

第一章

道可道，非常道。
名可名，非常名。
無名天地之始；
有名萬物之母。
故常無欲以觀其妙；
常有，欲以觀其微。
此兩者同出而異名，
同謂之玄。
玄之又玄，眾妙之門。

道可道，非常道。名可名，非常名。
无名天地之始；有名万物之母。
故常无，欲以观其妙；常有，欲以观其微。
此两者，同出而异名，同谓之玄。
玄之又玄，众妙之门。

dao4 ke3 dao4, fei1 chang2 dao4. ming2 ke3 ming2, fei1 chang2 ming2.
wu2 ming2 tian1 di4 zhi1 shi3; you3 ming2 wan4 wu4 zhi1 mu3.
gu4 chang2 wu2, yu4 yi3 guan1 qi2 miao4; chang2 you3, yu4 yi3 guan1 qi2 jiao4.
ci3 liang3 zhe3, tong2 chu1 er2 yi4 ming2, tong2 wei4 zhi1 xuan2.
xuan2 zhi1 you4 xuan2, zhong4 miao4 zhi1 men2.

To guide what can be guided is not constant guiding.
To name what can be named is not constant naming.
'Not-exist' names the beginning (boundary) of the cosmos (Heaven and earth)
'Exists' names the mother of the ten-thousand natural kinds.
Thus, to treat 'not-exist' as constant is desiring to use it to view its mysteries.
To treat 'exists' as constant is desiring to use it to view its manifestations.
These two emerge together yet have different names.

'Together'--call that 'obscure.'
'Obscure' it and it is more obscure.
... the gateway of a crowd of mysteries.

The Tao that can be followed is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the origin of heaven and earth
While naming is the origin of the myriad things.
Therefore, always desireless, you see the mystery
Ever desiring, you see the manifestations.
These two are the same--
When they appear they are named differently.
Their sameness is the mystery,
Mystery within mystery;
The door to all marvels.

第二章

天下皆知美之為美，斯惡已。
皆知善之為善，斯不善已。
有無相生，難易相成，長短相形，
高下相盈，音聲相和，前後相隨。
恆也。是以聖人處無為之事，
行不言之教；萬物作而弗始，
生而弗有，為而弗恃，功成而不居。
夫唯弗居，是以不去。

天下皆知美之为美，斯恶已。皆知善之为善，斯不善已。
有无相生，难易相成，长短相形，高下相盈，音声相和，前后相随。
恒也。是以圣人处无为之事，行不言之教；万物作而弗始，
生而弗有，为而弗恃，功成而不居。夫唯弗居，是以不去

tian1 xia4 jie1 zhi1 mei3 zhi1 wei2 mei3, si1 e4 yi3.
jie1 zhi1 shan4 zhi1 wei2 shan4, si1 bu4 shan4 yi3.
you3 wu2 xiang1 sheng1, nan2 yi4 xiang1 cheng2, chang2 duan3 xiang1 xing2,
gao1 xia4 xiang1 ying2, yin1 sheng1 xiang1 he2, qian2 hou4 xiang1 sui2.
heng2 ye3. shi4 yi3 sheng4 ren2 chu3 wu2 wei2 zhi1 shi4,
xing2 bu4 yan2 zhi1 jiao4; wan4 wu4 zuo4 er2 fu2 shi3 ,
sheng1 er2 fu2 you3, wei2 er2 fu2 shi4, gong1 cheng2 er2 bu4 ju1.
fu1 wei2 fu2 ju1, shi4 yi3 bu4 qu4.

That the social world knows to deem the beautiful as
'beautiful' simply creates the 'ugly.'
That the social world knows to deem worth as 'worthy'
simply creates 'worthlessness.'
Thus 'exists' and 'not-exists' mutually sprout.
'Difficult' and 'easy' are mutually done.
'Long' and 'short' are mutually gauged.
'High' and 'low' mutually incline.
'Sound' and 'tone' mutually blend.
'Before' and 'after' mutually supervene.
(Pro-sage Commentary:) Using this: sages fix social
issues without deeming ;
administer a 'no words' teaching.
The ten-thousand natural kinds work by it and don't
make phrases.
They sprout but don't 'exist'.
Deem-act and don't rely on anything.
Accomplish their work and don't dwell in it.
Because they don't dwell in it, they don't lose it.

