

tao te ching

lao-tzu

le parbui nera

I

1] le taon ji kau dzabia ju dzoruo gui no ga stogao cenoj cejlui taonva. . .le namdiu ji kau dzabia nu namro gui ga stogao nocenoj cejlui namdiu

The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.

2] na le poi peszua je le cleva je le namluu, tai sacro le banacda e le tezda ice na le poi peszua je le katva je ne namluu, tai matzea ra bekpa

(Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the mother of all things.

3] le cledua je le poi tsocue gi mu foi dzabiaikanoi letai congau sminea gi mu vie tuspruza ibuo kanoi le poi tsocue rana zlevua mu le dzabia ki letai zvona ckibiu ga raracu lepo mu nafa vizkie

Always without desire we must be found,

If its deep mystery we would sound;

But if desire always within us be,

Its outer fringe is all that we shall see.

4] le nijna je levi to nu vizkie gi tai dzakie le samba ibuo kou le poi vadtii je vetnea tai fu zunkei le recba namluu. . .na le poi kinruu mu kraka nei la smiyn. . .va lepo la smiyn ga no nu congau guo ta gitujba le raracu ji dilbia ce grabei

Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

II

1] raba vi le tezba ga djacui le poi bilbeu le bilsao, e durzuo je ti gue katze ne vidpui le pui nu bilgeo ice raba djakuo le pui spucua le spusii, e durzuo je ta gue katzae ne vidpui le cleda je le pui spucua

All in the world know the beauty of the beautiful, and in doing this they have (the idea of) what ugliness is; they all know the skill of the skillful, and in doing this they have (the idea of) what want of skill is.

2] le dzasao e le no dzasao nunosoa nu brapia le vidpui je le notva ice le nadsio e le fassio ga nu pujpia le vidpui je le notva ice le zoi lalgau e le zoi corgau ga madceu le nerpa cau le numpabca je le notba ice le vidpui je le poi gangea e le poi damji ga ginkampao le recca le zbibai je nerca jue notca ice le muzpia pufsonbai ga cejlui crobi tie le poi kucki je nerba jue notba ice le dzamoe je le freva jue le prina ga donlua le vidpui lepo le nerka ga pritoa ne notka

So it is that existence and non-existence give birth the one to (the idea of) the other; that difficulty and ease produce the one (the idea of) the other; that length and shortness fashion out the one the figure of the other; that (the ideas of) height and lowness arise from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; and that being before and behind give the idea of one following another.

3] le sajka nukou mavcii je le febveo gue cleda durzuo raba, e donruu lesuo fu fomdictiu le po cleda plicue je le poi takruu

Therefore, the sage manages affairs without doing anything, and conveys his instructions without the use of speech.

4] ra bekka ga sokka go gangea ice toa no dzavua le nerka ji nordurzua le poi sedvizmadro. . .bei rojzau ice toa no nu poncugka lepo bei nu ponro. . .bei poi gotruo tcekie lesuo nu prafe, enoi futkrikiu le ju bikrue le nu ckosou. . .le poi turzia ga fu kalkakzei ice toa no retlie toi le poi sukzei

le poi turzia ga nu durzuo ibuo
tie hu niba kau vizkie
hu ga poi kakcuo, e madlie le poi pofrou
le no stiva je le dzabia

All things spring up, and there is not one which declines to show itself; they grow, and there is no claim is made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement).

The work is done, but how no one can see;
Tis this that makes the power not cease to
be.

III

1] le no po vatkiu ce plikiu je le mreba pe le pu gragoi kancua ga rutbua lipvao le pipluu le poi rezzua je le poi keztoa ice le no poi tiskeu je le bekba ji nadlai nu getmia gui ga rutbua lipvao pei le cejvua je le tsitokkuo ice le no vizletvao je pei jue hu ji dau filzbuguu lepei poi tsocue gui ga rutbua lipvao lepei mivlu le no fu nitteu

Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder.

2] le sajka duo le rutmea je lesei poi garro
ga godro lepei mivdeu, e floro lepei bokotda,
e fibzoe lepei fu movcui, e folro lepei bondei
Therefore, the sage, in the exercise of his
government, empties their minds, fills their
bellies, weakens their wills, and strengthens
their bones.

3] sei rana poi traze lipkae pei le cledou je
le nu djadie a le nu tsotuo, e lipmie pei ji
katlei le nu djadie gui le po traze pratui je
dei. . .na lepo toa nordurzuo le poi kalcue guo
le po gudgou galria ga kumvie

He constantly (tries to) keep them without
knowledge and without desire, and where there
are those who have knowledge, to keep them from
presuming to act (on it). When there is this
abstinence from action, good order is
universal.

IV

1] la taon ga clibe le pui vacbui pe ne veslei
ice peu lemu plicue je tai mu foi poi currie
pozkie ra pui kalflofa. . .ga he congau cenoi
skagau ga tai lia lepo tai biu nu lonorrue
paslinkucda ra bekba

The Tao is (like) the emptiness of a vessel;
and in our employment of it we must be on our
guard against all fulness. How deep and
unfathomable it is, as if it were the Honored
Ancestor of all things!

2] mu oe nu kikgao madka lemu kikgao pevbui, e
favnie navteo le norsapgoi pe le bekda ice mu
fui favtenro lemu vilda, e muvcuo lemu sedva
le poi togtue je le litfibna jue le notka. .
.duo hu ga pufgao ce sivgao ga la taon lia lepo
tai miarana clibo pracue

We should blunt our sharp points, and unravel
the complications of things; we should attemper
our brightness, and bring ourselves into
agreement with the obscurity of others. How
pure and still the Tao is, as if it would ever
so continue!

3] mi no djazau lehu sunpua lepo sai dzapea. .
.sai biu simse dzapea pa la gadd
I do not know whose son it is. It might appear
to have been before God.

V

1] le jemelba e le tezba ga no kakluu le pulsii
je su poi tsocue gue cejmea le po dzabia ckaro
ice di vrekeu je ra bekba lia lepo le kagda pe
le fenba ga nu vrero. . .le sajka no ga kakziu
je su poi tsosii gue cejzea le ckapei ice sei
vreka le pipлуу lia lepo le kagda je le fenba
ga nu vrero

Heaven and earth do not act from (the impulse
of) any wish to be benevolent; they deal with
all things as the dogs of grass are dealt with.
The sages do not act from (any wish to be)
benevolent; they deal with the people as the
dogs of grass are dealt with.

2] le sojbui ji zbibui le jemelfa e le
tezfa gui nui dzabia kavbo ne birolba
bei nu goddoi inunokou bei no doszua lesuo
poi pofrou ice bei nu muvdoi go genvuu,
e fujufu zunteo le mrogao le kerna
mu vizzua lepo ro poi takruu ga
liderveo le kukgea taldua
inurau letu zlebui dzarou ga curmie,
e liptie dei le poi rezzua

May not the space between heaven and earth
be compared to a bellows?

'Tis emptied, yet it loses not its power;
'Tis moved again, and sends forth air the
more.

Much speech to swift exhaustion leads we see;
Your inner being guard, and keep it free.

VI

le nu vrileu sugvi ga no morcejva ice ia lia
toi
le fembui gurda gi mu nukou namro
la gitjeu ji nerica nu kamzoi le to zleruo
gui

ga krasi la ginbuu ji rojlue le jemelpa ce
 tezpa
 le lalnau cenoi rokna ga nu stovuu legei poi
 pofrou,
 e migbeu plifou pei, e clefii
 le poi ctoro le nu punzoe je pei
 The valley spirit dies not, aye the
 same;
 The female mystery thus do we name.
 Its gate, from which at the first they
 issued forth,
 Is called the root from which grew
 heaven and earth.
 Long and unbroken does its power
 remain,
 Used gently, and without the touch of
 pain.

VII

1] le jemelba ga laggao stoba ice le tezba ga
 prabo go laggao. . .le jemelba ze tezba kau
 stoba ze prabo go laggao kou lepo da no livba
 ca dzabia lui lesuo sedva. . .ti rutfuu lepo
 le tora kau stoba ce prabo

Heaven is long-enduring and earth continues
 long. The reason why heaven and earth are able
 to endure and continue thus long is because
 they do not live of, or for, themselves. This
 is how they are able to continue and endure.

2] le sajka nukou sefmii lesuo perba le romva,
 e, nunokou, duvmie pei le nerica sitvae
 inunokouki sei vreka lesuo perba le clibo lepo
 lesuo perba ga gurlu sei guo ki leva perba ga
 curcejlei. . .ei le genvuu kou lepo sei katzua
 le no sedva ca rizna romva guo nukou lepo levi
 romva ga cejlui dzavuu

Therefore, the sage puts his own person last,
 and yet it is found in the foremost place; he
 treats his person as if it were foreign to him,
 and yet that person is preserved. Is it not
 because he has no personal and private ends,
 that therefore such ends are realized?

VIII

1] le no nu gangea katna ga clinii ta pe lo cutba. . .peu le no nu gangea katna lo cutba ga simmeo le poi selruu ra bekfa, e cleda trajou je le pozpuo je le bufjo gue nu sojfa le damji sitfe ji nu norfuntu ra mreka inukou lecei rutbua ga snibo ta la taon

The highest excellence is like (that of) water. The excellence of water appears in its, benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike. Hence (its way) is near to (that of) the Tao.

2] le noi nu gangea katna je ne kufbui ga zlenao le fomsamlei le sitvae ice kei pe le mivlu ga nu zlegie le congau sivgao ice kei pe le poi socjmiro ga zlebui dzabia kinnia le gudgou kakcue ice kei pe le poi garro ga zlebui nu tolgetgie le gudgou nitgia ice kei pe le poi durzuo je le febveo ga zlefou legei nu kanfou ice kei pe le sacmea je ra muvvou ga zlenau legei dreckeceo

The excellence of a residence is in (the suitability of) the place; that of the mind is in abysmal stillness; that of associations is in their being with the virtuous; that of government is in its securing good order; that of (the conduct of) affairs is in its ability; and that of (the initiation of) any movement is in its timeliness.

3] na lepo le neraca pe le no nu gangea katna ga no tagcii lenei damji sitvae guo niba duvkia le tsemai nei

And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

IX

1] goa le poi lipkuo je ne veslei jue le norflosa ga gudgou jui le poi traze berkea je vei na lepo vei flosa. . .kanoi tu prase filro

ne pevdei ji napa nu kikro ki le pevdei no kau
lipba lesuo pui kikkao

It is better to leave a vessel unfilled, than
to attempt to carry it when it is full. If you
keep feeling a point that has been sharpened,
the point cannot long preserve its sharpness.

2] na lepo le zvasa e le jaditba ga flosa le
gragoi krubui guo lesuo ponro kau no lipka di
le curmea. . .na lepo le fluna ce lonornou ga
liderfou le sedva jipvoi guo de berni lesuo pui
zavgou lede sedda. . .na lepo ke le poi turzia
ga kalvu ki le le poi nerka gu namluu ga cejlui
nu graga guo le poi zvoruo je le ceddu ga rutguu
le banacva

When gold and jade fill the hall, their
possessor cannot keep them safe. When wealth
and honors lead to arrogance, this brings its
evil on itself. When the work is done, and
one's name is becoming distinguished, to
withdraw into obscurity is the way of Heaven.

X

1] na lepo le tcepesba ce nimba soulvie ga
vesvu ne radjugna guo sei kau funu lipcui le
nracejjui. . .na lepo le nerka ga doncuo le po
no zbatu tedro le po necfou temro, e tolgetzua
tei le no nu vejgoi pui palasba guo nei kau
cejlui clize ne molgao cinpia. . .na lepo nei
napa kallei zincui le reraca gurbia vijvai
lesuo tcupesheu guo nei kau cejlui cletii ne
roklinna

When the intelligent and animal souls are held
together in one embrace, they can be kept from
separating. When one gives undivided attention
to the (vital) breath, and brings it to the
utmost degree of pliancy, he can become as a
(tender) babe. When he has cleansed away the
most mysterious sights (of his imagination),
he can become without a flaw.

2] roi le poi cluka je le pipluu e le poi rultu
je le podfa ei nei kau prafe clezua ra fu kakcua
nu kakcua. . .roi le po kapro ce kloro je lesuo

gitujdei je le banacfa ei nei kau durzuo ta lia
ne fembui nivba. . .nia lepo lenei tcepesba ga
teclei ra dirna guo ei nei kau simse cletii le
nu djadie

In loving the people and ruling the state,
cannot he proceed without any (purpose of)
action? In the opening and shutting of his
gates of heaven, cannot he do so as a female
bird? While his intelligence reaches in every
direction, cannot he (appear to) be without
knowledge?

3] la taon ga pujzei ra bekpa, e bagro bei ice
tai pujzei bei, enoi cugzae bei lesuo nu ponro
ice tai durzuo le raraca, e, nunomoi, norgragoi
takzuo rei ice tai takpoftu le raraca, e,
nunomoi, poi durzuo nortoltu rei. . .toi bi ta
ji funu tcutuspescua li, le gurbia katlei je
la taon, lu

(The Tao) produces (all things) and nourishes
them; it produces them and does not claim them
as its own; it does all, and yet does not boast
of it; it presides over all, and yet does not
control them. This is what is called 'The
mysterious Quality' (of the Tao).

XI

le teni tafda ga djida le neraca natavbui ibuo
toi zlebui le vacbui sojfa dii le saelba lepo
le poi plicue je le rifvie ga nu jupzua. . .le
vlejeu ga fu madzea le vespoa ibuo toi zlebui
levei vacbui vugfa lepo lesuo fu plicue ga nu
jupzau. . .le gitluu ze dejbui ji funu klukeu
je le caffao gui ga cejlui pizbeu ne parkufda
ibuo toi vacbui sojfa zlepalbui lepo le fu
plicue ga nu jupzau inukou ta ji katda ne povba
dzabia gui ga suvdua le po ralgaon cnuplrui ice
ta ji no katda dei gui ga dui le dzabia nu
plicue

The thirty spokes unite in the one nave; but
it is on the empty space (for the axle), that
the use of the wheel depends. Clay is fashioned
into vessels; but it is on their empty

hollowness, that their use depends. The door and windows are cut out (from the walls) to form an apartment; but it is on the empty space (within), that its use depends. Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

XII

1] le mekjuj gi le le kolbuo gu feraca
 melkolvau
 ga poi vizkie tokgui ice
le sogdei gi le le feraca muzpia gu pufsonva
 ga poi nortircua madveo ice
le feraca gusvie ga tokvai le pui gussasze
 le mafjuj ice
le po bittajba keztoa rinbeu e le po
 nortolruu janka fesruu
 ga froba madvae le mivlu ice
 le poi duvtratii je
le bekna go norkumbui ce gurbia
gi le le mreba gu poi bivzau ga zavgau cejguu
Colour's five hues from th' eyes
Their sight will take;
Music's five notes the ears as deaf can make;
The flavors five deprive the mouth of taste;
The chariot course, and the wild hunting
waste
Make mad the mind; and objects rare and
strange,
Sought for, men's conduct will to evil
change.

2] le sajka numoi poi duvtraka repcui le poi
stotsomeu le bokotjuj, enoi dui le po nu
norfloro tsocue le mekjuj. . .sei sefcui le
futva lesuo sedsa, e poi funteo duvtraruu le
nedfreda

Therefore, the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. He puts from him the latter, and prefers to seek the former.

XIII

1] le nu funteo e le nu comteo ga cikcai simgii
le nu firdua ice le lonorvua e le gragoi
pogvetvua ga simvuu le rizna fu ckosou le samba
kesbuu

Favour and disgrace would seem equally to be
feared; honour and great calamity, to be
regarded as personal conditions (of the same
kind).

