第一章

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, 欲以观其徼。
此两者, 同出而异名, 同谓之玄。
玄之又玄, 众妙之门。

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。

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，则無不治。

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.

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。

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

天地不仁，以万物为刍狗；圣人不仁，以百姓为刍狗。

天地之间，其犹橐龠乎。
虚而不屈，动而愈出。
多言数穷，不如守中。

第六章

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。

The Valley energy never dies. This is called 'fathorness 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。

第八章

上善若水。
水善利萬物而不爭，
處众人之所惡，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。

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.
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。富貴而骄，自遺其咎。功成、名遂、身退，天之道。

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。涤除玄覽，能無疵。愛民治國，能無知。天門開闔，能無雌。明白四達能無知。

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: Produce it but don't possess it. Act without expectation. Excel, but don't take charge. This is called Mysterious Virtue.
第十一章

三十辐共一毂，当其无，有车之用。埏埴以为器，当其无，有器之用。凿户牖以为室，当其无，有室之用。故有之以为利，无之以为用。

第十二章

五色令人目盲，五音令人耳聋，五味令人口爽，驰骋田猎，令人心发狂。难得之货，令人行妨。是以圣人去彼取此。

第十一章

三十辐共一毂，当其无，有车之用。

第十二章

五色令人目盲。五音令人耳聋。五味令人口爽。驰骋田猎，令人心发狂。难得之货，令人行妨。是以圣人去彼取此。
with today's reality you can know the ancient beginnings. If you grasp guiding discourse from ancient times in dealing its head; Following it you cannot see its rear. This we call 'confused' and 'indistinct.' Facing it you cannot see the sign of no natural kind. It reverts to being no natural kind. Its depth is not murky. Stringlike, it cannot be named. Its height is not sparkling. Hence we blend them and deem them as one. This threesome cannot be exhaustively probed for portents. Feel it and fail to get anything: its name is 'subtle.' Listen to it and fail to hear: its name is 'diffuse.' Look at it and fail to see: its name is 'remote.' To the likes of that, the social world can be entrusted.

 fetching you can know the ancient beginnings. And if you have your own self, what trouble could you have? 

 This is called 'favor is as disgraceful as a warning.' Noble love regards the self as the social world.

 Why say 'favor is as disgraceful as a warning'? Noble love regards the self as the social world. Why say 'favor is as disgraceful as a warning'? Noble love regards the self as the social world.

 This is called 'favor is as disgraceful as a warning.' Noble love regards the self as the social world. Why say 'favor is as disgraceful as a warning'? Noble love regards the self as the social world.

 This is called 'favor is as disgraceful as a warning.' Noble love regards the self as the social world. Why say 'favor is as disgraceful as a warning'? Noble love regards the self as the social world.

 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.

 Look at it and fail to see: its name is 'remote.' Listen to it and fail to hear: its name is 'diffuse.' Feed it and fail to get anything: its name is '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.
Doesn't stop when you bury the body.

Natural thus guiding; Guiding thus enduring

Equitable thus kingly; Kingly thus natural;

To know what is constant is openness; Open thus equitable;

Not to know what is constant is wantonly taking risks.

To know what is constant we describe as 'discernment'.

Responding to the word we describe as 'constant'.

This I call responding to the word.

Returning to the root is called quietude.

Each responds by returning to its root.

In general, natural kinds flourish.

And I thus view their response

The ten-thousand natural kinds are all dealt with.

Take on quiet dependability

Go to the limit of emptiness

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.