

## BOOK TWO

### XXXVIII

- 82      A man of the highest virtue does not keep to virtue and that is why he has virtue. A man of the lowest virtue never strays from virtue and that is why he is without virtue. The former never acts yet leaves nothing undone.<sup>1</sup> The latter acts but there are things left undone.<sup>1</sup> A man of the highest benevolence acts, but from no ulterior motive. A man of the highest rectitude acts, but from ulterior motive. A man most conversant in the rites acts, but when no one responds rolls up his sleeves and resorts to persuasion by force.
- 83      Hence when the way was lost there was virtue; when virtue was lost there was benevolence; when benevolence was lost there was rectitude; when rectitude was lost there were the rites.
- 84      The rites are the wearing thin of loyalty and good faith  
And the beginning of disorder;  
Foreknowledge is the flowery embellishment of the way  
And the beginning of folly.
- 84a      Hence the man of large mind abides in the thick not in the thin, in the fruit not in the flower.
- 84b      Therefore he discards the one and takes the other.

**XXXIX**

- 85 Of old, these came to be in possession of the One:  
Heaven in virtue of the One is limpid;  
Earth in virtue of the One is settled;  
Gods in virtue of the One have their potencies;  
The valley in virtue of the One is full;  
The myriad creatures in virtue of the One are alive;  
Lords and princes in virtue of the One become leaders in the empire.  
It is the One<sup>1</sup> that makes these what they are.
- 85a Without what makes it limpid heaven might split;  
Without what makes it settled earth might sink;  
Without what gives them their potencies gods might spend themselves;  
Without what makes it full the valley might run dry;  
Without what keeps them alive the myriad creatures might perish;  
Without what makes them leaders<sup>2</sup> lords and princes might fall.
- 86 Hence the superior must have the inferior as root; the high must have the low as base.
- 86a Thus lords and princes refer to themselves as 'solitary', 'desolate', and 'hapless'. This is taking the inferior as root, is it not?
- 87 Hence the highest renown is without renown,<sup>3</sup>  
Not wishing to be one among many like jade  
Nor to be aloof like stone.

**XL**

- 88 Turning back is how the way moves;  
Weakness is the means the way employs.
- 89 The myriad creatures in the world are born from  
Something, and Something from Nothing.

**XLI**

- 90 When the best student hears about the way  
He practises it assiduously;  
When the average student hears about the way  
It seems to him one moment there and gone the next;  
When the worst student hears about the way  
He laughs out loud.  
If he did not laugh  
It would be unworthy of being the way.
- 91 Hence the *Chien yen* has it:  
The way that is bright seems dull;  
The way that leads forward seems to lead backward;  
The way that is even seems rough.  
The highest virtue is like the valley;  
The sheerest whiteness seems sullied;  
Ample virtue seems defective;  
Vigorous virtue seems indolent;  
Plain virtue<sup>1</sup> seems soiled;  
The great square has no corners.  
The great vessel takes long to complete;  
The great note is rarefied in sound;  
The great image has no shape.
- 92 The way conceals itself in being nameless.  
It is the way alone that excels in bestowing and in<sup>2</sup> accomplishing.

**XLII**

- 93 The way begets one; one begets two; two begets three; three begets the myriad creatures.
- 94 The myriad creatures carry on their backs the yin and embrace in their arms the yang and are the blending of the generative forces of the two.
- 95 There are no words which men detest more than 'solitary', 'desolate', and 'hapless', yet lords and princes use these to refer to themselves.
- 96 Thus a thing is sometimes added to by being diminished and diminished by being added to.
- 97 What others teach I also teach. 'The violent will not come to a natural end.' I shall take this as my precept.

**XLIII**

- 98 The most submissive thing in the world can ride roughshod over the hardest in the world - that which is without substance entering that which has no crevices.
- 99 That is why I know the benefit of resorting to no action. The teaching that uses no words, the benefit of resorting to no action, these are beyond the understanding of all but a very few in the world.

**XLIV**

- 100 Your name or your person,  
Which is dearer?  
Your person or your goods,  
Which is worth more?  
Gain or loss,  
Which is a greater bane?  
That is why excessive meanness  
Is sure to lead to great expense;  
Too much store  
Is sure to end in immense loss.  
Know contentment  
And you will suffer no disgrace;  
Know when to stop  
And you will meet with no danger.  
You can then endure.

