

EDUARD ERKES:

HO-SHANG-KUNG'S COMMENTARY ON LAO-TSE



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HO-SHANG-KUNG'S COMMENTARY
ON
LAO-TSE

TRANSLATED AND ANNOTATED
BY
EDUARD ERKES

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PREFACE

No Chinese book has been so often translated into European languages as Lao-tse's Tao-te-ching. More than fifty translations exist, and new ones constantly appear. In spite of this, it would be rather a mistake to suppose that all these translations had transmitted a real knowledge of Lao-tse's philosophy to the European public or even to the small circle of scholars interested in the philosophic and religious aspects of early Taoism. They neither give a picture of Lao-tse as he stood among his contemporaries nor do they show him in his importance for the China of later times or of today. This is not because they were made with insufficient linguistic or material knowledge, for besides some translations which might as well have remained unprinted there are such excellent renderings as those given by Julien, Strauss, Carus, Richard Wilhelm, Castellani and Waley, but because in every European translation the conceptions of the translator inevitably come too strong into the foreground, whereas the conceptions of the Chinese are relegated to a minor position. Besides this, the European translator almost unconsciously adheres to that Chinese interpretation which is most congenial to him, and thus the entire European conception of Lao-tse is not guided by the own ideas of the Taoists which are rather difficult to grasp for the average European mind but more or less dominated by the explanations furnished by the Confucian commentators which are, as a rule, far more congenial to Western ideas, first of all by those of Wang Pi, the great founder of this school of interpreters of the Tao-te-ching¹.

¹ The only exception to this seems to be the translation of Balfour in his "Taoist Texts" (Shanghai, 1884), which unfortunately is inaccessible to me.

But though the merits of the Confucian interpreters of the Tao-te-ching must certainly not be underrated, the work of Wang Pi and his successors being the more important as it is at the basis of the meaning which the book has for the great Confucian majority of the Chinese people, we ought not to forget that Lao-tse was a Taoist and that his work must therefore be understood as a production of Taoist mentality, whereas Wang Pi, as Richard Wilhelm very aptly puts it, changed the book "from a compendium of magical meditation to a collection of free philosophical aperçus"¹. If we therefore want to know the real Taoist Lao-tse, we must learn to see him as the Taoists themselves behold him and to comprehend the Tao-te-ching as that revelation of meditative experience which it always was to the Taoists and doubtless to its author himself. Who wants to understand Taoism as the outcome of religious and philosophic experience cannot ignore the study of the Taoist commentaries and excuse himself with the cheap and unjust phrase that the Taoists had misunderstood and wilfully misinterpreted their master. To judge of the merits or demerits of the Taoist interpreters, one must not only have read them carefully, but as well have had a personal experience of the state of mind out of which the Taoist conceptions of Lao-tse have grown. And I doubt very much if anyone who has fulfilled these two necessary conditions would pass such a sweeping judgment.

Now as the study of Taoist literature is only possible to very few Western scholars interested in Chinese philosophy, and as probably only an even much smaller number will have occasion to learn Taoist meditation and thereby to enter that state of mind which is peculiar to the Taoist ascetic and thinker, it hardly needs an excuse if here for the first time a Taoist commentary explaining Lao-tse is given in full translation. It is almost self-evident that the oldest existing publication of this kind was chosen, as from this commentary, that of Ho-shang-kung, the entire literature of Taoist commentators proceeds. This does not mean that Ho-shang-kung enjoys anything like canonical authority. A large number of his explanations are not shared by the majority of Taoist interpreters, and some of them are almost universally regarded as untenable. But nevertheless Ho-shang-

¹ Wilhelm, *Geschichte der chinesischen Kultur* (1928), p. 222.

kung if of fundamental importance for the general Taoist conception of the Tao-te-ching, and a thorough study of Lao-tse's doctrine ought therefore to begin with him.

My translation only wants to render Ho-shang-kung, not to justify him. To enter critically into his ideas would be impossible without referring to the divergent opinions of other commentators and therefore largely transcend the scope of a translation. I hope to publish such a comparative criticism of the interpretations of Lao-tse in another book. Here I have restricted my editorial work to the reproduction of the variants, the explaining of obscure terms and phrases and the verifying of occasional quotations and literary parallels. Only some passages where Ho-shang-kung's interpretations involve obvious linguistic impossibilities had to be critically analyzed.

The translation of Lao-tse's text had of course to follow the interpretation as given by Ho-shang-kung. I therefore wish to state that also where I have made no special reference it in no way always conforms to my own ideas but simply reproduces the conceptions of Ho-shang-kung.

To my dear friend, Mr. Chou Ku-yü 周古愚 (Ching-yü 景俞), former Lecturer in Chinese in the university of Leipzig, an excellent connoisseur of Taoism, I am much indebted for the invaluable assistance he gave me during the completion of this work. Not only did he peruse my translation together with me and make more than one obscure passage clear to me, but through his mediation it was possible for me to get into circles in Peking where I was able to learn Taoist meditation and to acquire myself the mentality of the Taoist mystic without which it is impossible fully to understand Taoist thinking. Without this preparation I could hardly have ventured on this translation.

To Professor Richard Hadl I owe sincere gratitude for the scientific understanding, and technical skill which he has shown as editor of the series in which my work appears.

INTRODUCTION

The first mention of a commentary bearing the name of Ho-shang-kung is found in the catalogue of Taoist literature given in the Sui-shu¹. There an edition of Lao-tse in two parts is enumerated which is said to have been furnished with a commentary by Ho-shang-kung in the time of the emperor Han Wen-ti (B. C. 179-157). Next to nothing is known about this author, not even his name; Ho-shang-kung 河上公 "the old man of the banks of the Huang-ho" being only a pseudonym of the kind Taoist hermits have always liked to assume². Ko Hsüan 葛玄, a Taoist of the 3rd century A. D., has written a preface to Ho-shang-kung's edition of Lao-tse in which he gives the few items which at his time one thought to know about Ho-shang-kung³. According to Ko Hsüan, the family name and personal designation of Ho-shang-kung are unknown. He lived in a self-constructed reed-but on the banks of the Huang-ho and devoted himself exclusively to the study of the Tao-te-ching. To Han Wen-ti

¹ Sui-shu 34, 1a; reproduced in Wieger, *Taoisme*, I, 264.

² The Lü-shi Ch'un-ch'iu 10, 4 (p. 127 of Wilhelm's translation) mentions a Chiang-shang-che-chang-jen 江上之丈人 "old man of the bank of the Yang-tse" who lived there at the time of the minister Wu Yün of Wu (about B. C. 500), and the Shi-chi 80, 4a (in Se-ma Ch'ien's final remarks to Yo Yi's biography) a Ho-shang-chang-jen 河上丈人 "old man of the bank of the Huang-ho", a Taoist hermit of the third century B. C. The Sui-shu 34, 1a speaks of a commentary written by this Ho-shang-chang-jen which was then lost but is said to have existed under the Liang dynasty (50-556). The identity of this so-called commentary of the Ho-shang-chang-jen with that of Ho-shang-kung was asserted by Wang Ying-lin 王應麟 of the Sung time (Han-shu i-wen che k'ao-cheng, reprinted in Wang Chung-min 王重民, *Lao-tse k'ao* 老子考, pp. 36-37) and is today almost generally accepted; comp. Ma Hsü-lun, *Lao-tse ho-kui*, 2a/b; Wang Chung-min, l. c. pp. 51-53; Pelliot in *T'oung-pao*, 13, 366 a. f.

³ Ko Hsüan's preface is reprinted in Wang Chung-min, l. c. pp. 33-36, where he is called Ko hsien-weng 葛仙翁, "the holy old man Ko". Comp. his biography in *Chung-kuo jen-ming ta ts'e-tien*, p. 1307.

who had looked in vain for a competent interpreter of the Tao-te-ching he was recommended as a leading authority on the book and thereupon invited to court. But he declined the invitation, saying: "Tao is esteemed and Te honoured, one cannot ask much about them." Thereupon the emperor himself went to see the excentric hermit and addressed him as follows:

"Under wide heaven everywhere
No land that's not the king's you see.
Within the borders of the land
No one but serves his majesty.¹

Within the world there are the four great ones, and the king dwells in their unity². Though you possess the Tao, you belong to our people. As you are not able to humiliate yourself, how could you be exalted?³ We are able to make people rich and honoured or poor and despised." Thereupon Ho-shang-kung suddenly rose high into the air and spoke from above: "Now above I have not reached heaven, in the middle I am not bound to men, below I am not staying on earth. How do I belong to the people? How could your Majesty want to make me rich and honoured or poor and despised?" Now the emperor knew that he had a real saint before him, repented of his brusqueness and excused himself, whereupon Ho-shang-kung with some further admonitions presented him with his commentary. The emperor studied it carefully and became an ardent Taoist. Apart from the fantastic character of the whole story, Chinese critics have long since pointed out that it is almost unthinkable that a commentary personally dedicated to the emperor should not be mentioned in the book-catalogue of the Han-shu and nothing of any kind said about Ho-shang-kung and his work in the entire literature of the Han time⁴. Besides this, the language of the commentary tells decidedly against its being a work of the second century B. C., as the enormous amount of synonymic compounds which it contains does not point to the time of the Earlier Han but to a later date of the book.

Nevertheless the commentary cannot have been written so very much later. Towards

¹ Shi-ching 2, 6, 1, 2.

² Lao-tse ch. 25.

³ Allusion to Lao-tse ch. 22.

⁴ Comp. the detailed information given by Pelliot, *Autour d'une traduction sanscrite du Tao tō king*, *T'oung-pao* 13 (1912), 366-370.

the close of the Later Han dynasty it must have been in existence. Pelliot has refuted the statement of Maspero that Ho-shang-kung was quoted by Mou-tse 牟子, a Buddhist author of the third century A. D.¹, but there is another proof that the commentary already existed in the second century A. D. In Lao-tse ch. 56 the expression hsüan-t'ung 玄同 "the mysterious union" occurs, and in Huai-nan-tse 16, 7b this term is defined as follows: "If one strives for beauty, beauty is not attained. If one does not strive for beauty, one becomes beautiful. If one strives for ugliness, ugliness is not attained. If one does not strive for ugliness, one becomes ugly. If one strives neither for beauty nor for ugliness, one will be neither beautiful nor ugly. This is called the mysterious union." The last sentence is quoted from Lao-tse ch. 56. Huai-nan-tse's commentator Kao Yu remarks on this: "Hsüan is heaven. Heaven has nothing for which it might strive. If man is able to have nothing for which he strives, then he will become united with it." This interpretation doubtless goes back to Ho-shang-kung who maintains the curious and linguistically impossible view that hsüan in the Tao-te-ching always means heaven—a meaning which hsüan in fact only has in the combination hsüan-huang 玄黃 "the blue one and the yellow one"—heaven and earth—and who gives this explanation which leads to the most curious consequences nearly always when hsüan occurs in the text². In ch. 56 he remarks on the sentence "This is called the mysterious union": "The dark one is heaven. If man is able to execute these great doings, this means that he together with heaven becomes united with Tao." So Kao Yu who wrote in the second century A. D. must have known Ho-shang-kung, and therefore Ho-shang-kung's commentary existed under the Later Han dynasty³. That Ho-shang-kung himself is not dependent on Kao Yu follows from Kao Yu's only casually mentioning this conception of hsüan, whereas Ho-shang-kung makes a complete system of it⁴.

¹ Pelliot, *Meou-tseu ou les doutes levés*, *T'oung-pao* 19 (1920), 334-335, n. 22.

² See notes on chs. 1, 6, 15, 56, 65.

³ This connection is also mentioned by Li Ch'iao, *Lao-tse ku-chu* 2, 24b.

⁴ Comp. Erkes, Arthur Waley's *Laotse-Übersetzung*, *Artibus Asiae* V (1935), 301-302. I have shown in the same review (pp. 298-299) that the assumption of a common source to which both authors might go back is in such cases inadmissible if no special proof is available.

Mou-tse too contains a proof that Ho-shang-kung existed before the third century A. D. He mentions the fact that the first part of the Tao-te-ching contains 37 chapters¹. Now the present arrangement of the Tao-te-ching and its division into a Tao-ching of 37 and a Te-ching of 44 chapters, as well as the headings of the chapters which are missing in Wang Pi's edition, goes back to Ho-shang-kung, whose textual disposition must therefore have existed about A. D. 200². A third proof for the existence of Ho-shang-kung's commentary at this time is the preface written by Ko Hsüan in the third century. So Ho-shang-kung's commentary is doubtless the oldest coherent interpretation of Lao-tse which has come down to us, and as such it deserves special attention.

The division of the Tao-ching into 37 chapters has led Pelliot to the thought that it might perhaps be an imitation of the 37 Buddhist Bodhipakṣika, together with which it is mentioned by Mou-tse³. But later he has rejected this idea and rather thinks that the coincidence of both caused Mou-tse to compare them⁴. Certainly Buddhist influence is conceivable in an author of the second century A. D., but in Ho-shang-kung I have only been able to discover one trace of it, though this indication seems to me rather unmistakable. It consists in the mention of the she-fang 十方, the ten directions of the world, in ch. 10. For this conception is unknown to the cosmology of ancient China and is even today regarded as typically Buddhist⁵.

After having read a few of the explanations which Ho-shang-kung gives, the reader will see that the purpose of his commentary was not only the furnishing of a philological and philosophical interpretation of the Tao-te-ching but that his chief aim consists in enabling the reader to make practical use of the book and in teaching him

¹ Pelliot in *T'oung-pao* 19, 325 and 428/29.

² Comp. SBE 39, 8/9. Of high value are the discussions on the chapter-headings which Castellani adds to every chapter of his translation (*La regola celeste di Lao-tse*, Firenze, 1927), whereas the explanations given by Legge in SBE 39 are of no great importance.

³ Pelliot in *T'oung-pao* 13, 370.

⁴ *T'oung-pao* 19, 428.

⁵ See Ts'e-yüan s. v. 十方. On another doubtful indication of Buddhist influence see note on ch. 4.

to use it as a guide to meditation and to a life becoming a Taoist skilled in meditative training. The headings of the chapters which Ho-shang-kung gives ought therefore to be taken as denoting instructions given to the reader and are translated accordingly.

Of the many editions of Ho-shang-kung, I had the newest and most complete one at my disposal, the text edited by Li Ch'iao in his invaluable critical collection of the fragments of lost commentaries on Lao-tse¹. Besides this I could make use of the edition contained in the Tao-tsang which contains some variants not given by Li Ch'iao². As editions of Ho-shang-kung are generally accessible, it was not necessary to print the text, the more as this in view of its large extent would have been practically impossible.

¹ Li Ch'iao 李翹, Lao-tse ku-chu 老子古注 (1922), 2 vols. Several editions from which Li Ch'iao quotes variants were inaccessible to me and are therefore not specially mentioned.

² Tao-te-chien-ching-chu 道德真經註, Tao-tsang no. 676, reprint of 1926. The edition contains four parts (in one volume), pt. 1 containing chs. 1-16, pt. 2 chs. 17-37, pt. 3 chs. 38-59, pt. 4 chs. 60-81.

Ch. 1

How to embody Tao.

The Tao that can be discussed

This means: The Tao of classical conception and of the doctrine of government. is not the eternal Tao.

It is not the Tao of longevity existing of itself. The eternal Tao must by doing nothing nourish the spirit, and without acting pacify the people. [What] renounces splendour, hides its light, destroys its traces and conceals its origin, that cannot be called Tao.

The name that can be named

This means the name of wealth and honour, of eminence, glory and high descent. is not the eternal name.

It is not the name of that which of itself exists eternally. The eternal name likes [to be] like a child that does not yet talk, like a chicken that has not yet broken through [the eggshell]. The luminous pearl is within the oyster, the beautiful gem is within the rock. Though resplendent within, one ought to look outwardly stupid and dull.

The nameless is the beginning of heaven and earth.

The nameless designates the Tao. Tao is without form. Therefore it cannot be named. The beginning is the basis of Tao. It spits forth the breath, expands the changes, proceeds from the void. It is the basis and the beginning of heaven and earth.

The named is the mother of all things.

The named is called heaven and earth. Heaven and earth have form and place, Yin and Yang, softness and hardness. This is the reason of their having a name.

The mother of all things are heaven and earth. They swallow the breath, generate all things and let them grow and ripen, like a mother nourishing her children.

Always without desires, thereby one beholds its secret.

The secret is of importance. If a man is able to remain always without desires, thereby he can behold that which is the most important of the Great Tao. The most important is unity. It raises and spreads the praise of the named Tao and clearly sets forth right and wrong.

Always having desires, thereby one sees its return.

微—to return. A man who has always desires may thereby see the vulgarity of the world to which he returns.

These two are of the same origin but different in name.

These two means the having desires and the being without desires. They are of the same origin as they both proceed from the conceptions of man. They are different in name as according to their being [differently] designated each of them is different. What is called being without desires remains eternally, what is called having desires causes the loss of the body.

Together they are called the dark one.

玄 hsüan, the dark one, is heaven. This means that the man who has desires and the man who has none together receive the breath from heaven.

