

[CHAPTER 1, TEXT 4]

- 1 As for the Way, the Way that can be spoken of is not the constant Way;
- 2 As for names, the name that can be named is not the constant name.
- 3 The nameless is the beginning of the ten thousand things;
- 4 The named is the mother of the ten thousand things.
- 5 Therefore, those constantly without desires, by this means will perceive its subtlety.
- 6 Those constantly with desires, by this means will see only that which they yearn for and seek.
- 7 These two together emerge;
- 8 They have different names yet they're called the same;
- 9 That which is even more profound than the profound—
- 10 The gateway of all subtleties.

[A]

道可道也。非恒道也。名可名也。非恒名也。无名萬物之始也。有名萬物之母也。恒无欲也。以觀其眇。恒有欲也。以觀其所噉。兩者同出異名。同胃玄之有玄衆眇之。

[CHAPTER 8]

- 1 The highest good is like water;
- 2 Water is good at benefiting the ten thousand things and yet it [does not] compete [with them].
- 3 It dwells in places the masses of people detest,
- 4 Therefore, it is close to the Way.
- 5 In dwelling, the good thing is the land;
- 6 In the mind, the good thing is depth;
- 7 In giving, the good thing is [being like] Heaven;
- 8 In speaking, the good thing is sincerity;
- 9 In governing, the good thing is order;
- 10 In affairs, the good thing is ability;
- 11 In activity, the good thing is timeliness.
- 12 It is only because it does not compete, that therefore it is without fault.

[A]

上善治水。善利萬物而有靜居衆之所惡。故幾於道矣。居善地。心善淵。予善信。正善治。事善能。職善時。夫唯不靜。故无尤。

[CHAPTER 27]

- 1 The good traveler leaves no track behind;
- 2 The good speaker [speaks] without blemish or flaw;
- 3 The good counter doesn't use tallies or chips;
- 4 The good closer of doors does so without bolt or lock, and yet the door cannot be opened;
- 5 The good tier of knots ties without rope or cord, yet his knots can't be undone.
- 6 Therefore the Sage is constantly good at saving men and never rejects anyone;
- 7 And with things, he never rejects useful goods.
- 8 This is called Doubly Bright.
- 9 Therefore the good man is the teacher of the good,
- 10 And the bad man is the raw material for the good.
- 11 To not value one's teacher and not cherish the raw goods—
- 12 Though one had great knowledge, he would still be greatly confused.
- 13 This is called the Essential of the Sublime.

[A]

善行者无弊迹□言者无瑕適善數者
不以禱筮善閉者无闢籥而不可啓也
善結者□□約之而不可解也之是以
聲人恒善棷人而无棄人物无棄財之
是胃忡明故善□□之師不善人善
人之齋也之不貴其師不愛其齋唯知
乎大昧是胃眇要

[CHAPTER 28]

- 1 When you know the male yet hold on to the female,
- 2 You'll be the ravine of the country.
- 3 When you're the ravine of the country,
- 4 Your constant virtue will not leave.
- 5 And when your constant virtue doesn't leave,
- 6 You'll return to the state of the infant.
- 7 When you know the pure yet hold on to the soiled,
- 8 You'll be the valley of the country.
- 9 When you're the valley of the country,
- 10 Your constant virtue is complete.
- 11 And when your constant virtue is complete,
- 12 You'll return to the state of uncarved wood.
- 13 When you know the white yet hold on to the black,
- 14 You'll be the model for the country.
- 15 And when you're the model for the country,
- 16 Your constant virtue will not go astray.
- 17 And when your constant virtue does not go astray,
- 18 You'll return to the condition which has no limit.
- 19 When uncarved wood is cut up, it's turned into vessels;
- 20 When the Sage is used, he becomes the Head of Officials.
- 21 Truly, great carving is done without splitting up.

[A]

知其雄守其雌為天天下溪恒
= 德不 = 鷄 = 復歸嬰兒知其白守其
辱之為 = 天 = 下 = 浴恒德 = 乃 = □
□□□□知其守其黑為 = 天 = 下 =
式 = 恒德 = 不 = 貴 = 復歸於无極之
樞散□□□人用則為官長夫大制
无割