2] hu snogiu levi takpeo le funsio e le comsio.
. .le poi nu comteo ga dzabia zleguu le damji
sitvae fa le gapmea je le poi nu funteo. . .ke
le poi getcui je leva poi nu funteo ga fregotveo
le firdua je le poi doszua je fei ice le poi
doszua je fei ga fregotveo le firdua je le
mrogao pogvetvua ki toi he snogiu le cugsio
lepo le nu funteo e le nu comteo ga cikcai
simse dzagii le nu firdua

What is meant by speaking thus of favour and
disgrace? Disgrace is being in a low position
(after the enjoyment of favour). The getting
that (favour) leads to the apprehension (of
losing it), and the losing it leads to the fear
of (still greater calamity): --this is what is
meant by saying that favour and disgrace would
seem equally to be feared.

3] sui hu snogiu le cugsio lepo le lonorvua e
le gragoi pogvetvua ga simvuu le rizna fu
ckosou. . .ta ji madneu mi le poi blispedui je
le gragoi pogvetvua gui ga katna ne korbui ji
nammeu lemi sedva mi ice kanoi mi pia no katka
le korbui ki ie le gragoi pogvetvua kau kamveo
mi

And what is meant by saying that honour and
great calamity are to be (similarly) regarded
as personal conditions? What makes me liable
to great calamity is my having the body (which
I call myself); if I had not the body, what
great calamity could come to me?

4] inurau da ji vie dirdie le konigna, e risdie
je kei gue clida lesuo perba gui nui nu pliro

gardie kei ice da ji vie mavdie je kei gue
kindua le poi cluro ji berveo da lesuo perba
gui nui fu maddastiu kei

Therefore, he who would administer the kingdom,
honoring it as he honors his own person, may
be employed to govern it, and he who would
administer it with the love which he bears to
his own person may be entrusted with it.

XIV

1] mu trablero da, enoi vizrie da, e namro da
la falaj. . .mu tirtedzoe da, enoi tirzoe da,
e namzoe da la kalsiv. . .mu trajugro da, enoi
getjugro da, e namro da la manul. . .kii levi
te katna da no kau cejtuo le sujecna le fu
tcutakzia ice mu nurau miska du, e getkuo la
neraca

We look at it, and we do not see it, and we
name it 'the Equable.' We listen to it, and we
do not hear it, and we name it 'the Inaudible.'
We try to grasp it, and do not get hold of it,
and we name it 'the Subtle.' With these three
qualities, it cannot be made the subject of
description; and hence we blend them together
and obtain The One.

2] leda gangea parbui ga no vilmea ice leda
damji parbui ga no vijklilei. . .na le poi
norstizua je lesuo poi kakcue da no kau dzarou
le nu namro, e, fa, genvuu favgotruo, e cejze
niba. . .ti nu kraluu le fombui je le fomclefa
e le clibo je le nu norvizkie ice ti nu kraluu
le corstolei e le nu nornumturmii

Its upper part is not bright, and its lower
part is not obscure. Ceaseless in its action,
it yet cannot be named, and then it again
returns and becomes nothing. This is called the
Form of the Formless, and the Semblance of the
Invisible; this is called the Fleeting and
Indeterminable.

3] mu jmika da, enoi vizkie leda frebui ice mu
prieki da, enoi vizkie leda pribui. . .na lepo
mu kau poi getmia jugro je la taon pe le lalgeo

gue dirmii le bekba le nagguu delgua, e, kau, djaro tai guo lia lepo tai pe le lalgau pa nu djaro na le sacbui guo ti funu kracuo le poi favtondai le mela taon vidpizvu

We meet it and do not see its Front; we follow it, and do not see its Back. When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

XV

1] le pui pofrou spucua je la taon pau le lalgau ckecoe kii ne po dilbia ce kikmea tcerou ga sisdjaka letai smibou, e, panusoa, sui congau tsuseu vadertii le le mreba gu nu djadie. .
.rau lepo sei pa bigtii le le mreba gu nu djadie guo mi fa madzua je ne poi traze gue tcutakzoe ta ji simsio sei

The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.

2] le poi cmacejka ga simse clivua da ji poi dzoruo tcerou ne cmavrida na le dotvau ice le no norcejmovsii ga simse cliseo da ji firzua raba ji rinvua da ice le raknoa srumea ga simse clilu da ji clufirtoa lesuo nu gesdeu ice da corstoka, e simse clika le bisba ji flicejjou ice da norpijkakzua, e simse clika le mublou ji napa no funu madkiu raba ice da vactu, e simse clitii le nu vrileu ice leda pui vilgau ga simse clibo le dergao cutba

Shrinking looked they like those who wade through a stream in winter; irresolute like those who are afraid of all around them; grave like a guest (in awe of his host); evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into

anything; vacant like a valley, and dull like muddy water.

3] hu kau madzea le klipa le dergao cutsa. .
.letruu cei le poi sadka ice cei fa slagau
cejlui klida. . .hu kau curtui le fu ckosou le
retna. . .letkuu le pui muvrue le prase ice le
fu ckosou je le retpa fa slagao ginkamna

Who can (make) the muddy water (clear)? Let it
be still, and it will gradually become clear.
Who can secure the condition of rest? Let
movement go on, and the condition of rest will
gradually arise.

4] da ji liptii levi durfomnou je la taon gui
ga no poi fibtsocue cejlui flozua lesuo sedva.
. .toi plisamguu leda no po dzabia flozua je
lesuo sedva lepo da kau poi cmeplimue simro le
nu plicunrei, enoi simka le cnubia ce kallei

They who preserve this method of the Tao do not
wish to be full (of themselves). It is through
their not being full of themselves that they
can afford to seem worn and not appear new and
complete.

XVI

1] le nu prafe je le vacfao fui funu berku le
vejgoi dugcao ice pei pe le kalsivba ga funu
curmie le no taldua nejfuu. . .mu vizkie lepo
ra bekba vi le kumbui ga gotbui lesuo poi kalcue
prafe, e, fa, favgotba lesuo sacbui nu prafe.

. .na lepo le bekba vi le pajluu tezba napa
sedvizckomea lesuo po flugao rojlue guo mu
vizmii rabei le favgotveo je le gindei. . .levi
favgotveo je le gindei ga he lepo mu kraka le
nu prafe je le kalsivfau ice leva kalsivfau nui
funu kratoi ne poi nuzberkae lepo bei napa
kalflocuo lesuo nu sitdonmii romva

The (state of) vacancy should be brought to the
utmost degree, and that of stillness guarded
with unwearying vigour. All things alike go
through their processes of activity, and (then)
we see them return (to their original state).
When things (in the vegetable world) have

displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.

2] le funu nuzbermii je leva poi kalflocuo ga rilgao norcejlui rulmea. . .le poi djamii je leva norcejlui rulmea ga dzabia katva lo pui tcepeska ice le no poi djamii je rei ga liderguu le po nimvangao muvrue e le zavgau nu ckosii. . .le poi djamii je leva norcejlui rulmea ga pujvuu ne gragoi vesnau ce padspunau ice leva vesnau ce padspunau ga liderno ne munfa le poi filruu je ra bekda. . .levi munfoi je le poi filruu ga kinberfeo ne koniggao katna ice da ji koniggao clika gui ga poi gotruo cejzea le mimelda clipo. . .vi leva clipo je le mimelba da kattii la taon. . .vi le kattii je la taon da laggao livka, e gotciu je le romva jue lesuo pui korbui livka gue muimzua ra denguu je le rancejveo

The report of that fulfilment is the regular, unchanging rule. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). From this community of feeling comes a kingliness of character; and he who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tao. Possessed of the Tao, he endures long; and to the end of his bodily life, is exempt from all danger of decay.

XVII

1] na le no nu gangea pasca le pipdiu pa no djadie lepo tao dzadoa le garka je pei. . .vi le nedba ciskevau pei cludo i gei. . .vi le nedba pei firdoi le garka ice vi le nedca pei

toddoi gei. . .tao nukou vetnea lepo na lepo
le poi kritua je la taon pa fibvuu vijiuvi le
garka guo ne clepuu je le poi kritua jue gei
ga cejlui lijpa le pipluu

In the highest antiquity, (the people) did not
know that there were (their rulers). In the
next age they loved them and praised them. In
the next they feared them; in the next they
despised them. Thus it was that when faith (in
the Tao) was deficient (in the rulers) a want
of faith in them ensued (in the people).

2] le no nu pasgao garka pa simtoa le no fu
norcejmovsii, e sedvizmadzuo le jipvoi ji nu
sefzuo gei lesuo pumdii tie legei pui sivgao.
. .lesuo poi turzia pa nu durzuo ice lesuo fu
kakcue pa nu sukzei nia lepo le pipka ga ra
cugkae li, mu dzabia lia lepo mu dui pe lemu
sedva, lu

How irresolute did those (earliest rulers)
appear, showing (by their reticence) the
importance which they set upon their words!
Their work was done and their undertakings were
successful, while the people all said, 'We are
as we are, of ourselves!'

XVIII

1] na lepo le gragoi taonna durfomnua pa poi
stizua dzanie le nu nibtii guo le po cluro ce
gudkakzua ga kamvuu le bivfomnia. . .fa ta le
pu sajgao ce kikgao ga sedvizckobeu, e pujmea
le gragoi dupsenvua

When the Great Tao (Way or Method) ceased to
be observed, benevolence and righteousness came
into vogue. (Then) appeared wisdom and
shrewdness, and there ensued great hypocrisy.

2] na lepo le crobi ga no laggao nu rulka viu
le so livkucbui guo le tuskaklia sunpua pa
sokva livpea ice na lepo le podfa e le kulgrufa
pa felfai le nornitdou guo le tuskaklia mujtii
ga sedvizmadro

When harmony no longer prevailed throughout the
six kinships, filial sons found their

manifestation; when the states and clans fell into disorder, loyal ministers appeared.

XIX

1] kanoi mu vie norponcugmie lemu pui djadie,
e darrenkae lemu pui sajgao ki tao fa dzabia
gudve le pipluu ne jekca. . .kanoi mu vie
norponcugzua lemu poi notpunfilro, e darrenzuo
lemu poi lidkaktii ki le pipzoe fa genvuu
cejzua le po kintie ce ckaro. . .kanoi mu vie
norponcugka lemu pu larnua duprie, e darrenkae
lemu danbii je le tendai ki tao fa dzavua le
smitokkuo noenoi le folbartokkuo

If we could renounce our sageness and discard
our wisdom, it would be better for the people
a hundredfold. If we could renounce our
benevolence and discard our righteousness, the
people would again become filial and kindly.
If we could renounce our artful contrivances
and discard our (scheming for) gain, there
would be no thieves nor robbers.

2] leva te durfomguu je le poi garro
gue ji napa fujufu pesvai le darpasgao
ce bilgragao mipmea le nadfasmadpui
gui sio fabgio.
. .le fabdii ga maddoi dei le poi smisefro je
ledei cleda jue le vatbao. . .
buo le sapgoi nu vijcua e le nu rutcia
go nu dunro noce tusdou
vie dargotguu le sedsuvgao romva e
ro zavgao nu tsocue

Those three methods (of government)
Thought olden ways in elegance did fail
And made these names their want of worth to
veil;

But simple views, and courses plain and true
Would selfish ends and many lusts eschew.

XX

1] na lepo mu cugnorzua le poi cirzea guo
mu no katka le pui fatruu
. . .le po brezua meliu ia, e le po
dupgudtakruu meliu ia,

ga cmalie le pui recba sedvizckovio de
ibuo mrazua lede fu tagruu le pu
gudgou ca zavgou isoa
hu sojca le vacba ji zbimea de gui
lepo tei fa nu flojao
When we renounce learning we have no
troubles.

The (ready) 'yes,' and (flattering) 'yea; '--
Small is the difference they display.
But mark their issues, good and ill;--
What space the gulf between shall fill?

2] ta ji nu firdua ra mreda gui foi dzabia nu
firdua ibuo ho cui kubva ce cleda romva ga
rajfue le kenpu ji sikpui le po dzabia disciu
What all men fear is indeed to be feared; but
how wide and without end is the range of
questions (asking to be discussed)!

3] le rorgruka pe lo mreba ga simro le nu
cnicmamadruu ce nu pluruu lia le poi gapzua je
le po flosa milfa gue a le po tovnedba skika
je ne ganbacba gue guu na le jausbai. . .mi
nrabui simse nejteo nocenoi muvrue ikou lemi
poi tsocue pia le nagguu napa donlie le no
sanvai letei poi lijzua. . .mi dzabia clizea
ne cinpia ji papa no crapa pia le naggua. . .mi
simka le pu keczua ce ge cleda spozua geu lia
lepo mi katro ni nendei ji nu gotruo. . .le
rorgruka pe lo mreba ga raracu katzoe le
tsuseu, e dui le srosa. . .mi nrabui simse
katzua le poi doska je raba. . .lemi mivlu ga
clibi ta ne pesslaka ice mi zleba ne funu prafe
je le koasna

The multitude of men look satisfied and
pleased; as if enjoying a full banquet, as if
mounted on a tower in spring. I alone seem
listless and still, my desires having as yet
given no indication of their presence. I am
like an infant which has not yet smiled. I look
dejected and forlorn, as if I had no home to
go to. The multitude of men all have enough and
to spare. I alone seem to have lost everything.

My mind is that of a stupid man; I am in a state of chaos.

4] le tejgao mreka ga simteo le vilgau ce kukpesgao nia lepo mi nrabui simteo le nordjagau. . .mei simse flozoe le fu movcui nia lepo mi nrabui dzateo le vilgau noce ge fu misckosou setgii. . .mei simse floka le fu recduvka nia lepo mi nrabui dzateo le pilgau cenoi lodgou. . .mi simse dzaka le nu berkea je le murtu, e rezfinka lia lepo mi no papa sitvae le nu retka. . .ra mreka ga katka lesuo bammea je le poi kaccue nia lepo mi nrabui simteo le vilgau noenoi le spugou lia ne sagoi bunokka. . .mi nurau nrabui ge dzabia rectoe geu le notba mreka ibuo mi vattoe le manpia matzea ji la taon

Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on the sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

XXI

1] le no nu gragoi fommea je le po kaccue fosdoi ga kamzoi

la taon ji lesuo sisu sacsii. .

.hu kau tcutakkuo le stokatba la taon.

. .tai ciu flezoe lemu vizsii ce ctosii. .

.nia le poi vaderzua je le poi vizkie ce ctoro

le fombui je ra bekfa vi tai ga koaklu ice

le poi vaderzua je le po ctoro ce vizkie gi lebei clisimfa va sui lijfoi.

. .le congau go rakgau ce vijsnugao gi tai dzateo

ice ra le le bekba gu stokatgao va stogu.

. .leva stokatbe gio le tusna

je sei ga zlefodlei ice tei ji na

le nu viztui gui fana vetcugnoi
 .tai na dzabia, e dzabia nia le poi pasro.
 . .letai namluu ji no gotbeu vu gui nukou
 vesleu ra bekna lebei bilbeu rajfa ji
 fomfeu, enoi, na djafoi le poi ckeranda
 The grandest forms of active force
 From Tao come, their only source.
 Who can of Tao the nature tell?
 Our sight it flies, our touch as well.
 Eluding sight, eluding touch,
 The forms of things all in it crouch;
 Eluding touch, eluding sight,
 There are their semblances, all right.
 Profound it is, dark and obscure;
 Things' essences all there endure.
 Those essences the truth enfold
 Of what, when seen, shall then be told.
 Now it is so; 'twas so of old.
 Its name--what passes not away;
 So, in their beautiful array,
 Things form and never know decay.

