

老子

老子道德經



Bilinguator

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Lao Tzu  
Tao Te Ching

## 老子道德經

## 一章

道の道ふべきは常道にはあらず。名の名づくべきは常名にはあらず。無は天地の始めと名づくべく、有は萬物の母と名づくべきなり。故に、常無にして以てその妙を觀んと欲し、常有にして以てその徼を觀んと欲せよ。この兩者は同じきも、出でては名を異にするなり。同なるこれを玄と謂ふも、玄のまた玄にして、衆妙の門なり。

## 二章

天下はみな美の美たることを知るも、これ悪なるのみ。みな善の善たることを知るも、これ不善なるのみ。故に、有無は相生じ、難易は相成り、長短は相形はれ、高下は相傾き、音聲は相和し、前後は相隨ふなり。是を以て、聖人は無爲の事に處り、不言の教を行ふ。萬物は作るも辭せず。生ずるも有せず。爲すも恃まず。功成るも居らず。それ惟居らず。是を以て去らざるなり。

## 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

賢を尙ばざれば、民をして争はざらしめ、得がたきの貨を貴ばざれば、民をして盗たざらしめ、欲すべきを見さざれば、心をして亂れざらしむるなり。是を以て、聖人の治むるや、その心を虚にし、その腹を實にし、その志を弱にし、その骨を強にし、常に民をして知なく、欲なからしめ、かの知者をして敢てなさざらしむるなり。無爲をなさば治まらざるなし。

## 四章

道は沖にしてこれを用ふるも、或は盈ず。淵乎として万物の宗に似たり。その鋭を挫き、その紛を解き、その光を和げ、その塵に同うし、湛乎として或は存するに似たり。吾は誰の子たるかを知らず。帝の先に象たり。

## 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.

## 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

天地は不仁ならんや、萬物を以て芻狗となすほどに。聖人は不仁ならんや、百姓を以て芻狗となすほどに。天地の間は、それ猶ほ橐籥のごときか。虚にして屈せず。動けばいよいよ出づ。多言なればしばしば窮すれば、中を守るにはしかず。

## 六章

谷神は死せず。これを玄牝と謂ふ。玄牝の門、これを天地の根と謂ふ。綿綿として存するがごとくして、これを用ふるも勤れず。

## 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.

## 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.

## 七章

天は長く地は久し。天地のよく長く且つ久しき所以のものは、その自ら生ぜざるを以てなり。故によく長生す。是を以て、聖人はその身を後にするも而も身は先だち、その身を外にするも而も身の存するは、その無私なるを以てにあらずや。故に、よくその私をなすなり。

## 八章

上善は水のごとし。水はよく万物を利して争はず、衆人の悪む所に處る。故に道に幾し。居は善地、心は善淵、與すれば善仁、言へば善信、政は善治、事は善能、動けば善時なり。それたゞ争はず、故に尤なし。

## 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.

## 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.

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## 九章

持してこれを盈たさんよりは、その已むにしかず。揣つてこれを鋭くすれば、長く保つべからず。金玉堂に満つるも、これを能く守ることなし。富貴にして驕れば、自からその咎を遺さん。功成り名遂げて身退くは、天の道なる載。

## 十章

營魄一を抱きて、よく離るゝことなからんか。氣を専らにし柔を致して、よく嬰兒の如くならんか。滌除玄覽して、よく疵なからんか。民を愛し國を治むるには、よく無爲なからんか。天門開闔して、よく雌たらんか。明白四達して、よく無知ならんか。これを生じこれを畜ふ。生ずるも有せず、爲すも恃まず。長ずるも宰せず。これを玄德と謂ふ。

## 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.

## 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

三十輻は一轂をともにす。その無なるに當つて、車の用あり。埴を埴して以て器をなす。その無なるに當つて、器の用あり。戸牖を鑿つて以て室となす。その無なるに當つて、室の用あり。故に、有の以て利たるは、無の以て用をなす（が故）なり。

## 十二章

五色は人の目をして盲ならしめ、五音は人の耳をして聾ならしめ、五味は人の口をして爽ならしめ、馳騁田獵は、人の心をして發狂せしめ、得がたきの貨は、人の行をしてを妨はしむ。是を以て、聖人は腹をなして目をなさず。故に、彼を去りて此を取るなり。

## 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.

## 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.



## 十三章

## 13. Self

寵は辱なり驚くが如し。貴は大患なり身のごとし。何をか寵（ママ）は辱なり驚くがごとしと謂ふ。寵を上たり、辱を下たるも、これを得るに驚くがごとく、これを失ふにも驚くがごとし。これを寵は辱なり、驚くがごとしと謂ふ。何をか貴は大患なり身のごとしと謂ふ。吾に大患ある所以は、吾が身を有するがためなり。吾に身なきに及んで、吾に何の患かあらん。故に、貴ぶには身を以てして、天下を爲むる者には、則ち以て天下を寄すべし。愛するには身を以てして、天下を爲むる者には、則ち以て天下を託すべし。

