

道德經

Dao De Jing

老子

Lao-Zí

Semi-Translated Reference

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

Jim Cleaver

君子 Jun-Zí Publications

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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 恆 *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.

- There are 71 strips comprising three distinct bundles related to the Dao De Jing.
- Known as Laozi A, B, and C.
- Laozi A consists of 39 strips, B contains 18 strips, C consists of 28 strips.

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 Tàì 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 Jīng

Chapters 1 - 37

(~2450 characters)

第一章 *Dì Yī Zhāng = The First Chapter*

1: 1-6

道可道，非恆/常道。

MWD uses heng / STD. uses chang

Dào kě dào, fēi héng/cháng dào.

Dao/path can follow/explain, not enduring/constant/unchanging/permanent Dao/Way.

Dao/Ways/doctrines that can be followed/elucidated are not the absolute Dao.

in other words the dao's that can be put forth as dao's to follow, are not the all encompassing Dao;

1: 7-12

名可名，非恆/常名。

MWD includes 也 ye at the end of each these four phrases = “period”

Míng kě míng, fēi héng/cháng míng.

Name can name, not enduring/constant/unchanging name.

The names one can name, are not the absolute names.

and all the things we can name, are likewise not the whole story.

1: 13-24

無名天地之始，有名萬物之母。

MWD has 萬物 wanwu instead of tiandi

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

No-thing(ness) is name of heaven earth's beginning, existence is name of 10,000/myriad things' mother

Namelessness is/points at the beginning of everything, existence is the mother of all things names.

whereas existence and having a name is like being their mother

Dao accounts for both name (manifestation) and namelessness (beginnings)

1: 25-32

MWD adds suo before miao & jiao = the place which

故恆無欲，以觀其妙。； woman+less = small girl = wonderful, mysterious (subtle)

gù héng wú yù, yǐ guān qí miào./; vs. 眇 miǎo = eye+less = blind, squint, tiny, delicate (subtle)

thus [what] endures is desirelessness, cause/so as to see/observe/view/appreciate its marvel(ous)ness/wonders.

thus always [be] ever without desire allows one to see/contemplate/appreciate the subtleties [of the Dao].

to perceive the minuteness i.e. beginnings of things.

(outcomes)

1: 33-39

恆有欲，以觀其徼。

M:686 jiao^{3/4} = to go around; frontiers or boundaries

Héng yǒu yù, yǐ guān qí jiào.

vs. MWD 噉 jiao¹ = to shout, wail, call out

Always have desire, cause/so as to see/observe its limit(s)/boundaries

always/ever with desire [only] allows one to see the boundaries/borders/**edges/surface** [of the Dao].

to perceive the borders i.e. conclusions of things i.e. have the desire to see the ends

(perhaps even to see things through to the their conclusion)

1: 40-47

此兩者同出而異名。

MWD omits ci = this/these

Cǐ liǎng zhě tóng chū ér yì míng. both = having & not having desire OR subtlety & surface (beginnings & endings)

these both are [like this] same exit/origin but different name / differ in name.

these two are essentially the same, but as they emerge/come into being they take on different names.

, but upon emerging take on different names

they are the same when/as they emerge, but then take on different names

第一章 *Dì Yī Zhāng = The First Chapter*

1: 48-51

同謂之玄。 MWD uses 胃 wei = stomach

Tóng wèi zhī xuán.

Sameness / [Their] sameness is called darkness/mystery/profound/obscure.

Their equality / the equality [of all things] is called darkness/mystery/profundity/obscurity.

Both or together they are called xuan (i.e. both their emergence and their naming)

1: 52-59

玄之又玄，眾妙之門。

Xuán zhī yòu xuán, zhòng miào zhī mén.

mystery's more/upon mystery, all marvel's gate / all subtleties gate.

dark/mystery [begets] more mystery/darkness, and is the gate(way) of all things wonderful.

darkness (zhì)=goes/points to more darkness of all subtlety / to The Infinite.

MWD 'A' was copied prior to 206 BCE, while 'B' was probably between 206 and 194 BCE.

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

**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.

sky down all know beauty of/as beauty thus hate/loathsome(orig. deformed) stop
all under heaven know beauty as beauty only because of/there is ugliness.

2: 12-21

皆知善之為善，斯不善已。

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

all know goodness / what is good as goodness because of not goodness /evil/incompetence

2: 22-30

故有無相生，難易相成，

Gù yǒu wú xiāng shēng, nán yì xiāng chéng,

Therefore have no mutual/reciprocal birth, difficult change mutually complete (finish, accomplish, succeed)
Therefore being & non-being mutually produce, difficult & easy mutually complete/complement

2: 31-38

長短相較，高下相傾，

(jiao=compare, contrast; dispute, quibble; are relative)

cháng duǎn xiāng jiào, gāo xià xiāng qīng, (qing=lean, incline; collapse, deviate, overturn, pour out)

long & short mutually dispute, high & low mutually overturn [one another]

2: 39-46

音聲相和，前後相隨。

yīn shēng xiāng hé, qián hòu xiāng suí.

tones & sounds mutually harmonize, before & after mutually follow/pursue
speech & music mutually harmonize, before & after mutually follow

2: 47-55

是以聖人處無為之事，

Shì yǐ shèng rén chǔ wú wéi zhī shì, (ZW 38/5 chu³=manage, handle; dwell / chu⁴=place, office, dept.)

Be why/For this/these reasons the wise person (sage) dwells in without action of affairs/business

This is why the sage engages in non-action [non-coercive action] in carrying out their affairs.

For this reason the sage abides in non-interference [with nature/dao] in their affairs.

handles their affairs with wu-wei (non-coercive action)

第二章 *Dì Èr Zhāng*

2: 56-60

行不言之教。

xíng bù yán zhī jiào.

move(ing) not speak(ing) to teach

moves/acts/proceeds to teach without speaking (actions not words are most instructive)

teaches through action/demonstration not words / teaches by doing not talking

2: 61-67

萬物作焉而不辭。

Wàn wù zuò yān ér bù cí. zuo do, make, work; become / yan = where, how; b.f. = thereupon/thus

10,000 things work thus but not take leave/depart (decline; shrink from; shirk, resign, dismiss; discharge)

The 10,000 things [all] function fully, and never decline/shirk [their duties]

2: 68-75

生而不有，為而弗恃， *fu and bu are essentially the same (they negate verbs)*

Shēng ér bù yǒu, wéi ér fú shì, *MWD-A & GD use zhi = will; records / MWD-B uses shi = wait upon, serve*
[Wanwu or The sage] produces but does not have/possess, acts/does but does not rely/depend (create dependence/reliance)

[A sage] produces but does not possess, acts but does not keep records/account

zhi = [A sage] produces but does not possess, acts but is not (willful) ambitious

2: 76-80

功成而弗居， *(ZW 31/68 ju=live, reside)*

gōng chéng ér fú jū, *MWD has cheng-gong instead of gong cheng / GD just has cheng*

good deeds accomplished/succeed, but does not dwell/reside

but no residence/occupy = takes no position / intention/goal/ownership

good deeds accomplished/attained/succeed, but makes no claims / accomplishes much, but takes no credit

2: 81-88

夫唯弗居，是以弗去。

fú wéi fú jū, shì yǐ fú qù.

Fuwei = since / fu ju = not dwell / shiyi = for this reason/this is why / fuqu = not go/be removed

since [a sage] does not live anywhere/has no home, he/she cannot be cast out/evicted.

since [a sage] takes no position/credit, he/she will not be gotten rid of/removed/cast off/out / rejected.

since [the sage] does not own [anything], he/she cannot lose [anything].

(a sage ruler is more collaborative and less competitive)

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，先後之相隋恆也。 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 yǐ. Jiēzhī shàn, sī bùshàn yǐ. Yǒuwú zhī xiāngshēng yě, nányì 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/wěi 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，先後之相隋恆也。 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 yǐ. Jiēzhī shàn, sī bùshàn yǐ. □□□□ shēng yě, nányì 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/wěi 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 yǐ; jiēzhī shàn, cǐ sī bùshàn yǐ. Yǒu wáng zhī xiāngshēng yě, nányì 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/wěi 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; * Mozi extolled shang-xian = promote those who excel (MRoberts)

not reward/praise/exalt the wealthy - sends a message to the people not to quarrel / don't reward talent, employ/hire people who don't fight
not holding wealth in high esteem (exalting it) yields a people who do not compete/contend/quarrel (who are non competitive)
not elevate/promote the capable/gifted, results in the people not competing / not rewarding merit/talent causes people to not be jealous
not rewarding ornamentation/bling (the skills that makes things ornate), causes the people to not be dissatisfied/disgruntled

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;

not [over]valuing that which is difficult to obtain (hard to get stuff, rarity)
not valuing commodities difficult to obtain [in other words] de-value rare things/items
causes/induces the people/populace not to steal / ensures the people will not steal (resort to thievery, become robbers)

3: 19-26

不見可欲，使心不亂。

Bù jiàn kě yù, shǐ xīn bù luàn. ke-yu = desirable (ke-gui = valuable)

not seeing/looking for/seeking that which is desirable/to satiate desires, causes [people's] hearts to not be in chaos
not searching to satisfy desires, will ensure [the people's] hearts will not be in chaos (i.e. be calm)
don't display the desirable, employ/send people who's heart's & minds are uncluttered (with material desires)

3: 27-32

是以聖人之治：

Shì yǐ shèng rén zhī zhì: (王 king and 士 scholar are similar characters) (a king is scholar who observes the sky/heavens)

(a sheng-ren is a king-like person who having observed the heavens, speaks; such a person should be listened to)
For these reasons the sage's gov't Thus to be a sage of rulership/governance: Therefore to be a wise/sagely ruler:

3: 33-38

虛其心，實其腹；

xū qí xīn, shí qí fù;

empty their hearts & minds [of concern], and fill their bellies (empty the upper by filling the lower)
empty their zang/yin organs which are naturally full, and fill their fu/yang organs which are naturally empty

3: 39-44

弱其志，強其骨。

ruò qí zhì, qiáng qí gǔ.

weakens their wills/yearning / reduces their **ambitions** / lessen their emotions;
[and] strengthens their bones/back (Kd)/core. (i.e. reduce the focus on the external and redirect it internally)

第三章 *Dì Sān Zhāng*

3: 45-51

恆使民無知無欲。

Héng shǐ mǐn wú zhī wú yù.

always employ/use/send people who are unknowing/simple/not erudite and without desire (lack personal aspirations)

always ensure the people are without cunning and desireless (agenda-less, without guile)

wu-zhi = without knowledge = not know-it-alls, preconceptions/bias/prejudice, not ideologues

wu-yu = without desire(s) = attachments (to things), an agenda, guile

use this enduring principle with the people/citizenry: be unbiased and unattached

3: 52-59

使夫知者不敢為也，

Shǐ fū zhī zhě bù gǎn wéi yě,

so as to cause knowledge and dare not do/act! so as to evoke non-interference and non-coercive action!

ensures the (fū-zhi = elitists & intellectuals) will dare not act/make a mess of things!

so as to cause/induce wise/learned/sophisticated ones/effete intellectual snobs/aristocracy to dare not act! (revolt)

causing [sage-rulers] to know how to not do/act!

3: 60-66

為無為，則無不治。

wéi wú wéi, zé wú bù zhì.

[when one] acts without acting/volition/countering nature, then nothing is un-governed.

do without meddling/interfering/being intrusive, and nothing remains undone.

wu-wei=non-action = act without force/coercion / act non-coercively and nothing goes/is unmanaged.

第三章 Dì Sān Zhāng

MWD A3=3	<p>不^上賢，□□□□□□□□□□民不為□； 不□□□□民不亂。 是以^聲人之□□□□□□□□□□強其骨， 恆使民無知無欲也。 使□□□□□□□□□□□□□□。</p> <p>Bù shàng xián, □□□□□□□□□□ mín bù wèi/wéi □; bù □□□□ mín bù luàn. Shìyǐ shēng rén zhī □□□□□□□□□□ qiáng/jiàng/qiǎng qí gǔ, héng shǐ mín wúzhī wúyù yě. Shǐ □□□□□□□□□□□□□□.</p>
MWD B3=3	<p>不^上賢，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^也，虛其心，實其腹，弱其志，強其骨。 恆使民無知無欲^也。 使夫知不敢^弗為^{而已}，則無不治^矣。</p> <p>Bù shàng xián, shǐ mín bù zhēng; bù guì nándé zhī huò, shǐ mín bù wèi/wéi dào; bùjiàn kě yù, shǐ mín bù luàn. Shìyǐ shèngrén zhī zhì yě, xū qí xīn, shí qí fù, ruò qí zhì, qiáng/jiàng/qiǎng qí gǔ. Héng shǐ mín wúzhī wú yù yě. Shǐ fū/fú zhī bù gǎn fú wèi/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.

Path rinse/rush/collide/crash yet use it/go maybe/perhaps/probably/somehow not full/no surplus

Dao pours out utility, yet is/was probably never full / Dao rushes forth but its usefulness depends on not being full

Dao is open (flat region in hilly area), yet useful, it is probably/somehow never full

4: 9-15

淵兮似萬物之宗。

Yuān xī sì wàn wù zhī zōng.

abyss/deep pool *particle connecting parallel clauses* seems like/appears 10,000 things' ancestor

its depth is such that it would seem to be the ancestor of all things

it is the source of the ancestor of the 10,000 things / as a resource it is the progenitor of all things

[MWD xiāo hē shǐ: from its depths comes the first exhale/breathes out the beginning, it is the ancestor of the 10,000 things]

4: 16-21

挫其銳，解其紛；

Cuò qí ruì, jiě qí fēn;

defeat/frustrate/setback/**dulls** it/the acute/**sharp**/quick, untie/loosen/dissolve/resolve/**unravels** its **tangles**

[MWD 挫 cuò] it files down/**smooths** the **jagged** and **cuts out** the **knots** (lit. cuts off the horns of a bull)

4: 22-27

和其光，同其塵。

hé qí guāng, tóng qí chén.

harmonize it bright, same/equal it dust.

it harmonizes/**moderates bright(ness)**, it is the same as/equal to/**just like dust**.

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.

[It is] so deep/profound *particle* seems exist/well preserved/stocked / so deep but always present,

I do not know who/what to call its child/offspring / **I do not know whose child it is.**

[Its] depth is the same as existence itself, I do not know from whence it came (was born)

[MWD zhàn hē tài/yī: from its great depths it exhales tai/yi? existence]

4: 39-42

象帝之先。

Xiàng dì zhī xiān.

appears emperors/deities/gods *particle* earlier/before/prior to. / [it] precedes all that is supreme.

it is the forefather/predecessor of the gods/emperors (sons of heaven or Tiandi=Celestial Emperor/Lord of the Sky)

Its appearance even precedes Tiandi.

第四章 *Dì Sì Zhāng*

MWD A4=4	<p>□□□□□□盈也。</p> <p>瀟呵始萬物之宗。 xiāo = deep & clear (natural & unrestrained)</p> <p>銓其，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 hē shǐ wànwù zhī zōng. Xiāo hē shǐ = naturally breathes out the beginning</p> <p>Cuò qí, jiě/xiè qí fēn, hé qí guāng, tóng □□□□ huò cún. cuò=file, make smooth</p> <p>Wú bùzhī □ zǐ yě, xiàng dì zhīxiān.</p>
MWD B4=4	<p>道冲而用之有弗盈也。</p> <p>淵呵佺萬物之宗。</p> <p>銓其兌，解其芬，和其光，同其塵。</p> <p>湛呵佺或存。</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</p> <p>Yuān hē chī/ǎi/sì/tǎi/yǐ wànwù zhī zōng. tǎi/yǐ = no def. person on a platform [throne?]</p> <p>Cuò qí duì, jiě/xiè qí fēn, hé qí guāng, tóng qí chén. duì = exchange/convert/joy...fēn = sweet smell</p> <p>Zhàn hē chī/ǎi/sì/tǎi/yǐ huò cún.</p> <p>Wú bù zhī qí shuí 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 chóu gǒu.

(straw & dogs)

H&E not kind/benevolent, takes 10,000 things [and] treats [them] as/like straw dogs (i.e. disposable/fodder)

The world is not kind/compassionate/sympathetic, takes the 10,000 things and treats them like straw dogs.

(crash-test dummies)

5: 11-20

聖人不仁，以百姓為芻狗。

Shèng rén bù rén, yǐ bǎi xìng wéi chóu gǒu.

A sage [likewise] is not sympathetic/partial, takes the 100 surnames/families and treats them like straw dogs
(kindness creates favoritism, a sage is impartial)

5: 21-29

天地之間，其猶橐籥乎。

Tiān dì zhī jiān, qí yóu tuó yuè hū.

(Lynn: bellows & mouth organ)

H&E space between, it is like a bellows

(Wagner: drums/flutes)

The space between H&E may be likened to bellows.

(I think if its an instrument it might be a bagpipe)

5: 30-37

虛而不屈，動而愈出。

Xū ér bù qū, dòng ér yù chū.

Empty but/yet not bend/yield/submit, move/mobile/active, but more go out/exit/emit/issue/vent

[It is] empty yet unyielding (ie. maintains its integrity), [when it] moves/is active it emits (produces).

5: 38-45

多言數窮，不如守中。

Duō yán shù qióng, bù rú shǒu zhōng.

All/many/most words/speech count little, not like guard/conserve/maintain/preserve center.

Most words count for little, unlike/not as good as/inferior to guarding/preserving [one's] center.

, it would be better to conserve/adhere/stick to the middle / preserve one's center.

第五章 *Dì Wǔ Zhāng*

MWD A5=5	<p>天地不仁，以萬物為芻狗。</p> <p>聲人不仁，以百省□□狗。</p> <p>天地□間，□猶橐籥輿？</p> <p>虛而不澁，動而俞出。</p> <p>多聞數窮，不若守於中。</p> <p>Tiāndì bùrén, yǐ wànwù wèi/wéi chúgǒu.</p> <p>Shēng rén bùrén, yǐ bǎi xǐng □□ gǒu.</p> <p>Tiāndì □ jiān/jiàn, □ yóu tuó yuè yú?</p> <p>Xū ér bù gǔ/hé/hù, dòng ér yú chū.</p> <p>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；</p> <p>聖人不仁，□百姓為芻狗。</p> <p>天地之閒，其猷橐籥輿？</p> <p>虛而不澁，動而俞出。</p> <p>多聞數窮，不若守於中。</p> <p>Tiāndì bùrén, yǐ wànwù wèi/wéi chúgǒu;</p> <p>shèngrén bùrén, □ bǎixìng wèi/wéi chúgǒu.</p> <p>Tiāndì zhī xián, qí yóu tuó yuè yú?</p> <p>Xū ér bù gǔ/hé/hù, dòng ér yú chū.</p> <p>Duō wén shù/shǔ/shuò qióng, bùruò shǒu yú zhōng/zhòng.</p>
GD A12=5	<p>天地之間，其猶橐籥輿？</p> <p>虛而不屈，沖而愈出。</p> <p>Tiāndì zhījiān, qí yóu tuó yuè yǔ?</p> <p>Xū ér bùqū, chōng ér yù chū.</p>

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.

Valley spirit(s) do not die, this is (can/might be) called the mystery of the female/feminine.

6: 9-17

玄牝之門，是謂天地根。

Xuán pìn zhī mén, shì wèi tiān dì gēn.

The mysterious feminine is a gate, this is the gate at the root of the world.

6: 18-25

綿綿若存，用之不勤。

Mián mián ruò cún, yòng zhī bù qín.

Continuously continues seem preserve/keep/stored, use it, it is not exhausted

MWD A6=6	<p>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.</p>
MWD B6=6	<p>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 tiāndì zhī gēn. Xiàn xiàn hē qí ruò cún, yòng zhī bù jǐn.</p>

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,

Heaven is long-lived, Earth is long lasting / H & E are long enduring (but apparently not eternal)

H & E are everlasting and eternal

The reason H & E can last so long, (the reason they can be eternal) is ...

7: 14-22

以其不自生，故能長生。

yǐ qí bù zì shēng, gù néng cháng shēng.

is because they were not born for themselves / not self generating (contradicts zi-ran = self so)

is because they do not exist/live/were not created don't live for themselves / for self gain / they are not selfish

is that they were not born/birthed

That is the reason they can live/exist a long time/ so long

Therefore/Thus they can live/exist eternally (in perpetuity)

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.

That/this is why the sage puts their (physical) body / themselves behind/last/afterwards/as an afterthought
er shen xian = yet [paradoxically] are first,

wai qi shen = rejecting/denying their body/person/personal self,

er shen cun = yet it is/ they are preserved (i.e. their life & body) / (deny the body – preserve the self)

7: 39-44

非以其無私耶？

Fēi yǐ qí wú sī yé?

Is it not because they are unselfish?

Is it not because they are without selfishness,

7: 45-49

故能成其私。

gù néng chéng qí sī.

Thus they can complete themselves.

therefore/thus/that they can accomplish their purpose.

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>是以聲人芮其身而身先；外其身而身存。</p> <p>不以其無□輿？故能成其私。</p> <p>Tiāncháng dìjiǔ.</p> <p>Tiāndì zhīsuǒyǐ néng □ qiě jiǔ zhě, yǐ qí bù zì shēng yě, gù néng chángshēng.</p> <p>Shìyǐ shēng rén ruì qí shēn ér shēn xiān; wài qí shēn ér shēn cún.</p> <p>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，</p> <p>不以其無私輿，故能成其私。</p> <p>Tiāncháng dìjiǔ.</p> <p>Tiāndì zhīsuǒyǐ néng cháng qiě jiǔ zhě, yǐ qí bù zì shēng yě, gù néng chángshēng.</p> <p>Shìyǐ shèngrén tuì qí shēn ér shēn xiān, wài qí shēn ér shēn xiān, wài qí shēn ér shēn cún,</p> <p>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,

The highest/greatest good is like water / superior/supreme good is like/resembles water

* Cua says: shan refers to human excellence / shan = reaching for/toward the good/goodness

(In the first part shan is an adjective, shan is the noun/object being described vs. the next part where water is the subject)

- water is good at benefiting the 10,000 things and/but/yet not contending/being contentious
- water's goodness is that it benefits all things and does not fight/struggle/compete [with them]
- water is able to benefit the myriad of things and not compete [with them]

* benefit & utility are primary concerns of Mozi and the role of gov't/the ruler is to benefit the people not contend/coerce them

處眾人之所惡，故幾於道。

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

- it lives/dwells/resides/stays in places that many/most people hate/despise/dislike i.e. low(ly) places
- it resides [i.e. water resides] in places the masses are averse to/avoid
- therefore it is near/close to the Dao / therefore it approximates the Dao / therefore it is rather like/resembles the Dao.

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,

- good livelihood/lifestyle is earth based / a dwelling is good [if it is on land or built of earth (stone/brick/clay)]
- / good habitat is fertile land (level ground);

- good heart/mind=thinking is deep / good thoughts are profound / a heart/mind that is good is one that is profound
- good giving is kind/altruistic (not obligatory) / in giving be humane / good gifts are compassionate (no strings attached) kindness [is what makes] giving good,
- in speech stand by your words (be trustworthy) / in speech be sincere / honesty [makes] speech good / good speech is honest/credible

8: 35-43

正善治，事善能，動善時。

zhèng shàn zhì, shì shàn néng, dòng shàn shí.

政 zhèng = 88/46 gov't (to correct by striking, i.e. punishments, adjustment) zhèng-zhì = politics

- in governance be upright; good gov't levels/evens [like water];
- in business affairs be skillful & capable / good service is competent/willing / in service display competence
- good/skillful actions are timely (accord with the seasons/times) / act in accord with the times / in acting be timely
- * actions (earth) that are good, respect time (the heavens) (chrono-puncture)

8: 44-50

夫唯不爭，故無尤。

Fú wéi bù zhēng, gù wú yóu.

