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Lao Zi Dao De Jing
New Translation

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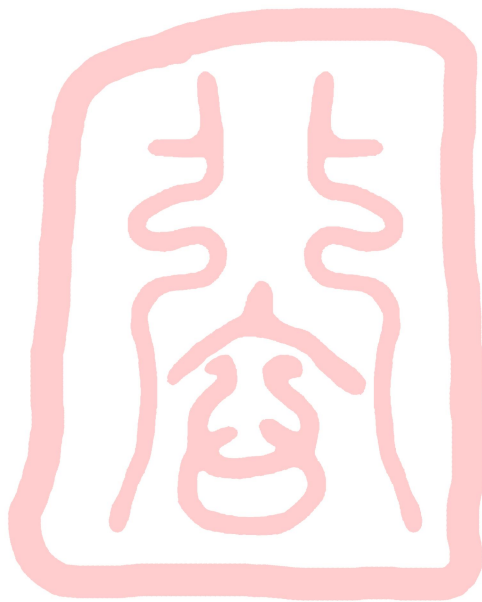
Lao Zi -Dao De Jing
New Translation

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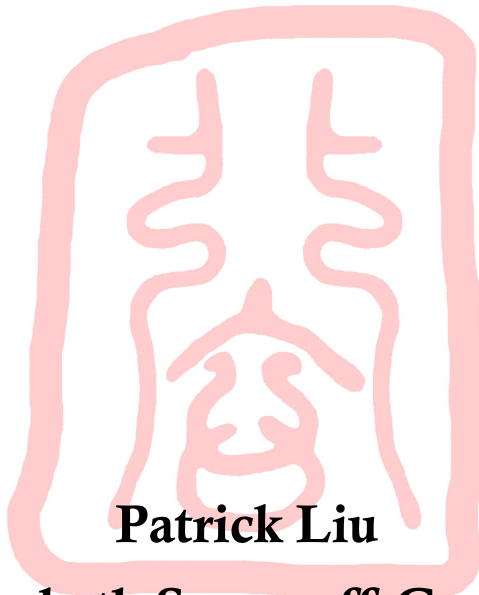


WUDANG TEMPLE GERMANY

Lao Zi

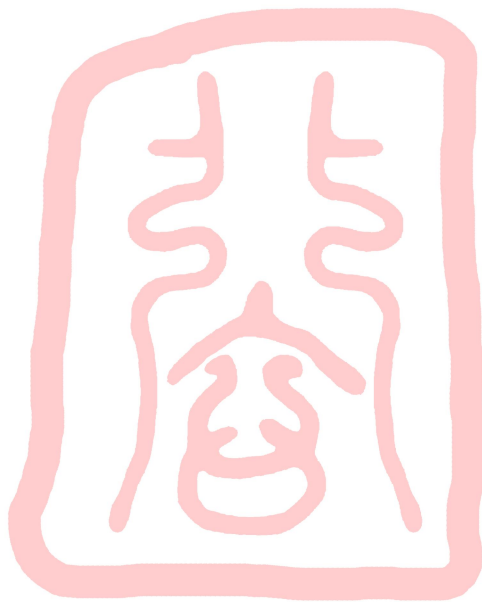
Dao De Jing

New Translation



Patrick Liu

Elizabeth Semenoff-Grenon

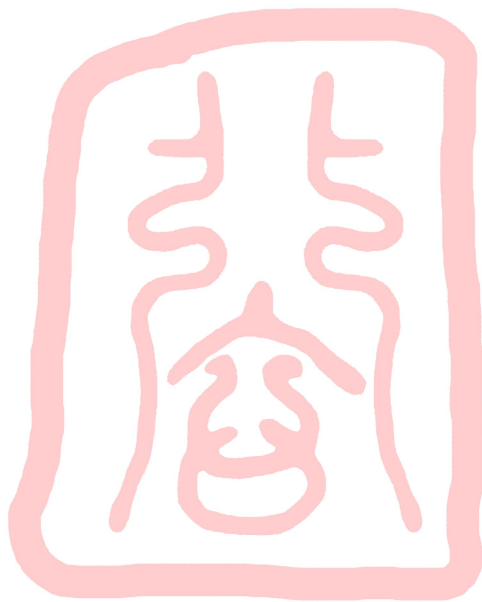


WUDANG TEMPLE GERMANY

Highest virtue is without virtue



WUDANG TEMPLE GERMANY



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About Lao Zi

According to ancient traditions, Lǎo Zǐ was born in Kǔ prefecture of Chǔ state, in today's Hé Nán. His name was Lǐ (李), his first name Ěr (耳 "ear"), his company name was Bó Yáng (伯陽 / 伯阳); another name for him is Lǎo Dān (老聃 "old long-eared"). At the time of the Warring States, Lǎo Zǐ served as an archivist in the library at the court of the Zhōu. Foreseeing the chaos and decline of the empire, he got up and left the country. West of Xi'An, near Lou Guan Tai, at Shan Gu Pass is a temple in which the scholar and border guard Yin Xi, also known as Yin Wen Shi, had built a tower to observe the stars and the weather. Before Lǎo Zǐ's arrival, Yin Xi had already seen purple clouds in the east and knew that an immortal sage would soon pass by this place. According to legend, Lǎo Zǐ was asked by this same Yin Xi to share his knowledge before he left the country. The collection of his teachings, which he then wrote down, became known as Dào Dé Jīng, the book on Dao and virtue. It is reported that after his writing, Lǎo Zǐ disappeared in the west while riding his ox. Yin Xi, who had the Daoist name Guan Jing, was a civil servant and after his encounter with Lǎo Zǐ resigned all secular offices and followed the Daoist rules of life.



About the author & translator

Patrick Liu began practicing Qi Gong, meditation and martial arts as a child. Then at the age of 19 he started studying internal martial arts at the Wudang school. From then on, he focused on the path of inner cultivation and studying the teachings of Dao. In addition, he has been studying alternative healing methods, traditional Chinese medicine and Tui Na massage, philosophy and religious studies, etc. He is fluent in Chinese

and translates classic Daoist texts such as Dao De Jing, Qing Jing Jing, Xin Jing, etc, from Chinese into English and German. He has a passion for Chinese / Daoist art, calligraphy and music. As Daoist priest he spreads Daoism in Germany, Europe and around the world. He also teaches internal martial arts, health practices, meditation, Daoist ceremonies, making talismans, Daoist medicine and traditional Chinese art and culture . In 2005 he founded the Wudang San Feng Wu Guan in Germany, a school for internal martial arts. In order to deepen his studies, he went on an indefinite trip to China in the spring of 2007 and only came back to Germany after more than 10 years and has lived on both continents ever since. He lives a simple life and devotes himself entirely to cultivating Dao, studying the internal martial arts of the Wudang school and spreading Daoist culture. Together with Liu Wenzhuo, he founded the Wudang Daoist Institute in 2013, the center for research and dissemination of the Wudang arts, Daoism and traditional Chinese culture. In order to bring Daoism, Daoist healing methods and the martial arts and culture of the Wudang Mountains closer to even more people, in 2014 they founded the WU DAO SHU Research Association, an association for the research and promotion of the martial arts, Daoism and traditional Chinese art and culture. In order to further spread Daoism in Germany, it was launched in 2016 1st chairman of the German Daoist Association, which he also co-founded. In 2017 he founded Wudang Pai Germany and agencies throughout Germany. In 2019 the Wudang Temple Germany - Yu Zhen Guan was opened, including a Temple Hall, Taining Halls, Outside Area, Lao Zi Daoist College, Wudang Teahouse & Garden, Art-Gallery, etc.

Foreword by the translator

My spiritual journey started very early and my first book on Daoism was the Dao De Jing. I can't remember exactly which translation it was, but the fact that I thought that this book is interpreted in so many different ways and that every author and translator has his own idea of the content of the Dao De Jing. Over the years I have studied many translations and have always been surprised how freely this text is translated. At that time I wanted to be able to read the original text. Many years later I was able to and came to the realization that Lao Zi gives the reader individual freedom and the opportunity to read and freely interpret between the lines. Everyone understands this book differently. Every time you read it, you discover new subtleties and / or understand it a little more each time. Anyone who really studies this book cannot avoid it. Much is expressed in a metaphorical way and is difficult to understand for non-practicing Daoists. There is a lot of inner teaching in the lines and in between, which can only be grasped with an open mind. Because I have set myself the goal of spreading Daoism and Daoist teachings in Germany, Europe and the west and I wish that it will be possible for everyone to read and understand this book. I kept this translation as true to the original as possible without embellishing words and philosophical expressions, because these would only blind you to the simplicity which gives readers the freedom to grasp and understand the content of this book with their own mind.

I want to express my deepest gratitude and respect to my teachers and masters who initiated me into the Daoist tradition and taught me all I know. Master Ren Zong Quan of Da Dao Guan, Master You Xuan De and Master Zhou Li Can of Nan Wudang, Master Ke Wu Ming of Wuhan and Master Jia Xin Xiang of Wudang Tai Zi Dong.

福生無量天尊 - Fu Sheng Wu Liang Tian Zu



Translator & Author

Elizabeth Semenov-Grenon has been practicing the Daoist arts for over 10 years, including tai chi, qigong, chanting, meditation, and study of the central Daoist texts. Her journey began in Canada and has taken her to many different places and many different teachers, Daoist and otherwise, including Canadian Daoist cultivation centers, meditation retreats, and the Wudang Mountains of China. Each place and each person has imparted their own knowledge and wisdom and have helped to shape her understanding of the Way and its unfolding. Through her practice, Elizabeth has been deepening her understanding of Daoist philosophy and diligently applying the principles in her life and, in turn, in her teaching of the Way to other cultivators. She has a strong foundation in Mandarin after spending 4 years working and studying in China, a significant portion of which was spent in the Wudang Mountains, the seat of Taoism in China. It was there that she met the co-author of this translation and became a disciple of the Dragon Gate lineage. After returning to her home in Canada, Elizabeth has continued to study, practice, and teach the Daoist arts. Her natural grasp of the foundational principles of Daoism and the organic way she fell into this journey has made her particularly well-suited to take on the current translation task. Indeed, it was through this journey that she was asked by the co-author to work on this translation of the Dao De Jing. The goal was to put together a simple translation that was true to the original text, free from poetic flourishes or over-interpretation. In doing so, she hopes to give the world a clean, simple view into the heart of Daoism.