All in the world recognize the beautiful as beautiful.
Herein lies ugliness.
All recognize the good as good.
Herein lies evil.
Therefore, Being and non-being produce each other.
Difficulty and ease bring about each other.
Long and short delimit each other.
High and low rest on each other.
Sound and voice harmonize each other.
Front and back follow each other.
Therefore the sage abides in the condition of
wu-wei (unattached action).
And carries out the wordless teaching.
Here, the myriad things are made, yet not separated.

Therefore the sage produces without possessing,
Acts without expectations
And accomplishes without abiding in her accomplishments.
It is precisely because she does not abide in them
That they never leave her.

第三章

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

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

bu4 shang4 xian2, shi3 min2 bu4 zheng1;
 bu4 gui4 nan2 de2 zhi1 huo4, shi3 min2 bu4 wei2 dao4;
 bu4 jian4 ke3 yu4, shi3 min2 xin1 bu4 luan4.
 shi4 yi3 sheng4 ren2 zhi1 zhi4,
 xu1 qi2 xin1, shi2 qi2 fu4, ruo4 qi2 zhi4, qiang2 qi2 gu2.
 chang2 shi3 min2 wu2 zhi1 wu2 yu4.
 shi3 fu1 zhi4 zhe3 bu4 gan3 wei2 ye3.
 wei2 wu2 wei2, ze2 wu2 bu4 zhi4.

Don't glorify the high-brow:
 cause people not to wrangle.
 Don't value limited commodities:
 cause people not to contemplate stealing.
 Don't display the desirable:
 prevent confusing the people's hearts-'n-minds.
 Using these: The governance of sages:
 empties their hearts-'n-minds, stuffs their guts.
 Weakens their resolve, and strengthens their bones.
 He treats causing the people to lack both knowledge and desire as constants.
 Causing those with knowledge not to venture deeming-actions.
 They deem the absence of deeming-action and thus
 nothing is ungoverned.

If you do not adulate the worthy,
 you will make others non-contentious.
 If you do not value rare treasures,
 you will stop others from stealing.
 If people do not see desirables,
 they will not be agitated.
 Therefore, when the sage governs,
 He clears peoples minds, Fills their bellies,
 Weakens their ambition and Strengthens their bones.
 If the people are kept without cleverness and desire
 It will make the intellectuals not dare to meddle.
 Acting without contrivance,
 there is no lack of manageability.

第四章

道沖，而用之或不盈。
 淵兮，似萬物之宗；
 挫其銳，解其紛，和其光，同其塵。
 湛兮，似或存。
 吾不知誰之子，象帝之先。

道冲，而用之或不盈。渊兮，似万物之宗；挫其锐，解其纷，和其光，同其尘。湛兮，似或存。吾不知谁之子，象帝之先。

dao4 chong1, er2 yong4 zhi1 huo4 bu4 ying2
 yuan1 xi1, si4 wan4 wu4 zhi1 zong1;
 cuo4 qi2 rui4, jie3 qi2 fen1, he2 qi2 guang1, tong2 qi2 chen2.
 zhan4 xi1, si4 huo4 cun2.
 wu2 bu4 zhi1 shei2 zhi1 zi3, xiang4 di4 zhi1 xian1.

Guidance pours out but in using it, something is not filled.
 Whew! It's like the ancestor of the ten-thousand natural kinds.
 'Dull' its 'sharp', 'untie' its 'tie', 'blend' its 'bright',
 'together' its 'diffused particles'.
 Ooo! It's like it partly endures.
 I don't know whose son it is.
 It is before the emperor of signs!