**XLV**

- 101 Great perfection seems chipped,  
Yet use will not wear it out;  
Great fullness seems empty,  
Yet use will not drain it;  
Great straightness seems bent;  
Great skill seems awkward;  
Great eloquence seems tongue-tied.
- 102 Restlessness overcomes cold; stillness overcomes heat.
- 103 Limpid and still,  
One can be a leader in the empire.

**XLVI**

- 104 When the way prevails in the empire, fleet-footed horses are relegated to ploughing the fields; when the way does not prevail in the empire, war-horses breed on the border.
- 105 There is no crime greater than having too many desires;<sup>1</sup>  
There is no disaster greater than not being content;  
There is no misfortune greater than being covetous.
- 105a Hence in being content,<sup>2</sup> one will always have enough.

**XLVII**

- 106 Without stirring abroad  
One can know the whole world;  
Without looking out of the window  
One can see the way of heaven.  
The further one goes  
The less one knows.<sup>1</sup>
- 107 Therefore the sage knows without having to stir,<sup>2</sup>  
Identifies without having to see,  
Accomplishes without having to act.

**XLVIII**

- 108 In the pursuit of learning one knows more every day; in the pursuit of the way one does less every day. One does less and less until one does nothing at all, and when one does nothing at all there is nothing that is undone.
- 109 It is always through not meddling that the empire is won. Should you meddle, then you are not equal to the task of winning the empire.

**XLIX**

- 110 The sage has no mind of his own. He takes as his own the mind of the people.
- 111 Those who are good I treat as good. Those who are not good I also treat as good. In so doing I gain in goodness. Those who are of good faith I have faith in. Those who are lacking in good faith I also have faith in. In so doing I gain in good faith.
- 112 The sage in his attempt to distract the mind of the empire seeks urgently to muddle it. The people all have something to occupy their eyes and ears,<sup>1</sup> and the sage treats them all like children.

**L**

- 113 When going one way means life and going the other means death, three in ten will be comrades of life, three in ten will be comrades of death, and there are those who value life<sup>1</sup> and as a result move into the realm of death, and these also number three in ten.\* Why is this so? Because they set too much store by life. I have heard it said that one who excels in safeguarding his own life does not meet with rhinoceros or tiger when travelling on land nor is he touched by weapons when charging into an army. There is nowhere for the rhinoceros to pitch its horn; there is nowhere for the tiger to place its claws; there is nowhere for the weapon to lodge its blade. Why is this so? Because for him there is no realm of death.

[\* 'Three in ten' is a rough way of saying 'one third'.]

**LI**

- 114 The way gives them life;  
Virtue rears them;  
Things give them shape;  
Circumstances bring them to maturity.
- 114a Therefore the myriad creatures all revere the way and honour virtue. Yet the way is revered and virtue honoured not because this is decreed by any authority but because it is natural for them to be treated so.
- 115 Thus the way gives them life and rears<sup>1</sup> them;  
Brings them up and nurses them;  
Brings them to fruition and maturity;  
Feeds and shelters them.
- 116 It gives them life yet claims no possession;  
It benefits them yet exacts no gratitude;  
It is the steward yet exercises no authority.  
Such is called the mysterious virtue.

**LII**

- 117 The world had a beginning  
And this beginning could<sup>1</sup> be the mother of the world.  
When you know the mother  
Go on to know the child.  
After you have known the child  
Go back to holding fast to the mother,  
And to the end of your days you will not meet with danger.
- 118 Block the openings,  
Shut the doors,\*  
And all your life you will not run dry.  
Unblock the openings,  
Add to your troubles,  
And to the end of your days you will be beyond salvation.
- 119 To see the small is called discernment;  
To hold fast to the submissive is called strength.  
Use the light  
But give up the discernment.  
Bring not misfortune upon yourself.
- 119a This is known as following the constant..<sup>2</sup>

[\* 'Openings' and 'doors' refer to the senses and the intelligence.]

**LIII**

- 120 Were I possessed of the least knowledge, I would, when walking on the great way, fear only paths that lead astray. The great way is easy, yet people prefer by-paths.
- 121 The court is corrupt,  
The fields are overgrown with weeds,  
The granaries are empty;  
Yet there are those dressed in fineries,  
With swords at their sides,  
Filled with food and drink,  
And possessed of too much wealth.  
This is known as taking the lead in robbery.
- 121a Far indeed is this from the way.

