

老子

道德经



Bilinguator

老子
道德经

Lao Tzu
Tao Te Ching

道德经

一章

道，可道，非常道；名，可名，非常名。无名，天地始；有名，万物母。常无，欲观其妙；常有，欲观其徼。此两者同出而异名，同谓之玄，玄之又玄，众妙之门。

二章

天下皆知美之为美，斯恶已；皆知善之为善，斯不善已。故有无相生，难易相成，长短相形，高下相倾，音声相和，前后相随。是以圣人处无为之事，行不言之教。万物作而不辞，生而不有，为而不恃，成功不居。夫唯不居，是以不去。

1. The Way

The Way that can be experienced is not true;
The world that can be constructed is not true.
The Way manifests all that happens and may happen;
The world represents all that exists and may exist.
To experience without intention is to sense the world;
To experience with intention is to anticipate the world.
These two experiences are indistinguishable;
Their construction differs but their effect is the same.
Beyond the gate of experience flows the Way,
Which is ever greater and more subtle than the world.

2. Abstraction

When beauty is abstracted
Then ugliness has been implied;
When good is abstracted
Then evil has been implied.
So alive and dead are abstracted from nature,
Difficult and easy abstracted from progress,
Long and short abstracted from contrast,
High and low abstracted from depth,
Song and speech abstracted from melody,
After and before abstracted from sequence.
The sage experiences without abstraction,
And accomplishes without action;
He accepts the ebb and flow of things,
Nurtures them, but does not own them,
And lives, but does not dwell.

三章

不上贤，使民不争；不贵难得之货，使民不盗；不见可欲，使心不乱。圣人治：虚其心，实其腹，弱其志，强其骨。常使民无知无欲，使知者不敢为，则无不治。

3. Without Action

Not praising the worthy prevents contention,
Not esteeming the valuable prevents theft,
Not displaying the beautiful prevents desire.
In this manner the sage governs people:
Emptying their minds,
Filling their bellies,
Weakening their ambitions,
And strengthening their bones.
If people lack knowledge and desire
Then they can not act;
If no action is taken
Harmony remains.

四章

道冲，而用之久不盈。深乎！万物宗。挫其锐，解其忿，和其光，同其尘。湛常存。吾不知谁子？象帝之先。

4. Limitless

The Way is a limitless vessel;
Used by the self, it is not filled by the world;
It cannot be cut, knotted, dimmed or stilled;
Its depths are hidden, ubiquitous and eternal;
I don't know where it comes from;
It comes before nature.

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，其犹橐籥。虚而不屈，动而俞出。多言数穷，不如守中。

5. Nature

Nature is not kind;
It treats all things impartially.
The Sage is not kind,
And treats all people impartially.
Nature is like a bellows,
Empty, yet never ceasing its supply.
The more it moves, the more it yields;
So the sage draws upon experience
And cannot be exhausted.

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第六章

谷神不死，是谓玄牝。玄牝门，天地根。绵绵若存，用之不勤。

6. Experience

Experience is a riverbed,
Its source hidden, forever flowing:
Its entrance, the root of the world,
The Way moves within it:
Draw upon it; it will not run dry.

第七章

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

7. Complete

Nature is complete because it does not serve itself.
The sage places himself after and finds himself before,
Ignores his desire and finds himself content.
He is complete because he does not serve himself.

第八章

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

8. Water

The best of man is like water,
Which benefits all things, and does not contend with them,
Which flows in places that others disdain,
Where it is in harmony with the Way.
So the sage:
Lives within nature,
Thinks within the deep,
Gives within impartiality,
Speaks within trust,
Governs within order,
Crafts within ability,
Acts within opportunity.
He does not contend, and none contend against him.

九章

持而盈之，不若其以。揣而锐之，不可长保。金玉满堂，莫之能守。富贵而骄，自遗其咎。功成、名遂、身退，天之道。

9. Retire

Fill a cup to its brim and it is easily spilled;
Temper a sword to its hardest and it is easily broken;
Amass the greatest treasure and it is easily stolen;
Claim credit and honour and you easily fall;
Retire once your purpose is achieved — this is natural.

十章

载营魄抱一，能无离？专气致柔，能婴儿？涤除玄览，能无疵？爱人治国，能无为？天门开阖，能为雌？明白四达，能无知？生之畜之，生而不有，为而不恃，长而不宰，是谓玄德。

10. Harmony

Embracing the Way, you become embraced;
Breathing gently, you become newborn;
Clearing your mind, you become clear;
Nurturing your children, you become impartial;
Opening your heart, you become accepted;
Accepting the world, you embrace the Way.
Bearing and nurturing,
Creating but not owning,
Giving without demanding,
This is harmony.

十一章

三十辐共一毂，当其无有，车之用。埴埴以为器，当其无有，器之用。凿户牖以为室，当其无有，室之用。有之以为利，无之以为用。

11. Tools

Thirty spokes meet at a nave;
Because of the hole we may use the wheel.
Clay is moulded into a vessel;
Because of the hollow we may use the cup.
Walls are built around a hearth;
Because of the doors we may use the house.
Thus tools come from what exists,
But use from what does not.

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。是以圣人为腹不为目。故去彼取此。

十三章

宠辱若惊，贵大患若身。何谓宠辱？辱为下。得之若惊，失之若惊，是谓宠辱若惊。何谓贵大患若身？吾所以有大患，为我有身。及我无身，吾有何患！故贵身于天下，若可托天下；爱以身为天下者，若可寄天下。

12. Substance

Too much colour blinds the eye,
Too much music deafens the ear,
Too much taste dulls the palate,
Too much play maddens the mind,
Too much desire tears the heart.
In this manner the sage cares for people:
He provides for the belly, not for the senses;
He ignores abstraction and holds fast to substance.

13. Self

Both praise and blame cause concern,
For they bring people hope and fear.
The object of hope and fear is the self -
For, without self, to whom may fortune and disaster occur?
Therefore,
Who distinguishes himself from the world may be given the world,
But who regards himself as the world may accept the world.