[if] since/because it/one does not compete/struggle; there is no error/wrongdoing/blame/fault

if only one does not strive/contend, it causes nothing extraordinary [out of the ordinary to happen] / special/fancy/flashy

第八章 *Dì Bā Zhāng*

<p>MWD A8=8</p>	<p>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。</p> <p>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.</p>
<p>MWD B8=8</p>	<p>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。</p> <p>Shàng shàn rú shuǐ. Shuǐ shàn lì wànwù ér yǒu zhēng, jū zhòng rén 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.</p>

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.

Persist and fill it, not like it stop

9: 9-16

揣而銳之，不可長保。

Chuǎi ér ruì zhī, bù kě cháng bǎo.

Strive to sharpen it, not can long stay/preserve/keep

9: 17-24

金玉滿/盈堂，莫之能守。

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

gold & jade fill palace, no-one can guard/defend.

[If one/you] Fill your home with riches/valuables, [and] no-one can guard/protect it/them.

9: 25-32

富貴而驕，自遺其咎。

Fù guì ér jiāo, zì yí qí jiù.

Wealth, rank and arrogant, self hand-down one's punishment

to be arrogant about one's wealth & station is to deliver one into punishment

9: 33-39

功遂身退天之道。

Gōng suì shēn tuì tiān zhī dào.

Good work(s) follow [done] body withdraws, this is Heaven's Way / Dao of Heaven.

第九章 *Dì Jiǔ Zhāng*

MWD A9=9	<p>植而盈之，不□□□□□□之□之，□可長葆之。</p> <p>金玉盈室，莫之守也；貴富而驕，自遺咎也。</p> <p>功遂身茂，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。</p> <p>金玉盈室，莫之能守也；貴富而驕，自遺咎也。</p> <p>功遂身退，天之道也。</p> <p>Zhí ér yíng zhī, bùruò 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>持而湜之，不不若已。</p> <p>揣而銳之，不可長保也。</p> <p>金玉湜室，莫能守也。</p> <p>貴福驕，自遺咎也。</p> <p>功遂身退，天之道也。</p> <p>Chí ér yǐng/chéng/zhèng zhī, bù bùruò 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?

Carry body & soul and hold as one, can one be without any separation?

10: 10-17

專氣致柔，能嬰兒乎？

Zhuān qì zhì róu, néng yīng ér hū?

Concentrate energy achieve softness, can one be like a baby?

10: 18-25

滌除玄覽，能無疵乎？

Dí chú xuán lǎn, néng wú cǐ hū?

Cleanse the mind and contemplate the profound, can one be without any flaws?

10: 26-33

愛民治國，能無知乎？

Ài mín zhì guó, néng wú zhī hū?

Love/Care for the people in ruling the nation, can one be without [self] knowledge?

10: 34-41

天門開/啟闔，能為雌乎？

Tiān mén kāi/qǐ hé, néng wéi cí hū?

Celestial Gates open & close, can one be without the feminine?

10: 42-49

明白四達，能無知乎？

Míng bai sì dá, néng wú zhī hū?

Understand the four sides, can one be without prejudice/bias?

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,

Birth/Produce it raise/cultivate/accumulate it, produce but [then] not possess,

10: 58-65

為而不恃，長而不宰，

wéi ér bù shì, cháng ér bù zǎi,

act/make/do but not depend, promote growth but not control,

10: 66-69

是謂玄德。

shì wèi xuán dé.

this is called/what is known as profound virtue/power.

MWD A10=10	<p>□□□□□□□□□□能嬰兒乎？</p> <p>脩除玄藍，能毌疵乎？</p> <p>愛□□□□□□□□□□□□□□□□□□□□□□□□□□□□</p> <p>生之，畜之，生而弗□□□□□□□德。</p> <p>□□□□□□□□□ néng yīng ér hū?</p> <p>Xiū chú xuán lán, néng guàn cǐ hū?</p> <p>Ài □□□□□□□□□□□□□□□□□□□□□□□□□□□□</p> <p>shēng zhī, chù/xù zhī, shēng ér fú □□□□□□ dé.</p>
MWD B10=10	<p>戴營魄抱一，能毌離乎？</p> <p>專氣至柔，能嬰兒乎？</p> <p>脩除玄監，能毌有疵乎？</p> <p>愛民枯國，能毌以知乎？</p> <p>天門啟闔，能為雌乎？</p> <p>明白四達，能毌以知乎？</p> <p>生之，畜之，生而弗有，長而弗宰也，是胃玄德。</p> <p>Dài yíng pò bào yī, néng guàn lí hū?</p> <p>Zhuān qì zhì róu, néng yīng ér hū?</p> <p>Xiū chú xuán jiān/jiàn, néng guàn yǒu cǐ hū?</p> <p>Àimín kū guó, néng guàn yǐ zhī hū?</p> <p>Tiānmén qǐ hé, néng wéi cí hū?</p> <p>Míngbai sì dá, néng guàn yǐ zhī hū?</p> <p>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

三十輻共一轂，當其無，有車之用。

Sān shí fú gòng yī gǔ, dāng qí wú, yǒu chē zhī yòng.

30 spokes share one hub, serve it no-thing-ness, has/be cart's useful

30 spokes share one hub, it is the void in the hub that makes the vehicle useful.

11: 14-25

埴埴以為器，當其無，有器之用。

Shān zhí yǐ wéi qì, dāng qí wú, yǒu qì zhī yòng.

Mold clay into a utensil, serve it no-thing-ness, is the utensil's usefulness

Mold clay into a bowl/vessel, it is the vessel's void that makes it useful.

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.

Cut-out doors & windows to make a room, serve it no-thing-ness, is the room's usefulness

Cut-out doors & windows to make a room, it is the voids/openings that make a room useful.

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.

Purpose is what makes something beneficial/advantageous, but nothingness is what really makes it useful.

<p>MWD A11=11</p>	<p>卅□□□□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, □□ zhīyòng.</p> <p>□ rán zhí wéi/wéi qì, dāng/dàng qí wú, yǒu zhí qì □□□□□, dāng/dàng qí wú, yǒu □ zhīyòng yě.</p> <p>Gù yǒu zhī yǐwéi lì, wú zhī yǐwéi yòng.</p>
<p>MWD B11=11</p>	<p>卅輻，同一轂，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 gū/gǔ, dāng/dàng qí wú, yǒu chē zhīyòng yě. Sa=30 wooden boards, same hub</p> <p>Rán zhí ér wéi/wéi qì, dāng/dàng qí wú, yǒu zhí qì zhīyòng yě.</p> <p>Hùyǒu, dāng/dàng qí wú, yǒushì zhīyòng yě.</p> <p>Gù yǒu zhī yǐwéi lì, wú zhī yǐwéi 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 ěr lóng, wǔ wèi lìng rén kǒu shuǎng.

5 colors cause a person's eyes to be blind, 5 tones cause a person's ears to be deaf,
[and] 5 flavors cause a person's mouth to be clear (without taste)

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 fāng.

Galloping through the fields hunting game, causes a person's heart to go mad;
difficult to obtain (rare) goods, causes people (a person's decency) harm (to go astray);

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.

Therefore a sage governs/rules, treats the belly and does not treat the eye
Therefore rule/gov't by a sage, focuses on the belly not the eyes.

12: 48-52

故去彼取此。

Gù qù bǐ qǔ cǐ.

Thus take this let go of that.

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 shǐrén mù míng; chíchěng tián là, shǐrén □□□; nándé zhī huò, shǐrén zhī xíng/háng fāng; wǔ-wèi shǐrén zhī kǒu shuǎng; wǔyīn shǐrén zhī ěr lóng. Shìyǐ shēng rén zhī zhì yě, wèi/wéi fù bù □□, gùqù bà/pí ěr cǐ.</p>
MWD B12=12	<p>色使人目盲；馳騁田獵，使人心發狂； 難得之貨，□使人之行仿；五味使人之口爽；五音使人之耳□ 。</p> <p>是以聖人之治也，為腹而不為目，故去彼而取此。</p> <p>Sè shǐrén mù máng; chíchěng tián là, shǐ rén xīn fākuáng; nándé zhī huò, □ shǐrén zhī xíng/háng fǎng; wǔ-wèi shǐrén zhī kǒu shuǎng; wǔyīn shǐrén zhī ěr □. Shìyǐ shèngrén zhī zhì yě, wèi/wéi fù ér bù wèi/wéi mù, gù qù bǐ 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.

Favor and disgrace/shame/humiliation/**disfavor** both should **frighten/alarm/scare**,
value/appreciate great/grave **anxiety** as yourself/as though they were your very self.

13: 10-15

何謂寵辱若驚？

Hé wèi chǒng rǔ ruò jīng?

What is meant by saying "favor and disgrace/disfavor should both frighten"?

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.

Favor acts/behaves in an inferior/fickle manner,
obtaining it is scary [enough], loss of it is surely frightening/certainly scary.

13: 27-32

是謂寵辱若驚。

Shì wèi chǒng rǔ ruò jīng.

Thus it is said that favor can be frightening & scary.

13: 33-39

何謂貴大患若身？

Hé wèi guì dà huàn ruò shēn?

What is meant by saying "value great anxiety as your/oneself"?

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.

I say/think the reason we have great anxiety is precisely because we have a body/life. (i.e. a self to worry about)

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?

If we were without a body/self, what anxiety could we have?

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.

Therefore those who **value/treasure** their body/self can be **depended on/entrusted** to serve the world,

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.

Those who **love** body/self/life while acting in/serving the world
are exactly those that can be **relied** upon to serve the world.

第十三章 Dì Shí Sān Zhāng

<p>MWD A13=13</p>	<p>寵辱若驚，貴大患若身。 苟胃寵辱若驚？寵之為下，得之若驚， 失□若驚，是胃寵辱若驚。 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 suǒ yǐ yǒu dà huànzhě, 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>
<p>MWD B13=13</p>	<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 suǒ yǐ yǒu dà huànzhě, 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; □ ài yǐ shēnwéi tiānxià, nǚ kěyǐ jì tiānxià yǐ.</p>
<p>GD B4=13</p>	<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 ruò jīng, 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 suǒ yǐyǒu dà huànzhě, 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;

Look for it yet/but not see it, its name is wiped out/exterminated / we say its name is "Invisible/Elusive"

14: 10-18

聽之而弗聞，名之曰希；

tīng zhī ér fú wén, míng zhī yuē xī;

listen for it yet not hear it, its name is rare/scarce / we say its name is "Inaudible/Abstruse" (b.f. = Hope)

14: 19-27

搏之而弗得，名之曰微。

bó zhī ér fú dé, míng zhī yuē wēi.

feel/reach/grope for it yet not obtain/get it, its name is tiny/faint / we say its name is "Intangible/Ineffable"

lit. fight wrestle maibo means to pulse/beat/pulsate I extrapolate palpate the pulse into Try to palpate it ...

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.

These three cannot be conveyed or investigated (Dao cannot be understood by/with the senses)

Thus mixed/muddled/blended yet acts as one/unified whole/unity.

14: 40-49

一者其上不皦；其下不昧。

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

This Oneness its top/surface is not bright & shiny; its bottom/underbelly is not dark & hidden.

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.

Cords & ropes = so enmeshed it cannot be named/disentangled/differentiated,

[thus it] returns to no-thing-ness

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.

This is what is called the form of no-form/formlessness/the formless, this is the image of no-thing-ness.

14: 71-74

是為惚恍。

Shì wéi hū huǎng.

This is what is called vague and indefinite / "Uncertainty/Obscurity" (huǎnghū = absentmindedness)

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.

Meet/greet/facing it you will not see its head, following it you will not see its behind/back.

14: 87-95

執古之道，以御今之有。

Zhí gǔ zhī dào, yǐ yù jīn zhī yǒu.

Hold on to the ancient's Dao/Dao of the ancient's, in order to manage/handle today's existence/affairs.

14: 96-103

能知古始，是謂道紀。

Néng zhī gǔ shǐ, shì wèi dào jì.

Can know ancient beginnings / ancient beginnings can be known/understood,
this is called/known as "the Dao of law" / "law of the Dao".

第十四章 Dì Shí Sì Zhāng

<p>MWD A14=14</p>	<p>視之而弗見，名之曰微；聽之而弗聞，名之曰希； 昏之而弗得，名之曰夷。 三者不可至計，故混□□□一者，其上不收，其下不忽， 尋尋呵不可名也，復歸於無物。 是胃無狀之狀，無物之□□□□□□□□□□而不見其首 。 執今之道，以御今之有。 以知古始，是胃□□。 Shì zhī ér fú jiàn/xiàn, míng zhī yuē wēi; tīng zhī ér fú wén, míng zhī yuē xī; hūn zhī ér fú dé, míng zhī yuē yí. Sān zhě bùkě zhì jì, gù hùn/hún □□□ yī zhě, qí shàng bù shōu, qí xià bù hū, xún xún hē bùkě míng yě, fù guī yú wúwù. Shì wèi wúzuàng zhī zuàng, wúwù zhī □□□□□□□□□□ ér bùjiàn qí shǒu. Zhí jīn zhī dào, yǐ yù jīn zhī yǒu. Yǐ zhī gǔ shǐ, shì wèi □□.</p>
<p>MWD B14=14</p>	<p>視之而弗見，□之曰微；聽之而弗聞，命之曰希； 德昏之而弗得，命之曰夷。 三者不可至計，故混而為一。 一者其上不謬，其下不忽。 尋尋呵不可命也，復歸於無物。 是胃無狀之狀，無物之象，是胃忽望。 隋而不見其後，迎而不見其首。 reversed 執今之道，以御今之有。 以知古始，是胃道紀。 Shì zhī ér fú jiàn/xiàn, □ zhī yuē wēi; tīng zhī ér fú wén, mìng zhī yuē xī; dé hūn zhī ér fú dé, mìng zhī yuē yí. Sān zhě bùkě zhì jì, gù hùn/hún ér wèi/wéi yī. Yī zhě qí shàng bù miù, qí xià bù hū. Xún xún hē bùkě mìng yě, fù guī yú wúwù. Shì wèi wúzuàng zhī zuàng, wúwù zhī xiàng, shì wèi hū wàng. Suí ér bùjiàn qíhòu, yíng ér bùjiàn qí shǒu. these two clauses are reversed Ames follows suit Zhí jīn zhī dào, yǐ yù jīn zhī yǒu. Yǐ zhī gǔ shǐ, shì wèi dào jì.</p>

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.

The ancient's were good at act/working with Dao, [shi/scholar does not seem to make any sense here,]
[its] subtlties, wonders, and mysteries [were] penetrated/understood, [it comes from the GD text]
deep cannot know/recognize / so deeply we cannot know/remember how

15: 15-24

夫唯不可識，故強為之容。

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

Since [it] cannot be known/recognized [directly], therefore [we] strive to describe [its behavior].

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,

[I would describe it as] cautious/reluctant, like someone fording a river in winter,
vigilant, like someone who dreads their neighbors / who fears being surrounded (4)

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)

dignified, like someone who is a guest,
dispersing/relaxed, like/in the manner of ice (shall set-free) melting.

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,

Sincere/sturdy/solid as if they were a block-of-wood,
vast/expansive as if they were like a valley,
totally mixed/roiling about as if they were like muddy/turbid water

15: 67-74

孰能濁以靜之徐清？

shú néng zhuó yǐ jìng zhī xú qīng?

What enables the turbid to become still and slowly clarify?

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? (jiu means for a long time, but seems extraneous & disturbs the parallelism with the previous line)

What enables the peaceful to become agitated/stirred-up and slowly produce life?

15: 83-89

保此道者不欲盈。

Bǎo cǐ dào zhě bù yù yíng.

[those who] Preserve/keep/maintain this Dao/way/path, have no desire to profit from it.

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.

Since [they have] no desire for profit, [they] can old not new achieve/succeed/accomplish

Since [they have] no desire for profit, [they] are able to use the old, vs. new [ideas] to succeed.

第十五章 Dì Shí Wǔ Zhāng

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

Strive to be empty absolutely, maintain tranquility and sincerity [always].

16: 7-15

萬物並作，吾以觀其復。

Wàn wù bìng zuò, wú yǐ guān qí fù.

10,000/all things side by side develop, we observe their [constant] returning.

16: 16-24

夫物芸芸，各復歸其根。

Fú wù yún yún, gè fù guī qí gēn.

Since things exist in profusion, each returns & returns (fu-gui) to its root(s).

16: 25-32+1=33

歸根曰靜，〔靜〕是謂復命。

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

returning to root(s) is called tranquility, and tranquility may be called returning to life's destiny.

16: 34-41

復命曰常，知常曰明。

Fù mìng yuē cháng, zhī cháng yuē míng.

returning to destiny is called **constancy**, and knowing **constancy** is called bright/intelligence.

16: 42-47

不知常，妄作凶。

Bù zhī cháng, wàng zuò xiōng.

Not knowing **constancy**/consistency, produces rash [behavior,] which brings about/leads to disaster.

第十六章 Dì Shí Liù Zhāng

16: 48-53

知常容，容乃公，

Zhī cháng róng, róng nǎi gōng,

Knowing/recognizing **constancy**/that which **endures** [fosters] tolerance, tolerance fosters justice,

16: 54-59

公乃王，王乃天，

Richter replaces 王 wáng/king with 全 quán = wholeness

gōng nǎi wáng, wáng nǎi tiān,

justice fosters kingliness, kingliness fosters the celestial,

justice fosters wholeness, wholeness fosters the celestial,

16: 60-65

天乃道，道乃久。

tiān nǎi dào, dào nǎi jiǔ.

the celestial fosters Dao/the Way, Dao/the Way fosters longevity/long life,

16: 66-69

沒身不殆。

MWD:A uses 怠 dài idleness/negligence [it is also a different sentence]

Mò shēn bù dài.

[Until] the end of life there will be no danger/defeat/harm.

[Until] the end of life there will be no negligence/indolence/laziness / nothing will be neglected.

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，帝。帝作凶。 知常容，容乃公，公乃王，王乃天，天乃道， □□□□身不怠。</p> <p>Zhì xū jí yě, shǒu qíng biǎo yě. Wànwù páng/bàng zuò, wú yǐ guān qí fù yě. Tiānwù yún yún, gè fù guīyú 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 dū yě. Wànwù páng/bàng zuò, wú yǐ guān qí fù yě. Tiānwù □□, gè fù guīyú 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；守冲篤也。 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 dǔ yě. Wànwù fāng zuò/zuō/zuó, jū yǐ gù fù yě. Tiāndào yúnyún, gè/gě fù qí gēn.</p>

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;

Very top not know have/exist it/one /

With best/top-notch rulers, one is not even aware they are there/exist;
one who is next [best], [the people/subjects] love and praise them;

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.

one who is next is feared, and the next is insulted/scorned/humiliated.

one who is next [best] [still inspires] awe, [while] the next [least] is scorned/disregarded/ridiculed.

MWD: one who is inferior is [too] motherly.

17: 21-28

信不足焉，有不信焉。

xìn bù zú yān, yǒu bù xìn yān.

Trust not enough / [If the ruler is] not sufficiently trustworthy,
there is/will be mistrust/distrust [throughout the land].

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.

Skillful/meritorious achievements/accomplishments affairs follow /

Following the achievement/accomplishment/conclusion of merit-worthy projects

yet the 100 surnames/families/everyone all say/agree, we achieved this [by] ourselves.

第十七章 Dì Shí Qī Zhāng

<p>MWD A17=17</p>	<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。 成功遂事而百省胃我自然。 Dà shàng, xià zhī yǒu zhī; qícì, qīn yù zhī; qícì, wèi zhī; qí xià, mǔ zhī. <i>mu = mother(ly)</i> Xìn bùzú, àn yǒu bù xìn. □□ qí guì yán yě. Chénggōng suìshì ér bǎi xǐng wèi wǒ zìrán. <i>word order is different in both pairs</i></p>
<p>MWD B17=17</p>	<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。 猷呵其貴言也。 成功遂事而百姓胃我自然。 Dà shàng, xià zhī yòu □; qí □, qīn yù zhī; qícì, wèi zhī; qí xià, mǔ zhī. Xìn bùzú, ān yǒu bù xìn. Yóu hē qí guì yán yě. Chénggōng suìshì ér bǎixìng wèi wǒ zìrán. <i>this wei is stomach (now)</i></p>

<p>GD C1=17</p>	<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。 猷乎，其貴言也。 成事遂功，而百姓曰我自然也。 Dà shàng, xià zhī/zhì yǒu zhī. Qícì, qīn/qìng yù zhī. Qícì, wèi zhī; qícì, wǔ zhī. Xìn bùzú, yānyǒu bù xìn. Yóu hū, qí guì yán yě. Chéngshì suì gōng, ér bǎixìng yuē wǒ zìrán yě. <i>yet a different mix of same four characters</i></p>
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第十八章 *Dì Shí Bā Zhāng*

18: 1-6

大道廢，有仁義。

Dà dào fèi, yǒu rén yì.

[When/If] Great Dao is misused/abandoned / neglected, [then you get/have] benevolence and righteousness.

18: 7-12

智慧出，有大偽。

Zhì huì chū, yǒu dà wěi.

[When] Wisdom and intelligence leaves/departs, [then you have/get/ what you are left with/what persists is]
there is great falsification.

18: 13-19

六親不和，有孝慈。

Liù qīn bù hé, yǒu xiào cí.

[When] the six families are not harmonious/harmonized, [then you get/there is] filial piety and kindness.

18: 20-26

邦家昏亂，有忠臣。

Bāng jiā hūn luàn, yǒu zhōng chén.

[When] country/nation & home/the country/homeland is in disarray & confusion,
[then you get/have] loyal/faithful/honest ministers/servants/officials.

第十八章 Dì Shí Bā Zhāng

MWD A18=18	<p>故大道廢，案有仁義； <i>adds gù/therefore & àn/desk/proposal to establish formula</i></p> <p>知快出，案有大偽； <i>uses know-how & quick wits</i></p> <p>六親不和，案有畜茲； <i>uses domesticity & this/now/year ???</i></p> <p>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 hūnlùn, 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></p> <p>知慧出，安有□□；</p> <p>六親不和，安又孝茲； <i>inserts both</i></p> <p>國家昏亂，安有貞臣。 <i>uses guo for bang</i></p> <p>Gù dàdào fèi, ān yǒu rényì; zhī huì chū, ān yǒu □□; liùqīn bùhé, ān yǒu xiào zī/cí; guójiā hūnlùn, 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 yǒu xiào cí. Bāngjiā hūn □ ān yǒu zhèng/zhēng chén.</p>
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第十九章 *Dì Shí Jiǔ Zhāng*

19: 1-8

絕聖棄智，民利百倍；

Jué shèng qì zhì, mín lì bǎi bèi;

cut off/refuse/reject sagacity, **give up**/discard/abandon wisdom,
[and the] people will benefit a hundred-fold;

19: 9-16

絕仁棄義，民復孝慈；

jué rén qì yì, mín fù xiào cí;

reject compassion, give up righteousness,
[and the] people will return to piety and love/kindness/mercy;

19: 17-24

絕巧棄利，盜賊無有。

jué qiǎo qì lì, dào zéi wú yǒu.

reject cleverness, give up [personal] benefit/advantage,
[and there] will be no bandits or thieves;

19: 25-32

此三者，以為文不足；

Cǐ sān zhě, yǐ wéi wén bù zú;

(both MWD & GD have 言 yán/speech 也 yě after sān, instead of zhě)

These three [statements], taken alone/by themselves as pattern/writing/culture are not enough /
as cultural foundation/expressions are insufficient

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.

thus must [also] have subordination [of the personal];

see the plain/simple and unhewn/unadorned, / observe/adhere to basic asceticism,

lessen/reduce selfishness and personal desires / lessen/reduce private/personal ambitions and desires

第十九章 Dì Shí Jiǔ Zhāng

<p>MWD A19=19</p>	<p>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□□□□□。</p> <p>Jué shēng qì zhī, mín lì bǎi fù; jué rén qì yì, mín fù chù/xù zī/cí; jué qiǎo qì lì, dào zéi wú yǒu. Cǐ sān yán yě, yǐ wéi wén wèi zú. Gù lìng zhī yǒu suǒ shǔ/zhǔ: jiàn/xiàn sù bào □□□□□.</p>
<p>MWD B19=19</p>	<p>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。</p> <p>Jué shèng qì zhī, ér mín lì bǎi bèi; jué rén qì yì, ér mín fù xiào zī/cí; jué qiǎo qì lì, dào zéi wú yǒu. Cǐ sān yán yě, yǐ wéi wén wèi zú. Gù lìng zhī yǒu suǒ shǔ/zhǔ: jiàn/xiàn sù bào pǔ, shǎo/shào □ ér guǎ yù.</p>
<p>GD A1=19</p>	<p>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。</p> <p>Jué zhì qì biàn, mín lì bǎi bèi. Jué qiǎo qì lì, dào zéi wáng yǒu. Jué wěi qì lǜ, mín fù jì zǐ. Sān yán yǐ wéi wén bù zú, huò lìng/líng/lǐng zhī huò hū shǔ/zhǔ. Shì sù bǎo pǔ, shǎo/shào sī guǎ yù.</p>

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.*
cut off/refuse/reject learning/scholarship/erudition, [and there] will be nothing to worry [about]

20: 5-20

唯之與阿，相去幾何？

Wěi zhī yǔ ā, xiāng qù jǐ hé?