Preface

"Scriptures are the heart of sages." Daoism attaches great importance to the inheritance and dissemination of classics, and firmly believes that "all immortals and real people, with the highest to speak, get the fruit of Daoism." Among the numerous Daoist Scriptures, Dao De Jing is the most important and the king of all classics. Dao De Jing was written at the request of Yin Xi when Lao Zi left the country to the West. Although the full text is only five thousand words, it contains the skills of the emperor, the method of enlightenment, the way of nourishing life, the principle of cultivating the mind, etc. and it can be said that it is the all encompassing great Dao.

My disciple Liu De Zhong, a German who went to Wudang Mountain in Hubei Province in his early years to study Wudang Kung Fu. He became a Daoist because of his martial arts. In 2015, he converted to my family and was granted the title of "Cheng Yong". He inherited the 24th generation of Longmen in Quan Zhen Pai. After the conversion of Cheng Yong, he went deep into the classics and scriptures, attaching equal importance to both culture and martial arts. After returning to Germany, he established the Dao-Temple Yu Zhen Guan in Germany, leading a group of good and faithful students, practicing Daoist classics, spreading Wudang Kung Fu and gradually became a large-scale influencer. He initiated the establishment of the German Daoist Association and served as the president.

Now disciple Cheng Yong made great efforts to promote Daoism. He translated Dao De Jing into English and published it with his heart, so that it could be promoted overseas and enlighten the world. After reading the firmness of his mind, praise it with a poem.

„The seal of Phoenix and Dragon develop true annotations.

Passing a letter of five thousand words.

Cheng Yong brings great transformation to foreign countries.

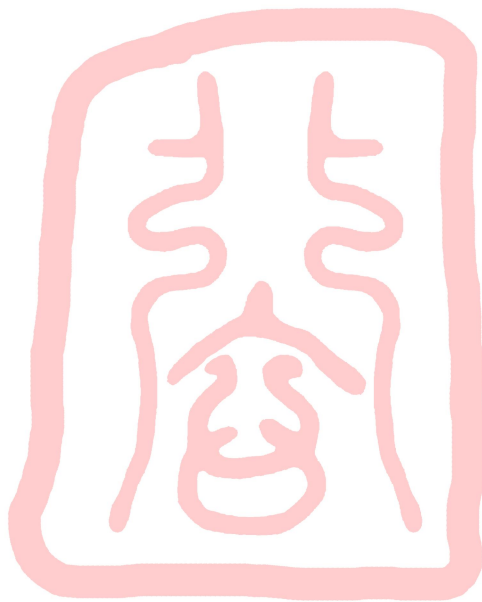
Encounter true words within Yu Zhen Guan.“

Special preface.

Daoist Master

Ren Zong Quan

In the spring of the year Xin Chou, Wuhan East Lake Mo Shan, Da Dao Guan - Dao De Shu Wu in the Qingjun Pavilion



WUDANG TEMPLE GERMANY

Lao Zi - Dao De Jing



WUDANG TEMPLE GERMANY

第一章

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

Chapter: 01

The Dao that can be spoken of is not the eternal Dao. The name that can be expressed is not the eternal name. Non-being is the beginning of Heaven and Earth; being is the origin of the ten thousand things. Without desire, one learns its secret; with desire, one experiences its limitations. These two arise together, but are named differently. Together, they are called mysterious. The mystery of secrets; the gateway to all mysteries.

WUDANG TEMPLE GERMANY

第二章

天下皆知美之為美，斯惡已；皆知善之為善，斯不善已。故有無相生，難易相成，長短相較，高下相傾，音聲相和，前後相隨。是以聖人處無為之事，行不言之教。萬物作焉而不辭。生而不有，為而不恃，功成而弗居。夫唯弗居，是以不去。

Chapter: 02

If we recognize the beautiful as beautiful, then the ugly is recognized as well. If we recognize the good as good, we also recognize the bad. Hence, being and non-being produce each other. Difficult and simple complete each other. Lengthy and brief measure each other. High and low incline to each other. Sound and voice harmonize with each other. Before and after follow one another. Therefore, the wise remain non-interfering in affairs and teach without words. Thousands of beings unfold, yet do not decrease; they emerge, yet are not possessive; they act, but do not claim; perform tasks, but do not dwell on them. Because they do not dwell, they do not disappear.

第三章

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

Chapter: 03

Not honoring the virtuous prevents people from arguing. Not valuing hard-to-reach goods prevents people from stealing. Do not show people desirous things; do not confuse their hearts. Therefore, the reign of the wise empties the heart, fills the belly, weakens the ambition, and strengthens the bones. They constantly leave people without knowledge or desire and do not dare to intervene. Act without interfering, and nothing remains unfinished.

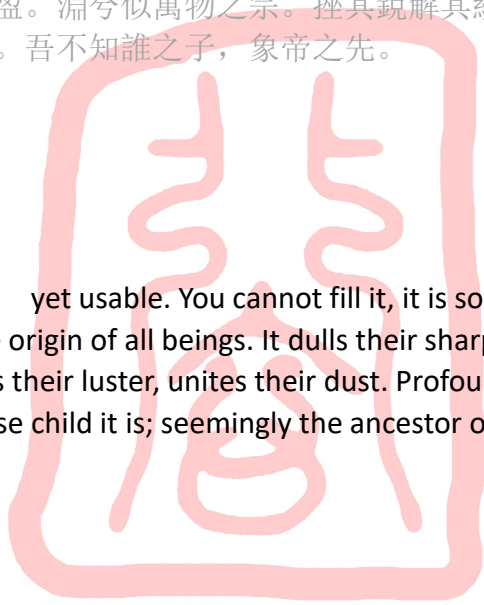
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第四章

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

Chapter: 04

The Dao is empty, yet usable. You cannot fill it, it is so profoundly deep. It seems to be the origin of all beings. It dulls their sharpness, solves their confusion, softens their luster, unites their dust. Profound, like existence. I do not know whose child it is; seemingly the ancestor of the divine.



WUDANG TEMPLE GERMANY

第五章

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

Chapter: 05

Heaven and Earth are inhumane; For them, the ten thousand beings are like sacrificial straw dogs. The wise are inhumane; for them, ordinary people are like sacrificial straw dogs. The space between Heaven and Earth is like a bellows; empty, yet inexhaustible; in motion, continually creative. Speech is exhausting; better stick to the center.

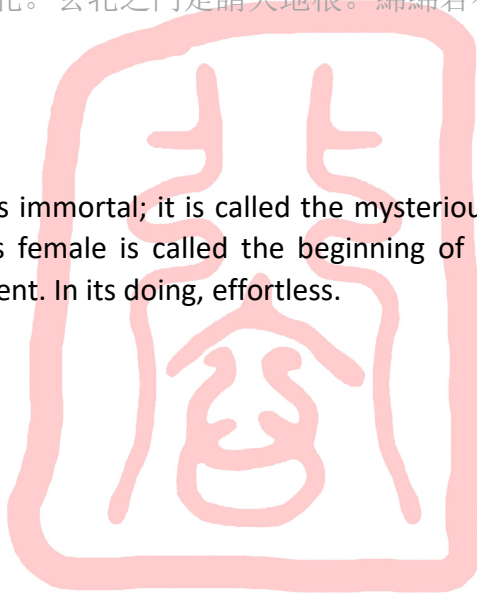
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第六章

谷神不死是謂玄牝。玄牝之門是謂天地根。綿綿若存，用之不勤。

Chapter: 06

The Valley Spirit is immortal; it is called the mysterious female. The gate of the mysterious female is called the beginning of Heaven and Earth. Invisible, yet existent. In its doing, effortless.



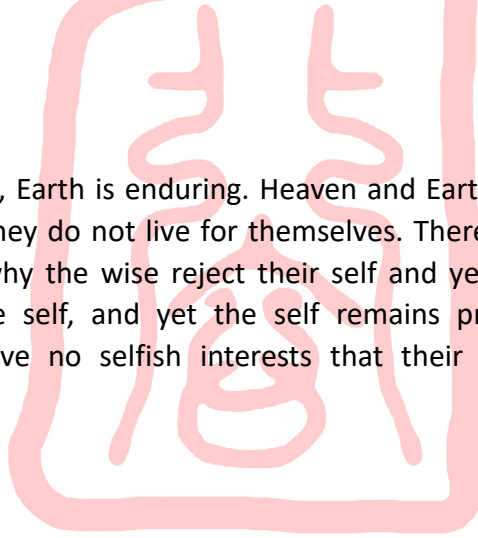
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第七章

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

Chapter: 07

Heaven is eternal, Earth is enduring. Heaven and Earth are constant and lasting because they do not live for themselves. Therefore, they can last forever. That is why the wise reject their self and yet the self endures. They exclude the self, and yet the self remains preserved. Is it not because they have no selfish interests that their own interests are realized?.



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第八章

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

Chapter: 08

The highest good is like water. Its good benefits the ten thousand beings, but doesn't strive. It lingers in places that many people loathe, and so is close to Dao. Live in good places, be profoundly good in heart, give with compassion, have sincerity in speech, govern by good order, show good ability in matters, and choose the right time in action. If you do not argue, there is no dissatisfaction.

WUDANG TEMPLE GERMANY

第九章

持而盈之不如其已；揣而銳之不可長保；金玉滿堂莫之能守；富貴而驕，自遺其咎。功遂身退，天之道。

Chapter: 09

Holding on and exaggerating is not as good as leaving it to itself. If you polish and sharpen it at the same time, you cannot protect it for long. Nobody can guard gold and jade filled palaces. Rich and honored, yet haughty, one delivers oneself to misfortune. To withdraw the self after the work is finished is the way of Heaven.

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第十章

載營魄抱一，能無離乎？專氣致柔，能如嬰兒乎？滌除玄覽，能無疵乎？愛國治民，能無為乎？天門開闔，能為雌乎？明白四達，能無知乎。生之，畜之，生而不有；為而不恃；長而不宰，是謂玄德。

Chapter: 10

Keeping mind and soul in unity, can you leave them undivided? Focusing vital energy to achieve suppleness, can you be like an infant? Clearing away dark views, can you be undefiled? Loving the people and governing the country, can you do this without cunning? When the gates of Heaven open and close, can you be the female? Reaching an all-encompassing understanding, can you be without guile? Bearing and nurturing; creating, yet not possessing. Acting, yet not relying on; leading, yet not commanding; this is called the mysterious De.

第十一章

三十幅共一轂，當其無，有車之用。埏埴以為器，當其無，有器之用。鑿戶牖以為室，當其無，有室之用。故有之以為利，無之以為用。

Chapter: 11

Thirty spokes connect in a hub; its emptiness, in equal measure, makes the car usable. Form clay and make a vessel; its emptiness, in equal measure, makes the vessel usable. Chisel out windows and doors to form a room; these empty spaces, in equal measure, make the room usable. Therefore, being brings about benefits, non-being allows usefulness.