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

## 14. Mystery

これを視れども見えず、名づけて夷と曰ふ。これを聴けども聞えず、名づけて希と曰ふ。これを搏へんとするも得ず、名づけて微と曰ふ。その三つの者は、以て致詰すべからず。故に混じて一となす。その上は皦かならず。その下は昧からず。縄縄今として名づくべからずして、無物に復歸す。これを無状の状、無物の象と謂ふ。これを惚恍と謂ふ。これを迎ふるもその首を見ず。これに随ふもその後を見ず。古の道をとりにて、以て今の有を御し、よく古始を知る。これを道紀と謂ふ。

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.

## 十五章

## 15. Enlightenment

古の善く士たる者は、微妙玄通、深くして識るべからず。それただ識るべからず。故に強ひてこれが容をなさば、豫兮として冬に川を渉るがごとく、猶兮として四隣を畏るゝがごとく、儼兮としてそれ客たるが如く、渙兮として氷のまさに積けんとするがごとく、敦兮としてそれ樸のごとく、曠兮としてそれ谷の若く、混兮としてそれ濁るがごとし。孰かよく濁りて、以て静かにして徐に清からん。孰かよく安んじて、以て動きて徐に生ぜん。この道を保つ者は、盈つることを欲せず。それただ盈たず。故によく敝れて新たに成さず。

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.

## 十六章

虚を致すこと極まり、静を守ること篤ければ、萬物ならび作るも、吾は以て復を觀る。それ物は芸芸たるも、おのその根に歸す。根に歸するを静と曰ひ、是を命に復すと謂ひ、命に復するを常と曰ひ、常を知るを明と曰ふ。常を知らざれば、妄作して凶なり。常を知れば容。容なれば乃ち公。公なれば乃ち王。王なれば乃ち天。天なれば乃ち道。道なれば乃ち久しくして、身を没するも殆からざるなり。

## 十七章

太上には、下これあることを知らず。その次には、これに親しみこれを譽む。その次には、これを畏れ、その次には、これを侮る。故に、信足らざれば、信ぜざることあるなり。猶今としてそれ言を貴びたり。功成り事遂げて、百姓皆我が自然なりと謂ふ。

## 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.

## 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.

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## 十八章

大道廢れて、仁義あり。智慧出で、大偽あり。六親和せずして、孝慈あり。國家昏亂して、忠臣あるなり。

## 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

聖を絶ち智を棄つれば、民の利は百倍せん。仁を絶ち義を棄つれば、民は孝慈に復せん。巧を絶ち利を棄つれば、盜賊はあることなからん。この三の者は以爲に文のみにして未だ足らざるなり。故に屬する所あらしめよ。素を見はし樸を抱き、私を少なくし欲を寡なからしめよ。

## 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.

## 二十章

學を絶たば憂なからん。唯と阿との、相去ることはいくばくぞ。善と悪と、相去ることはいかん。人の畏るる所は、恐れざるべからざるも、荒兮としてそれ未だ央らざるかな。衆人は熙熙として、太牢を享くるが如く、春臺に登るが如きも、我は獨り泊兮としてそれ未だ兆さず、嬰兒の未だ孩せざるが如く、乗乗兮として歸する所なきがごとし。衆人はみな餘ありて、しかも我は獨り遺れたるがごときも、我は愚人の心ならんや。沌沌兮たるのみ。俗人はみな昭昭たるも、我は獨り昏きがごとし。俗人はみな察察たるも、我は獨り悶悶たり。澹兮として海のごとく、颺兮として止まる所なきがごとし。衆人はみな以することあるも、しかも我は獨り頑かつ鄙なり。我は人に異ならんことを欲して、而して食母を貴ぶなり。

## 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.

## 二十一章

## 21. Accept

孔徳の容は、ただ道にこれ従ふなり。道の物たる、これ恍たりこれ惚たり。恍兮たり惚兮たるも、その中に象有り。恍兮たり惚兮たるも、その中に物有り。窈兮たり冥兮たるも、その中に精有り。その精甚だ眞にして、その中に信有り。古より今に及びて、その名は去らず。以て衆甫を閲ぶ。吾れなにを以て衆甫の然るを知れるや。これを以てなり。

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.