This interpretation of hsüan which Ho-shang-kung constantly repeats is linguistically impossible, as hsüan only means heaven in the combination hsüan-huang "the blue one and the yellow one"—heaven and earth, but never if used alone.

The one still darker than the dark one.

In heaven there is another heaven. This means that the bequeathed breath has fulness and weakness. If one reaches the middle harmony and the fertilizing fluid, then it produces dignity and saintliness. If one reaches perverted confusion and dirty shame, then it produces avariciousness and licentiousness.

Instead of 汚辱 "dirty shame" v. 1. 濁厚 "dirty luxuriousness".

The gate of every mystery.

If one is able to know that within heaven there is another heaven, if the bequeathed

breath has fulness and weakness, then one casts aside the feelings, drives away the desires and maintains the middle harmony. This is called knowledge of the gate that leads to the most important of Tao.

Ch. 2

How to cultivate the personality.

If all in the world know that beauty is beautiful,

Beauty developing of itself makes this apparent.

then there is ugliness.

There is danger and loss.

If all know that goodness is good,

If there is merit and glory.

then badness exists.

That for which men contend.

Thus existence and non-existence generate each other.

By beholding existence it becomes non-existence.

Heaviness and lightness perfect each other.

By beholding heaviness it becomes lightness.

Longness and shortness form each other.

By beholding shortness it becomes longness.

Highness and lowness incline towards each other.

By beholding highness it becomes lowness.

Sound and voice harmonize with each other.

If the superior sings, the inferior is sure to keep in tune with him.

Before and afterwards follow each other.

If the superior advances, the inferior is sure to follow.

Therefore the saint remains in the business of non-action.

He governs through Tao.

He follows the doctrine of not-speaking.

Through his personality he is master and leader.

All things rise,

Everything is set in motion.

and they are not rejected.

They are not rejected and do not rebel.

He produces without owning.

The pristine breath produces all things without owning them.

He acts and puts no stress on it.

This is what Tao is doing. It puts no stress on anything and does not look from afar for recompense.

Li Ch'iao quotes from the Che-yao, a work of Wei Cheng 魏徵, a Taoist of the T'ang period (see Chung-kuo jen-ming ta ts'e-tien, p. 1742; Wang Chung-min, Lao-tse k'ao, pp. 134 and 184) the following variant: "This is what Tao is doing. It does not strive for such a recompense."

Merit is accomplished, and he does not stay with it.

After having perfected the accomplishing of merit, he retires. He does not stay in his place.

Now because he does not stay with it,

Now as [his] merit is accomplished, he does not stay in his place.

thereby he does not flee.

Luck and Te are constantly present and do not leave his person. This means: If one does not advance, one cannot be followed; if one does not talk, one cannot be looked through. The six preceding sentences therefore contain highness and lowness, longness and shortness. If you open one source, the hundred causes arise below. The changes of the hundred causes are sure to set confusion in motion.

Ch. 3

How to pacify the people.

Not to exalt the worthies

By the worthies the average worthies of the world are meant. They exchange

opinions, make themselves intelligible, detach themselves from Tao, adapt themselves to circumstances, avoid reality and effect appearance. Those who are not commendable may not be honoured with functions nor endowed with posts.

Instead of "those who are not commendable" v. 1. "the worthies of the world".

does not cause the people to contend.

Do not contend for merit and glory but return to nature.

Not to praise treasures difficult to gain

This means that a prince ought not to rule with a love for precious treasures. He should cast the money [back] to the mountains [where it came from] and throw the pearls and jewels into the lakes.

causes people not to become thieves.

If the superiors turn towards purity, the inferiors are not greedy.

For 淨 "purity" v. 1. 靜 "stillness".

Not to show things desirable

One ought to banish the songs of Cheng and to keep away adulators.

The commentary is a quotation from Lun-yü 15,10. For 佞人 "adulators" v. 1. 美人 "beauties", which differs from the reading of the Lun-yü and is therefore to be rejected.

does not lead the mind into confusion.

Do not be bad and excessive nor unstable and confused.

Therefore the government of the saint

This means to govern the country together with the body.

治身 "to govern the body" means in Taoist terminology the same as "to lead the life of an ascetic". We will therefore regularly translate it by "to practise asceticism".

empties their minds and fills their bellies,

Abandon desire and flee from confusion and trouble. Enclose Tao in your bosom, embrace unity and retain the five spirits.

Instead of 抱 — "embrace unity" an expression alluding to ch. 10, there is a variant 抱道 "embrace Tao", which is rejected by Li Ch'iao. On the five spirits of the bowels, see ch. 6.

weakens their will

Side with the weak and supple and do not stay with the powerful.

and strengthens their bones.

Save the semen and make its extension difficult. Then the marrow will become filled and the bones firm.

Instead of 施 "extension" v. 1. 氣 "breath".

He always induces the people not to know and not to desire.

Return to simplicity and retain purity.

He causes the knowing ones not to dare to act.

Think with awe of the depth and do not take words easy.

If one acts non-action,

To do nothing sets inertness in motion.

then nothing is not governed.

If Te is changed to fulness, then the people are pacified.

Instead of 淳 "fulness" v. 1. 厚, same meaning.

Ch. 4

What has no origin.

Tao is within, and if it is used,

ch'ung 沖 = chung 中 within. Tao hides its name and conceals its praise. Its use is within. In one school it is said: Tao becomes useful by being harmonious within. Therefore it is said "within".

The provenance of this quotation is not to be ascertained.

it is always not full.

或 = 常 always. Tao is always modest and not conceited.

An abyss, o! like the ancestor of all things.

Tao is deep like an abyss and unknowable, as if it were the ancestor of all things.

Stop these approaches.

挫 = 止 to stop. 銳 = 進 to approach. Man wishes to approach the essence and to acquire merit and glory. He ought to stop this. Law and Tao are themselves not visible.

Instead of 精 "essence" v. 1. 情 "feelings". Li Ch'iao puts this variant into the text, though it gives a less good meaning. Another variant 慎 "cautiousness, sincerity" is doubtless to be rejected. Instead of 自見 "themselves visible" there are variants 同 "identical" and 自見同 "themselves visibly identical". Law (fa), appearing in the last sentence before Tao, might be its Buddhist equivalent Dharma and so conceivably point to Buddhist influence.

— Compare the largely varying explanations given in ch. 56 of this sentence and the three next ones.

Loosen these connections.

紛 = bound to hatred. Remember Tao and non-action. Thereby they will be loosened.

Instead of 恨 "hatred" v. 1. 根 "root", rightly rejected by Li Ch'iao.

Harmonize this splendour.

This means: Though you have the light of unique insight, you ought to know darkness and not to irritate others by your splendour.

Become one with this dust.

You ought to side with the masses, to unite yourself with dust and not to keep aloof.

Still, o! as if enduring.

This means that one ought to remain quite still and peaceful. Then one is able to endure long without perishing.

I do not know whose child it is.

Lao-tse says: I do not know where Tao came from.

It seems to have preceded Ti.

Tao was even there before the God of heaven. This means: Tao thus preceded the birth of the God of heaven. That it exists down to present times, is because it is able to be peaceful, quiet and still without troubling. It wants to induce man to perfect himself and to take Tao for his model.

Ho-shang-kung seems to allude to an otherwise unknown myth of the birth of Shang-ti (from a primeval goddess? Tao itself?). But a variant not given by Li Ch'iao but contained in the Tao-tsang edition runs thus: 道乃先天地生 "Tao thus preceded the birth of heaven and earth" which would merely be an allusion to ch. 25.

Ch. 5

How to use emptiness.

Heaven and earth are not humane.

Heaven develops the beings. Earth changes them. Not through humanity and benignity do they correspond to their nature.

They regard all things as strawdogs.

Heaven and earth beget all beings. Man is the most precious one [among them]. [But] Heaven and earth regard him like a strawdog (or: like plants and animals). Do not be sure of getting a recompense from them.

The words: "Man is the most precious one. Heaven and earth..." are missing in a quotation in Wei Cheng's Che-yao. If Ho-shang-kung's expression 芻草狗畜 is only an amplification of 芻狗 "strawdogs" or to be taken as "plants and animals", the way Wang Pi explains it, cannot be decided. Ma Hsü-lun (Lao-tse ho-ku 1, 50b) inclines to the latter view. Comp. Erkes, Stroh hund und Regendrache, *Artibus Asiae* IV (1934), p. 206, n. 1.

The saint is not humane.

The saint loves and nourishes all people, but not with humanity and benignity. He takes heaven and earth for his models, as they let everything go according to its own nature.

He regards all the people as strawdogs.

The saint looks at all the people as at strawdogs and wants no consideration from them.

The space between heaven and earth,

The space between heaven and earth is void. A harmonious atmosphere floats within. Therefore things originate spontaneously. If man is able to do away with feelings and desires, externals and superfluities, he tastes purity. Within the five viscera then the spirits dwell.

should it not be a bellows?

A bellows is empty within and nevertheless able to possess a resounding breath.

Though empty it does not contract. Though moved it comes out more and more.

This means: Empty non-existence has no time when it contracts extremely. If moved, it emits the resounding breath from its fulness.

Who talks much is soon emptied.

Much fidgeting does harm to the mind. Much talking does harm to the body. If the mouth is open and the tongue protrudes, a misfortune is sure to happen.

This is not equal to keeping to the centre.

This is not equal to keeping the strength inside. Cultivate and nourish the spirits [of the five viscera], save your breath and talk little.

Ch. 6

How to complete the idea.

If one nourishes the spirits, one dies not.

谷 = 養 to nourish. If one is able to nourish the spirits, one does not die. By the spirits the spirits of the five viscera are meant. The liver contains the spiritual soul (hun 魂), the lungs contain the animal soul (po 魄), the heart contains the spirit (shen 神), the kidneys contain the essence (ching 精), the stomach contains the will (chi 志). If all of the five viscera are hurt, then the five spirits flee.

On the linguistic and material impossibility of this explanation which, in fact, has only been adopted by very few even of the Taoist commentators, see Conrady, *Zu Lao-tze* cap. 6, *Asia Major* 7 (1931), 150—156. Ho-shang-kung's entire commentary on this chapter is translated in Hans Neef, *Die im Tao-ts'ang enthaltenen Kommentare zu Tao-tê-ching Kapitel VI* (1938), pp. 55—56.

This is called the dark and the female.

This means: The Tao of immortality is contained within the dark one and the female. The dark one is heaven. In man, it forms the nose. The female is earth. In man, it forms the mouth. Heaven nourishes man by means of the five atmospheres. Through the nose they enter the viscera and penetrate to the heart. The five atmospheres are pure and subtle, they form the spirit, the mind, sound and voice and the five natures. Their demon is called the spi-

ritual soul. The spiritual soul is male. It chiefly leaves and re-enters man through the nose in order to have intercourse with heaven. Therefore the nose is heaven (hsüan). Earth nourishes man by means of the five tastes. Through the mouth they enter the viscera and penetrate into the stomach. The five natures, impure and thick, form the appearance, bones and flesh, blood and pulses and the six feelings. Their demon is called the animal soul. The animal soul is female. It chiefly leaves and re-enters through the mouth in order to have intercourse with heaven and earth. Therefore the mouth is the female.

Compare Conrady, l. c. The five atmospheres are the atmospheres of the five elements, viz. rain, heat, cold, wind and fine weather, see Mayers, Manual, p. 335, Numerical Categories no. 134. The five natures, wu-hsing, 五性, are the natures of the five viscera (see Ts'e-yüan s. v.). In the last but one sentence we ought probably to read "with earth" instead of "with heaven and earth", as the po is related to earth as the hun is to heaven (Neef l. c. p. 56, n. 153 also expresses this view), but no variant of this kind seems to exist.

The gates of the dark one and of the female, they are called the root of heaven and earth.

根 root = 元 origin. This means: The gates of the nose and the mouth are whereby the original breath penetrating heaven and earth comes and goes.

Without interruption it is like remaining.

Nose and mouth inhale and exhale. This ought to be done uninterruptedly and in a mysterious way, as if one could flee and return, as if one did not exist.

V. 1.: "as if one could remain, and again, as if one could not exist."

To use it is not fatiguing.

In using the breath one ought to proceed with ease and not to make haste and to make oneself tired.

Ch. 7

On the dawning splendour.

Heaven and earth are enduring and lasting.

This wants to say that heaven and earth are of long existence and permanent living, whereby they teach man.

Whereby heaven and earth are able to endure and besides this to last, is through their not living for themselves.

Whereby heaven and earth alone endure and last, is their quietness. In giving they do not expect recompense, unlike man who strives in haste to enrich himself. They use man in order to help him.

Thereby they are able to live long.

Because they do not strive for life, they are able to live long and never to end.

Therefore the saint puts his person behind,

He allows others to go ahead and puts himself last.

and his person comes to the front.

In the world he is honoured. He goes ahead and thereby becomes superior.

He puts his person aside,

He thinks little of himself and loves others.

and his person remains.

All the people love him like their father and mother. The spirits protect him like a little child. Therefore his person continues to remain.

Is this not because he has no egoism?

The saint is loved by men and protected by the spirits. Is this not because he reigns with justice and unselfishness?

Thereby he is able to fulfil his egoism.

Men by being egoistic want to achieve fulness. The saint is no egoist but achieves fulness spontaneously. Therefore he is able to fulfil his egoism.

Ch. 8

How to change nature.

The most good one is like water.

The man of highest goodness has the nature of water.

Water is good and beneficent towards all beings.

Water in the sky produces mist and dew, on the earth it produces sources and lakes.

But it does not contend. It stays in places odious to man.

All men loathe low and damp or dusty and dirty places. Water alone runs quietly on and stays there.

Therefore it is akin to Tao.

The nature of water is somewhat akin to that of Tao.

For its place it chooses earth.

The nature of water is to benefit the plants on earth. If water comes down from high, it resembles a female creature that moves in submitting to the male.

For its heart it chooses the lake.

Water is deep and empty; the lake is deep and clear.

For giving it chooses humanity.

All things receive water for to live. It adds to emptiness, it does not add to fulness.

For speech it chooses sincerity.

Within the water there are the shadows and reflexes of the light, [but by them] it does not lose its nature.

For justice it chooses sincerity.

There is nothing that is not purified and pacified.

For action it chooses ability.

It is able to be square as well as round. If bent or straightened, it accommodates itself to the form.

For motion it chooses time.

In summer it dissolves, in winter it freezes, it keeps to the terms and changes [according to them]. It never neglects its time.

Instead of 其時 "its time" v. 1. 天時 "the seasons of heaven".

Now because it does not contend,

If dammed in, it stays. If let off, it flows. It follows man.
therefore it is not blamed.

Such is the nature of water. Therefore there is nobody in the world who would blame water.

Ch. 9

How to let ease circulate.

To hold and to fill is not as if it were something that might be stopped.

盈 = 滿 to fill. 已 = 止 to stop. If something is held and filled, one is sure to spill. This is not like stopping (i. e. then it is better to stop).

To handle and to fill cannot be safe for long.

揣 = 治 to handle. First one handles something, and then one throws it away.

If gold and jade fill the hall, nobody is able to guard it.

Desire hurts the spirits. Fulness of riches impedes the body.

The spirits are again the spirits of the five viscera.

To be rich, honoured, and then haughty, leads of itself to misfortune.

Now a rich man ought to be benevolent against the poor, a man of high standing ought to pity those in lower positions. But on the other hand, haughtiness and intemperance are sure to meet with misfortune.

Merit is achieved, glory follows, the personality recedes. This is the way of heaven.

This means: Whatever a man may do to achieve merit and to do business, to have his name discovered so that glory may follow, to have his personality not put behind and a place of honour not avoided, this leads into misfortune. This is then the eternal way of heaven, as for example the sun sinks down when in the zenith, the moon wanes when full, plants fade when in full bloom, music becomes moanful when in full swing.

Instead of 人所爲 "whatever a man may do" Li Ch'iao reads 人所謂 "whatever a man may say" which hardly makes sense.

Ch. 10

How to be able to act.

If one sustains the spiritual and the animal souls,

營魄 = 魂魄 the spiritual and the animal souls. Man sustains the souls. Thereby he makes it possible to live. Joy and hatred cause the spiritual soul to be-

come lost. Sudden fright hurts the animal soul. The spiritual soul is in the liver, the animal soul in the lungs. Who likes wine and is fond of delicacies, spoils liver and lungs. Therefore by keeping the spiritual soul quiet, one strives for Tao and becomes not flurried. By leaving the animal soul in peace, one attains a long life and prolongs one's years.

On Ho-shang-kung's opinion, adopted by many commentators and a number of modern scholars, that ying is an expression denoting the spiritual soul (probably a word from the old language of Ch'u akin to Chinese ling 靈), see Erkes, Arthur Waley's *Laotse-Übersetzung*, *Artibus Asiae* V (1935), 296.

and embraces unity, one may be without separation.

This means: Who embraces unity and induces it not to depart from the body, will exist forever. Who becomes one with Tao, first produces the atmosphere of Great Harmony. Therefore it is said: Unity spreads its glory through the world. Heaven attained unity, therefore it is clear. Earth attained unity, thereby it is peaceful. The princes and the king attained unity, thereby they are just and peace-loving. Within it forms the mind, without it forms the doings. Spreading it forms Te. Together with the name it forms unity. Will is unity and not duality.