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第十二章

五色令人目盲，五音令人耳聾，五味令人口爽，馳騁畋獵令人心發狂，難得之貨令人行妨。是以聖人，為腹不為目，故去彼取此。

Chapter: 12

The five colors make the human eye blind; the five tones make the human ear deaf; the five tastes dull the human palate. Horse racing and hunting make the human heart unrestrained; hard-to-obtain goods hinder human development. That is why wise people take care of the belly, not the eye; therefore they let go of one and keep the other.

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第十三章

寵辱若驚，貴大患若身。何謂寵辱若驚？寵為下。得之若驚失之若驚是謂寵辱若驚。何謂貴大患若身？吾所以有大患者，為吾有身，及吾無身，吾有何患？故貴以身為天下，若可寄天下。愛以身為天下，若可託天下。

Chapter: 13

Favor and shame are equally frightening. Honor is a big concern, like the self. What does that mean, favor and shame are equally frightening? Favor works through degrading; gaining it is frightening, losing it is also terrifying. This means that favor and shame are equally frightening. What does that mean, honor is a big concern, like the self? I am worried because I have a self. If I had no self, what worries would I have? Therefore, those who appreciate working for the world with their whole self can be entrusted with the world. To those who love to work for the world with their whole self, the world can be handed over.

第十四章

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

Chapter: 14

Look for it, and there is nothing to see. Its name is invisible. Listen to it, and there is nothing to hear. Its name is inaudible. Reach for it, and there is nothing to grasp. Its name is incredible. These three can not be further explored, so they connect and form the One. Not bright at the top nor not dark at the bottom. Endlessly boundless, impossible to name, it returns to nonbeing. This is called formless form, unsubstantial appearance. This is called unclear and blurry. To meet it, you do not see its beginning. Following it, you do not see its end. If you hold on to ancient Dao, then you control the things of the present. If one understands the ancient primal beginning, one calls this the principle of Dao.

第十五章

古之善為士者，微妙玄通，深不可識。夫唯不可識，故強為之容。豫兮若冬涉川；猶兮若畏四鄰；儼兮其若容；渙兮若冰之將釋；敦兮其若樸；曠兮其若谷；混兮其若濁；孰能濁以靜之徐清？孰能安以久動之徐生？保此道者，不欲盈。夫唯不盈，故能蔽不新成。

Chapter: 15

Ancient Masters were subtle, mysterious, and penetrating, impossible to see through. Precisely because they were impenetrable, I will try to explain their appearance. Careful, as crossing a river in winter. Reluctant, as if in fear of neighbors. Polite, like guests. Disappearing, like ice melting. Sincere in their simplicity. Open, like valleys. Indistinct, like murkiness. Who can gently clarify the turbid by means of stillness? Who can gently create rest through continuous movement? Those who preserve Dao do not desire abundance. Above all, because you are without abundance, you can protect yourself from new toils.

第十六章

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

Chapter: 16

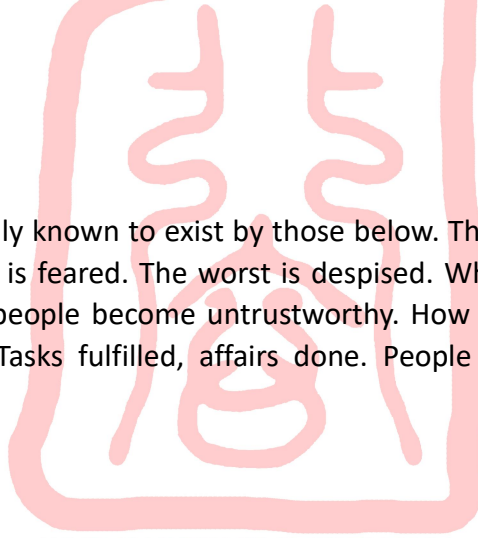
Achieve ultimate emptiness; sincerely preserve silence. The ten thousand beings grow together, and I watch their return. The Heavenly creatures are numerous, yet all return to their origin. Returning to the origin means stillness; this is called returning to destiny. Returning to destiny means permanence; knowledge about permanence means clarity. Not knowing about permanence is presumptuous and fatal. Know constant tolerance. Tolerance leads to impartiality, impartiality leads to kingliness, kingliness leads to Heaven, Heaven leads to Dao, Dao leads to permanence; The loss of the self is not a threat.

第十七章

太上，下知有之。其次親而譽之。其次畏之。其次侮之。信不足焉，有不信焉。悠兮其貴言，功成事遂，百姓皆謂我自然。

Chapter: 17

The greatest is only known to exist by those below. The next is loved and praised. The next is feared. The worst is despised. When the people are not trusted, the people become untrustworthy. How profound are their precious words. Tasks fulfilled, affairs done. People all say: We did it ourselves.



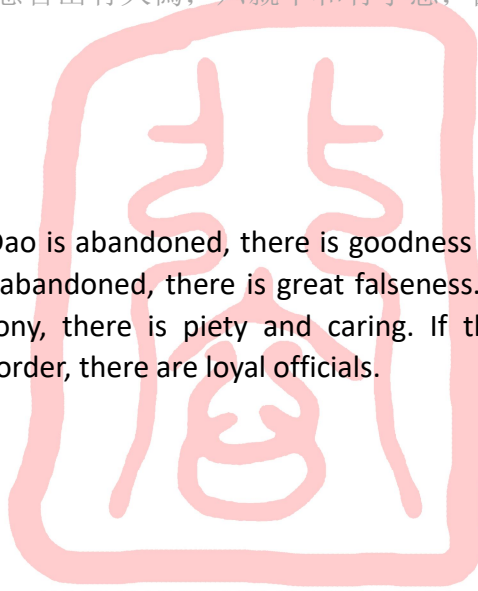
WUDANG TEMPLE GERMANY

第十八章

大道廢有仁義；慧智出有大偽；六親不和有孝慈；國家昏亂有忠臣。

Chapter: 18

When the great Dao is abandoned, there is goodness and righteousness. When wisdom is abandoned, there is great falseness. If the six relatives are not in harmony, there is piety and caring. If the homeland is in confusion and disorder, there are loyal officials.



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第十九章

絕聖棄智，民利百倍；絕仁棄義，民復孝慈；絕巧棄利，盜賊無有；此三者，以為文不足。故令有所屬，見素抱樸少私寡欲。

Chapter: 19

Separate yourself from holiness and reject wisdom; it benefits the people hundredfold. Separate yourself from goodness and reject righteousness; the people will return to piety and mercy. Disconnect from ingenuity and discard benefits; robbers and thieves will not exist. These three are not sufficient as a description. Therefore there is this complement: appear simple, preserve simplicity, reduce selfishness, and reduce desires.

第二十章

絕學無憂，唯之與阿，相去幾何？善之與惡，相去若何？人之所畏，不可不畏。荒兮其未央哉！眾人熙熙如享太牢，如春登臺。我獨泊兮其未兆，如嬰兒之未孩；儻儻兮若無所歸。眾人皆有餘，而我獨若遺。我愚人之心也哉！沌沌兮俗人昭昭。我獨昏昏；俗人察察，我獨悶悶。澹兮其若海，颺兮若無止。眾人皆有以，而我獨頑且鄙。我獨異於人，而貴食母。

Chapter: 20

Renounce learning and there are no worries. Agreement and flattery, how far are they from each other? Good and evil, are they similarly far from each other? The difference between good and evil is not far. If people worry, they are unable not to fear. Loneliness is unending. Many people are happy, as if celebrating great sacrificial feasts, as if climbing terraces in spring. I alone am tranquil, without any sign. I am like a toddler who does not yet smile; exhausted, as without a home. Many people are in abundance; I alone seem left behind. My heart is a simpleton's, muddled and confused. Ordinary people are clear; I alone am murky. Ordinary people are scrutinizing; I alone am dull. Peaceful as the sea, drifting as without end. Many people have intentions; I alone am thickheaded as a hick. I alone am different from other people, but I value the nourishing mother.

第二十一章

孔德之容惟道是從。道之為物惟恍惟惚。惚兮恍兮其中有象。恍兮惚兮其中有物。窈兮冥兮其中有精。其精甚真。其中有信。自古及今，其名不去以閱眾甫。吾何以知眾甫之狀哉？以此。

Chapter: 21

The highest virtuous appearance follows only from Dao. The action of Dao is only vague and indistinct. Vague and indistinct, yet in its midst there are apparitions. Vague and indistinct, beings exist in its midst. Dull and hazy, the essence of its center exists. Its essence is very real. In the middle there is faith. From ancient times to today its name has remained unforgotten. It recognizes the origin of all. How do I know the condition of the origin of all? Thusly.

WUDANG TEMPLE GERMANY

第二十二章

曲則全， 枉則直， 窪則盈， 敝則新少則得， 多則惑。是以聖人抱一， 為天下式。不自見故明； 不自是故彰； 不自伐故有功； 不自矜故長； 夫唯不爭， 故天下莫能與之爭。古之所謂： 曲則全者豈虛言哉！ 誠全而歸之。

Chapter: 22

Half becomes whole; crooked becomes straight; empty becomes filled; old becomes new. One who desires little gains; one who desires much becomes confused. Therefore, the wise value the one as the world's role model. Not displaying and therefore shining. Not asserting and therefore distinguished. Not boasting and therefore with merit. Not self-possessed and therefore permanent. Above all without argument, and therefore no one in the world can argue. The ancients stated: half becomes whole. How could these be just empty words? Truly whole, they return.

第二十三章

希言自然。故飄風不終朝，驟雨不終日。孰為此者？天地。天地尚不能久，而況於人乎？故從事於道者，同於道。德者同於德。失者同於失。同於道者道亦樂得之；同於德者德亦樂得之；同於失者失於樂得之。信不足焉有不信焉。

Chapter: 23

Nature utters few words. Therefore, sudden winds do not survive the morning. Rainstorms do not last the whole day. Who does these things? Heaven and Earth. But Heaven and earth are not permanent. How much less so are humans? Therefore, those who handle affairs through Dao, are in harmony with Dao. Those who follow De are in harmony with De. Those who lose it are in harmony with the loss. Those in harmony with Dao, Dao joyfully attains. Those in harmony with De, De joyfully welcomes. Those in harmony with losing Dao, loss happily attains. If you do not trust, you do not experience trust.