2] tie hu mi djadie lepo toi tuslei pe ra le
 pui bilba je le dzabia bekba. . .tie leva fu
 tcutakzia je la taon

How know I that it is so with all the beauties
 of existing things? By this (nature of the
 Tao).

XXII

1] le parbui ga cejbae le kallei ice le betba
 ga dui le linba ice le vacbui ga dui le floba
 ice le nu plika ga dui le cnubia. . .da ji
 tsocue riba gui ga getmia leda nu tsocue ibuo
 de ji tsocue robe gui ga gotcui le kubgua je
 le rutsea

The partial becomes complete; the crooked,
 straight; the empty, full; the worn out, new.
 He whose (desires) are few gets them; he whose
 (desires) are many goes astray.

2] le sajka nukou veska lesuo barsuizbui ne
 bekba ji lo pui kofdamgao gui, e vizletkae bei
 ra le tezda. . .sei rezzua ke ke ke le po sedva

vizletkae, e, nukou viltu ki le po sedva fremuvruo, e, nukou sadka go zvona ki le po sedva grotakzuo, e, nukou kubgau funu samdjadeu sau lesei fu bikrue ki le po sedbilba, e, nukou getcui le lissitvo. . .toi razsoe lepo sei rezzua le poi traze inukou niba vi le tezba kau keztoa sei

Therefore, the sage holds in his embrace the one thing (of humility), and manifests it to all the world. He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him.

3] leva poi cugkae pe le darpaska jio le pui parbui ga cejjou le kalpoa gui pa no bungao nu cugzuo ikou ra dzabia kalpoa ga sisdjapoa toi That saying of the ancients that 'the partial becomes complete' was not vainly spoken:--all real completion is comprehended under it.

XXIII

1] le poi nordurzua je le poi takruu ga mravua da ji nufu kojdoi le nu puldua lesuo narda. . .ne po valna briluu ga no stova ne kallei mozbuice ne po sudveo cridiu ga no stovau ne kallei delcoa. . .hu gi levi to vetveo ga jetvi ba. . .hu bi lo segdiu ze tezda. . .kanoi lo segzoe ze tezka kau no madcuo su po norpifgoi kaccue le po lalgao stoka kaccue ki hu fu zesje toi lo mreja

Abstaining from speech marks him who is obeying the spontaneity of his nature. A violent wind does not last for a whole morning; a sudden rain does not last for the whole day. To whom is it that these (two) things are owing? To Heaven and Earth. If Heaven and Earth cannot

make such (spasmodic) actings last long, how much less can man!

2] na lepo le neraca ga madtia la taon lesuo batpeo guo da ji sui pritii tai gui nusoa togtou nei la taon ice de ji madcue le poi vizmadzua je letai ju rutbua lesuo bekpa gui ga togtie nei le ju rutbua nia lepo sui di ji fabka leva to bekba gui ga togtou nei vi lepo di fabzau Therefore, when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; while even those who are failing in both these things agree with him where they fail.

3] da ji togtou nei le taonna gui nusoa kalcue le poi gapmea le tecpea je la taon ice de ji togtie nei letai poi vizmadzua gui ga kalcue le poi gapmea le tecpea je la taon ice di ji nu togtie nei ledi poi fabdii gui ga sui katmie le poi gapmea le poi tecpea je tai ibuo na lepo toa no tsuseu nu kritii nei guo le cleveu je le nu kritua gue ga vusgua nei le notda Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; those with whom he agrees as to its manifestation have the happiness of attaining to it; and those with whom he agrees in their failure have also the happiness of attaining (to the Tao). (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

XXIV

da ji sadka lesuo pevjtouluu gui ga no sallei sadka ice da ji tecka lesuo tulbui gui ga no faspeo dzoruo inukou da ji vizmadzua lesuo sedva gui ga durzei no le vilpa ice da ji puczua lesuo rizvijjie gui ga no nu recmradoi ice da ji lufzua lesuo sedva gui ga no duvkie lesuo ju bikrue le nu fektogza ice da ji sedjipka gui ga katcuo no le socgangoi sitvae le fu

socletdoi je da. . .ra le clibo fu ckosou ji
funu vijjoe le sadpevseo je la taon gui ga
simna le fesbagei a ne tumorbui guu ji djiba
ne korbui, enoi nu funkeu raba gui inukou ta
ji prika le rutlei je la taon gui ga no plicue
ca letcue ra toi

He who stands on his tiptoes does not stand
firm; he who stretches his legs does not walk
(easily). (So), he who displays himself does
not shine; he who asserts his own views is not
distinguished; he who vaunts himself does not
find his merit acknowledged; he who is self-
conceited has no superiority allowed to him.
Such conditions, viewed from the standpoint of
the Tao, are like remnants of food, or a tumor
on the body, which all dislike. Hence those who
pursue (the course) of the Tao do not adopt and
allow them.

XXV

1] tao bekzoe le no nu kalpebpia e le kalseo
guu ji dzasao pa la mimel e la tezz. . .ba pa
sivka ce fomcleka, e sadnraka, enoi cejlui
recku, e tectui rabe, enoi zledenvoi cejzua le
poi kaltaldua. . .ba nui nu risdoi lia le matzea
je ra bekpa

There was something undefined and complete,
coming into existence before Heaven and Earth.
How still it was and formless, standing alone,
and undergoing no change, reaching everywhere
and in no danger (of being exhausted)! It may
be regarded as the Mother of all things.

2] mi no djaka leba namluu, e donruu ba le
sanvua je la taon ji le rutruo a le cirilafruo.
. .na le poi madcuo je ne po notba traze jue
le poi donkae je ne nambeu jue tai gue mi
namkratoa tai la grayn

I do not know its name, and I give it the
designation of the Tao (the Way or Course).
Making an effort (further) to give it a name I
call it The Great.

3] grayn. . .tai biggotgeo tie le norcejba krome. . .nia le poi biggotgeo tai cejte le darpasgao. . .fa le po cejlui darpasgao tai favkamruo inukou la taon ga graka ice la mimel ga graka ice la tezz ga graka ice la sajg konig ga graka. . .vi le kazfa toa dzabia le foraca ji katdeo le gragoi ice le sajggao konigka ga neraca fei

Great, it passes on (in constant flow). Passing on, it becomes remote. Having become remote, it returns. Therefore, the Tao is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe there are four that are great, and the (sage) king is one of them.

4] lo mreka ga tokkuo lesuo lillua la tezz ice la tezz ga tokkuo lesuo lillua la mimel ice la mimel ga tokkuo lesuo lillua la taon. . .le lilluu je la taon ga durmea le dzava je letai dzabia

Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is.

XXVI

1] lo gaitca ga ginca le pui latgea ice le normuvba ga rulmea le poi muvrue

Gravity is the root of lightness; stillness, the ruler of movement.

2] ne sajgao sorpofka ji ritdzozua le kallei delgua gui ga no poi gotruo darzoe lesuo srofa tajsa. . .nokou le po sei nui katka je le vilgao futblimoe gue blero va guo sei sivgao stoka vi lesuo dredou sitvae, enoi filmii raba le vilgao vijvai. . .ne surpofka je ro dortajba fui no latgea bercuo lesuo sedva le frevuu je le konigna. . .kanoi seo kakka le pui latgea ki seo napa doska lesuo ginbuu pe lo gaitca ice kanoi seo prazua le po kakcua muvrue ki seo fa doska le garcizba

Therefore, a wise prince, marching the whole day, does not go far from his baggage wagons. Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. How should the lord of a myriad chariots carry himself lightly before the kingdom? If he do act lightly, he has lost his root (of gravity); if he proceed to active movement, he will lose his throne.

XXVII

1] le poi spucua racruo ga gotcui le po cleda
 mrabeu lesuo rifjui conoi fitjeu ice le poi
 spucua takruu ga cugkae niba ja fu duvka le
 tsemai a le nu tsedascugkae ice le poi spucua
 numturmia ga plimie ni konpacu ice le poi
 spucua kloro ga cnikiu ni skoba ca relba nia
 lepo le poi kapro je ta ji nu kloro kei gui fa
 no dzabia blivuu ice le poi spucua djiko ga
 plikiu le no kocba ca navbeu nia lepo le poi
 rezro je ta ji nu djiro dei gui fa no dzabia
 blivuu. . .le sajka coi rargenvie spucua le poi
 denrezmadriu je lo mreda, e, nusoa no renkae
 ra mreba vu ice sei rana spuzua le poi plicue
 je le bekva, enoi renkae raba le fesmondriu. .
 .toi kraseu li, le smisefkie je le litme jue
 lesei durfomnua, lu

The skillful traveler leaves no traces of his wheels or footsteps; the skillful speaker says nothing that can be found fault with or blamed; the skillful reckoner uses no tallies; the skillful closer needs no bolts or bars, while to open what he has shut will be impossible; the skillful binder uses no strings or knots, while to unloose what he has bound will be impossible. In the same way the sage is always skillful at saving men, and so he does not cast away any man; he is always skilful at saving things, and so he does not cast away anything. This is called 'Hiding the light of his procedure.'

2] le mrezua je le poi spucua gue nukou ceftei,
 e nu risdoi da ji no katdua le poi spucua ice
 da ji no katzua le poi spucua gui ga selka le
 pubmivtculea je mei ji katzua le poi spucua. .
 .kanoi ke le neraca ga no lonortie lesuo ceftei
 ki le notka ga no gaptaktou lesuo selka ki ne
 nibrii ji nokou mivspuzua gui biu gragoi tsezua
 le febvua je le toraca. . .toi krafue li, le
 vejgoi dugcoa je le gursao, lu
 Therefore, the man of skill is a master (to be
 looked up to) by him who has not the skill; and
 he who has not the skill is the helper of (the
 reputation of) him who has the skill. If the
 one did not honour his master, and the other
 did not rejoice in his helper, an (observer),
 though intelligent, might greatly err about
 them. This is called 'The utmost degree of
 mystery.'

XXVIII

1] ke da ji djaza losuo pui mreba
 folnoa,
 e, nunosoa prakejka le losuo pu fembui fibgau
 ki lia lepo ne cutrutdiu gi ro godro ga
 krоруo guo
 raba kamtoa da. . .ia raba ji nijzua le
 seggua
 inukou da lipmia le norcejzbaba gudlei,
 e rezzoe je ra mrasao gue gencejze ne sapgoi
 tigpua
 Who knows his manhood's strength,
 Yet still his female feebleness maintains;
 As to one channel flow the many drains,
 All come to him, yea, all beneath the sky.
 Thus he the constant excellence retains;
 The simple child again, free from all stains.
 2] da ji djaza tie hu lepo le labgao
 ga tilgeo guo gui
 nunorau lipcue lesuo sedva le
 le kuggao gu cedpu,
 e vizletzuo le poi fomnea je le poi kofdamgao
 vi le vijvai je raba ji nijmoe le seggua ice

da refka le norcejzbaba gudlei,
e, napa madzuo le po romclena favgotruo le le
mreba

gu nerica nu prafai
Who knows how white attracts,
Yet always keeps himself within black's
shade,

The pattern of humility displayed,
Displayed in view of all beneath the sky;
He in the unchanging excellence arrayed,
Endless return to man's first state has made.

3] hu djaza tiehu lepo lo gravizva
ga vilva guo,

e, nunosoa cluzua le nu comzua nokou
lepo cei mallabva ice
vizkie leda lijzua vi ne sojgao nu vrijoi
ji nu kamdou vei lo mreka sau
ra nijsa je le segluu.

. .lo pu norcejlui kakgudzoe
ga kaljou lekei subpui ice
le sapgoi cinpia mreda vi da gi mu rusro
Who knows how glory shines,
Yet loves disgrace, nor e'er for it is pale;
Behold his presence in a spacious vale,
To which men come from all beneath the sky.
The unchanging excellence completes its tale;
The simple infant man in him we hail.

4] na le po nu zbatu ce nu pettu le fu madzea
ga fomsa le veslei. . .le sajka na le po nu
plidoi ga cejtoa le ceftei je ra le podfa fuska
ice vi ra lesei gragoi rulmea sei plitii ni
vanlei durfomnua

The unwrought material, when divided and
distributed, forms vessels. The sage, when
employed, becomes the Head of all the Officers
(of government); and in his greatest
regulations he employs no violent measures.

XXIX

1] kanoi rada biu poi tsocue gettiu le konigna
lesuo sedda, e ckoza ti hu ji nu durzuo da gui
ki mi vizkie lepo da fa no sukzei. . .le konigna

ga sugbi clibo bekna, e, nokau cejlui funu
getza le po kakcue durzuo. . .da ji fa clibo
gactii kei gui ga pogtii kei ice da ji fa jugtii
je kei jeu le zlebui je lesuo vrefa gui ga
dostii kei

If anyone should wish to get the kingdom for
himself, and to affect this by what he does, I
see that he will not succeed. The kingdom is a
spirit-like thing, and cannot be got by active
doing. He who would so win it destroys it; he
who would hold it in his grasp loses it.

2] le rutbua ze narba je lo bekbui
ga climea tao.

. .ta ji pa zlebui le frefa gui
na pribui ice ta ji pa nu gofnie gui
faza klesallei nu duvtii mu
lo pui folgau gi le pui fibgau ga pifgoi
fesmadba

le srofa vi le pui pogro ga dinfoi
lemu poi turzia

The course and nature of things is such that
What was in front is now behind;
What warmed anon we freezing find.
Strength is of weakness oft the spoil;
The store in ruins mocks our toil.

3] le sajka nukou darge sefzua le po vejgoi
traze e le po flugao fesruu e le po faspeo
sedvejdonzua

Hence the sage puts away excessive effort,
extravagance, and easy indulgence.

XXX

1] da ji vie seltoa ne sursocsitka je le mreba
le crobi je la taon gui fa no sackakcuo lesuo
radelvuu je le konigna le fosguu je le tapfue.
. .ra tcuclilei rutbua ga sepdou jmimea lesuo
po dregao cikspazua

He who would assist a lord of men in harmony
with the Tao will not assert his mastery in the
kingdom by force of arms. Such a course is sure
to meet with its proper return.

2] na lepo ne legonfa ga nu tiztu guo le navbucpei ze le pajnidpia ga sepdou sokba ganpoa. . .vi le ckeliscoi je le gragoi nipva toa sepdou dzavau le zavgau ninca

Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years.

3] ne poi spucua kojka ga donzua ne po dikcua bloro, e stizua. . .kei no canzuo je le po prafa bepriei gue tokcui ce kalzua le suo radelvuu. . .sei roi donzua le poi bloro ibuo sei roi kacdou pozzua le poi cejzua je le po sedjipba ca grotakzuo kou bei. . .sei roi bloro coi le pui necfou. . .sei bloro ba kii no le fibtsocue je le radelvuu

A skillful (commander) strikes a decisive blow, and stops. He does not dare (by continuing his operations) to assert and complete his mastery. He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. He strikes it as a matter of necessity; he strikes it, but not from a wish for mastery.

4] na lepo le bekba napa tecbii lesuo folgau rapda guo beo cejlui lalbai. . .toi nui no nu cugkae dzabia coi la taon ice hu ji no crobi tai gui fazi kambeu le romda

When things have attained their strong maturity they become old. This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

XXXI

1] nao le tapjou nokou le bilbeu ga rimmea le po futgao zavgau, e nu todmie, hue toi nui nu cugkae gu ra nu dzamaddoi inukou da ji katlei la taon gui ga no poi funteo plikiu tei

Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore, they who have the Tao do not like to employ them.