Part of the commentary alludes to ch. 39.

If one concentrates the breath, if one produces tenderness,

If one holds the breath without allowing oneself to become confused, then the body is able to fit in with this and to become tender and pliant.

one may resemble a little child.

If one is able to resemble a little child, inwardly without fear and outwardly without action, then the spirits do not flee.

By purifying and cleansing one gets the dark look.

One must purify one's mind and let it become clear. If the mind stays in dark places, the look knows all its doings. Therefore it is called the dark look.

The "dark look" is the Taoist term for the position of the eyes during meditation, when they are half-closed and fixed on the point of the nose. Ho-shang-kung seems to understand it in this sense.—Instead of 清潔 "to let it become clear" v. l. 潔靜, with the same meaning.

Is one able to be without faults?

One is without immorality.

One edition adds: "Is the purified one not able to be without faults?"

In loving the people, in governing the country,

Who preaches himself asceticism, ought to save the breath; then the body will be complete. Who governs a country, ought to love the people; then the land will be pacified.

can one be without knowledge?

Who practises asceticism, ought to inhale and exhale the breath, without allowing the ears to hear it. Who governs a country, ought to diffuse Te and to spread compassion, without letting his subjects know it.

The gate of heaven opens and shuts.

The gate of heaven is called the purple secret palace of the north-pole. To open and shut means to end and to begin with the five junctures. In the practice of asceticism, the gate of heaven means the nostrils. To open means to breathe hard; to shut means to inhale and exhale.

About the five junctures, 五際, I have been unable to discover anything in the literature accessible to me.

Can one not be a female bird?

In practising asceticism, one must be like a female bird, quiet and still, soft and tender. In governing a country, one must change to harmony and not take the lead.

If it resplendent penetrates the four quarters,

This means: Tao is resplendent like sun and moon which penetrate the four quarters and fill the world beyond the eight poles. Therefore it is said: "If looking for it, one does not see it; if listening for it, one does not hear it." Within the ten quarters it shows itself in radiant brilliance.

The words "if looking for it etc" are a quotation from ch. 14. The expression she-fang 十方 "the ten quarters of the world" is foreign to the cosmology of ancient China and points to Buddhist influence; comp. introduction, note 16.

can one be without knowledge?

Nobody is able to know how Tao fills the world.

It generates and nourishes.

Tao generates all things and nourishes them.

It acts and does not possess.

If Tao bequeathes something, it does not expect recompense for it.

It causes growth and does not rule.

Tao causes all things to grow and nourishes them but does not rule them. Thereby it turns them into tools for use.

This is called the mysterious Te.

This means: Tao and Te are mysterious and invisible. The heart of the man who strives for it resembles [that of] Tao.

The Tao-tsang edition reads: "A man striving for it knows Tao."

Ch. 11

How to make use of non-existence.

Thirty spokes unite in one nave.

In ancient times, the wheels had thirty spokes, corresponding to the number of the moon (month). They unite in one nave, as the nave is empty within. Therefore all the spokes unite there. Who practises asceticism must get rid of the feelings, do away with the desires and cause the five viscera to be empty. Then the spirits return there. Who governs a country, if he alone is able to keep the masses together, then the weak may protect the strong.

On the thirty spokes of the wheels of ancient China, comp. Chou-li 12, 23a (K'ao-kung-chi) and the commentary of the Ch'ien-lung edition quoted in Biot, Le Tcheou-li, II, 557, n. 5, where it is explained that this number was conditioned by the diameter of the wheel. It is mentioned by other old writers; Wen-tse 6, 7a: "the nave is empty but fixes in itself the thirty spokes"; Huai-nan-tse 17, 13a: "the nave fixes the thirty spokes". A fragment of Yen Chün-p'ing's commentary (Han time), preserved by Ku Huan and reproduced by Li Ch'iao (1, 14b) gives an explanation similar to that of Ho-shang-kung. The statement made by Richard Wilhelm, Geschichte der chinesischen Kultur, p. 51: "the wheel that perhaps originally had thirty spokes

according to the number of the days of the month was the solar wheel" seems to be based on a slight misunderstanding of Ho-shang-kung's explanation.

Through what it has not the wheel can be used.

Not-speaking is emptiness. Through the nave's being empty the wheel is able to move. Through the carriage's being empty man is able to ride in it.

Of suitable clay vessels are made.

埴=和 suitable. 埴=土 clay. Of suitable clay eating and drinking vessels are made.

Li Ch'iao quotes Lu Te-ming who explains Ho-shang-kung's definition 和, lit. "harmonious" by 正和 "suitable". Comp. Ma Hsü-lun, Lao-tse ho-ku 1, 64b.

Through what it has not a vessel can be used.

A vessel is empty within. Thereby it can be used.

By piercing doors and windows rooms are made.

This means that rooms are made . . .

Evidently part of the commentary is missing.

Through what it has not a room can be used.

This means: Doors and windows are empty, so that men may leave and enter and look through them. The room is empty, so that men are able to inhabit it. In this its usefulness consists.

Therefore existence is advantageous.

The thing is more useful than the appearance. If there are things in a vessel, [it is to be feared that the vessel will be broken]. If there are men in a room, it is to be feared that the room will break down. If there are spirits in the belly, it is to be feared that the form will vanish.

The text is evidently corrupt, as the commentary of the Ching-lun-t'ang edition, quoted by Li Ch'iao, remarks. In the Tao-tsang edition, the first sentence is given as 利物也. 利形於用, which makes no sense. Of the second sentence, the second half is evidently lost and to be restored as given above. The last sentence seems hopelessly corrupt.

Non-existence is useful.

This means: Emptiness may thus make use of the spirits to receive all things.

Therefore it is said: Empty nothingness is able to work on the existing forms.
Tao is empty.

The first sentence is given by Li Ch'iao after the Ching-lun-t'ang edition. The Tao-tsang edition reads: Emptiness is called filled and [yet] receiving all things.

Ch. 12

How to keep off desires.

The five colours make man's eyes blind.

Who strives greedily and lasciviously for beauty, hurts the spirits and loses enlightenment.

Li Ch'iao gives a variant which adds the sentence: He is not able to behold the beauty of the not beautiful.

The five notes make man's ears deaf.

If one likes to hear the five notes, then the harmonious atmosphere flees, and the heart is not able to listen to the sounds of soundlessness.

The five tastes cause man's mouth to lose.

爽 shuang = 亡 wang to lose. If one delights in the five tastes, the mouth loses. This means that it loses Tao.

For 亡 v.l. 忘 to forget. For "it loses Tao" v.l. "it loses the taste of Tao". Li Ch'iao points to the linguistic impossibility of explaining shuang by wang, as shuang is a word from the Ch'u dialect meaning "spoilt"; see Erkes in *Artibus Asiae* V (1935), p. 296.

Chasing and hunting makes man's heart mad.

Man's spirits like peace and quietude. Through chasing and panting the spirits become disturbed. Therefore they are maddened.

Treasures difficult to obtain make man's behaviour hurtful.

妨 = 傷 to hurt. Treasures difficult to obtain are gold, silver, pearls and jewels. Then the behaviour becomes hurtful and the body disgraced.

Li Ch'iao remarks that in the Che-yao the words "one does not know satisfaction" are missing.

Therefore the saint takes care of his belly.

He cherishes the five feelings and does away with the six affections, moderates the will and nourishes the spirits.

The five feelings are the feelings embodied in the five viscera, see Ts'e-yüan s.v. 五性. The six affections are joy, anger, sorrow, cheerfulness, love and hatred; comp. Ts'e-yüan s.v. 六情.

He does not take care of his eyes.

The eyes ought not to look wrong. To look wrong destroys the spirit outwardly. Therefore he flees this and chooses that.

He flees this, the wrong looking of the eyes. He chooses that, the nourishing of the spirits within the belly.

Instead of "spirits" v.l. "feelings".

Ch. 13

How to loathe shame.

Inclination and disinclination are like fear.

Bodily inclination is like fear, and bodily disinclination is also like fear.

One is afraid that great anxiety might reach the body.

貴 kuei (honour) = 畏 wei to be afraid. 若 jo (like) = 至 che to reach. One is afraid of great anxiety that may reach the body. Therefore there is fear.

V.l.: Therefore everything is fear.—It need hardly be said that the explanations of kuei=wei and of jo=che are entirely arbitrary and without any linguistic or material foundation.

What means inclination and disinclination?

He asks wherein inclination and disinclination consist. Inclination is honour. Disinclination is shame touching the body. By once more asking himself he enlightens others.

Instead of ju "shame" one edition has 補 pu "help", evidently a mere misprint.

Inclination effects humiliation.

Inclination and disinclination effect humiliation and slighting.

After Li Ch'iao, ch'ung "inclination" is missing in the Ching-lun-t'ang edition. If this reading is correct, the original text of Ho-shang-kung must have run ju wei hsia "disinclination effects humiliation". The text as given by Li Ch'iao must be wrong at all events, the current reading presupposing the wording ch'ung ju wei hsia "inclination and disinclination effect humiliation".

In the Tao-tsang edition, the text of Lao-tse runs "disinclination effects humiliation" and that of Ho-shang-kung "disinclination effects humiliation and slighthening". Comp. Ma Hsü-lun, Lao-tse ho-ku 1, 67 a.

To win it is like fear.

To win honours is the state of fear. To be in an exalted position is like approaching deep danger. Who is honoured should not dare to be haughty. Who is rich should not dare to be a spendthrift.

To lose it is like fear.

To lose means to lose inclination and to endure disinclination. Fear means the dread of the return of calamity.

This means that inclination and disinclination are like fear.

He explains the foregoing: To win it is like fear; to lose it is like fear.

What means: One is afraid that great anxiety might touch the body?

He returns once more to his question why it is to be feared that great anxiety might touch the body.

The Tao-tsang edition has only: He returns once more to his question.

That I have great anxiety is because I have got a body.

That I have great anxiety because I have got a body [means]: Who has got a body, is anxious about its hardships and thinks of it as being hungry and cold. If one hits against feelings and causes desires to follow, one is sure to meet with calamity.

And if I have no body, what anxiety have I got?

If I am allowed to be without a body, then it is natural for me to reach Tao. If I lightly soar, rising to the clouds, wander to and from where there is no space, penetrate the spirits with Tao, what anxiety could I possibly have?

Therefore if one esteems the body when governing the empire, one may temporarily be entrusted with the empire.

This means: If a prince who esteems his own personality and despises the people wants to become ruler of the empire, he may be temporarily enthroned but will not last.

If one loves the body when governing the empire, one may be constantly entrusted with the empire.

This means: If a prince is able to love his personality without caring for himself, then he wants to become father and mother of the people. By achieving this he will become ruler of the empire. Then he may entrust his person to the elders of the people without making mistakes.

Ch. 14

How to praise the mysterious.

When looking at it one does not behold it. Its name is I.

What is without colour is called I. This means: An invisible colour can neither be perceived nor seen.

When listening to it one does not hear it. Its name is Hsi.

What is without sound is called Hsi. This means: An inaudible sound can neither be caught nor heard.

When grasping it one does not obtain it. Its name is Wei.

What is without form is called Wei. This means: An unformed body can neither be grasped nor obtained.

These three cannot be investigated and explored.

These three are called I, Hsi and Wei. What cannot be explored is called the invisible, the inaudible and the unformed. Orally one cannot talk about it, in writing one cannot comment on it. One has to accept it with the mind and to investigate into it by means of the spirit. One cannot searchingly ask for it in order to obtain it.

Therefore they are united and form a unity.

混=合 united. Therefore they unite into something which has three names and yet forms a unity.

Its upper part is not light.

This means: If unity is above heaven, it is not bright and radiant.

Its lower part is not dark.

This means: If unity is below heaven, it is not dark [but] shows dark spots.

A variant adds: Bright Tao is above and below without limits. In the Tao-tsang edition the words "It is above and below without limits" are added to the preceding explanation.

In uninterrupted continuation it cannot be named.

In uninterrupted continuation it moves without limits. What cannot be named has no colour. Blue, yellow, red, white and black cannot be distinguished. It has no sound. The five notes cannot be heard. It has no form. Longness and shortness, largeness and smallness cannot be measured.

It reverts to nothingness.

The things are material. It reverts to the state of immateriality.

This is called the formation of the formless,

This means: Unity is without form but able to cause all things to become formed.

The representation of nothingness.

Unity is without form and materiality and nevertheless produces the representations of all things.

This is called abstruse and ecstatic.

Unity is abstruse and ecstatic, as if it were existing and not existing. One cannot behold it.

Instead of 不可見之 "one cannot behold it" v.1. 不可得見, with the same meaning, and 不可狀 "it cannot be formed".

When approaching it you cannot see its head.

As unity has neither a beginning nor an end, it cannot be expected beforehand.

By eliminating the feelings and making away with the desires one reverts to it.

Instead of 之 "to it" v.1. 己 "to oneself", a reading doubtless to be rejected though put by Li Ch'iao into the text.

When following it you cannot see its posterior.

This means: One cannot see the traces of the formless.

By holding fast to the way of antiquity one governs the existence of the present.

A saint holds fast to unity which begot the ways of antiquity. Through governing things he knows that the present must have unity.

To be able to know the beginning of antiquity is called Tao's thread.

Man is able to know the beginning of highest antiquity. If he possesses unity, this is called knowledge of the leading thread of Tao.

Ch. 15

How to display Te.

Those of yore who ably were masters

This means the superior men who attained Tao.

Li Ch'iao thinks, as well as Ma Hsü-lun (Lao-tse ho-ku 1, 75a/b) and Kao Heng (Lao-tse cheng-ku 1, 18a/b), that Ho-shang-kung's text originally had the wording 善爲道者 "those who ably fulfilled Tao" instead of 善爲士者, as a quotation in the commentary of the Hou Han-shu 97, 6b (Tang-ku-chuan) shows. The same may be gathered from an allusion in Wen-tse 3, 2a which runs thus: 古之爲道者理情 etc.

[where] subtle and mysterious, [thus] penetrating the dark one.

The dark one is heaven. This means: Their will was the mysterious essence of the dark one by heavenly penetration.

On the explanation of hsüan as "heaven" see note on ch. 1.

The depth cannot be fathomed.

Tao and Te are deep and wide. They cannot be understood and known. Inner sight is like blind, listening back is like deaf. Nobody knows what endures.

Now as it cannot be fathomed, therefore I endeavour to make it accessible.

These permutations of unity are expressed in the following sentence.

V.1.: This is expressed in the following sentence. — The meaning of 容 jung, here tentatively translated by "accessible" is obscure, and that Ho-shang-kung does not try to explain it seems to show that he was at a loss to devise a plausible explanation, which is the more remarkable as he is generally very ready with arbitrary interpretations of difficult expressions. Probably jung is a word from the Ch'u dialect the meaning of which is lost.

Cautious like crossing a stream in winter.

In difficult undertakings one ought to be cautious, o, like a man who crosses a stream in winter. Within one's heart one ought to think it difficult.

Suspicious like afraid of the four neighbours.

Such as these approach quite full of fear, as if they adhered to a rule, like somebody who transgresses the law and is afraid of his four neighbours whom he knows.

Reticent like a guest.

Like a guest who stands in awe of the master of the house, thus being reticent without doing anything.

Dissolving like ice that is going to melt.

What dissolves, breaks up. What melts, vanishes. By doing away with the feelings and getting rid of the desires, one daily becomes more empty.

Simple like unworked wood.

What is simple is material and firm. The form of unworked wood is not yet carved. Within one ought to take care of the spirits, outwards one ought not to be pretentious.

Empty like a valley.

Emptiness is wide and vast. A valley is empty, without Te and merit and fame, without a place. One does not grasp its existence.

Instead of 不包有 "one does not grasp its existence" the Tao-tsang edition reads | | 也 "one does not grasp it". Li Ch'iao remarks that in ch. 26 of the Hua-yen-ching yin-i the first sentence of the commentary is quoted as 曠廣大也. The meaning remains the same.

Muddy, o, like turbid water.

Muddiness keeps its original purity. Turbid water is not so bright. One ought to unite with the crowd and not to keep apart.

Turbid water by being quieted gradually becomes clear.

To quiet means to bring to a standstill. If water is turbid, one should bring it to a standstill and quiet it, and gradually it will become clear of itself.

Text and commentary as given by Li Ch'iao. The ordinary reading of the text is: "Who is able gradually to clear the turbid by quieting it" (Tao-tsang edition: "by bringing it to a standstill and quieting it"). The accompanying commentary runs thus: "Who is able to find out how the turbid state of the water is brought to a standstill and quieted?"

The quiet by moving it gradually becomes quickened.

Who is able to quicken the quiet slowly and gradually?

In the Tao-tsang edition, the text of Lao-tse runs parallel to the foregoing line: "Who is able to move the quiet by gradually quickening it?"

Who keeps this Tao does not want fulness.

Who keeps this Tao of gradual living wants no luxurious fulness.

Now who is without fulness, is thereby able to become worn out without being newly mended.

Who is now a man without fulness is able to keep his outwornness without being in need of new mending. Who is outworn hides the splendour, who is newly mended honours merit and glory.

Ch. 16

How to return to the root.