十四章

视之不见，名曰夷；听之无闻，名曰希；抟之不得，名曰微。此三者不可致诘，故混而为一。其上不皦，在下不昧。绳绳不可名，复归于无物。是谓无状之状，无物之象，是谓惚恍。迎不见其首，随不见其后。执古之道，以语今之有。以知古始，是谓道已。

十五章

古之善为士者，微妙玄通，深不可识。夫唯不可识，故强为之称：豫若冬涉川，犹若畏四邻，俨若客，涣若冰将释，敦若朴，混若浊，旷若谷。孰能浊以静之？徐清。安以动之？徐生。保此道者，不欲盈。夫唯不盈，能弊复成。

14. Mystery

Looked at but cannot be seen — it is beneath form;
Listened to but cannot be heard — it is beneath sound;
Held but cannot be touched — it is beneath feeling;
These depthless things evade definition,
And blend into a single mystery.
In its rising there is no light,
In its falling there is no darkness,
A continuous thread beyond description,
Lining what can not occur;
Its form formless,
Its image nothing,
Its name silence;
Follow it, it has no back,
Meet it, it has no face.
Attend the present to deal with the past;
Thus you grasp the continuity of the Way,
Which is its essence.

15. Enlightenment

The enlightened possess understanding
So profound they can not be understood.
Because they cannot be understood
I can only describe their appearance:
Cautious as one crossing thin ice,
Undecided as one surrounded by danger,
Modest as one who is a guest,
Unbounded as melting ice,
Genuine as unshaped wood,
Broad as a valley,
Seamless as muddy water.
Who stills the water that the mud may settle,
Who seeks to stop that he may travel on,
Who desires less than may transpire,
Decays, but will not renew.

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十六章

致虚极，守静笃。万物并作，吾以观其复。夫物芸芸，各归其根。归根曰静，静曰复命，复命曰常，知常曰明。不知常，忘作，凶。知常容，容能公，公能王，王能天，天能道，道能久，没身不殆。

16. Decay and Renewal

Empty the self completely;
Embrace perfect peace.
The world will rise and move;
Watch it return to rest.
All the flourishing things
Will return to their source.
This return is peaceful;
It is the flow of nature,
An eternal decay and renewal.
Accepting this brings enlightenment,
Ignoring this brings misery.
Who accepts nature's flow becomes all-cherishing;
Being all-cherishing he becomes impartial;
Being impartial he becomes magnanimous;
Being magnanimous he becomes natural;
Being natural he becomes one with the Way;
Being one with the Way he becomes immortal:
Though his body will decay, the Way will not.

十七章

太上，下知有之；其次，亲之豫之；其次，畏之侮之。信不足，有不信！由其贵言。成功事遂，百姓谓我自然。

17. Rulers

The best rulers are scarcely known by their subjects;
The next best are loved and praised;
The next are feared;
The next despised:
They have no faith in their people,
And their people become unfaithful to them.
When the best rulers achieve their purpose
Their subjects claim the achievement as their own.

十八章

大道废，有人义。智惠出，有大伪。六亲不和，有孝慈。国家昏乱，有忠臣。

18. Hypocrisy

When the Way is forgotten
Duty and justice appear;
Then knowledge and wisdom are born
Along with hypocrisy.
When harmonious relationships dissolve
Then respect and devotion arise;
When a nation falls to chaos
Then loyalty and patriotism are born.

十九章

绝圣弃智，民利百倍；绝民弃义，民复孝慈；绝巧弃利，盗贼无有。此三者，为文不足，故令有所属：见素抱朴，少私寡欲。

二十章

绝学无忧。唯之与阿，相去几何？善之与恶，相去何若？人之所畏，不可不畏。忙兮其未央！众人熙熙，若享太牢，若春登台。我魄未兆，若婴儿未孩。乘乘无所归！众人皆有余，我独若遗。我愚人之心，纯纯。俗人昭昭，我独若昏。俗人察察，我独闷闷。淡若海，漂无所止。众人皆有己，我独顽似鄙。我独异于人，而贵食母。

19. Simplify

If we could abolish knowledge and wisdom
Then people would profit a hundredfold;
If we could abolish duty and justice
Then harmonious relationships would form;
If we could abolish artifice and profit
Then waste and theft would disappear.
Yet such remedies treat only symptoms
And so they are inadequate.
People need personal remedies:
Reveal your naked self and embrace your original nature;
Bind your self-interest and control your ambition;
Forget your habits and simplify your affairs.

20. Wandering

What is the difference between assent and denial?
What is the difference between beautiful and ugly?
What is the difference between fearsome and afraid?
The people are merry as if at a magnificent party
Or playing in the park at springtime,
But I am tranquil and wandering,
Like a newborn before it learns to smile,
Alone, with no true home.
The people have enough and to spare,
Where I have nothing,
And my heart is foolish,
Muddled and cloudy.
The people are bright and certain,
Where I am dim and confused;
The people are clever and wise,
Where I am dull and ignorant;
Aimless as a wave drifting over the sea,
Attached to nothing.
The people are busy with purpose,
Where I am impractical and rough;
I do not share the peoples' cares
But I am fed at nature's breast.

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二十一章

孔得之容，唯道是从。道之为物，唯恍唯忽。忽恍中有象，恍忽中有物。真冥中有精，其精甚真，其中有信。自古及今，其名不去，以阅众甫。吾何以知众甫之然？以此。

二十二章

曲则全，枉则正；洼则盈，弊则新；少则得，多则或。是以圣人抱一为天下式。不自见，故明；不自是，故彰；不自伐，故有功；不自矜，故长。夫惟不争，故天下莫能与之争。古之所谓‘曲则全’，岂虚语？故成全而归之。

21. Accept

Harmony is only in following the Way.
The Way is without form or quality,
But expresses all forms and qualities;
The Way is hidden and implicate,
But expresses all of nature;
The Way is unchanging,
But expresses all motion.
Beneath sensation and memory
The Way is the source of all the world.
How can I understand the source of the world?
By accepting.

22. Home

Accept and you become whole,
Bend and you straighten,
Empty and you fill,
Decay and you renew,
Want and you acquire,
Fulfill and you become confused.
The sage accepts the world
As the world accepts the Way;
He does not display himself, so is clearly seen,
Does not justify himself, so is recognized,
Does not boast, so is credited,
Does not pride himself, so endures,
Does not contend, so none contend against him.
The ancients said, "Accept and you become whole",
Once whole, the world is as your home.