Yes & No, how much do they really differ?

yes & no = **agreement & disagreement**

善之與惡，相去若何？

Shàn zhī yǔ è, xiāng qù ruò hé?

Good & Evil, how much do they really differ?

good & evil / beauty & ugliness = **likes & dislikes**

(MWD & GD all use měi=beauty instead of shan & B uses yà=ugly)

20: 21-28

人之所畏，不可不畏。

Rén zhī suǒ wèi, bù kě bù wèi.

A person that is feared/dreaded, cannot not [also] fear.

20: 29-34

荒兮其未央哉！

Huāng xī qí wèi yāng zāi!

So absurd it not end ever! / Its all so ridiculous, does it never end?

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.

Most people are happy, as if enjoying the [feast at the] sacrifice of the great ox,
as if in springtime they climbed-up onto an observation deck/lookout tower [to enjoy the view/scenery].

20: 47-59

我獨~~怕~~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.

I alone am moored/anchored [like an anchor] and reveal no sign,
as if an infant that is not yet a child/aware / that shows not a/no hint of surprise,

20: 60-66

儻儻兮若無所歸。

Lèi lèi xī ruò wú suǒ guī.

so [completely] passive as if without a place/home to return to / as if there is no place to go

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.

Most people/everyone has/all have [some] surplus/extra / more than enough,
yet I alone am seem destitute / having given everything away.

20: 77-86

我愚人之心也哉！

Wǒ yú rén zhī xīn yě zāi!

I am a foolish person whose heart is likewise!

沌沌兮！

Dùn dùn xī!

Innocent as a child!

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 chá chá, wǒ dú mèn mèn xī.

Everyday people seem to be/are clear, I alone appear to be completely muddled,
Common folk are discerning/observant [of the world], [whereas] I alone am closed-up/shut-in/sealed tight.

20: 105-116

澹兮其若海，颺兮其若無所止。

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

Placid/distant it/I seem like the sea, or the wind aloft which never seems to stop. (without a place to stop/rest)

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.

Most people/everyone has/all have a use/purpose/task, but I alone am stubborn/stupid and base/vulgar/scorned.

I alone appear to be without a role/job/anything to do

20: 128-137

我欲獨異於人，而貴食母。

Wǒ yù dú yì yú rén, ér guì sì mǔ.

My sole desire differs from other people, and only values/cherishes the feeding mother/wetnurse. (sìmǔ=wetnurse)

My sole desire contrary to other people, only treasures feeding from the mother (mother here = Dao)

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□□□□□□□□□□眾人配配， 若鄉於大牢，而春登臺。 我泊焉未佻，若□□□□；累呵如□□□□□皆有餘，我獨遺。 我禺人之心也，蠢蠢呵。 □□□□□□呵鬻人蔡蔡，我獨□□呵。 忽呵其若□，望呵其若無所止。 □□□□□□□□以悝。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 □□□□□□□□ zhòng rén yí yí, ruò xiāng yú dàláo, ér chūn dēngtái. Wǒ pō/bó yān wèi tiāo, ruò □□□□; lèi/lěi hē rú □□□□ jiē yǒuyú, wǒ dú yí/wèi. Wǒ yú rén zhī xīn yě, chǔnchǔn hē. □□□□□ hún hē yù rén cài cài, wǒ dú □□ hē. Hū hē qí ruò □, wàng hē qí ruò wú suǒ zhǐ. □□□□□□ yǐ kuī. Wú yù dú yìyú rén, ér guì sìnmǔ.</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。望呵其未央才！眾人熙熙。 若鄉於大牢。而春登臺。 我博焉未佻，若嬰兒未咳；鬻呵佻無所歸。 眾人皆又余，我愚人之心也，濇濇呵。 鬻人昭昭，我獨若□呵。 鬻人察察，我獨閭閭呵，忽呵其若海，望呵若無所止。 眾人皆有以，我獨門元以鄙。 吾欲獨異於人，而貴食母。 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! Zhòng rén xīxī. Ruò xiāng yú dàláo. Ér chūn dēngtái. Wǒ bó yān wèi zhào, ruò yīng ér wèi hāi/ké; léi hē chì/ài/sì/tǎi/yǐ wú suǒ guī. Zhòng rén jiē yòu yú, wǒ yúrén zhī xīn yě, chuī/zhuāng/hún chuī/zhuāng/hún hē. Yù rén zhāozhāo, wǒ dú ruò □ hē. Yù rén cháchá, wǒ dú mǐn mǐn hē, hū hē qí ruò hǎi, wàng hē ruò wú suǒ zhǐ. Zhòng rén jiē yǒu yǐ, wǒ dúmén yuán yǐ bǐ. Wú yù dú yìyú rén, ér guì sìnmǔ.</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。 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>

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.

Extreme De/virtue's content, only Dao is followed / is comprised of following only Dao.

The most virtuous content, is comprised of following only Dao.

21: 9-16

道之為物，唯恍唯惚。

Dào zhī wéi wù, wéi huǎng wéi hū.

Dao's actions/influence on things, are sudden & uncertain/obscure / dim & difficult to ascertain.

[When] Dao acts to create things, it is subtle & difficult to pinpoint / almost absentmindedly (huanghu).

21: 17-24

忽兮恍兮，其中有象。

Hū xī huǎng xī, qí zhōng yǒu xiàng.

however dim, however minimal/subtle, at its core there is an image.

21: 25-32

恍兮忽兮，其中有物。

Huǎng xī hū xī, qí zhōng yǒu wù.

however minimal, however dim, at its core is substance.

21: 33-40

窈兮冥兮，其中有精。

Yǎo xī míng xī, qí zhōng yǒu jīng.

however deep/secluded/modest however dark/shadowy/obscure, at its core is an essence

21: 41-48

其精甚真，其中有信。

Qí jīng shèn zhēn, qí zhōng yǒu xìn.

Its essence is deep/profound and genuine/authentic, at its core is steadfastness.

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. (fǔ=courtesy name)

From ancient times until the present, its name has never disappeared, use it as the 'name' of everything.
use it to refer to/reference the innumerable names

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.

How could I/one know the names of/for everything?[Instead I] use this (i.e. Dao)

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

Crooked/bent/curved becomes complete/total/perfect, twisted becomes straight;

Stepping aside/out of the way, keeps one's wholeness complete (intact), twisted becomes straight;

22: 7-12

窪則盈，弊則新。

wā zé yíng, bì zé xīn.

flat(tened) becomes full, old becomes new

22: 13-18

少則得，多則惑。

Shǎo zé dé, duō zé huò.

lessened/diminishing getting smaller/subtracting becomes/turns into obtaining/getting/gain,
more/much/many becomes/turns into confusion.

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.

For these reasons/because of this sages embrace Oneness and use that as their model for the world.

22: 30-34

不自見，故明。

Bù zì jiàn, gù míng.

Not self see/show, thus clear/bright

By not being showy/ostentatious, they/one can be clear/a bright light

22: 35-39

不自是，故彰。

Bù zì shì, gù zhāng.

By not being self serving/satisfied/**opinionated**/arrogant, they can be obvious/apparent/on display/straightforward

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.

By not being self attacking/aggressive/assertive/**conceited**, they/one can be skillful/meritorious

22: 46-50

不自矜，故長。

Bù zì jīn, gù cháng/zhǎng.

By not being ~~self~~ **vain**, they/one can long/grow old/**mature**

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.

Since they do not contend/struggle, ~~therefore~~ the world does not/is not able to fight with them.

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?

[When] the ancients said "crooked is whole/perfect", was this [merely/just] empty/idle talk/speech/words?

22: 75-79

誠全而歸之。

Chéng quán ér guī zhī.

Honest/Sincerely/Indeed wholeness IS and [one can] return to it.

wholeness/perfection/totality/unity/Oneness IS true and one can/should [always] return to it.

第二十二章 *Dì Èr Shí Èr Zhāng*

<p>MWD A23=22</p>	<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。 Qū zé jīn, wǎng zé dìng, wā zé yíng, bì zé xīn, shǎo/shào zé dé, duō zé huò. Shìyǐ shēng rén zhíyī yǐwéi tiānxià mù. Bù □ shì, gù míng; bù zì jiàn/xiàn, gù zhāng; bù zì fá, 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>
<p>MWD B23=22</p>	<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。 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. Bù zìshì, gù zhāng; bù zì jiàn/xiàn yě, gù míng; bù zì fá, 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.

Little/rarely talking/speaking is natural/the natural state.

Quietude is natural/the natural state.

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.

A violent/raging/powerful windstorm will not persist to the end of the morning,
a torrential rain will not last to the end of the day.

23: 16-21

孰為此者？ 天地。

Shú wèi cǐ zhě? Tiān dì.

What makes/causes/accounts for this to be like this/so? Heaven or Earth?

What makes/causes things to be like this is Heaven and Earth.

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?

Since even H & E cannot last [all that] long, how can one expect a person to?

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,

Thus [those who] follow/are committed to Dao of/in their affairs are one (and the same) with the Dao,
are comrades with the Dao

23: 42-51

德者同於德，失者同於失。

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

[likewise] the virtuous are one/aligned with Virtue, and those who lose it are one with Loss.

are comrades with De,

are comrades with Loss

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,

[Those who] align with Dao will find Dao is happy/glad to obtain/receive/accept them,

23: 61-69

同於德者德亦樂得之，

tóng yú dé zhě dé yì lè dé zhī,

[Those who] align with De will find De is happy/glad to obtain/receive/accept them,

23: 70-78

同於失者失亦樂得之。

tóng yú shī zhě shī yì lè dé zhī.

[those who] align with Loss/losing will find Loss is [also] happy/glad to obtain/receive/accept them,

23: 79-86 (-1)=85

信不足，焉有不信焉。

Xìn bù zú, yān yǒu bù xìn yān.

[When] trust/confidence/faith/loyalty is insufficient/low, then [can] only have mistrust/distrust.

第二十三章 Dì Èr Shí Sān Zhāng

<div style="background-color: yellow; display: inline-block; padding: 2px 5px;">MWD A24=23</div>	<p>希言自然，飄風不冬朝，暴雨不冬日。</p> <p>孰為此？天地。</p> <p>□□□□□□於□□？</p> <p>故從事而道者，同於道；</p> <p>德者，同於德；</p> <p>者者同於失；</p> <p>同德□，道亦德之；</p> <p>同於失者，道亦失之。</p> <p>Xī yán zìrán, piāofēng bù dōng cháo/zhāo, bàoyǔ bù dōng rì.</p> <p>Shú wèicǐ? Tiāndì.</p> <p>□□□□□ yú □□?</p> <p>Gù cóngshì ér dào zhě, tóng yú dào;</p> <p>dé zhě, tóng yú dé;</p> <p>zhě zhě tóng yú shī;</p> <p>tóng dé □, dào yì dé zhī;</p> <p>tóng yú shī zhě, dào yì shī zhī.</p>
<div style="background-color: yellow; display: inline-block; padding: 2px 5px;">MWD B24=23</div>	<p>希言自然，剽風不冬朝，暴雨不冬日。</p> <p>孰為此？天地，而弗能久，有兄於人乎？</p> <p>故從事而道者，同於道；</p> <p>德者，同於德；失者，同於失。</p> <p>同於德者，道亦德之；同於失者，道亦失之。</p> <p>Xī yán zìrán, piāo fēng bù dōng cháo/zhāo, bàoyǔ bù dōng rì.</p> <p>Shú wèicǐ? Tiāndì, ér fú néng jiǔ, yǒu xiōng yú rén hū?</p> <p>Gù cóngshì ér dào zhě, tóng yú dào;</p> <p>dé zhě, tóng yú dé; shī zhě, tóng yú shī.</p> <p>Tóng yú dé zhě, dào yì dé zhī; tóng yú shī zhě, dào yì shī zhī.</p> <p>Those who align with virtue find Dao is also virtuous,</p> <p>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.

[Those who stand on] tiptoe cannot stand up=be steady,
[those who] stride=over-step/over-extend cannot walk [properly]=make their way.

24: 9-18

自見者不明，自是者不彰，

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

Self seers ('look at me' people, show-offs/self obsessed/narcissists) do not shine bright,
self-isers=self-righteous/self-absorbed/opinionated people/braggarts) actually have nothing to show/say,

24: 19-28

自伐者無功，自矜者不長。

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

people who attack/punish=are aggressive/impose themselves/bullies=self-imposing people are without merit,
people who are self-important/arrogant/vain do not last long/endure (never grew up/matured),

24: 29-37

其在道也，曰餘食贅行。

Qí zài dào yě, yuē yú shí zhuì xíng.

Those who go with Dao say this/have a saying/call this [referring to the first sentence]:
"surplus food=eating too much" & "superfluous form=extra limbs" / eating too much is like having extra limbs
"conspicuous consumption/materialism" and "unseemly/vulgar behavior" are like unnecessary appendages.

24: 38-47

物或惡之，故有道者弗處。

Wù huò wù zhī, gù yǒu dào zhě fú chǔ.

(All)Things will loathe/despise/hate/avoid this,
therefore those who **have**=embrace Dao refuse to **dwell**=participate/partake in these behaviors,
or deal with these kind of people.

第二十四章 *Dì Èr Shí Sì Zhāng*

<p>MWD A22=24</p>	<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。 Chuī zhě bù lì; zìshì bù zhāng; □ jiàn/xiàn zhě bù míng; zìfá zhě wú gōng; zìjīn zhě bù cháng/zhǎng. Qí zài dào yuē: □ shí/sì zhuì xíng/háng. Wù huò è/wù zhī. Gù yǒu yù zhě □ jū.</p>
<p>MWD B22=24</p>	<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。 Chuī zhě bù lì; zìshì zhě bù zhāng; zì jiàn/xiàn zhě bù míng; zìfá zhě wú gōng; zìjīn zhě bù cháng/zhǎng. Qí zài dào yě, yuē: □ shí/sì zhuì xíng/háng. Wù huò yà zhī, gù yǒu yù zhě fú jū.</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.

Existence/Being - Things/Matter – Chaos/Primal state complete/comprehensive/was pervasive, before H-E born.
There is/was something, amorphous yet complete/pervasive, before Heaven & Earth were born.

25: 9-22

寂兮寥兮，獨立而不改，周行而不殆。

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

Lonely & sparse, independent and unchanging, it travels around/circulates but never stops/concludes.

25: 23-28

可以為天下母。

Kě yǐ wéi tiān xià mǔ.

It can act as all below Heaven's/the world's mother/the mother of the world.

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.

I/we do not know its name, so we call it DAO,
if I had/were forced to create/give it a name, I would call it "Greatness/Vast".

25: 45-53

大曰逝，逝曰遠，遠曰反。

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

Greatness can be said to pass/fade away, passing can be said to be distant/remote,
[but] distant can be said to turn around and return.

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.

Thus Dao is great, Heaven is great, Earth is great, kingship/ren=humankind is also great.

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.

Within the universe four greats exist/has four great things, and kingship is one of them.

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.

The laws of Humanity derive from Earth, the laws of Earth derive from Heaven,
the laws of Heaven derive from Dao, the law of Dao is Itself / Spontaneity/Nature.

第二十五章 *Dì Èr Shí Wǔ Zhāng*

MWD A25=25	<p>有物昆成，先天地生。</p> <p>繡呵繆呵，獨立□□□，可以為天地母。</p> <p>吾未知其名，字之曰道，吾強為之名曰大。</p> <p>□曰筮，筮曰□□□□□□天大，地大，王亦大。</p> <p>國中有四大，而王居一焉。</p> <p>人法地，□法□□法□□法□□。</p> <p>Yǒu wù kūn chéng, xiān tiāndì shēng. Xiù hē Miào/móu/miù hē, dúlì □□□, 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。</p> <p>蕭呵繆呵，獨立而不改，可以為天地母。</p> <p>吾未知其名也，字之曰道，吾強為之名曰大。</p> <p>大曰筮，筮曰遠，遠曰反。道大，天大，地大，王亦大。</p> <p>國中有四大，而王居一焉。</p> <p>人法地，地法天，天法道，道法自然。</p> <p>Yǒu wù kūn chéng, xiān tiāndì shēng. Xiāo hē liáo hē, dúlì 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，</p> <p>清寥，獨立不亥，可以為天下母。</p> <p>未知其名，字之曰道，吾強為之名曰大。</p> <p>大曰折，折曰轉，轉曰返。</p> <p>天大，地大，道大，王亦大。</p> <p>域中有四大，而王居一焉。</p> <p>人法地，地法天，天法道，道法自然。</p> <p>Yǒu zhuàng hùchéng, xiān tiāndì shēng, qīngliáo, Dúlì bù hài, kěyǐ wèi/wéi tiānxià mǔ. Wèizhī qí míng, zì zhī yuē dào, wú qiáng/jiàng/qiǎng wèizhī míng yuē dà. Dà yuē zhé/zhē/shé, zhé/zhē/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.

Heaviness is [at] the root of lightness, tranquility is the ruler of rash behavior.

Weightiness will ground/tether lightness, tranquility/calm is the ruler of rash behavior/impetuosity.

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.

For this reason/This is why a sage/jun-zi/ruler when ending/concluding a day of travel, will not leave the supply cart [unattended].

26: 20-27

雖有榮觀，燕處超然。

Suī yǒu róng guān, yàn chù chāo rán. (chāo-rán = go past, independent/alooof/detached/transcend)

even if one were to have a glorious view/vista,

[one should only] **relax** when one gets home (lit. leisure dwell transcend)

[only then can one] transcend/be independent of [free of concern]

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?

How is it possible to host/master/control/preside over 10,000 chariots, and yet use/conduct oneself lightly [with ease and grace] in the world

OR but treat oneself lightly/carelessly in the world

26: 40-43

輕則失本。

Qīng zé shī běn.

Lightness then loses the root

Lightness/carelessness/letting down one's guard turns into the loss of one's footing.

26: 44-47

躁則失君。

Zào zé shī jūn.

Agitation/restlessness/rashness/impetuosity loses the rulership

being impetuous turns into the loss of one's throne.

第二十六章 Dì Èr Shí Liù Zhāng

MWD A26=26	<p>□為¹𡵚根，²清為躁君。</p> <p>是以³君子眾日行不離其⁴𡵚重。</p> <p>⁵唯有環官，燕處□□⁶若，</p> <p>若何萬乘之⁷王，而以身⁸𡵚於天下？</p> <p>⁹𡵚則失本，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, ruòhé 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。</p> <p>是以³君子冬日行不⁴遠其⁵𡵚重。</p> <p>⁶雖有環官，燕處則昭⁷若。</p> <p>若何萬乘之王，而以身輕⁸於天下？</p> <p>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. Ruòhé 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

善行者無轍迹，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,

Good/skillful/able travelers do so without ruts or tracks / leaving a trace,

good/skillful/able speakers do so without flaws or gaffs / making any errors/faux pas,

those good/skillful/able at calculating do so without counters or chips / using any devices,

27: 20-40

善閉者無關鍵而不可開/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.

those good/skillful at closures do so without bolts & latches / locks yet it cannot be opened/no one can open it,

while those good/skillful at joining do so without ropes & cordage yet it cannot be separated/undone.

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;

For these reasons a sage is consistently good/skillful at rescuing/helping/assisting people/humanity,

without [ever] giving up on/abandoning/deserting/neglecting anyone;

For these reasons a sage is constant in being a good/skillful helper, thus no person is/feels abandoned/neglected;

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.

always/ever good/skillful at helping/attending to things, and abandoning/shirking no-thing,

this is called "Surprising/Perpetual brightness/brilliance/clarity/understanding/acute".

27: 65-73

故善人者，不善人之師；

Gù shàn rén zhě, bù shàn rén zhī shī;

Thus skillful people will instruct those who are not so adept;

27: 74-81

不善人者，善人之資。

bù shàn rén zhě, shàn rén zhī zī.

those who are not so adept, become students of those who are skillful people/craft-persons.

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;

to/if not value/treasure one's teachers, to/if not love one's students;

27: 90-97

雖智大迷，是謂要妙。

suī zhì dà mí, shì wèi yào miào.

even if the intellect is great, one gets lost / things get lost,
this is called "Deep/Profound/Subtle Mystery".

MWD A27=27	<p>善行者無^傷迹，□言者無瑕適；善數者不^以禱策； 善閉者無關^籥而不可^啟也，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^齋也。 不貴其師，不愛其^齋，唯^知乎大^迷，是^胃眇^要。</p> <p>Shànxíng zhě wú chē jì, □ yán zhě wúxiá shì/dí; shàn shù/shǔ/shuò zhě bù yǐ táo cè; shàn bì zhě wúguān yuè ér bùkě qǐ yě, shàn jié/jiē zhě □□ yuē/yāo ér bùkě jiě/xiè yě. Shìyǐ shēng rén héng shàn jiùrén, ér wú qìrén; wù wú qì cái. Shì wèi shēnmíng. Gù shàn □□□ zhī shī; bùshàn 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 miào yào/yāo. Blind to Importance</p>
MWD B27=27	<p>善行者無^達迹，善言者無瑕^適；善數者不用^筭策； 善□閉者無關^籥而不可^啟也，善結者無^繆約而不可解也。 是以^聖人恆^善救人，而無棄人，物無棄^財，是^胃眇^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>Shànxíng zhě wú dá jì, shànyán zhě wúxiá shì/dí; shàn shù/shǔ/shuò zhě bù yòng zhuān/tuán cè; shàn □ bì zhě wúguān yuè ér bùkě qǐ yě, shàn jié/jiē zhě wú mò yuē/yāo ér bùkě jiě/xiè yě. Shìyǐ shèngrén héng shàn jiùrén, ér wú qìrén, wù wú qì cái, shì wèi yè míng. Gù shàn rén, shàn rén zhī shī; bùshàn rén, shàn rén zhī zī yě. Bù guì qí shī, bù ài qí zī, suī zhī hū dà mí, shì wèi miào 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.

Know the masculine, preserve the feminine, act/serve the world like a stream/brook/riverbed.

28: 11-18

為天下谿，恆德不離。

Wéi tiān xià xī, héng dé bù lí.

Serving the world like a streambed, always De/effective and never off the mark / not clinging

28: 19-23+4=27

〔恆德不離〕，復歸於嬰兒。

[Dé bù lí], fù guī yú yīng ér.