2] le poi kancua mreka ga tejgao pesmie le lezlei vrebui le no nu mrogao lonorna sitvae ibuo na le ckecoi je le poi dortie sei ricluu vrebui. . .le kigao tapjou ga rimmea le po futgao zavgou, enoi rimlu le tovmmai mreka jio mei plikie tei le nermovlei pucnie je le necfou. . .le lupba ze pimba ga vatlu mei ice le poi gackua tie le poi fosdoi je le tapze ga no nu tsocue mei. . .le poi peszua je fei jue le pui tsocue vie dzabia pluguu le poi morro je lo mreda, ice da ji dzabia pluzua le poi morro je lo mreda gui nokau getjao lesuo fu movcui le zlenie je le konigna

The superior man ordinarily considers the left hand the most honorable place, but in time of war the right hand. Those sharp weapons are instruments of evil omen, and not the instruments of the superior man;--he uses them only on the compulsion of necessity. Calm and repose are what he prizes; victory (by force of arms) is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will in the kingdom.

3] na le ckecoi je le poi gapckelo le poi dzamea je le lezlei vrevae ga nu gackua sitvae ibuo na le ckecoi je le poi keczua toa ricluu vredei. . .le toriraca vi le poi kojdoi je le niptu ga katzua lesuo sitvae je le lezlei ice le poi ceftie kumtu ga katzua lesuo stivae le ricluu jio lekei sitvae ga nu donzua coi le fomvetlua je le kecpui. . .da ji pa morro ro mreda gui fui cetkrazoe mei le pu kutgoe keczua ice le gackua vi le poi kadtoa ga katzua lesuo sitvae coi leva fomvetlua

On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the

general commanding in chief has his on the right;--his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites.

XXXII

1] la taon ji no cejlui nu pestii gui ga katna ni namluu

The Tao, considered as unchanging, has no name.

2] vi letai pu darpasgao sapgoi tai nui dzateu le cmaje inunoso le kallei tezka ga no canvuu keztoa le neraca ji plicue tai lia le rimmea. . .kanoi ne poi garro sorpoftii a le konigtu kau curro ce vrero tai, ki le raraca vie tomlei donzuo lesuo sedva do

Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him.

3] le mimelda e le tezda guu ji nia nu gliro tai gui ga djida, e damji zundu le sligeo norfelcriba ji clebeu je le nu dirro je lo mreka gue cikcai tecbue raba lenei sedva

Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.

4] na lepo ba prazua le poi kalcue guo da katka ne namluu. . .na lepo da fazi katka leva namluu guo lo mreka kau djadie retka vi da. . .na le po mei djadie retka vi da guo mei kau cejlui rezzua ra canvuu je le fabnua ce tsenui

As soon as it proceeds to action, it has a name. When it once has that name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error.

5] le fu kucloe je la taon jue ra lo tezba ga
clinie le fu kucbo je le gragoi vrileu ce murbui
jue le cmavriba ji kamluu le nu vrimu

The relation of the Tao to all the world is
like that of the great rivers and seas to the
streams from the valleys.

XXXIII

1] da ji djadie le notba mrena ga kligao
vizkanda ice da ji djadie lesuo sedna gui ga
mivspuda. . .de ji nijpucdoi le notka gui ga
folda ice de ji nijpucdua lesuo sedva gui ga
pofda. . .di ji cnistida lesuo tizbui gui ga
fluda ice di ji prafe kakdue kii le poi nejgao
gui ga katdiu le fuggoi fu movcui

He who knows other men is discerning; he who
knows himself is intelligent. He who overcomes
others is strong; he who overcomes himself is
mighty. He who is satisfied with his lot is
rich; he who goes on acting with energy has a
(firm) will.

2] do ji no fabdii durzuo le poi cnicue je
lesuo fusveo gui ga prafe lagka ice do ji
cejmorka, enoi dzastika gui ga katka le pui
lagstoka

He who does not fail in the requirements of his
position, continues long; he who dies and yet
does not perish, has longevity.

XXXIV

1] ra tcerou bi la grayn taon. . .tai nui dzabai
nu duvtii ba le lezlei vrebui e le ricluu

All-pervading is the Great Tao! It may be found
on the left hand and on the right.

2] ra bekda ga nu juprii tai lebei nu pujzei
ja nu donzu tai bei gui, enoi norcugdoi tai le
poi kojspaziu. . .na lepo letai nu turzia ga
nu kalzoe guo tai no poncugmie le namlu je le
durzuo je le turvie. . .tai kuvro ra bekda lia
ne refba, e madzua le no poi toltokcui je le
poi dzaka je lebei surpoflei inukou tai nui nu
namdoi vi le no nu cmaje bekda. . .ra bekka ga
favgotruo lesuo gindei, e vijbiggotruo, enoi

djatii lepo tai glidoi bei lebei poi durzuo
inukou tai nui nu namdoi vi le no nu gragoi
bekka

All things depend on it for their production,
which it gives to them, not one refusing
obedience to it. When its work is accomplished,
it does not claim the name of having done it.
It clothes all things as with a garment, and
makes no assumption of being their lord;--it
may be named in the smallest things. All things
return (to their root and disappear), and do
not know that it is it which presides over
their doing so;--it may be named in the
greatest things.

3] nurau le sajka vi le samba fomva kau
kalkakzuo lesai gragoi nu durzuo. . .toi no hea
madlie lesuo sedva le poi gragoi lepo sei kau
kalzei dei

Hence, the sage is able (in the same way) to
accomplish his great achievements. It is
through his not making himself great that he
can accomplish them.

XXXV

1] ga gotruo da ji vesdu je le gragoi tcumae
jue le viznorblibia taonsa vi leda vreba gui
ga le kallei tezka. . .lo mreka ga curgotruo
da, e getcui le no poi cunruu ibuo mei duvtii
le retna e le pimna e le filnua je le faspeo
To him who holds in his hands the Great Image
(of the invisible Tao), the whole world
repairs. Men resort to him, and receive no
hurt, but (find) rest, peace, and the feeling
of ease.

2] le muzpia e le dilbaggio faza poi stizua
madpea le norstolei gesdeu, ibuo nokouki la
taon jio tai lia kamzoi le mafjui gui, ga simteo
le tejgao ce ge cleda gusgao geu, enoi simse
vatbao nu bletoa ca nu tirtoa ki le poi plicue
je tai ga norkalplivuu

Music and dainties will make the passing guest
stop (for a time). But though the Tao as it

comes from the mouth, seems insipid and has no flavor, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

XXXVI

1] na lepo le neraca fafa tokkuo ne nu temkuo guo nei sepdou madzea ne poi pasro nu temzo, ice na lepo de fafa fibro ne notda guo de roi nericu folro nei, ice na lepo de fafa faiprou ne notda guo de roipapa nericu lufro nei, ice na lepo de fafa tsitokctimae ne notsa guo de papa nericu madkae le nu donkae nei, icoi toi tcuclilei li, le poi smikie je le litme jue le durfomnua, lu

When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him:--this is called 'Hiding the light (of his procedure).'

2] le molka ga faiprou le tadda ice le fibka ga dui le folda

The soft overcomes the hard; and the weak the strong.

3] le ficba fui no dzabia funu tokkuo le consa ice le rimmea dii le ralcao je le podda gue fui no funu vizletkae le pipdiu

Fishes should not be taken from the deep; instruments for the profit of a state should not be shown to the people.

XXXVII

1] la taon vi lesuo rilgao rutbua ga durzuo niba dii le gragoi gudguu pe le poi durzuo je ba inukou toi no bekva lepo tai no durzuo

The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do.

2] kanoi le sorpofka ce konigka pafa prafe
juptii tai ki ra bekba tie lesuo sedba fa
kalcejlu do

If princes and kings were able to maintain it,
all things would of themselves be transformed
by them.

3] kanoi levi poi kalcejriu ga cejfui ne bekpui
je le poi tsocue mi ki mi vie fildiscuo tei tie
le pu namluu cleda sapgoi

If this transformation became to me an object
of desire, I would express the desire by the
nameless simplicity.

4] le pui sapgoi ji cleba ne namluu gui
ga rezjou ra zvona nu gandirtisze. . .
kii le no poi tsocue nia le pui
retka ce stoka

ra bekka ga dredou gotruo coi lesuo fu movcui

Simplicity without a name

Is free from all external aim.

With no desire, at rest and still,

All things go right as of their will.

le parbui tora

XXXVIII

1] da ji vi le no nu gangea dugcoa gui ga katrou
le pebdou la taon, enoi poi traze vizmadro pei,
e, nukou, katro pei vi le no nu flogea fu
meltio. . .de ji vi ne damji dugcoa gui ga
katro je leva pebdou gue ga traduvcuo le poi
durfomnua le poi nordosro je pei, enukou no
katrao pei le no nu flogea fu melrao

(Those who) possessed in highest degree the
attributes (of the Tao) did not (seek) to show
them, and therefore they possessed them (in
fullest measure). (Those who) possessed in a
lower degree those attributes (sought how) not
to lose them, and therefore they did not
possess them (in fullest measure).

2] da ji vi le no nu gangea dugcoa gui ga katro je leva pebdou gue durzuo niba tie ne fu plicue, e, papa no poi cnikiu durzuo rabe. . .de vi ne damji dugcoa ga katro pei, e, pa rarckecoe durzuo, e, papa poi cnikiu dzabia clibo durzuo (Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing.

3] da ji katzua le po no nu gangea ckaro gui rapa poi blero durzuo cei, e katcuo le poi norcnikiu le poi durzuo je cei. . .de ji katka le po no nu gangea lidkagao gui rapa poi blero durzua lei, e katcuo le poi cnikiu le po dzabia cliba durzuo

(Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing.

4] da ji katka le pu no nu gangea poi sascua dredou gui rapa poi blero sedvizmadka dei ice na lepo lo mreka pa no spazea dei guo da refclero le bardei, e ritdzoruo mei

(Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them.

5] nukou toi pa dzabia lepo na lepo la taon pa dosna guo letai pebvo pa vizgotveo, ice na lepo letai pebvo pa dosva guo le pui ckaro ga vizgotbeu, ice na lepo le pui ckaro pa dosbeu guo le pui lidkagao ga vizgotbeu, ice na lepo le pui lidkagao pa dosbeu guo le pui drekakdou ga vizgotbeu

Thus it was that when the Tao was lost, its attributes appeared; when its attributes were lost, benevolence appeared; when benevolence was lost, righteousness appeared; and when

righteousness was lost, the proprieties appeared.

6] nao le pui drekakzua ga pui bildoska fombu
le pu tuskaklia karbui ce ge pu gudgou
durkridoe geu, e, sui sacmea le poi no nitgia,
ice le kukgea febveo ga sirvuu ne lornie je la
taon, e saguu le mivfibva

Now propriety is the attenuated form of leal-
heartedness and good faith, and is also the
commencement of disorder; swift apprehension
is (only) a flower of the Tao, and is the
beginning of stupidity.

7] toi nurau dzabia lepo le gragoi mreka ga
stoka ta ji sallei gui, e darstoka ta ji pui
filemba gui, e livka kii le frubui enoi le
lorbui. . .toi nurau dzabia lepo mei darsefkae
le neraca, e poi madzea tiskeu le notba

Thus it is that the Great man abides by what
is solid, and eschews what is flimsy; dwells
with the fruit and not with the flower. It is
thus that he puts away the one and makes choice
of the other.

XXXIX

1] lo bekba ji kamluu le nu lalcoa gui
ga katlei le neraca ji la taon gui, e
dzabia lau
le mimelda tie nei ga vildai ce pufdeo
zeia le tezda tie nei
ga saldou ce sepdou funu madneo
zeia le sugda kii le poi pofrou
ji nu srodonzua nei, lua
le monzbiluu ga poi lipka flosa
vijiuvu lesuo vacbui kii le pajluu ce nimba
jio da livka ga tcevuui nei. . .
le sorpofba ce konigbui ji gettuu le
durfomnuui nei gui ga donzuo dei raba

The things which from of old have got the One
(the Tao) are:

Heaven which by it is bright and pure
Earth rendered thereby firm and sure
Spirits with powers by it supplied

Valleys kept full throughout their void
 All creatures which through it do live
 Princes and kings who from it get
 the model which to all they give.

2] ra toa ga nu ckosou le neraca ji la taon
 __kanoi le mimelda pafa, nukou no pufdeo ki
 mei mia, fazi nu nraspiro
 __kanoi le tezna pa, nukou no sepnie ki
 tei fazi rokna ce betnea
 __na le cledua je levi poi pofrou gue
 le sugvi mia, fazi fabgio
 __kanoi tei nukou no nu floro ki
 le criclenu mia dranie ra nu vrileu
 __na le cledua je leva po livka juprou gue
 le poi livka dzabia mia cejlui niba
 __le sorpofka ce konigka ji cletii leva
 virutna ji nunokou
 fu gragoi ce ju gangea gui vie, fazi
 raraca ckeranka

All these are the results of the One (Tao).
 If heaven were not thus pure, it
 soon would rend;
 If earth were not thus sure, 'twould break
 and bend;
 Without these powers, the spirits
 soon would fail;
 If not so filled, the drought
 would parch each vale;
 Without that life, creatures
 would pass away;
 Princes and kings, without that moral sway,
 However grand and high,
 would all decay.

3] toa nukou dzabia lepo le pui sedrisgao ga
 duvbae lesuo fuggoi ginbuu le po pasro nomnoa
 ice da ji pui gangea gui ga duvbu lesuo
 sadsallei le damjeu ji nu kamgua nei. . .le
 sorpofka ce konigka nurau fu namdonbou lesuo
 sedda li, liu livpemcleba a liu mreba pe le
 cmaje virutba a liu tajba ji cleba ne natavba,
 lu. . .ei levi poi bivzau ga poi fektogza lepo

tie lepo da sivtagzui lesuo sedva lesuo nomcau
 guo da vizmie le basbui lesuo poi sadsallei. .
 .toa nukou dzabia lepo na le poi sankonku je
 le recba parbui je ne tajfa mu no kamruo ne
 pebvo pardei ji poi maddio ne reppou je le
 romva fu plikiu je ne tajba. .da noae
 vizletcue lesuo sedva le bilsappia lia le
 jadtba ibuo da funteo vizletzuo lia ne tejgao
 troluu

Thus, it is that dignity finds its (firm) root
 in its (previous) meanness, and what is lofty
 finds its stability in the lowness (from which
 it rises). Hence princes and kings call
 themselves 'Orphans,' 'Men of small virtue,'
 and as 'Carriages without a nave.' Is not this
 an acknowledgment that in their considering
 themselves mean they see the foundation of
 their dignity? So it is that in the enumeration
 of the different parts of a carriage we do not
 come on what makes it answer the ends of a
 carriage. They do not wish to show themselves
 elegant-looking as jade, but (prefer) to be
 coarse-looking as an (ordinary) stone.

XL

1] le poi muvrue pe le taonna
 tie le bufguu ga poi pragotruo
 ice le pui fibgau ga mrabu le rutbua
 pe le le taonna gu folgau nu durzuo
 The movement of the Tao
 By contraries proceeds;
 And weakness marks the course
 Of Tao's mighty deeds.

2] ra bekba ji nijmoe le mimelva gui ga sokmao
 tai le dzapoi ce nu namzea ice leva pui dzabia
 pa sokme tai le dzadea nocenoi nu namro
 All things under heaven sprang from It as
 existing (and named); that existence sprang
 from It as non-existent (and not named).