二十三章

希言自然。飘风不终朝，骤雨不终日。孰为此？天地。天地不能久，而况于人？故从事而道者，道德之；同于德者，德德之；同于失者，道失之。信不足，有不信。

二十四章

企者不久，跨者不行，自见不明，自是不彰，自伐无功，自矜不长。其在道，曰余食赘行，物或有恶之，故有道不处。

23. Words

Nature says only a few words:
High wind does not last long,
Nor does heavy rain.
If nature's words do not last
Why should those of man?
Who accepts harmony, becomes harmonious.
Who accepts loss, becomes lost.
For who accepts harmony, the Way harmonizes
with him,
And who accepts loss, the Way cannot find.

24. Indulgence

Straighten yourself and you will not stand steady;
Display yourself and you will not be clearly seen;
Justify yourself and you will not be respected;
Promote yourself and you will not be believed;
Pride yourself and you will not endure.
These behaviours are wasteful, indulgent,
And so they attract disfavour;
Harmony avoids them.

二十五章

有物混成，先天地生。寂漠！
独立不改，周行不殆，可以为
天下母。吾不知其名，强字之
曰道，强为之名曰大。大曰
逝，逝曰远，远曰返。道大，
天大，地大，王大。域中有四
大，而王处一。人法地，地法
天，天法道，道法自然。

25. Beneath Abstraction

There is a mystery,
Beneath abstraction,
Silent, depthless,
Alone, unchanging,
Ubiquitous and liquid,
The mother of nature.
It has no name, but I call it "the Way";
It has no limit, but I call it "limitless".
Being limitless, it flows away forever;
Flowing away forever, it returns to my self:
The Way is limitless,
So nature is limitless,
So the world is limitless,
And so I am limitless.
For I am abstracted from the world,
The world from nature,
Nature from the Way,
And the Way from what is beneath abstraction.

二十六章

重为轻根，静为躁君。是以君
子终日行，不离辘重，虽有荣
观，燕处超然。如何万乘之
主，以身轻天下？轻则失臣，
躁则失君。

26. Calm

Gravity is the source of lightness,
Calm, the master of haste.
A lone traveller will journey all day, watching over
his belongings;
Yet once safe in his bed he will lose them in sleep.
The captain of a great vessel will not act lightly or
hastily.
Acting lightly, he loses sight of the world,
Acting hastily, he loses control of himself.
A captain can not treat his great ship as a small
boat;
Rather than glitter like jade
He must stand like stone.

二十七章

善行，无辙迹；善言，无痕
 谪；善计，不用筹策；善闭，
 无关键不可开；善结，无绳约
 不可解。是以圣人常善救人，
 而无弃人；常善救物，而无弃
 物。是谓袭明。善人，不善人
 之师；不善人，善人之资。不
 贵其师，不爱其资，虽知大
 迷，此谓要妙。

27. Perfection

The perfect traveller leaves no trail to be followed;
 The perfect speaker leaves no question to be
 answered;
 The perfect accountant leaves no working to be
 completed;
 The perfect container leaves no lock to be closed;
 The perfect knot leaves no end to be unravelled.
 So the sage nurtures all men
 And abandons no one.
 He accepts everything
 And rejects nothing.
 He attends to the smallest details.
 So the strong must guide the weak,
 For the weak are raw material to the strong.
 If the guide is not respected,
 Or the material is not cared for,
 Confusion will result, no matter how clever one is.
 This is the secret of perfection:
 When raw wood is carved, it becomes a tool;
 When a man is employed, he becomes a tool;
 The perfect carpenter leaves no wood to be carved.

二十八章

知其雄，守其雌，为天下蹊。
 为天下蹊，常德不离，复归于
 婴儿。知其白，守其黑，为天
 下式。常得不忒，复归于无
 极。知其荣，守其辱，为天下
 谷。为天下谷，常得乃足，复
 归于朴。朴散为器，圣人用为
 官长。是以大制无割。

28. Becoming

Using the male, being female,
 Being the entrance of the world,
 You embrace harmony
 And become as a newborn.
 Using strength, being weak,
 Being the root of the world,
 You complete harmony
 And become as unshaped wood.
 Using the light, being dark,
 Being the world,
 You perfect harmony
 And return to the Way.

二十九章

将欲取天下而为之，吾见其不得已。天下神器，不可为。为者败之，执者失之。夫物或行或随，或嘘或吹，或强或赢，或接或隳。是以圣人去甚，去奢，去泰。

29. Ambition

Those who wish to change the world
According with their desire
Cannot succeed.
The world is shaped by the Way;
It cannot be shaped by the self.
Trying to change it, you damage it;
Trying to possess it, you lose it.
So some will lead, while others follow.
Some will be warm, others cold
Some will be strong, others weak.
Some will get where they are going
While others fall by the side of the road.
So the sage will be neither wasteful nor violent.

三十章

以道作人主者，不以兵强天下，其事好还：师之处，荆棘生。故善者果而已，不以取强。果而勿骄，果而勿矜，果而勿伐，果而不得以，是果而勿强。物壮则老，谓之非道，非道早已。

30. Violence

Powerful men are well advised not to use violence,
For violence has a habit of returning;
Thorns and weeds grow wherever an army goes,
And lean years follow a great war.
A general is well advised
To achieve nothing more than his orders:
Not to take advantage of his victory.
Nor to glory, boast or pride himself;
To do what is dictated by necessity,
But not by choice.
For even the strongest force will weaken with time,
And then its violence will return, and kill it.

三十一章

夫佳兵者，不祥之器，物或恶之，故有道不处。君子居则贵左，用兵则贵右。兵者不祥之器，非君子之器，不得已而用之，恬惓为上，故不美，若美之，是乐杀人。夫乐杀者，不可得意于天下。故吉事尚左，凶事尚右。是以偏将军居左，上将军居右。杀人众多，以悲哀泣之；战胜，以哀礼处之。

三十二章

道常无名。朴虽小，天下不敢臣。王侯若能守，万物将自宾。天地相合，以降甘露，人莫之令而自均。始制有名。名亦既有，天将知止。知止不殆。譬道在天下，犹川谷与江海。

31. Armies

Armies are tools of violence;
They cause men to hate and fear.
The sage will not join them.
His purpose is creation;
Their purpose is destruction.
Weapons are tools of violence,
Not of the sage;
He uses them only when there is no choice,
And then calmly, and with tact,
For he finds no beauty in them.
Whoever finds beauty in weapons
Delights in the slaughter of men;
And who delights in slaughter
Cannot content himself with peace.
So slaughters must be mourned
And conquest celebrated with a funeral.

