

Dao de jing

道德經

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2010
Version 1.2

Additional Translations
and Other Materials

- c*> **How joyous the mass of people are, as if banqueting on the sacrificed ox, as if mounting a tower in spring –**
I alone am still, without visible sign, like a new born baby yet to smile,
all listless, like one with no home.
The mass of people have more than enough –
I alone appear bereft; I, with the mind of a dolt, so slow.
Ordinary men are brilliant –
I am dim.
Ordinary men are perceptive –
I am closed.
Sudden, like the sea, like a tempest, as though endless, the mass of
people all have their means –
I alone am obstinate, uncouth.
I alone wish to be different from others, and value feeding from the
mother.

21.

- a*> **The bearing of abundant virtue is to follow the Dao alone.**
- b*> **As a thing the Dao is shadowed, obscure.**
Shadowed, obscured,
A thing lies within;
Obscured, shadowed,
An image lies within.
Dark, dim,
An essence lies within.
So sound is the essence,
Full concord lies within.
- c*> **From the past to the present, its name has never left it, and hence it has pleased the multitude of elders. How do I know this of the multitude of elders? By means of this.**

22.

“A fragment, thus whole”: bent, thus straight; hollow, thus full; worn, thus new.
Few, thus gaining; many, thus confused – therefore the sage embraces One and is a standard for the world.
Not revealing himself, thus bright; not asserting himself, thus shining; not praising himself, thus meritorious; not boasting of himself, thus enduring.

He does not contend, thus none can content with him.

The old saying, “A fragment, thus whole,” how could it be empty words? Truly, it will return whole in the end.

23.

To be sparse in speech is to be spontaneous.

Thus wind squalls do not outlast the morning and teeming rain does not outlast the day. Who causes these? Heaven and earth. Even heaven and earth cannot long persist thus, how much less can man.

Those who follow the Dao are alike in Dao with others who follow the Dao, are alike in virtue with others who have virtue, are alike in loss with others who have loss.

Alike in Dao with others who follow the Dao - he delights indeed in grasping the Dao; alike in virtue with others who have virtue - he delights indeed in having virtue; alike in loss others who have loss - he delights indeed in having loss.

Where faithfulness is insufficient there is unfaithfulness.

24.

One on tiptoe cannot stand; one whose legs are spread cannot walk.

One who shows himself cannot be bright; one who asserts himself cannot shone; one who praises himself can be meritorious; one who boasts of himself cannot endure.

For the Dao, these are called “excess store and superfluous acts.” Things detest them; therefore, the man of the Dao does not abide in them.

25.

There is a thing formed from confusion and born before heaven and earth. Silent, solitary, alone and unchanging. It revolves everywhere and is never in danger. It can be the mother of all under heaven. I do not know its name, but I style it ‘the Dao’.

If forced to give it a name, I call it ‘the Great’. The Great I call ‘Receding’. Receding I call ‘Distant’. Distant I call ‘Reversing’.

Thus the Dao is great, heaven is great, earth is great, and the king is great as well.

Within the realm there are four great ones, and the king sits as one among them.

Men emulate earth; earth emulates heaven (*tian*); heaven emulates the Dao; the Dao emulates spontaneity.

26.

- a*> **Heaviness is the root of lightness; tranquility is the lord of haste.**
- b*> **Therefore, to the day's end the traveling sage never leaves his laden carts.
Though beside lavish towers, he stays by them all aloof.**
- c*> **How could the ruler of a thousand chariot state take his own body as of lesser weight than the world?**
- d*> **To be light is to lose the root; to be hasty is to lose one's lord.**

27.

- a*> **Good traveling leaves no wheel ruts; good talking makes no slips; good counting uses no counters.
Good shutting uses no bolts, yet cannot be opened; good tying uses no cords, yet cannot be undone.**
- b*> **Therefore, the sage is always good at rescuing people, thus he never abandons any person; he is always good at rescuing affairs, thus he never abandons any affair.
This is called stretching enlightenment.
Thus the good person is the teacher of those who are not good, and those who are not good are grist to the good person.
Not to honor one's teacher, not to cherish one's grist – though one may be clever, this is to be lost adrift.
This is called the pivotal mystery.**

28.

- a*> **One who knows the male but preserves the female becomes a ravine to the world. Such a one never swerves from constant virtue and returns again to be a new born baby.
One who knows white but preserves black becomes a standard for the world. Such a one never deviates from constant virtue and returns again to being limitless.
One who knows glory but preserves shame becomes a valley to the world. Such a one is always supplied with constant virtue and returns again to be an uncarved block.**

- b*> When the uncarved block is dispersed, vessels are made from it. The sage uses these to become the leader of the officers of state. Thus the greatest carving never cuts.

29.

- a*> The wish to grasp the world and control it – I see its futility. The world is a spiritlike vessel; it cannot be controlled. One who would control it would ruin it; one who would grasp it would lose it.
- b*> Thus things may lead or follow, blow hot or cold, be strong or weak, sustain or destroy.
Therefore the sage discards the excessive, the extravagant, the overbearing.

30.

- a*> He who assists a ruler by means of the Dao does not coerce the world by means of arms. Consequences come back around like a ring.
Where troops encamp, brambles grow;
After great armies, crops always fail.
The good man is simply resolute; he never employs coercion. Be resolute without boast, resolute without threat, resolute without pride.
Resolute from necessity, be resolute without coercion.
- b*> When things in their prime grow old, they are called ‘contrary to the Dao’.
What is contrary to the Dao comes to an early end.

31.

Weapons are ill-fortuned tools. Things may detest them, hence the man of the Dao does not rely on them.
When a *junzi* is at leisure he honors what is at his left; use of weapons honors the right. Thus weapons are not tools of a *junzi*.
Weapons are ill-fortuned tools; they must be used only from necessity. It is best to use them without gusto, to prevail without relish. To relish victory is to take joy in killing men. The man who takes joy in killing men will never attain his ambition in the world.
Affairs of good fortune honor the left; affairs of ill fortune honor the right. The lieutenant’s place is to the left, the commander’s place is to the right. This means that mourning rites are the model. When the masses of another lord are killed, one should mourn them with wailing – for victory in battle, mourning rites are the model.