	116x
90) 亦	yì	also, again	13x	7x	6x
91) 用	yòng	use	21x	11x	10x
92) 有	yǒu	have; be	82x	41x	41x
93) 於	yú	in, on, at; to, from	47x	18x	29x
94) 與	yú	and, or; add to	15x	6x	8x
95) 欲	yù	desires, wants	26x	15x	11x
96) 元	yuán [sub. for xuan]	origin, original	[12x]	[8x]	[4x]
97) 曰	yuē	speak	22x	12x	10x
98) 則	zé	then	32x	16x	16x
99) 者	zhě	... is like this	95x	44x	51x
100) 爭	zhēng	contend	10x	5x	5x
101) 之	zhī	1. DObj pronoun: her, him; it; them; this, that 2. noun-phrase marker 3. possessive marker: 's 'its', of its	250x	110x	140x
102) 知	zhī	know, perceive	59x	22x	37x
103) 治	zhì	rule, govern	14x	5x	9x
104) 終	zhōng	in the end	10x	4x	6x
105) 自	zì	oneself; naturally	33x	21x	12x
106) 足	zú	sufficient; foot	20x	8x	12x

Of 105: 7 over 100x 11 over 50x 20 over 25x 67 10–24x  
 Top 7 (alpha) =bu=243, er=120, qi=141, wei=112, wu=103, yi=162, zhi=250

## ***Translations & Resources***

Version: 3-9-14

<b>Some Prominent Translations of the Dao De Jing (Tao Te Ching)</b> <b>Arranged chronologically (separated by decade)</b>		
		<b>*Most recommended versions are bold*</b>
<b>Translator:</b>	<b>Date</b>	<b>Comments</b>
1. James Legge	1891	dedicated his life to translating the Classics into English
2. Richard Wilhelm	1925	translator of the I Ching (Book of Change)
3. Witter Bynner	1944	popular pocketbook, but not particularly accurate or insightful
4. Lin Yutang	1948	famous translator; good intro & chapter notes, correlates Laozi with readings from Zhuangzi
5. R.B. Blakney	1955	Chinese chapter titles, useful intro, chapter paraphrase & comments
6. <b>Arthur Waley</b>	1958	famous translator of Chinese poetry; translation and paraphrase
7. <b>John Wu</b>	1961	contains traditional characters on facing page
8. <b>D.C. Lau</b>	1963	classic translation; <b>2001 edition</b> is bilingual & translates MWD text
9. Wing-tsit Chan	1963	classic translation see #12
<b>10. Feng &amp; English</b>	1972	best of popular translations, with legible calligraphy & nature photos
11. Paul Lin	1977	uses Wang Bi commentary
12. Ariane Rump	1979	uses W.T. Chan translation and adds Wang Bi commentary
13. Henry Wei	1982	Chinese philosophy professor at U of Chicago (a standard Chinese reading)
14. R.L. Wing	1986	characters, nice calligraphy & artwork
15. Stephen Mitchell	1988	popular success, but don't bother
16. <b>Ellen Chen</b>	1989	scholarly commentary emphasizing theme of peace (W-G)
17. <b>Robert Henricks</b>	1989	based on Ma-Wang-Dui texts, compares the A & B texts (W-G)
<b>18. Victor Mair</b>	1990	scholarly but easy to read, follows Ma-Wang-Dui order (W-G)
19. Thomas Cleary	1991	prolific translator, decent, but offers no new insights
<b>20. Michael LaFargue</b>	1992	historical comments provide cultural context, renumbered (W-G)
21. Kwok, Palmer, Ramsay	1993	illustrations & calligraphy make this a nice coffee table version
22. Jerry Dalton	1994	translation and paraphrase, offers pointers for personal practice
<b>23. Red Pine</b> (Bill Porter)	1996	with various historical commentators (includes characters) (W-G)
24. Ursula Le Guin	1997	famous sci-fi writer lends her hand, useful notes from other translators
<b>25. Gregory Richter</b>	1998	characters & pinyin with word for word translation (P-Y)
26. Richard Lynn	1999	uses Wang Bi commentary (W-G)