## 二十二章

## 22. Home

曲なれば則ち全く、枉なれば  
 則ち直く、窪なれば則ち盈  
 ち、敝ければ則ち新しく、少  
 ければ則ち得、多ければ則ち  
 惑はん。是を以て、聖人は一  
 を抱きて、天下の式となる。  
 自ら見さず、故に明かなり。  
 自ら是とせず、故に彰る。自  
 ら伐らず、故に功あり。自ら  
 矜らず。故に長し。それただ  
 争はず。故に天下能くこれと  
 争ふことなし。古の謂はゆ  
 る、曲なれば則ち全しとは、  
 豈虚言ならんや。誠に全くし  
 て而してこれに歸するなり。

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

希言は自然なり。故に、飄風は朝を終へず。驟雨は日を終へず。孰かこれをなすものぞ。天地なり。天地すら尙ほ久しきこと能はず。而るを況や人に於てをや。故に、道に従事する者は、道に同じうし、徳者とは徳に同じうし、失者とは失に同じうす。道に同じうする者は、道もまたこれを得るを樂み、徳に同じうする者は、徳もまたこれを得るを樂み、失に同じうする者は、失もまたこれを得るを樂むなり。信足ざれば、信ぜざることあり。

## 二十四章

跂つ者は立たず。跨ぐ者は行かず。自から見はす者は明かならず。自から是とする者は彰はれず。自から伐る者は功なし。自から矜る者は長からず。その道にありてや、餘食贅行と曰ひ、物或はこれを悪む。故に有道者は處ざるなり。

## 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

物ありて混成し、天地に先だつて生ぜり。寂兮たり冥兮たり。獨立して改めず、周行して殆からず。以て天下の母たるべし。吾はその名を知らざるも、これに字して道と曰ひ、強ひてこれが名を為して大と曰ひ、大を逝と曰ひ、逝を遠と曰ひ、遠を反と曰ふ。故に、道は大、天も大、地も大、王も又大なり。域中に四大ありて、王はその一に居る。人は地に法とり、地は天に法とり、天は道に法とり、道は自然に法とるなり。

## 二十六章

重は輕の根たり、靜は躁の君たり。是を以て、聖人は終日行けども、而も輜重を離れず。榮觀ありと雖も、燕処して超然たり。如何ぞ萬乗の主にして、而も身を以て天下に軽くせるぞ。輕ければ則ち臣を失ひ、躁しければ則ち君を失はん。

## 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.

## 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

善行には轍迹なし。善言には瑕謫なし。善計には籌索を用ひず。善閉には関鍵なくして、而も開くべからず。善結には縄約なくして、而も解くべからず。是を以て、聖人は常に善く人を救ふ。故に棄人なし。常に善く物を救ふ。故に棄物なし。是を襲明と謂ふ。故に、善人は不善人の師にして、不善人は善人の資なり。その師を貴ばず、その資を愛せざれば、知たりと雖も大に迷へる。これを要妙と謂ふ。

## 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

## 28. Becoming

その雄を知りて、その雌を守れば、天下の谿となる。天下の谿となれば、常德は離れずして、嬰兒に復歸す。その白を知り、その黒を守れば、天下の式と為る。天下の式となれば、常の徳は忒はずして、無極に復歸す。その榮を知り、その辱を守れば、天下の谷となる。天下の谷となれば、常德は乃ち足つて、樸に復歸す。樸散ずれば則ち器となる。聖人これを用ひて、則ち官長となる。故に、大制にして割かざるなり。

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

天下を取つて、これを爲めんと將欲するも、吾はその得ざるを見るのみ。天下は神器なれば、爲むべからざるなり。爲めんとする者はこれを敗り、執らんとする者はこれを失はん。凡そ物は、或は行き、或は随ひ、或は嘘き、或いは吹き、或は強くし、或は羸くし、或は載り、或いは墮る。是を以て聖人は甚を去り、奢を去り、泰を去るなり。

## 三十章

道を以て人主を佐くる者は、兵を以て天下に強くせず。その事は還るを好むなり。師の處りし所には、荊棘生じ、大軍の後には、必ず凶年あり。故に、善者は果して已む。敢て強を取らず。果して矜ることなかれ。果して伐ることなかれ。果して驕ることなかれ。果して已むを得ざれ。果して強なることなかれ。物は壯なれば則ち老ゆ。これを不道と謂ふ。不道なれば早く已むなり。

## 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.

## 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

## 31. Armies

夫れ佳兵は不祥の器にして、物或はこれを悪む。故に、有道者は處らざるなり。是を以て、君子は、居るには則ち左を貴び、兵を用ふるには則ち右を貴ぶ。兵は不祥の器にして、君子の器にあらず。やむを得ずしてこれを用ふるも、恬淡を上となし、勝つとも而も美とせざるなり。これを美とする者は、これ殺人を樂むなり。殺人を樂む者は、則ち志を天下に得べからず。（故に、吉事には左を尙び、凶事には右を尙ぶ。是を以て、偏將軍は左に處り、上將軍は右に處る。喪禮を以てこれに處るを言ふなり。）人を殺すことの衆多なれば、則ち悲哀を以てこれを泣き、戰に勝てば、則ち喪禮を以てこれに處るなり。

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.