[When one is] always effective at not clinging,
one returns to the state of a newborn child/infant / childlike state

28: 28-37

知其白，守其黑，為天下式。

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

Know the white, preserve the black, act/serve as the world's model/standard

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 tè, [dé bù tè], fù guī yú wú jí.

Act/serving as the world's model, always de/effective and never err,
efficacious and never erring one returns to the primordial state

28: 55-64

知其榮，守其辱，為天下谷。

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

Know honor/glory but preserve dishonor/disgrace/shame/humiliation,
act/serving the world like a valley

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.

When acting/serving the world like a valley, always De/efficacious and sufficient,
returning to the state of an uncarved/unhewn block / natural simplicity

28: 81-93

樸散則為器，聖人用之則為官長。

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

When the unhewn scatters/disperses/is split/hewn it becomes tools,
the sage uses these tools [effectively] and thereby becomes a long-lasting official/senior official

28: 94-98

故大制不割。

Gù dà zhì bù gē.

Therefore great craft/a great craftsman does not [actually] cut.

The take home lesson is that a master craftsman does not cut 'away/out/off'/segregate
(but includes both yin & yang aspects)

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，恆德不離。 恆德不離，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，恆德不賁。 德不賁，復歸於無極。 樸散□□□□人用則為官長。 夫大制無割。</p> <p>Zhī qí xióng, shǒu qí cí, wèi/wéi tiānxià xī. Wèi/Wéi tiānxià xī, héng dé bù lí. Héng dé bù lí, 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 sàn/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。 恆德不離，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 & B 恆德乃足，復歸於樸。 知其白，守其黑，為天下式。 為天下式，恆德不賁。 恆德不賁，復歸於無極。 樸散則為器，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 sàn/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 wèi zhī, wú jiàn qí (bù/fú) de yǐ.

If one wants/desires to take charge of the world and act upon it/everything in it
I see/view/**consider** this to be unattainable.

29: 15-22

天下神器，不可為也。

Tiān xià shén qì, bù kě wéi yě.

The world is a sacred tool/vessel, [one] cannot act [on it]

29: 23-30

為者敗之，執者失之。

Wéi zhě bài zhī, zhí zhě shī zhī.

acting upon it will defeat/spoil/corrupt/**ruin** it, hold in hand/carry[-on]/persisting will [completely] lose it.

29: 31-40

故物或行或隨，或歔或吹，

Gù wù huò xíng huò suí, huò xū huò chuī,

Therefore some things go/proceed, some follow,
some blow/breathe out the nose, some blow/breathe out the mouth,

29: 41-48

或強或羸，或挫或隳。

huò qiáng huò léi, huò cuò huò huī.

some get stronger, some get weaker, some subdue [others], some are destroyed/**subdued**,

29: 49-58

是以聖人去甚去奢去泰。

Shì yǐ shèng rén qù shèn qù shē qù tài.

For these reasons a sage leaves/removes/eschews [all] extremes, luxury/extravagance, and excesses.
excess in all things/ excesses of all sorts.

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； 或炘或□；□□□□；或坏或墮。 是以聲人去甚，去大，去楮。</p> <p>Jiāng/jiàng/qiāng yù qǔ 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 qǔ □□□□□□□ 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.

In using Dao to assist a ruler, do not use force/compulsion on the world,
these actions will be more likely to cause/provoke retribution/resistance.

30: 18-25

師之所處，荊/楚棘生焉。

Shī zhī suǒ chǔ, (jīng/chǔ) jí shēng yān.

The army, wherever it dwells/stays, only produces thistles and thorns / wasteland/devastation.

30: 26-33

大軍之後，必有凶年。

Dà jūn zhī hòu, bì yǒu xiōng nián.

[After] great/big battles/campaigns/wars, there will certainly be bad/ominous years.

30: 34-43

善有果而已，不敢以取強。

Shàn yǒu guǒ ér yǐ, bù gǎn yǐ qǔ qiáng.

Those [commanders] who are good/skillful/able at fruit/results/success, dare not to use force/power/strive.

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.

Those who get/have/achieve results/are successful do not boast/brag/flaunt/strut,
Those who get results do not attack/go on the attack/are not aggressive,
Those who get results are not proud/arrogant/conceited/vain,

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.

get/achieve results/are successful but do not obtain them / as if there were no alternative / hold on to it,
not reach/achieve already i.e. do not get ahead of themselves
[this is called] getting results/being successful yet not forcing/overpowering.

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.

Things, no matter how robust, eventually get old & tired,
this is called 'No-Dao' [it is not the way], [with] No-Dao [things] meet an early/premature end/demise.
'Departure from the Way'

第三十章 Dì Sān Shí Zhāng

<p>MWD A30=30</p>	<p>以道佐人主，不以兵強□天下。 □□□□□所居，楚枋生之。 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。 Yǐ dào zuǒ rénzhǔ, bù yǐ bīng qiáng/jiàng/qiǎng □ tiānxià. □□□□□ suǒ jū, chǔ lì 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>
<p>MWD B30=30</p>	<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。 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>
<p>GD A4=30</p>	<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。 Yǐ dào zuǒ rénzhǔ zhě, bù yù yǐ bīng qiángyú tiānxià. Shàn zhě guǒ éryǐ, bù yǐ qǔ qiáng/jiàng/qiǎng. Guǒ ér fú fá, guǒ ér fú jiāo, guǒ ér fú jīn/guān, shìwèi guǒ ér bù qiáng/jiàng/qiǎng. Qí shì hào/hào/hào 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,

Since weapons are such inauspicious tools, everything hates them,

31: 13-18

故有道者弗處。

gù yǒu dào zhě fú chǔ.

therefore those possessing Dao do not deal/handle [with them].

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.

Noble people stay home and focus on the left, using weaponry [by contrast] is to focus on the right

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,

Thus weapons being such inauspicious tools, are not the implements of a junzi/noble person,

31: 44-53

不得已而用之，恬澹為上，

bù dé yǐ ér yòng zhī, tián dàn wéi shàng,

not obtain end / only as a last resort would one use them, quiet & calm are [far] superior

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.

being victorious is not pretty, and those who think it beautiful are only people who rejoice in killing/delight in fighting.

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.

Since people who delight in killing cannot achieve aspirations/get anywhere in the world, [what is the point?]

31: 82-91

是以吉事尚左，凶事尚右。

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

For this reason good times reward/honor the left, ominous/bad times reward the right.

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.

Because of this the side/assistant-commander is stationed to the left, while the supreme-commander is on the right.

31: 104-110

言以喪禮處之也。

Yán yǐ sāng lǐ chǔ zhī yě.

This means they are in their funeral rite positions.

31: 111-119

殺人之眾，以悲哀泣之。

Shā rén zhī zhòng, yǐ bēi āi qì zhī.

When the slain are many/numerous, grief, wailing & sobbing are appropriate.

31: 120-126

戰勝，以喪禮處之。

Zhàn shèng, yǐ sāng lǐ chǔ zhī.

[Even when] a battle is won, still have cause to conduct funeral rites. [not a time for celebration]

<p>MWD A31=31</p>	<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。 故兵者非君子之器也，□□不祥之器也， 不得已而用之，銛襲為上，勿美也。 若美之，是樂殺人也。 夫樂殺人，不可以得志於天下矣。 是以吉事上左，喪事上右。 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。 Fū/Fú bīng zhě, bùxiáng zhī qì □, wù huò è/wù zhī, gù yǒu yù zhě fú jū. Jūnzǐ jū zé guì zuǒ, yòngbīng zé guì yòu. Gù bīng zhě fēi jūnzǐ 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 shā rén yě. Fū/Fú lè/yuè shā rén, bù kěyǐ dézhì yú tiānxià yǐ. Shìyǐ jíshì shàng zuǒ, sāngshì shàng yòu. Shì yǐbiàn jiāngjūn jūzuǒ, shàng jiāngjūn jūyòu, yán yǐ sānglǐ jū zhī yě. Shā rén zhòng, yǐ bēi yī lì zhī, zhànshèng yǐ sānglǐ chù/chǔ zhī.</p>
<p>MWD B31=31</p>	<p>夫兵者，不祥之器也，物或亞□□□□□□□。 □子居則貴左，用兵則貴右。 故兵者非君子之器；兵者不祥□器也， 不得已而用之，銛龍為上，勿美也。 若美之，是樂殺人也。 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。 Fū/Fú bīng zhě, bùxiáng zhī qì yě, wù huò yà □□□□□□□. □ zǐ jū zé guì zuǒ, yòngbīng zé guì yòu. Gù bīng zhě fēi jūnzǐ 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 shā rén yě. Fū/Fú lè/yuè shā rén, bù kěyǐ dézhì yú tiānxià yǐ. Shìyǐ jíshì □□□□□□, shìyǐ piān jiāngjūn jūzuǒ, érshàng jiāngjūn jūyòu, yán yǐ sānglǐ jū zhī yě. Shā □□□□□ lì □□ zhèn ér yǐ sānglǐ chù/chǔ zhī.</p>

<p>GD C3=31</p>	<p>君子居則貴左，用兵則貴右。 故曰：兵者，□□□□□□得已而用之。 銑襲為上，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 shā rén. 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.</p>
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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.

Dao is always/forever without a name/nameless, [although unhewn & small], in the whole world none/nothing/no-one is able to make it their servant / control it.

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.

if marquis/nobles/high officials & kings can/are able to preserve it,
the 10,000/all things will self obey/willingly obey.

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, mín mò zhī lìng ér zì jūn yān.

The whole world mutually harmonizes, causing sweet dew to descend,
[when] the people don't have a commander yet [they] find balance anyway/their own balance/level.

32: 42-54

始制有名，名亦既有，夫亦將知止。

Shǐ zhì yǒu míng, míng yì jì yǒu, fū yì jiāng zhī zhǐ.

beginning to/at the start of establishing a name/reputation for oneself, and even when one already has fame,
one must know when to stop/cease/desist.

32: 55-60

知止所以不殆。

Zhī zhǐ suǒ yǐ bù dài.

Knowing how & when to stop is the [only] way to avoid danger.

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.

For instance, the Dao goes through the world thus, it is like rivers & valleys go/flow into big rivers and seas.
Analogously, the Dao goes through the world just as river valleys guide flow through rivers into seas.

第三十二章 Dì Sān Shí Èr Zhāng

<p>MWD A32=32</p>	<p>道恆無名。 樞唯□□□□□□□□王若能守之，萬物將自賓。 天地相谷，以俞甘洛，民莫之□□□均焉。 始制有□，□□□有，夫□□□□□□所以不□。 俾道之在天□□□□浴之與江海也。 Dào héng wú míng. Huī/Wò wéi/wěi □□□□□□ wáng ruò néng shǒu zhī, wàn wù jiāng/jiàng/qiāng zì bīn. Tiāndì xiāng/xiàng gǔ/yù, yǐ yú gān luò, mǐn mò zhī □□□ jūn yān. Shǐ zhì yǒu □, □□□ yǒu, fū/fú □□□□□□ suǒ yǐ bù □. Bǐ dào zhī zài tiān □□□□ yù zhī yǔ jiāng hǎi yě.</p>
<p>MWD B32=32</p>	<p>道恆無名。 樸唯小而天下弗敢臣。 侯王若能守之，萬物將自賓。 天地相合，以俞甘洛，□□□令而自均焉。 始制有名，名亦既有，夫亦將知止，知止所以不殆。 卑□□在天下也，猷小浴之與江海也。 Dào héng wú míng. Pǔ wéi/wěi xiǎo ér tiān xià fú gǎn chén. Hóu wáng ruò néng shǒu zhī, wàn wù jiāng/jiàng/qiāng zì bīn. Tiāndì xiāng hé, yǐ yú gān luò, □□□ lìng ér zì jūn yān. Shǐ zhì yǒu míng, míng yì jì yǒu, fū/fú yì jiāng/jiàng/qiāng zhī zhǐ, zhī zhǐ suǒ yǐ bù dài. Bēi □□ zài tiān xià yě, yóu xiǎo yù zhī yǔ jiāng hǎi yě.</p>
<p>GD A10=32</p>	<p>道恒亡名，樸，雖細，天地弗敢臣， 侯王如能守之，萬物將自賓。 天地相合也，以輸甘露。 民莫之令而自均焉。始制有名。 名亦既有，夫亦將知之，知之所以不殆。 譬道之在天下也，猶小谷之與江海。 Dào héng wáng míng, pǔ, suī xì, tiāndì fú gǎn chén, Hóu wáng rú néng shǒu zhī, wàn wù jiāng/jiàng/qiāng zì bīn. Tiāndì xiāng hé yě, yǐ shū gānlù. Mín mò zhī lìng/líng/lǐng ér zì jūn yān. Shǐ zhì yǒu míng. Míng yì jì yǒu, fū/fú yì jiāng/jiàng/qiāng zhī/zhì zhī, zhī/zhì zhī suǒ yǐ bù dài. Pì dào zhī zài tiān xià yě, yóu xiǎo gǔ zhī yǔ jiāng hǎi.</p>

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.

A knowing person is wise, [but] self knowing/knowledge is brilliance
One who knows others is wise, one who knows themselves is brilliant

33: 9-17

勝人者有力，自勝者強。

Shèng rén zhě yǒu lì, zì shèng zhě qiáng.

The ability to conquer others is power, [but] conquering oneself is [true] strength

33: 18-26

知足者富，強行者有志；

Zhī zú zhě fù, qiáng xíng zhě yǒu zhì;

[Those who] know when they have enough are wealthy/rich,
[those who] resolutely/steadfastly move forward/proceed/act have will/ambition/purpose;
strong sense/strength of purpose

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.

[those who do] not lose their place/stand their ground will last a long time/endure,
[but] those who die but do not die have longevity
[but] those who die but **are not forgotten** have [true] longevity (see MWDB uses 忘 wàng=to forget)

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。</p> <p>Zhī rén zhě zhī yě, zì zhī □□□□□ zhě yǒu lì yě, zì shèng zhě □□□□□ yě. Qiáng xíng zhě yǒu zhì yě. Bù shī qí suǒ zhě jiǔ yě, sǐ bù wàng zhě shòu yě.</p>
MWD B33=33	<p>知人者知也，自知明也。 朕人者有力也，自朕者強也。 知足者富也，強行者有志也。 不失其所者久也。死而不忘者壽也。</p> <p>Zhī rén zhě zhī yě, zì zhī míng yě. Zhèn rén zhě yǒu lì yě, zì zhèn zhě qiáng/jiàng/qiǎng yě. 朕 zhèn = I, we (only used by the emperor) Zhī zú zhě fù yě, qiáng xíng zhě yǒu zhì yě. Bù shī qí suǒ zhě jiǔ yě. Sǐ ér bù wàng 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.

Great Dao floats/floods/is like a flood, [in that] it can extend left and right.
it is extensive/extends in all directions is general/non specific / is universal
(i.e. it shows no preferences, covers everything)

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.

10,000 things/everything depends on it to live/be born/to survive, and it never leaves/departs;
[furthermore] it skillfully completes/accomplishes but never names or possesses/tries to own/control
seeks [any] fame/acknowledgement

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;

[It] clothes all things but never [tries to be their] lord&master / lord over them,
always/ever without desire, [it] can be named/called 'small';

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.

[the] 10,000/myriad things [all] return to it, but it never acts/behaves as their lord&master,
[because of this it] can be named/called 'great'

34: 51-59

〔是以聖人之能成大也〕，

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

For these reasons/this is why sage's can accomplish greatness=great things,

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.

because in the end they are not self/personally motivated to greatness / they are not trying to be great,
therefore/thus they are able to accomplish great things.

第三十四章 *Dì Sān Shí Sì Zhāng*

MWD A34=34	<p>道汎□□□□□□□□遂事而弗名有也。</p> <p>萬物歸焉而弗為主，則恆無欲也，可名於小；</p> <p>萬物歸焉，□□為主，可名於大。</p> <p>是□聲人之能成大也，以其不為大也，故能成大。</p> <p>Dào fàn/fá □□□□□□□□ suìshì ér fú míng yǒu yě.</p> <p>Wànwù guī yān ér fú wéizhǔ, zé héng wú yù yě, kě míng yú xiǎo;</p> <p>wànwù guī yān, □□ wéizhǔ, kě míng yú dà.</p> <p>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</p> <p>萬物歸焉，而弗為主，則恆無欲也，可名於小。</p> <p>萬物歸焉，而弗為主，可命於大。</p> <p>是以聖人之能成大也，以其不為大也，故能成大。</p> <p>Dào féng/fán/fàn hē, qí kě zuǒyòu yě, chénggōng suì □□ fú míng yǒu yě.</p> <p>Wànwù guī yān, ér fú wéizhǔ, zé héng wú yù yě, kě míng yú xiǎo.</p> <p>Wànwù guī yān, ér fú wéizhǔ, kě mìng yú dà.</p> <p>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;

When one holds the great image [i.e. the Dao], the whole world flocks [to you];

35: 7-13

往而不害，安平大。

wǎng ér bù hài, ān píng dà.

it flocks/swarms (floods see 34) but does no harm, all is calm and peaceful / there is great peace and calm.

35: 14-19

樂與餌，過客止。

Yuè yǔ ěr, guò kè zhǐ.

Music/happiness and food, passing travelers stop / everyone who passes by will stop in.

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,

However, when Dao goes out/leaves/exits the mouth it is bland and [completely] without flavor,

35: 31-40

視之不足見，聽之不足聞，

shì zhī bù zú jiàn, tīng zhī bù zú wén,

watching it go, there is not enough be be seen, listening for it, there is not enough to hear/be heard,

35: 41-45

用之不足既。

yòng zhī bù zú jì.

when using it there is not enough to fill/accomplish anything [fill a thimble].

when availing of it, it is already insufficient / insufficient before you start.

<p>MWD A35=35</p>	<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。 Zhí dàxiàng, □□ wǎng. Wǎng ér bù hài, ān píng dà. Lè/Yuè yǔ ěr, 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.</p>
<p>MWD B35=35</p>	<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。 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.</p>
<p>GD C2=35</p>	<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。 Yì/Shì dàxiàng, tiānxià wǎng. Wǎng ér bù hài, ān píng dà. Lè/Yuè yǔ ěr, guòkè zhǐ. Gùdào □□□□ dàn hē qí wúwèi yě. Shì zhī bùzú jiàn, tīng zhī bùzú wén, ér bùkě jì yě.</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;

shall desire inhalation's/to inhale it, must consolidate/secure spread it
[if one] desires to draw in, one must first consolidate/i.e. stop spreading;
[if one] desires to draw [something] in, one must first spread it [out];
what shall be collected/gathered, must [first] be spread;

將欲弱之，必固強之；

jiāng yù ruò zhī, bì gù qiáng zhī;

shall desire weakness, must consolidate/secure [against] robustness
[if one] desires to be soft, one must first consolidate/i.e. stop strengthening;
[if one] desires to weaken [something], one must first strengthen it;
what shall be weakened, must [first] be strengthened;

將欲廢之，必固興之；

jiāng yù fèi zhī, bì gù xīng zhī.

shall desire uselessness, must consolidate/secure [against] promotion/popular/interest/excitement
[if one] desires to be uselessness, one must first consolidate/i.e. stop [self] promotion/trying to be popular/being interesting/exciting
[if one] desires to make [something] useless, one must first promote it;
what shall be made useless, must [first] be promoted;

將欲奪之，必固與之。

Jiāng yù duó zhī, bì gù yǔ zhī;

shall desire take/seize/wrest, must consolidate/secure [against] participation/assisting / giving
[if one] desires to [avoid] [having things] taken, one must first stop giving away/granting permission
[if one] desires to take [something], one must first give it;
what shall be taken, must [first] be given;

是謂微明。

shì wèi wēi míng.

This is called/known as 'minute/profound/subtle understanding'

36: 37-41

柔弱勝剛強。

Róu ruò shèng gāng qiáng.

Soft and weak conquers/defeats/will defeat/vanquishes [the] hard and strong.

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.

Fish not can escape from the abyss, a nation's sharpest tools/weapons cannot show to people
fish [should] not [try to] escape the ocean/watery depths, / fish cannot be persuaded from the depths
a nation's sharpest weapons/best tools [should] not be on display/displayed/revealed (to anyone/others).

第三十六章 Dì Sān Shí Liù Zhāng

<p>MWD A36=36</p>	<p>將欲拾之，必古張之； 拾 shí = pick up/collect 古 gǔ = ancient/not practice 將欲弱之，□□強之； 將欲去之，必古與之； 去 qù = go/leave 將欲奪之，必古予之。 予 yǔ = give/grant (practice of bestowing favors) 是胃微明。柔弱勝強。 魚不脫於瀟，邦利器不可以視人。 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>
<p>MWD B36=36</p>	<p>將欲翕之，必古張之； 將欲弱之，必古□強之； 將欲去之，必古與之； 將欲奪之，必古予□。 是胃微明。柔弱勝強。 魚不可說於淵，國利器不可以示人。 說 shuō = speak/persuade 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 zhèng 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.

Dao is always inactive/non-coercive, yet nothing is not accomplished/activated / left undone.

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.

If only princes and kings would preserve it, the 10,000 things would self transform/transform themselves.

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.

[Once] transformed if desires still arise, one can cool them using the unhewn nature of the nameless.

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,

[Once] cooled down using the unhewn nature of the nameless, there will be no more desire,

37: 45-53

不欲以靜，天下將自定。

bù yù yǐ jìng, tiān xià jiāng zì dìng.

no desire will produce tranquility/equanimity and the world will self/naturally stabilize.

第三十七章 Dì Sān Shí Qī Zhāng

<p>MWD A37=37</p>	<p>道恆無名。 侯王若守之，萬物將自□。 □而欲□□□□□□名之樞。 □□□名之樞，夫將不辱。 不辱以情，天地將自正。 Dào héng wú míng. Hóu wáng ruò shǒu zhī, wàn wù jiāng/jiàng/qiāng zì 愚. 愚 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>
<p>MWD B37=37</p>	<p>道恆無名。 侯王若能守之，萬物將自化。 化而欲作，吾將闡之以無名之樸。 闡之以無名之樸，夫將不辱。 不辱以靜，天地將自正。 Dào héng wú míng. Hóu wáng ruò néng shǒu zhī, wàn wù jiāng/jiàng/qiāng zì huà/huā. Huà/Huā ér yù zuò, wú jiāng/jiàng/qiāng tián zhī yǐ wú míng zhī pǔ. Tián zhī yǐ wú míng zhī pǔ, fū/fú jiāng/jiàng/qiāng bù rǔ. Bù rǔ yǐ jìng, tiāndì jiāng/jiàng/qiāng zì zhèng.</p>
<p>GD A7=37</p>	<p>道恆亡為也，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 wàn wù 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 zú yǐ jìng, wàn wù jiāng/jiàng/qiāng zì dìng.</p>

德 經

De Jíng

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.

Superior DE/virtue/morality/integrity is not De, for the reason that it has/possesses De;
Inferior DE is/has not lost De, for the reason that it is [was always] without DE.

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 wéi zhī ér yǒu yǐ wéi.

Superior DE/virtue exhibits inaction and is without reason/motive to act;
Inferior DE acts and has intent/motive to act.

38: 34-49

上仁為之而無以為，上義為之而有以為。

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

Superior REN/humanity/compassion acts but without intent, superior YI/righteousness acts but has intent to act

38: 50-63

上禮為之而莫之應，則攘臂而扔之。

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

Superior LI/ritual behavior acts but never gets responded to/heeded, then it bares its arms and throws things/them about.

38: 64-66

故失道。

Gù shī dào.

Thus (that's when) DAO is lost.

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,

With the loss of DAO afterwards is DE, following the loss of DE Ren is left,
When DAO/The Way is lost only DE/morality remains, when DE is lost only Ren/kindness remains,

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.

when REN is lost YI is left, and after YI is lost only LI [empty/hollow] ritual remains.