**LIV**

- 122 What is firmly rooted cannot be pulled out;  
 What is tightly held in the arms will not slip loose;  
 Through this the offering of sacrifice by descendants will never come to an end.
- 123 Cultivate it in your person  
 And its virtue will be genuine;  
 Cultivate it in the family  
 And its virtue will be more than sufficient;  
 Cultivate it in the hamlet  
 And its virtue will endure;  
 Cultivate it in the state  
 And its virtue will abound;  
 Cultivate it in the empire  
 And its virtue will be pervasive.
- 124 Hence look at the person through the person; look at the family through the family; look at the hamlet through the hamlet; look at the state through the state; look at the empire through the empire.
- 124a How do I know that the empire is like that? By means of this.

**LV**

- 125 One who possesses virtue in abundance is comparable to a new born babe:  
 Poisonous insects<sup>1</sup> will not sting it;  
 Ferocious animals will not pounce on it;  
 Predatory birds will not swoop down on it.  
 Its bones are weak and its sinews supple yet its hold is firm.  
 It does not know of the union of<sup>2</sup> male and female yet its male member<sup>3</sup> will stir:  
 This is because its virility is at its height.  
 It howls all day yet does not become hoarse:  
 This is because its harmony is at its height.
- 126 To know harmony is called the constant;  
 To know the constant is called discernment.  
 To try to add to one's vitality is called ill-omened;  
 For the mind to egg on the breath is called violent.
- 127 A creature in its prime doing harm to the old  
 Is known as going against the way.  
 That which goes against the way will come to an early end.\*

[\* This section (127) is identical with section 70 and the text has been emended in the same way.]

**LVI**

- 128 One who knows does not speak; one who speaks does not know.
- 129 Block the openings;  
Shut the doors.  
Blunt the sharpness;  
Untangle the knots;  
Soften the glare;  
Let your wheels move only along old ruts.
- 129a This is known as mysterious sameness.
- 130 Hence you cannot get close to it, nor can you keep it at arm's length; you cannot bestow benefit on it, nor can you do it harm; you cannot ennoble it, nor can you debase it.
- 130a Therefore it is valued by the empire.

**LVII**

- 131 Govern the state by being straightforward; wage war by being crafty; but win the empire by not being meddlesome.
- 131a How do I know that it is like that? By means of this.
- 132 The more taboos there are in the empire  
The poorer the people;  
The more sharpened tools the people have  
The more benighted the state;  
The more skills the people have  
The further novelties multiply;  
The better known the laws and edicts  
The more thieves and robbers there are.
- 133 Hence the sage says,  
I take no action and the people are transformed of themselves;  
I prefer stillness and the people are rectified of themselves;  
I am not meddlesome and the people prosper of themselves;  
I am free from desire and the people of themselves become simple like the uncarved block.

**LVIII**

- 134 When the government is muddled  
The people are simple;  
When the government is alert  
The people are cunning.
- 135 It is on disaster that good fortune perches;  
It is beneath good fortune that disaster crouches.
- 135a Who knows the limit? Does not the straight-forward exist? The straight-forward changes again into the crafty, and the good changes again into the monstrous. Indeed, it is long since the people were perplexed.
- 136 Therefore the sage is square-edged but does not scrape,  
Has corners but does not jab,  
Extends himself but not at the expense of others,  
Shines but does not dazzle.

**LIX**

- 137 In ruling the people and in serving heaven it is best for a ruler to be sparing.  
It is because he is sparing  
That he may be said to follow the way from the start;  
Following the way from the start he may be said to accumulate an abundance of virtue;  
Accumulating an abundance of virtue there is nothing he cannot overcome;  
When there is nothing he cannot overcome, no one knows his limit;  
When no one knows his limit  
He can possess a state;<sup>1</sup>  
When he possesses the mother of a state  
He can then endure.  
This is called the way of deep roots and firm stems by which one lives to see many days.