If one reaches the extreme of emptiness,

致 = 至 the extreme. A man who has gained Tao, diminishes the feelings and drives out the desires. The five interiors are quieted down and cleared. He strives for the extreme of emptiness.

The traditional reading 捐 "gives up" must be altered to 損 "diminishes", as Li Ch'iao justly remarks. The "five interiors", wu-nei 五内, are the five viscera.

If one keeps quietness and firmness,

If one keeps quietness and clarity and acts firmly.

All things together rise.

To rise is the same as to live. All things are together brought to life.

We thereby see their return.

This means: We thereby see that all things without exception return to their origin. This means that man ought to regard the origin as important.

The second sentence reads in the Tao-tsang edition: Man ought to regard the origin as important.

Now the full bloom of things,

yün-yün is the fulness of blossoms and leaves.

Everything returns to its root.

This means: Everything without exception withers and dies. Everything returns to its root and then revives.

To return to the root means to rest.

Rest is called the root. The root is peaceful and pliant. Modestly it remains below. Therefore it does not return to death.

This is called to return to life.

This means: To be quiet and peaceful, this is called to return to life and thereby not to die.

Instead of 使 "and thereby" v. l. 便, meaning the same.

To return to life is called lasting eternally.

If one is able to know how to walk eternally in Tao, then one is illuminated.

If one does not know the eternal, disorder causes misfortune to arise.

Who does not know how to walk eternally in Tao, is disordered and hypocritical. Thereby he loses the spirits. Therefore he is unhappy.

Who knows the eternal is called all-embracing.

If one is able to know how to walk eternally in Tao, to abandon the feelings and to forget the desires, then there is nothing one might not embrace.

On 容 jung, here translated by "all-embracing", as Ho-shang-kung understands it, see note on ch. 15.

To be all-embracing is to be universal.

Who embraces everything, is universally just and impartial. Of the vices of the multitude, nothing agrees with him.

Universality is royalty.

Who is universally just and impartial, may thereby become king of the empire.

If one justly practises asceticism, then the form becomes united to the spirits and to all beings. He collects his personality.

Instead of 身 "personality" v. l. 躬 "body".

Royalty is heaven.

If the king possesses Te, he becomes united to the spirits. Then he becomes identical with heaven.

Instead of "if the king possesses Te" v. ls.: "if one is able to be just and to be endowed with

Te" and "if one is able to be king, then one possesses Te". Instead of "then he becomes identical with heaven" v. l. "then he becomes the son of heaven". Instead of the final particle 也 v. l. 矣.

Heaven is Tao.

If his Te identifies him with heaven, then he becomes one with Tao.

Tao is lasting.

After having become one with Tao one is able to last long.

To lose the body is not dangerous.

If one is able to be universal, to be king, to become identical with heaven, to become one with Tao, being these four one is pure and perfect. Without misfortune, without fault, [only] with heaven and earth entirely disappearing, one does not strive for danger and calamity.

Ch. 17

On primitive customs.

In the highest antiquity the subjects knew that they existed.

By highest antiquity the nameless princes of highest antiquity are meant. The subjects knew that they existed [means]: the subjects knew that there was a prince above them, but they showed no trace of servile behaviour. This was the fulness of simplicity and naturalness.

The Tao-tsang edition reads instead of the last sentence: "but they showed no servile behaviour but simplicity and naturalness". Li Ch'iao rejects this reading.

In the next [period] they were attached to them and praised them.

Their Te was visible, their benevolence was admired. Therefore they were loved and praised.

In the next one they feared them.

They devised laws and punishments. Thereby they ruled.

In the next one they reviled them.

They forbade many things and gave troublesome orders. It was impossible to be sincere. Therefore they were deceived and reviled.

If faith is not sufficient,

If the prince's faith towards his subjects is not sufficient, then the subjects become a nation of swindlers.

The Tao-tsang edition reads: "then the subjects deceive their prince".

Then there is no faith.

If the prince's faith towards his subjects is not sufficient, then the subjects correspond to this and cheat their prince through faithlessness.

Cautious, oh are these precious words!

This wants to say: The princes of highest antiquity, whenever they had to undertake something, were cautious and rated it high to put stress on their words. They were afraid to detach themselves from Tao and to lose naturalness.

Merit is acquired, and the deed follows.

This is called the great peace of the world.

All the people say: we are natural.

The people do not know the fulness of their prince's Te. On the contrary, they think it but natural.

Ch. 18

On the superficiality of the vulgar.

When the great Tao decays, there is humanity and justice.

In the time of the Great Tao there are filial sons within the family, and in the country there are faith and sincerity, humanity and justice, but they remain invisible. When the Great Tao decays, then hatred and rebellion arise. Then humanity and justice are there, and Tao is no longer transmitted.

The Tao-tsang edition reads 見也 "they are visible" instead of 不見也 "they remain invisible", which doubtless is only a misprint. Instead of "decays" v. l. "decays and is not used".

Instead of 不傳道 "Tao is no longer transmitted" v. l. 可 | | "one could talk about it".

Where wisdom and benevolence appear, there is great hypocrisy.

A wise and benevolent prince thinks little of Te and much of words. He thinks little of reality and much of appearances. His subjects correspond to this by being very hypocritical and deceitful.

When the six degrees of relationship are not in harmony, there is piety and benevolence.

If the six threads are torn, relatives are no longer in harmony. Then there is piety and benevolence so that they may nourish each other.

The Tao-tsang edition reads instead of "the six threads": "the six degrees of relationship".

When state and family are in disorder, then there are loyal ministers.

When the government is not kept going, prince and subjects hate each other. When bad princes vie with each other for power, then there are loyal ministers to correct their princes. This means: When there is general peace in the world then nothing is known about humanity and justice. Nobody wants anything, and honesty is unknown. Of one's own accord one keeps pure, and chastity is unknown. When under the domination of the Great Tao humanity and justice vanish and piety and benevolence disappear, this is like the stars' losing their splendour when the sun has fully risen.

After "and chastity is unknown" one edition adds: "Everybody remains true to himself, and sincerity is unknown." Instead of "When under the domination of the Great Tao . . . disappear" the Tao-tsang edition reads: "Therefore, when in the world of the Great Tao piety and benevolence disappear and humanity and justice vanish".

Ch. 19

How to return to purity.

Cut off the saints!

By cutting off the government of the saints, one restores the return to the beginning and keeps to the origin. The five emperors suspended the constellations; Ts'ang Chie invented writing. They were not equal to the three August Ones who used knotted cords and did without written characters.

Throw away wisdom!

Throw away wisdom and sagacity and return to non-action.

The people will be benefited a hundredfold.

Agricultural questions ought to be publicly and not privately settled.

Cut off humanity and throw away justice!

Who cuts off humanity, is looking towards benevolence and kindness. Who throws away justice, esteems beautiful words.

Instead of 華言 "beautiful words" v. l. | 信 "outward sincerity". The sentence makes no sense and is evidently corrupt.

The people return to piety and clemency.

Te changes into simplicity.

Cut off the clever men and throw away the beneficent ones!

Cut off the clever men; they are deceitful and create disorder among the sincere ones. Throw away the beneficent ones, so that the ways of greed may be blocked up and the gate to power barred.

V. l.: "Cut off the clever deceivers and block up the ways of greed".

There will be no more thieves and robbers.

If the prince reforms the government, the subjects will be without egoism and depravity.

As to these three,

This means the three things mentioned above which ought to be thrown away and cut off.

to have knowledge of them is not sufficient.

To have knowledge of them means that knowledge is not sufficient for instructing the people.

Therefore let there be something on which one may rely.

This corresponds to the following sentence.

Look at simplicity and hold fast to naturalness.

To look at simplicity corresponds to holding fast to simplicity and keeping to truth as well as to not looking at externals. To hold fast to naturalness corresponds to looking at real naturalness in order to show it to the subjects. Thereby one may become a model.

V. l.: By looking at simplicity and keeping to truth one holds fast to reality and simplicity.

Diminish egoism.

To diminish egoism means to justify altruism.

After the Tao-tsang edition. Li Ch'iao only has: "To justify altruism".

Leave the desires alone.

To leave the desires alone corresponds to the knowledge of having enough.

Again after the Tao-tsang edition. Li Ch'iao' text runs: "This corresponds to the knowledge of having enough."

Ch. 20

How to differ from the vulgar.

Cut off the learned.

Cut off the learned because they are insincere and do not agree with the science of Tao.

Instead of 文 "science" v. l. 交 "the union with Tao".

There will be no sorrow.

If the floating blossoms are taken away, then there will be no sorrow.

"Floating blossoms" means things passing and superficial.

Yes and Yea, how little do they differ!

Both are suited for answers, and how little do they differ! In morbid times, reality is despised and outwardness is valued.

Good and evil, how much do they differ!

The good man is full of admiration and praise; the bad man is full of blame and quarrelling. How much do they differ! Thus in morbid times faith and sincerity are loathed and depravity and speciousness used.

What man fears

"Man" is the Taoist. What he fears is this: he is afraid of a prince who does not cut off the learned.

must be feared.

[Such an one] associates with men of insinuating appearance and kills the humane and worthy ones.

The bereaved ones may not yet be in the centre.

Somebody says that the common men of the world are bereaved and confused and want to get near the learned ones. They occupy themselves with externals and do not yet stand in the centre.

All men are excessive,

hsi-hsi means excessive and dissolute, having many feelings and desires.

Instead of 放 v. 1. 佚, same meaning. In the Tao-tsang edition the words "with many feelings and desires" are missing.

as if they celebrated a great feast,

As if they were hungrily thinking of the preparations for a great feast. That is the time when they are unsatisfied.

as if they mounted the towers in spring.

In spring, when the union of Yin and Yang penetrates every creature, men feel moved to mount the towers and to look around, as they want to be licentious.

I alone am timorous, as if I had not yet felt a sign..

I alone am so timorous and quiet as if I had not yet felt a sign of my feelings and desires.

Like a baby not yet smiling.

Like a little child not yet able to take part in the mating season of men.

V. 1. 未能答 "not yet taking part".

I run about as if I had no place where to go.

I am running about like a poor rustic who has no place where to go.

Instead of sheng-sheng v. 1. 魁然, following a different reading of the text: "far and wide I have nowhere to go".

All men have superabundance,

All men have superabundant riches with which they boast, and superabundant knowledge with which they deceive.

and I alone am as if I had sustained a loss.

I alone am like derelict, as if I had not enough.

I have an idiot's heart, indeed!

I do not correspond to the average men, I preserve unity and do not change, as if I had the mind of an idiot.

Quite ignorant, o!

I have nothing to share.

The vulgar are very bright.

They are enlightened and penetrating.

I alone am like benighted.

Like involved in darkness.

The vulgar are very perspicacious.

Very perspicacious is to be quick and prompt.

I alone am quite dull.

Dull means unable to be cut asunder.

Forlorn, o! like the sea.

I alone am forlorn, like the floods of the [Yang-tse-]chiang and the sea, the limits of which nobody knows.

Driven round as if I had no standpoint.

I alone am driven round as if I were flying, as if I were turned round without a fixed standpoint. I should like to be in the realm of the spirits.

All men without exception are of some use.

One can do something with them.

But I alone am stupid like a rustic.

I alone do nothing, like a rustic, like one who has no pursuit.

I alone differ from others.

I alone am different from other men.

But I value the nourishment from the mother.

The nourishment is the use. The mother is Tao. I alone value the use of Tao.

The endurance of great Te

孔 = great. Men of great Te are able to endure everything. They are able to take up dirt and dust and to live in humble loneliness.

follows alone Tao.

唯 = alone. Men of great Te do not follow the doings of the vulgar. They only follow Tao.

The explanation of 唯 wei as "alone" is linguistically impossible, though many other commentators and several translators follow Ho-shang-kung's explanation. 唯是 with the object interposed is a fixed expression belonging to the pre-classic language and means nothing but: it is . . . what (see Gabelentz, *Chinesische Grammatik*, § 804a). The sentence means therefore: "It is Tao which they follow."

Tao's relation to the beings is alone ecstatic, alone abstruse.

Tao's relation to all beings is alone ecstatic and abstruse, as it has intercourse with their baselessness.

This explanation is just as untenable. 道之爲物 can only mean "Tao's being a being", and 唯 before 恍 and 惚 is only intelligible if it is again taken in its pre-classic meaning "it is". The sentence thus means: "Tao's being a being is ecstatic, is abstruse."

In ecstasy and abstruseness it is an image.

Though Tao is ecstatic and abstruse, it is within the formlessness alone the model of all beings.

Ho-shang-kung's interpretation, which is in any case more than doubtful, only becomes intelligible if we assume that his text of Lao-tse had the wording 惚恍中有象, as Li Ch'iao reconstructs it. With the general reading 惚兮恍兮, 其中有象, which is confirmed by a quotation in Huai-nan-tse 12, 16a, it is incompatible.

In ecstasy and abstruseness it is a being.

Though Tao is abstruse and ecstatic, there is unity within it. It effects the changes, helps the breath and establishes reality.

This explanation also presupposes the reading 惚恍中有物 which Li Ch'iao reconstructs, instead of the current text 恍兮惚兮, 其中有物.

In deepness and darkness it has the essence.

Tao is only deep, dark and formless; within itself it has got the essence. Surely the spirits press each other, and Yin and Yang unite with each other.

Instead of 道唯 "Tao is only" Li Ch'iao reads 道德 "Tao and Te" which is surely to be rejected. Instead of the final 也 the Tao-tsang edition has 之.

Its essence is very real.

This means: The atmosphere of the existing reality, its secret is very real and without appearance.

Instead of "the existing reality" v.l. "the reality of Tao".

Within itself it has truth.

Tao conceals its merit and hides its glory. Its truth is within itself.

From antiquity till today its name does not vanish.

It follows itself. From antiquity till today Tao eternally exists and does not vanish.

Thereby it takes care of the beginning of everything.

閱 = to take care of. 甫 = beginning. Tao takes care of the beginning life of all beings. If one follows Tao, one preserves the breath.

How do I know that this is the case with the beginning of everything?

How do I come to know that all beings preserve their breath if they follow Tao?

In the Tao-tsang edition the commentary accompanying this sentence is wanting; in other editions the words "all beings" are left out.

By this.

"This" is the present (今). By the present all beings receive the breath of Tao and live and thrive. Without Tao this would not be the case.

This commentary is also wanting in the Tao-tsang edition. In the last sentence, "Tao" is probably a mistake for "the present". — Comp. the same phrase in ch. 57.

If twisted, then one becomes perfect.

Who twists himself, follows the multitude and acts not on his own responsibility. Thereby he completes his personality.

The words "his personality" are missing in several editions.

If crooked, then one becomes straight.

Who makes himself crooked but straightens others, in the long run acquires straightness himself.

If hollow, then it becomes filled.

If the earth is low, the waters flow thither. If a man is humble, Te comes to him.

If worn out, then one is newly mended.

Who regards himself as worn out and poor, will afterwards precede others. The world will honour him. In the long run he himself will become renewed.

If one has little, then one will receive.

Who himself takes little, will receive much. It is the way of heaven to protect the humble ones. The spirits rely on emptiness.

It is the way of heaven to protect the humble ones. If one takes little oneself, then one will receive much.

If having much, one will be disappointed.

Who has abundance of riches, has his doubts how to protect them. Who has abundance of learning, has his doubts to whom he should listen.

The second sentence is missing in Li Ch'iao's text but contained in the Tao-tsang edition and quoted by Li Ch'iao from the Che-yao.

Therefore the saint holds fast to unity and becomes the empire's model.

He holds fast to the model. If the saint preserves unity, then he knows about all affairs. Therefore he is able to become the empire's model.

He does not regard himself. Therefore he is enlightened.

The saint by means of his eyes does not look beyond a thousand miles. Thus he relies on the eyes of the empire for looking out. Therefore he is able to be enlightened and penetrating.

Through not existing for himself he is eminent.

The saint does not exist himself through action but he ignores men. Therefore he can become apparent to the world.

He does not take anything for himself. Therefore there is merit.

伐 fa = to take. The Te of the saint effects changes and spreads. He does not claim its beauty for himself. Therefore he has merit within the empire.

The explanation of fa is missing in the Che-yao.

He does not himself boast. Therefore he endures.

矜 ching = 大 to think great. The saint does not himself praise his grandeur. Therefore he is able to last without being endangered.

The explanation of ching is also missing in the Che-yao.

Now as he does not contend, therefore nobody within the empire is able to contend with him.

This means: Within the empire, neither worthy nor unworthy persons are able to contend with somebody who does not contend.

What was said in ancient times: 'If twisted, then one becomes perfect' is this perhaps an empty saying?

The word transmitted from antiquity: "Who is twisted and follows, thereby completing his personality" is a correct saying and no empty nonsense.

In the Tao-tsang edition, 身 "his personality" is wanting. Li Ch'iao has instead of "is a correct saying" "this saying is no empty nonsense".

Truly he is perfect and returns.

誠 = truly. Who is able to act the "twisted following", realises his body and returns to his parents. Nothing will hurt him.

Ch. 23

How to empty nothingness.

To speak little is natural.

To speak little means to save words. To save words is the natural way.

A whirlwind does not outlast a morning. A shower does not outlast a day.