When REN is lost only YI/righteousness remains, when YI is lost only LI/ceremony remains,

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,

Concerning LI/ritual ceremonies faith & trust run thin, and confusion/disorder becomes leader/chief,

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.

[this is an] early/first sign that Dao is only for show, and stupidity has begun [to take over].

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;

For this reason people of courage dwell in the thick rather than reside in the thin
choose depth over superficiality / profundity over veneer.

38: 123-129

處其實，不居其華。

chǔ qí shí, bù jū qí huá.

[they] dwell in the truth and do not reside in the show(y). [choose the fruit over the flower]

38: 130-134

故去彼取此。

Gù qù bǐ qǔ cǐ.

Therefore [they] leave this and take that.

第三十八章 Dì Sān Shí Bā Zhāng

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

In the past/earlier times some obtained/gained/got to Oneness/Unity:

Heaven got to Oneness/Unity due to [its] Clarity, Earth got Oneness/Unity due to [its] Tranquillity.

Heaven gained/realized Oneness/Unity and became Clear, Earth gained/realized Oneness/Unity and became Tranquil/Stable.

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,

Spirits got to Oneness/Unity because of [their] numinous nature,

Valleys got to Oneness/Unity because of [their] fullness/profitability/productive nature,

The 10,000 things got to Oneness/Unity because of [their] birth/life / and were born/given life, Ames omits this phrase

39: 32-40

侯王得一以為天下貞。

hóu wáng dé yī yǐ wéi tiān xià zhēn.

marquis' & kings got to Oneness/Unity because of [their ability] to make the world loyal/orderly

39: 41-44

其致之也，

G. Richter puts one wei in this line

Qí zhì zhī yě,

They were all able to convey this

39: 45-52

〔謂〕天無以清將恐裂， Ames includes one at the start of each line/statement

wèi tiān wú yǐ qīng jiāng kǒng liè,

[it is said that] Heaven without its Clarity would fear being split apart/torn asunder

39: 53-60

〔謂〕地無以寧將恐發，

wèi dì wú yǐ níng jiāng kǒng fā,

[it is said that] Earth without its Tranquillity would be afraid of being exposed/collapsing/laid to waste

第三十九章 *Dì Sān Shí Jiǔ Zhāng*

39: 61-68

〔謂〕神無以靈將恐歇，

wèi shén wú yǐ líng jiāng kǒng xiē,

[it is said that] Spirits without their numinosity would fear being laid to rest

39: 69-76

〔謂〕谷無以盈將恐竭，

wèi gǔ wú yǐ yíng jiāng kǒng jié,

[it is said that] Valleys without their fullness would fear being used up/exhausted

39: 77-85

〔謂〕萬物無以生將恐滅，

wèi wàn wù wú yǐ shēng jiāng kǒng miè,

[it is said that] the 10,000 things without their productivity would fear perishing/annihilation

Ames omits this too

39: 86-95

〔謂〕侯王無以貴高將恐蹶。

wèi hóu wáng wú yǐ guì gāo jiāng kǒng jué.

[it is said that] Marquis & Kings without their noble height/station would fear being kicked out/deposed

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.

Thus the aristocracy use the lower classes / smt. noble must take humility as its / as their root/foundation
the high/elevated use the lowly/under class / must use lowliness as its/their base/foundation.

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,

For these reasons marquises' and kings call themselves/refer to themselves as

"widows with orphans, and unhusked/hulled grain" "orphaned, least worthy, inedible/coarse"

39: 117-125

此非以賤為本耶？

非乎？

cǐ fēi yǐ jiàn wéi běn yé?

fēi hū?

Is this not an example of humility? If not what is it?

39: 126-131

故致數譽無譽。

neither Ames or Richter include shu - seems extraneous

Gù zhì shù yù wú yù.

Thus extreme/the very best praise should/would be counted as praise without praising/being praised.

39: 132-143

〔是故〕不欲琤琤如玉，珞珞如石。

Shì gù bù yù lù lù rú yù, luò luò rú shí.

This is the reason why one should not desire/want to be likened to exquisite jades,
or adorned with fine stone jewels/jewelry. / rather to be ornamented with ordinary stone.

第三十九章 Dì Sān Shí Jiǔ Zhāng

<p>MWD A2=39</p>	<p>昔之得一者：天得一以清；地得□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，珞珞□□。 Xī zhī dé yī zhě: tiān dé yī yǐ qīng; dì dé □ 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/jiàng/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>
<p>MWD B2=39</p>	<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=若玉珞=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 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 yǔ wú yǔ. 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.

Returning is the Dao's movement/motion / is how the Dao moves,
Weakness/Pliability is the way/how the Dao works/functions.

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.

The world and the 10,000 things are produced from Being,
Being is produced from Nothingness.

MWD A4=40	<p>□□□道之動也；弱也者道之用也。</p> <p>天□□□□□□□□□□</p> <p>□□□ dào zhī dòng yě; ruò yě zhě dào zhī yòng yě.</p> <p>Tiān □□□□□□□□□□</p>
MWD B4=40	<p>反也者，道之動也。□□者，道之用也。</p> <p>天下之物生於有，有於無。</p> <p>Fǎn yě zhě, dào zhī dòng yě. □□ zhě, dào zhī yòng yě.</p> <p>Tiānxià zhī wù shēng yú yǒu, yǒu yú wú.</p>
GD A19=40	<p>返也者，道動也。弱也者，道之用也。</p> <p>天下之物生於有，生於亡。</p> <p>Fǎn yě zhě, dào dòng yě. Ruò yě zhě, dào zhī yòng yě.</p> <p>Tiānxià zhī wù shēng yú yǒu, shēng yú wáng.</p>

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;

The best/superior level scholars hear of Dao, [and they] diligently travel/walk toward it;

41: 9-16

中士聞道，若存若亡；

zhōng shì wén dào, ruò cún ruò wáng;

medium level scholars hear of Dao,

[and they] seem to gather it in, but then seem to run away from it / lose it;

41: 17-23

下士聞道，大笑之。

xià shì wén dào, dà xiào zhī.

when low level/inferior scholars hear of Dao, [they] have a big laugh.

41: 24-30

弗笑，不足以為道。

Fú xiào, bù zú yǐ wéi dào.

[but if they did] not laugh, the Dao would be not enough/insufficient/something less than it is.

[but if one does] not laugh, [one will] be insufficient/incapable of acting with (the) Dao.

41: 31-40

故建言有之曰：明道若昧，

Gù jiàn yán yǒu zhī yuē: míng dào ruò mèi,

Therefore the *Established Sayings* have this to say: bright/clear Dao seems dark/opaque,

41: 41-48

進道若退，夷道若類；

jìn dào ruò tuì, yí dào ruò lèi;

advancing Dao seems to be in retreat, smooth/polished Dao seems to be bumpy;

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,

the highest DE seems like a valley/gorge, great/pure white seems like it is shameful/sullied

41: 57-65

廣德若不足，建德若偷，

guǎng dé ruò bù zú, jiàn dé ruò tōu,

broad/vast/expansive De seems to be insufficient, vigorous De seems listless

41: 66-73

質真若渝，大方無隅，

zhì zhēn ruò yú, dà fāng wú yú,

simple truths seem doubtful, the great square is without corners

41: 74-81

大器晚成，大音希聲，

dà qì wǎn chéng, dà yīn xī shēng,

the greatest implement/tool is the last to be finished, the greatest tone/voice is thin/strange sounding

41: 82-89

大象無形，道隱無名。

dà xiàng wú xíng, dào yǐn wú míng.

the greatest image is without form/shapeless, Dao [itself] is hidden and without name/nameless.

41: 90-96

夫唯道，善貸且成。

Fú wéi dào, shàn dài qiě chéng.

Since Dao is good at nurturing, it brings everything [else] to completion/fruition

第四十一章 *Dì Sì Shí Yī Zhāng*

[illegible]

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.

Dao gives birth to One, One gives birth to Two, Two gives birth to Three and Three produces the 10,000 things.
One=Unity/continuity; Two=duality/yin-yang/difference; Three=plurality(TDR); 10,000=everything

42: 14-25

萬物負陰而抱陽，沖氣以為和。 fu = carry on shoulders/back

Wàn wù fù yīn ér bào yáng, chōng qì yǐ wéi hé. bao = carry in arms, hug, embrace

All things carry yin and embrace yang, blending these energies to create [natural] harmony.

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.

People stringently dislike/avoid, loneliness/isolation, orphans & widows, and no grain/food, yet kings & dukes/the aristocracy use them to refer to themselves.

gugua is first person designation used by rulers to express humility

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.

(Therefore) Things somehow/sometimes turn decrease into increase, and increase into decrease.
(entropy & neg-entropy)?

42: 53-61

故人之所教，我亦教之。

Gù rén zhī suǒ jiào, wǒ yì jiào zhī.

(therefore) That which other people teach, I also teach it.

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.

(Therefore) Those who force the beam will not get/obtain a natural death,
I will use this as the foundation/basis of my teaching.

第四十二章 *Dì Sì Shí Èr Zhāng*

MWD A is lost

MWD B5=42	<p>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.</p>
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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 zhī róu, chí chěng yú tiān xià zhī zhì jiān.

The world's arrive/reach soft/gentle/yield,
gallop/spread/plays active role/part in the world's reaching its firmness/solidity / ability to persist.
The soft/gentle things in the world gallop over/override/supersede the hard things of the world.
The yielding/flexible things in the world supersede the firm/rigid things of the world.

43: 14-19

無有入於無間。

Wú yǒu rù yú wú jiàn.

without being/existence/lacking form enter into without space
That which has no form [can/easily] enter(s) that which has no space.

43: 20-29

吾是以知無為之有益也。

Wú shì yǐ zhī wú wéi zhī yǒu yì yě.

I because of this know/understand how wu-wei/non-action benefits all / increases everything.
Because of this I know/understand how non-action benefits all / enhances existence.

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.

<p>MWD A5=43</p>	<p>天下之至柔，□騁於天下之致堅。 無有入於無間，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。 Tiānxià zhīzhī 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.</p>
<p>MWD B6=43</p>	<p>天下之至□，馳騁乎天下□□□□□□□□無閒， 吾是以□□□□□□也不□□□□□□□□□□矣。 Tiānxià zhīzhī □, chíchéng hū tiānxià □□□□□□□□ wú xián, wú shìyǐ □□□□□ yě bù □□□□□□□□□□ yǐ.</p>

第四十四章 *Dì Sì Shí Sì Zhāng*

44: 1-5

名與身孰親？

Míng yǔ shēn shú qīn?

Name/fame or body/life/personhood, which is more loved?

44: 6-10

身與貨孰多？

Shēn yǔ huò shú duō?

Body/life/one's person or goods/commodities/property/things, which is more/better?

44: 11-15

得與亡孰病？

Dé yǔ wáng shú bìng?

Getting/gain or losing/loss which is ill/disease / the greater illness / most harmful?

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.

Thus those who love [too] deeply, must big pay [dearly],
those who store/hoard much, must [suffer] profound loss(es)

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.

Therefore those who know/understand sufficiency / when they have enough / when enough is enough,
will not be disgraced/humiliated
those who know/understand when to stop, will not be defeated/put in danger / harmed,
[and] can [thus] endure a long, long time.

第四十四章 *Dì Sì Shí Sì Zhāng*

MWD A6=44	名與身孰親？身與貨孰多？得與亡孰病？ 甚□□□□□□□□亡。 故知足不辱，知止不殆，可以長久。 <i>Míng yǔ shēn shú qīn? Shēn yǔ huò shú duō? Dé yǔ wáng shú bìng?</i> <i>Shèn/Shén □□□□□□ wáng.</i> <i>Gù zhīzúbùrǔ, zhīzhǐ bù dài, kěyǐ chángjiǔ.</i>
MWD B7=44	名與 □□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□□。○ <i>Míng yǔ □□□□□□□□□□□□□□□□□□□□□□.</i>

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 zhīzú bùrǔ; 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.

Big/great accomplishments sometimes seem lacking / seem like shortcomings,
[if however one] uses It/Dao, one will not be disadvantaged/harmed.

45: 9-16

大盈若冲，其用不穷。

Dà yíng ruò chōng, qí yòng bù qióng.

Big/great profits sometimes seem to rush/flow away / rush right through,
[if however one] uses It/Dao, one will not be impoverished.

45: 17-28

大直若屈，大巧若拙，大辩若讷。

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

Great justness/righteousness/honesty seems like injustice / will sometimes wrong,
great cleverness is sometimes clumsy / dull/slow-witted,
A great debater sometimes stammers,

45: 29-34

躁勝寒，靜勝熱，

Zào shèng hán, jìng shèng rè,

Rashness conquers cold, stillness conquers heat,
Keeping active triumphs over cold, keeping still triumphs over heat,

45: 35-42

清靜可以為天下正。

qīng jìng kě yǐ wéi tiān xià zhèng.

clarity and calm in one's actions can keep the world straight/upright/proper/right/correct/aligned.

第四十五章 Dì Sì Shí Wǔ Zhāng

<p>MWD A7=45</p>	<p>大成若缺，其用不弊。 money, currency (homonym) 大盈若冲，其用不窮。 大直如詘，大巧如拙，大羸如炳。 趨勝寒靚勝炅。 請靚可以為天下正。 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>
<p>MWD B8=45</p>	<p>□□□□□□□□盈如冲， 其□□□□□□□□□□巧如掘，□□□絀。 趨朕寒□□□□□□□□□□。 □□□□□□ yíng rú chōng, qí □□□□□□□□□□ qiǎo rú jué, □□□ chù. Yuè/Zào zhèn hán □□□□□□□□□□.</p>

<p>GD B7=45</p>	<p>大成若缺，其用不敝。 大盈若盅，其用不窮。 大巧若拙，大呈若詘，大直若屈。 order is different & sl. mixed up 燥勝滄，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 rú zhuō, dà chéng ruò qū, dà zhí ruò qū. Zào shèng cāng/chēng, qīng shèng rè, qīngjìng 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;

[When] the world has/is in full possession of Dao, even riding horses are used for manure [production]

46: 10-18

天下無道，戎馬生於郊。

Tiān xià wú dào, róng mǎ shēng yú jiāo.

[but when] the world is without Dao, war horses are bred in the suburbs (nearby).

46: 19-24

〔罪莫大於可欲〕，

[Zuì mò dà yú kě yù],

Crime/Sin none is greater than desire/lust,

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.

Disaster/calamity/misfortune none is greater than not knowing when one has enough,
fault none is greater than the desire to get/obtain [greed/avarice].

46: 38-45

故知足之足，恆足矣。

Gù zhī zú zhī zú, héng zú yǐ.

Therefore [when one] knows/understands when enough is enough, one always will have enough.

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。 咎莫憯於欲得。 □□□□恆足矣。 Tiānxià yǒudào, □ zǒumǎ yǐ fèn. Tiānxià wúdào, róngmǎ shēngyú jiāo. Zuì mò dà yú kě yù; huò mò dà yú bù zhīzú. Jiù mò cǎn/qiǎn yú yù dé. □□□□ héng zú yǐ.</p>
MWD B9=46	<p>□□□道，卻走馬□糞。 無道，戎馬生於郊。 罪莫大欲禍□□□□□□□□□□□□□□足矣。 □□□ dào, quèzǒu mǎ □ fèn. Wúdào, róngmǎ shēngyú jiāo. Zuì mò dà 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，此恆足矣。 Zuì mò hòu yú shèn/shén yù, jiù mò qiān yú yù dé, huò mò dà 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.

Not leaving/[stepping out one's own] door/home, one can know/understand the whole world.

47: 7-12

不闚牖，見天道。

Bù kuī yǒu, jiàn tiān dào.

Not looking out a window, one can [still] see/observe the Celestial Dao.

47: 13-20

其出彌遠，其知彌少。

Qí chū mí yuǎn, qí zhī mí shǎo.

One leave more far, one know more less / The further one goes, the less one knows.

47: 21-28

是以聖人不行而知，

Shì yǐ shèng rén bù xíng ér zhī,

For these reasons the sage does not travel, yet knows/understands [all s/he needs]

47: 29-36

不見而名，弗為而成。

Bù jiàn ér míng, fú wéi ér chéng.

[does] not [have to] look/see/view, yet can name;

[does] not [have to] act yet, gets things done/accomplished.

MWD A9=47	不出於戶以知天下，不規於牖，以知天道。 其出也彌遠，其□□□□□□□□□□□□□□弗為而□。 Bù chūyú hù yǐ zhī tiānxià, bù guī yú yǒu, yǐ zhī tiāndào. Qí chū yě mí yuǎn, qí □□□□□□□□□□□□□□ fú wèi/wéi ér □.
MWD B10=47	不出於戶以知天下；不窺於□□知天道。 其出彌遠者，其知彌□□□□□□□□□□而名，弗為而成。 Bù chūyú hù yǐ zhī tiānxià; bù kuī yú □□ zhī tiāndào. Qí chū mí yuǎn zhě, qí zhī mí □□□□□□□□□□ ér míng, fú wèi/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.

Actively studying daily yields increases, activating Dao/actively Daoing daily yields decreases, decreasing/reducing and still more decreasing/reduction, one will eventually arrive at non-action.

48: 18-23

無為而無不為。

Wú wéi ér wú bù wéi.

Non-[interfering]-action yet nothing [is/remains] undone.

48: 24-44

取天下也恆以無事，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.

[If one] seeks to rule the world, always treat it as non-business,

[if one] comes at/approaches it as business, one makes oneself insufficient/unworthy of rulership.

MWD A10=48	為□□□□□□□□□□□□□□□□□□□□□□□□。 取天下也恆□□□□□□□□□□□□□□。Wèi/Wéi □□□□□□□□□□□□□□□□□□□□。 Qǔ tiānxià yě héng □□□□□□□□□□□□。
MWD B11=48	為學者日益，聞道者日云。 云之有云，以至於無□□□□□□□□□□。 取天下恆無事，及其有事也，□□足以取天□□。Wèi/Wéi xuézhě rìyì, wéndào zhě rì yún. Yún zhī yǒu yún, yǐzhìyú wú □□□□□□□□□□。 Qǔ tiānxià héng wúshì, jíqí yǒushì yě, □□ zúyǐ qǔ tiān □□。

GD B2=48	<p>學者日益，為道者日損。</p> <p>損之或損，以至亡為也，亡為而亡不為。</p> <p>Xuézhě rìyì, wéidào zhě rì sǔn.</p> <p>Sǔn zhī huò sǔn, yǐzhì wáng wèi/wéi yě, wáng wèi/wéi ér wáng bù wèi/wéi.</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]
The sage is always without heart/mind (think & feel w/o conscious intervention / any intervening agenda),
and takes the 100 surnames (i.e. the hearts of the people) as his own heart/becomes as his own heart

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.

To those who are good I am good to them,
To those who are not-so-good I am also good to them, DE is good at goodness.

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.

To the trustworthy I give them my trust/faith/loyalty,
To the not-so-trustworthy I also give them my trust/faith/loyalty, DE is trusting & trustworthy.

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.

[When] a sage is in the world s/he inhales fully and acts to serve the world by muddying his/her heart.
making their heart undifferentiated (without preferences or bias)

49: 57-69

百姓皆注其耳目焉，聖人皆孩之。

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

The 100 surnames (i.e. the people) all focus/concentrate their ears and eyes / attention (on him/her),
the sage regards/treats all/everyone like a child.
(is like a child himself (i.e. innocent) or treats others as if they were (his) children)

第四十九章 Dì Sì Shí Jiǔ Zhāng

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

In leaving life and entering death,

life's followers/companions out of ten there are three,

death's followers out of ten there are three,

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.

and the people who produce/cultivate life/focus on the cycle of life/life after death/reincarnation/immortality

[instead] move toward dying earth/final resting place/entombment/grave/killing fields/cemetery,

[these people too] also out of ten there are three (number 3 of 10).

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.

Now, what [is it that] causes this?

use/take/esp. those who cultivate life's thickness/profundity / take life seriously.

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.

Of those who hear about good and arrange their life accordingly,

when traveling (byways) [they do] not meet/encounter rhinos and tigers,

when entering the military they have no need for armor and shields.

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.

because the] rhino has no place to thrust its horn,

the] tiger has no place to sink its claw,

the] soldier has no place to land/insert his blade.

50: 78-87

夫何故也？ 以其無死地焉。

Fú hé gù yě? Yǐ qí wú sǐ dì yān.

Now, what is the reason for this?

[they] use/take/live [life] without dying earth / [any concern for/about / ever thinking about] the grave.

第五十章 Dì Wǔ Shí Zhāng

<p>MWD A12=50</p>	<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。 □ shēng □□□□□ yǒu □□ tú, shí yǒu sān; ér mínshēng shēng, dòng jiē zhī sǐdì zhī shí yǒu sān. Fū/Fú hégù yě? Yǐ qí shēngshēng yě. Gài □□ zhí shēng zhě, líng xíng/háng bù □ shǐ hǔ/hū/hù, rù jūn bù bèi/pī jiǎbīng; shǐ wú suǒ tóu qí jiǎo/jué, hǔ/hū/hù wú suǒ xī qí zǎo, bīng wú suǒ róng □□. □ hégù yě? Yǐ qí wú sǐdì yān.</p>
<p>MWD B13=50</p>	<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□□□。 □ shēng rù sǐ. Shēng zhī □□□□□ zhī tú, shí yòu sān; ér mínshēng shēng, tóng/Zhuàng jiē zhī sǐdì zhī shí yǒu sān. □ hégù yě? Yǐ qí shēngshēng. Gài wén shàn zhí shēng zhě, líng xíng/háng bù bì/pì sì hǔ/hū/hù, rù jūn bù bèi/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 dú 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.

第五十一章 Dì Wǔ Shí Yī Zhāng

<p>MWD A13=51</p>	<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，夫莫之爵而恆自祭也。 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。 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, fū/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>
<p>MWD B14=51</p>	<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，而恆自然也。 道生之，畜□□□□之，亭之，毒之，養之， 復□□□□□□□□□□弗宰，是胃玄德。 Dào shēng zhī, dé chù/xù zhī, wù xíng zhī, ér qì chéng zhī. Shìyǐ wànwù zūn dào ér guìdé. Dào zhī zūn yě, dé zhī guì yě, fū/fú mò zhī jué yě, ér héng zìrán yě. Dào shēng zhī, chù/xù □□□□ zhī, tíng zhī, dú 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.

All under Heaven/The world has a start/beginning, which acts/may be understood as the world's mother.

52: 10-17

既知其母，復以知其子。

Jì (zhī/dé) qí mǔ, (fù/yǐ) zhī qí zǐ.

Since one must have gotten/understood the mother, in order to know the/her child.

52: 18-25

既知其子，復守其母。

Jì zhī qí zǐ, fù shǒu qí mǔ.

Similarly] once one knows the child, one can return/go back and safeguard/protect its mother.

52: 26-29

沒身不殆。

Mò shēn bù dài.

Thereby] until the end of life no danger / one can live to the end [and suffer no [great] harm.

52: 30-39

塞其兌，閉其門，終身不勤。

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

Block/cork/limit your exchanges/interactions, shut your gates,
and throughout life [you will suffer] no [great] hardship.

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,

However] open/start up your exchanges/interactions, immerse yourself in affairs,
and until the end of your days there will be no rescuing you/relief for you.

52: 50-57

見小曰明，守柔曰強。

jiàn xiǎo yuē míng, shǒu róu yuē qiáng.

Seeing the small things/details is said to be intelligent/smart,
while] preserving/safeguarding/conserving the soft/gentle can be said to be [true/real] strength.

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.

Use the light/what has been revealed, return to/rely on your brightness/[native] intelligence,
there will be nothing left to bring about disaster/calamity, this is called practicing constancy.