**LX**

- 138 Governing a large state is like boiling a small fish.\*
- 139 When the empire is ruled in accordance with the way,  
The spirits lose their potencies.  
Or rather, it is not that they lose their potencies,  
But that, though they have their potencies, they do not harm the people.  
It is not only they who, having their potencies, do not harm the people,  
The sage, also, does not harm the people.  
As neither does any harm, each attributes the merit to the other.

[\* This is because a small fish can be spoiled simply by being handled.]

**LXI**

- 140 A large state is the lower reaches of a river—  
The place where all the streams of the world unite.\*
- 141 In the union<sup>1</sup> of the world,  
The female always gets the better of the male by stillness.
- 141a Being still, she takes the lower position.
- 142 Hence the large state, by taking the lower position, annexes the small state;  
The small state, by taking the lower position, affiliates itself to the large state.
- 142a Thus the one, by taking the lower position, annexes;  
The other, by taking the lower position, is annexed.  
All that the large state wants is to take the other under its wing;  
All that the small state wants is to have its services accepted by the other.  
If each of the two wants to find its proper place,<sup>2</sup>  
It is meet that the large should take the lower position.

[\* cf. section 159.]

**LXII**

- 143 The way is the refuge for the myriad creatures.  
It is that by which the good man protects,  
And that by which the bad is protected.
- 144 Beautiful words when offered will win high rank in return;  
Beautiful<sup>1</sup> deeds can raise a man above others.
- 145 Even if a man is not good, why should he be abandoned?
- 146 Hence when the emperor is set up and the three ducal ministers are appointed, he who makes a present of the way without stirring from his seat is preferable to one who offers presents of jade disks followed by a team of four horses. Why was this way valued of old? Was it not said that by means of it one got what one wanted and escaped the consequences when one transgressed?
- 146a Therefore it is valued by the empire.

**LXIII**

- 147 Do that which consists in taking no action; pursue that which is not meddlesome; savour that which has no flavour.
- 148 Make the small big and the few many; do good to him who has done you an injury.
- 149 Lay plans for the accomplishment of the difficult before it becomes difficult; make something big by starting with it when small.
- 149a Difficult things in the world must needs have their beginnings in the easy; big things must needs have their beginnings in the small.
- 150 Therefore it is because the sage never attempts to be great that he succeeds in becoming great.
- 151 One who makes promises rashly rarely keeps good faith; one who is in the habit of considering things easy meets with frequent difficulties.
- 151a Therefore even the sage treats some things as difficult. That is why in the end no difficulties can get the better of him.

**LXIV**

- 152 It is easy to deal with a situation before symptoms develop;  
It is easy to break a thing when it is yet brittle;  
It is easy to dissolve a thing when it is yet minute.
- 152a Deal with a thing while it is still nothing;  
Keep a thing in order before disorder sets in.
- 153 A tree that can fill the span of a man's arms  
Grows from a downy tip;<sup>1</sup>  
A terrace nine storeys high  
Rises from hodfuls of earth;  
A journey of a thousand miles  
Starts from beneath one's feet.
- 154 Whoever does anything to it will ruin it; whoever lays hold of it will lose it.
- 154a Therefore the sage, because he does nothing, never ruins anything; and, because he does not lay hold of anything, loses nothing.
- 155 In their enterprises the people  
Always ruin them when on the verge of success.  
Be as careful at the end as at the beginning  
And there will be no ruined enterprises.
- 156 Therefore the sage desires not to desire  
And does not value goods which are hard to come by;  
Learns to be without learning  
And makes good the mistakes of the multitude  
In order to help the myriad creatures to be natural and to refrain from daring to act.

**LXV**

- 157 Of old those who excelled in the pursuit of the way did not use it to enlighten the people but to hoodwink them. The reason why the people are difficult to govern is that they are too clever.
- 158 Hence to rule a state by cleverness  
Will be to the detriment of the state;  
Not to rule a state by cleverness  
Will be a boon to the state.  
These two are models.<sup>1</sup>  
Always to know the models  
Is known as mysterious virtue.  
Mysterious virtue is profound and far-reaching,  
But when things turn back it turns back with them.
- 158a Only then is complete conformity realized.