XLI

1] na lepo ba tircue la taon guo le cirzea pe
 le gangea kesbuu ga srumea berza tai le poi

durfomnua. . .le cirzea pe le midna kesbua na
lepo cei papa tircue tai guo ga simse naggua
liptii tai, e naggua dostii tai. . .le cirzea
pe le no nu damji kesbua na lepo ceo papa tircue
tai guo ga gragoi dinro tai. . .kanoi tai pa
no clibo nu dinro ki tai fa no dzabia poi kancua
dzatii la taon

Scholars of the highest class, when they hear
about the Tao, earnestly carry it into
practice. Scholars of the middle class, when
they have heard about it, seem now to keep it
and now to lose it. Scholars of the lowest
class, when they have heard about it, laugh
greatly at it. If it were not (thus) laughed
at, it would not be fit to be the Tao.

2] nukou lo sijmadka, pa, nukou volzei
lesuo stokatsetpei
li, le taonna na le no nu vilgau
nu viztui ga simse litme clena ice
ta ji guddirmadruo tai gui ga
simse prina nu spidoi ice
letai smugau rutbua ga clibo ne rofgao
rodbue. . .letai no nu gangea virutna
gio le pegjeu ga durgannui.
. .letai no nu gragoi bilbeu
ga simse punckobeu le mekdei ice
da ga katteu le no nu mrogao jio leda baddii
gi le siracu ga srodonro. .
.letai fuggoi virutna ga
nu simgie buo le puvgoi ce sirgangoi ice
letai sallei tuslei gio le po simse
cejlui ga spemea ice
letai no nu grogau kurfa nunomoi
niraca jagmai vizletfa. .
.nokou ne veslei go gragoi
tai no nu slagau nu madzea ice
le clagau ga nu sonteo tai ibuo
nona ne pumliu ga nu cugkae tai ice
ne clisimbi gragoi ga clibo ne cedga
je le pui rakgau tai, lu

Therefore, the sentence-makers have thus
expressed themselves:

'The Tao, when brightest seen, seems light to
lack;

Who progress in it makes, seems drawing back;
Its even way is like a rugged track.

Its highest virtue from the vale doth rise;
Its greatest beauty seems to offend the eyes;
And he has most whose lot the least supplies.

Its firmest virtue seems but poor and low;

Its solid truth seems change to undergo;

Its largest square doth yet no corner show

A vessel great, it is the slowest made;

Loud is its sound, but never word it said;

A semblance great, the shadow of a shade.'

3] la taon ga nu smikuvkae, e katbo ni namluu
ibuo la taon ga poi spucua donkae le nu cnikiu
bekba raba, e madrou raba le kalnie

The Tao is hidden, and has no name; but it is
the Tao which is skilful at imparting (to all
things what they need) and making them
complete.

XLII

1] le taonka pa pujzei le neraca ice le neraca
pa pujzei le toraca ice le toraca pa pujzei le
teraca ice le teraca pa pujzei ra bekpa. . .ra
bekka ga kamzoi le litfibjeu ji sacbui pevsio
bei gui, e poi gotruo jmiro le vejvilda ji nu
zlekamruo bei nia lepo bei crolu le temzoe je
le vacjui

The Tao produced One; One produced Two; Two
produced Three; Three produced All things. All
things leave behind them the Obscurity (out of
which they have come), and go forward to
embrace the Brightness (into which they have
emerged), while they are harmonized by the
Breath of Vacancy.

2] ta ji nu norfunteo le mreka gui ga dzaga le
livpemcleba, a katgie le cmaje virutna, a
dzabia cliga le tajba ji cleba ne saelba
inunosoa leva poi namsandurzia ga nu plicuo le

konigtu ce sorpofka le poi tcutakzia je lede
sedsa. . .su bekda nusoa tendai tie le dzabia
nu cmaro ice le notda ga nu cmaro tie le dzabia
nu tenro

What men dislike is to be orphans, to have
little virtue, to be as carriages without
naves; and yet these are the designations which
kings and princes use for themselves. So it is
that some things are increased by being
diminished, and others are diminished by being
increased.

3] na lepo ie le notba mreba ga dictiu guo mi
sui dictiu. . .le vanda ce folda ga no morcejdua
lesuo po narba morba. . .mi roi madmie toi le
basmea je lemi poi dictiu

What other men (thus) teach, I also teach. The
violent and strong do not die their natural
death. I will make this the basis of my
teaching.

XLIII

1] le no nu molgao bekka vi le tezba ga bloteu
ce tovkamteu le no nu tadgao ice ta ji katka
le no sallei dzabia gui ga zlegotruo le sitdi
ji no katdeu le kuzka. . .mi coi djadie le
gacsitnia ji crofie le poi durzuo je niba ne
fu plicue

The softest thing in the world dashes against
and overcomes the hardest; that which has no
(substantial) existence enters where there is
no crevice. I know hereby what advantage
belongs to doing nothing (with a purpose).

2] vi le tezba toa dzavua le riraca ji duvza
ke le nu dictiu le po cleda cnikiu je le pumliu
ki le gacsitnia ji gangotfou le poi norkakcue
There are few in the world who attain to the
teaching without words, and the advantage
arising from non-action.

XLIV

- 1] peu le po moscii conoi livka hu vie
 nu lipro mrogao dipveo tu. .
 .peu le pu livka conoi fluteo hu vie
 nu tsocue gombeu tu. .
 .konoi lipzua le poi livka, e doska
 leva notba bekba ki
lipka bei, e doszua letu poi livka icoi
 hu berkea le pu keczua ce pundiu
 le mrogao snideu
 Or fame or life,
 Which do you hold more dear?
 Or life or wealth,
 To which would you adhere?
 Keep life and lose those other things;
Keep them and lose your life:--which brings
 Sorrow and pain more near?
- 2] nukou lepo mu nui vitzie guo
 hu ji gomzua le poi mosdue gui
 ga nortististee ta ji mrogao gragoi ice
 hu ji clutu le grogau srofa gui
ga tifnortoktii le mrogao flugao fu ckosou
 Thus, we may see,
 Who cleaves to fame
 Rejects what is more great;
 Who loves large stores
 Gives up the richer state.
- 3] da ji cnistidi gui
 fa firdua le no poi comzua. . .
 da ji djadua le poi stizua gui
no fa fu zunzuo le poi tsedaszau. .
 .le poi rizzua je le denvoi
 fa laggao nu livzua da
 Who is content
 Needs fear no shame.
 Who knows to stop
 Incurs no blame.
 From danger free
 Long live shall he.

XLV

- 1] da ji peszua lesuo po gragoi sukzei
le pui puvgoi gui fa duvtii
lepo lesuo folgau ga lagstogao. .
.na lepo le no nu gragoi flosa ga
conpressii ne vacvie guo
le poi taldua fafa no stiguu le poi
krosilmiu. .
.durzuo ta ji linva gui nokou
le vijguu je ta ga betva ice
ke letu no nu gragoi larnua gio le mivfibna
ga simnie ki
letu lenkoffou gio ne po padruu kraka
ga simfou
Who thinks his great achievements poor
Shall find his vigour long endure.
Of greatest fulness, deemed a void,
Exhaustion ne'er shall stem the tide.
Do thou what's straight still crooked deem;
Thy greatest art stupid seem,
And eloquence a stammering scream.

2] le po prase kalcue ga tovkamva le pui klegau
ice le dzabia normuvna ga tovkamna le pui
gofgau. . .le po pufgao ce sivgao ga donvi le
dredou lillua raba ji nijdua le mimelva
Constant action overcomes cold; being still
overcomes heat. Purity and stillness give the
correct law to all under heaven.

XLVI

- 1] na lepo la taon ga kadgacruu vi le tezba guo
da prina zunmii leda kukgao bitba le poi spikuo
je le ctubui tajba. . .na le po la taon ga nu
norspatii vi le tezba guo le poi dortie bitka
ga junpujzau vi le gunckibiu lanba
When the Tao prevails in the world, they send
back their swift horses to (draw) the
dungcarts. When the Tao is disregarded in the
world, the war-horses breed in the border
lands.
2] toa no poi tsedaszau gragii le poi rusmeu
je le poi suktsozua, enoi pogvetveo graga le

no poi kofgaptii je le le neraca gu fotunnea,
enoi tsemai graga le poi fibtsocue je le poi
getmia. . .le poi tsusii je le poi kofgaptii
nukou lagstoguu ce norcejguu poi tsuseu

There is no guilt greater than to sanction
ambition; no calamity greater than to be
discontented with one's lot; no fault greater
than the wish to be getting. Therefore the
sufficiency of contentment is an enduring and
unchanging sufficiency.

XLVII

1] na le cleda poi gotruo zvonui je leda gitjeu
da sisdjatii ra vetnea le nijmoe je le seggua
ice na le po cleda blero zvonui je leda dejjui
da ga viztii la taon pe le mimelda. . .le darge
jio da zvona gotzoi lesuo sedsa gui ga kujgao
le nu sisdjateu je da

Without going outside his door, one understands
(all that takes place) under the sky; without
looking out from his window, one sees the Tao
of Heaven. The farther that one goes out (from
himself), the less he knows.

2] nukou lo sajka pa getza losuo nu djadie le
po cleda racruo, e donkae je le dredou namluu
jue le bekba gue cleda vizkie bei, e kalkakzei
je lebei rompa gue cleze ra fu plicue

Therefore, the sages got their knowledge
without travelling; gave their (right) names
to things without seeing them; and accomplished
their ends without any purpose of doing so.

XLVIII

1] da ji doncuo lesuo sedva le poi cirzea gui
ga poi duvtraka delgotdelgao tenmio lesuo zoi
nu djadie ice da ji doncuo lesuo sedva le taonva
gui ga poi duvtraka delgotdelgao cmamio lesuo
zoi durzuo

He who devotes himself to learning (seeks) from
day to day to increase (his knowledge); he who
devotes himself to the Tao (seeks) from day to
day to diminish (his doing).

2] da cmamio dei, e genvuu cmamio dei nia lepo
da romkamzua le poi durre je le nirca jue le
fu plicue. . .fa le poi romkamzua je levi pevguu
je le no nu kalcue toa nufu dzabia niba ji no
nu durkae da

He diminishes it and again diminishes it, till
he arrives at doing nothing (on purpose).
Having arrived at this point of non-action,
there is nothing which he does not do.

3] da ji getmia lia le pu sedva ponro je raba
ji nijdua le mimelva gui ga durzuo ta tie le
poi doncuo je lesuo sedva jue le no poi fatzua
kii leva romva. . .kanoi le nerka ga poi tokkuo
fatzua kii leva vromva ki nei no cikcuo le poi
getzuo le po sedva ponro je raba ji nijdua le
mimelva

He who gets as his own all under heaven does
so by giving himself no trouble (with that
end). If one take trouble (with that end), he
is not equal to getting as his own all under
heaven.

XLIX

1] le sajka ga no katmie le cejcleda mivlu
lesuo sedva ice sei madzea le mivpa je le pipluu
lesuo mivsio

The sage has no invariable mind of his own; he
makes the mind of the people his mind.

2] ta ji dzabia gudtia mi gui gi mi dzabia
gudtia ice ta ji no dzabia gudtia mi gui gi mi
sui dzabia gudtia inukou le raraca ga poi
getmia cejzea le fu gudgou. . .ta ji
nesfiltaktia mi gi mi dzabia nesfiltaktia ice
ta ji no dzabia nesfiltaktia mi gui mi sui
dzabia nesfiltaktia inukou le raraca ga poi
getmia cejzea le fu nesfiltaktia

To those who are good (to me), I am good; and
to those who are not good (to me), I am also
good; --and thus (all) get to be good. To those
who are sincere (with me), I am sincere; and
to those who are not sincere (with me), I am

also sincere; --and thus (all) get to be sincere.

3] vi le tezba le sajka ga katzua le simvijguu
je le no poi dikcua, e lipka lesuo mivlu le nu
prafu je meliu au gue peu raba. . .le pipzoe
ga raracu lipkae lesuo mekbui ce sogbui sei ice
sei togdistoa rapei lia lesuo tigpua

The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. The people all keep their eyes and ears directed to him, and he deals with them all as his children.

L

1] le mreka ga zvona kamzoi, e livka iconoi mei
feztii, e zlebui genvuu gotruo, e morcejka
Men come forth and live; they enter (again) and die.

2] pe le rargenvie je le neniraca le teraca ga
ministiu le livna lesuo sedda iconoi le notba
teraca ga miniszua lo poi morba

Of every ten three are ministers of life (to themselves); and three are ministers of death.

3] toa sui dzalu le te le neni mreka ji movsii
livka gui inokou lemei poi muvruo ga sloveo le
landua canoi sitdua je lo poi morba. . .dii hu
razsoe. . .kou lemei vejgoi poi traze
limclestozua je le poi livka

There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. And for what reason? Because of their excessive endeavors to perpetuate life.

4] buo mi pa tircua lepo da ji poi spucua mavcii
le poi livka ji funu donzuo da dii ne ckecoe
gui ga rackei je le lanba gue cleda katlei
darstozoe le rinossa a le tigersa, e zlekei je
ne nipbui gue clezua le poi cnikiu je le
currefluu ca darstoluu je le kikgao tapseu. .
.vi da le rinoska ga duvcuo ni sitvae le poi
puckei je lerei ropluu ice le tigerka ga dui
ni sitvae le poi sefkae je letei talonluu ice

le tapka ga dua ni sitvae le poi sefkae je leteo pevbui. . .hu razsoe ra toi. . .toi dzaveo rau lepo le no sitvae je lo poi morba ga zlevua da

But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death.

LI

1] ra bekpa ga nu pujzei la taon, e nu bagze le la taon gu zvona kroze. . .bei fu zunkei lesuo fombui coi le narba je ra nerbekba gue, e nu kalro coi le fu ckosetfoi je lebei nu necfou. . .ra bekba nukou cleba je le zvosetluu gue lonorlu la taon, e gancugmea letai po zvokrova beprie

All things are produced by the Tao, and nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore, all things without exception honour the Tao, and exalt its outflowing operation.

2] levi poi lonorlou je la taon kii le poi gancugmea je letai poi beprie ga no poi begdonkae ibuo toi rana po sedpujfu gudukruu This honouring of the Tao and exalting of its operation is not the result of any conferment, but always a spontaneous tribute.

3] nukou toa la taon ga pujro ra bekda, e bagro bei, e berruu bei lebei po flosa rojzie, e jelkejro bei, e kalro bei, e rapro bei, e jupro bei, e kuvro bei

Thus it is that the Tao produces (all things), nourishes them, brings them to their full

growth, nurses them, completes them, matures them, maintains them, and overspreads them.

4] nukouki tai pujro bei, enoi madcuo ne poi poncugro le poi ponro je bei ice tai berreo je bei gue tcekia lebei nu prafe, enoi grotakcuo letai poi kancua le poi durzuo je le poi berkea ice tai berreo bei le rapda, enoi lipzua le poi tolruu je bei. . .toi funu nammie letai po gurbia beprii

It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them; --this is called its mysterious operation.

LII

1] la taon ji sacze raba le nijmoe je le seggua gui fui funu conpesdoi le poi matzea je raba (The Tao) which originated all under the sky is to be considered as the mother of them all.

2] na lepo le matzea ga nu duvdoi guo mu djadie hu jio lemei tigpua fui dzapea. . .na lepo le neraca ga djapoa lepo nei nufunu tigpua lesuo matsia, e sacbui curpoi le katna le matsia ji nu grudjopua nei guo piazua le romguu je lenei poi livka nei fana rezzua ra denpia

When the mother is found, we know what her children should be. When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril.