第五十二章 Dì Wǔ Shí Èr Zhāng

MWD A14=52	<p>天下有始，以為天下母。</p> <p>既得其母，以知其□，復守其母，沒身不殆。</p> <p>塞其兌，閉其門，終身不堇。</p> <p>啟其悶，濟其事，終身□□。</p> <p>□小曰□，守柔曰強。</p> <p>用其光，復歸其明，毋道身央；是胃襲常。</p> <p>Tiānxià yǒu shǐ, yǐwéi tiānxià mǔ.</p> <p>Jìdé qí mǔ, yǐ zhī qí □, fù shǒu qí mǔ, méi/mò shēn bù dài.</p> <p>Sāi/Sài/Sè qí duì, bì qí mén, zhōngshēn bù jǐn.</p> <p>Qǐ qí mēn/mèn, jǐ/jì qí shì, zhōngshēn □□.</p> <p>□ xiǎo yuē □, shǒu róu yuē qiáng/jiàng/qiǎng.</p> <p>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。</p> <p>既得其母，以知其子；既□知其子，復守其母，沒身不佻。</p> <p>塞其兌，閉其門，冬身不堇。</p> <p>啟其兌，齊其□□□不棘。</p> <p>見小曰明，守□□強。</p> <p>用□□□□□□遺身央；是胃□常。</p> <p>Tiānxià yǒu shǐ, yǐwéi tiānxià mǔ.</p> <p>Jìdé qí mǔ, yǐ zhī qí zǐ/zi; jì □ zhī qí zǐ/zi, fù shǒu qí mǔ, méi/mò shēn bù chì/ǎi/sì/tǎi/yǐ.</p> <p>Sāi/Sài/Sè qí duì, bì qí mén, dōng shēn bù jǐn.</p> <p>Qǐ qí duì, qí/zī/zhāi qí □□□ bù jí.</p> <p>Jiànxiǎo yuē míng, shǒu □□ qiáng/jiàng/qiǎng.</p> <p>Yòng □□□□□□ yí/wèi shēn yāng; shì wèi □ cháng.</p>
GD B6=52	<p>閉其門，塞其兌，終身不痿。 first two are reversed</p> <p>啟其兌，賽其事，終身不治。</p> <p>Bì qí mén, sāi/sài/sè qí duì, zhōngshēn bù mèi/huǐ/huì/měi.</p> <p>Qǐ qí duì, sài qí shì, zhōngshēn bù zhì.</p>

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,

If I have garnered any steadfast/uncompromising knowledge traveling on the great Pathway/Dao,
only/alone/ponder/the thought use/apply/execute be fear = my only fear is the thought of going astray

53: 16-23

大道甚夷，而民好徑。

Dà dào shèn yí, ér mín hào jìng.

The great Pathway/Dao is very smooth/safe, but/yet the masses seem to prefer jing/paths (shortcuts).

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,

The court is very wasteful: fields are overgrown [with weeds], storehouses are completely empty,
[yet their] clothes are patterned & colorful/multicolored (i.e. they are dressed flamboyantly)

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.

from their belts hang fine/sharp swords, they are sated with drink and food,
and have/possess wealth & property in great excess,
this is called stealing/piracy/misappropriation and bragging about it.

53: 50-55

〔盜夸〕非道也哉！

Dào kuā fēi dào yě zāi!

[Robbing & boasting] / (robber barons vs. sage rulers) This is not the Dao, no way!

第五十三章 Dì Wǔ Shí Sān Zhāng

<p>MWD A15=53</p>	<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, mín shèn hǎo jiě/xiè. Cháo/Zhāo shèn/shén chú, tián shèn/shén wú, cāng shèn/shén xū; fú/fù wéncǎi, dài lì □, □ shíhuò □□□□□□□□□□.</p>
<p>MWD B16=53</p>	<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 wèi. Dàdào shèn/shén yí, mín 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.

Good construction cannot be uprooted/toppled,
with good wrapping/packaging [contents] cannot fall out / a good embrace cannot be removed
(sons & grandsons) our descendants will perform all the sacrificial rites without interruption.

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,

repair/cultivate this in oneself and one's de/virtue/efficacy will be true
foster/cultivate this in one's family and the family's de/virtue/efficacy will be abundant (surplus);

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;

cultivate this in the township/village and the town's de/virtue/efficacy will be long
cultivate this in the nation and the nation's de/virtue/efficacy will be plentiful (copious);

54: 50-58

修之於天下，其德乃普。

xiū zhī yú tiān xià, qí dé nǎi pǔ.

cultivate this in the world and de/virtue/efficacy will be nearly universal.

54: 59-67

故以身觀身，以家觀家，

Gù yǐ shēn guān shēn,

Therefore [having done the cultivation] one can use one's self to observe/contemplate others,
use [your] family to observe [other] families,

54: 68-81

以鄉觀鄉，以邦觀邦，以天下觀天下。

Yǐ jiā guān jiā, yǐ xiāng guān xiāng, yǐ bāng guān bāng, yǐ tiān xià guān tiān xià.

use your village to view other villages, use your country as a lens on other countries,
use this world to reflect upon other worlds (past & future)

54: 82-92

吾何以知天下之然哉？

Wú hé yǐ zhī tiān xià [zhī] rán zāi?

How do I know the world is really like this?

以此。

Yǐ cǐ.

From this [process].

第五十四章 *Dì Wǔ Shí Sì Zhāng*

MWD A16=54	<p>善建□□撥，□□□□□， 子孫以祭祀□□□□□□□□□□餘； 脩之□□□□□□□□□□□□□□□□□□□□以身□身， 以家觀家，以鄉觀鄉，以邦觀邦， 以天□觀□□□□□□□□□□□□。</p> <p>Shàn jiàn □□ bō, □□□□□, zǐsūn yǐ jìsì □□□□□□□□□□ yú; xiū zhī □□□□□□□□□□□□□□ yǐ shēn □ shēn, yǐ jiā guān jiā, yǐ xiāng guān xiāng, yǐ bāng guān bāng, yǐ tiān □ guān □□□□□□□□□□.</p>
MWD B17=54	<p>善建者□□□□□□□，子孫以祭祀不絕。 脩之身，其德乃真；脩之家，其德有餘； 脩之鄉，其德乃長；脩之國，其德乃皐； 脩之天下，其德乃博。 以身觀身，以家觀□□□□國，以天下觀天下。 吾何□知天下之然？茲以□。</p> <p>Shàn jiàn zhě □□□□□□□, zǐsūn yǐ jìsì bùjué. Xiū zhī shēn, qí dé nǎi zhēn; xiū zhī jiā, qí dé yǒuyú; xiū zhī xiāng, qí dé nǎi cháng/zhǎng; xiū zhī guó, qí dé nǎi fēng/féng/páng; xiū zhī tiānxià, qí dé nǎi bó. Yǐ shēn guān shēn, yǐ jiā guān □□□□ guó, yǐ tiānxià guān tiānxià. Wú hé □ zhī tiānxià zhī rán? Zī/Cí yǐ □.</p>
GD B8=54	<p>善建者不拔，善抱者不脫，子孫以其祭祀不輟。 修之身，其德乃真。 修之家，其德有餘。 修之鄉，其德乃長。 修之邦，其德乃豐。 修之天下□□□□□□□□□□家， 以鄉觀鄉，以邦觀邦，以天下觀天下。 吾何以知天□□□□□□□</p> <p>Shàn jiàn zhě bù bá, shàn bào zhě bù tuō, zǐsūn yǐ qí jìsì bù chuò. Xiū zhī shēn, qí dé nǎi zhēn. Xiū zhī jiā, qí dé yǒuyú. Xiū zhī xiāng, qí dé nǎi cháng/zhǎng. Xiū zhī bāng, qí dé nǎi fēng. Xiū zhī tiānxià □□□□□□□□□□ jiā, yǐ xiāng guān/guān xiāng, yǐ bāng guān bāng, yǐ tiānxià guān tiānxià. Wú héyǐ zhī/zhì tiān □□□□□</p>

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,

Holding De/virtue deeply is comparable to a newborn/bare-naked/red child/son.

55: 10-22

蜂蠆虺蛇弗螫，獸弗據，攫鳥弗搏。

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

stinging insects and venomous snakes do not bite,
marauding animals will not seize them,
and birds of prey will not attack/nab them.

55: 23-29

骨弱筋柔而握固。

Gǔ ruò jīn róu ér wò gù.

[Though their] bones are soft and sinews are weak, yet their grasp is firm.

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.

Not yet know about male-female union/intercourse,
their essence has arrived/is abundant (they play with their genitals)

55: 43-48

終日號而不嗄。

Zhōng rì háo ér bù gā.

Until the end of the day they can yell/scream but never gag/get hoarse
Cries & screams all day but doesn't get hoarse or lose their voice.

55: 49-52

和之至也。

Hé zhī zhì yě.

[This is due to] harmony in abundance / arrival of harmony.

第五十五章 *Dì Wǔ Shí Wǔ Zhāng*

55: 53-60

知和曰常，知常曰明，

Zhī hé yuē cháng, zhī cháng yuē míng,

To know Harmony is said to be Enduring, to know what Endures is said to be bright/clear/intelligent/smart,

55: 61-69

益生曰祥，心使氣曰強。

yì shēng yuē xiáng, xīn shǐ qì yuē qiáng.

benefitting life is said to be auspicious, [but when] the heart loses its qi/temper (i.e. indulges in strong sentiments) it is said to be too strong/stubborn/overcontrolling.

supplementing life artificially however is inappropriate and letting ones emotions run rampant is like overspending and will only dissipate ones strength/vital energy.

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.

Things robust then old / when something in the prime of life is suddenly old

it can be said that this is Not The Way, [and things] departing from The Way [tend to have an] early/premature demise/end.

第五十五章 Dì Wǔ Shí Wǔ Zhāng

<p>MWD A17=55</p>	<p>□□之厚□比於赤子。 逢癘虺地弗螫，攫鳥猛獸弗搏。 骨弱筋柔而握固。 未知牝牡□□而媵□，精□至也。 終日號而不嘍，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□□□。 □□ zhī hòu □ bǐ/pí/bì yú chìzǐ. Féng lì huǐ/huǐ 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 □□□.</p>
<p>MWD B18=55</p>	<p>含德之厚者，比於赤子。 蜂癘虫蛇弗赫，據鳥孟獸弗捕。 mixed 骨筋弱柔而握固。 未知牝牡之會而媵怒，精之至也。 冬日號而不嘍，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。 Hán dé zhī hòu zhě, bǐ/pí/bì yú chìzǐ. Fēng lì 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/huǐ/kuài ér juān nù, jīng zhīzhì yě. Dōng rì 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.</p>
<p>GD A17=55</p>	<p>含德之厚者，比於赤子，蜂虿虺蛇弗螫， 攫鳥猛獸弗搏，骨弱筋柔而捉固。 未知牝牡之合媵怒，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。 Hán dé zhī hòu zhě, bǐ/pí/bì yú chìzǐ, fēngchài huǐshé fú shì, Jué niǎo/diǎo měngshòu fú bó, gǔ/gū ruò jīn róu ér zhuō gù. Wèizhī pìn mǔ zhī hé/gě juān nù, jīng zhīzhì yě. Zhōng rì 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.</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.

One/Those who know do not speak/talk [much], one/those who speak/talk do not know [much].
Knowing is not the same as speaking and speaking is not the same as knowing.

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,

Cork/stop/limit one's exchanges/interactions, close one's gates,
blunt/dull what is sharp/pointed, cut out/off/untangle what is tangled,

see Chapt. 52

see Chapt. 4

56: 21-30

和其光，同其塵，是謂玄同。

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

harmonize with light, be the same as/like the dust;
this is what is called deep/profound sameness/equality/equanimity/unity

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;

Thus/Therefore [one] cannot "get it/this" and maintain relations (the notion of kinship/personal family),
remain intimate/maintain intimate relations,
nor can [one] "get this" and remain distant/remote/aloof;
alt. [one cannot] get this and become too intimate with it, nor become too distant from it.

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.

[one] cannot "get it/this" and maintain advantage(s),
nor can [one] "get this" and continue to cause harm.

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.

[one] cannot "get it/this" and maintain wealth/prestige,
nor can [one] "get this" and continue to be cheap/worthless/[overly] modest/humble;
Thus make the whole world valued. / Thus is the whole world made valuable. / Only then is the whole world truly valued.

第五十六章 Dì Wǔ Shí Liù Zhāng

<p>MWD A18=56</p>	<p>□□弗言，言者弗知。 塞其悶，閉其□，□其光，同其塵， last two & next two are switched 坐其悶，解其紛，是胃玄同。 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。 □□ fú yán, yán zhě fú zhī. Sāi/Sài/Sè qí mēn/mèn, bì qí □, □ qí guāng, tóng qí chén, zuò qí yuē, 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 qiǎn. Gù wèi/wéi tiānxià guì.</p>
<p>MWD B19=56</p>	<p>知者弗言，言者弗知。 塞其兌，閉其門，和其光，同其塵， 銓其兌，而解其紛，是胃玄同。 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。 Zhīzhě fú yán, yán zhě fú zhī. Sāi/Sài/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>
<p>GD A15=56</p>	<p>知_之者弗言，言_之者弗知。 閉其兌，塞其門，和其廣，同其塵， 畜其銳，解其忿，是謂玄同。 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。 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>

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.

Use uprightness when ruling/governing the nation, use surprise when employing the military,
use nothing/non-interference when conducting business with the world.

57: 15-24

吾何以知其然也哉？ 以此。

Wú hé yǐ zhī qí rán yě zāi? Yǐ cǐ.

I how use know its/their nature is thus? Use this.

How do I know its nature is so? / the nature of things?/this is the natural way.

I use this knowledge.

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 mín mí pín; mín duō lì qì, ér bāng jiā zī hūn.

When the world [has] many taboos to avoid/prohibitions, the people are poorer for it/impoverished;
[when] the people have many beneficial tools, the nation's families grow confused/homeland is in disarray.

57: 44-52

人多伎巧，而奇物滋起。

Rén duō jì qiǎo, ér qí wù zī qǐ.

[When] people have too many skills/talents & much cleverness,
strange things start to grow/happen / perversity will proliferate.

57: 53-61

法令滋彰，而盜賊多有。

Fǎ lìng zī zhāng, ér dào zéi duō yǒu.

[When] laws & edicts/decrees grow prominent, bandits & thieves flourish (yet have more of them).
(rules & regulations)

57: 62-72

故聖人云： 我無為而民自化，

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

Therefore the sage says: [If] I/we do not interfere (wuwei) – the people transform themselves,

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 mín zì zhèng, wǒ wú shì ér mín zì fù, wǒ wú yù ér mín zì pǔ.

[if] I like/prefer/show a preference for tranquility/quietude – the people become upright [all by] themselves,

[if] I/we stay out of affairs – the people prosper [all by] themselves,

[if] I/we remain free of desire (wuyu) – the people become plain & simple [all by] themselves / are voluntarily simple.

第五十七章 Dì Wǔ Shí Qī Zhāng

<p>MWD A19=57</p>	<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□□□□□□□□□□。</p> <p>Yǐ zhèng zhī bāng, yǐ jī yòngbīng, yǐ wúshì qǔ tiānxià. Wú hé □□□□ yě zāi? Fū/Fú tiānxià □□ huì ér mín mí pín; mín duō lìqì, ér bāngjiā zī/cí hūn; rén duō zhī, ér hé wù zī/cí □□□□□□, dàozéi □□□□□□□□□□: wǒ wúwéi yě, ér mín zì huà/huā; wǒ hàojìng, ér mín zì zhèng; wǒ wúshì, mín □□□□□□□□□□.</p>
<p>MWD B20=57</p>	<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□□。</p> <p>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。</p> <p>Yǐ zhèng zhī guó, yǐ jī yòngbīng, yǐ wúshì qǔ tiānxià. Wú héyǐ zhī qí rányě cái? Fū/Fú tiānxià duō jìhuì, ér mín mí pín; mín duō lìqì, □□□□ hūn □□□□□□□□□□ wù zī/cí zhāng, ér dàozeri □□.</p> <p>Shìyǐ □ rén zhī yán yuē: wǒ wúwéi, ér mín zì huà/huā; wǒ hàojìng, ér mín zì zhèng; wǒ wúshì, ér mín zì fù; wǒ yù bù yù, ér mín zì pǔ.</p>
<p>GD A16=57</p>	<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。</p> <p>Yǐ zhèng/zhēng zhī bāng, yǐ qí yòngbīng, yǐ wáng shì qǔ tiānxià. Wú héyǐ zhī/zhì qí rányě. Fū/Fú tiān duō jìhuì ér mín mí pàn. Mín duō lìqì ér bāng zī hūn. Rén duō zhì ér qí wù zī qǐ. Fǎwù zī zhāng dàozeri duō yǒu. Shìyǐ shèngrén zhī yán yuē: wǒ wúshì ér mín zì fù. Wǒ wáng wèi/wéi ér mín zì huà/huā. Wǒ hàojìng ér mín zì zhèng/zhēng. Wǒ yù bù yù ér mín 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 mèn mèn, qí mín chún chún.

[if] gov't is boring/stifled/suppressed/sequestered, [then] its people are/will be/seem pure.

58: 9-16

其政察察，其民缺缺。

Qí zhèng chá chá, qí mín quē quē.

[if] gov't is too discerning/observant/meticulous, (think police state) (if one looks/examines too closely,
[then] its people will be flawed (have many faults/shortcomings) people's flaws will be more apparent).

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;

Disaster is good fortune's place of rest, and good fortune is disaster's place of hiding;

58: 29-36

孰知其極？

shú zhī qí jí?

who knows how things/it will end?

其無正也。

Qí wú zhèng yě?

Nothing is straightforward.

58: 37-44

正復為奇，善復為妖。

Zhèng fù wéi qí, shàn fù wéi yāo.

Straight returns/turns into/becomes twisted/strange, good(ness) turns into/becomes demonic.

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.

People have been lost for a very long time now.

58: 54-65

是以聖人方而不割，廉而不剝；

Shì yǐ shèng rén fāng ér bù gē, lián ér bù guì;

For this reason the sage is square/fair, but does not gouge [others],

is sharp/pointed but does not stab/pierce [anyone];

58: 66-73

直而不肆，光而不耀。

zhí ér bù sì, guāng ér bù yào.

is direct/frank but not reckless/harsh.

is bright/shines but does not shine too brightly/dazzle/is not showy/does not show off.

[illegible]

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.

Ruling/governing people/human affairs in accord with Heaven,
nothing works better than being miserly/showing restraint/husbandry.

59: 8-14

夫唯嗇，是謂早服。

Fú wéi sè, shì wèi zǎo fú.

Now restraint/husbandry can also be called early preparedness / early adopter of the dao

59: 15-21

早服謂之重積德。

Zǎo fú wèi zhī chóng jī dé.

Preparation/Early adoption of the Dao compounds the accumulation of De/virtue/potency/efficacy.

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.

Compounding the accumulation of De/virtue/potency/efficacy, nothing cannot be done,
When the accumulation of De/virtue/potency/efficacy is compounded, nothing cannot be done,
when nothing cannot be done then no-one can discern your limits

59: 37-44

莫知其極，可以有國。

Mò zhī qí jí, kě yǐ yǒu guó.

Not knowing its pole/summit/peak / If no one knows your limits, you can enable/preside over the nation.

59: 45-52

有國之母，可以長久。

Yǒu guó zhī mǔ, kě yǐ cháng jiǔ.

If one presides over the country as a mother would, one can last/endure a long, long time.

第五十九章 *Dì Wǔ Shí Jiǔ Zhāng*

59: 53-58

是謂深根固~~祗~~/柢。

Shì wèi shēn gēn gù (zhī/dǐ).

This is what is called/known as [establishing] **deep roots** and a **secure base**.

59: 59-65

長生久視之道也。

Cháng shēng jiǔ shì zhī dào yě.

Long life and lasting insight is the Dao/Way indeed.

[illegible]

<div>GD</div> <div>B1=59</div>	<div> 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. </div>
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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.

Governing a great country is just like cooking a small fish,
use the Dao when supervising/overseeing the world, and the ghosts (of ancestors) will have no power

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.

Not that these ghosts have no power, rather their power will not harm anyone/the people.
they will not use it against anyone.

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.

Not just them [the ghosts] will not use their power to harm anybody,
the sage also will not harm/injure anyone.

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； 非其申不傷人也，聖人亦弗傷□。 □□不相□，□德交歸焉。</p> <p>□□□□□□□□ tiānxià, qí guǐ bù shén; fēi qí guǐ bù shén yě, qí shén bù shāngrén yě; fēi qí shēn bù shāngrén yě, shèngrén yì fú shāng □. □□ bù xiāng/xiàng □, □ dé jiāo guī yān.</p>
MWD B23=60	<p>治大國若亨小鮮。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。</p> <p>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.

A large nation/big country may be likened to the lower reaches of a river/river's flow,
[it is] the world's intersection/convergence/confluence, the world's female/feminine/vagina

61: 15-24

牝恆以靜勝牡，以靜為下。

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

Females always use stillness/quietude to triumph over males/the masculine
the use of stillness/quietude is what makes it [seem] inferior / using stillness makes it lowly

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.

Thus/therefore a large nation will use lowly/soft/quiet/feminine [methods] with a smaller nation,
so as to take/obtain/absorb the smaller nation. (bring the smaller nation under its influence)

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.

a small nation will [also] use lowly/soft/quiet/feminine [methods] with a larger nation,
so as to gain access into the larger nation (obtain the larger nation's support & protection)

61: 47-55

故或下以取，或下而取。

Gù huò xià yǐ qǔ, huò xià ér qǔ.

Thus either lowliness is used to gain, or lowliness [is used] and gains [are made]
Thus lowliness can/should be used either to gain or be gained.

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.

Therefore a large nation will not pass over/bypass its desire to raise/rear/accumulate [more] people
(provide for people / expand its population / human resources)

61: 66-74

小邦者，不過欲入事人。

Xiǎo bāng zhě, bù guò yù rù shì rén.

a small nation will not pass over/bypass its desire to engage/service [more] people
(more opportunities for trade)

61: 75-88

夫兩者各得其所，則大者宜為下。

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

Since both are like this, each one gets what it wants/they want,
then for the big [country] it is fitting/completely appropos for them to make themselves lowly. (win-win)

<p>MWD A23=61</p>	<p>大邦者下流也，天下之牝，天下之郊也。 牝恆以覿勝牡， 為其覿□□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。 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>
<p>MWD B24=61</p>	<p>大國□□□□□□□。 牝也天下之交也，牝恆以靜朕牡。 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。 Dàguó □□□□□□□. (9 substitutions of guo for bang in this chapter) 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.

Dao is that which is most profound about the 10,000 things,
good people treasure it, less good people are safeguarded by it.

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.

Beautiful/fine speech is able to buy/purchase honor/win negotiations,
while fine behavior/decorum enables one to bypass/sidestep people/enhance one's status.

62: 32-40

人之不善也，何棄之有？

Rén zhī bù shàn yě, hé qì zhī yǒu?

Those people who are not good, what should be done with them?

As for those parts of ourselves that are not so good, how can we discard those parts?

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.

Therefore when we enthrone/coronate Heaven's Son (an emperor) or install/inaugurate the Three Dukes,
although we might bestow handfuls of jade-beads/discs and teams of horses [upon them],
it would not be as appropriate as presenting them with lessons of Dao / instruction in way-making.

62: 64-73

古之所以貴此道者何也？

Gǔ zhī suǒ yǐ guì cǐ dào zhě hé yě?

The ancients for these reasons treasured this Dao, why?

Why was it that the ancients so treasured/revered this Dao?

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.

Is it not said that if one seeks one will find gain, if one has guilt one will find absolution,
Therefore the whole world treasures/reveres It. / This makes it the most valuable thing in the world.