32. Shapes

The Way has no true shape,
And therefore none can control it.
If a ruler could control the Way
All things would follow
In harmony with his desire,
And sweet rain would fall,
Effortlessly slaking every thirst.
The Way is shaped by use,
But then the shape is lost.
Do not hold fast to shapes
But let sensation flow into the world
As a river courses down to the sea.

道德经

三十三章

知人者智，自知者明。胜人有力，自胜者强。知足者富，强行有志。不失其所者久，死而不亡者寿。

33. Virtues

Who understands the world is learned;
Who understands the self is enlightened.
Who conquers the world has strength;
Who conquers the self has harmony.
Who is determined has purpose;
Who is contented has wealth.
Who defends his home may long endure;
Who surrenders his home may long survive it.

三十四章

大道汜，其可左右。万物恃之以生而不辞，成功不名有。爱养万物不为主，可名于大。是以圣人终不为大，故能成其大。

34. Control

The Way flows and ebbs, creating and destroying,
Implementing all the world, attending to the tiniest details,
Claiming nothing in return.
It nurtures all things,
Though it does not control them;
It has no intention,
So it seems inconsequential.
It is the substance of all things;
Though it does not control them;
It has no exception,
So it seems all-important.
The sage would not control the world;
He is in harmony with the world.

三十五章

执大象，天下往。往而不害，安平太。乐与饵，过客止。道出言，淡无味，视不足见，听不足闻，用不可既。

35. Peace

If you offer music and food
Strangers may stop with you;
But if you accord with the Way
All the people of the world will keep you
In safety, health, community, and peace.
The Way lacks art and flavour;
It can neither be seen nor heard,
But its benefit cannot be exhausted.

三十六章

将欲翕之，必故张之；将欲弱之，必故强之；将欲废之，必固兴之；将欲夺之，必固与之。是谓微明。柔胜刚，弱胜强。鱼不可脱于渊，国有利器，不可示人。

三十七章

道常无为而无不为。侯王若能守，万物将自化。化而欲作，吾将镇之以无名之朴。无名之朴，亦将不欲。不欲以静，天下将自正。

36. Opposition

To reduce someone's influence, first expand it;
To reduce someone's force, first increase it;
To overthrow someone, first exalt them;
To take from someone, first give to them.
This is the subtlety by which the weak overcome the strong:
Fish should not leave their depths,
And swords should not leave their scabbards.

37. Tranquillity

The Way takes no action, but leaves nothing undone.
When you accept this
The world will flourish,
In harmony with nature.
Nature does not possess desire;
Without desire, the heart becomes quiet;
In this manner the whole world is made tranquil.

三十八章

上德不德，是以有德。下德不失德，是以无德。上德无为而无以为，下德无为而有以为。上仁为之而无以为，上义为之而有以为。上礼为之而莫之应，则攘臂而仍之。故失道而后德，失德而后仁，失仁而后义，失义而后礼。夫礼者，忠信之薄，而乱之首。前识者，道之华，而愚之始。是以大丈夫处其厚不处其薄，居其实不居其华。故去彼取此。

38. Ritual

Well established hierarchies are not easily uprooted;
 Closely held beliefs are not easily released;
 So ritual enthalls generation after generation.
 Harmony does not care for harmony, and so is naturally attained;
 But ritual is intent upon harmony, and so can not attain it.
 Harmony neither acts nor reasons;
 Love acts, but without reason;
 Justice acts to serve reason;
 But ritual acts to enforce reason.
 When the Way is lost, there remains harmony;
 When harmony is lost, there remains love;
 When love is lost, there remains justice;
 But when justice is lost, there remains ritual.
 Ritual is the end of compassion and honesty,
 The beginning of confusion;
 Belief is a colourful hope or fear,
 The beginning of folly.
 The sage goes by harmony, not by hope;
 He dwells in the fruit, not the flower;
 He accepts substance, and ignores abstraction.

三十九章

昔之得一者：天得一以清，地得一以宁，神得一以灵，谷得一以盈，万物得一以生，侯王得一以为天下正。天无以清，将恐裂；地无以宁，将恐发；神无以灵，将恐歇；谷无以盈，将恐竭；万物无以生，将恐灭；侯王无以贞，将恐蹶。故贵以贱为本，高以下为基。是以侯王自谓孤、寡、不穀，此其以贱为本耶非？故致数车无车。不欲碌碌如玉，落落如石。

四十章

反者道之动，弱者道之用。天下万物生于有，有生于无。

39. Support

In mythical times all things were whole:
 All the sky was clear,
 All the earth was stable,
 All the mountains were firm,
 All the riverbeds were full,
 All of nature was fertile,
 And all the rulers were supported.
 But, losing clarity, the sky tore;
 Losing stability, the earth split;
 Losing strength, the mountains sank;
 Losing water, the riverbeds cracked;
 Losing fertility, nature disappeared;
 And losing support, the rulers fell.
 Rulers depend upon their subjects,
 The noble depend upon the humble;
 So rulers call themselves orphaned, hungry and alone,
 To win the people's support.

40. Motion and Use

The motion of the Way is to return;
 The use of the Way is to accept;
 All things come from the Way,
 And the Way comes from nothing.

道德经

四十一章

上士闻道，勤而行之；中士闻道，若存若亡；下士闻道，大笑之。不笑不足以为道。故建言有之：明道若昧，进道若退，夷道若类，上德若谷，大白若辱，广德若不足，建德若偷，质真若渝，大方无隅，大器晚成，大音希声，大象无形。道隐无名。夫唯道，善贷且善。

41. Following

When the great man learns the Way, he follows it with diligence;
 When the common man learns the Way, he follows it on occasion;
 When the mean man learns the Way, he laughs out loud;
 Those who do not laugh, do not learn at all.
 Therefore it is said:
 Who understands the Way seems foolish;
 Who progresses on the Way seems to fail;
 Who follows the Way seems to wander.
 For the finest harmony appears plain;
 The brightest truth appears coloured;
 The richest character appears incomplete;
 The bravest heart appears meek;
 The simplest nature appears inconstant.
 The square, perfected, has no corner;
 Music, perfected, has no melody;
 Love, perfected, has no climax;
 Art, perfected, has no meaning.
 The Way can be neither sensed nor known:
 It transmits sensation and transcends knowledge.