## 老子道德経

## 三十二章

道は常にして名なく、朴なりにして小なりと雖も、天下に敢て臣とせず。侯王もしよく守らば、万物はまさに自ら賓せんとす。天地は相合ひて、以て甘露を降し、民はこれを令するなくして、而も自から均しからん。はじめて制して名あり。名も亦すでにあるも、それ亦止まることを知らんとす。止まることを知るは、殆からざる所以なり。道の天下にあるを譬ふれば、猶ほ川谷の江海に於けるがごときなり。

## 三十三章

人を知るものは智にして、自らを知るものは明なり。人に勝つ者は力ありて、自らに勝つ者は強なり。足ることを知るものは富み、行ひを強むるものは志を有つ。その所を失はざる者は久しく、死するも亡びざるものは壽なり。

## 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.

## 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.

## Tao Te Ching

## 三十四章

大道は汎兮として、其れ左右すべし。萬物はこれに恃みて、以て生ずるも辭せず。功あるも名とし有せず。萬物を愛養して、而も主とならず。小と名くべし。萬物は歸すれども、而も主とならず。名づけて大となすべし。是を以て、聖人は終に自ら大とならず。故によくその大を成すなり。

## 三十五章

大象を執れば天下は往く。往くも而も害せず。安平泰なり。楽と餌とには、過客も止まるも、道の口より出づるは、淡乎としてそれ味ひなし。これを視れども見るに足らず、これを聽けども聞くに足らざるも、これを用ふれば既すべからず。

## 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.

## 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.



## 老子道德經

## 三十六章

これを歛めんと將欲すれば、必ず固くこれを張れよ。これを弱めんと將欲すれば、必ず固くこれを強くせよ。これを廢せんと將欲すれば、必ず固くこれを興せよ。これを奪はんと將欲すれば、必ず固くこれを與へよ。これを微明と謂ふなり。柔は剛に勝ち、弱は強に勝つ。魚は淵より脱すべからず。國の利器は以て人に示すべからず。

## 三十七章

道は常にして爲すことなきも、而も爲さざることなし。侯王もしよく守らば、萬物はまさに自から化せんとす。化して作らんとすれば、吾はこれを鎮するに無名の樸を以てせんとす。無名の樸も、亦まさに欲せざらんとす。欲せずして以て靜なれば、天下はまさに自から正しからんとす。

## 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

## 38. Ritual

上徳は徳とせず。是を以て徳あり。下徳は徳を失はざらんとす。是を以て徳なし。上徳は爲すことなくして、而も爲さざることなし。下徳はこれを爲して、而も以て爲すことなし。上仁はこれを爲して、而も以て爲すことなし。上義はこれをなして、而も以て爲すことあり。上禮はこれを爲して、而もこれに應ずることなければ、則ち臂を攘げてこれを仍く。故に、道を失つて而して後に徳あり。徳を失つて而して後に仁あり。仁を失つて而して後に義あり。義を失つて而して後に禮あり。夫れ禮は、忠信の薄にして、而して亂の首なり。前識者は、道の華にして、而して愚の始なり。是を以て大丈夫は、その厚きに處つて、その薄きに處らず。その實に處つて、その華に處らず。故に、彼を去つて此れを取るなり。

Well established hierarchies are not easily uprooted;  
 Closely held beliefs are not easily released;  
 So ritual enthralls 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

## 39. Support

昔は一を得たる者なり。天は一を得て以て清く、地は一を得て以て寧く、神は一を得て以て靈となり、谷は一を得て以て盈ち、萬物は一を得て以て生じ、侯王は一を得て以て天下の正となる。そのこれを致すは一なり。天清きを以てことなければ、將恐らくは裂けん。地寧きを以てすることなければ、將恐らくは發せん。神靈を以てすることなければ、將恐らくは歇ん。谷盈つるを以てすることなければ、將恐らくは竭きん。萬物生ずるを以てすることなければ、將恐らくは滅せん。侯王正しきを以てすくことなく、而も貴高ならば、將恐らくは蹙れん。故に、貴は賤を以て本となし、高きは下きを以て基となすなり。是を以て侯王は自から孤寡不穀と謂ふ。これ、その賤を以て本となすか、あらずや。故に、輿を數ふることを致せば輿なし。碌碌として玉の如く、珞珞として石の如くなるを欲せず。

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.