第六十二章 Dì Liù Shí Èr Zhāng

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，何棄□有？故立天子，置三卿， 雖有共之璧以先四馬，不善坐而進此。 古之所以貴此者何也？ 不胃：□□得，有罪以免興？ 故為天下貴。</p> <p>□ zhě wànwù zhī zhù yě, shànrén 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 suǒyǐ guì cǐ zhě hé yě? Bù wèi: □□ dé, yǒuzuì 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， 雖有□□璧以先四馬，不若坐而進此。 古□□□□□□□□。 不胃求以得，有罪以免興？ 故為天下貴。</p> <p>Dào zhě wànwù zhī zhù yě, shànrén 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, yǒuzuì 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.

Act without compelling / interfering (with nature) / non-coercively,
conduct business without fixating/being fixated on the bottom line
taste/savor that which has no taste (i.e. had not been spiced up/adulterated)

63: 10-17

大小多少，報怨以德。

Dà xiǎo duō shǎo, bào yuàn yǐ dé.

Big and small, many and few, respond to all issues with De/virtue/efficacy
treat big as small and many as few, avenge grievances/requite enmity with De/virtue.

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.

Resolve difficulties when they are [still] easy, deal with big things when they are [still] small.

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.

All the world's difficult/complicated affairs/business/issues come from simpler ones,
and the world's big issues stem certainly from smaller ones.

第六十三章 *Dì Liù Shí Sān Zhāng*

63: 46-53

是以聖人終不為大，

Shì yǐ shèng rén zhōng bù wéi dà,

For this reason / This is why the sage(s) in the end/all along don't attempt big things,

63: 54-58

故能成其大。

gù néng chéng qí dà.

but thereby are able to accomplish greatness.

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 nán;

Since a light promise is certainly untrustworthy/has little credibility, and those who think everything is easy will certainly have much difficulty.

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.

This is why the sage(s) by attending to difficulty are in the end without difficulty.

第六十三章 Dì Liù Shí Sān Zhāng

<p>MWD A25=63</p>	<p>為無為，事無事，味無未。 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>
<p>MWD B26=63</p>	<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>
<p>GD A8=63</p>	<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 nán. Shìyǐ shèngrén yóu nán zhī, gù zhōng wáng nán.</p>

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 sàn.

What is calm is easy to handle, what is not yet had an omen/been predicted is easy to plan/strategize for, what is fragile is easy to break, what is minute is easy to scatter/disperse.

64: 18-29

為之於其未有，治之於其未亂。

Wèi zhī yú qí wèi yǒu, zhì zhī yú qí wèi luàn.

Act on what has not yet come into being/happened, manage what has not yet become disordered.

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.

A tree big enough to wrap your arms around began life as/was born from a teeny/tiny sprout/sprig,

A nine level terrace/storied platform began from/with/as a pile of earth,

A thousand li/kilometer/mile journey starts with putting a foot down/taking a step/where one is standing.

64: 54-61

為者敗之，執者失之。

Wéi zhě bài zhī, zhí zhě shī zhī.

Those who act/do/**interfere**/meddle [with things] [will surely] ruin/spoil them,
those who hold [onto things] [will surely] lose them.

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.

For these reasons/This is why the sage does not interfere, and therefore is not defeated/remains undefeated;
does not grasp and therefore does not lose.

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.

When] people are [all wrapped up] pursuing their affairs,
it is always/invariably as they near completion/success that defeat [catches] them/when they are defeated.

64: 91-99

故慎終如始，則無敗事。

Gù shèn zhōng rú shǐ, zé wú bài shì.

Thus [if one] is as careful at the end/conclusion as at the beginning,
then nothing defeats the undertaking.

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;

For these reasons/This is why the sage desires what is not desired,
and does not value commodities which are difficult to obtain;

64: 114-123

學不學，而復眾人之所過。

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

studies/examines what others do not, and returns to places most people pass by.

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.

Takes & assists the myriad things in their natural state, but never interferes/meddles.
Takes things as they are and never interferes.

第六十四章 Dì Liù Shí Sì Zhāng

<p>MWD A26=64</p>	<p>其安也易持也，□□□□易謀 □□□□□□□□□□□□□□□□□□□□□□□□ □□□□□毫末； 九成之臺，作於贏土；百仁之高，台於是 □□□□□□□□□□□□□□□□也□無敗□無執也， 故無失也。 民之從事也，恆於其成事而敗之。 故慎終若始，則□□□□□□□□欲不欲，而不貴難得之貨； 學不學，而復眾人之所過，能輔萬物之自□，□弗敢為。 Qí ān yě yì chí yě, □□□□ yì móu □□□□□□□□□□□□□□□□□□□□□□□□ háomò; jiǔchéng zhī tái, zuò yú léi tǔ; bǎi rén zhī gāo, tái/tái yúshì □□□□□□□□□□ yě □ wú bài □ wú zhí yě, gù wú shī yě. Mín zhī cóngshì yě, héng yú qí chéngshì ér bài zhī. Gù shènzhōng ruò shǐ, zé □□□□□□□□ yù bù yù, ér bù guì nándé zhī huò; xué bù xué, ér fù zhòng rén zhī suǒ guò, néng fǔ wàn wù zhī zì □, □ fú gǎn wéi.</p>
<p>MWD B27=64</p>	<p>□□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□□□□□木， 作於毫末； 九成之臺，作於標土；百千之高，始於足下。 為之者敗之，執者失之。 是以聖人無為□□□□□□□□□□□□□□。 民之從事也，恆於其成而敗之。 故曰：慎冬若始，則無敗事矣。 是以聖人欲不欲，而不貴難得之貨； 學不學，復眾人之所過，能輔萬物之自然，而弗敢為。 □□□□□□□□□□□□□□□□□□□□□□□□ mù, zuò yú háomò; jiǔchéng zhī tái, zuò yú quē/léi/luó/luǒ tǔ; bǎi qiān zhī gāo, shǐ yú zú xià. Wèizhī zhě bài zhī, zhí zhě shī zhī. Shìyǐ shèngrén wúwéi □□□□□□□□□□□□. Mín zhī cóngshì yě, héng yú qí chéng ér bài zhī. Gù yuē: shèn dōng ruò shǐ, zé wú bài shì yǐ. Shìyǐ shèngrén yù bù yù, ér bù guì nándé zhī huò; xué bù xué, fù zhòng rén zhī suǒ guò, néng fǔ wàn wù zhī zì rán, ér fú gǎn wéi.</p>

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 zìrán, ér fú néngwéi.</p>
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。 合末，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/zuó zúxià.</p>
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 zìrán, ér fú gǎnwéi.</p>

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 mín, jiāng yǐ yú zhī yě.

The ancients were good/adept at acting with Dao,
they did not use to brighten/enlighten/edify the people, rather let them remain fools/ignorant.

65: 16-25

民之難治也，以其智多也。

Mín zhī nán zhì yě, yǐ qí zhì duō yě.

Common people find it difficult to submit to authority because they are much wiser than rulers think.^{me}
What makes it difficult to bring order is that people know/or think they know too much.

65: 26-34

故以智治邦，邦之賊也；

Gù yǐ zhì zhì bāng, bāng zhī zéi yě;

Therefore if use wisdom/knowledge to govern the nation, the nation will suffer

65: 35-43

不以智治邦，國之福也。

bù yǐ zhì zhì bāng, bāng zhī fú yě.

if does not use wisdom/knowledge to govern the nation, the country will prosper.

65: 44-51

知此兩者，亦稽式也。

Zhī cǐ liǎng zhě, yì jī shì yě.

Knowing/Knowledge of these two precepts is also a good way to assess one's methods

65: 52-59

恆知稽式，是謂玄德。

Héng zhī jī shì, shì wèi xuán dé.

Always knowing how to assess one's technique is called profound De/virtue/efficacy,

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.

profound De/virtue/efficacy is deep and far-reaching, all things return to it/it facilitates returning to Dao.

65: 70-75

然後乃至大順。

Rán hòu nǎi zhì dà shùn.

After that everything will attain/reach/arrive at Great Smoothness/Order.

<p>MWD A27=65?</p>	<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。 恆知此兩者亦稽式也。 恆知稽式，此胃玄德。 玄德深矣，遠矣，與物□矣，乃□□□。 Gù yuē: wéidào zhě, fēi yǐ míng mín yě, jiāng/jiàng/qiāng yǐ yú zhī yě. Mín 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>
<p>MWD B28=65</p>	<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。 恆知此兩者，亦稽式也。 恆知稽式，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 mín 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.

some sources have 者 zhě after wang = one who/which

The reason rivers & oceans/seas are able to be king of a hundred valleys,
[is] because they are good/skillful/adept at placing themselves underneath/below/lowering (humbling) themselves,
therefore [they] are able to be/become the king of a hundred/all (the) valleys

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 mín yě, bì yǐ qí yán xià zhī;

shiyi shengren = This is why the sage

yu shang min = [who] wants/desires/wishes to be above (i.e. be the ruler of / lead) the people
must therefore surely speak (as if) below/beneath them / lowly words
must therefore surely speak humbly / with humility

66: 37-47

其欲先民也，必以其身後之。

qí yù xiān mín yě, bì yǐ qí shēn hòu zhī.

if one wants to lead the people, one must therefore place oneself behind them / place one's personal interests last
desiring to be foremost among the people, therefore place one's self (interest) behind theirs (the people's interests)

66: 48-58

是以聖人處上而民弗重也，

Shì yǐ shèng rén chǔ shàng ér mín fú zhòng yě,

shiyi shengren = for this reason / this is the reason, the sage

chu shang = dwells above / in placing himself above [i.e. in the position of ruler]

er min bu zhong = does not weigh the people down /
is not heavy-handed (domineering) in dealing with the people /
but [does not regard] the people as heavy (i.e. a burden)

66: 59-75

處前而民弗害也，是以天下樂推而弗厭也。

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

chu qian = dwells/places/positions himself in front/ahead [as their leader]

er min bu hai = but the people are not offended, injured or harmed [by this]
(being out in front protects/shields the people) and
[thus] the people come to no harm / are not placed in harm's way

tui can also mean to procrastinate or postpone

for these reasons/in this manner/because of this

the [sage] can defer/postpone worldly joy/happiness / pleasures
and yet not be dissatisfied (still not get fed up, tired, bored).

第六十六章 *Dì Liù Shí Liù Zhāng*

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.

because/since he/she [a/the sage] does not struggle/contend/compete / is not contentious

if one does not struggle/contend/compete/fight

(fight, meaning both others and the ways of the world)

thus, under heaven (in the whole world) there is no-one who can/will/is willing to

struggle/contend/compete with him.

thus, the world cannot/does not fight/struggle with him

[the whole line reads: since [the sage] does not fight with the world, the world does not fight with the sage]

第六十六章 Dì Liù Shí Liù Zhāng

<p>MWD A28=66</p>	<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。 故居前而民弗害也，居上而民弗重也。 天下樂隼而弗馱也，非以其無諍與？故□□□□□諍。</p> <p>□ hǎi zhīsuǒyǐ néngwéi bǎi yù wángzhě, yǐ qí shàn xià zhī, shìyǐ néngwéi bǎi yù wáng. Shìyǐ shèngrén zhī yù shàng mín yě, bì yǐ qí yánxià zhī; qí yù xiān □□ bì yǐ qí shēnhòu zhī. Gùjū qián ér mín fú hài yě, jūshàng ér mín fú zhòng/chóng yě. Tiānxià lè/yuè sǔn ér fú yān yě, fēi yǐ qí wú zhèng yǔ? Gù □□□□□ zhèng.</p>
<p>MWD B29=66</p>	<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。 故居上而民弗重也，居前而民弗害。 天下皆樂誰而弗馱也，不□其無諍與？故天下莫能與爭。</p> <p>Jiāng hǎi suǒyǐ néngwéi bǎi yù □□, □ qí □ xià zhī yě, shìyǐ néngwéi bǎi yù wáng. Shìyǐ shèngrén zhī yù shàng mín yě, bì yǐ qí yánxià zhī; qí yù xiānmín yě, bì yǐ qí shēnhòu zhī. Gùjū shàng ér mín fú zhòng/chóng yě, jūqián ér mín fú hài. Tiānxià jiē lè/yuè shuí ér fú yān yě, bù □ qí wú zhèng yǔ? Gù tiānxià mò néng yǔ zhēng.</p>
<p>GD A2=66</p>	<p>江海所以為百谷王，以其能為百谷下，是以能為百谷王。 聖人之在民前也，以身後之； starts getting mixed up 其在民上也，以言下之。 其在民上也，民弗厚也； 其在民前也，民弗害也。 OK at end 天下樂進而弗詘。 OK 以其不爭也，故天下莫能與之爭。 OK</p> <p>Jiāng hǎi suǒyǐ wèi/wéi bǎigǔ wáng, yǐ qí néngwéi bǎigǔ xià, shìyǐ néngwéi bǎigǔ wáng. Shèngrén zhī zài mín qián yě, yǐ shēnhòu zhī; qí zài mín shàng yě, yǐ yánxià zhī. Qí zài mín shàng yě, mín fú hòu yě; qí zài mín qián yě, mín fú hài yě. Tiānxià lè/yuè jìn ér fú chē/zhān/chān/diān/tiān/tiē/zhàn. Yǐ qí bù zhēng yě, gù tiānxià 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.

Everyone in the world says the(ir) Dao is great and is unique (no resemblance to anything else)

67: 11-17

夫唯大，故似不肖。

Fú wéi dà, gù sì bù xiào.

Since it is great, it must not resemble [anything else]

67: 18-25

若肖，久矣！其細也夫。

Ruò xiào, jiǔ yǐ! Qí xì yě fú.

if it resembled something else, how long could/would it last!

it [would have diminished to] a thread / become minute / infinitesimally small

67: 26-33

我有三寶，持而保之：

Wǒ yǒu sān bǎo, chí ér bǎo zhī:

I have three treasures, that I cling to and protect/hold dear:

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.

the first is kindness/mercy, the second is thrift/frugality, and the third is not daring to put myself first/foremost/preeminent in the world (i.e. humility vs arrogance, egoism)

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.

Since I am kind/merciful therefore I am able to be brave,

[since I am] thrifty/frugal I am able to be expansive/generous,

[since I do] not regard myself as foremost, therefore I am able to be useful and enduring.

67: 68-78

今舍其慈且勇，舍其儉且廣，

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

Today/nowadays people have abandoned kindness to act brave,

have abandoned thrift to act expansively,

67: 79-87

舍其後且先，〔則必〕死矣。

shě qí hòu qiě xiān, zé bì sǐ yǐ.

have abandoned putting themselves behind/last and act as if they were front of the pack,

this [behavior & thinking] will certainly result in death.

67: 88-97

夫慈，以戰則勝，以守則固。

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

Because mercy/compassion used in war begets victory, and used in defense begets security.

67: 98-105

天將救之，以慈衛之。

Tiān jiāng jiù zhī, yǐ cí wèi zhī.

Heaven/The Celestial shall in the end rescue all, it takes compassion as the best defense.

第六十七章 Dì Liù Shí Qī Zhāng

<p>MWD A31=67</p>	<p>□□□□□□□□。</p> <p>夫唯□，故不宵。</p> <p>若宵，細久矣。</p> <p>我恆有三葆之。</p> <p>一曰茲，二曰檢，□□□□□□□□□□□□故能廣；</p> <p>不敢為天下先，故能為成事長。</p> <p>今舍其茲且勇；舍其後且先，則必死矣！</p> <p>夫茲□□則勝，以守則固。</p> <p>天將建之，女以茲垣之。</p> <p>□□□□□□□□。</p> <p>Fū/Fú wéi/wěi □, gù bù xiāo.</p> <p>Ruò xiāo, xì jiǔ yǐ.</p> <p>Wǒ héng yǒu sān bǎo zhī.</p> <p>Yī yuē zī/cí, èr yuē jiǎn, □□□□□□□□□□□□ gù néng guǎng;</p> <p>bù gǎn wèi/wéi tiānxià xiān, gù néngwéi chéngshì cháng/zhǎng.</p> <p>Jīn shě/shè qí zī/cí qiě yǒng; shě/shè qíhòu qiě xiān, zé bìsǐ yǐ!</p> <p>Fū/Fú zī/cí □□ zé shèng, yǐ shǒuzé gù.</p> <p>Tiān jiāng/jiàng/qiāng jiàn zhī, nǚ yǐ zī/cí yuán zhī.</p>
<p>MWD B32=67</p>	<p>天下□胃我大，大而不宵。</p> <p>夫唯不宵，故能大。</p> <p>若宵久矣，其細也夫！</p> <p>我恆有三保，市而□之。</p> <p>一曰茲，二曰檢，三曰不敢為天下先。</p> <p>夫茲故能勇；檢敢能廣；</p> <p>不敢為天下先，故能為成器長。</p> <p>今舍其茲且勇；舍其檢且廣；</p> <p>舍其後且先；則死矣！</p> <p>夫茲以單則朕，以守則固。</p> <p>天將建之，如以茲垣之。</p> <p>Tiānxià □ wèi wǒ dà, dà ér bù xiāo.</p> <p>Fū/Fú wéi/wěi bù xiāo, gù néng dà.</p> <p>Ruò xiāo jiǔ yǐ, qí xì yě fū/fú!</p> <p>Wǒ héng yǒu sānbǎo, shì ér 琛 zhī.</p> <p>Yī yuē zī/cí, èr yuē jiǎn, sān yuē bù gǎn wèi/wéi tiānxià xiān.</p> <p>Fū/Fú zī/cí gù néng yǒng; jiǎn gǎn néng guǎng;</p> <p>bù gǎn wèi/wéi tiānxià xiān, gù néngwéi chéngqì cháng/zhǎng.</p> <p>Jīn shě/shè qí zī/cí qiě yǒng; shě/shè qí jiǎn qiě guǎng;</p> <p>shě/shè qíhòu qiě xiān; zé sǐ yǐ!</p> <p>Fū/Fú zī/cí yǐ dān zé zhèn, yǐ shǒuzé gù.</p> <p>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,

Those good at scholarship are not soldiers/warriors/martial artists/militant, and those adept at war/battle/waging war are not angry/belligerent.

68: 12-24

善勝敵者弗與，善用人者為之下。

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

those good at winning do not participate [in contest], while those good at employing/adminstrating people make themselves low(ly) / serve humbly

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,

This is known as "not struggling/non-contentious De/virtue", (innate power of non-violence) while the latter is called "employing people skillfully / using people's abilities" (making good use of people)

68: 37-44

是謂配天古之極也。

shì wèi pèi tiān gǔ zhī jí yě.

together they are called "joining with the pole of Celestial Antiquity". (celestial antiquity's pole) together they are called "joining with the pole of that is as ancient/old as heaven/the sky itself".

MWD A32=68	<p>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 wèi/wéi shì zhě, bù wǔ; shànzhàn zhě, bù nù; shàn shèng dí zhě, fú □; shànyòng rén zhě, wèi/wéi zhīxià. □ wèi bù zhèng zhī dé, shì wèi yòng rén, shì wèi tiān, gǔ zhījí yě.</p>
MWD B33=68	<p>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 wèi/wéi shì zhě, bù wǔ; shàn dān zhě, bù nù; shàn zhèn dí zhě, fú yǔ; shànyòng rén zhě, wèi/wéi zhīxià. Shì wèi bù zhèng □ dé, shì wèi yòng rén, shì wèi féi tiān gǔ zhījí yě.</p>

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:

[When anticipating the] use of the military there is a saying:

69: 7-14

吾不敢為主，而為客，

wú bù gǎn wéi zhǔ, ér wéi kè,

I/we do not dare to act as host, but will act as a/the guest,

69: 15-22

吾不敢進寸，而退尺。

wú bù gǎn jìn cùn, ér tuì chǐ.

I/we dare not advance an inch, but will retreat a foot.

69: 23-30

是謂行無行，攘無臂，

Shì wèi xíng wú xíng, rǎng wú bì,

This is called moving without moving,

pushing/rolling up one's sleeve(s) without exposing the arm

69: 31-36

扔無敵，執無兵，

rēng wú dí, zhí wú bīng,

making weapons [when there is] no enemy, holding [one's position] without soldiers,

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.

as for] disasters, none is greater than underestimating the enemy,
if one takes] the enemy too lightly how much of our treasure will be forfeited/mourned.

69: 50-59

故抗兵相加，則哀者勝矣。

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

Therefore when fighting an army of similar strength,
then [only] grief will be the victor/winner.

MWD A33=69	<p>用兵有言曰：吾不敢為主，而為客； 吾不進寸，而<small>芮</small>尺。 是<small>胃</small>行無行；<small>襄</small>無臂；執無兵；<small>乃</small>無敵<small>矣</small>。 last two reversed 禍莫<small>於於</small>無適，無適斤亡吾吾葆矣。 故<small>稱</small>兵相<small>若</small>，則哀者勝矣。 Yòngbīng yǒu yán yuē: wú bù gǎn wéizhǔ, ér wèi/wéi kè; wú bù jìn cùn, ér ruì chǐ/chě. Shì wèi xíng/háng wúxíng; xiāng wú bì; zhí wú bīng; nǎi wúdí yǐ. Huò mò yú yú wú shì/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<small>又</small>言曰：吾不敢為主，而為客； 不<small>敢</small>進寸，而退尺。 是<small>胃</small>行無行；<small>攘</small>無臂；執無兵；<small>乃</small>無敵。 禍莫大於無敵，無敵<small>近</small>亡吾<small>□</small>矣。 故抗兵相<small>若</small>，而<small>依</small>者<small>朕</small>。 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 dà yú wúdí, wúdí jìn □ wáng wú 琫 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;

My words are very easy to know/understand, and very easy to apply;

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.

yet in the whole world none seem able to understand them, [and] no one seems able to apply them.

70: 24-29

言有宗，事有君。

Yán yǒu zōng, shì yǒu jūn.

Words/speech have/has ancestors/clan, [just as] affairs have a ruler.

70: 30-39

夫唯無知也，是以不我知。

Fú wéi wú zhī yě, shì yǐ bù wǒ zhī.

Since without knowing/understanding [my words], [it stands to reason that] no one knows me.

70: 40-47

知我者希，則我者貴。

Zhī wǒ zhě xī, zé wǒ zhě guì.

Those who know/understand me are few, [and] those who [actually] follow me are valuable/**rare**.

70: 48-56

是以聖人被褐而懷玉。

Shì yǐ shèng rén bèi hè ér huái yù.

This is why sages wear coarse [clothing], yet their bosom/heart is jade.

第七十章 Dì Qī Shí Zhāng

<p>MWD A34=70</p>	<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 bèi/pī hè ér huái yù.</p>
<p>MWD B35=70</p>	<p>吾言易知也，易行也， 而天下莫之能知也，莫之能行也。 夫言又宗，事又君。 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 bèi/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.

To know that one does not know is superior/elevated/mature/healthy,
not knowing that/what one knows is illness/delusion.

71: 11-18

夫唯病病，是以不病。

Fú wéi bìng bìng, shì yǐ bù bìng.

Since [we] call/name/identify illness as illness, it is not illness.
Calling/naming illness [as] ‘illness’ is not illness.

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.

the sage's [not knowing] is not illness, because he knows his illness as illness, [thus] it is not/non illness.
For a sage ‘not knowing/unknowing’ is not illness, because s/he understands the delusion, it is not delusion.

* **bìng** is literally illness/sickness/disease, but perhaps delusion/illusion is a better fit.
Richter chose “shortcomings”.

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

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.

[When] the people do not/have no fear of power/respect for [your] power,
then great peril shall/will surely arrive.

72: 12-21

無狎其所居，無厭其所生。

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

Lacking/Without [any] improper familiarity in the place [where] we live/dwell/in our home,
[despite the fact that we are] insatiable when we are born/place of birth

72: 22-29

夫唯弗厭，是以不厭。

Fú wéi fú yàn, shì yǐ bù yàn.

Now this may be called not being satisfied, the reason this is not being satisfied is

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.

is [for] the [same] reason the sage knows himself but is not self seen/narcissistic,
loves/cares for himself but does not overvalue himself/is not egoistic/does not think they are special.