### *Translations & Resources*

27. <b>Robert Henricks</b>	2000	based on Guo-Dian texts (see #17) comments use PinYin	(P-Y)
28. <b>Jonathan Star</b>	2001	word by word translation, concordance, but uses Wade-Giles	(W-G)
29. <b>Moss Roberts</b>	2001	major translator of Chinese literature, with useful commentary	(P-Y)
30. <b>Philip Ivanhoe</b>	2001	from <i>Readings in Classical Chinese Philosophy</i>	(P-Y)
31. <b>R. Ames &amp; D. Hall</b>	2003	a philosophical translation, of major import, extensive intro	(P-Y)
32. Rudolph Wagner	2003	expounds a truer reading of Wang Bi's commentary,	(P-Y)
33. Zhang & Zhang	2004	entitled <i>A Chinese Reading of the Daodejing</i> , highly technical comments accompany chapters (no characters, weird mix of PY and WG)	
34. Xuezhi Hu	2005	commentaries accompany chapters (no characters or PY, retains WG for Tao & Te)	
35. Derek Lin	2006	extensive worthwhile annotations	(hybrid of WG & P-Y)
36. Richard Gotshalk	2007	an interesting rearrangement of the text into groups of related passages	
37. Hans-Geog Moeller	2007	a scholar writing for the public, worthy for his comments	
38. John H. McDonald	2008	available free online and is specifically designated public domain	
39. <b>Red Pine</b> (Bill Porter)	2009	update of his 1996 version with an eye on the Guodian remnants	
40. <b>Chad Hansen</b>	2009	illustrated edition (color photos), chapter commentaries at end	
41. Jean Levi / J. Gladding	2009	Complete TTC with the Four Canons of the Yellow Emperor i.e. includes the entire manuscript found in the Ma Wang Dui tombs	
42. Takuan Soho / T. Cleary	2010	a Japanese version; Soho lived 1573-1645 (provides titles for each chapter)	
43. William Scott Wilson	2010	translator of traditional Japanese texts (+ 2 interesting essays)	(W-G)
		An All New Translation - he claims to have used Great Seal Script characters as basis for his translation, which he shows for chapter 1 (only), but offers no further exegesis of them.	
44. RZ Foster	2011	subtitled The Scrutable Translation	(W-G)
45. Stefan Stenudd	2011	lay Swedish author; titles chapters, comments on each	(W-G)

## ***Translations & Resources***

<b>Books About Daoism</b>	(listed chronologically)		
<u>Author</u>	<u>Title</u>	<u>Publisher</u>	<u>Date</u>
Holmes Welch	Taoism The Parting of the Way	Beacon	1957
Max Kaltenmark	Lao Tzu and Taoism	Stanford	1965/69
Herrlee. Creel	What is Taoism? and Other Studies in Chinese Cultural History	U Chicago	1970
Wm. McNaughton	The Taoist Vision	Ann Arbor	1971
John Blofeld	Taoism The Road to Immortality	Shambala	1978
John Blofeld	Taoist Mysteries and Magic	Shambala	1978
Welch & Seidel	Facets of Taoism Essays In Chinese Religion	Yale	1979
Kristofer Schipper	The Taoist Body	UCAL	1982/93
N. J. Girardot	Myth and Meaning in Early Taoism	UCAL	1983
Livia Kohn ed.	Taoist Meditation and Longevity Practices monographs in Chinese Studies	U.Michigan	1989
Michael Saso	Blue Dragon White Tiger Taoist Rites of Passage	Taoist Center	1990
Sarah Allen	The Shape of the Turtle Myth, Art, and Cosmos in Early China	SUNY	1991
Livia Kohn	Taoist Mystical Philosophy The Scripture of Western Ascension	SUNY	1991
Livia Kohn	Early Taoist Mysticism Philosophy & Soteriology in the Taoist Tradition	Princeton	1992
Chad Hansen	A Daoist Theory of Chinese Thought	Oxford	1992
Livia Kohn	The Taoist Experience An Anthology	SUNY	1993
Isabelle Robinet	Taoism Growth of a Religion	Stanford	1992/97
Eva Wong	The Shambala Guide to Taoism	Shambala	1997
Stephen Bokenkamp	Early Daoist Scriptures	UCAL	1997
Lau & Ames	Yuan Dao Tracing Dao to Its Source	Ballantine	1998
Kohn & LaFargue	Lao-tzu and the Tao-te-ching	SUNY	1998
Csikszentmihalyi & Ivanhoe	Religious Philosophical Aspects of Laozi	SUNY	1999
Livia Kohn	Daoism Handbook Vol. I & II	Brill	2004
Hans-Georg Moeller	Daoism Explained	Open Court	2004
Hans-Georg Moeller	The Philosophy of the Daodejing	Columbia	2006