The Tao is so vast that when you use it, something is always left.
 How deep it is! It seems to be the ancestor of the myriad things.
 It blunts sharpness, Untangles knots, Softens the glare,
 Unifies with the mundane.
 It is so full! It seems to have remainder.
 It is the child of I-don't-know-who.
 And prior to the primeval Lord-on-high.

第五章

多言數窮，
虛而不屈，
天地之間，
聖人不仁，
天地不仁，
以百姓為芻狗；
以萬物為芻狗；
其猶橐籥乎。
動而愈出。
不如守中。

天地不仁，以万物为刍狗；圣人不仁，以百姓为刍狗。
天地之间，其犹橐籥乎。虚而不屈，动而愈出。
多言数穷，不如守中。

tian1 di4 bu4 ren2, yi3 wan4 wu4 wei2 chu2 gou3;
sheng4 ren2 bu4 ren2, yi3 bai3 xing4 wei2 chu2 gou3.
tian1 di4 zhi1 jian1, qi2 you2 tuo2 yue4 hu1.
xu1 er2 bu4 qu1, dong4 er2 yu4 chu1.
duo1 yan2 shu4 qiong2, bu4 ru2 shou3 zhong1.

Heaven-earth [the cosmos] is not kind.
It treats the 10,000 natural kinds as straw dogs.
Sages are not kind.
They treat the hundred surname-groups as straw dogs.
Is the space between Heaven and earth not like bellows and flutes?
Empty and not warped.
As long as you move them, they produce.
Many words and numbers unlimited
are not as good as holding the center.

Heaven and Earth are not jen,
And regard the people as straw dogs.
The sage is not jen,
And regards all things as straw dogs.
The space between Heaven and Earth is just like a bellows:
Empty it, it is not exhausted.
Squeeze it and more comes out.
Investigating it with a lot of talk
Is not like holding to the center.

第六章

用之不勤，
帛系若存，
玄牝之門，
谷神不死，
是謂玄牝。
是謂天地根。

谷神不死，是谓玄牝。
玄牝之门，是谓天地根。帛系若存，用之不勤。

gu3 shen2 bu4 si3, shi4 wei4 xuan2 pin4.
xuan2 pin4 zhi1 men2, shi4 wei4 tian1 di4 gen1.
bo2 xi4 ruo4 cun2, yong4 zhi1 bu4 qin2.

The Valley energy never dies. This is called 'fathomless female'
The channel of the fathomless female:
This is called the basis of the cosmos.
Silken! It's as if it abides.
Handle it gently!

The valley spirit never dies. It is called "the mysterious female."
The opening of the mysterious female
Is called "the root of Heaven and Earth."
Continuous, seeming to remain.
Use it without exertion.

第七章

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

天长地久。
 天地所以能长且久者，
 以其不自生，故能长生。
 是以圣人后其身而身先；外其身而身存。
 非以其无私邪。
 故能成其私。

tian1 chang2 di4 jiu3.
 tian1 di4 suo3 yi3 neng2 chang2 qie3 jiu3 zhe3,
 yi3 qi2 bu4 zi4 sheng1, gu4 neng2 chang2 sheng1.
 shi4 yi3 sheng4 ren2 hou4 qi2 shen1 er2 shen1 xian1;
 wai4 qi2 shen1 er2 shen1 cun2.
 fei1 yi3 qi2 wu2 si1 xie2.
 gu4 neng2 cheng2 qi2 si1.

Heaven is old and Earth is enduring.
 What do Heaven and Earth rely on in order to be old and enduring?
 They rely on avoiding self creation.
 Hence they can be old and enduring.
 Using this: Sages 'later' themselves and yet they comes first.
 They 'outside' themselves and yet they abide.
 Is this not a case of their lacking selfishness?
 So they are able to achieve their selfishness.

Heaven and Earth last forever.
 The reason that Heaven and Earth are able to last forever
 Is because they do not give birth to themselves.
 Therefore, they are always alive.
 Hence, the sage puts herself last and is first.
 She is outside herself and therefore her self lasts.
 Is it not through her selflessness
 That she is able to perfect herself?