3] kanoi nei lipkie lesuo mafbui le klona, e klozua le zlerutva lesuo nazbui ki nia ra lenei poi livka nei fana rezzua le po tadgao turzia Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion.

4] letdoi nei le poi lipka je lenei mafbui jue le kapba e le poi plizei je lenei nu temzo jue le poi frepucrou je lenei nu febveo e le poi

livmue je ne livckeca jue le cledua je ra curvua
je le nei

Let him keep his mouth open, and (spend his
breath) in the promotion of his affairs, and
all his life there will be no safety for him.

5] le poi vizteu je ta ji cmaje gui ga smiva
lo pu kligao vizkie ice le poi curteo je ta ji
molgau gui ga smiva lo pui folgau

The perception of what is small is (the secret
of clear-sightedness; the guarding of what is
soft and tender is (the secret of) strength.

6] da ji gudgou plikiu lesuo litme, e
gotruo lelei sacdei go vilgau gui
fa glakuo lesuo korbui ra paugsa,
e smisefkuo le no cejlui le le mreka gu
vizsio

Who uses well his light,
Reverting to its (source so) bright,
Will from his body ward all blight,
And hides the unchanging from men's sight.

LIII

1] kanoi mi pafa sudveo cejlui nu djadoi, e
funu sefdoi ne sitjo je le poi mavcii je ne poi
nu garro coi le gragoi taonna ki ta jio mi fui
no nu mrogao dzabia firzua gui ga grotakgao
vizletvi

If I were suddenly to become known, and (put
into a position to) conduct (a government)
according to the Great Tao, what I should be
most afraid of would be a boastful display.

2] le gragoi taonna conoi rutna ga vejgoi
lelnou ce fasnou ibuo lo pipzoe ga cluro le
cantonlei rutdea

The great Tao (or way) is very level and easy;
but people love the by-ways.

3] lesuo gidbui ce nu backuo fafa dzabia gudgou
nu lipka ibuo lesuo fiddei fafa puvgoi nu ladro
ice lesuo runbinda ga vejgoi vacdei. . .da fafa
refka le bilsapgao ce dungao robba, e berka ne
kikgao rodusba lesuo gujba, e cincuo lesuo
sedva le po titka ce sipkuo, e katlei mrotsuka

le lanba e le pui flugao inurau ra leva
tcuclilei surpoflei ji nu tiskeu le pipzoe gui
nui dzabia kralu le tsitokka ce grotakka. .
.toi bufjo la taon sio guu

Their court (-yards and buildings) shall be
well kept, but their fields shall be ill-
cultivated, and their granaries very empty.
They shall wear elegant and ornamented robes,
carry a sharp sword at their girdle, pamper
themselves in eating and drinking, and have a
superabundance of property and wealth; --such
(princes) may be called robbers and boasters.
This is contrary to the Tao surely!

LIV

1] hu jio le la taon gu poi pajro spucua ga
pajro

gui nona, kau dzabia gangea nu spikuo ice
hu jio letai tapjou spucua ga nu zlefodrou
gui nona, kau funu tokkuo sei. . .

tia le laggao cejlui linna lo sunzoe
fa zleberkea le nu tifkau lesei fomdrisitdea
What (Tao's) skilful planter plants
Can never be upturn;

What his skilful arms enfold,
From him can ne'er be borne.

Sons shall bring in lengthening line,
Sacrifices to his shrine.

2] nia lepo la taon ga nu papbagro vi
le le neraca gu sedba guo

lenei foljelgao fa dzabia nu madzea turgia
ice vihu lepo le famfa gi tai rultu guo
ie le fu flugau fa nu tendai. .

.le nedlivrovbui ji nu radelka tai gui
fa folrojze le roracu ice

na lepo tai nu vizkie viu le podfa guo
le gudgou canvuu fafa dzabia nu duvzua. .

.plicue tai le tovmaj je le konigna ice
lo mreka viu folrojtii

Tao when nursed within one's self,

His vigour will make true;

And where the family it rules

What riches will accrue!
The neighbourhood where it prevails
In thriving will abound;
And when 'tis seen throughout the state,
Good fortune will be found.
Employ it the kingdom o'er,
And men thrive all around.

3] duo levi durfomnua le nu ckosou fafa funu
vizzea le perjeu tie le poi nibcue je le recba
genvuu vi le famfa vi le snilivsitba vi le
podfa vi le konigna

In this way the effect will be seen in the
person, by the observation of different cases;
in the family; in the neighbourhood; in the
state; and in the kingdom.

4] duohu mi djadie lepo levi nu ckosou nukou
sepdou fu veskiu raba ji nijmoe le seggua. .
.tie levi durfomfia je le poi nibrii

How do I know that this effect is sure to hold
thus all under the sky? By this (method of
observation).

LV

1] da ji katka lesuo sedba ro katlei je le
taonna gui ga clize ne cinpia. . .le venbia
sozka fafa no nidro da ice le vanlei nimka fafa
no jugro da ice le poi janka nivka fafa no
bloro da

He who has in himself abundantly the attributes
(of the Tao) is like an infant. Poisonous
insects will not sting him; fierce beasts will
not seize him; birds of prey will not strike
him.

2] le le cinpia gu bonbui ga fibbai ice lecei
tenodbii ga molbai ibuo lecei jugga ga fuggoi.
. .cei na no djadua le poi djidea le membui ce
fembui inunokou lecei membui djobui nui cejlui
filzbuvoi inukou cei vizletkia le pui puglei
lecei fizna midna. . .na ra delgua laggao cei
roi poi kraka clemie lecei golbui le poi cejlui
je le farokpia inukou cei vizletkie le pui
crobi lesuo genomnoa

(The infant's) bones are weak and its sinews soft, but yet its grasp is firm. It knows not yet the union of male and female, and yet its virile member may be excited;--showing the perfection of its physical essence. All day long it will cry without its throat becoming hoarse;--showing the harmony (in its constitution).

3] da ji poi madkie levi crobi le nu
 djadie gui gi
le smilei je le no cejlui taonna ga vizletlu
ice vi levi nu djadie le pui sajgao ga duvlei
 lesej garcizna. . .

ra le poi livka tendai larnua ga fezne a le
 zavdeu ice vihu lepo le mivka
ga madzua le po livka temro cabdai guo
 toa falpoa folpeo, e tovmaj da
 lepo mu fui keckrapeo

To him by whom this harmony is known,
(The secret of) the unchanging (Tao) is
 shown,

And in the knowledge wisdom finds its throne.

All life-increasing arts to evil turn;
Where the mind makes the vital breath to
 burn,

(False) is the strength, (and o'er it we
 should mourn.)

4] na lepo le bekba ga cejlui le folpeo guo bei
cejlui le lalpao ji nui dzabia funu cugze le
buflei je la taon. . .raba ji bufvu u je la taon
gui faza romva

When things have become strong, they (then)
become old, which may be said to be contrary
to the Tao. Whatever is contrary to the Tao
soon ends.

LVI

1] da ji djaza la taon gui ga poi durnorkejro
taktii tai ice da ji rana poi brezua taktiu tai
gui ga no poi durzuo djaza tai

He who knows (the Tao) does not (care to) speak (about it); he who is (ever ready to) speak about it does not know it.

2] da ji djaza tai gui fafa lipkie lesuo mafbui le klona, e kloro le pegdiu je lesuo nazjui. .
.da fafa radro lesuo kikgao pevdei, e favdurzuo le navveo je le bekda ice da fafa topkie lesuo pui vilgao, e bercuo je lesuo sedva jue le fu togteu je le vilja jue le notka. . .toi kraguu li, le gurbia fu togza, lu

He (who knows it) will keep his mouth shut and close the portals (of his nostrils). He will blunt his sharp points and unravel the complications of things; he will attampere his brightness, and bring himself into agreement with the obscurity (of others). This is called 'the Mysterious Agreement.'

3] le clibo nerka no kau dzabia fomdurteo le snige onoi darge ice nei bigcuo ra nu peszua le fu ralcao onoi le fu cunruu, e dui ra nu peszua le nu ganbrazua onoi le nu dambrazua inukou cei no nu ganbragao mreka le nijmoe je le mimelva

(Such an one) cannot be treated familiarly or distantly; he is beyond all consideration of profit or injury; of nobility or meanness:--he is the noblest man under heaven.

LVII

1] ne podfa nui dzabai nu rulvie le po kejkakka drero ice le tapjou pe lo po dortie nui dzabia funu plimii le po duprie spucua ibuo le konigna ga madneu le le neraca gu nu ponro sisu rezgua je le kaksio e le movsoe

A state may be ruled by (measures of) correction; weapons of war may be used with crafty dexterity; (but) the kingdom is made one's own (only) by freedom from action and purpose.

2] duohu mi djadie lepo toi tuslei. . .tie levi fekfia le poi jalpia je le poi norletruu lilmadsou ga tenpao le puvceo le pipluu ice le

mrogao paclu ji funu sumku le ralcao su pipzoe
gui ga ckoba je le pu gragoi nornitgia gue
dzabia zlebui le podfa ce nu kulgrudjobui ice
le po mrogao kalcue je le po duprie spucua guu
ji katvua lo mreka gui ga ckolie le po mrogao
gurbia paclu le cejvijveo ice le po mrogao
vizletze je le nu lilmadzau ga ckovua le mrogao
ge smigotgao ca folbargao tsitokkuo geu le
dzabia

How do I know that it is so? By these facts: -

-In the kingdom the multiplication of
prohibitive enactments increases the poverty
of the people; the more implements to add to
their profit that the people have, the greater
disorder is there in the state and clan; the
more acts of crafty dexterity that men possess,
the more do strange contrivances appear; the
more display there is of legislation, the more
thieves and robbers there are.

3] ne sajka napa, nukou cugkae li, ke ke ke mi
fa durcue niba le fu kalcue inunomoi le pipzoe
fafa cejcue lesuo sedva le nu cejlui ki mi fa
dzabia funteo le poi lipka sivgao inunomoi le
pipzoe fa cejzuo lesuo sedva le dredou ki mi
fa tokcuo ni poi fatruu le febveo je toa
inunomoi le pipka fa cejzui lesuo sedva le
fluca ki mi fa fresadzua ni poi suktsozua
inunomoi le pipzoe fa teczua lesuo sedva le pu
pasro sapgoi, lu

Therefore, a sage has said, 'I will do nothing
(of purpose), and the people will be
transformed of themselves; I will be fond of
keeping still, and the people will of
themselves become correct; I will take no
trouble about it, and the people will of
themselves become rich; I will manifest no
ambition, and the people will of themselves
attain to the primitive simplicity.'

LVIII

1] le poi garro ji ju simju
 re nu sajgao gui
ga pifgoi donveo le pipdiu re pui gudgou ice
 ta ji poi kakcue, e poi cto ro raba gui
 fa nu turgii le zavgou, e poi fabspomadrou
 berzleleo

The government that seems the most unwise,
 Oft goodness to the people best supplies;
That which is meddling, touching everything,
Will work but ill, and disappointment bring.

2] le poi vejnorgapmea--le poi gapmea fana
duvva levei palbuu. . .le poi gapmea--le poi
vejnorgapmea ga sivgao padva le nijmoe je gei.
 .hu djudie duohu le romva je levi toraca
Misery! --happiness is to be found by its side!
Happiness! --misery lurks beneath it! Who knows
what either will come to in the end?

3] eu mo nafa poi durzuo clezua le poi
mrodremadro. . .le durfomfia je le poi
mrodremadro fa ceu feznie, e cejlui nu tonnie
ice le gudgou vi dei fa cejfou le poi
vejzavkakcua. . .le falkrinae je le pipluu jue
leva nu feznua gue napa sepdou dzanau ne laggao
ckecoe

Shall we then dispense with correction? The
(method of) correction shall by a turn become
distortion, and the good in it shall by a turn
become evil. The delusion of the people (on
this point) has indeed subsisted for a long
time.

4] le sajka nukou clibo ne kurka ji klimie niba
lede jaggua, e clizua ne jaggua ji cunveo niba
lejei pui kikgao. . .sei linna frena gotruo,
enoi donkae le letprejou lesuo sedda ice sei
ga vilka, enoi vilfatro

Therefore, the sage is (like) a square which
cuts no one (with its angles); (like) a corner
which injures no one (with its sharpness). He
is straightforward, but allows himself no
license; he is bright, but does not dazzle.

LIX

1] dii le poi rulro je le dumda jue lemu pui nu rarparbui e le poi donzuo je le po dredou suvruu jue le mimelda toa niraca clifou le poi nu vejgoi

For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation.

2] da sisuraca tie levi nu vejgoi lepo le po tespasgao favgotruo je lo lo mreba gu nomcau nu prafai fa dzabia nu durzuo. . .leva po tespasgao favgotruo ga krajio le po gendurzu kinseftua je le taonna katna mi. . .tie leva po gendurzu fu kinseftua je le clibo katna gue toa kamguu le radelfua je ra stickoneu jue le poi favgotruo. . .pe levi radelfua mu no djadie lepo hu fafa limna dzabia ice na lepo le neraca ga no djatii lepo hu fafa limna dzabia guo nei nui cejtoi le rulro le podda

It is only by this moderation that there is effected an early return (to man's normal state). That early return is what I call the repeated accumulation of the attributes (of the Tao). With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). Of this subjugation we know not what shall be the limit; and when one knows not what the limit shall be, he may be the ruler of a state.

3] da ji liptoa le mattu je le podfa gui nui pragotruo go laggao. . .leda blimea ga clibo ta pe le pajluu jio mu cugkae lepo lepei ginbuu ga conbai ice lepei lorbuu stebui ga fugbeu inukou toi rutbua curckomea lepo lapei pui stoka livba fana laggao dzabia nu vizkie

He who possesses the mother of the state may continue long. His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm:--this is the way to secure that its enduring life shall long be seen.

LX

1] le po garro je ne gragoi podda ga cliguu le
poi kokkae je le cmaje ficba

Governing a great state is like cooking small
fish.

2] letza je le konigna gue cejro le nu garro
coi la taon ice le sugvi je le morba fa no
sedvizckoguu lesuo po sugvi nejgao. . .toa no
he lepo leva sugvi je le morba ga no katguu
leva sugvi nejveo ibuo nei fa no dzabia poi
plicue cunveo lo mreda. . .toa no he lepo nei
kau no cunruu lo mreda ibuo sui ga no durzuo
ga le poi rulro sajka le poi cunruu mei

Let the kingdom be governed according to the
Tao, and the manes of the departed will not
manifest their spiritual energy. It is not that
those manes have not that spiritual energy, but
it will not be employed to hurt men. It is not
that it could not hurt men, but neither does
the ruling sage hurt them.

3] na lepo levi toraca ga no kujba poi cunruu
vidcejckoka ra notba guo letei po gudgou
jopckoro ga djiva le nu virutna la taon

When these two do not injuriously affect each
other, their good influences converge in the
virtue (of the Tao).

LXI

1] ie le poi madtu je ne gragoi podfa ga dzabia
cliva ne damji retba ce krome vrileu inukou pei
cejbeu le midda ji vevslodiu ra le cmaje podsa
le nijpoa je le mimelna

What makes a great state is its being (like) a
low-lying, down-flowing (stream); --it becomes
the center to which tend (all the small states)
under heaven.

2] ga mipdongua ga le genvuu ra femjui iduo le
femtu rana tovkamruu le memdei lesuo poi
normuvba. . .le poi normuvba nui fu pesmie ne
kesmea je le fu nijfilmadruu

(To illustrate from) the case of all females:
--the female always overcomes the male by her

stillness. Stillness may be considered (a sort of) abasement.