Lao Zi

老子

*Images*

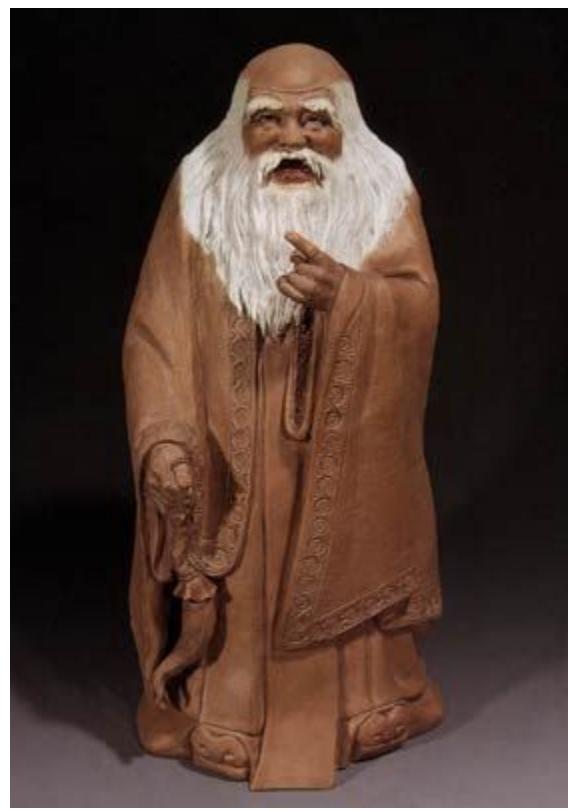














88



102



121





141



124



138



144





## *The Ma Wang Dui Chapter Numbers Cross Reference*

The following is a cross reference of Chapter numbers for the ‘Received’ vs. Ma Wang Dui versions of the text. The number of characters refers to *this text*, which follows the version from CHANT (CHinese ANCient Texts).

<u>Standard</u> <u>Dao De #</u>	<u>MWD</u> <u>De Dao #</u>	<u># of</u> <u>Characters</u>	<u>Standard</u> <u>Dao De #</u>	<u>MWD</u> <u>De Dao #</u>	<u># of</u> <u>Characters</u>
1.	45.	59	1.	38.	134
2.	46.	90–88 (-2)	2.	39.	<b>142–143 (+1)</b>
3.	47.	67–66 (-2)	3.	40.	<b>25</b>
4.	48.	42	4.	41.	97–96 (-1)
5.	49.	45	5.	42.	75
6.	50.	<b>25</b>	6.	43.	44
7.	51.	49	7.	44.	40
8.	52.	50	8.	45.	42
9.	53.	39	9.	46.	45
10.	54.	69	10.	47.	36
11.	55.	49	11.	48.	44
12.	56.	52	12.	49.	69
13.	57.	82	13.	50.	86–87 (+1)
14.	58.	103	14.	51.	76
15.	59.	102–100 (-2)	15.	52.	72
16.	60.	69	16.	53.	55
17.	61.	45	17.	54.	92
18.	62.	30–26 (-4)	18.	55.	82–81 (-1)
19.	63.	46	19.	56.	68–69 (+1)
20.	64.	<b>137–134 (-3)</b>	20.	57.	93
21.	65.	71	21.	58.	73
22.	66.	79	22.	59.	65
23.	67.	88–85 (-3)	23.	60.	52
24.	68.	47	24.	61.	88
25.	69.	87	25.	62.	88
26.	70.	47	26.	63.	84
27.	71.	94–97 (+3)	27.	64.	133–134 (+1)
28.	72.	95–98 (+3)	28.	65.	75
29.	73.	58	29.	66.	87
30.	74.	78			
31.	75.	127–126 (-1)	30.	67.	105
32.	76.	75	31.	68.	44
33.	77.	38	32.	69.	59
34.	78.	72	33.	70.	56
35.	79.	45	34.	71.	33
36.	80.	57–56	35.	72.	52
37.	81.	<b>53 –17+6= -11</b>	36.	73.	66
<b>Total</b>		<b>2,461 / 2450</b>	37.	74.	73–74 (+1)
<b>Length of Chapters</b>			38.	75.	60
Shortest:	<i>chapters 6 &amp; 40 are just 25 characters</i>		39.	76.	60
Longest:	<b>chapter 39 is 142/3 characters</b>		40.	77.	83
over 100:	14, 15, 20, 31 // 38, <b>39</b> , 64, 67		41.	78.	71
40 & under:	6, 9, 18, 33 // <b>40</b> , 44, 47, 71		42.	79.	42
			43.	80.	75
			44.	81.	<b>58 –2+5= +3</b>
			<b>Total</b>		<b>3,099 / 3,102</b>
			<b>Grand Total</b>		<b>5,560 / 5,552 = -8</b>

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