## 四十章

反は道の動にして、弱は道の用なり。天地萬物は、有より生じ、有は無より生ず。

## 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.

## 四十一章

上士は道を聞けば、勤めてこれを行ふ。中士は道を聞けば、存るが若く亡ずるが若し。下士は道を聞けば、大いにこれを笑ふ。笑はざれば以て道となすにたらず。故に、建言者にこれあり。明道は昧きが若く、進道は退くが若く、夷道は類のが若く、上徳は谷の若く、太白は辱の若く、廣徳は足らざるが若く、建徳は偷れるが若く、質直は渝るが若く、大方は隅なく、大器は晩成し、大音は希聲にして、大象は無形なりと。道は隠れて名なし。それ唯道は善く貸して且く成すなり。

## 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

道は一を生じ、一は二を生じ、二は三を生じ、三は萬物を生ず。萬物は陰を負ひて陽を抱く。沖氣以て和することをなす。人の惡む所は、唯孤寡不穀のみ。而して王公は以て稱となす。故に、物或はこれを損して益し、或はこれを益して損するなり。人の教ふる所は、我もまたこれを教ふ。強梁なる者は、その死を得ず。吾れ以て教の父となさんとす。

## 四十三章

天下の至柔は、天下の至堅を馳騁し、無有は無間に入る。吾は是を以て無爲の益あることを知るなり。不言の教と無爲の益とには、天下これに及ぶこと希し。

## 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.

## 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.

## Tao Te Ching

## 四十四章

名と身とは孰れか親しきぞ。  
 身と貨とは孰れか多なるぞ。  
 得と亡とは孰れか病なるぞ。  
 甚だ愛すれば必ず大いに費  
 え、多く藏すれば必ず厚く亡  
 ふ。足ることを知れば辱めら  
 れず。止まることを知れば殆  
 からず。以て長久なるべし。

## 四十五章

大成は缺けたるがごときも、  
 その用は弊ならず。大盈は沖  
 しきがごときも、その用は窮  
 まらず。大直は屈せるがごと  
 く、大功は拙なるがごとく、  
 大辯は訥なるがごとし。躁は  
 寒に勝ち、静は熱に勝つも、  
 清静は天下の正たり。

## 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.

## 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.

## 四十六章

天下に道あれば、走馬を却けて以て糞するも、天下に道なければ、戎馬は郊に生ぜん。罪は欲すべきよりも大なるはなく、禍は足ることを知らざるよりも大なるはなく、咎は得んと欲するより大なるはなし。故に、足ることを知るの足るは、常に足るなり。

## 四十七章

戸より出でざるも天下を知り、牖より窺はずして天道を見る。その出づること彌遠ければ、その知ること彌少し。是を以て聖人は行かずして知り、見ずして名に、爲さずして成すなり。

## 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.

## 四十八章

學を爲むれば日に益し、道を爲むれば日々に損す。これを損してまた損し、以て爲すなきに至る。爲すなくして而も爲さざることなきなり。故に、天下を取るには、常に事なきを以てす。事あるに及べば、以て天下を取るに足らざるなり。

## 四十九章

聖人には常の心なく、百姓の心を以て心となす。善なる者は吾これを善とし、不善なる者も吾またこれを善とす。徳善なればなり。信なる者は吾これを信とし、不信なる者も吾またこれを信とす。徳信なればなり。聖人の天下にあるや、慄慄として天下のために、その心を渾にす。百姓は皆その耳目を注ぐ。聖人は皆これを孩にす。

## 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.

## 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.



## 五十章

## 50. Death

生に出れば（これ）死に入るなり。生の徒は、十に三あり。死の徒は、十に三あり。民の生んとして、動もすれば死地に之く（もの）、また十に三あり。それ何の故ぞ。その生を生とすることの厚きを以てなり。蓋し聞く、善く生を攝する者は、陸行するも、兕虎に遇はず。軍に入るも、甲兵を避けずと。兕はその角を投ずるところなく、虎はその爪を措くところなく、兵もその刃を容るるところなき（がため）なり。それ何の故ぞ。その死地なきを以てなり。

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.

## 五十一章

## 51. Nurture

道はこれを生じ、徳はこれを畜ひ、物はこれを形し、勢はこれを成すなり。是を以て、萬物は道を尊び、徳を貴ばざるはなきなり。道の尊き、徳の貴きは、それこれを爵することなくして、而も常に自から然るなり。故に、道はこれを生じ、徳はこれを畜ひ、これを長じ、これを育し、これを成し、これを熟し、これを養ひ、これを覆ふなり。生ずるも有せず。為すも恃まず。長ずるも宰せず。これを玄德と謂ふ。

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.