**LXVI**

- 159 The reason why the River and the Sea are able to be king of the hundred valleys is that they excel in taking the lower position. Hence they are able to be king of the hundred valleys.
- 160 Therefore, desiring to rule over the people,  
One must in one's words humble oneself before them;  
And, desiring to lead the people,  
One must, in one's person, follow behind them.
- 161 Therefore the sage takes his place over the people yet is no burden; takes his place ahead of the people yet causes no obstruction. That is why the empire supports him joyfully and never tires of doing so.
- 162 It is because he does not contend that no one in the empire is in a position to contend with him.

**LXVII**

- 163 The whole world says that my way is vast and resembles nothing. It is because it is vast that it resembles nothing. If it resembled anything, it would, long before now, have become small.
- 164 I have three treasures  
Which I hold and cherish.  
The first is known as compassion,  
The second is known as frugality,  
The third is known as not daring to take the lead in the empire;  
Being compassionate one could afford to be courageous,  
Being frugal one could afford to extend one's territory,  
Not daring to take the lead in the empire one could afford to be lord over the vessels.\*
- 164a Now, to forsake compassion for courage, to forsake frugality for expansion, to forsake the rear for the lead, is sure to end in death.
- 165 Through compassion, one will triumph in attack and be impregnable in defence. What heaven succours it protects with the gift of compassion.

[\* i.e. officials, Cf. section 64 and the note to it.]

**LXVIII**

- 166 One who excels as a warrior does not appear formidable;  
One who excels in fighting is never roused in anger;  
One who excels in defeating his enemy does not join issue;  
One who excels in employing others humbles himself before them.
- 166a This is known as the virtue of non-contention;  
This is known as making use of the efforts of others;  
This is known as matching the sublimity of heaven.<sup>1</sup>

**LXIX**

- 167 The strategists have a saying,  
I dare not play the host but play the guest,\*  
I dare not advance an inch but retreat a foot instead.
- 168 This is known as marching forward when there is no road,  
Rolling up one's sleeves when there is no arm,  
Dragging one's adversary by force when there is no adversary,  
And taking up arms when there are no arms.<sup>1</sup>
- 169 There is no disaster greater than taking on an enemy too easily. So doing nearly cost me my treasure. Thus of two sides raising arms against each other, it is the one that is sorrow-stricken that wins.

[\* As against the 'guest', the 'host' is the side that is on its home ground and with which the initiative rests.]

**LXX**

- 170 My words are very easy to understand and very easy to put into practice, yet no one in the world can understand them or put them into practice.
- 171 Words have an ancestor and affairs have a sovereign.\*
- 172 It is because people are ignorant that they fail to understand me.  
Those who understand me are few;  
Those who imitate<sup>Φ</sup> me are honoured.
- 172a Therefore the sage, while clad in homespun, conceals on his person a priceless piece of jade.

[\* If one could only grasp the 'ancestor' and the 'sovereign then the understanding of all words and all affairs will follow.

Φ The word here translated as 'imitate' is the same as the word translated as 'then' in section 70 (poem XXX). It is likely that, as in that section, this is also a corruption from the word meaning 'harm' (see Kao, op. cit., p. 140). If that is the case, it is much easier to see the relevance of what is said about the sage in the next section.]

**LXXI**

- 173 To know yet to think that one does not know is best;  
Not to know yet to think that one knows will lead to difficulty.
- 173a It is by being alive to difficulty that one can avoid it. The sage meets with no difficulty. It is because he is alive to it that he meets with no difficulty.

**LXXII**

- 174 When the people lack a proper sense of awe, then some awful visitation will descend upon them.
- 175 Do not constrict their living space; do not press down on their means of livelihood. It is because you do not press down on them that they will not weary of the burden.
- 176 Hence the sage knows himself but does not display himself, loves himself but does not exalt himself.
- 176a Therefore he discards the one and takes the other.

**LXXIII**

- 177 He who is fearless in being bold will meet with his death;  
He who is fearless in being timid will stay alive.  
Of the two, one leads to good, the other to harm.
- 178 Heaven hates what it hates,  
Who knows the reason why?
- 178a Therefore even the sage treats some things as difficult.
- 179 The way of heaven  
Excels in overcoming though it does not contend,  
In responding though it does not speak,  
In attracting though it does not summon,  
In laying plans though it appears slack.
- 179a The net of heaven is cast wide. Though the mesh is not fine, yet nothing ever slips through.