第八章

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

上善若水。
 水善利万物而不争，处众人之所恶，故几于道。居善地，心善渊，与善仁，言善信，政善治，事善能，动善时。夫唯不争，故无尤。

shang4 shan4 ruo4 shui3.
 shui3 shan4 li4 wan4 wu4 er2 bu4 zheng1,
 chu3 zhong4 ren2 zhi1 suo3 e4, gu4 ji1 yu2 dao4 .
 ju1 shan4 di4, xin1 shan4 yuan1, yu3 shan4 ren2,
 yan2 shan4 xin4, zheng4 shan4 zhi4, shi4 shan4 neng2,
 dong4 shan4 shi2. fu1 wei2 bu4 zheng1, gu4 wu2 you2.

Higher worth is like water.
 Water is good at benefitting the ten-thousand natural kinds
 Without wrangling for position. What the crowd despises.
 Hence close to the guide.
 In dwelling value the earth.
 In heart-mind value depth.
 In being-with value kindness.
 In words value reliability.
 In rectifying value order.
 In social affairs value ability.
 In action value timing.
 In general, simply don't wrangle
 Hence have no indiscretion.

The highest goodness is like water.
 Water easily benefits all things without struggle.
 Yet it abides in places that men hate.
 Therefore it is like the Tao.
 For dwelling, the Earth is good.
 For the mind, depth is good.
 The goodness of giving is in the timing.
 The goodness of speech is in honesty.
 In government, self-mastery is good.
 In handling affairs, ability is good.

If you do not wrangle, you will not be blamed.

第九章

持而盈之，不如其已。
 揣而銳之，不可長保。
 金玉滿堂，莫之能守。
 富貴而驕，自遺其咎。
 功成、名遂、身退，天之道。

持而盈之，不如其已。
 揣而銳之，不可長保。
 金玉滿堂，莫之能守。
 富貴而驕，自遺其咎。
 功成、名遂、身退，天之道。

chi2 er2 ying2 zhi1, bu4 ru2 qi2 yi3. chuai3 er2 rui4 zhi1, bu4 ke3 chang2 bao3.
 jin1 yu4 man3 tang2, mo4 zhi1 neng2 shou3. fu4 gui4 er2 jiao1, zi4 yi2 qi2 jiu4.
 gong1 cheng2, ming2 sui4, shen1 tui4, tian1 zhi1 dao4.

To grasp and pile things up is not as good as regarding it as already done.
 When you measure and build a pillar, you cannot preserve it for long.
 When gold and jade fill the hall, you can't keep any of it.
 Rich, ennobled and thus proud bequeaths ruin.
 With success, disappear: this is the heavenly guide.

To hold until full is not as good as stopping.
 An oversharpened sword cannot last long.
 A room filled with gold and jewels cannot be protected.
 Boasting of wealth and virtue brings your demise.
 After finishing the work, withdraw.
 This is the Way of Heaven.

第十章

載營魄，抱一能無離。專氣致柔能嬰兒。
 滌除玄覽，能無疵。愛民治國，能無知。
 天門開闔，能無雌。明白四達能無知。
 生之，畜之，生而不有，為而不恃，長而不宰，是謂玄德。

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 滌除玄覽，能無疵。愛民治國，能無知。
 天門開闔，能無雌。明白四達能無知。
 生之，畜之，生而不有，為而不恃，長而不宰，
 是謂玄德。

zai4 ying2 po4, bao4 yi1 neng2 wu2 li2. zhuan1 qi4 zhi4 rou2 neng2 ying1 er2.
 di2 chu2 xuan2 lan3, neng2 wu2 ci1. ai4 min2 zhi4 guo2, neng2 wu2 zhi1.
 tian1 men2 kai1 he2, neng2 wu2 ci2. ming2 bai2 si4 da2 neng2 wu2 zhi1.
 sheng1 zhi1, chu4 zhi1,
 sheng1 er2 bu4 you3, wei2 er2 bu4 shi4,
 chang2 er2 bu4 zai3, shi4 wei4 xuan2 de2.