72: 48-52

故去彼取此。

Gù qù bǐ qǔ cǐ.

Therefore [the sage] leaves that and takes this.

第七十二章 *Dì Qī Shí Èr Zhāng*

MWD A36=72	<p>□□□畏畏，則大□□□矣。</p> <p>母聞其所居，母獸其所生。</p> <p>夫唯弗獸，是□□□□□□□□□□□□□□□□而不自貴也。</p> <p>故去被取此。</p> <p>□□□ wèi wèi, zé dà □□□ yǐ.</p> <p>Mǔ zhā qí suǒ jū, guàn yān qí suǒshēng.</p> <p>Fū/Fú wéi/wěi fú yān, shì □□□□□□□□□□□□□□□□ ér bù zì guì yě.</p> <p>Gùqù bèi/pī qǔ cǐ.</p>
MWD B37=72	<p>民之不畏，則大畏將至矣。</p> <p>母狹其所居，母獸其所生。</p> <p>夫唯弗獸，是以不獸。</p> <p>是以聖人自知而不自見也；自愛而不自貴也。</p> <p>故去罷而取此。</p> <p>Mín zhī bùwèi, zé dà wèi jiāng/jiàng/qiāng zhì yǐ.</p> <p>Guàn xiá qí suǒ jū, guàn yān qí suǒshēng.</p> <p>Fū/Fú wéi/wěi fú yān, shìyǐ bù yān.</p> <p>Shìyǐ shèngrén zìzhī ér bù zì jiàn/xiàn yě; zì ài ér bù zì guì yě.</p> <p>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;

Those who are brave & daring/brazen will kill/be killed,

Those who are not so brave & daring will live;

73: 14-20

此兩者，或利或害。

cǐ liǎng zhě, huò lì huò hài.

of the two, either benefits or harms / one is beneficial while one/the other is harmful.

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.

As to what heaven dislikes can anyone know its reason? / who can know its reasons.

Because of this even a sage will have difficulty [knowing]/difficulties.

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,

The Celestial Dao does not struggle / The Way of Heaven never struggles yet is skillful at winning,

it does not speak yet it skillfully answers/responds,

73: 49-58

不召而自來，繹然而善謀。

bù zhào ér zì lái, chán rán ér shàn móu.

it does not summon yet all come of their own accord,

it seems inattentive yet is skillful at planning.

73: 59-66

天網恢恢，疏而不失。

Tiān wǎng huī huī, shū ér bù shī.

The celestial net is vast indeed, its mesh is open/its throw is careless, yet it never loses anything.

第七十三章 *Dì Qī Shí Sān Zhāng*

MWD A37=73	勇於敢者□□，□於不敢者則枯。 □□□□□□□□□□□□□□□□□□□□□□□□ ⁽¹⁾ ， 不言而善應，不召而自來，彈而善謀□□□□□□□□。○ <i>Yǒngyú gǎn zhě □□, □ yú bù gǎn zhě zé guā.</i> <i>□□□□□□□□□□□□□□□□□□□□,</i> <i>bù yán ér shàn yīng/yìng, bù zhào ér zì lái, dàn/tán ér shàn móu □□□□□□.</i>
MWD B38=73	勇於敢則殺，勇於不敢則枯。 □兩者，或利或害。 天之所亞，孰知其故？天之道，不單而善朕， 不言而善應，弗召而自來，單而善謀。 天罔恢恢，疏而不失。 <i>Yǒngyú gǎn zé shā, yǒngyú bù gǎn zé guā.</i> <i>□ liǎngzhě, huò lì huò hài.</i> <i>Tiān zhī suǒ yà, shú zhī qí gù? Tiān zhī dào, bùdān ér shàn zhèn,</i> <i>bù yán ér shàn yīng/yìng, fú zhào ér zì lái, dān ér shàn móu.</i> <i>Tiān wǎng huīhuī, shū ér bùshī.</i>

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 mín qiě bù wèi sǐ, nài hé yǐ sǐ jù zhī?

If the people do not fear death how [can anyone] use death to threaten/intimidate them?

74: 13-22

若使民恆畏死，而為奇者，

ruò shǐ mín héng wèi sǐ, ér wéi qí zhě,

If one employs people constantly in fear of death,
and there are some who act/behave oddly/badly

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?

[but if it is understood that] I will catch and kill them, who would dare behave badly?

74: 34-47

〔若民〕恆〔且必畏死〕，則恆有司殺者殺， MWD (both A & B use heng)

Ruò mín héng qiě bì wèi sǐ, zé héng yǒu sī shā zhě shā,

If you want the people to actually fear death,
then you should always have an official/executioner kill those who kill,

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.

since replacement of the executioner for killing those who kill,
this is called/may be likened to replacing a skilled craftsman/carpenter with an axeman

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.

For those who would replace a skilled craftsman/carpenter with an axeman,
it would be unusual indeed to not injure one's hand.

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， 夫伐大匠斲者，則□不傷其手矣。 □□□□□□□, nàihé yǐ shā jù zhī yě? Ruò mín héng shì sǐ, zé ér wèi/wéi zhě wú jiāng/jiàng/qiāng dé ér shā zhī, fū/fú shú gǎn yǐ? Ruò mín □□ bì wèisǐ, zé héng yǒusī 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。 夫代大匠斲，則希不傷其手。 Ruò mín héng qiě □ bùwèi sǐ, ruò héyǐ shā jù zhī yě? Shǐ mín héng qiě wèisǐ, ér wèi/wéi jī zhě, □ dé ér shā zhī, fū/fú shú gǎn yǐ! Ruò mín 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.

The people's hunger is because those above eat and tax too much,
this is why they are hungry/there is hunger.

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.

The people are difficult to control, because of their rulers actions,
this is why they are unmanageable / difficult to govern / control is difficult.

75: 33-48

民之輕死，以其求生，生之厚也，是以輕死。 I changed this period to a comma

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

The people's light regard for death/dying, is because they seek life, a life that is rich [and satisfying]
((because their [superiors/rulers make thick/profound/too many demands on their lives,])
this is why they [will/can] scoff at death.

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.

Since those who accept not using life up [in order] to act [in daily life],
are [actually most] capable of treasuring life.

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。 民之罔死，以其求生之厚也，是以罔死。 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.

While people are alive they [their bodies] are soft and flexible/pliable/supple/yielding,
when they die/are dead they are hard and stiff/rigid.

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.

The myriad things, grasses and trees when alive are soft and fragile,
when they die/are dead they wither/dry up and become brittle.

76: 26-41

故曰：堅強者死之徒也，柔弱者生之徒也。

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

The Ancients said: Thus/Therefore it is said:
hard & stiff are followers of death, soft & supple are followers of life.

I changed this comma to a period

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.

This is why if the military is rigid it will not triumph/be victorious,
if a tree is rigid it will [eventually] snap.

76: 53-60

強大處下，柔弱處上。

Qiáng dà chù xià, róu ruò chǔ shàng.

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

第七十六章 Dì Qī Shí Liù Zhāng

<p>MWD A40=76</p>	<p>人之生也柔弱，其死也恆仞賢強。 萬物草木之生也柔脆，其死也桔槁。 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 rèn xián qiáng/jiàng/qiǎng. Wàn wù cǎo mù 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>
<p>MWD B41=76</p>	<p>人之生也柔弱，其死也恆信堅強。 萬□□木之生也柔脆，其死也桔槁。 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。

I changed ? to a period, but could be construed as a rhetorical question

Tiān zhī dào, qí yóu zhāng gōng yú.

The Celestial Dao is just like drawing a bow [is it not?] *as a final particle yu expresses surprise!*

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.

To shoot high pull down(ward), to shoot down pull up(ward),
if pull too far reduce/slacken it, if don't pull enough add to it.

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;

Therefore the Celestial Dao decreases that which is surplus and supplements that which is insufficient.

77: 38-50

人之道則不然，損不足以奉有餘。

rén zhī dào zé bù rán, sǔn bù zú yǐ fèng yǒu yú.

The People's Dao/Dao of Humanity is not so/like this,
[we] decrease that which is insufficient and give it to that which is excess
[we] diminish those who don't have enough then give it to those who have too much
(take from the poor and give to the rich)

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.

Who is able to take from the surplus and give it to the world, only those who have Dao.

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。

Shì yǐ shèng rén wéi ér fú shì, gōng chéng ér fú chǔ, ruò cǐ qí bù yù jiàn xián yě.

For this reason the sages act but make no demands,
skillfully accomplish but do not dwell on their deeds/take no credit,
as though they have no desire to see any acknowledgement of their worth/virtue.

<p>MWD A41=77</p>	<p>天下□□□□者也， 高者印之，下者舉之， 有餘者損之，不足者補之。 故天之道，損有□□□□□□□□不然，損□□□奉有餘。 孰能有餘而有以取奉於天者乎？ □□□□□□□□□□□□□□□□□□□□□□□□見賢也。 。 Tiānxià □□□□ zhě yě, gāo zhě yìn zhī, xià zhě jǔ zhī, yǒuyú zhě sǔn zhī, bùzú zhě bǔ zhī. Gù tiān zhī dào, sǔn yǒu □□□□□□□□ bùrán, sǔn □□□ fèng yǒuyú. Shú néng yǒuyú ér yǒu yǐ qǔ fèng yú tiān zhě hū? □□□□□□□□□□□□□□□□□□□□ jiàn/xiàn xián yě.</p>
<p>MWD B42=77</p>	<p>天之道西張弓也。 高者印之，下者舉之； 有餘者云之，不足者□□□□□□□□，云有餘而益不足。 人之道，云不足而奉又余。 夫孰能又余而□□奉於天之，唯又道者乎。 是以聖人為而弗又，成功而弗居也。 若此其不欲見賢也。 Tiān zhī dào yǒu zhāng gōng yě. Gāo zhě yìn zhī, xià zhě jǔ zhī; yǒuyú zhě yún zhī, bùzú zhě □□□□□□□□, yún yǒuyú ér yì bùzú. Rén zhī dào, yún bùzú ér fèng yòu yú. Fū/Fú shú néng yòu yú ér □□ fèng yú tiān zhī, wéi/wěi yòu dào zhě hū. Shìyǐ shèng rénwéi ér fú yòu, chénggōng ér fú jū yě. Ruòcǐ qí bù yù jiàn/xiàn xián yě.</p>

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.

Under heaven/In the whole world there is nothing softer and more flexible than water,
yet for attacking the hard and rigid, nothing can surpass it,
because it is so easy is the reason for this.

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.

Weak/flexible triumphs over strength/force, softness triumphs over rigidity,
Under heaven/In the whole world there is no-one that does not know/understand this,
yet none is able to put it into practice.

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;

For this reason the sage says: one who receives/takes on the regrets/humiliations of the nation,
is/can be called the master of the state;

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.

one who receives/takes on the inauspicious aspects of the nation,
is/can be called the master of the world;

78: 68-71

正言若反。

Zhèng yán ruò fǎn.

Upright/proper words/straight talk [sometimes] seems contradictory.

<p>MWD A42=78</p>	<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>
<p>MWD B43=78</p>	<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 yì 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 Shí 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?

To harmonize great resentment/enmity, there will certainly be some resentment/animosity left over, calm/stillness can become/make good? / Can this peace be good / a good one?

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.

For this reason the sage carries out the left side of a contract (their part), but [does] not [focus on/enforce] the obligations of the other person/party.

79: 25-33

故有德司契，無德司徹。

Gù yǒu dé sī qì, wú dé sī chè.

(Therefore) Those who have De attend to the contractual responsibilities, while those without De attend to collecting the debt.

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?

Shìyǐ shèng rén zhí zuǒ gài/jiè, ér bù yǐ zé yú rén.

Gù yòu dé sī gài/jiè, wú dé sī chè.

□□□□□□□□.

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 mín, shǐ yǒu shí bó zhī qì ér bù yòng.

Small nations have few people, they possess many hundreds of weapons but never use them.

80: 14-29

使民重死，而不遠徙，雖有舟輿，無所乘之。

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

Its people take death seriously and do not stray far from home,
though they have boats and carriages, no one rides them.

80: 30-37

雖有甲兵，無所陳之。

Suī yǒu jiǎ bīng, wú suǒ chén zhī.

Though they have armour and weapons, no one would display them.

80: 38-45

使民復結繩而用之。

Shǐ (rén/mín) fù jié shéng ér yòng zhī.

Its people return to knotting ropes and use them [instead of money].

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.

Their food is sweet, their clothes are beautiful, their homes are peaceful and their customs are joyful.

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, mín zhì lǎo sǐ bù xiāng wǎng lái.

[in this time/state] neighboring nations mutually observe/can see one another,

[hear the sound of each others] chickens and dogs,

[yet] their people [grow] old/age and die but never go and come /

go back and forth [between kingdoms] /

without ever venturing beyond their borders / out of their homeland.

第八十章 *Dì Bā Shí Zhāng*

<p>MWD A29=80</p>	<p>小邦寡民。 使十百人之器用；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 mín. Shǐ shí bǎi rén zhī qì guān yòng; shǐ mín 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, mín □□□□□□□.</p>
<p>MWD B30=80</p>	<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 mín. Shǐ yǒu shí bǎi rén qì ér wù yòng; shǐ mín zhòng/chóng sǐ ér yuǎn xǐ; yòu zhōu chē wú suǒ chéng/shèng zhī; yǒu jiǎbīng wú suǒ chén zhī. Shǐ mín fù jiéshéng ér yòng zhī, gān qí shí/sì, měi qí fú/fù, lè/yuè qí sú, ān qí jū. Língúo xiāngwàng, jī quǎn zhī □□ wén, mín 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.

Trustworthy words/speech are/is not beautiful, beautiful speeches are not trustworthy.

81: 9-16

善者不辯，辯者不善。

Shàn zhě bù biàn, biàn zhě bù shàn.

Those who are good/skillful do not argue/debate, those who argue/debate are not good/skillful.

81: 17-24

知者不博，博者不知。

Zhī zhě bù bó, bó zhě bù zhī.

Those who are knowledgable are not erudite/pompous, those who erudite are not knowledgable.

81: 25-42

聖人不積，既以為人已愈有，既以與人已愈多。

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

The sage does not accumulate [things/wealth],
since s/he acts on behalf of other people s/he has plenty,
since s/he gives to other people s/he has more than enough.

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.

Therefore the Celestial Dao benefits [all] and does no harm/never harms,
the Dao of the sage is to act but never struggle/fight/contend [with anyone].

第八十一章 *Dì Bā Shí Yī Zhāng*

[illegible]

Appendix

- A. *Forty-Four Translations of Chapter One*
- B. *Translating Dao and De*
- C. *Concordance for Some Key Terms*
- D. *105 Most Frequent Characters*
- 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	Dào kě dào, fēi cháng dào
		Line 2	名可名 非常名	Míng kě míng, fēi cháng míng
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/Verse 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 Line 4	無名天地之始 有名万物之母	Wú míng tiān dì zhī shǐ 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. Existence 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/Verse 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	常有欲以觀其徼	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 unwanting 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 mavelousness 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. T. Cleary</i>	~ 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 your see the mystery. Full of desire you see the manifestations.
44.	J. Levi (French) <i>transl. J. Gladding</i>	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 from 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 Being the same they are called mysteries,		
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/Verse 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 synonymous 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/Verse 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

(34x in Dao section) (42x in De section)

Chapter:character	# of Occurrences
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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

3x
1x
1x
1x
2x
1x
2x
1x
2x
5x
2x
4x
3x
1x
2x
1x
1x
1x

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

2x
2x
9x
1x
2x
1x
1x
4x
3x
2x
1x
1x
3x
1x
1x
1x
4x
1x
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. = 彳 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 dow¹: 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>
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10:69	1x
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21:2	1x
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23:44-48-65-67	4x
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28:16-42-68	3x
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38:2-4-8-10-13-17-19-27-72-74	10x
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41:51-59-64	3x
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49:25-39	2x
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51:5-25-29-46-76	5x
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54:23-31-39-47-56	5x
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55:2	1x
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59:21 & 24	2x
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60:49	1x
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63:17	1x
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65:59 & 61	2x
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68:30	1x
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79:27 & 31	2x
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Concordance for Some Key Terms

Term:	chapter:character # // 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)
柔	<u>soft, tender, gentle, yielding, pliant, flexible, kind, meek, limp</u>
Róu: (11 occurrences)	10:13, 36:37 // 43:05, 52:55, 55:26, 76:05, 76:19, 76:33, 76:54, 78:04, 78:26 = 2+9x
弱	<u>weak, feeble, tender, gentle, yielding, soft, surrender</u>
Ruò: (10 occurrences)	3:40, 36:11, 36:38 // 40:06, 55:24, 76:06, 76:34, 76:55, 78:05, 78:22 = 3+7x
善	<u>good, goodness; skill, skillfulness; adept at; excellence</u>
Shàn: (52 occurrences)	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, 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
聖人	<u>holy person, saint, sage</u>
Shèng-rén: (32/33 occurrences)	2:49, 3:30, 5:11, 7:25, 12:38, 19:02, 22:21, 26:11, 27:37, 28:74, 29:51 // = 11x 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
水	<u>water</u>
Shuǐ: (3 occurrences)	8:04, 8:05 // 78:07 = 2+1x
欲	<u>desire, desires/wants, mental tendencies, habits, thought constructs, mental patterns</u>
Yù: (26 occurrences)	1:28, 1:35, 3:22, 3:52, 15:86, 19:49, 29:02, 34:33, 36:02, 36:10, 36:18, 36:26, 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*
爭	<u>contend, struggle, strive, compete, contest, fight, quarrel; argue, debate</u>
Zhēng: (10 occurrences)	3:07, 8:12, 8:47, 22:53, 22:61 // 66:68, 66:76, 68:28, 73:38, 81:57 = 5+5x 66:70, 66:78*

Concordance for Some Key Terms

Term:	chapter:character #	// separates the Dao and De sections (Dao =1-37; De = 38-81)
知	<u>know, perceive, be aware of, knowing; cunning, crafty</u>	
Zhī: (59 occurrences)	2:04, 2:13, 3:50, 3:55, 4:35, 10:32, 10:48*, 14:88, 16:36, 16:41, 16:46, 17:04, 21:64, 25:30, 28:01, 28:24, 28:47, 32:51, 32:53, 33:01, 33:06, 33:18 // = 22x 43:21, 44:28, 44:32, 46:24, 46:33, 47:04, 47:18, 47:28, 52:15, 52:19, 53:06, 54:85, 55:31, 55:53, 55:57, 56:01, 56:08, 57:18, 58:30, 59:34, 59:38, 65:39, 65:47, 70:05, 70:13, 70:26, 70:31, 70:32, 71:01, 71:03, 71:06, 71:07, 72:32, 73:24, 78:34, 81:17, 81:24	= 37x
智	<u>knowledge, wisdom, intelligence, wit; wise</u>	
Zhì: (7 occurrences)	18:08, 19:04, 27:85, 33:04 // 65:21, 65:25, 65:33	= 4+3x
治	<u>rule, govern, administer, manage, order, control, harness; way of ruling; to punish</u>	
Zhì: (14 occurrences)	3:33, 3:67, 8:37, 10:28, 32:41 //	= 5x
	57:03, 59:01, 60:01, 64:23, 65:18, 65:26, 65:34, 75:17, 75:27	= 9x
志	<u>will, ambition, resolve, determination; feelings; aspirations</u>	
Zhì: (3 occurrences)	3:42, 31:73, 33:26 //	= 3+0x

無 為	<u>without doing, action, interfering, imposing, coercing</u>	
Wú-wéi: (13 occurrences)	2:53, 3:63, 10:32, 37:04, //	= 4x
	38:21, 38:28, 43:23, 43:32, 48:17, 48:19, 57:63, 63:03, 64:65	= 9x
無 欲	<u>without desires, wants, wishes, preferences, bias, etc.</u>	
Wú-yù: (5 occurrences)	1:28, 3:52, 34:33, 37:41 // 57:84	= 4+1x
無 知	<u>without knowledge, preconceptions, bias (beginner's mind)</u>	
Wú-zhī: (4 occurrences)	3:50, 10:32* (some sources list as wu wei), 10:48 // 70:26	= 3+1x

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	dwelt, 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	shī	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	wěi	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	xiàng	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

Some Prominent Translations of the Dao De Jing (Tao Te Ching)		
Arranged chronologically (separated by decade)	*Most recommended versions are bold*	

<u>Translator:</u>	<u>Date</u>	<u>Comments</u>
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. Arthur Waley	1958	famous translator of Chinese poetry; translation and paraphrase
7. John Wu	1961	contains traditional characters on facing page
8. D.C. Lau	1963	classic translation; 2001 edition is bilingual & translates MWD text
9. Wing-tsit Chan	1963	classic translation see #12
10. Feng & English	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. Ellen Chen	1989	scholarly commentary emphasizing theme of peace (W-G)
17. Robert Henricks	1989	based on Ma-Wang-Dui texts, compares the A & B texts (W-G)
18. Victor Mair	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
20. Michael LaFargue	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
23. Red Pine (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
25. Gregory Richter	1998	characters & pinyin with word for word translation (P-Y)
26. Richard Lynn	1999	uses Wang Bi commentary (W-G)

Translations & Resources

27. Robert Henricks	2000	based on Guo-Dian texts (see #17) comments use PinYin	(P-Y)
28. Jonathan Star	2001	word by word translation, concordance, but uses Wade-Giles	(W-G)
29. Moss Roberts	2001	major translator of Chinese literature, with useful commentary	(P-Y)
30. Philip Ivanhoe	2001	from <i>Readings in Classical Chinese Philosophy</i>	(P-Y)
31. R. Ames & D. Hall	2003	a philosophical translation, of major import, extensive intro	(P-Y)
32. Rudolph Wagner	2003	expounds a truer reading of Wang Bi's commentary, entitled <i>A Chinese Reading of the Daodejing</i> , highly technical	(P-Y)
33. Zhang & Zhang	2004	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-Georg 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. Red Pine (Bill Porter)	2009	update of his 1996 version with an eye on the Guodian remnants	
40. Chad Hansen	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) 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.	(W-G)
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

Books About Daoism		(listed chronologically)	
Author	Title	Publisher	Date
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 Zí

老子

Images



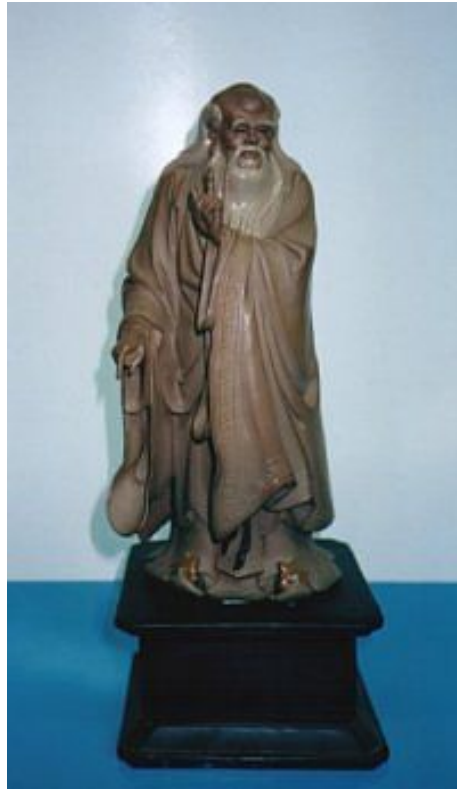












88



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

<u>Length of Chapters</u>	
Shortest:	<i>chapters 6 & 40 are just 25 characters</i>
Longest:	<i>chapter 39 is 142/3 characters</i>
<i>over 100:</i>	14, 15, 20, 31 // 38, 39 , 64, 67
<i>40 & under:</i>	6 , 9, 18, 33 // 40 , 44, 47, 71

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