四十二章

道生一，一生二，二生三，三生万物。万物负阴而抱阳，冲气以为和。人之所恶，唯孤、寡、不穀，而王公以为称。故物或损之而益，或益之而损。人之所教，我亦教之：强梁者不得其死，吾将以为教父。

42. Mind

The Way bears sensation,
 Sensation bears memory,
 Sensation and memory bear abstraction,
 And abstraction bears all the world;
 Each thing in the world bears feeling and doing,
 And, imbued with mind, harmony with the Way.
 As others have taught, so do I teach,
 "Who loses harmony opposes nature";
 This is the root of my teaching.

四十三章

天下之至柔，驰骋天下之至坚。无有入于无闻。是以知无为有益。不言之教，无为之益，天下希及之。

43. Overcoming

Water overcomes the stone;
Without substance it requires no opening;
This is the benefit of taking no action.
Yet benefit without action,
And experience without abstraction,
Are practiced by very few.

四十四章

名与身孰亲？身与货孰多？得与亡孰病？是故甚爱必大费，多藏必厚亡。故知足不辱，知止不殆，可以长久。

44. Contentment

Health or reputation: which is held dearer?
Health or possessions: which has more worth?
Profit or loss: which is more troublesome?
Great love incurs great expense,
And great riches incur great fear,
But contentment comes at no cost;
Who knows when to stop
Does not continue into danger,
And so may long endure.

四十五章

大成若缺，其用不弊。大盈若冲，其用不穷。大直若屈，大巧若拙，大辩若讷。躁胜寒，静胜热，清静以为天下正。

45. Quiet

Great perfection seems incomplete,
But does not decay;
Great abundance seems empty,
But does not fail.
Great truth seems contradictory;
Great cleverness seems stupid;
Great eloquence seems awkward.
As spring overcomes the cold,
And autumn overcomes the heat,
So calm and quiet overcome the world.

道德经

四十六章

天下有道，却走马以粪；天下无道，戎马生于郊。罪莫大于可欲，祸莫大于不知足，罪莫大于欲得。故知足之足，常足。

四十七章

不出户，知天下；不窥牖，见天道。其出弥远，其知弥近。是以圣人不行为而知，不见而名，不为而成。

四十八章

为学日益，为道日损，损之又损之，以至于无为。无为无不为。取天下常以无事，及其有事，不足以取天下。

46. Horses

When a nation follows the Way,
Horses bear manure through its fields;
When a nation ignores the Way,
Horses bear soldiers through its streets.
There is no greater mistake than following desire;
There is no greater disaster than forgetting contentment;
There is no greater sickness than seeking attainment;
But one who is content to satisfy his needs
Finds that contentment endures.

47. Knowing

Without taking a step outdoors
You know the whole world;
Without taking a peep out the window
You know the colour of the sky.
The more you experience,
The less you know.
The sage wanders without knowing,
Sees without looking,
Accomplishes without acting.

48. Inaction

The follower of knowledge learns as much as he can every day;
The follower of the Way forgets as much as he can every day.
By attrition he reaches a state of inaction
Wherein he does nothing, but nothing remains undone.
To conquer the world, accomplish nothing;
If you must accomplish something,
The world remains beyond conquest.

四十九章

圣人无心，以百姓心为心。善者吾善之，不善者吾亦善之，得善。信者吾信之，不信者吾亦信之，得信。圣人在天下，怵怵；为天下，浑其心。百姓皆注其耳目，圣人皆孩之。

五十章

出生入死。生之徒十有三，死之徒十有三，人之生，动之死地，十有三。夫何故？以其生生之厚。盖闻善摄生者，陆行不遇虎兕，入军不被甲兵。兕无所投其角，虎无所措其爪，兵无所容其刃。夫何故？以其无死地。

49. People

The sage does not distinguish between himself and the world;
The needs of other people are as his own.
He is good to those who are good;
He is also good to those who are not good,
Thereby he is good.
He trusts those who are trustworthy;
He also trusts those who are not trustworthy,
Thereby he is trustworthy.
The sage lives in harmony with the world,
And his mind is the world's mind.
So he nurtures the worlds of others
As a mother does her children.

50. Death

Men flow into life, and ebb into death.
Some are filled with life;
Some are empty with death;
Some hold fast to life, and thereby perish,
For life is an abstraction.
Those who are filled with life
Need not fear tigers and rhinos in the wilds,
Nor wear armour and shields in battle;
The rhinoceros finds no place in them for its horn,
The tiger no place for its claw,
The soldier no place for a weapon,
For death finds no place in them.

道德经

五十一章

道生之，德畜之，物形之，势成之。是以万物莫不尊道而贵德。道之尊，德之贵，夫莫之命而常自然。故道生之，德畜之，长之育之，成之熟之，养之覆之。生而不有，为而不恃，长而不宰，是谓玄德。

五十二章

天下有始，以为天下母。既知其母，又知其子。既知其子，复守其母。没身不殆。塞其兑，闭其门。终身不勤。开其兑，济其事，终身不救。见小曰明，守柔曰强。用其光，复归其明，无遗身殃，是谓习常。

51. Nurture

The Way bears all things;
Harmony nurtures them;
Nature shapes them;
Use completes them.
Each follows the Way and honours harmony,
Not by law,
But by being.
The Way bears, nurtures, shapes, completes,
Shelters, comforts, and makes a home for them.
Bearing without possessing,
Nurturing without taming,
Shaping without forcing,
This is harmony.

52. Clarity

The origin of the world is its mother;
Understand the mother, and you understand the child;
Embrace the child, and you embrace the mother,
Who will not perish when you die.
Reserve your judgments and words
And you maintain your influence;
Speak your mind and take positions
And nothing can save you.
As observing detail is clarity,
So maintaining flexibility is strength;
Use the light but shed no light,
So that you do yourself no harm,
But embrace clarity.