A whirlwind is a sudden wind. A shower is a violent rain. This means that suddenness is not able to last and violence not able to endure.

Who effects this? Heaven and earth.

Heaven and earth in their highest spiritual union produce whirlwinds and showers,

but they are not yet able to let them outlast a morning. How much less ought one to have desires, when violence is so transient!

Thus who in his actions follows Tao

To follow means to do. In doing business one ought to be like Tao, peaceful and quiet, not like a whirlwind or a shower.

The explanation "to follow means to do" is missing in the Che-yao.

is a Taoist who becomes identical with Tao.

By a Taoist a man who loves Tao is meant. To become identical with Tao means to identify oneself with Tao.

The v.l. 爲 "is" instead of 謂 "means" is rejected by Li Ch'iao.

A Teist becomes identical with Te.

By a Teist a man who loves Te is meant. To become identical with Te means to identify oneself with Te.

Li Ch'iao's reading 德 instead of 者 is probably a mere misprint. It must doubtless be rejected, as the text as well as the wording of the preceding parallel explanation require 德者.

A Sheist becomes identical with She.

She means to give way to oneself and to lose the others. To become identical with She means to identify oneself with She.

I have not translated She (失 "loss"), as Ho-shang-kung's explanation as well as Lao-tse's text itself show that in all probability She is a personification, perhaps like Tao and Te a divinity (of the pantheon of Ch'u?).

Who becomes identical with Tao, Tao is also glad to get him.

If somebody identifies himself with Tao, Tao is also glad to get him.

Who becomes identical with Te, Te is also glad to get him.

If somebody identifies himself with Te, Te is also glad to get him.

Who becomes identical with She, She is also glad to get him.

If somebody identifies himself with She, She is also glad to get him.

The three foregoing explanations clearly show that Ho-shang-kung as well as Lao-tse himself here regards not only Tao but also Te and She as personal beings. In the last sentence, Li Ch'iao reads 失 "to lose" instead of 得 te "to get". In view of the parallelism of the foregoing sentences, this is probably wrong, therefore I have altered she into te. If Li Ch'iao's

reading should be correct, it can of course not be understood to mean "She is glad to lose him" but must be interpreted as "She is also glad to make him a She" i.e. to identify him with itself. — In the Tao-tsang edition, the explanations of the last three sentences are missing.

If faith is not sufficient,

If the prince has not sufficient faith in his subjects, then the subjects are equally without faith in their prince.

The v.l. 不足 "insufficient" instead of 不信 "without faith" is rightly rejected by Li Ch'iao. then there is no faith.

This means: Things of the same sort turn towards each other; harmonious sounds correspond to each other. Clouds follow the dragon, winds follow the tiger. Water flows to the wet, fire approaches the dry. This is the calculation of what is natural.

Instead of 數 "calculation" v.l. 類 "kind", rejected by Li Ch'iao.

Ch. 24

How to embitter kindness.

Who advances has no firm stand.

跋=進 to advance. This means: Who covets power, loves glory and advances towards merit and fame, cannot for long give a firm stand to the body and walk in Tao.

Who straddles does not walk.

Who glorifies himself and enlarges himself before others, everybody will block up his way so that he cannot walk.

Who regards himself is not enlightened.

If somebody regards his own appearance, he thinks well of it. If somebody regards his own behaviour, he thinks it conforming to Tao. But he is ignorant of the vulgarity of his appearance and of his behaviour.

Who exists for himself is not clear.

Who thinks of himself as positive and of others as negative, is impeded by all the others and thereby unable to reach clearness.

Instead of "all the others" v.l. "all other men" (Che-yao).

Who praises himself accomplishes nothing.

Who inconsiderately boasts of his own merit as being perfect, loses his merit in regard to others.

Who boasts of himself is not enduring.

Who likes to vaunt and to magnify himself, is unable to endure long.

This in its relation to Tao is called greediness for extra food.

贅 = 貪 to be greedy. If such a man who praises and vaunts himself is allowed to conduct the government of a country, he will daily impose taxes and be greedy for extra profit and food. Thereby he behaves greedily.

The creatures all hate him.

If such a man sits upon the throne, this incites his desire to be hurtful. Therefore there is no creature that does not dread and hate him.

Therefore who possesses Tao does not stay there.

This means: A man who possesses Tao does not stay in such a country.

Ch. 25

On the mystery of the idea.

There is a being, chaotic but perfect. It preceded the birth of heaven and earth.

This means that Tao is chaotic and formless and bore everything, thus preceding heaven and earth.

The reading 成 "perfected" instead of 生 "bore" is meaningless.

Still, O! Empty, O! Alone it stands and does not change.

To be still is to be without sound. To be empty is to be hollow and formless. To be alone is to be mated with nobody. To be unchanging is to keep the eternal during the changes.

Everywhere it goes without being endangered.

Tao goes everywhere; in heaven and earth there is no place which it does not enter. It is within the Yang without becoming burnt; it entrusts itself to the Yin without becoming rotten. There is nothing which it does not penetrate without endangering itself or perishing.

Instead of 徧 "it goes everywhere" v. l. 通 "it penetrates everywhere".

Thereby it could become the world's mother.

Tao nourishes and educates the spiritual atmosphere of all things like a mother nourishing her children.

I do not know its name. To designate it I call it Tao.

As I do not see the form of Tao, I do not know how to designate it properly. As I see that all things are born from Tao, I designate it by calling it Tao.

Forced to devise a name for it I call it the Great One.

I do not know its name. Constrained to name it I call it the Great One. It is high and not above, enmeshing and not outside. With everything it has patience. Therefore it is called the Great One.

The Great One is called the Passing One.

As it is great, it is not like heaven which is eternally above, nor like earth which is eternally below. Thus it is passing and without a place of eternal rest.

The Passing One is called distant.

This means: What is distant is the exhaustible within the inexhaustible. It disperses its atmosphere through heaven and earth. There is nothing which it does not penetrate.

Distant means returning.

This means: Being distant it cannot be surpassed. It is cut off, and then it returns. It exists within the body of man.

Therefore Tao is great, heaven is great, earth is great, the king is also great.

The grandeur of Tao embraces heaven and earth, and there is nothing which it does not contain. For the grandeur of heaven there is nothing which it does not cover. For the grandeur of earth there is nothing which it does not sustain. For the grandeur of the king there is nothing which he does not govern.

Instead of 制 "govern" v. l. 載 "sustain", which makes no sense.

Within the world there are four great ones,

The four great ones are Tao, heaven, earth and the king. They all possess

grandeur and splendour. This is not their highest [achievement]. What is called Tao, this possesses what depends on it. If it possesses what depends on it, then it is called Tao. Then the grandeur which lies in the designation of the Tao is not like the grandeur of the undesignated one. The undesignated one cannot acquire glory. It is called the world. Heaven, earth and the king are within the undesignated one. Therefore it is said: Within the world there are the four great ones.

This part of the commentary is missing in the Tao-tsang edition.

and the king dwells within their unity.

Within the eight poles there are the four great ones. The king dwells within their unity. To dwell within unity constitutes his residence.

Man should take earth for his model.

Man ought to take earth for his model. It is peaceful and quiet, soft and harmonious. By sowing in it one obtains the five grains. By digging in it one reaches the sweet springs. It works without hatred. It has merit without dealing out punishments.

Earth should take heaven for its model.

Heaven is so still and without motion. It gives without demanding compensation. It generates and brings up all beings. It receives and takes nothing.

Instead of 湛然 "so still" v.1. | 泊 "quiet and content".

Heaven should take Tao for its model.

Tao is tranquil and quiescent and does not talk. Yin and Yang let the atmosphere of the spirit circulate. All things are spontaneously perfected.

Tao takes itself for its model.

Tao is by nature itself. There is nothing else which it could take for its model.

Ch. 26

How to lay stress on Te.

Gravity is the root of lightness.

If a prince is not grave, then he is not honoured. If asceticism is not taken seriously, then the spirits are lost. The blossoms and leaves of the herbs and

trees are light, therefore they are perishable. The root is heavy, therefore it is lasting.

The first sentence seems to allude to Lun-yü 1, 8: "If a gentleman is not grave, then he is not respected".

Quietness is the master of motion.

If a prince is not quiet, then he loses his dignity. If the ascetic is not quiet, then he endangers himself. The dragon is quiet, therefore he is able to transform. The tiger is restless, therefore he strives for heavenly faults.

Therefore the saint walks about the whole day and does not separate from quietude and gravity.

輜 (lit. baggage, baggage-waggon) = quietude. The saint walks the whole day in Tao, without departing from his quietude and gravity.

Though he has palaces and gynaecea, he avoids them.

榮觀 jung-kuan means palaces, 燕處 yen-ch'u (lit. swallows' nests) are the apartments of the princess and the concubines. He avoids them: he keeps far away from them and does not stay there.

What remedy is there for the lord of the ten thousand carriages,

奈何 nai-ho "what remedy is there" is an exclamation used by people suffering extremely from sickness. The lord of the ten thousand carriages is the king. if personally he makes light of the empire?

The king is the most revered one, but if he is personally light-minded and unquiet in a sick time, then he will lapse into excessive luxuriousness and frivolous sensuality.

If he makes light of it, then he will lose the officials.

If the king is light-minded and excessive, then he will lose his officials. If the ascetic is light-minded and excessive, then he loses his semen.

If he is restless, then he will lose the government.

If the king falls a victim to the disease of restlessness, then he endangers his throne. If the ascetic falls a victim to the disease of restlessness, then he endangers his spirit.

Who walks well leaves neither rut nor track.

Who walks well in Tao looks for it within his body; he does not descend into the hall nor pass through the gate. Therefore he leaves neither rut nor track.

Who talks well receives neither blame nor reproach.

To talk well means to utter well-chosen words. Then one is neither blamed nor reproached within the world.

Who counts well needs no abacus.

Who by means of Tao well calculates his business, retains unity and does not change. He does not make many calculations, therefore he needs no abacus and is nevertheless able to know.

Instead of 籌算 "abacus" v. 1. | 策 "calculation".

Who closes well needs no bolts and bars, and one cannot open.

Who closes well with Tao, calms his desires and retains his semen, is not like a door which has bolts and bars and can nevertheless be opened.

Who ties well needs no knotted cords, and one is nevertheless not able to untie.

Who with Tao well ties up his business is able to tie up his mind. This is not like a knotted cord which can be untied.

Therefore the saint always benignly saves men.

Whereby the saint always teaches men, this is faithfulness and piety. Thereby he wants to save the lives of men.

Therefore there are no rejected men.

He employs the high and the low ones, and everybody gets his place.

Always benignly he saves the creatures.

What the saint always teaches the people is how to accommodate themselves to the seasons. Thereby he saves all creatures from becoming hurt.

Therefore there are no rejected creatures.

The saint does not despise the stone nor esteem the jade. He regards them as if they were one and the same.

This is called conforming to the light.

The saint benignly saves men and creatures. This is called to conform to the enlightened way of heaven.

Instead of "the way of heaven" v. 1. 大也 "is great", which makes no good sense.

Therefore the good man is the teacher of the bad man.

If men try to behave well, the saint will thereby become their teacher.

The bad man is the tool of the good man.

資 = useful. If men behave badly, the saint teaches and leads them, so to say, and makes them good. Thereby he achieves to impart usefulness to them.

If one does not revere one's teacher,

If one is alone and helpless.

if one does not love one's tool,

If one has nobody to instruct.

though wise, one is very confused.

Though they themselves think their words wise, such men are very confused.

This is called mysterious.

If one is able to penetrate the meaning of this, this means that one knows the mysterious Tao.

By knowing one's femininity and retaining one's masculinity one becomes the ravine of the empire.

Masculinity exemplifies the exalted, femininity the subordinate. Though men know the exalted of itself, they again retain it by means of the subordinate. If one flees from the strength of masculinity, one becomes united to the weakness of femininity. Who has reached this, to him the empire turns like water gushing into a deep ravine.

The last sentence alludes to Meng-tse 1, 1, 7, 6.

If one becomes the empire's ravine, eternal Te does not depart.

If man is able to stay modestly below, like a deep ravine, then Te is always there. It does not again depart from the self.

One returns to infancy.

One always returns to the intention of becoming like an infant, so stupid and without knowledge.

By knowing one's whiteness and retaining one's blackness one becomes the empire's model.

Whiteness exemplifies enlightenment, blackness silence. Though a man may know himself as enlightened and penetrating, he must keep this state by being silent, as if he were in the darkness and invisible. If this is the case, then he may become the empire's model, and then his Te will remain forever.

If one becomes the empire's model, eternal Te does not change.

If a man is able to become the empire's model, then Te forever remains within his self and will not change again.

One returns to the culmination of non-existence.

If Te does not change, then one will be long-lived. One causes the body to return to the culmination of the infinite.

By knowing one's splendour and retaining one's disgrace one becomes the valley of the empire.

Splendour exemplifies estimation, disgrace exemplifies stainedness. Who knows that his self is held in estimation, must retain this by stainedness. If he is of this kind, then the empire will turn to him like water rushing down a valley.

If one becomes the empire's valley, then eternal Te remains.

足 = 止 to remain. If a man is able to become the empire's valley, then eternal Te remains within his self.

One returns to simplicity.

One must induce one's personality to return to reality and simplicity and not to outward appearance.

When unwrought wood is cut up, it is turned into tools.

Tools are useful. By cutting up all things one turns them into tools for use. When Tao is cut up, then it forms spirits. When it dissolves, it becomes sun and moon. When it is divided, the five elements are created.

The first sentence "Tools are useful" is missing in one edition. — What is said about Tao refers to meditative experiences.

If the saint uses them, then they become the foremost of the officials.

If the saint raises them into use, they become the foremost of all officials.

Therefore a great government does not hurt.

If a saint uses them, then he governs the empire by means of the great Tao. Thereby he hurts nothing. If one practises asceticism, then one is to govern and to quiet the desires by means of the great Tao and not to hurt the spirits.

Instead of the second "great Tao" v. 1. "the Tao of heaven", which is probably to be rejected, as it disturbs the parallelism of the sentences.

Ch. 29

How to do nothing.

Who is going to want to take the empire,

Who wants to become lord of the empire.

and to manage it,

Who wants to govern the empire by activity.

I see that he does not get it.

I see that he does not get the Tao of heaven to enlighten the mind of man. The Tao of heaven hates confusion and impurity. The mind of man hates the many desires.

The empire is a spiritual tool. One cannot work with it.

A tool is a thing. Thus men are the spiritual things within the empire. Spiritual things like peace and rest. They cannot be governed by activity.

Who meddles with it spoils it.

By governing it by activity one spoils its true nature.

Who grasps it loses it.

If one forcibly grasps it, one loses its essence and produces hypocrisy.

Therefore of the beings, if one goes, the others follow.

Where the prince goes, his subjects will certainly follow.

Some are warm, others are cold.

陶 hsü is warm, 吹 ch'ui is cold. If there are such as are warm, there are bound to be such as are cold.

Instead of 陶 v. l. 嘘, same meaning.

Some are strong, others are weak.

If there are such as are strong and big, there must be others that are tender and weak.

Some bear, others destroy.

The bearers are peaceful, the destroyers are dangerous. If there are peaceful ones, there are bound to be dangerous ones. This explains why a prince cannot at the same time govern a country and practise asceticism.

Therefore the saint flees from extremes, extravagances and excesses.

Extremes are called yearning and lasciviousness, music and beauties. Extravagances are called garments and ornaments, food and drink. Excesses are called palaces and apartments, terraces and pavilions. By fleeing from these three things, by harmoniously walking within emptiness and by being without activity, the empire will change spontaneously.

Instead of "garments and ornaments" v. l. "carriages and ornaments".

Ch. 30

How to forbear war.

A ruler who leans on Tao

This means that the ruler himself is able to lean on Tao.
does not use arms to force the country.

A ruler who leans on Tao makes no use of arms. If he is obedient to heaven, if he makes use of Te, the enemy will surrender of himself.

Such doings are well requited.

Such praiseworthy doings are well requited. If he reproaches himself, he will not be hateful to the people.

Where an army stays, thistles and thorns are growing.

Agriculture is neglected, and the fields are not cultivated.

After a great war there will certainly be bad harvests.

Heaven corresponds to this by sending bad weather that spoils the crops. The crops are [then] very hurtful to men.

The good man is resolute, and that suffices.

Who follows goodness is resolute and daring, and that is sufficient. Then he stops.

The Tao-tsang edition reads: Who makes good use of arms, must be daring, and that is sufficient.

He does not think this nice. Li Ch'iao gives two other readings, one running thus: "A good warrior must be resolute and daring, and that is sufficient. He does not stop (is not stopped?)."

The other version is from the Che-yao: "Who follows goodness must be resolute and daring, and that is sufficient. He does not stop".

He dares not thereby take to force.

He dares not make his name great by resolutely taking to force.

He is resolute and not boastful.

He must resolutely dare to be modest and humble and not to boast and to make himself appear as great.

He is resolute and not aggressive.

He must resolutely dare to decline and not himself aggressively seize what is beautiful.

He is resolute and not insulting.

驕 (haughty) = 欺 insulting. He dares resolutely not to insult others.