3] ne gragoi podka tie le poi damgotruo je le
cmaje podda nukou gacreo le cmaje podda lesuo
sedda ice le cmaje podka tie le poi
nijfilmadzuo je lesuo sedva jue ne gragoi podda
ga gacreo pei lesuo sedda. .vi le neriraca
genvuu le poi nijfilmadzuo ga fregotguu le poi
getrue le djidea, e dui le poi getmie le nu
begdonkae vi le notba genvuu

Thus it is that a great state, by condescending
to small states, gains them for itself; and
that small states, by abasing themselves to a
great state, win it over to them. In the one
case the abasement leads to gaining adherents,
in the other case to procuring favour.

4] le gragoi podka ga sisuraca tsocue le po
djiro ce bagro je lo mreda inia ne cmaje podka
ga sisuraca tsocui le po dzabia nu
cecepsandonro le notsa, e tsocue suvruu le
notda. .raba getcui ta ji nu tsocue gui ibuo
le gragoi podka foi cirzua le poi nijfilmadro
je lesuo sedda

The great state only wishes to unite men
together and nourish them; a small state only
wishes to be received by, and to serve, the
other. Each gets what it desires, but the great
state must learn to abase itself.

LXII

1] pe ra bekba la taon ga katzua
le no nu mrogao nu lonorro sitvae. . .
ni vatsroba nukou donlea le gudgou mreka
ne po mrogao flugao bilbivgu ice
tai curro le zavgou mreka, e durmie lezei
zavkakmoe

le poi favmramadka

Tao has of all things the most honoured
place.

No treasures give good men so rich a grace;
Bad men it guards, and doth their ill efface.

2] letai vejgudlei pumzai kau vedsue le lonorba ice letai vejgudlei nu kakcue kau lufvua lesuo pubkakzu le tovmai je le notsa. . .sui le mresa ji no gudsai gui ga no nu kalclegotzoi tai (Its) admirable words can purchase honour; (its) admirable deeds can raise their performer above others. Even men who are not good are not abandoned by it.

3] na lepo nokouki le radelka vie zlezua lerei sitvae lia le sunpua je le mimelsa, e, napa tiskea lesuo te torpoflei mujlei ki ne nerpoftii vie zlezunzuo ne radba lissitvo sanvai ji grogau tsuseu flova to vrebui gui jioza sei lisnedpasvie ne bitba gesanfoa vi le cabsitbui guiza guo ne clibo vijvai je le funu tifikau je le radelda fa no cikvae ne cirparmeo le taonna jio le nerka kau poi donkae sadka lesuo nizbui

Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of rank large enough to fill both the hands, and that as the precursor of the team of horses (in the courtyard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees.

4] rauhu le vejpsaka pa roracu nu vatnoi levi taonna. . .ei tai pa, kau dzabia nu getvuu le poi duvtratii je tai ice le tsedaszau kau sekapzua le dermralie je lesuo poi tsikakbivmea jue tai. . .ti razsoe lepo raba ji nijzoe le mimelsa gui ga pestii tai le no nu mrogao vatbao bekba

Why was it that the ancients prized this Tao so much? Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? This is the reason why all under heaven consider it the most valuable thing.

LXIII

1] da rutlei je la taon gue kakmea le po cleda peszua je le poi kakcue ice da mavmea le febveo veu le po cleda filzua je le poi fatzua je le febveo ice da gusmeo le po cleda duvtii ra guspufja ice da fu conpesgao de ji cmaje lia lepo de gragoi guo gui ice da ji riracu lia lepo de roracu guo gui ice da bikmea le poi cunruu kii le pui ckagou

(It is the way of the Tao) to act without (thinking of) acting; to conduct affairs without (feeling the) trouble of them; to taste without discerning any flavour; to consider what is small as great, and a few as many; and to recompense injury with kindness.

2] le spucua je da ga pasdjaze le bekpia ji nadpeo gui nia lepo bei faspeo guo, e durzuo le bekgua ji fa cejgiu le fu gragou gui nia lepo bei cmaje. . .ra nadlai bekba vi le tezba ga sepdou ganluu ne pasgao nu prafoi jio pei pa faspeo gui ice ra grogoi bekba ga dui le neracu jio bei pa cmaje gui. . .le sajka nia lepo sei nona durzuo ta ji gravuu gui guo nukou kancua je leva poi no durzuo gue kalzea le no nu gragoi bekpa

(The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore, the sage, while he never does what is great, is able on that account to accomplish the greatest things.

3] di ji latgeo durcugruu gui ga sepdou lipka sisu cmaje tuskaklia ice di ji ckenorrokva peszua lepo le bekpa ga faspeo guo gui ga sepdou duvze bei le nadlai. . .le sajka nukou vizkie je le pui nadlai gue cikcai zleze ta ji simse faspeo gui, e, nonanapa katka ra pui nadlai

He who lightly promises is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. Therefore, the sage sees difficulty even in what seems easy, and so never has any difficulties.

LXIV

1] ta ji retda gui ga faspeo poi lipka nu jugro ice pa lepo ne bekba pana sanvai donmea lesuo poi lijzua guo bei faspeo jufu tokko le nu melku le poi pozka je bei ice ta ji pui kuzka gui ga faspeo nu rokka ice ta ji pui vejgoi cmaje ga faspeo nu petkae. . .le nu kakcue fui nu tokzua pa lepo ne bekba pana madmea lesuo poi kamzvozua ice le pui nitgia fui nu curka pa lepo le pui no nitgia pana sacmea

That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.

2] le triba ji flobeu le bardei gui ga rojmai le no nu cmaje blajui ice le gangea nu baczea pe ve fojbui ga ganpia ne cmaje monjui je le derjeu ice le poi racruo pe nemoa kilfa mevbai ga sacguu le po neraca busro

The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step.

3] da ji kakcue ne po zavgau movmoa gui ga poi durzuo cunruu ice da ji poi tokkuo jugro ne bekda duo le samse rutbua gui ga doszua lesuo fu jugruu. . .ke le sajka ga poi durzuo clikakcue, noenoi durzuo le poi cunruu ki sei clibo tokjugro, noenoi durcuo le poi doska lesuo fu jugruu. . .buo le pipzoe duo lesuo poi durzuo je le febveo gue ga norcejba pogzua fei

na le nerpasdelvie pa le poi sukzei. . .kanoi
pei pa flokejro na le romva lia lepo pei fui
dui na le sacbui ki pei no vie pogzua fei

He who acts (with an ulterior purpose) does
harm; he who takes hold of a thing (in the same
way) loses his hold. The sage does not act
(so), and therefore does no harm; he does not
lay hold (so), and therefore does not lose his
hold. (But) people in their conduct of affairs
are constantly ruining them when they are on
the eve of success. If they were careful at the
end, as (they should be) at the beginning, they
would not so ruin them.

4] la sajka nukou tsocue ta jio le notba mreka
ga no tsocue gui, enoi poi durzuo vatku le
bekba ji nadmeu je le poi getmia gui ice sei
cirzea ta jio le notba mreka ga no cirzea gui,
e feztii prizoe ta ji pa nu biggotzoe le
rorgruka. . .sei nukou selzua le po narba vadka
ra bekba, enoi poi traze kakze le nijmoe fu
kakcue pe lesuo sedva

Therefore, the sage desires what (other men)
do not desire, and does not prize things
difficult to get; he learns what (other men)
do not learn, and turns back to what the
multitude of men have passed by. Thus he helps
the natural development of all things, and does
not dare to act (with an ulterior purpose of
his own).

LXV

1] le darpaska ji vizletmie lesuo pui spucua
le durfomgui je la taon gui pa durruu ta le poi
dicrou je le pipdiu noe le poi madro je pei jue
le pui sapgoi ce nordjalia

The ancients who showed their skill in
practising the Tao did so, not to enlighten the
people, but rather to make them simple and
ignorant.

2] le pui nadmoe je le poi garro je le pipdiu
ga sokmau sau lepo pei kattii ro nu djadie. .
.da ji tracii le poi garro ne podfa tie lesuo

pui saĵgao ĝui ga dzakae ne bimba pei ice nia
lepo de ĵi no tracii le poi durzuo ĵe toi ĵue
pei ga fomguddonro pei

The difficulty in governing the people arises
from their having much knowledge. He who (tries
to) govern a state by his wisdom is a scourge
to it; while he who does not (try to) do so is
a blessing.

3] de ĵi dĵaza levi to bekna ĝui ga duvka le
zlelei ĵe bei sui lesuo fommipĵou ce rulmea. .
.le pui kanzua ĵe le poi dĵadie ĵue levi
fommipĵou ce rulmea ga fombeu ta ĵio mu kraka
le pu gurbia spugii pe ne garro. . .le pu conbii
ze dartecbii ĵe le clibo gurbia katdou ga
sepdou vizletbue le pondea le bufvua ĵe le
notka, e liderlea nei ne poi gragoi togza de
He who knows these two things finds in them
also his model and rule. Ability to know this
model and rule constitutes what we call the
mysterious excellence (of a governor). Deep and
far-reaching is such mysterious excellence,
showing indeed its possessor as opposite to
others, but leading them to a great conformity
to him.

LXVI

1] le vridia ce murdei tie le dzabia damĵa ĵe
ra monzbiluu cmavrifa ga poi spucua cecepdu le
pu suvruu ce fidgetkuo cei inukou le vridia ce
murdei ga konigdei cei. . .le saĵgao rulro ĵi
poi fibtsocue dzabia tovvoe le mresa ĝui nukou
sefzua lesuo sedva le nijmai ĵe mei tie lesuo
pumliu, e poi fibtsocue dzabia frevvoe ĵe mei
gue sefkie lesuo perba le prinui ĵe mei

That whereby the rivers and seas are able to
receive the homage and tribute of all the
valley streams, is their skill in being lower
than they; --it is thus that they are the kings
of them all. So it is that the sage (ruler),
wishing to be above men, puts himself by his
words below them, and, wishing to be before
them, places his person behind them.

2] cia nokouki gei katzua lesuo sitvae le tovl
je mei ki lo mreka no ga filmio legei nu
skatidbei inokouki gei katcuo lesuo sitvae le
fregua je mei ki mei no filzuo je gei gue clizuo
le poi nu cunruu lesuo perdiu

In this way though he has his place above them,
men do not feel his weight, nor though he has
his place before them, do they feel it an injury
to them.

3] raba vi le tezba nukou gapmea gancugruu gei,
enoi nu taldoi gei. . .kou lepo gei no keztoa
guo niba duvka je le pui blijoe gue keztoa gei
Therefore, all in the world delight to exalt
him and do not weary of him. Because he does
not strive, no one finds it possible to strive
with him.

LXVII

1] ra le tezka ga cugkae lepo nia lepo lemi
taonna ga nufu gragoi guo tai jufu simgoi le
damji le notba sisdua je le poi dictiu. . .nao
da nerdjoba letai pui gragoi ji nufunu madbo
tai le simse dzaba je le pui damji. . .kanoi
tai pa clinoa ra notba sisfeu ki letai pui
cmaje pafa laggao nu djaka

All the world says that, while my Tao is great,
it yet appears to be inferior (to other systems
of teaching). Now it is just its greatness that
makes it seem to be inferior. If it were like
any other (system), for long would its
smallness have been known!

2] buo mi katka te dipdeu bekba jio mi vatku,
e jitbui jugro. . .le nerica ga pui migbeu ice
le torica ga pui festodzua ice le terica ga
cmacejmea le poi tokcui je le poi pasgotkea jue
le notsa

But I have three precious things which I prize
and hold fast. The first is gentleness; the
second is economy; and the third is shrinking
from taking precedence of others.

3] tie leva pui migbeu mi kau dzabia kakriggoi
ice tie leva pui festodzua mi kau dzabia

donflogia ice tie le poi cmacejmea je le poi tokcui je le poi pasgotkea jue le notsa mi kau cejlui ne vespoa je le no nu gangea lonornou. . .na le nagdelmea ba felletkea le pui migbeu, e kallei poi juprou dzazua le poi kakriggoi, e felletkea le pui festodzua, e kallei poi juprou dzazua le poi donflogia, e nortistiszua le prina sitvae, e neraca poi duvtrazua dzatoa le frekaktei guu jio ra toi ga romfoi lo poi morba With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honour. Now-a-days they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost; --(of all which the end is) death.

4] le pui migbeu ga sepdou dzamea le poi gaczua nunorau vi le dorvetvui, e sallei stobeu lemei sitderdei. . .le mimelna fa curnoi lemei lipka ice tie lelei pu vejgoi migbeu lei nu curro Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him.

LXVIII

- 1] da ji zlezua le la taon gu poi dortie gui
 napa spucue, e, nunosoa
 tcutuspescua no le po bicbui
 nu kesdjakoi ice
 da ji kadtoa tie le no nu mrogao gudgou fu
 movcui gui ga madzua
 le no sitvae dii le poi gocdoi. . .
 da ji gackua gui nunosoa poi lipka nrzoe
 lesuo nemsu ice
 da jio leda fu kojdoi gi lesuo mreka ga
 reracu kojspazua gui,
 nunosoa sedsivgao durtii lesuo larnua
 He who in (Tao's) wars has skill
 Assumes no martial port;
 He who fights with most good will

To rage makes no resort.
He who vanquishes yet still
Keeps from his foes apart;
He whose hests men most fulfil
Yet humbly plies his art.

2] nukou mu cugkae li, da nona keztoa, e
zlezua je toi gue dzazua leda poi pofrou, lu.

. .nukou mu cugkae li, da betzoe
le nufu movcui je lo mreka lepo mei kintie
da le poi djitoa, lu.

. .nukou mu cugkae li, lia le mimelna
leda romgau ga nufunu vilgoe ra darpasgao
sajka, lu

Thus we say, 'He ne'er contends,
And therein is his might.'

Thus we say, 'Men's wills he bends,
That they with him unite.'

Thus we say, 'Like Heaven's his ends,
No sage of old more bright.'

LXIX

1] ne sputii je le larnua je le dorpui napa
cugkae li, mi no poi durtraza dzatoa je le nu
gesdeu gue saczua le poi dortie ice mi poi
tsocue dzaro je le gesdeu gue stakakzua le poi
fanegruu. . .mi no poi traze fregotmue lio
1muec-m ice mi poi tsocue pridirgotmue lio
1muem, lu. . .ti funu namdonruu ke ke ke le poi
galria je le beklinda vihu lepo toa no beklinda
guo ki le vizletvao je le tapjou jue le poi
kadtoa vihu lepo toa dzava je le no tapjou gue
vizletvi guo ki le poi jugka je le tapjou vihu
lepo toa poi dzamie le no tapjou le poi jugro
guo ki le poi fredirgotciu je le poi poztoa jue
le nemmie vihu lepo toa dzabo ni nembae

A master of the art of war has said, 'I do not
dare to be the host (to commence the war); I
prefer to be the guest (to act on the
defensive). I do not dare to advance an inch;
I prefer to retire a foot.' This is called
marshalling the ranks where there are no ranks;
baring the arms (to fight) where there are no

arms to bare; grasping the weapon where there is no weapon to grasp; advancing against the enemy where there is no enemy.

2] toa no gragoi pogvetlie lepo le po nu tidgea turflozua le poi dortie. . .le poi durzuo je toi ga cnige dosva le pui migbeu ji vejgoi diplu. . .tao nukou dzabia lepo na lepo le poi poztoa tapjou ga dzabeu le nu zarro guo da ji todza le fu ckosou setfou gui ga dorgacruu

There is no calamity greater than lightly engaging in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

LXX

1] lemi pumliu ga vejgoi faspeo djalia, e vejgoi faspeo durfommea ibuo tio dzabia niba vi le tezba ji kau djamie, e kau durfommie pei
My words are very easy to know, and very easy to practise; but there is no one in the world who is able to know and able to practise them.