五十三章

使我介然有知，行于大道，唯施是畏。大道甚夷，而人好径。朝甚除，田甚芜，仓甚虚，服文彩，带利剑，厌饮食，财货有余，是谓盗夸。非道也哉！

53. Difficult Paths

With but a small understanding
One may follow the Way like a main road,
Fearing only to leave it;
Following a main road is easy,
Yet people delight in difficult paths.
When palaces are kept up
Fields are left to weeds
And granaries empty;
Wearing fine clothes,
Bearing sharp swords,
Glutting with food and drink,
Hoarding wealth and possessions —
These are the ways of theft,
And far from the Way.

五十四章

善建者不拔，善抱者不脱，子孙祭祀不辍。修之身，其乃德真；修之家，其德有余；修之乡，其德乃长；修之于国，其德乃丰；修之于天下，其德乃普。故以身观身，以家观家，以乡观乡，以国观国，以天下观天下。吾何以知天下之然？以此。

54. Cultivate Harmony

Cultivate harmony within yourself, and harmony becomes real;
Cultivate harmony within your family, and harmony becomes fertile;
Cultivate harmony within your community, and harmony becomes abundant;
Cultivate harmony within your culture, and harmony becomes enduring;
Cultivate harmony within the world, and harmony becomes ubiquitous.
Live with a person to understand that person;
Live with a family to understand that family;
Live with a community to understand that community;
Live with a culture to understand that culture;
Live with the world to understand the world.
How can I live with the world?
By accepting.

道德经

五十五章

含德之厚，比于赤子。毒虫不螫，猛兽不据，攫鸟不搏。骨弱筋柔而握固。未知牝牡之合而媵作，精之至。终日号而不嘎，和之至。知和曰常，知常曰明，益生曰祥，心使气曰强。物壮则老，谓之不道，不道早已。

五十六章

知者不言，言者不知。塞其兑，闭其门，挫其锐，解其忿，和其光，同其尘，是谓玄同。故不可得而亲，不可得而疏；不可得而利，亦不可得而害，不可得而贵，亦不可得而贱。故为天下贵。

55. Soft Bones

Who is filled with harmony is like a newborn.
Wasps and snakes will not bite him;
Hawks and tigers will not claw him.
His bones are soft yet his grasp is sure,
For his flesh is supple;
His mind is innocent yet his body is virile,
For his vigour is plentiful;
His song is long-lasting yet his voice is sweet,
For his grace is perfect.
But knowing harmony creates abstraction,
And following abstraction creates ritual.
Exceeding nature creates calamity,
And controlling nature creates violence.

56. Impartiality

Who understands does not preach;
Who preaches does not understand.
Reserve your judgments and words;
Smooth differences and forgive disagreements;
Dull your wit and simplify your purpose;
Accept the world.
Then,
Friendship and enmity,
Profit and loss,
Honour and disgrace,
Will not affect you;
The world will accept you.

五十七章

以正治国，以奇用兵，以无事取天下。吾何以知其然？以此。天下多忌讳，而人弥贫；人多利器，国家滋昏；人多伎巧，奇物滋起；法物滋彰，盗贼多有。故圣人云：‘我无为，人自化；我好静，人自正；我无事，人自富；我无欲，人自朴。’

五十八章

其政闷闷，其人醇醇；其政察察，其人缺缺。祸，福之所倚；福，祸之所伏。孰知其极？其无正。政复为奇，善复为妖。人之迷，其日固久。是以圣人方而不割，廉而不害，直而不肆，光而不耀。

57. Conquer with Inaction

Do not control the people with laws,
Nor violence nor espionage,
But conquer them with inaction.

For:

The more morals and taboos there are,

The more cruelty afflicts people;

The more guns and knives there are,

The more factions divide people;

The more arts and skills there are,

The more change obsoletes people;

The more laws and taxes there are,

The more theft corrupts people.

Yet take no action, and the people nurture each other;

Make no laws, and the people deal fairly with each other;

Own no interest, and the people cooperate with each other;

Express no desire, and the people harmonize with each other.

58. No End

When government is lazy and informal

The people are kind and honest;

When government is efficient and severe

The people are discontented and deceitful.

Good fortune follows upon disaster;

Disaster lurks within good fortune;

Who can say how things will end?

Perhaps there is no end.

Honesty is ever deceived;

Kindness is ever seduced;

Men have been like this for a long time.

So the sage is firm but not cutting,

Pointed but not piercing,

Straight but not rigid,

Bright but not blinding.

道德经

五十九章

治人事天，莫若嗇。夫唯嗇，
 是谓早服。早服谓之重积德。
 重积德则无不克，无不克则莫
 知其极。莫知其极，可以有
 国。有国之母，可以长久。是
 谓深根、固蒂、长生、久视之
 道。

六十章

治大国若烹小鲜。以道莅天
 下，其鬼不神。非其鬼不神，
 其神不伤人。非其神不伤人，
 圣人亦不伤人。夫两不相伤，
 故得交归。

59. Restraint

Manage a great nation as you would cook a delicate
 fish.
 To govern men in accord with nature
 It is best to be restrained;
 Restraint makes agreement easy to attain,
 And easy agreement builds harmonious
 relationships;
 With sufficient harmony no resistance will arise;
 When no resistance arises, then you possess the
 heart of the nation,
 And when you possess the nation's heart, your
 influence will long endure:
 Deeply rooted and firmly established.
 This is the method of far sight and long life.

60. Demons

When you use the Way to conquer the world,
 Your demons will lose their power to harm.
 It is not that they lose their power as such,
 But that they will not harm others;
 Because they will not harm others,
 You will not harm others:
 When neither you nor your demons can do harm,
 You will be at peace with them.

六十一章

大国者下流，天下之交，天下之牝。牡常以静胜牝，以静为下。故大国以下小国，则取小国；小国以下大国，则取大国。故或下以取，或下如取。大国不过欲兼畜人，小国不过欲入事人。此两者各得其所欲，大者宜为下。

61. Submission

A nation is like a hierarchy, a marketplace, and a maiden.
 A maiden wins her husband by submitting to his advances;
 Submission is a means of union.
 So when a large country submits to a small country
 It will adopt the small country;
 When a small country submits to a large country
 It will be adopted by the large country;
 The one submits and adopts;
 The other submits and is adopted.
 It is in the interest of a large country to unite and gain service,
 And in the interest of a small country to unite and gain patronage;
 If both would serve their interests,
 Both must submit.