## 五十二章

天下に始ありて、以て天下の母たり。既にその母を得て、以てその子を知り、復してその母を守らば、身を没するも殆からざるなり。その兌を塞ぎ、その門を閉づれば、身を終るとも勤れず。その兌を開き、その事を濟さば、身を終るとも救はれざるなり。小を見るを明と曰ひ、柔を守るを強と曰ふ。その光を用ふるも、その明に復歸すれば、身に殃を遺すことなし。これを襲常と謂ふなり。

## 五十三章

我をして介然として知どることありて、大道を行はしめんとするも、ただ施なるをこれ畏る。大道は甚だ夷かなるも、而も民は徑を好むなり。朝は甚だ除し、田は甚だ蕪れ、倉は甚だ虚し。文綵を服し、利劍を帶び、飲食に厭き、財貨は余り有り。これを盜筭と謂ふ。非道なるかな。

## 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.

## 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

善く建つるものは抜けず、善く抱くものは脱せず。子孫は以て祭祀して輟まず。これを身に修むれば、その徳は乃ち眞。これを家に修むれば、その徳は餘あり。これを郷に修むれば、その徳は乃ち長し。これを國に修むれば、その徳は乃ち豊かなり。これを天下に修むれば、その徳は乃ち普し。故に、身を以ては身を觀、家を以ては家を觀、郷を以ては郷を觀、國を以ては國を觀、天下を以ては天下を觀る。吾何を以て天下の然ることを知るや。これを以てなり。

## 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.

## 老子道德経

## 五十五章

含徳の厚きは、赤子に比す。毒蟲も螫さず、猛獸も據らず、攫鳥も搏たず。骨は弱く筋は柔らかにして、而も握ることは固し。いまだ牝牡の合ふことを知らざるも、而も峻の作るは、精の至りなり。終日號べども、而も嗑の嘎れざるは、和の至りなり。和を知るを常と曰ひ、常を知るを明と曰ひ、生を益すを祥と曰ひ、心の氣を使ふを強と曰ふ。物は壯なれば則ち老ゆ。これを不道と謂ふ。不道なれば早く已なり。

## 五十六章

知る者は言はず、言ふ者は知らざるなり。その兌を塞ぎ、その門を閉ぢ、その鋭を挫き、その紛を解き、その光を和げ、その塵に同じくす。これを玄同と謂ふ。故に、得て親むべからず。また得て疎んずべからず。得て利すべからず。また得て害すべからず。得て貴くすべからず。また得て賤くすべからず。故に、天下の貴となるなり。

## 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

## 57. Conquer with Inaction

正を以ては國を治め、奇を以ては兵を用ふ。無事を以ては天下を取るなり。吾は何を以てその然るを知るや。これを以てなり。天下に忌諱を多くすれば、而も民はいよいよ貧し。民に利器を多くすれば、國家はますます昏し。人に技巧を多くすれば、奇物はますます起る。法令ますます彰かにならば、盜賊はあること多し。故に、聖人は云ふ、「我は無爲なるも、而も民は自から化す。我は靜を好むも、而も民は自から正しし。我は無事なるも、而も民は自ら富む。我は無欲なるも、而も民自ら朴なり。」と。

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.

## 五十八章

その政悶悶なれば、その民は醇醇たらん。その政察察たれば、その民は缺缺たらん。禍は福の倚る所にして、福は禍いの伏する所なり。孰かその極を知らんや。それ止ることなきなり。正は復すれば奇となり、善は復すれば妖となる。人の迷ふや、その日固に久し。是を以て、聖人は方なれど割かず、廉なれども劇らず、直なれども肆ならず、光あれども耀かざるなり。

## 五十九章

人を治め天に事ふるには、嗇にしくはなし。それただ嗇なる、これを早復と謂ふ。早復は、これを重積徳と謂ふ。重積徳なれば、則ち剋せざることなし。剋せざることなければ、則ちその極を知ることなし。その極を知ることなければ、以て國を有つべし。國を有つの母は、以て長久なるべし。これを深根固蒂、長生久視之道と謂ふなり。

## 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.

## 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.

## 六十章

大國を治むるは、小鮮を烹るがごとし。道を以て天下に莅めば、その鬼も神ならず。その鬼の神ならざるのみにはあらず、その神も人を傷らず。その神も人を傷らざるのみにはあらず、聖人もまた人を傷らざるなり。それ兩ながら相傷らず。故に徳は交歸するなり。

## 六十一章

大國は下流にして、天下の交なり。天下の牝なり。牝は常に靜を以て牡に勝つ。靜を以て下ることをなすなり。故に、大國以て小國に下れば、則ち小國を取り、小國は以て大國に下れば、則ち大國を取らる。故に、或は下りて以て取り、或は下りて而も取らる。大國は人を兼ね畜はんと欲するに過ぎず。小國は入りて人に事へんと欲するに過ぎず。それ兩者は、おのおのその欲する所を得るなり。故に、大なるものは宜しく下ることをなすべし。

## 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.

## 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

## 62. Sin

道は萬物の奥、善人の寶、不善人の保つ所なり。美言は以て市るべく、尊行は以て人に加ふべし。人の不善なる、何の棄つることかこれあらん。故に、天子を立て、三公を置くなり。拱璧の以て駟馬に先だつことありと雖も、坐がらにしてこの道を進むには如かず。古のこの道を貴ぶ所以のものは何ぞや。求むれば以て得、罪あるも以て免ると曰はずや。故に、天下の貴となるなり。

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.