2] tio dzabia ne sacbui pevluu ce ge rarsisdjalei gintusna geu lemi pumliu, e dui ne poi tcoro lilnua le bekpa ji nu rulbivmadzei mi. . .kou lepo le mreda ga no djadie levi toraca guo mei no djadie mi

There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). It is because they do not know these, that men do not know me.

3] ba ji kusdjacea mi gui ga riraca ice mi coi leva fu corgencugcua ga dzacea le mrogao nu vatdoi. . .toi nukou dzabia lepo le sajka ga refka ne puvgoi makba pe le keflu klabia nia lepo sei berzua lesuo jaditba fu pucmramie lesei zlebui pocbui

They who know me are few, and I am on that account (the more) to be prized. It is thus

that the sage wears (a poor garb of) hair cloth,
while he carries his (signet of) jade in his
bosom.

LXXI

1] le poi djaza nunosoa le poi peszua jio mu
nordjaza gui guu ga no nu gangea nu trazua ice
le poi nordjaza nunosoa le poi peszua jio mu
djaza gui guu ga poi maldio

To know and yet (think) we do not know is the
highest (attainment); not to know (and yet
think) we do know is a disease.

2] toa poi sapgoi tie le poi puncuo je le poi
peszua jue le poi spezua je levi poi maldio gue
lepo mu prafe lipzoe mei. . .le sajka ga no
spezua levi poi maldio. . .sai djazua le poi
pundiu ji nornragua mei gui inukou sai no poi
durzuo spezua mei

It is simply by being pained at (the thought
of) having this disease that we are preserved
from it. The sage has not the disease. He knows
the pain that would be inseparable from
it, and therefore he does not have it.

LXXII

1] na lepo le pipdiu ga no firdua ta ji fui nu
firdua gui guo ta ji lepei gragoi nu gurfirdua
gui fafa kamveo pei

When the people do not fear what they ought to
fear, that which is their great dread will come
on them.

2] lettie je pei gue pescleda sedvejdonciu
lesuo sedva lepei tejgao livka inocenoi lettie
je pei jue le poi kalcue gue clibo talzoe hu
ji jupsii leva poi livka

Let them not thoughtlessly indulge themselves
in their ordinary life; let them not act as if
weary of what that life depends on.

3] tie le poi darstozua je le poi sedvejdonzua
ra tcuclilei taldua ga no gandeia

It is by avoiding such indulgence that such
weariness does not arise.

4] le sajka nukou djaza levi bekna lesuo sedva enoi lagmuvvettii lesuo nu djadie. . .sei cluzua cenoi ge sefmie ne vatbao geu lesuo sedva inukou sei sefkae le futgao nu tiskeu le notsitda, e madkuo le nu tiskeu le nedfresao
Therefore, the sage knows (these things) of himself, but does not parade (his knowledge); loves, but does not (appear to set a) value on, himself. And thus he puts the latter alternative away and makes choice of the former.

LXXIII

1] da jio leda riggoi ga vijkamgu vi leda poi kakrigzua je le po zavgau durzuo gue vi le poi pozmie je lo lillua gue gui ga funu lilmormaddoi le poi morba ice de jio lede riggoi ga vijkamgu vi no le poi kakrigzua je le poi durzuo je toi gue ga prafe livka. . .pe levi to genvuu ke le neraca ga simse ne sukckojou ki le notsa ga simsii le poi cunruu. . .buo

He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; he whose boldness appears in his not daring (to do so) lives on. Of these two cases the one appears to be advantageous, and the other to be injurious. But

2] na lepo le le mimelna gu poi gocdoi ga
bloveo ne mreda guo hu gio le ckosou
fana tuslei pruzie

When Heaven's anger smites a man,
Who the cause shall truly scan?

3] na levi nu cugvetzeo le sajka ga filkuo ne nadlai lia lepo hu nafa nu durzuo vi le poi pasro genvuu

On this account the sage feels a difficulty (as to what to do in the former case).

4] le rutka pe le mimelna ga no traze nunokou lepo rei poi spucua tovmi kamro guo, enoi takruu nunokou lepo rei poi spucua getcui ne poi dapzi guo, enoi zlekramii nunokou lepo le

mreka ga zlebui kamruo rei tie lesuo sedva guo.
. .lerei poi vizlettiu ga poi sivgao nunokou
lepo lerei poi danmou ga po spucue ce kosou.
. .le mesesbui je le netsisfa pe la mimel ga
grobai ce ge darge nrabui geu ibuo mei letlea
niba le poi sekapzua

It is the way of Heaven not to strive, and yet
it skilfully overcomes; not to speak, and yet
it is skilful in (obtaining a reply); does not
call, and yet men come to it of themselves. Its
demonstrations are quiet, and yet its plans are
skilful and effective. The meshes of the net
of Heaven are large; far apart, but letting
nothing escape.

LXXIV

1] le pipdiu ga no firdua le poi morba inurau
hu fu kalcue le po traze firmadruu je pei jue
le poi morba. . .kanoiki le pipdiu pafa zlebui
gurfirdua lo poi morba ice mi rana poi kancua
jugtoa ta ji durzuo le poi zavgou gui, e seftie
ta le poi lilmormadruu ki hu fa poi kakrigzua
durzuo le poi zavgou

The people do not fear death; to what purpose
is it to (try to) frighten them with death? If
the people were always in awe of death, and I
could always seize those who do wrong, and put
them to death, who would dare to do wrong?

2] tio rana nerka ji takpofkiu le tovmi le
funuju kafti je lo poi morba. . .da ji vie
donzua le poi morba le zlebui je le sojfau je
nei ji takpofkiu le tovmi mei gui nui dzabia
funu tcutaktia ne mublui klupei enoi ne gragoi
mublui turpia. . .tao nu pifgoi vetnea lepo da
ji poi traze durzuo le poi klutu sea ne gragoi
mublui turpia guo ga durzuo no le poi kluro
lesuo vredei

There is always One who presides over the
infliction death. He who would inflict death
in the room of him who so presides over it may
be described as hewing wood instead of a great
carpenter. Seldom is it that he who undertakes

the hewing, instead of the great carpenter, does not cut his own hands!

LXXV

1] le pipdiu ga funu zavckonea le pui titclecejdou rau le roracu ctebou ji nu tokkoo lepei baeska. . .da tcefou toi lepo pei funu zavckonea le pui titclecejdou

The people suffer from famine because of the multitude of taxes consumed by their superiors. It is through this that they suffer famine.

2] le pipdiu ga nadlai nu garro rau le durfomfia je le po vejgoi tcoro jue lesuo baeska ji garro pei. . .de tcefou tei lepo pei nadlai nu garro
The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). It is through this that they are difficult to govern.

3] le pipzoe ga madzea le latpa le morcejsa rau lepo le poi turzua je le poi duvtraka jue lesuo pu livka juprou ga poi gragoi. . .toi poi madtie pei le poi peszea je le latpa jue le morcejsa. . .toi nukou dzabia lepo goa le poi seftui je le sujecfou je le poi livtii je le zvofou je le vijvai gue ga gudgou jui le poi sefmie je le gangea vatbao jue lei

The people make light of dying because of the greatness of their labours in seeking for the means of living. It is this which makes them think light of dying. Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

LXXVI

1] lo mreba na lesuo poi brapia ga pu nu fuggoi ce nu folgao ice na lesuo poi morba mei fuggoi ce folgao. . .toi nukou samba kii ra bekba. . .le triba ce pajba na lesuo po pasro rojlue ga molgao ce dilgao ice de na lesuo poi morba ga dragao ce laccligoi

Man at his birth is supple and weak; at his death, firm and strong. (So it is with) all things. Trees and plants, in their early

growth, are soft and brittle; at their death, dry and withered.

2] toi nukou dzabia lepo le pu fuggoi ce folgao ga lijmea lo poi morba ice le pu molgao ce dilgao ga lijmea lo poi livka

Thus, it is that firmness and strength are the concomitants of death; softness and weakness, the concomitants of life.

3] da ji curkrikæ le pui folgao pe lesuo poi fosdoi gui nukou no dorgacruu ice ne trika ji folmio gui ga floro lesuo zvona tecbii bardei, e, tie kambegtie le felka

Hence, he who (relies on) the strength of his forces does not conquer; and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.)

4] nukou le sitbo je hu ji pu fuggoi ce folgao gui ga nijmoe ice hu ji pu molgao ce fibgau gui ga tovmæi

Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

LXXVII

1] ei le rutneo a le taonna guu pe le mimelda nui no dzabia kavfou le poi betna je ne borba. . .le parbui je le borfa ji ganfae gui ga funu muvkei le damdiu ice ta ji pui damji gui ga gangea cejlui. . .le mimelka nukou miczoe vi lepo toa mrotsuseu guo, e sumzie vi lepo toa no tsuseu

May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? The (part of the bow) which was high is brought low, and what was low is raised up. (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency.

2] da rutvua je lo mimelka gue cmamadgua le mrotsuseu, e sumvau ba le nu cleda. . .tio no clijio le rutvua lo mreka. . .mei tokzoe ta ji katsai je le nortsuceu gue gui summio be lesuo mrotsudai

It is the Way of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the way of man. He takes away from those who have not enough to add to his own superabundance.

3] hu kau tokrue lesuo mrostudio, e pliro je mei gue suvruu ra nijmoe mimelda. . .si le nerka ji janjugtii la taon

Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Tao!

4] nukou le poi rulro sajka ga poi kalcue cleda poncugze le funu ckosie je lesuo nu kalcue ice sei getmia lesei ju bikrue, enoi sedjipba retka kei. . .sei no poi tsocue vizletkae lesuo pui radelka

Therefore the (ruling) sage acts without claiming the results as his; he achieves his merit and does not rest (arrogantly) in it: -- he does not wish to display his superiority.

LXXVIII

1] tio niraca vi le tezba ga mrogao molgao ce fibgau le cutja, inunokou, dii le poi tamrii je le bekda ji saldou ce foldai gui niba kau poi tokkuo fregotteu cei ikou tio niraca mrogao ckosou sittokgou cei

There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it; --for there is nothing (so effectual) for which it can be changed.

2] ra nerda vi le tezba ga djadie lepo le molka ga tovkamro le tadda ice le fibka ga dui le folda ibuo niba kau kojkkacui toi le durfomsou Everyone in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice.

3] nukou ne sajka napa cugkae li,
da ji cecepdua leda po podfa tsedastakruu gui
ga nu loiynro nukou le le podfa

plestabui gu surpoflei
ice
da ji bercua le le mreba gu po gurfirmea
keczua gui gio
le namluu pe la konig ra mei
ga donkae, lu
Therefore, a sage has said
'He who accepts his state's reproach,
Is hailed therefore its altars' lord;
To him who bears men's direful woes
They all the name of King accord.'
4] le pumliu ji pufgao tuslei gui ga simse
dzabu le paradgia
Words that are strictly true seem to be
paradoxical.

LXXIX

1] na lepo ne poi pimba ga ginfolnoa zbiva to
grubui fa ne po gragoi poztoa guo toa sepdou
dzamea ne po stoka nu pundiu vi le mivlu je le
neraca ji pa zavkakcua ice duohu toi gudgu le
notda

When a reconciliation is effected (between two
parties) after a great animosity, there is sure
to be a grudge remaining (in the mind of the
one who was wrong). And how can this be
beneficial (to the other)?

2] numoi le curpozmea je toi le sajka ga lipka
le lezlei vrebui parba je le vobmoe je le poi
kadtoa, enoi foskojkia le kukgea kalmea je le
poi ricluu le notba grunoa. . .da ji napa kattii
la taon gui nukou risza le fu ckosou le poi
kadtoa nia lepo de ji napa no kattii tai gui
ga risza le fu ckosou ji pebtisfou leda sedva
Therefore (to guard against this), the sage
keeps the left hand portion of the record of
the engagement, and does not insist on the
(speedy) fulfilment of it by the other party.
(So), he who has the attributes (of the Tao)
regards (only) the conditions of the
engagement, while he who has not those

attributes regards only the conditions favourable to himself.

3] vi le rutmea je le mimelva toa no pebtisguu le poi cluro ice mei rana dzabia le paldeu je le gudgou mreka

In the Way of Heaven, there is no partiality of love; it is always on the side of the good man.

LXXX

1] vi ne cmaje podfa kii ne cmaje sojlivsetfa mi vie galtau pei lepo nokou ta nerka kii le poi kanmio je le neniracu conoi nemaracu mreca guo ta fui dzabia no perplirii le clibo mreca ice mi vie madro le pipdiu nia lepo pei blezua le poi morba lia ne stopuncconeu bekba guo, e, nunosoa no letruu le pipdiu le poi gotruo je le notsitdua gue kovradgotkea meo

In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it).

2] nokou lepo da papa ponrou le botda ce tajda guo da fui no katna febveo racskikei de ice nokou lepo da papa ponro le tibba makda ce ge kikgao tapdio gue guo pei fui no katna febveo refro ca plirii di

Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them.

3] mi vie fosruu le pipdiu le poi favgotzua je le poi plikiu je le navbeu kocba sea le nu srizu pabbui

I would make the people return to the use of knotted cords (instead of the written characters).

4] pei fui peszua lepo lesuo rofgao baglei ga slibeu ice lesuo tejgao refba ga bilbeu ice

lesuo puvgoi kufba ga sitmea le poi retka ice
lesuo kumbui sapgoi rutsii ga nu ginpia le
gapspepio

They should think their (coarse) food sweet;
their (plain) clothes beautiful; their (poor)
dwellings places of rest; and their common
(simple) ways sources of enjoyment.

5] toa fui dzavie ne nedlivba podfoe je le
snige tsuseu gue poi vizkie ice le volpia je
le bagnivsa ce kagsa fui dzabia tirpio le
nedlivsa dio mu ibuo mi fa fosdoi le pipzoe le
limguu je le nu djobui poi lalboa e le nu djobui
poi morba gue norkatna socruu kii leva podfa

There should be a neighbouring state within
sight, and the voices of the fowls and dogs
should be heard all the way from it to us, but
I would make the people to old age, even to
death, not have any intercourse with it.

LXXXI

1] le pui nesfiltakroa purliu ga no bilgramea
ice le bilgragao purliu ga no pui nesfiltakroa.
. .ta ji spucue le taonva gui ga no tagzuo tai
ice le tagkae ga no spucue tai. . .ta ji djapoa
la taon gui ga no pui rajfa nu cirzea ice le
rajfa nu cirzea ga no djapoa tai

Sincere words are not fine; fine words are not
sincere. Those who are skilled (in the Tao) do
not dispute (about it); the disputatious are
not skilled in it. Those who know (the Tao) are
not extensively learned; the extensively
learned do not know it.

2] le sajka ga no kinberkae ba lesuo sedda. .
.le mroca ji nu cmeplimue sei le notda gui
nukou mrogao nu ponmio sei lesei ponparboi ice
le mroca jio sei donmue mei le notda gui ga
sancai le mroca ji nu ponmue sei lesei sedda

The sage does not accumulate (for himself). The
more that he expends for others, the more does
he possess of his own; the more that he gives
to others, the more does he have himself.

3] kii ra le pui kikga je le rutbua je le
mimelda mei no cunro ice kii ra le poi durzuo
coi le rutbua pe le sajka sei no vejtracue
With all the sharpness of the Way of Heaven,
it injures not; with all the doing in the way
of the sage he does not strive.