第二十四章

企者不立；跨者不行。自見者不明；自是者不彰。自伐者無功；自矜者不長。其在道也曰：餘食贅形。物或惡之，故有道者不處。

Chapter: 24

Those on tiptoe are unstable. Those with legs spread cannot walk. Selfish people do not understand. The self-righteous are not clear. The self-celebrated are without merit. The self-proclaimed are not permanent. In terms of Dao, these conditions are like scraps or tumors, which are things of loathing. Therefore, those who cultivate Dao spurn them.

第二十五章

有物混成先天地生。寂兮寥兮獨立不改，周行而不殆，可以為天下母。吾不知其名，強字之曰道。強為之名曰大。大曰逝，逝曰遠，遠曰反。故道大、天大、地大、人亦大。域中有四大，而人居其一焉。人法地，地法天，天法道，道法自然。

Chapter: 25

There are beings, incomprehensible and perfect, born of Heaven and Earth. Oh, so quiet, oh so profound; standing alone and unchanging. All-encompassing, yet inexhaustible. Therefore, it is considered the original mother of the world. I do not know its name, so I call it Dao. If forced, I call it great. Great means far-reaching. Far-reaching means becoming remote. Being remote, it returns. Therefore, Dao is great, Heaven is great, Earth is great, and the true self human is great too. In the central areas there are four greatnesses, and man is one of them. Man follows the Earth, the Earth follows Heaven, Heaven follows Dao, Dao follows nature.

第二十六章

重為輕根，靜為躁君。是以君子終日行不離輕重。雖有榮觀燕處超然。奈何萬乘之主而以身輕天下。輕則失根，躁則失君。

Chapter: 26

Heaviness is the root of the light. Silence is the ruler of disquiet. That is why the wise travel all day, yet do not abandon the weight of their cart. Although they have bright moments, they remain calm and consider each other. How could rulers with myriads of chariots, in favor of themselves, carry themselves lightly? Lightheartedness causes you to lose your roots. Unrest causes one to lose control.

第二十七章

善行無轍跡。善言無瑕謫。善數不用籌策。善閉無關楗而不可開。善結無繩約而不可解。是以聖人常善救人，故無棄人。常善救物，故無棄物。是謂襲明。故善人者不善人之師。不善人者善人之資。不貴其師、不愛其資，雖智大迷，是謂要妙。

Chapter: 27

A good traveler leaves no trace or track. Good speech is without blemish or blame. Good reckoners do not need counters or calculators. A good door is without lock and key, yet cannot be opened. A good knot is without rope, yet cannot be untied. Therefore, the wise are good at helping and do so without rejecting people. Good ones always help beings, therefore not giving up on them. This is called the consequences of clarity. That is why good people are the teachers of non-good people. Non-good people are good people's challenge. They do not honor their teachers, do not love their challenges; despite knowing are greatly confused. This is called the essential secret.

第二十八章

知其雄，守其雌，為天下谿。為天下谿，常德不離，復歸於嬰兒。知其白，守其黑，為天下式。為天下式，常德不忒，復歸於無極。知其榮，守其辱，為天下谷。為天下谷，常德乃足，復歸於樸。樸散則為器，聖人用之則為官長。故大制不割。

Chapter: 28

Knowing masculinity, yet true to femininity, one serves as the world's current. Serving as the world's current, the lasting De will outlast and return to the condition of the newborn child. Knowing the white, preserving the black, one serves as the world's guiding principle. Serving as the world's guiding principle, the constant De will not give way, but will return to the state of undifferentiation. Knowing favor, yet true to shame, one serves as the world's valley. Serving as the world's valley, everlasting De will be abundant and return to the state of originality. Originality once triggered becomes a vessel that is used by the wise, then serves as a leader, for a master carver carves without chipping.

第二十九章

將欲取天下而為之，吾見其不得已。天下神器，不可為也，為者敗之，執者失之。夫物或行或隨、或歔或吹、或強或贏、或挫或隳。是以聖人去甚、去奢、去泰。

Chapter: 29

Some intend to take over the world and intervene in it. I see this will ultimately not succeed. The world is a spiritual vessel; you cannot interfere with it! Those who intervene destroy themselves; those who want to take, lose. Therefore some beings go ahead and some follow, some sniff and some blow, some are strong and some are weak, some are oppressive and some are oppressed. Therefore, avoid pride, avoid exaggeration, avoid excess.

WUDANG TEMPLE GERMANY

第三十章

以道佐人主者，不以兵強天下。其事好還。師之所處荊棘生焉。軍之後必有凶年。善有果而已，不敢以取強。果而勿矜。果而勿伐。果而勿驕。果而不得已。果而勿強。物壯則老，是謂不道，不道早已。

Chapter: 30

A cultivator of Dao does not need soldiers to conquer the world; her interest is to return to the one. Where the troops camp, thistles and thorns grow after. After big wars, years of hardship surely follow. the wise reach their goal and then stop, and do not dare to take anything by force. Reaching the goal, but not bragging. Achieving the goal, but not specifying. Achieving the goal, but not presumptuous. Achieve the goal, but do not let go of the path. Achieving the goal, but not violent. When beings overgrow, they age. This is not with Dao. If it is not with Dao, it will soon end.

第三十一章

夫佳兵者不祥之器，物或惡之，故有道者不處。君子居則貴左，用兵則貴右。兵者不祥之器，非君子之器，不得已而用之，恬淡為上。勝而不美，而美之者，是樂殺人。夫樂殺人者，則不可得志於天下矣。吉事尚左，凶事尚右。偏將軍居左，上將軍居右。言以喪禮處之。殺人之眾，以悲哀泣之，戰勝以喪禮處之。

Chapter: 31

Even magnificent weapons are instruments of evil, abhorred by all beings, so those who follow Dao do not keep them. At home, the noble values the left; at war, she values the right. Weapons are evil tools, not the tools of nobles; when compelled to use them, it is with calmness and restraint. She is victorious and yet not pleased, as pleasure in victory would be pleasure in killing. Those who enjoy killing will be unable to achieve their goals in the world. For auspicious occasions favour the left; in cases of bad luck favour the right. The lieutenant general stands on the left; the general stands on the right; their places assigned like funeral services. If you kill many people, you mourn them with grief and sorrow; victorious in battle, they stand as attending a funeral.

第三十二章

道常無名。樸雖小天下莫能臣也。侯王若能守之，萬物將自賓。天地相合以降甘露，民莫之令而自均。始制有名，名亦既有，夫亦將知止，知止可以不殆。譬道之在天下，猶川谷之於江海。

Chapter: 32

Dao is constant and without name. Although small in its originality, no one in the world can subjugate it. If princes and kings can preserve it, all beings will spontaneously align! Heaven and earth unite in harmony to send down sweet dew; The people have no commander, yet are naturally in harmony. If you start to regulate, there are names; When Names exist, know when to stop. Knowing when to stop, you avoid danger. Dao in the world is like streams and rivers that flow into the sea.

WUDANG TEMPLE GERMANY

第三十三章

知人者智，自知者明。勝人者有力，自勝者強。知足者富。強行者有志。不失其所者久。死而不亡者，壽。

Chapter: 33

Those who know people are wise; those who know themselves are enlightened. Those who overcome others are strong; Those who overcome themselves have true power. Those who know contentment are rich; Those who are determined have willpower. Those who do not lose their place endure; Those who die yet do not perish have longevity.

WUDANG TEMPLE GERMANY

第三十四章

大道汎兮，其可左右。萬物恃之以生而不辭，功成而不名有。衣養萬物而不為主，常無欲可名於小。萬物歸焉，而不為主，可名為大。以其終不自為大，故能成其大。

Chapter: 34

The great Dao is omnipresent! It can be right and left. The myriad beings rely on it, are born of it and are never rejected. Works are accomplished without having names. Nourishing and clothing the myriad beings, yet not acting as their master. Consistently without cravings, it may be called small. The myriads of beings return to it, yet it rules them not. It can be described as large. Because it ultimately does not consider itself great, it can therefore complete its grandeur.

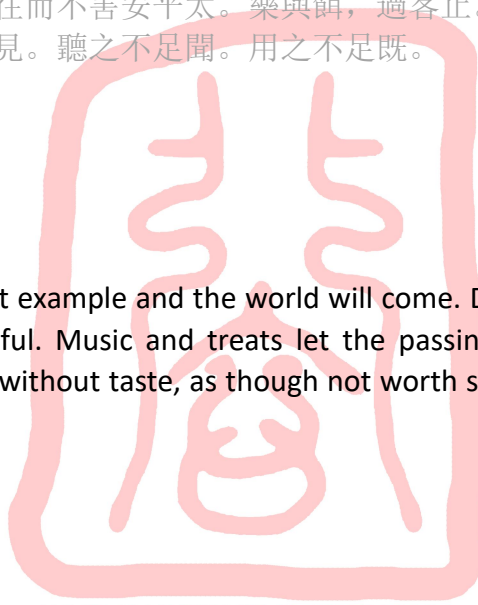
WUDANG TEMPLE GERMANY

第三十五章

執大象天下往。往而不害安平太。樂與餌，過客止。道之出口淡乎其無味。視之不足見。聽之不足聞。用之不足既。

Chapter: 35

Embrace the great example and the world will come. Doing no harm, it is profoundly peaceful. Music and treats let the passing hiker linger. Dao spoken is insipid, without taste, as though not worth seeing, yet its use is inexhaustible.



WUDANG TEMPLE GERMANY

第三十六章

將欲歛之，必固張之。將欲弱之，必固強之。將欲廢之，必固興之。將欲取之，必固與之。是謂微明。柔弱勝剛強。魚不可脫於淵，國之利器不可以示人。

Chapter: 36

If you want to pull something together, you have to stretch it first. If you want to weaken something, you have to strengthen it first. If you intend to abolish something, then you have to promote it first. If you intend to take something away, you have to give it away first. This is called subtle insight. Soft and weak overcomes hard and strong. Fish are unable to leave the depths. The state should not show the people its wealth.

WUDANG TEMPLE GERMANY

第三十七章

道常無為，而無不為。侯王若能守之，萬物將自化。化而欲作，吾將鎮之以無名之樸。無名之樸，夫亦將無欲。不欲以靜，天下將自定。

Chapter: 37

Dao acts without interfering, and yet nothing remains undone. If princes and kings can preserve this, the myriad beings will evolve of themselves. Developing and growing desire, I would tame it with original namelessness. Nameless originality in turn leads to desirelessness. Without desire, the world regulates itself.