六十二章

道者，万物之奥。善，人之宝；不善，人之所不保。美言可以市尊，行可以加人。人之不善，何弃之有？故立天子，置三公，虽有拱璧以先驷马，不如坐进此道。古之所以贵此道者何？不曰求以得，有罪以勉，故为天下贵。

62. Sin

The Way is the fate of men,
 The treasure of the saint,
 And the refuge of the sinner.
 Fine words are often borrowed,
 And great deeds are often appropriated;
 Therefore, when a man falls, do not abandon him,
 And when a man gains power, do not honour him;
 Only remain impartial and show him the Way.
 Why should someone appreciate the Way?
 The ancients said, "By it, those who seek may easily find,
 And those who regret may easily absolve"
 So it is the most precious gift.

道德经

六十三章

为无为，事无事，味无味。大小多少，报怨以德。图难于易，为大于细。天下难事，必作于易；天下大事，必作于细。是以圣人终不为大，故能成其大。夫轻诺必寡信，多易必多难，是以圣人犹难之，故终无难。

63. Difficulty

Practice no-action;
Attend to do-nothing;
Taste the flavorless,
Magnify the small,
Multiply the few,
Return love for hate.
Deal with the difficult while it is yet easy;
Deal with the great while it is yet small;
The difficult develops naturally from the easy,
And the great from the small;
So the sage, by dealing with the small,
Achieves the great.
Who finds it easy to promise finds it hard to be trusted;
Who takes things lightly finds things difficult;
The sage recognizes difficulty, and so has none.

六十四章

64

其安易持，其未兆易谋，其脆易破，其微易散。为之于未有，治之于未乱。合抱之木，生于毫末；九层之台，起于累土；千里之行，始于足下。为者败之，执者失之。是以圣人无为，故无败；无执，故无失。民之从事，常于几成而败之。慎终如始，则无败事。是以圣人欲不欲，不贵难得之货；学不学，复众人之所过。以辅万物之自然而不敢为。

64a. Care at the Beginning

What lies still is easy to grasp;
 What lies far off is easy to anticipate;
 What is brittle is easy to shatter;
 What is small is easy to disperse.
 Yet a tree broader than a man can embrace is born
 of a tiny shoot;
 A dam greater than a river can overflow starts with
 a clod of earth;
 A journey of a thousand miles begins at the spot
 under one's feet.
 Therefore deal with things before they happen;
 Create order before there is confusion.

64b. Care at the End

He who acts, spoils;
 He who grasps, loses.
 People often fail on the verge of success;
 Take care at the end as at the beginning,
 So that you may avoid failure.
 The sage desires no-desire,
 Values no-value,
 Learns no-learning,
 And returns to the places that people have
 forgotten;
 He would help all people to become natural,
 But then he would not be natural.

道德经

六十五章

古之善为道者，非以明人，将以愚之。民之难治，以其多智。以智治国，国之贼；不以智治国，国之福。知此两者，亦楷式。常知楷式，是谓玄德。玄德深远，与物反，然后乃至大顺。

六十六章

江海所以能为百谷王，以其善下之，故能为百谷王。是以圣人欲上人，必以言下之；欲先人，必以身后之。是以圣人处上而人不重，处前而人不害，是以天下乐推而不厌。以其不争，故天下莫与之争。

65. Subtlety

The ancients did not seek to rule people with knowledge,
But to help them become natural.
It is difficult for knowledgeable people to become natural;
So to use law to control a nation weakens the nation,
But to use nature to control a nation strengthens the nation.
Understanding these two paths is understanding subtlety;
Subtlety runs deep, ranges wide,
Resolves confusion and preserves peace.

66. Lead by Following

The river carves out the valley by flowing beneath it.
Thereby the river is the master of the valley.
In order to master people
One must speak as their servant;
In order to lead people
One must follow them.
So when the sage rises above the people,
They do not feel oppressed;
And when the sage stands before the people,
They do not feel hindered.
So the popularity of the sage does not fail,
He does not contend, and no one contends against him.

六十七章

天下皆谓我大，不肖。夫唯大，故不肖。若肖，久矣其细！我有三宝，持而宝之：一曰慈，二曰俭，三曰不敢为天下先。夫慈，故能勇；俭，故能广；不敢为天下先，故能成器长。今舍慈且勇，舍俭且广，舍后且先，死矣。夫慈，以战则胜，以守则固。天将救之，以慈卫之。

六十八章

古之善为士者不武，善战者不怒，善胜敌者不争，善用仁者为下。是谓不争之德，是以用人之力，是谓配天古之极。

67. Unimportance

All the world says,
 "I am important;
 I am separate from all the world.
 I am important because I am separate,
 Were I the same, I could never be important."
 Yet here are three treasures
 That I cherish and commend to you:
 The first is compassion,
 By which one finds courage.
 The second is restraint,
 By which one finds strength.
 And the third is unimportance,
 By which one finds influence.
 Those who are fearless, but without compassion,
 Powerful, but without restraint,
 Or influential, yet important,
 Cannot endure.

68. Compassion

Compassion is the finest weapon and best defence.
 If you would establish harmony,
 Compassion must surround you like a fortress.
 Therefore,
 A good soldier does not inspire fear;
 A good fighter does not display aggression;
 A good conqueror does not engage in battle;
 A good leader does not exercise authority.
 This is the value of unimportance;
 This is how to win the cooperation of others;
 This to how to build the same harmony that is in nature.

六十九章

用兵有言：‘吾不敢为主而为客，不敢进寸而退尺。’是谓行无行，攘无臂，仍无敌，执无兵。祸莫大于轻敌，轻敌几丧吾宝。故抗兵相加，则哀者胜。

七十章

吾言甚易知，甚易行。天下莫能知，莫能行。言有宗，事有君。夫唯无知，是以不我知。知我者希，则我者贵。是以圣人被褐怀玉。

七十一章

知不知上，不知知，病。是以圣人不病。以其病病，是以不病。

69. Ambush

There is a saying among soldiers:
It is easier to lose a yard than take an inch.
In this manner one may deploy troops without marshalling them,
Bring weapons to bear without exposing them,
Engage the foe without invading them,
And exhaust their strength without fighting them.
There is no worse disaster than misunderstanding your enemy;
To do so endangers all of my treasures;
So when two well matched forces oppose each other,
The general who maintains compassion will win.