## 六十三章

## 63. Difficulty

無爲を爲し、無事を事とし、  
 無味を味ひ、小を大とし、少  
 を多とし、怨に報ゆるに徳を  
 以てす。難をその易に圖り、  
 大をその細になす。天下の難  
 事は必ず易より作り、天下の  
 大事は、必ず細より作る。是  
 を以て、聖人は終に大をなさ  
 ず。故に、能くその大をなす  
 なり。それ輕諾は必ず寡信に  
 して、多易は必ず多難なり。  
 是を以て、聖人すら猶ほこれ  
 を難しとす。故に、終に難き  
 ことなきなり。

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

その安きは持し易く、その未だ兆さざるは謀り易く、その脆きは破り易く、その微なるは散じ易し。これを未だ有らざるになし、これを未だ亂れざるに治む。合抱の木も、毫末より生じ、九層の臺も、累土より起り、千里の行も、足下より始まるなり。爲す者はこれを敗り、執る者はこれを失ふ。聖人は爲すことなし。故に敗ることなし。執ることなし。故に、失ふこと無し。民の事に従ふや、常にほとんど成らんとするに於て、これを敗る。終を慎しむこと始の如くなれば、則ち敗ることなきなり。是を以て、聖人は欲せざるを欲して、得難きの貨を貴ばず。學ばざるを學びて、衆人の過ぐる所に復にし、以て萬物の自然を輔けて、敢て爲さざるなり。

**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.

## 六十五章

古の善く道を爲むる者は、以て民を明かにするにはあらず。將に以てこれを愚にせんとするなり。民の治め難きは、その智の多きを以てなり。智を以て國を治むるは、國の賊なり。智を以て國を治めざるは、國の福なり。この兩者を知るは、また楷式なり。常に楷式を知るは、これを玄德と謂ふ。玄德は深し遠し。物とは反せり。乃ち大順に至るなり。

## 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.

## 六十六章

## 66. Lead by Following

江海のよく百谷の王たる所以のものは、そのよくこれに下るを以てなり。故に、よく百谷の王となるなり。是を以て、聖人は民に上たらんと欲せば、必ず言を以てこれに下り、民に先だたと欲せば、必ず身を以てこれに後るるなり。是を以て聖人は、聖人は上に處るも、而も民は重しとせず、前に處るも、而も民は害とせざるなり。是を以て、天下は推すことを樂しみて、而も厭はず。その争はざるを以ての故に、天下はよくこれと争うことなきなり。

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

## 67. Unimportance

天下はみな我を大なれども不肖に似たりと謂ふも、それただ大なるが故に、不肖に似たるなり。もし肖ならば、久しきかなその細なること。我に三寶あり。寶としてこれを持す。一に曰く（ママ）慈。二に曰く、儉。三に曰く、敢て天下の先とならざること。慈なるが故に、よく勇なり。儉なるが故に、よく廣し。敢て天下の先とならざるが故に、よく成器の長たり。今は慈を捨ててまさに勇ならんとし、儉を捨ててまさに廣からんとし、後たることを捨ててまさに先たらんとす。死なるかな。それ慈は以て戦へば則ち勝ち、以て守れば則ち固し。天はまさにこれを救ひ、慈を以てこれを衛らんとす。

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.

## 老子道德経

## 六十八章

善く士たる者は、武からず。  
 善く戦ふ者は、怒らず。善く  
 敵に勝つ者は、争はず。善く  
 人を用ふる者は、下となる。  
 是を争はざるの徳と謂ふ、是  
 を人を用ふるの力と謂ふ、是  
 を天に配すと謂ふ。古の極な  
 り。

## 六十九章

兵を用ふるに言へることあ  
 り。吾は敢て主とならずし  
 て、而も客となり、敢て寸を  
 進めずして、而も尺を退く  
 と。是を行くに行なく、攘ぐ  
 るに臂なく、扔くに敵なく、  
 執るに兵なしと謂ふ。禍は敵  
 を軽んずるより大なるはな  
 し。敵を軽んずるは、吾が寶  
 を喪ふに幾し。故に、兵を抗  
 げて相加ふるに、哀む者は勝  
 つなり。

## 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.

## 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.

## 七十章

吾が言ふことは、甚だ知りやすく、甚だ行ひやすきに、天下よく知ることなく、よく行ふことなし。言には宗あり。事には君あり。それただ無知なり。是を以て、我を知らざるなり。我を知るもの希なれば、則ち我は貴し。是を以て、聖人は褐を被るも玉を懐くなり。