He is resolute and unable to act otherwise.

He must resolutely dare to be entirely sincere. He must not be oppressive and unable to act otherwise.

He is resolute and not violent.

He resolutely dares not to apply strong weapons and firm cuirasses in order to hurt and to offend others.

Things grow, then they age.

When herbs and trees have reached the height of their strength, they wither.

When man has reached the height of his strength, then he becomes weak and old. This means that strength is unable to last.

Instead of 枯槁 "wither" v.l. 落 "fall down". Instead of 不可以久 "unable to last" v.l. |||| 壯 "unable to remain in vigour".

This is called to be without Tao.

What is withered and old remains seated and does not walk in Tao.

Instead of 坐 "to remain seated" v.l. 生 "to become born", thus reading "what withers and is born old". Probably to be rejected.

What is without Tao ends soon.

Who does not walk in Tao will soon die.

Instead of 早死 "will soon die" v.l. | 亡 "will soon perish".

Ch. 31

How to suppress war.

Now beautiful weapons are tools of evil.

佳 (beautiful) = ornamented. 祥 = good. Weapons excite the spirit and dim the harmonious atmosphere. They are evil tools. One ought not to use them [even] if they are ornamented.

The explanation 佳飾也 is missing in most editions, which might point to the character 佳 as also having been absent from the original text of Lao-tse. For several other reasons which may be adduced for this assumption, see Erkes in *Artibus Asiae* V, 306/7.

Each of the creatures hates them.

If weapons are set in motion, somebody is hurt. Therefore there is no creature that would not hate them.

Therefore he who has Tao does not remain with them.

A man possessing Tao does not stay in such a country.

The superior man stays at home and honours the left side.

He honours what is tender and weak.

Who makes use of weapons honours the right side.

He honours what is hard and strong. This means that the way of the warrior and the way of the superior man are opposed to each other. What they honour is different.

As Ho-shang-kung thinks of the superior man and of the man who uses weapons as of two different persons, the translation of the text must conform to his conception.

Weapons are the tools of evil.

Weapons and cuirasses are no good tools.

They are not tools of the superior man.

They are not tools that are esteemed and thought to be important by a superior man.

If he cannot act otherwise, then he uses them.

This means: If he suffers from weakness and confusion, if the misery is going to spread to the people, then he uses them.

To be peaceful and quiet makes a prince.

He craves not for the land of the nobles nor for the people's riches.

The curious expression 土地 which would mean "the land of the nobles" or "of the officials" is perhaps only a misprint for the current 土地 "territories". By some mistake, the Tao-tsang edition does not contain this part of the commentary but prints the next explanation twice.

If he is victorious, he does not think it beautiful.

Though he wins a victory, he does not think it a blessing.

But who thinks this beautiful enjoys the killing of men.

To think it beautiful to win a victory means to enjoy the killing of men.

Now who enjoys the killing of men may not realise his intentions on the empire.

Who, being a prince, enjoys the killing of men is unable to practise his intentions on the empire. Who, being a prince, is bent on forcing the destiny of men, wrongly deals out punishments.

Instead of 誅 "punishments" v.l. 罰, same meaning.

Therefore for happy occasions one chooses the left.

The left side is the throne of life.

For unhappy occasions one chooses the right.

The Yin-Tao is deadly.

Various readings are "the Yin-Tao kills men" and "the right is the Yin-Tao".

The general sits to the left.

The general is a subordinate but remains in the Yang, as killing is not his main business.

The marshal sits to the right.

The marshal is more prominent but he sits to the right, as killing is his main business.

This means: according to the rites of mourning he sits there.

The marshal sits to the right. For the rites of mourning the right side is chosen, as the dead honour the Yin.

The killed multitudes are wept for according to the rites of mourning.

If one hurts the self, Tao diminishes. If one is not able to change men by Tao, one hurts the harmless people.

The victor in battle ought to sit there according to the rites of mourning.

In ancient times, the general who had won a battle sat according to the rites of mourning on the seat of honour, wearing white robes and weeping. This meant that a superior man honours Te and despises the weapons. If he is unable to eradicate misery, his heart is sorry as if he were in mourning. He knows that posterity will use the weapons without accomplishing anything. Therefore he suffers.

Ch. 32

On the Te of the saint.

Tao is eternally without a name.

Tao may be Yin or Yang, may grow or decline, may exist or perish. Therefore it is without a constant name.

The last explanation, 無常名, is rather curious, as the text has 常無名. Probably Ho-shang-kung's text had originally the same wording as the commentary, as is also supposed by Ma Hsü-lun, Lao-tse ho-ku 1, 137 b.

It is simple though small. In the empire nobody dares to serve it.

Tao is simple though small, subtle, mysterious and shapeless. Within the empire nobody risks to be a servant serving Tao.

If the princes and the king were able to serve it, everything would spontaneously submit.

If the princes and the king were able to retain Tao and non-action, everything would spontaneously submit and follow the changes of Te.

Heaven and earth would unite to send down the sweet dew.

If the princes and the king are able to adapt themselves in their doings to the changes of heaven and earth, then heaven sends down sweet dew as a good omen.

As to the people, if nobody orders them about, they are of themselves equal.

If heaven sends down favourable omens, then the creatures have nobody to govern them and become of themselves equal as if they were unified.

Instead of 嘉 "favourable" v. 1. 善 "good".

The beginning rules those having names.

The beginning is Tao. Those having names are the creatures. Tao, as having no name, is able to govern those that have names. What is shapeless entirely rules what is shaped.

Names also exhaust existence.

既 = 盡 to exhaust. The things, as they have names, are exhausted through their existence. Their essence strives to rebel against Tao and to become separated from Te. Thereby their bodies are ruined and defiled.

Heaven will also know when to stop.

If man is able to take Tao for his model and to follow Te, heaven will also of itself know when to stop.

Instead of 法 "model" there is the senseless reading 譌 "wrongly". Instead of 知止 "to know when to stop" v. 1. 知之 "know it", which conforms to a similar variant of Lao-tse's text.

If it knows when to stop, then there will be no danger.

If heaven knows when to stop, then the magical power of the spirits is preserved and not endangered.

Instead of 天 "heaven" v. l. 夫 "now if one knows when to stop". Instead of 止 "to stop" v. l. 之 "by knowing this", which again follows a different reading of the text.

Tao's existence in the world may be compared to the relations of the rivers and torrents to the [Yang-tse-]chiang and the sea.

This means: Tao's relations within the world to man correspond to the harmony with which rivers and torrents mutually mingle their floods with the [Yang-tse-]chiang and the sea.

Ch. 33

How to discriminate Te.

Who knows men is wise.

Who is able to know the love and hatred of men, that one is wise.

Instead of 爲智 "is wise" v. l. 有智 "has wisdom".

Who knows himself is enlightened.

If a man is able to know his own worthiness and unworthiness, this means that he reversely hears the soundless and internally perceives the shapeless. Therefore he is called enlightened.

Who vanquishes others possesses strength.

Who is able to vanquish others, only manages it by force.

Who vanquishes himself is strong.

If a man is able to vanquish the desires of his own character, then nobody in the world can fight him. Therefore he is strong.

Who knows contentedness is rich.

Who is able to know what forms the contentedness of contentedness, will long retain luck and prosperity. Therefore he is esteemed.

Ho-shang-kung's reading 貴 "esteemed" presupposes a similar wording of the text he commented upon. The present reading is implied by the following variant: "Who knows contentedness,

retains luck and prosperity for long. Therefore he will be rich". Wei Cheng quotes the beginning of the commentary thus: "Who is able to know what is contentedness . . .".

Who forces his doings has intentions.

Who forces himself to do good deeds has intentions on Tao. And Tao has also intentions on him.

Instead of 志 "intentions" v. l. 意, with the same meaning. The second sentence is missing in Wei Cheng's quotation. On the personal conception of Tao which here appears again, see notes on ch. 23.

Who does not lose his place is permanent.

Who is able to nourish himself by moderation, does not lose his place. By receiving the essential breath of heaven he is able to endure.

Who dies without perishing is long-lived.

If the eyes do not lose sight, if the ears do not lose hearing, if the mouth does not lose the language, then one is not hated by the empire. Therefore one is able to live long.

V. ls. "Therefore one has long life" and "Therefore one has no long life". The latter reading is of course wrong.

Ch. 34

How to trust in perfection.

Great Tao is overflowing, O!

This means: Tao is overflowing, like swimming, like sinking, like existing, like not existing. If one beholds it, it is not Tao. If one talks about it, it is difficult to distinguish.

It may be on the left or on the right.

Tao may be on the left or on the right. There is nothing to which it does not correspond.

All beings wait for it and live.

恃 = 待 to wait. All beings wait for it in order to live.

And they are not rejected.

Tao rejects nobody and is opposed to nothing.

Merit is accomplished and exists without a name.

The possessor of Tao has no name. His [mere] existence accomplishes merit.

In one reading 成 "accomplishes" is wanting. Then it would read: "Thus he has merit".

It loves and nourishes all beings and does not act as their master.

Though Tao loves and nourishes all beings, it is not like a ruler governing them.

Instead of 牧 "governing" v. l. 放, with the same meaning.

It is always without desires and may be called the Little One.

Tao is hidden and Te concealed. The name is at anchor within non-action like subtlety.

All beings return, and it does not act as their master.

All beings return to Tao and receive its breath. Tao is not like a ruler who deals out punishments.

One may call it that which is great.

All things come and go in every direction. It allows everything to be independent. Therefore it does not seem to be great.

Therefore the saint to his end does not play the great one.

The saint takes Tao for his model, hides Te and conceals the name, because they do not complete grandeur.

Therefore he can accomplish his grandeur.

The saint with his personality masters Tao. He does not talk but changes everything and practises asceticism. Thereby he is able to accomplish his grandeur.

Instead of "Tao" v. l. 導 "the lead". Instead of 萬物 "everything" v. l. | 事 "all doings".

Ch. 35

On the Te of humanity.

To him who holds fast to the great idea, the empire comes.

執 = to keep. 象 the idea is Tao. If the saint keeps Great Tao, then all the people in the empire change their mind and return to him. If he practises asceticism, then heaven causes the spirits to descend and to have intercourse within his self.

Instead of "all the people" v. l. "all the beings".

It comes without being endangered. Peace and quietude are great.

If all beings return without being endangered, then the empire is pacified and the families are peaceful, and the great peace is reached. If one practises asceticism without endangering the spirits, then the body is restful and extremely longlived.

Where there is joy and beauty, the passing guest remains.

餌 (lit. cake) = 美 beauty. The passing guest is unity. If a man is able to enjoy Tao, then unity remains. Unity leaves fulness and stays within emptiness. It appears suddenly like a passing guest.

But if Tao comes out of the mouth, how insipid, O! is its tastelessness!

When Tao leaves and enters the mouth, it is insipid and does not resemble the five tastes.

Some editions of the Tao-te-ching read 言 "words" instead of 口 "mouth", but this reading is refuted by the wording of the commentary.

If one looks for it, it is not sufficient to be seen.

足 (to be sufficient) = 得 to be able to. Tao is formless and does not resemble the five colours that can be seen.

If one listens for it, it is not sufficient to be heard.

Tao does not resemble the five sounds that can be heard.

If one uses it, it cannot become exhausted.

If one uses Tao in governing a country, then the country is peaceful and the people are radiant. If one practises asceticism, then life is prolonged and there is no exhaustion of time.

Ch. 36

How to become enlightened on the mystery.

If one wants to contract, one must first extend.

Who first begins to extend wants to let his immense lust reach the utmost degree.

If one wants to weaken, one must first strengthen.

Who first begins to enlarge himself wants to meet with misfortune.

If one wants to throw down, one must first raise.

Who first raises himself wants to endanger himself through haughtiness.

If one wants to take, one must first give.

Who first gives something to himself wants to carry the desires of his heart to the utmost limit.

This is called becoming enlightened on the mystery.

These four modes of action would seem to represent the mystery of the Tao and the effective enlightenment.

Tenderness and weakness conquer hardness and strength.

Tenderness and weakness endure. Hardness and strength perish first.

Fishes cannot escape from a lake.

Fishes escaping from a lake illustrate the flight from strength and the attainment of weakness. One cannot return to the rule.

The country's sharp tools ought not to be shown to the people.

The sharp tools are the balance of Tao.

Ch. 37

How to exercise government.

Tao is always without action, and nothing remains undone.

Tao by means of non-action effects the eternal.

If the princes and the king were able to retain it, all things would change spontaneously.

This means: If the princes and the king were able to retain Tao, all things would spontaneously change into their selves.

If they change and want to rise, the ego will suppress them by means of the simplicity of the nameless.

The ego is the personality. The simplicity of the nameless is Tao. If all beings change into their selves, but afterwards revert to desire and exhibit shrewdness and hypocrisy, the princes and the king are obliged to suppress personality by means of Tao and Te.

The simplicity of the nameless will neither have desires. As there are no desires, there will be peace.

This means: If the princes and the king suppress them with Tao and Te, the people will neither have desires. Therefore they must be changed by means of purity and quietness.

The empire will spontaneously become rectified.

If one is able to resemble this, the empire will spontaneously become corrected.

Ch. 38

Discussion on Te.

Superior Te is without Te. Therefore it possesses Te.

By superior Te the princes of highest antiquity are meant. Their Te was great and nameless. Therefore it is called superior Te. They are called without Te, as they did not use Te to instruct the people. They were conservative and natural and nourished the life of the people. Their Te was invisible. Therefore they are called without Te. It is said that their Te became one with heaven and earth, became one with the currents of the atmosphere. Thereby the people attained perfection.

Instead of "nameless" v.1. 無上 "without superiority". The last two sentences are missing in the Che-yao.

Inferior Te does not lose Te. Therefore it is not Te.

By inferior Te the princes are meant who have got names and designations. Their Te was not equal to the superior Te. Therefore it is called inferior Te. Who does not lose Te, his Te can be seen, his merit can be exalted. By having a name it reaches his personality. Therefore it is not Te.

Instead of 功 "merit" v.1. 言 "words". The two last sentences are equally missing in the Che-yao.

Superior Te is without action, and thereby nothing is done.

This means: Take Tao for your model and be peaceful and quiet. Have nothing to do. This is called nameless action.

Instead of 言 "this is called" v.1. 謂 "this means".

Inferior Te acts and has thereby action.

This means the business of ordering and governing. It means that one thereby creates a name for oneself.

Superior humanity acts, and nothing is thereby done.

By superior humanity a prince following humanity is meant. There is nothing superior to his humanity. Therefore it is called superior humanity. Who acts according to it, acts according to humanity and benignity. His merit is accomplished, his doings are established, and he does not strive for action.

Superior justice acts and thereby has action.

Justice is applied for making decisions. By doing so one cares for oneself. By killing men one establishes authority. One taxes the subjects in order to make presents to oneself.

Superior ceremonial acts, and nobody corresponds to it.

By this a prince of high-standing ceremonial is meant. There is nothing more elated than his ceremonial. Therefore it is called superior ceremonial. This means: To act according to the ceremonial and thus to give regulations is the ritual of hypocrisy. When the flower is displayed, the fruit perishes. Outwardness and hypocrisy are thereby multiplied. Activity detaches itself from Tao and is not able to correspond to it.

Thereupon it stretches out its arms and forces them.

This means: Who talks much cannot correspond to it. The prince and his subjects contend with each other. Therefore it stretches out its arms and draws them towards each other.

Another variant of the first sentence runs: This means: The ceremonial is very troublesome, and nobody is able to correspond to it.

Therefore: If one loses Tao, then Te follows.

This means: If Tao decays, then Te originates.

V.l.: Tao decays and Te originates.

If one loses Te, then humanity originates.

This means: If Te decays, then humanity and love become visible.

If one loses humanity, then justice originates.

This means: If humanity decays, then one distinguishes the light of justice.

If one loses humanity, then the ceremonial originates.

This means: If justice decays, then one exhibits the ceremonial according to the presents, so as to walk about with jade and silk.

Now the ceremonial is the diminution of faith and sincerity

This means: The ceremonial neglects the fundamentals and cultivates superficiality. Therefore faith and sincerity decay from day to day.

Instead of 衰 "decay" v.l. 消 "vanish".

and the head of confusion.

The ceremonious man slights reality and esteems outwardness. Therefore justice and uprightness daily diminish, and vileness and confusion daily start up.

Instead of 少 "diminish" v.l. 消 "vanish".

Foreknowledge is the flower of Tao

If one knows nothing, then one talks. Knowledge creates foreknowledge. Such a man loses the reality of Tao and obtains its flower.

and the beginning of stupidity.

This means: A man who possesses foreknowledge leads to the beginning of stupidity and obscurity.

The Tao-tsang edition reads: The stupidity of man is the beginning of obscurity.

Therefore a great man dwells within its fulness.

A great man is a prince who possesses Tao and Te. Who dwells in fulness allows the body to dwell in simplicity.

Instead of "who possesses Tao and Te" v.l. "who has acquired Tao and Te".

He does not dwell in its scantiness.

Who does not remain with his body and resists Tao, is troubled within the world.

Instead of 煩 "troubled" v.l. 騙 "deceived".

He dwells within its fruit.

He dwells in faith and sincerity.