WUDANG TEMPLE GERMANY

第三十八章

上德不德是以有德。下德不失德是以無德。上德無為而無以為。下德無為而有以為。上仁為之而無以為。上義為之而有以為。上禮為之而莫之以應，則攘臂而扔之。故失道而後德。失德而後仁。失仁而後義。失義而後禮。夫禮者忠信之薄而亂之首。前識者，道之華而愚之始。是以大丈夫，處其厚，不居其薄。處其實，不居其華。故去彼取此。

Chapter: 38

The highest De, not trying for De, therefore has De. The lowest De, not letting go of De, therefore is without De. The highest De does not act nor intend. Low De, in its inaction, has intention. The benevolent intervene with no other intention. The righteous intervene, yet with other intentions. The obedient intervene, and when no one pays heed, they roll up their sleeves and force them. Therefore, when Dao is lost there follows De. When De is lost, there follows benevolence. When benevolence is lost, there follows righteousness. When righteousness is lost, there follows obedience. Insecure and faithless, the obedient are led by confusion. Predicting the pattern of Dao, they only make themselves fools. Therefore, the master dwells in its depth, not its surface. Remains in its seed, not its flowers. Therefore, they let go of one and keep the other.

第三十九章

昔之得一者。天得一以清。地得一以寧。神得一以靈。谷得一以盈。萬物得一以生。侯王得一以為天下貞。其致之。天無以清將恐裂。地無以寧將恐廢。神無以靈將恐歇。谷無以盈將恐竭。萬物無以生將恐滅。侯王無以貞將恐蹶。故貴以賤為本，高以下為基。是以侯王自稱孤、寡、不穀。此非以賤為本邪？非乎。至譽無譽。不欲琇琇如玉珞珞如石。

Chapter: 39

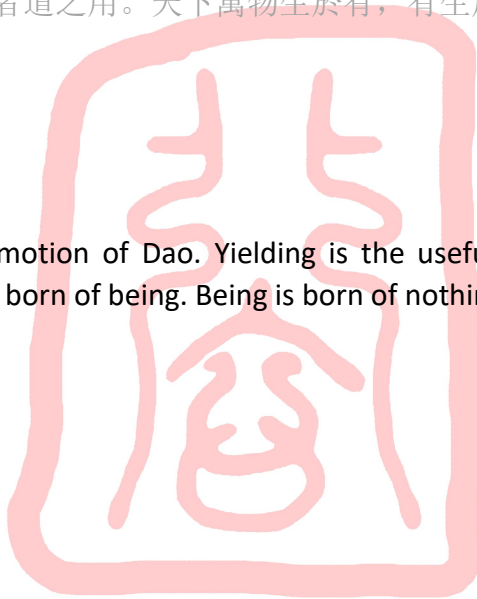
There were once those who attained wholeness. Heaven attaining wholeness is pure. Earth attaining wholeness is peaceful. Spirits attaining wholeness are efficacious. Valleys attaining wholeness are filled. The myriad beings attaining wholeness are born. Rulers attaining wholeness have the faith of the kingdom. The wholeness does this. Heaven without pureness would crack. Earth without peace would disintegrate. Spirits without power would go dormant. Valleys unfilled would dry up. The myriad beings without life would be extinguished. Rulers without respect would fall. Hence, the ordinary is the root of the noble; the low is the foundation of the high. Thus, rulers call themselves lonely, orphaned and unworthy. Is this not because ordinary people serve as their roots? Untrue? Therefore, accumulating honor is without honor. Without desire, shining like jade and firm like stone.

第四十章

反者道之動。弱者道之用。天下萬物生於有，有生於無。

Chapter: 40

Returning is the motion of Dao. Yielding is the usefulness of Dao. The myriad beings are born of being. Being is born of nothingness.



WUDANG TEMPLE GERMANY

第四十一章

上士聞道勤而行之。中士聞道若存若亡。下士聞道大笑之。不笑不足以為道。故建言有之。明道若昧。進道若退。夷道若類。上德若俗。大白若辱。廣德若不足。建德若偷。質真若渝。大方無隅。大器晚成。大音希聲。大象無形。道隱無名。夫唯道善貸且成。

Chapter: 41

When thoughtful people hear of Dao, they diligently follow it. When common people hear of Dao, they waver, keeping it here and losing it there. When thoughtless people hear of Dao, they laugh. If they didn't laugh, it could not be considered Dao. Hence the phrase: Understanding of Dao appears as ignorance; progression in Dao appears as regression; smoothness of Dao appears flawed; highest De appears as a valley; purity appears tarnished; great De appears as inadequate; steadfast De appears as impermanence; truth appears as changeable; great squares are without corners; great vessels take years to produce; great music is scarcely heard; great forms have no form; hidden Dao is without name. Dao alone is nourishing and complete.

第四十二章

道生一。一生二。二生三。三生萬物。萬物負陰而抱陽，沖氣以為和。人之所惡，唯孤、寡不穀，而王公以為稱，故物或損之而益，或益之而損。人之所教，我亦教之，強梁者，不得其死。吾將以為教父。

Chapter: 42

Dao bears one. One bears two. Two bear three. Three bear the myriad beings. The myriad beings shoulder yin and embrace yang, their colliding energies achieving harmony. People loathe loneliness, orphans and the worthless. Yet rulers so title themselves. Therefore, in losing there is gain and in gaining there is loss. What others teach, I teach as well. The violent do not find a natural death. I take this as my teaching's father

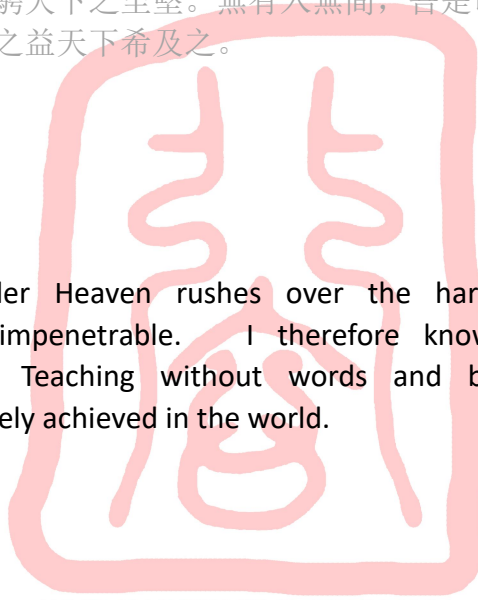
WUDANG TEMPLE GERMANY

第四十三章

天下之至柔，馳騁天下之至堅。無有入無間，吾是以知無為之有益。不言之教，無為之益天下希及之。

Chapter: 43

The softest under Heaven rushes over the hardest. Nothingness penetrates the impenetrable. I therefore know the benefit of non-interference. Teaching without words and benefiting without interfering are rarely achieved in the world.



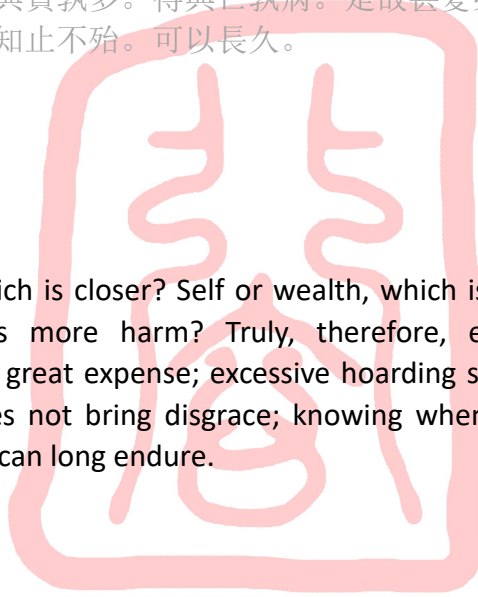
WUDANG TEMPLE GERMANY

第四十四章

名與身孰親。身與貨孰多。得與亡孰病。是故甚愛必大費。多藏必厚亡。知足不辱。知止不殆。可以長久。

Chapter: 44

Name or self, which is closer? Self or wealth, which is greater? Profit or loss, which does more harm? Truly, therefore, excessive fondness certainly leads to great expense; excessive hoarding surely leads to loss. Contentment does not bring disgrace; knowing when to stop does not endanger, so one can long endure.



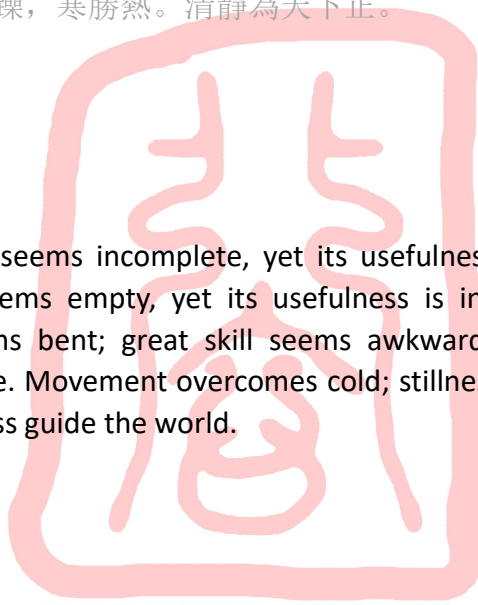
WUDANG TEMPLE GERMANY

第四十五章

大成若缺，其用不弊。大盈若冲，其用不窮。大直若屈。大巧若拙。
大辯若訥。靜勝躁，寒勝熱。清靜為天下正。

Chapter: 45

Great perfection seems incomplete, yet its usefulness is undiminished.
Great fullness seems empty, yet its usefulness is inexhaustible. Great
straightness seems bent; great skill seems awkward; great eloquence
seems inarticulate. Movement overcomes cold; stillness overcomes heat.
Clarity and stillness guide the world.



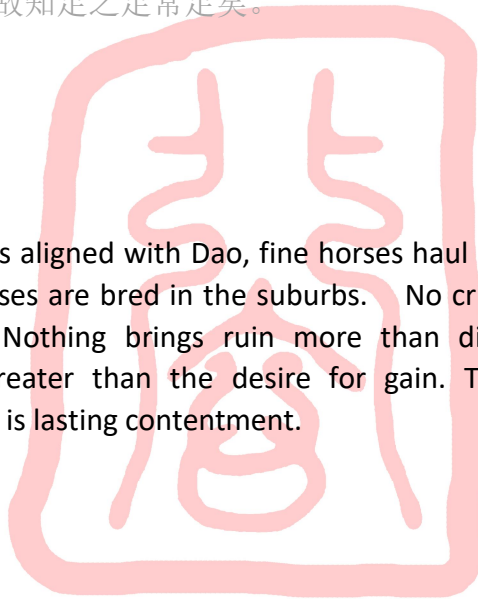
WUDANG TEMPLE GERMANY

第四十六章

天下有道，卻走馬以糞。天下無道，戎馬生於郊。禍莫大於不知足。咎莫大於欲得。故知足之足常足矣。

Chapter: 46

When the world is aligned with Dao, fine horses haul manure. Unaligned with Dao, warhorses are bred in the suburbs. No crime is greater than knowing desire. Nothing brings ruin more than discontentment. No punishment is greater than the desire for gain. Therefore, knowing enough is enough is lasting contentment.