**LXXIV**

- 180 When the people are not afraid of death, wherefore frighten them with death? Were the people always afraid of death, and were I able to arrest and put to death those who innovate, then who would dare? There is a regular executioner whose charge it is to kill. To kill on behalf of the executioner is what is described as chopping wood on behalf of the master carpenter. In chopping wood on behalf of the master carpenter, there are few who escape hurting their own hands instead.

**LXXV**

- 181 The people are hungry:  
It is because those in authority eat up too much in taxes  
That the people are hungry.  
The people are difficult to govern:  
It is because those in authority are too fond of action  
That the people are difficult to govern. The people treat death lightly:  
It is because the people set too much store by life<sup>1</sup>  
That they treat death lightly.
- 181a It is just because one has no use for life that one is wiser than the man who values life.

**LXXVI**

- 182 A man is supple and weak when living, but hard and stiff when dead. Grass and trees<sup>1</sup> are pliant and fragile when living, but dried and shrivelled when dead. Thus the hard and the strong are the comrades of death; the supple and the weak are the comrades of life.
- 183 Therefore a weapon that is strong will not vanquish;  
A tree that is strong will suffer the axe.<sup>2</sup>  
The strong and big takes the lower position,  
The supple and weak takes the higher position.\*

[\* Throughout this chapter the words used in the Chinese are jou and ch'iang, but in the translation the former is translated as 'supple' and as 'pliant', while the latter is translated as 'stiff' and as 'strong'. Elsewhere in the book, jou is also translated as 'submissive'.]

**LXXVII**

- 184 Is not the way of heaven like the stretching\* of a bow?  
The high it presses down,  
The low it lifts up;  
The excessive it takes from,  
The deficient it gives to.
- 184a It is the way of heaven to take from what has in excess in order to make good what is deficient. The way of man is otherwise. It takes from those who are in want in order to offer this to those who already have more than enough. Who is there that can take what he himself has in excess and offer this to the empire? Only he who has the way.
- 185 Therefore the sage benefits them yet exacts no gratitude,  
Accomplishes his task yet lays claim to no merit.
- 185a Is this not because he does not wish to be considered a better man than others?

[\* In order to test the bow and to correct any faults that may appear.]

**LXXVIII**

- 186 In the world there is nothing more submissive and weak than water. Yet for attacking that which is hard and strong nothing can surpass it. This is because<sup>1</sup> there is nothing that can take its place.
- 187 That the weak overcomes the strong,  
And the submissive overcomes the hard,  
Everyone in the world knows yet no one can put this knowledge into practice.
- 188 Therefore the sage says,  
One who takes on himself the humiliation of the state  
Is called a ruler worthy of offering sacrifices to the gods of earth and millet;\*  
One who takes on himself the calamity of the state  
Is called a king worthy of dominion over the entire empire.
- 189 Straightforward words  
Seem paradoxical.

[\* Each state has its own shrines to the gods of earth and millet, and a state remains independent only so long as its ruler is able to maintain these shrines.]

**LXXIX**

- 190 When peace is made between great enemies,  
Some enmity is bound to remain undispeled.  
How can this be considered perfect?
- 191 Therefore the sage takes the left-hand tally,\* but exacts no payment from the people.  
The man of virtue takes charge of the tally;  
The man of no virtue takes charge of exaction.<sup>Φ</sup>
- 192 It is the way of heaven to show no favouritism.  
It is for ever on the side of the good man.

[\* The left-hand tally is the half held by the creditor.

Φ The reading ch'e 'exaction' here is difficult. It is possible that Kao is right in suggesting that it should be emended to sha, 'to kill' (op. cit., p. 150). If that is the case the translation will become 'takes charge of execution'.]

**LXXX**

- 193 Reduce the size and population of the state. Ensure that even though the people have tools of war for a troop or a battalion they will not use them; and also that they will be reluctant to move to distant places because they look on death as no light matter.
- 193a Even when they have ships and carts, they will have no use for them; and even when they have armour and weapons, they will have no occasion to make a show of them.
- 193b Bring it about that the people will return to the use of the knotted rope,  
Will find relish in their food  
And beauty in their clothes,  
Will be content in their abode  
And happy in the way they live.
- 193c Though adjoining states are within sight of one another, and the sound of dogs barking and cocks crowing in one state can be heard in another, yet the people of one state will grow old and die without having had any dealings with those of another.