In general: In mustering your vitalities, embracing in one,
 can you fail to distinguish?
 In specializing in breath and consummating weakness,
 can you be a child?
 In cleansing and voiding your profound mirror, can you be without flaw?
 In loving the people and ordering the state,
 can you fail to know?
 In opening and closing the heavenly channel,
 can you fail to be female?
 In discerning all within the four directions, can you fail to deem-act?

Generate it, nourish it:
 Deem:act and not 'exist' it.
 Deem:act and not rely on anything.
 Become 'elder' and not rule.
 These are called 'profound virtuosities.'

Pacifying the agitated material soul and holding
 to oneness: Are you able to avoid separation?
 Focusing your energy on the release of tension:
 Can you be like an infant?
 In purifying your insight: Can you un-obstruct it?
 Loving the people and ruling the state:
 Can you avoid over-manipulation?
 In opening and closing the gate of Heaven:
 Can you be the female?
 In illuminating the whole universe:
 Can you be free of rationality?
 Give birth to it and nourish it.
 Produce it but don't possess it.
 Act without expectation.
 Excel, but don't take charge.
 This is called Mysterious Virtue.

第十三章

寵辱若驚，貴大患若身。何謂寵辱？辱為下。得之若驚，失之若驚，是謂寵辱若驚。何謂貴大患若身？吾所以有大患者，為吾有身。及吾無身，吾有何患！故貴以身為天下者，則可寄於天下。愛以身為天下者，乃可以托於天下。

寵辱若驚，貴大患若身。何謂寵辱？辱為下。得之若驚，失之若驚，是謂寵辱若驚。何謂貴大患若身？吾所以有大患者，為吾有身。及吾無身，吾有何患！故貴以身為天下者，則可寄於天下。愛以身為天下者，乃可以托於天下。

chong3 ru3 ruo4 jing1, gui4 da4 huan4 ruo4 shen1. he2 wei4 chong3 ru3 ?
ru3 wei2 xia4. de5 zhi1 ruo4 jing1, shi1 zhi1 ruo4 jing1,
shi4 wei4 chong3 ru3 ruo4 jing1. he2 wei4 gui4 da4 huan4 ruo4 shen1?
wu2 suo3 yi3 you3 da4 huan4 zhe3, wei2 wu2 you3 shen1.
ji2 wu2 wu2 shen1, wu2 you3 he2 huan4 ! gu4 gui4 yi3 shen1 wei2 tian1 xia4 zhe3,
ze2 ke3 ji4 yu2 tian1 xia4. ai4 yi3 shen1 wei2 tian1 xia4 zhe3,
nai3 ke3 yi3 tuo1 yu2 tian1 xia4.

Favor is as disgraceful as a warning.
Nobility is as great a trouble as a self.
Why say 'favor is as disgraceful as a warning'?
The favored is deemed below.
Receiving it is like a warning.
Losing it is like a warning.
This is called 'favor is as disgraceful as a warning.'
Why say 'nobility is as great a trouble as a self'?
Deeming I have a self is what makes it possible for me to have trouble
and if I had no self, what trouble could I have?
Hence nobility is regarding your self as the social world.
To the likes of that, the social world can be delivered.
[Nobility's] love regards the self as the social world.
To the likes of that, the social world can be entrusted.

Accept humiliation as a surprise.
Value great misfortune as your own self.
What do I mean by "Accept humiliation as a surprise"?
When you are humble
Attainment is a surprise
And so is loss.
That's why I say, "Accept humiliation as a surprise."
What do I mean by "Value great misfortune as your own self"?
If I have no self, how could I experience misfortune?

Therefore, if you dedicate your life for the benefit of the world,
You can rely on the world.
If you love dedicating yourself in this way,
You can be entrusted with the world.