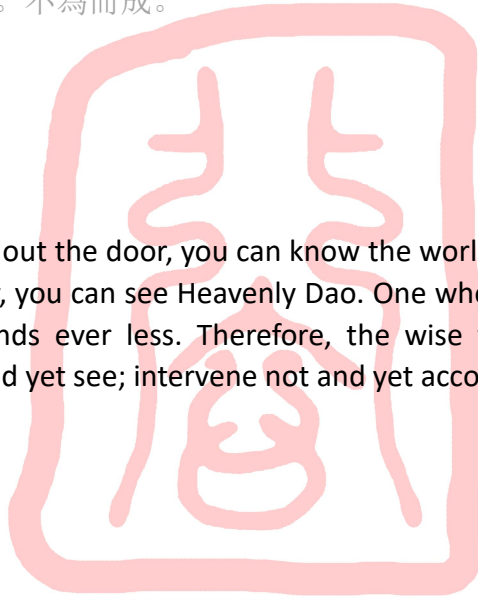
WUDANG TEMPLE GERMANY

第四十七章

不出戶知天下。不闚牖見天道。其出彌遠，其知彌少。是以聖人不行而知。不見而明。不為而成。

Chapter: 47

Without stepping out the door, you can know the world. Without peeking out the window, you can see Heavenly Dao. One who travels ever more distant, understands ever less. Therefore, the wise travel not and yet know; look not and yet see; intervene not and yet accomplish.



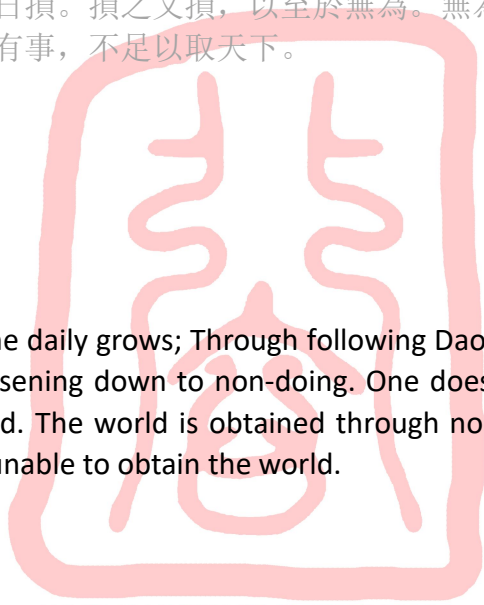
WUDANG TEMPLE GERMANY

第四十八章

為學日益。為道日損。損之又損，以至於無為。無為而不為。取天下常以無事，及其有事，不足以取天下。

Chapter: 48

Through study, one daily grows; Through following Dao, one daily shrinks. Lessening and lessening down to non-doing. One does not interfere, yet all is accomplished. The world is obtained through non-meddling. Those who meddle are unable to obtain the world.



WUDANG TEMPLE GERMANY

第四十九章

聖人無常心。以百姓心為心。善者吾善之。不善者吾亦善之德善。信者吾信之。不信者吾亦信之、德信。聖人在天下歛歛焉，為天下渾其心。百姓皆注其耳目，聖人皆孩之。

Chapter: 49

The wise have no set mind, so they take the people's minds as their own. To the good, I am good. To the bad, I am also good. This is the De of goodness. Of the trustworthy, I am trusting. Of the untrustworthy, I am also trusting. This is the De of trust. Wise ones are in the world, still and humble, because the world is turbid at its core. The people all fill their eyes and ears, all children of the wise.

WUDANG TEMPLE GERMANY

第五十章

出生入死。生之徒，十有三。死之徒，十有三。人之生，動之於死地，亦十有三。夫何故？以其生生之厚。蓋聞善攝生者，陸行不遇兇虎，入軍不被甲兵。兇無所投其角。虎無所用其爪。兵無所容其刃。夫何故？以其無死地。

Chapter: 50

From cradle to grave, three of ten are followers of life; three of ten are followers of death; and three of ten simply move from life to death. Why? Because of the stress and pleasure of generational life. For it is heard, those adept at conserving their health meet no rhinos or tigers along the road and join battles without armour or weapons. Rhinos have no place to throw their horns. Tigers have no place to put their claws. Soldiers have no place to land their blades. Why? Because they are immortal.

第五十一章

道生之，德畜之，物形之，勢成之。是以萬物莫不尊道，而貴德。道之尊，德之貴，夫莫之命而常自然。故道生之，德畜之。長之育之。亭之毒之。養之覆之。生而不有，為而不恃，長而不宰。是謂玄德。

Chapter: 51

Dao bears them, De nourishes them, matter forms them, circumstances complete them. Therefore, of the ten thousand beings, not one does not revere Dao or honour De. In revering Dao and honouring De, none are forced, but always natural. So Dao brings them into being and De raises them, forms them, brings them up, completes them, matures them, supports them, protects them. To bear yet not possess, act yet not rely on, raise yet not rule. This is called mysterious De.

WUDANG TEMPLE GERMANY

第五十二章

天下有始，以為天下母。既得其母，以知其子。既知其子，復守其母，沒身不殆。塞其兌，閉其門，終身不勤。開其兌，濟其事，終身不救。見其小曰明，守柔曰強。用其光，復歸其明，無遺身殃。是為習常。

Chapter: 52

The world has a beginning; it is considered the mother of the world. Upon understanding the mother, one knows her children. Upon understanding her children, abide by the mother. Without body, there is no harm. Fill the openings, shut the doors, and all one's life is without toil. Open the openings, be busy with affairs, and nothing will save you. Seeing the insignificant is clear sight; yielding is strength. Use this insight to return to original understanding without losing oneself to disaster. This is to practice eternally.

第五十三章

使我介然有知，行於大道，唯施是畏。大道甚夷，而人好徑。朝甚除，田甚蕪，倉甚虛。服文綵，帶利劍，厭飲食，財貨有餘。是謂盜夸。非道也哉。

Chapter: 53

If I had only brief knowledge, I would walk along great Dao. Only renunciation is feared. Dao is completely straightforward, but people are fond of winding paths. The courts are magnificent; the fields are entirely overgrown; the storehouses are utterly empty. Colorful embroidered dresses, carrying sharp swords, oversaturation of food and drink, money and goods in surplus; this is glorified theft. This is not Dao.

WUDANG TEMPLE GERMANY

第五十四章

善建者不拔。善抱者不脫。子孫以祭祀不輟。修之於身其德乃真。修之於家其德乃餘。修之於鄉其德乃長。修之於邦其德乃豐。修之於天下其德乃普。故以身觀身，以家觀家，以鄉觀鄉，以邦觀邦，以天下觀天下。吾何以知天下然哉？以此。

Chapter: 54

The well-rooted will not be pulled out. The well-held will not be let slip. Children and grandchildren offer sacrifice without cease. Cultivate the self and its De becomes real. Cultivate the family and its De will be abundant. Cultivate the rural lands and their De will be long-lasting. Cultivate the country and its De becomes plentiful. Cultivate the world and its De becomes universal. Therefore, consider the self according to the self, the family according to the family, the rural lands according to the rural lands, the country according to the country, and the world according to the world. How do I know the world is so? Because of this.

第五十五章

含德之厚比於赤子。毒蟲不螫，猛獸不據，攫鳥不搏。骨弱筋柔而握固。未知牝牡之合而全作，精之至也。終日號而不嘎，和之至也。知和曰常。知常曰明。益生曰祥。心使氣曰強。物壯則老。謂之不道，不道早已。

Chapter: 55

Preserving the fullness of De is akin to being an infant. Insect swarms do not sting, beasts do not pounce, birds do not strike. With weak bones and soft muscles, yet with a firm grasp. Ignorant of the union of man and woman and yet complete, with vital power at its peak. All day long it screams and yet is not hoarse, its harmony at its height. To know harmony is called eternity; to know eternity is called enlightenment. To profit and generate is called foreshadowing; engaging life energy to fulfill desire is called strife. Things grow, then age. To name it is not Dao; what is not Dao soon dies.

第五十六章

知者不言。言者不知。挫其銳，解其紛，和其光，同其塵，是謂玄同。故不可得而親。不可得而疏。不可得而利。不可得而害。不可得而貴。不可得而賤。故為天下貴。

Chapter: 56

Those who know, do not speak; those who speak, do not know. Fill in the openings, shut the doors, dull the edges, untie the knots, dim the brightness, become one with the dust. This is called profound unity. Therefore, unattainable through approach, unattainable through retreat, unattainable through doing good, unattainable through doing harm, unattainable through honor, unattainable through disgrace. For this reason it is the most valuable in the world.

第五十七章

以正治國，以奇用兵，以無事取天下。吾何以知其然哉？以此。天下多忌諱而民彌貧。民多利器國家滋昏。人多伎巧奇物滋起。法令滋彰盜賊多有。故聖人云我無為而民自化。我好靜而民自正。我無事而民自富。我無欲而民自樸。

Chapter: 57

Govern the country with principles, approach war with tactical surprise, conquer the world by not interfering. How do I know this is so? Because of this. The more taboos in the world, the poorer the people become. The more sophisticated the tools and weapons of the people, the more confusion grows in the country. As more people become skillful and cunning, strange matters increasingly arise. The more laws and regulations are enacted, the more robbers and thieves there are. Therefore, the wise say: I do not interfere and the people transform themselves. I am quiet and the people rectify themselves. I do not do business and the people prosper by themselves. I am without desire and the people are simple of themselves.

第五十八章

其政悶悶，其民淳淳。其政察察，其民缺缺。禍尚福之所倚。福尚禍之所伏。孰知其極，其無正。正復為奇，善復為妖。人之迷其日固久。是以聖人方而不割。廉而不劌。直而不肆。光而不燿。

Chapter: 58

When the government is dull, the people are simple. When the government is scrutinizing, the people are deficient. Misfortune, alas, props up happiness. Fortune, alas, conceals ruin. Who knows its ultimate end? There is no setting it right. Rectifying becomes perverse, good becomes evil, the people lose their way, and ignorance long endures. Therefore, the wise are square but not cutting, honest but not injuring, straight but not reckless, alight but not dazzling.