## 七十一章

知りて知らずとするは上にして、知らずして知るとするは病なり。それただ病を病とす。是を以て、病ならず。聖人の病ならざるは、その病を病とするを以てなり。是を以て、病ならず。

## 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

民威を畏れざれば、大威は至らん。その居るところを狭しとすることなかれ。その生とするところを厭ふことなかれ。それただ厭はず。是を以て、厭はざるなり。是を以て、聖人は自から知れるも、自からを見はさず。自から愛するも、自からを貴しとせざるなり。故に、彼を去りて此を取る。

## 七十三章

敢に勇なれば則ち殺。不敢に勇なれば則ち活。この兩者は、或は利にして、或は害なり。天の惡む所、孰かその故を知らんや。是を以て、聖人も猶ほこれを難しとするがごとし。天の道は、争はずざるも、而も善く勝ち、言はざるも、而も善く應じ、召かざるも、而も自ら來り、緘然たるも、而も善く謀るなり。天網は恢恢なれば、疎なるも而も失はざるなり。

## 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.

## 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

民死を恐れざれば、奈何してか、死を以てこれを懼さんや。若し民をして常に死を恐れしめ、而して奇をなす者を、吾執つて殺すことを得ば、孰か敢てせんや。常に殺を司るものありて殺す。それ殺を司どるものに代つて殺すことを、これを大匠に代つて斲ると謂ふなり。それ大匠に代つて斲るものは、手を傷らざることあること希し。

## 七十五章

民の饑ゆるは、その上の税を食むことの多きを以て、是を以て饑ゆるなり。民の治め難きは、その上の爲すことあるを以て、是を以て治め難きなり。民の死を輕んずるは、その生を求むることの厚きを以て、是を以て死を輕んずなり。それ惟生を以て爲すこと無きものは、これ生を貴ぶより賢れり。

## 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.

## 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.

## 七十六章

人の生まるるや柔弱にして、  
 その死するや堅強なり。萬物  
 草木の生ずるや柔脆にして、  
 その死するや枯槁す。故に、  
 堅強なるものは、死の徒にし  
 て、柔弱なるものは、生の徒  
 なり。是を以て、兵強ければ  
 則ち勝たず。木強ければ則ち  
 共せらる。強大は下に處り、  
 柔弱は上に處るなり。

## 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

天の道は、それ猶ほ弓を張る  
 が如きか。高きものはこれを  
 抑へ、下きものはこれを擧げ  
 て、餘りあるものはこれを損  
 じ、足らざるものはこれを補  
 ふなり。天の道は、餘りある  
 を損じて、而も足ざるを補ふ  
 も、人の道は、則ち然らず。  
 足らざるを損じて、以て餘り  
 あるに奉ずるなり。孰か能く  
 餘りありて、以て天下に奉ぜ  
 んや。ただ有道者なり。是を  
 以て、聖人は爲すも恃まず。  
 功成るも處らず。そは賢を見  
 すこと欲せざるなり。

## 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.

## Tao Te Ching

## 七十八章

天下の柔弱は、水に過ぐるはなし。而して堅強を攻むるものにして、これに能く勝ることなきは、その以てこれに易ふることなきを以てなり。弱の強に勝ち、柔の剛に勝つことは、天下に知らざる（もの）なきも、能く行ふ（もの）なし。故に、聖人は云へり、國の垢を受くる、これを社稷の主と謂ひ、國の不祥を受くる、これを天下の王と謂ふと。正言は反するがごとし。

## 七十九章

大怨を和するも、必ず餘怨あり。安んぞ以て善となすべけんや。是を以て、聖人は左契を執つて、而も人を責めず。有徳は契を司どり、〔ママ〕無徳は徹を司どる。天道には親なし。常に善人に與す。

## 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.

## 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

小國にして寡民。什伯の器あるも、而も用ひざらしめ、民をして死を重んじて、而も遠く徙らず、舟輦有りと雖も、これに乗る所なく、甲兵ありと雖も、これを陳する所なからしめ、民をして復繩を結びて、これを用ひ、その食を甘しとし、その服を美なりとし、その居に安しとし、その俗を楽しみとし、鄰國相望み、雞狗の聲相聞こゆるも、民は老死に至るまで相往來せざらしめん。

## 八十一章

信言は美ならず。美言は信ならず。善者は辯ならず。辯者は善ならず。知者は博からず。博き者は知らず。聖人は積まず。既く以て人のためにして、己はいよいよ有す。既く以て人に與へて、己はいよいよ多し。天の道は、利して害せず。聖人の道は、爲して争はざるなり。

## 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.

## 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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2024