第十四章

視之不見，名曰夷；聽之不聞，名曰希；搏之不得，名曰微。此三者不可致詰，故混而為一。其上不皦，其下不昧。繩繩不可名，復歸於無物。是謂無狀之狀，無物之象，是為惚恍。迎不見其首，隨之不見其後。執古之道，以御今之有。以知古始，是謂道紀。

視之不見，名曰夷；聽之不聞，名曰希；搏之不得，名曰微。此三者不可致詰，故混而為一。其上不皦，其下不昧。繩繩不可名，復歸於無物。是謂無狀之狀，無物之象，是為惚恍。迎不見其首，隨之不見其後。執古之道，以御今之有。以知古始，是謂道紀。

shi4 zhi1 bu4 jian4, ming2 yue1 yi2; ting1 zhi1 bu4 wen2, ming2 yue1 xi1;
tuan2 zhi1 bu4 de5, ming2 yue1 wei2. ci3 san1 zhe3 bu4 ke3 zhi4 jie2,
gu4 hun4 er2 wei2 yi1. qi2 shang4 bu4 jiao3, qi2 xia4 bu4 mei4.
sheng2 sheng2 bu4 ke3 ming2, fu4 gui1 yu2 wu2 wu4.
shi4 wei4 wu2 zhuang4 zhi1 zhuang4, wu2 wu4 zhi1 xiang4,
shi4 wei2 hu1 huang3. ying2 bu4 jian4 qi2 shou3, sui2 zhi1 bu4 jian4 qi2 hou4.
zhi2 gu3 zhi1 dao4, yi3 yu4 jin1 zhi1 you3. yi3 zhi1 gu3 shi3,
shi4 wei4 dao4 ji4.

Look at it and fail to see: its name is 'remote.'
Listen to it and fail to hear: its name is 'diffuse.'
Feel it and fail to get anything: its name is 'subtle.'
This threesome cannot be exhaustively probed for portents.
Hence we blend them and deem them as one.
Its height is not sparkling.
Its depth is not murky. Stringlike, it cannot be named.
It reverts to being no natural kind.
This we call the condition of being in no condition;
the sign of no natural kind. T
his we call 'confused' and 'indistinct.' Facing it you cannot see its head; Following it you cannot see its rear.
If you grasp guiding discourse from ancient times in dealing with today's reality you can know the ancient beginnings.
This is called a guiding discourse's record.

Look for it, it cannot be seen. It is called the distant.
Listen for it, it cannot be heard. It is called the rare.
Reach for it, it cannot be gotten. It is called the subtle.
These three ultimately cannot be fathomed.
Therefore they join to become one.
Its top is not bright;
Its bottom is not dark; Existing continuously, it cannot be named and it returns to no-thingness.
Thus, it is called the formless form,
The image of no-thing.
This is called the most obscure. Go to meet it, you cannot see its face. Follow it, you cannot see its back.
By holding to the ancient Tao
You can manage present existence And know the primordial beginning. This is called the very beginning thread of the Tao.

第十五章

古之善爲士者，微妙玄通，深不可識。夫唯不可識，故強爲之容：與兮若冬涉川，猶兮若畏四鄰，儼兮其若客，渙兮若冰之將釋，敦兮其若朴，曠兮其若谷，渾兮其若濁。孰能濁以上，靜之徐清？孰能安以久，動之徐生？保此道者不欲盈。夫唯不盈，故能弊不新成。

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gu3 zhi1 shan4 wei2 shi4 zhe3, wei2 miao4 xuan2 tong1, shen1 bu4 ke3 shi4.
fu1 wei2 bu4 ke3 shi4, gu4 qiang2 wei2 zhi1 rong2 : yu3 xi1 ruo4 dong1 she4 chuan1,
you2 xi1 ruo4 wei4 si4 lin2, yan3 xi1 qi2 ruo4 ke4, huan4 xi1 ruo4 bing1 zhi1
jiang1 shi4, dun1 xi1 qi2 ruo4 pu3, kuang4 xi1 qi2 ruo4 gu3, hun2 xi1
qi2 ruo4 zhuo2. shu2 neng2 zhuo2 yi3 shang4, jing4 zhi1 xu2 qing1?
shu2 neng2 an1 yi3 jiu3, dong4 zhi1 xu2 sheng1? bao3 ci3 dao4 zhe3
bu4 yu4 ying2. fu1 wei2 bu4 ying2, gu4 neng2 bi4 bu4 xin1 cheng2.