第五十九章

治人事天莫若嗇。夫唯嗇是謂早服。早服謂之重積德。重積德則無不克。無不克則莫知其極。莫知其極可以有國。有國之母可以長久。是謂深根固柢，長生久視之道。

Chapter: 59

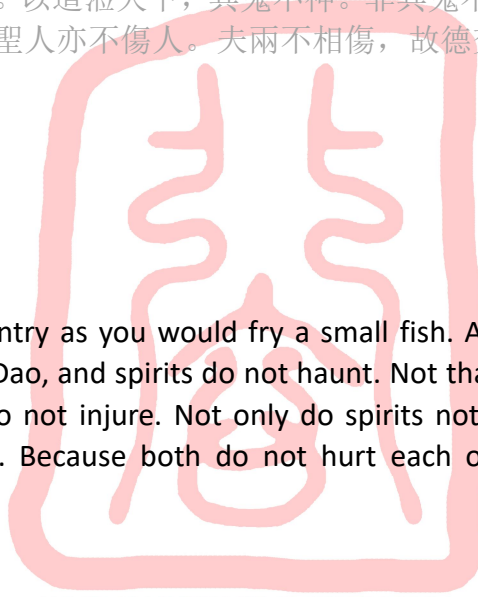
In governing the people and serving Heaven, nothing is better than being sparing. To be sparing is called advance preparation. Advance preparation is called strengthening the accumulation of De. Strengthen the accumulation of De, then nothing is insurmountable. When nothing is insurmountable, no one knows your limit. If no one knows your limit, you can run a country. If you run a country as its mother, it will long endure. This is called deep-rooted and firmly established, the way to long life and enduring vision.

第六十章

治大國若烹小鮮。以道蒞天下，其鬼不神。非其鬼不神，其神不傷人。非其神不傷人，聖人亦不傷人。夫兩不相傷，故德交歸焉。

Chapter: 60

Govern a big country as you would fry a small fish. Administer the land according to the Dao, and spirits do not haunt. Not that spirits disappear, but that spirits do not injure. Not only do spirits not injure, the wise also do no harm. Because both do not hurt each other, therefore De returns here.



WUDANG TEMPLE GERMANY

第六十一章

大國者下流，天下之交天下之牝。牝常以靜勝牡。以靜為下。故大國以下小國，則取小國。小國以下大國，則取大國。故或下以取，或下而取。大國不過欲兼畜人。小國不過欲入事人。夫兩者各得所欲，大者宜為下。

Chapter: 61

Great empires flow downwards, the feminine of the world, the confluence of all. The feminine, by virtue of stillness, overcomes the masculine; through stillness lies below. Therefore, great empires, by placing themselves below small ones, obtain them. Small countries placing themselves under great ones, obtain them. Therefore, some lower themselves to win, while some lower themselves and are won. Great empires merely desire to unite people. Small countries merely desire to serve the people. Thus, to both get what they desire, the great should lie below.

第六十二章

道者萬物之奧。善人之寶，不善人之所保。美言可以市尊。美行可以加人。人之不善，何棄之有。故立天子、置三公，雖有拱璧以先駟馬，不如坐進此道。古之所以貴此道者何。不曰：求以得，有罪以免邪？故為天下貴。

Chapter: 62

Dao is the sanctuary of the ten thousand things; treasure of the good, refuge of the not-so-good. Beautiful words can buy and sell; honourable deeds can promote others. Of the not-so-good, why reject their being? Therefore, in crowning emperors and installing ministers, although there are jade treasures and fine horses, it is better to rest in Dao. What was the reason the ancients valued Dao? Is it not said: seek and you shall find; admit guilt and be forgiven? Therefore, it is the treasure of the world.

第六十三章

為無為，事無事，味無味。大小多少，報怨以德。圖難於其易，為大於其細。天下難事必作於易。天下大事必作於細。是以聖人終不為大，故能成其大。夫輕諾必寡信。多易必多難。是以聖人猶難之，故終無難矣。

Chapter: 63

Act without interfering, do business without busy-ness, savour the tasteless. Whether big or little, few or many, return enmity with De. Plan the difficult while it is still easy; deal with the big while it is still small. The world's difficult matters surely arise from the easy. The world's great affairs surely grow out of trifles. Therefore, the wise ultimately do nothing great, and thereby accomplish great things. Making promises lightly surely leads to scanty faith. Too much ease surely leads to many difficulties. Therefore, the wise treating them as difficult, therefore have no difficulties.

第六十四章

其安易持，其未兆易謀。其脆易泮，其微易散。為之於未有，治之於未亂。合抱之木生於毫末。九層之台起於累土。千里之行始於足下。為者敗之，執者失之。是以聖人無為故無敗，無執故無失。民之從事常於幾成而敗之。慎終如始則無敗事。是以聖人欲不欲，不貴難得之貨。學不學，復眾人之所過，以輔萬物之自然而不敢為。

Chapter: 64

That which is still is easily held. That which has yet no omens is easily planned. That which is brittle is easily dissolved. That which is slight is easily scattered. Act before matters arise; manage matters before they become disordered. A tree that can fill the arms grows from a downy sprout. A nine-story tower rises through the piling of earth. A journey of a thousand li begins with the first step. Those who meddle are defeated. Those who grasp lose their grip. Therefore, the wise do not meddle, and thus do not fail. They do not hold on, and so have nothing to lose. The dealings of the people are often close to completion and then ruined. With as much care at the end as in the beginning, affairs will not be spoiled. Therefore, the wise desire non-desire, do not value things hard to come by, learn to not learn, and return to the places where most people pass by. They support things as they are and do not presume to interfere.

第六十五章

古之善為道者，非以明民，將以愚之。民之難治，以其智多。故以智治國，國之賊。不以智治國，國之福。知此兩者，亦稽式。常知稽式，是謂玄德。玄德深矣、遠矣！與物反矣。然後乃至大順。

Chapter: 65

Of old, those adept in following Dao did not use it to enlighten the people, but to keep them simple. The people are difficult to govern with excessive knowledge. Therefore, in running a country by means of intellect, the country is doomed. In running a country not by means of intellect, the country is blessed. Know these two as proven principles. Unwavering knowledge of these principles is called profound De. Profound De is penetrating indeed, far-reaching indeed! Support the returning of things! Then, only then, will they achieve great harmony.

第六十六章

江海之所以能為百谷王者，以其善下之，故能為百谷王。是以聖人欲上民，必以言下之。欲先民，必以身後之。是以聖人處上而民不重，處前而民不害。是以天下樂推而不厭。以其不爭，故天下莫能與之爭。

Chapter: 66

The reason rivers and seas can rule over the hundred valleys is because they excel at going lower. Hence, they can become the ruler of the hundred valleys. Therefore, if the wise desire to be above the people, they must speak from below them. If the wise desire to be ahead of the people, they must place themselves behind them. Therefore, the wise are situated above yet the people feel no weight; are situated in front yet the people do no harm. Thus, the world joyfully supports them and does not mind. Because they do not contend, no one in the world can contend with them.

第六十七章

天下皆謂我道大似不肖。夫唯大故似不肖。若肖，久矣！其細也夫。我有三寶持而保之：一曰慈，二曰儉，三曰不敢為天下先。慈故能勇，儉故能廣，不敢為天下先故能成器長。今舍慈且勇，舍儉且廣，舍後且先，死矣！夫慈以戰則勝，以守則固。天將救之以慈衛之。

Chapter: 67

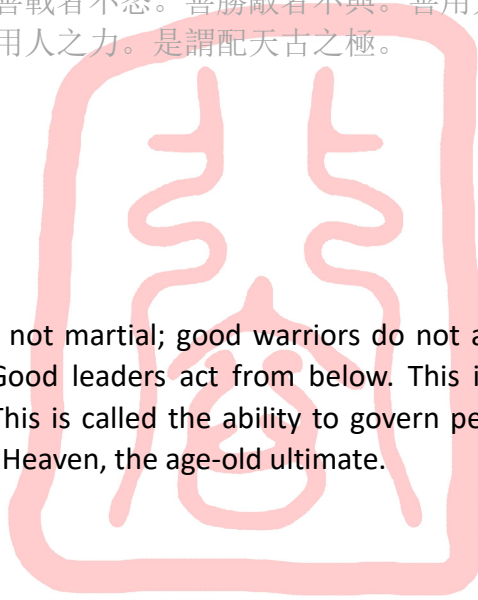
Everyone says my way appears greatly far-fetched. Only because it is great does it therefore seem far-fetched. If it were probable, long since would it have been insignificant! I have three treasures that I maintain and protect. The first is compassion; the second is simplicity; the third is do not put yourself before the world. Compassion allows courage; simplicity allows generosity; not putting oneself before the world allows leadership. Nowadays, compassion is abandoned, yet courage remains; simplicity is rejected, yet generosity abounds; standing back is given up, yet leadership is pursued. Deadly, indeed! Compassion indicates superiority in battle and solidity in defense. Heaven arms with love those it would not see destroyed.

第六十八章

善為士者不武。善戰者不怒。善勝敵者不與。善用人者為之下。是謂不爭之德。是謂用人之力。是謂配天古之極。

Chapter: 68

Good officers are not martial; good warriors do not anger. Good victors do not engage; Good leaders act from below. This is called the De of non-contention. This is called the ability to govern people. This is called harmonizing with Heaven, the age-old ultimate.



WUDANG TEMPLE GERMANY

第六十九章

用兵有言：吾不敢為主而為客。不敢進寸而退尺。是謂行無行。攘無臂。扔無敵。執無兵。禍莫大於輕敵。輕敵幾喪吾寶。故抗兵相加哀者勝矣。

Chapter: 69

In the art of war it is said: I dare not act as host, but instead act as guest. Dare not advance one step, but instead retreat ten. This is called to advance without advancing; to roll up one's sleeves without flexing one's arm; to forget without fighting; to take charge of without weapons. There is no greater calamity than taking the enemy lightly. In taking the enemy lightly, I nearly lose all that is precious. Therefore, when matched soldiers fight, those who grieve are the superior.

第七十章

吾言甚易知、甚易行。天下莫能知、莫能行。言有宗、事有君。夫唯無知，是以我不知。知我者希，則我者貴。是以聖人被褐懷玉。

Chapter: 70

My words are so easy to understand and so easy to follow that no one in the world can understand or follow them. Words have principles, deeds have masters. Only without understanding am I therefore not understood. Those who understand me are scarce, thus I am valued. Therefore, the wise wear coarse clothing, and keep jade in their hearts.