He does not dwell within its flower.

He lays no stress on words.

V. 1.: 言華 "on the flower of words".

Therefore he avoids that and seizes this.

He avoids yonder outwardness and seizes this reality.

Ch. 39

On the root of the law.

Those who of yore reached unity:

昔 "of yore" = 往 in bygone [times]. By unity non-action is meant, as being a child of Tao.

Heaven acquired unity. Thereby it is clear.

This means: Heaven acquired unity. Thereby it is able to suspend the clear lights.

Earth acquired unity. Thereby it is quiet.

This means: Earth acquired unity. Thereby it is able to be quiet and peaceful and to remain unshaken.

The spirits acquired unity. Thereby they are magic-endowed.

This means: The spirits acquired unity. Thereby they are able to change and to become formless.

The valley-streams acquired unity. Thereby they are filled out.

This means: The valley-streams acquired unity. Therefore they may be filled without ceasing to exist.

All beings acquired unity. Thereby they live.

This means: All beings need Tao in order to live.

The princes and the king acquired unity. Thereby they are the just ones of the empire.

This means: The princes and the king acquired unity. Thereby they are able to become pacificators of the empire.

These effect it:

This means that they effect sincerity. It designates the following six matters.

If heaven had not whereby it is clear, it might be feared that it would rend.

This means: Heaven must care alternately for the matters of Yin and Yang, of stringing and unstringing, of day and night. It is not allowed to strive exclusively for the pure lights. For then it is to be feared that it would rend and be no longer heaven.

If earth had not whereby it is tranquil it might be feared that it would collapse.

This means: Earth must have heights and depths, hard and soft parts, the seasons and the five elements. It may not only desire peace unending. Or it is to be feared that it would collapse and be no longer earth.

If the spirits had not whereby they are magic-endowed it might be feared that they would dissolve.

This means: Spirits must be [like] princes and ministers, active and inactive. They must not only desire magical powers for time unending. Or it is to be feared that they would dissolve and be no longer spirits.

If valley-streams had not whereby they are filled, it might be feared that they would be emptied.

This means: Valley-streams must have [their] filling and reducing, emptiness and fulness. They must not only desire fulness for time unending. Or it is to be feared that they would dry up and be no longer valley-streams.

If all beings had not whereby they live, it might be feared that they would be destroyed.

This means: All beings are born, grow up and are buried. They must not only desire long life for time unending. Or it is to be feared that they would be destroyed and cease to be beings.

If the princes and the king had not whereby they are honoured, it might be feared that they would fall.

This means: The princes and the king must bend in order to submit to men. They must not cease to look out for worthies. They must not only desire to

be honoured and exalted among men for time unending. Or it is to be feared that they would fall and lose their thrones.

Therefore the exalted one uses the low one for his basis.

This means: Who wants to be honoured must look for his basis in lowliness, as Yü and Hou Chi bent down to the plough, as Shun became a potter [on the banks of] the Ho and the Fen, as Chou-kung submitted to Po-wu. This is so.

Instead of 耕 "plough" v. l. 稼 "agriculture".

Highness uses lowness for its foundation.

This means: Who strives for honour and exaltation ought to use the low for his foundation. One begins with the pounded walls in building a palace. One has to lean on the low in order to complete the high. If the low is not secure, then there is the danger of collapsing.

For "palace" there is a senseless variant 功 "merit". For 後 "then" v. l. 高 "high": "the high is in danger of collapsing".

Therefore the princes and the king designate themselves as "the Lone One" and "the Naveless One".

"The Lone One" symbolizes one who is left to himself. "The Naveless One" symbolizes one who is not able to unite the spokes in himself like a nave.

On the title pu-ku "the Naveless One", which seems to belong to the ancient language of Ch'u, see *Artibus Asiae* V, 296/7.

This is because they make lowliness their basis.

This means: The princes and the king are most revered and honoured, and nevertheless they call themselves "the Lone Ones". Do they not make lowliness their basis in order to show this to the people?

Is this not so?

An interjection.

V. l.: An expression denoting a rhetorical question.

Therefore: If one approaches a carriage in order to enumerate [its parts], he will not get a carriage.

致 = 就 to approach. If somebody approaches a carriage and enumerates [its

parts], there are the spokes, the wheels, the naves, the yoke, the thill, the axle, but nothing to call it a carriage as such. For completeness makes a carriage. Thereby it is exemplified that the princes and the king, if they do not behave according to their names, may complete their dignity.

Do not want to be rare like a gem nor common like a stone.

瑒 | lu-lu exemplifies rarity. 珞 | lo-lo exemplifies commonness. Of gems there are few. Therefore they appear as estimable. Of stones there are many. Therefore they appear as inferior. It means that one should neither want to be like a gem esteemed by men nor like a stone despised by them. One ought to remain between both [extremes].

Ch. 40

How to abstain from use.

Subversion is Tao's movement.

Subversion is the root. The root is that by which Tao moves. Movement generates all things. If they turn their backs to it, then they perish.

V. l.: This throws light on consideration. Subversion means to choose the overthrow of tradition and to unite to justice. To overthrow tradition and to become united to justice means the saint's adapting himself to conditions. Adaptation to conditions is the movement of Tao. Therefore it is said: Subversion is Tao's movement.

Weakness is Tao's use.

Tenderness and weakness are what Tao always uses. Therefore it is able to last long.

V. l.: This throws light on reality. Weakness chooses tenderness and stillness. Stillness is the saint's remaining within reality. To stay within reality is the eternal use of Tao. Therefore it is said: Weakness is Tao's use.

Within the world all things originate from existence.

All things within the world are produced by heaven and earth. Heaven and earth give form and place. Therefore it is said that they take their origin from existence.

Ho-shang-kung's commentary gives the impression that the text of the Tao-te-ching originally had the wording 天地萬物 "heaven, earth and all things" instead of the present reading 天下萬物 "all things within the world".

Existence originates from non-existence.

Heaven and earth, the spirits and everything flying and creeping originate from Tao. Tao is formless. Therefore they are said to originate from non-existence. This means that the fundamental vanquishes the external, that weakness vanquishes strength, and humility self-contentedness.

Instead of 形 "form" v.l. | 象, which has the same meaning.

Ch. 41

How to be identical and different.

When a superior scholar hears about Tao, he tries to follow it.

When a superior scholar hears about Tao, he earnestly exerts his energy to follow it.

When a mediocre scholar hears about Tao, he now keeps it and now loses it.

When a mediocre scholar hears about Tao, he practises asceticism in order to last long. He governs a country by means of the great peace, and so he enjoys it and remains with it. But when he again beholds riches, beauty, splendour and honours, then he has doubts about his feelings, becomes full of desires and will again lose it.

Instead of 長存 "to last long" v.l. | 生 "to live long".

When an inferior scholar hears about Tao, he loudly laughs at it.

An inferior scholar has a great many desires. If he beholds Tao to be weak, he calls it afraid. If he beholds Tao to be simple, he calls it vulgar. Therefore he loudly laughs at it.

If it would not be laughed at, it would not suffice to be Tao.

If it were not ridiculed by inferior scholars, it would not be sufficient to be called Tao.

Therefore one who arranged words has it thus:

建 = to arrange. He arranged the words to get at Tao. This corresponds to the following sentences.

V.l.: "to the following six sentences".

To throw light on Tao is like obscuring it.

A man who throws light on Tao resembles one who obscures it. There is nothing which he denies.

To approach Tao is like retiring from it.

To approach Tao and seize it is like retiring and not reaching it.

To equalize Tao is like differentiating it.

夷 = to equalize. A man of great Tao is not different from it like one who compares it to many other things.

Superior Te is like a valley.

A man of superior Te is like a deep valley. He is not ashamed of dirt and lowliness.

Great whiteness is like spotted.

A man of great whiteness is as if he were spotted by dirt. He is not himself resplendent.

Wide Te is like insufficient.

A man widely and grandly walking in Te seems stupid, ignorant and insufficient.

Piled up Te is like stolen.

A man piling up Te looks as if he could be robbed and emptied of them.

Natural simplicity is like inconstant.

A simple man resembles a colour which has faded and shines no more.

A great square is without corners.

A man entirely upright is neither crooked nor strict.

Ho-shang-kung takes 方 "square" in the sense of 方正 "upright" and 隅 "corner" as meaning 廣隅 "strict".

A large vessel is tardily completed.

A very able man resembles [one of] the nine tripods. A sacrificial vessel cannot become quickly completed.

A great note has little sound.

A great note is like rolling thunder. It bides its time, and then it goes off. This symbolizes a man who always saves his breath and talks little.

A great idea is without form.

An entirely ideal man is simple and without appearance.

Tao is hidden and without a name.

Tao is hidden and effects that men are unable to point out its name.

Now as Tao is beneficial, it is liberal and then perfect.

成 = to perfect. This means that Tao well provides for the spirit of man and perfects it.

Ch. 42

On the changes of Tao.

Tao generates one. One generates two. Two generate three. Three generate all things.

Tao generates one: what Tao generates in the beginning, is one. One generates two: it generates Yin and Yang. Two generate three: Yin and Yang generate the harmonious, the clear and the turbid, the three atmospheres which are divided into heaven, earth and man. Three generate all beings: heaven, earth and man together generate everything. Heaven expands, earth changes, man educates and nourishes.

All things turn away from Yin and embrace Yang.

Among all things there is none which did not turn away from Yin and embrace Yang. They improve on the same day.

Instead of 抱 "embrace" v.l. 向 "turn towards".

The empty breath effects union.

In all things there is the original breath. Thereby they reach their union with weakness, as within the breast there are the intestines, within the bones there is the marrow, within plants there is emptiness. The harmonious breath secretly pervades them. Thereby they obtain long life.

What is odious to men, that are orphans, widows and "naveless ones". But king and dukes take these for their designations.

Orphan, widow and "naveless one" are unlucky names, but the princes and the king take them for their designations. Remain in humility, take emptiness for your model and become united to weakness.

On the title pu-ku "naveless one" see note on ch. 39.

Thereby some of the creatures lose it and win,

By attracting it, it is not won. If repelled, it is sure to return.

Instead of 引 "to attract" v.l. 取 "to seize". Instead of 推之 "if repelled" v.l. 讓 "if declined".

One edition adds a quotation from Wen-tse, doubtless a later addition, as Ho-shang-kung never quotes another author by name.

win it and lose.

Who exalts himself, breaks down. Who strives for riches, gets into misfortune.

Instead of 致 "gets into" v.l. 得 "attains".

What others teach,

This means the teachings of others with regard to the flight from weakness and the practice of strength, the flight from tenderness and the practice of hardness.

I teach it too.

He says: I teach men to flee from strength and to practice weakness, to flee from hardness and to practice tenderness.

The violent ones do not reach their [natural] death.

The violent ones are those who do not believe in the mystery and rebel against Tao and Te. They do not follow the classical doctrines, honour power and use violence. They do not reach their [natural] death, because heaven cuts off [their life]. Weapons attack them, the king's law kills them. They do not reach the [natural] death of their life.

V. 1.: "they do not reach the end of their life but die". Ching-chiao is perhaps not to be understood in its general meaning "doctrine of the classics" but as "doctrine of the Ching" i. e. the Tao-te-ching, such as Han Fei always calls the Tao-te-ching 書 shu "the Book", a designation elsewhere only applied to the Shu-ching.

I want to make these the fathers of my doctrine.

The father is the beginning. Lao-tse makes of the men of violence the beginning of the commandments of his doctrine.

Instead of 戒 "commandments" v. 1. 式 "model", rejected by Li Ch'iao.

Ch. 43

On general use.

What is most tender in the world overcomes what is hardest within the world.

The tenderest thing within the world is water. The hardest things are metal and stone. Water is able to penetrate things strong and hard. There is nothing through which it might not pass.

What is without existence penetrates where there is no space.

What is without existence is called Tao. Tao is without form and substance. Thus it is able to leave and to enter where there is no space. It penetrates the spirits and assists every living creature.

Instead of 神明 "spirits" a variant has only 神 and leaves 濟 "assists" out, so that its text runs: "It penetrates the spirits and every living creature".

Thereby I know non-action to have advantages.

I see that Tao does not act and that everything becomes spontaneously perfect.

Thereby one knows that non-action is advantageous to man.

The doctrine of non-speaking,

If you take Tao for your model and do not speak, you will govern by your personality.

Instead of 法道 "take Tao for your model" there is the wrong reading 道法 "by law of the Tao".
the advantage of non-action,

By taking Tao for one's model and doing nothing, if one [thus] practises asceticism,

then this is of advantage to the spirit. If one [thus] governs a country, this is of advantage to the people who are not ill-used.

in the empire few obtain this.

Of the princes within the empire, few are able to obtain Tao and to govern by non-action, to practise asceticism and to rule their countries [thus].

Ch. 44

How to set up commandments.

Name or body, which is nearer?

If the name follows, then the body retreats.

Body or wealth, which is more?

If riches are manifold, then they will harm the body.

To win or to lose, what hurts more?

If you strive to win riches, this is hurtful to your doings.

Intense love is surely great waste.

If one loves a beauty with intensity, one wastes spirituality. If one loves wealth with intensity, one gets into misfortune. What one loves, is inferior. What one loses, is important. Therefore this is called great waste.

Instead of 禍患 "misfortune" v. 1. 患害, same meaning. Instead of 愛者 "what one loves" v. 1. 愛甚 "what one loves with intensity".

To hide much is surely a heavy loss.

When alive, to hide much in the treasury, when dead, to hide much in the grave-mound, this during life brings about the sorrow of being robbed, in death the sorrow of having the mound dug out and the coffin searched.

Who knows contentedness will not be disgraced.

A man who knows contentedness keeps away from advantage, avoids desires and thereby experiences no humiliation done to his person.

Who knows when to stop is not endangered.

Who knows himself to be able to stop, that one will stop. If wealth and profit

do not enmesh the body, if sound and colour do not confuse the ears and eyes, then the body is not endangered.

Thereby he is able to last long.

If one is able to know when to stop and how to be content, then luck and gain stay within oneself. If one practises asceticism, the spirits are not troubled. If one governs a country, the people are not bothered. Therefore one is able to last long.

Ch. 45

How to cause Te to overflow.

Great perfection seems broken.

This means a prince entirely perfect in Tao and Te. Who seems broken annihilates the name and hides the praise. To seem broken is to be imperfect.

Instead of 若 "to seem" v.l. 如, meaning the same.

Its use does not wear out.

Who uses his mind in this manner, does not wear out but fulfils his time.

Great fulness seems empty.

This means a prince entirely filled out by Tao and Te. Who seems empty, though he be honoured, he does not dare being haughty. Though rich, he does not dare being prodigal.

Its use is inexhaustible.

Who uses his mind in this manner, is not to be exhausted.

Great straightness seems bent.

Great straightness means to cultivate Tao, to take measure for a model and to be correctly straight like unity. Who seems bent, does not contend with the vulgar, as if he were able to bend or to break.

Great cleverness seems stupid.

Great cleverness means to have many talents and accomplishments. Who seems stupid looks as if he did not dare to show his abilities.

A variant of the last words, rejected by Li Ch'iao, runs thus: "does not show himself to be so".

Great eloquence seems to stammer.

A great orator is wise and does not falter. Who seems to stammer is unable to express himself.

Instead of 凝 "falter" v.l. 疑 "doubt". A variant of the last sentence reads: "If wisdom entertains no doubts, the mouth will not speak".

Motion overcomes cold.

To overcome is the extreme. In spring and summer the Yang air moves quickly upwards, and all things become perfected. After the acme has been reached, it gets cold. If it is cold, then there is desolation, death and ruin. This means that man ought not to move quickly.

Stillness overcomes heat.

In autumn and winter all things remain quietly below the yellow springs. After the acme has been reached, it gets warm. Warmth is the source of life.

Through clarity and stillness one becomes the regulator of the empire.

If one is able to be clear and still, then one will become the head of the empire.

If one keeps to what is right, one does not end one's time of life.

Ch. 46

How to moderate desires.

When there is Tao within the empire,

This means when the prince possesses Tao.

then the racing horses are used for manuring.

To manure means to manure the fields. When arms are not used, then the racing horses are used for to work in the fields. By practising asceticism one uses the Yang breath for manuring the body.

Instead of 糞田 "to manure the fields" v.l. 治 | "to cultivate the fields".

If there is no Tao within the empire,

This means, if the prince possesses no Tao.

war horses are reared in the suburbs.

When war is not stopped, war horses are bred within the boundaries of the suburbs and do not return for a long time.

Of sins there is none greater than to be able to desire.

To love sensuality.

Of misfortunes there is none greater than to know no contentedness.

Wealth and honour cannot be spontaneously forbidden.

Of defects none is greater than striving for gain.

If one wants to obtain men or things, reason becomes avidity.

Therefore, if one knows the contentedness of contentedness,

If one preserves one's root.

this is eternal contentedness.

A heart without desires.

The character 心 "heart" is missing in one edition.

Ch. 47

How to mirror the distant.

Without passing through the door one knows the empire.

A saint knows the empire without passing through his door. By means of his own personality he knows the personalities of other men. By means of his own family he knows the families of other men. Thereby he surveys the empire.

Without looking through the window one sees the way of heaven.