Those in ancient times who were good at deem:acting as scholars
Were subtly mysterious and profoundly receptive Unfathomably
deep. Now, precisely because unfathomable,
We must force a description of them.
Cautious: like crossing a stream in winter.
Ambivalent: like fearing those on all sides. Exacting:
like being a guest. Mutable: like ice on the point of melting
Unaffected: like uncarved wood.
Munificent: like a valley. Obscure: like muddied water
Who can, while muddy, using calmness gradually become clear?
Who can, while at ease, using activity gradually come to life.?
She who embraces this guiding discourse doesn't desire fulfilling.
Now precisely because not fulfilled, she can obscure and not newly
fabricate .

The ancient masters of the Tao
Had subtle marvelous mystic penetration. A depth that cannot be
known. It is exactly because that they are unknowable
That we are forced to pay attention to their appearance.
Hesitant, like one crossing an ice-covered river.
Ready, like one afraid of his neighbors on all sides. Dignified,
like a guest. Loose, like ice about to melt.
Straightforward, like an uncarved block of wood.
Open, like a valley. Obscure, like muddy water.
Who can be muddled, and use clarity to gradually become lucid?
Who can be calm, and use constant application for eventual
success? The one who holds to this path does not crave fulfillment.
Precisely because he does not crave fulfillment, He can be shattered
And do without quick restitution.

第十六章

致虛極，守靜篤。萬物並作，
吾以觀其復。夫物芸芸，
各復歸其根。歸根曰靜，
是謂復命，復命曰常，
知常曰明。不知常，妄作凶。
知常容，容乃公，公乃王，
王乃天，天乃道，道乃久，
沒身不殆。

致虛極，守靜篤。萬物並作，
吾以觀其復。夫物芸芸，
各復歸其根。歸根曰靜，
是謂復命，復命曰常，
知常曰明。不知常，妄作凶。
知常容，容乃公，公乃王，
王乃天，天乃道，道乃久，沒身不殆。

zhi4 xu1 ji2, shou3 jing4 du3. wan4 wu4 bing4 zuo4,
wu2 yi3 guan1 qi2 fu4. fu1 wu4 yun2 yun2,
ge4 fu4 gui1 qi2 gen1. gui1 gen1 yue1 jing4,
shi4 wei4 fu4 ming4, fu4 ming4 yue1 chang2,
zhi1 chang2 yue1 ming2. bu4 zhi1 chang2, wang4 zuo4 xiong1.
zhi1 chang2 rong2, rong2 nai3 gong1, gong1 nai3 wang2,
wang2 nai3 tian1, tian1 nai3 dao4, dao4 nai3 jiu3, mei2 shen1 bu4 dai4.

Go to the limit of emptiness
Take on quiet dependability
The ten-thousand natural kinds are all dealt with.
And I thus view their response
In general, natural kinds flourish.
Each responds by returning to its root.
Returning to the root is called quietitude.
This I call responding to the word.
Responding to the word we describe as 'constant'.
To know what is constant we describe as 'discernment'.
Not to know what is constant is wantonly taking risks.
To know what is constant is openness; Open thus equitable;
Equitable thus kingly; Kingly thus natural;
Natural thus guiding; Guiding thus enduring
Doesn't stop when you bury the body.

Effect emptiness to the extreme.
Keep stillness whole.
Myriad things act in concert.
I therefore watch their return.
All things flourish and
each returns to its root.
Returning to the root is called quietude.
Quietude is called returning to life.
Return to life is called constant.
Knowing this constant is called illumination.
Acting arbitrarily without knowing the constant is harmful.
Knowing the constant is receptivity, which is impartial.
Impartiality is kingship. Kingship is Heaven.
Heaven is Tao. Tao is eternal.
Though you lose the body, you do not die.