70. Individuality

My words are easy to understand
And my actions are easy to perform
Yet no other can understand or perform them.
My words have meaning; my actions have reason;
Yet these cannot be known and I cannot be known.
We are each unique, and therefore valuable;
Though the sage wears coarse clothes, his heart is jade.

71. Limitation

Who recognizes his limitations is healthy;
Who ignores his limitations is sick.
The sage recognizes this sickness as a limitation.
And so becomes immune.

七十二章

民不畏威，大威至。无狭其所居，无厌其所生。夫唯不厌，是以不厌。是以圣人自知不自见，自爱不自贵。故去彼取此。

72. Revolution

When people have nothing more to lose,
Then revolution will result.
Do not take away their lands,
And do not destroy their livelihoods;
If your burden is not heavy then they will not shirk it.
The sage maintains himself but exacts no tribute,
Values himself but requires no honours;
He ignores abstraction and accepts substance.

七十三章

勇于敢则杀，勇于不敢则活，知此两者或利或害。天之所恶，孰知其故？天之道，不争而善胜，不言而善应，不召而自来，坦然而善谋。天网恢恢，疏而不漏。

73. Fate

Who is brave and bold will perish;
Who is brave and subtle will benefit.
The subtle profit where the bold perish
For fate does not honour daring.
And even the sage dares not tempt fate.
Fate does not attack, yet all things are conquered by it;
It does not ask, yet all things answer to it;
It does not call, yet all things meet it;
It does not plan, yet all things are determined by it.
Fate's net is vast and its mesh is coarse,
Yet none escape it.

七十四章

民不畏死，奈何以死惧之？若使常畏死，而为奇者，吾执得而杀之，孰敢？常有司杀者杀。夫代司杀者杀，是谓代大匠斲。夫代大匠斲，希有不伤其手。

74. Execution

If people were not afraid of death,
Then what would be the use of an executioner?
If people were only afraid of death,
And you executed everyone who did not obey,
No one would dare to disobey you.
Then what would be the use of an executioner?
People fear death because death is an instrument of fate.
When people are killed by execution rather than by fate,
This is like carving wood in the place of a carpenter.
Those who carve wood in place of a carpenter
Often injure their hands.

七十五章

民之饥，以其上食税之多，是以饥。民之难治，以其上有为，是以难治。人之轻死，以其生生之厚，是以轻死。夫唯无以生为者，是贤于贵生。

七十六章

人生之柔弱，其死坚强。万物草木生之柔脆，其死枯槁。故坚强者死之徒，柔弱生之徒。是以兵强则不胜，木强则共。故坚强处下，柔弱处上。

75. Rebellion

When rulers take grain so that they may feast,
Their people become hungry;
When rulers take action to serve their own interests,
Their people become rebellious;
When rulers take lives so that their own lives are maintained,
Their people no longer fear death.
When people act without regard for their own lives
They overcome those who value only their own lives.

76. Flexibility

A newborn is soft and tender,
A crone, hard and stiff.
Plants and animals, in life, are supple and succulent;
In death, withered and dry.
So softness and tenderness are attributes of life,
And hardness and stiffness, attributes of death.
Just as a sapless tree will split and decay
So an inflexible force will meet defeat;
The hard and mighty lie beneath the ground
While the tender and weak dance on the breeze above.

七十七章

天之道，其犹张弓！高者抑之，下者举之，有余者损之，不足者与之。天之道，损有余而补不足；人道则不然，损不足，奉有余。孰能有余以奉天下？其唯有道者。是以圣人为而不恃，功成不处，斯不见贤。

七十八章

天下柔弱莫过于水，而攻坚；强莫之能先。其无以易之。故弱胜强，柔胜刚，天下莫能知，莫能行。故圣人云：‘受国之垢，是谓社稷主；受国不祥，是谓天下王。’正言若反。

77. Need

Is the action of nature not unlike drawing a bow?
 What is higher is pulled down, and what is lower is raised up;
 What is taller is shortened, and what is thinner is broadened;
 Nature's motion decreases those who have more than they need
 And increases those who need more than they have.
 It is not so with Man.
 Man decreases those who need more than they have
 And increases those who have more than they need.
 To give away what you do not need is to follow the Way.
 So the sage gives without expectation,
 Accomplishes without claiming credit,
 And has no desire for ostentation.

78. Yielding

Nothing in the world is as soft and yielding as water,
 Yet nothing can better overcome the hard and strong,
 For they can neither control nor do away with it.
 The soft overcomes the hard,
 The yielding overcomes the strong;
 Every person knows this,
 But no one can practice it.
 Who attends to the people would control the land and grain;
 Who attends to the state would control the whole world;
 Truth is easily hidden by rhetoric.

七十九章

和大怨，必有余怨，安可以
为善？是以圣人执左契，不
责于人。故有德司契，无德
司彻。天道无亲，常与善人。

79. Reconciliation

When conflict is reconciled, some hard feelings
remain;
This is dangerous.
The sage accepts less than is due
And does not blame or punish;
For harmony seeks agreement
Where justice seeks payment.
The ancients said: "nature is impartial;
Therefore it serves those who serve all."

八十章

小国寡人，使有什伯之器而
不用，使人重死而不远徙。虽
有舟輿，无所乘之；虽有甲
兵，无所陈之。使民复结绳
而用之。甘其食，美其服，
安其居，乐其俗，邻国相望，
鸡狗之声相闻，民至老死，
不相往来。

80. Utopia

Let your community be small, with only a few
people;
Keep tools in abundance, but do not depend upon
them; Appreciate your life and be content with your
home;
Sail boats and ride horses, but don't go too far;
Keep weapons and armour, but do not employ
them;
Let everyone read and write,
Eat well and make beautiful things.
Live peacefully and delight in your own society;
Dwell within cock-crow of your neighbours,
But maintain your independence from them.

八十一章

信言不美，美言不信。善者
不辩，辩者不善。知者不博，
博者不知。圣人不积，既以
为人己愈有，既以与人己愈
多。天之道，利而不害。圣
人之道，为而不争。

81. The Sage

Honest people use no rhetoric;
Rhetoric is not honesty.
Enlightened people are not cultured;
Culture is not enlightenment.
Content people are not rich;
Riches are not contentment.
So the sage does not serve himself;
The more he does for others, the more he is
satisfied;
The more he gives, the more he receives.
Nature flourishes at the expense of no one;
So the sage benefits all men and contends with
none.



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