**LXXXI**

- 194 Truthful words are not beautiful; beautiful words are not truthful. Good words are not persuasive; persuasive words are not good. He who knows has no wide learning; he who has wide learning does not know.
- 195 The sage does not hoard.  
Having bestowed all he has on others, he has yet more;  
Having given all he has to others, he is richer still.
- 196 The way of heaven benefits and does not harm; the way of the sage is bountiful and does not contend.

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**LIST OF PASSAGES FOR COMPARISON**

(refer Appendix 2: The Nature of the Work)

3a, 129a	59, 59b, 102
6, 99; 81, 82, 108, 147	61a, 62a, 79a, 119a
7, 26, 76, 116, 185	63, 91
8, 28, 156	64, 164, 72 (end)
9, 112, 157	66, 154
11, 17, 78, 101	70, 127
12, 118, 129	71 (end), 169
19, 160	72, 81; 76a, 133
22, 50c, 162	72 (end), 100 (end), 105, 105a
24, 63	76b, 150
26, 158	78, 147
29a, 84b, 176a	79a, 98, 186, 187
30a, 181a	86a, 95
32, 91 (end)	109, 131, 133
33, 49	113, 181 (end)
36 (end), 50, 101	121, 181
37, 119, 126	128, 194
38 (end), 117 (end)	130a, 146a
40, 53, 111; 61, 145	140, 159
41, 51	141ff., 183
49b, 124a, 131a	151a, 178a; 173a
50b, 55	161, 175
55a, 71	170, 187
56a, 88, 158	182 (end), 113

## NOTES

## XXIII

1. Omit 者.

## XXIV

1. Read 形.

## XXVI

1. Read 君子.
2. Read 雖 as 唯.
3. Read 榮 as 營.

## XXX

1. Read 者.
2. Emend 則 to 賊.

## XXXI

1. Emend 佳 to 唯.

## XXXVIII

1. Read 不爲 in both cases.

## XXXIX

1. Insert 一也.
2. Read 爲貞.
3. Omit 數, and read 輿 as 譽.

## XLI

1. Emend 眞 to 德.
2. Read 善成.

## XLIII

1. It is probable that the text should read 事 instead of 益, in which case the translation should read 'the deed that consists in no action'. Cf. section 6.

## XLVI

1. Insert 罪莫大於多欲, following the reading in the *Han shih wai chuan*.
2. Omit 之足.

## XLVII

1. Although it makes no difference to the sense, the reading should probably be 匙 because of the rhyme.
2. There seems to be a line missing with which this line rhymes.

## XLIX

1. Insert 百姓皆注其耳目.

## L

1. Read 人之生生而動之死地.

## LI

1. Omit 德.

## LII

1. Read 可以.
2. Read 習 as 襲. Cf. '襲明 (following one's discernment)' in section 61a.

## LV

1. Read 毒蟲.
2. Judging from the internal rhyme, '之合 (the union of)' must have been a gloss which crept into the text.
3. Read 腴, or, alternately, take 全 as a corruption of 全, as suggested by Yü Yüeh.

## LIX

1. This, in line with the next line, should read ‘有國之母 (the possession of the mother of the state)’ as well.

## LXI

1. Read 交 instead of 牝.
2. Transfer 欲 to after 各. Although this does not make any substantial difference to the sense, it restores the rhyme with the next line. This is borne out by the wording of the Ho Shang commentary.

## LXII

1. Read 美行.

## LXIV

1. There seems to be a line missing with which this line rhymes.

## LXV

1. Omit 知.

## LXVIII

1. Omit 古.

## LXIX

1. In view of the rhyme, this line should probably come immediately after ‘This is known as’ as suggested by Kao (op. cit., p. 139).

## LXXV

1. Omit 上 and read 生生 for 求生.

## LXXVI

1. Omit 萬物.
2. These two lines are quoted in the *Huang ti* chapter of the *Lieh tzu* and the *Yüan tao* chapter of the *Huai nan tzu* as

A weapon when strong is destroyed;

A tree when strong is felled.

But in view of the rhyme between 兵 and 上 there is no reason to suppose that the *Lao tzu* text should be emended according to the other two works.

## LXXVIII

1. Read 以其.