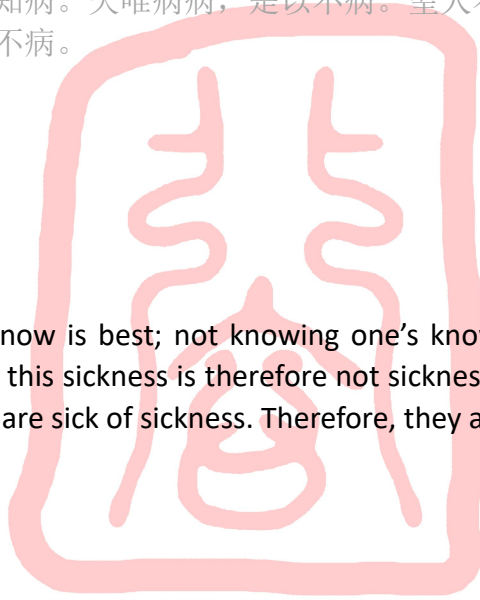
WUDANG TEMPLE GERMANY

第七十一章

知不知上，不知知病。夫唯病病，是以不病。聖人不病，以其病病。夫唯病病，是以不病。

Chapter: 71

Knowing not to know is best; not knowing one's knowledge is sickness. Only being sick of this sickness is therefore not sickness. The wise are not sick because they are sick of sickness. Therefore, they are not sick.



WUDANG TEMPLE GERMANY

第七十二章

民不畏威，則大威至。無狎其所居，無厭其所生。夫唯不厭，是以不厭。是以聖人自知不自見。自愛不自貴。故去彼取此。

Chapter: 72

When the people defy the mighty, the mighty comes upon them. Do not restrict their dwelling places; do not suppress their place in life. Because only when they are not suppressed are they therefore are not oppressed. Thus, the wise know themselves, but do not self-display. They have self-respect, but do not rank themselves highly. Hence, they let go of one and keep the other.

WUDANG TEMPLE GERMANY

第七十三章

勇於敢則殺。勇於不敢則活。此兩者或利或害。天之所惡孰知其故。天之道不爭而善勝。不言而善應。不召而自來。繹然而善謀。天網恢恢疏而不失。

Chapter: 73

Brave daring leads to death. Brave caution leads to life. In these two, there is perhaps benefit, perhaps harm. The animosity of Heaven - who knows its reason? Even the wise find it difficult. The way of Heaven does not contend, yet is apt to get the better; does not speak, yet answers well; does not summon, yet naturally arrives; is naturally patient, yet well planned. Heaven's net is vast with wide mesh, yet lets nothing slip.

WUDANG TEMPLE GERMANY

第七十四章

民不畏死，奈何以死懼之。若使民常畏死，而為奇者，吾得執而殺之，孰敢。常有司殺者殺。夫代司殺者殺，是謂代大匠斲。夫代大匠斲者，希有不傷其手矣。

Chapter: 74

When the people do not fear death, how can you use death to threaten them? Supposing they had an ordinary fear of death, and those aberrant ones we could seize and kill, who would dare? Long have there been official hangmen who execute. Taking the place of the executioner when executing is like taking the place of a master carpenter when chopping and carving. The one who takes the place of the master carpenter chopping and carving rarely does not injure their hands.

第七十五章

民之饑以其上食稅之多，是以饑。民之難治以其上之有為，是以難治。民之輕死以其求生之厚，是以輕死。夫唯無以生為者，是賢於貴生。

Chapter: 75

The people are starving. Because the authorities levy too much grain tax, the people therefore starve. The people are difficult to govern. Because the authorities are meddlesome, the people therefore are difficult to govern. The people make light of death. Because the authorities strive for a life of abundance, the people therefore make light of death. Only those who act not for the sake of life are more worthy than those who seek an expensive one.

WUDANG TEMPLE GERMANY

第七十六章

人之生也柔弱，其死也堅強。草木之生也柔脆，其死也枯槁。故堅強者死之徒，柔弱者生之徒。是以兵強則滅，木強則折。強大處下，柔弱處上。

Chapter: 76

Humans are supple and tender at birth and hard and rigid at death. The myriad beings, the grasses and trees, are also soft and pliant at birth, and are dry and withered at death. Therefore, hard and rigid are companions of death; soft and tender are companions of life. Therefore, rigid soldiers do not win; unyielding trees snap and break. The hard and great are placed below; the soft and supple are placed above.

WUDANG TEMPLE GERMANY

第七十七章

天之道其猶張弓與。高者抑之，下者舉之。有餘者損之，不足者補之。天之道，損有餘而補不足。人之道，則不然，損不足以奉有餘。孰能有餘以奉天下，唯有道者。是以聖人為而不恃，功成而不處。其不欲見賢邪！

Chapter: 77

Is the way of Heaven not like the drawing of a bow? The higher end is pulled down and the lower end is raised up. Abundance is reduced, lack is supplemented. The way of Heaven reduces abundance and supplements shortage. The way of the people is not so; they reduce the insufficient, thereby offering to the abundant. Who can have such abundance and thereby offer it to the world? Only those who follow Dao. Therefore, the wise act but do not rely upon, accomplish but do not dwell, desire not to appear superior.

第七十八章

天下莫柔弱於水。而攻堅強者，莫之能勝，以其無以易之。弱之勝強。柔之勝剛。天下莫不知莫能行。是以聖人云，受國之垢是謂社稷主。受國不祥是為天下王。正言若反。

Chapter: 78

There is nothing softer or weaker than water, yet in overcoming the hard and strong, nothing can rival it. The weak overcomes the strong, the soft overcomes the hard. The world has no one who does not know this, yet no one who can follow it. Therefore the wise say: Bearing the country's disgraces is called being master of the altars of earth and the grain. Bearing the country's misfortune is called being lord of the world. True words seem to be inappropriate.

第七十九章

和大怨必有餘怨。安可以為善。是以聖人執左契，而不責於人。有德司契，無德司徹。天道無親常與善人。

Chapter: 79

In harmonizing great enmity, certainly some resentment remains. To settle a score by means of De, how can that be considered good? Therefore, the wise honour the left side of the contract, yet demand not from others. Those with De attend to their obligations; those without, take charge of their claims. Dao does not play favourites; it consistently sides with the good.

WUDANG TEMPLE GERMANY

第八十章

小國寡民。使有什伯之器而不用。使民重死而不遠徙。雖有舟輿無所乘之。雖有甲兵無所陳之。使民復結繩而用之。甘其食、美其服、安其居、樂其俗。鄰國相望，雞犬之聲相聞。民至老死不相往來。

Chapter: 80

Small countries with few people. Let them have tens or hundreds of tools and need them not. Let the people weigh death and want not to roam far. Although they would have boats and cars, there would be no place to ride them. Although they would have armor and weapons, they would not be put on display. Let the people return to knotted cords and their uses. Sweet would be their food, beautiful their clothes, peaceful their homes, joyful their customs. Neighboring countries seen in the distance might hear the crowing cocks and barking dogs of the other. The people would age and die without ever having left their town.

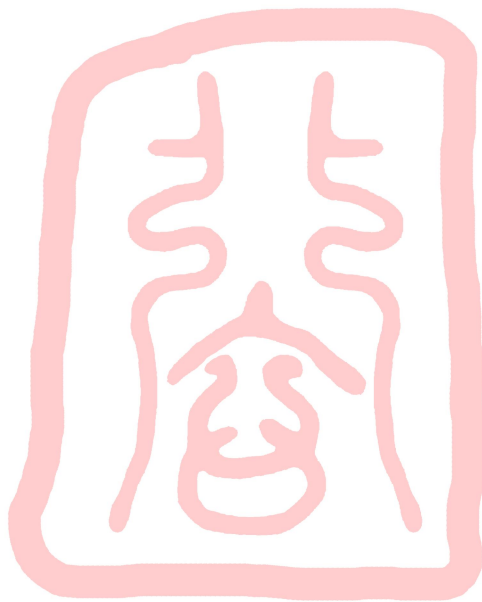
第八十一章

信言不美。美言不信。善者不辯。辯者不善。知者不博。博者不知。聖人不積。既以為人已愈有。既以與人已愈多。天之道利而不害。聖人之道為而不爭。

Chapter: 81

True words are not beautiful; beautiful words are not true. The good do not argue; arguers are not good. Those who know are not well-informed; those who are well-informed do not know. The wise do not hoard, since by means of serving others, they grow more abundant. By giving to others, they themselves become more. The way of Heaven benefits and does not harm. The way of the wise acts, but does not contend.

WUDANG TEMPLE GERMANY

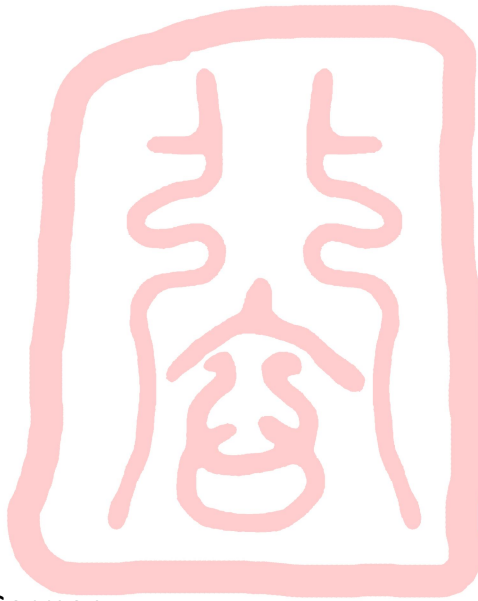


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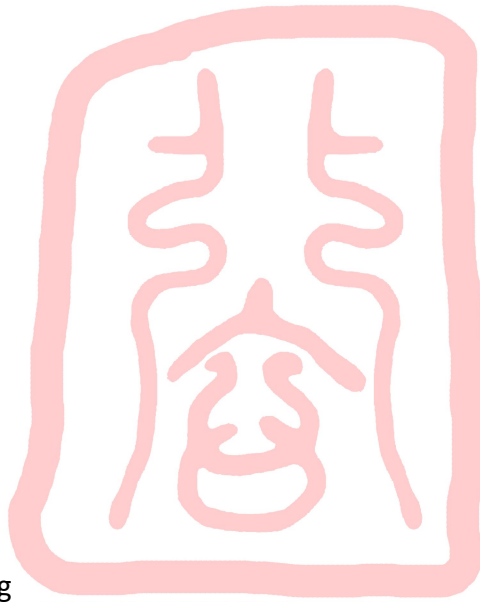
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