The way of heaven is identical with the way of man. Heaven and man permeate each other; their essences penetrate each other. If the prince is pure and quiet, then the atmosphere of heaven is spontaneously right. If the prince has many desires, then the heavenly atmosphere is dim. Luck and misfortune, advantage and disadvantage, everything arises from the self.

The first eight characters are missing in one edition, so that the text commences: By permeating each other the essences penetrate each other.

The farther the going, the less the knowledge.

This means: If one leaves his family in order to look at the families of other men, if one leaves his personality in order to look at the personalities of other men: the farther away that is what one inspects, the less will be what one gets to know.

Instead of "what one gets to know" v. 1. "what one uses", without sense. A variant of the last sentence reads: Though that at which one looks is very far away, that which one sees is very small.

Therefore the saint does not go about and still knows.

The saint, without rising to heaven, without diving into the abyss, is able to know heaven and earth. He knows them by means of his mind.

Without seeing he names.

If the prince loves Tao, the subjects love Te. If the prince loves war, the subjects love force. The saint proceeds from the small in order to know the great. He looks at the interior to know the exterior.

He does nothing and nevertheless completes.

If the prince does nothing, the subjects are without activity. If the family has enough and the individual sufficient, everything improves of itself.

Instead of 化就 "improves" v. 1. | 成 "becomes perfected".

Ch. 48

How to forget knowledge.

Who acts in learnedness, daily increases.

Learnedness means to be learned in the doctrine of government, in pedagogics, ritual and music. If one daily augments the striving for culture, one largely increases day for day.

Who acts in Tao, daily decreases.

Tao the Tao of spontaneity is called. To decrease daily means that the desire for culture is daily reduced.

By decreasing it decreases again.

The decrease is the decrease of desire. The repeated decrease is that by which it slowly vanishes.

Thereby one reaches non-action.

One is to remain quiet like a little child. Thereby nothing is not acted.

By doing nothing nothing remains undone.

If desire is cut off, Te unites with Tao. Then everything spreads and is done.

Who governs the Empire ought always to be without activity.

取 (lit. to take) = to govern. Who governs the empire ought always to be without activity and must not give trouble.

V. 1.: "and not give trouble to the people".

But who has activity is not sufficient to govern the empire.

But who likes to be active, that one governs, teaches and harasses the people, so that they enjoy no peace. Therefore he is insufficient to govern the empire.

Ch. 49

How to trust in Te.

The saint has no constant mind.

The saint gets with difficulty accustomed to changes and esteems constancy as if he had no mind of his own.

He makes the people's mind his mind.

What is convenient to the people, on that he relies and follows it.

Instead of 從之 "follows it" v. 1. 重之 "thinks it important".

What is good, that I think good.

What the people think good, the saint therefore also thinks good.

What is not good, that I also think not good.

Though there are also bad things for the saint, he changes them and causes them to become good.

V. 1.: If there is something that is not good, he teaches it by means of Tao and induces it to become good.

Te is good.

Through the Te of the saint all the people are turned good.

V. 1.: The Te of all the people is turned by the saint to goodness.

The believable, I believe it.

What all the people believe, the saint therefore believes as well.

The unbelievable, I also believe it.

What the people do not believe, the saint alters so as to make it believable.

One edition adds "also by teaching them with Tao".

Te is belief.

The Te of the saint changes the people and induces them to believe.

V. 1.: If the Te of the people changes, then the saint induces them to believe.

The saint lives full of fear within the empire.

The saint within the empire is always frightened and anxious. Though rich and honoured, he dare not be haughty and prodigal.

Instead of 怵 "frightened" v. 1. 怖, same meaning.

Because of the empire he obscures his mind.

This means that because of the people within the empire the saint obscures his mind, as if he were stupid and not penetrating.

Instead of 渾 "obscures" v. 1. 混, with the same meaning.

All the people use their ears and eyes.

注 = 用 to use. All the people use their ears and eyes in order to see and to hear the saint.

The saint treats them all as children.

The saint loves the people and thinks of them as of his children. He educates and nourishes them and does not expect thanks from them.

Instead of "as of his children" v. 1.: "as if he were educating children".

Ch. 50

How to esteem life.

To step out into life means to enter death.

To step out into life means to want to step out of the interior. The spiritual soul is quiet, the animal soul is peaceful. Therefore this is life. To enter death means to want to enter the feelings. The spirit is troubled and full of doubts. Therefore this is death.

The companions of life are thirteen. The companions of death are thirteen.

This means that of categories of life and death there are thirteen of each. They

are called the nine openings and the four bars. These mean life. When the eyes do not see wrong, the ears do not hear wrong, the nose does not smell wrong, the mouth does not talk wrong, the tongue does not taste wrong, the hands do not grasp wrong, the feet do not walk wrong, the semen is not wrongly shed, this is the contrary of death.

The "four bars" are the ears, the eyes, the nose and the mouth, according to the "Old Commentary" on Wen-tse 9, 8b.

Of deadly spots in the man striving for life there are also thirteen.

If man strives for life, he sets the thirteen deadly spots of subversion in motion.

Instead of 人欲求 v.1. | 之 | . The meaning remains the same.

Now for what reason?

He asks for what reason he sets the thirteen deadly spots in motion.

By his living the fulness of life.

That he sets the deadly spots in motion happens through his striving for life.

Great fulness is opposed to Tao and resists heaven, goes wrong and loses the thread.

For I heard: who well nourishes life,

攝 (lit. to lead) = to nourish.

when walking on land does not meet rhinoceroses or tigers.

His nature commands him to keep away from hurtful things and not to strive for them.

This explanation is missing in one edition.

When going to war he does not avoid the weapons.

He does not like to fight in order to kill men.

The rhinoceros has no place where to insert its horn. The tiger has no place where to thrust in its claws. The weapon has no place where to infix its blade.

As to a person nourishing his life, rhinoceros and tiger have no possibility of wounding him, and weapons have no possibility of transfixing him.

Instead of 從 "possibility" v.1. 由, with the same meaning.

Now for what reason?

He asks why rhinoceros, tiger and weapons are not hurtful to him.

Because he has no deadly spots.

Because he does not subvert the thirteen deadly spots. It is said that if the spirits protect him, these things of course do not dare to harm him.

The characters 自然 "of course" are missing in the Tao-tsang edition.

Ch. 51

How to nourish Te.

Tao generates them.

Tao generates all beings.

Te nourishes them.

Te is unity. Unity generates and spreads the breath and nourishes it.

It forms them into things and shapes.

Unity creates all things and forms their shapes.

By power it completes them.

Unity creates all things and effects the power of the breath of cold and heat.

Thereby it completes them.

In the Tao-tsang edition 氣 "breath" is wanting.

Therefore there are none among all beings that did not honour Tao and esteem Te.

What Tao and Te effect is entirely perfect. If you are unquiet, you should honour them.

Tao is honoured and Te esteemed. Now they command nobody but remain always natural.

Tao is the One which does not command. Though it calls forth all creatures, it always remains natural. They correspond to it like the shadow and the echo.

Therefore Tao generates them, nourishes them, makes them grow, educates them, perfects them, warms them, feeds them, protects them.

Tao's relation to things not only consists in its begetting them, as if that were enough. It causes them to grow, nourishes, perfects, warms, protects and educates them. It induces everything to become perfect according to its own nature. A prince who governs a country and practises asceticism ought to resemble it.

It generates without possessing.

Tao generates all things but keeps none of them to make profit.

It acts without making claims.

If Tao completes something, it does not look out for a requital.

It educates without governing.

Though Tao educates and nourishes everything, it does not govern [things] in order to put them to use.

This is called mysterious Te.

Benevolent Te which Tao sets in motion is mysterious. It is impossible to behold.

Ch. 52

How to return to the origin.

The world has a beginning.

The beginning is Tao.

V.1.: In the beginning there was Tao.

It is thereby the world's mother.

Tao is the mother of the world and of all beings.

If one knows one's mother, she in turn knows her child.

The child is unity. If one knows Tao, it must in turn know unity.

Instead of the second "know" v.1. 立 "establish", rightly rejected by Li Ch'iao.

If she knows her child, it in turn keeps to its mother.

If [Tao] already knows unity, [unity] must in turn keep to Tao and return to non-action.

To lose the body is not dangerous.

This is not dangerous.

By closing one's openings,

The openings are the eyes. The eyes are not to look wrong.

by barring one's gate,

The gate is the mouth. Do not let the mouth speak wrong words.

one finishes the body without trouble.

Man ought to close his eyes, then he will see nothing wrong. He ought to bar his mouth, then he will say nothing wrong. Then to the end of his life he will not be overwrought.

By opening one's openings,

By opening one's eyes one beholds things desirable.

by completing one's doings,

濟 = to fill. Things filling the desires [are meant by this].

one finishes the body without rescue.

Misfortune and confusion become complete.

Who beholds smallness is called enlightened.

Though the germs do not yet move, misfortune moves them without being visible. As regards that which is small and nevertheless clear, only he who beholds it is enlightened.

Who retains weakness is called strong.

Who retains weakness and tenderness, thereby daily becomes stronger and bigger.

Who uses his splendour,

Who uses the light of his eyes within the outer world, thereby beholds the good and bad fortune of his time.

who returns to his light,

One ought to return to the light that is within. One may not allow the spirit to become negligent.

One edition adds the characters 於外: "to become negligent within the outer world".

will not leave the body to calamity.

By looking inward, there is the spirit. Do not let it become lost.

This is called practising the eternal.

If a man is able to act according to this, it is called practising eternal Tao.

If I with so much knowledge walk within the great Tao,

介=大 great. Lao-tse thought the princes of his time to be sick, as they did not cross the great pass. Therefore he spoke thus: However much knowledge of government affairs I may have, I walk within the great Tao and shall deal with them through the effects of non-action.

Instead of 主 "princes" v.l. 王 "kings". Instead of 此言 "he spoke thus" v.l. 言 "he said".
Instead of 躬行 "deal with them" v.l. 躬, which makes no sense. By the great pass Tao is meant.

only display is to be feared.

唯=alone. I am afraid of having alone what I display. I am afraid to lose the meaning of Tao. I want to esteem goodness. I am afraid of simulating a good life. I wish for sincerity and loyalty. I am afraid of false loyalty arising.

The explanation of 唯 by "alone" is linguistically inadmissible, see note on ch. 21.

Great Tao is very smooth.

夷=smooth.

But the people love bypaths.

Bypaths are bad and not smooth and straight. Tao is quite smooth, but the people like to follow the bypaths which are bad and neither smooth nor straight.

徑 "the bypaths" is wanting in some editions.

When the palace is very secluded,

When high terraces are erected and pavilions and houses set up.

when the fields are very weedy,

When agricultural business is neglected and the time of ploughing missed.

when the granaries are entirely empty,

When to the detriment of the country the grain is not stored.

when one wears ornamented silk gowns,

When one loves deceit and fraud and esteems externals.

Instead of 貴外華 "esteems externals" v.l. | 肖 | . The meaning remains the same.

when one wears sharp swords at the belt,

When one puts stress on strength and war and is prodigal besides.

when one commits excesses in eating and drinking,

When one wants much and there is never a time when one has enough.

when one has superfluous riches — this is the boasting of a robber.

When the people have not enough and the prince has too much, that is the result of robbery. By wearing ornaments, by having intercourse with prodigal men, by ignorance of death the family is destroyed, and the relatives will follow it.

Instead of 隨之 "follow it" v.l. 隨 "follow".

This is really not Tao.

If a prince behaves thus, this is certainly not Tao. The following words 也哉 ye-tsai are an expression of woe.

也 is wanting in one edition, probably by mistake.

Who is well-founded, will not be torn out.

建=立 to found. Who by means of Tao well founds the personality and the country, cannot be disrooted and torn out.

Instead of 立 "founds" v.l. 建, meaning the same.

Who is well protected, will not be taken away.

Who by means of Tao well protects the spirits, cannot in the end be torn out and taken away.

The sacrifices brought by children and grandsons will not be cut off.

輟=絕 to cut off. If the sons and grandsons of a man are able to cultivate Tao in this way, they will live long and be deathless. From generation to generation they will without interruption continue to sacrifice to their ancestors.

Who cultivates it in his body, his Te is able to be true.

Who cultivates Tao within his body, saves his breath, nourishes his spirits, augments his life, accumulates his years. If his Te be such, than he will become a true man.

chen-jen "true man" as a designation of the true Taoist appears first in Chuang-tse 33, 16a (SBE 40, 227), where Lao-tse and Kuan-yin-tse are thus called.

Who cultivates it in his family, his Te will then be overflowing.

When asceticism is practised within the family, when the father is kind and the son filial, when the elder brother is friendly and the younger obedient, when the husband is sincere and the wife chaste, when Te is such, then there will be abundance of happiness which is going to reach down to the sons and grandsons of coming generations.

Who cultivates it in his village, his Te will be enduring.

When Tao is cultivated within the village, when one behaves respectfully towards the elders, when one loves and nourishes the youngsters, when one educates the stupid yokels, when Te is such, then there is nothing which it did not protect.

Who cultivates it in his country, his Te will be abundant.

When Tao is cultivated within the country, then the prince will be sincere, the ministers will be true, humanity and justice will flourish spontaneously, ritual and music will develop spontaneously, and the government will be peaceful and unselfish. When Te is such, then it will be abundant.

Who cultivates it within the empire, his Te will then be general.

When the prince cultivates Tao within the empire, when he does not speak but improve, when he does not teach but govern, when the subjects really correspond to the prince like shadow and echo, when Te is such, then it is general.

Therefore by means of the personality regard the personality.

By means of a person cultivating Tao regard a person not cultivating it. Who will perish and who will remain?

By means of the family regard the family.

By means of a family not cultivating Tao regard one that cultivates it.

By means of the village regard the village.

By means of a village not cultivating Tao regard one cultivating it.

By means of the country regard the country.

By means of a country cultivating Tao regard one not cultivating it.

By means of the empire regard the empire.

By means of a prince cultivating Tao regard one who does not cultivate it.

How do I know the empire to be such? By this.

Lao-tse says: How do I come to know the empire? Who cultivates Tao, rises; who does not cultivate it, perishes. By this I see and know it.

V.1.: "By these five procedures (五事) I see and know it."

Ch. 55

On the charm of the mystery.

Who holds the fulness of Te in his mouth,

This means one who holds the fulness of Te in his mouth and bosom.

Instead of 者 v.1. 也: This means that the fulness of Te is held etc.

may be compared to an infant.

The spirits protect a man holding the fulness of Te in his mouth like parents protecting a child.

Instead of 此若 "like" v.1. 若, with the same meaning.

Poisonous vermin does not sting.

Bees, scorpions and serpents do not hurt him.

Wild beasts do not claw. Birds of prey do not grip.

An infant does not hurt any creature, nor does a creature hurt it. Therefore in an entirely peaceful generation men are neither esteemed nor despised. They all have humane hearts. Therefore stinging creatures reverse their nature, and poisonous vermin does not hurt men.

The bones are weak, the sinews are tender, but the grip is tight.

The sinews and bones of an infant are weak and tender, but it tightly grips things because its intention is bent on them and its mind does not change.

It does not yet know the union of the female and the male, but its membrum is erect.

An infant does not yet know the union of man and woman, but its membrum is erect. The excitement is caused by the abundance of the semen.

It cries the whole day without becoming hoarse. This is the perception of harmony.

An infant cries from morning till evening without its voice becoming changed.

This ease is caused by the abundance of harmonious breath.

To know harmony is called eternal.

If a man is able to know the tenderness of the harmonious breath, this is of use to him. Then he knows Tao's eternity.

To know the eternal is called enlightened.

If a man is able to know the eternal circulation of Tao, then he will day for day become more enlightened and will penetrate the dark mystery.

By fulfilling life one becomes daily more happy.

Happiness endures. To fulfil life means daily to increase the wish for long life.

The Tao-tsang edition reads 日 "is called" instead of 日 "daily", thus giving the meaning: "To fulfil life is called happiness", as Wang Pi gives the text and as it is quoted by Huai-nan-tse 12, 9b. But Ho-shang-kung's explanation seems to presuppose the text as it stands and is given by Li Ch'iao. The same is the case with the following sentence.

The heart causes the breath to become daily stronger.

The heart must especially harmonize tenderness, then the breath really dwells in it. Therefore the appearance is tender. But if, contrary to this, wrong things are caused to be done, then the harmonious breath disappears from the interior. Therefore the body becomes daily harder.

See the foregoing explanation.—The Tao-tsang edition closes the chapter here and begins ch. 56 with the following sentence.

Things grow and then become old. This is called without Tao.

When things have reached the acme of growth, then they wither and become old.

That which is withered and old has not reached Tao.

則 "that" and 枯 "withered" are missing in one edition.

Without Tao one soon ends.

Who does not reach Tao, ends soon by death.

Ch. 56

On mysterious Te.

The knowing one does not talk.

The knowing one esteems deeds and not words.

Instead of "deeds" v.1. "his doings". The Tao-tsang edition reads: "The knowing one esteems walking in Tao; he does not esteem words."

The talker knows nothing.

A quadriga does not catch the tongue. Who talks much, will have much sorrow.

The Tao-tsang edition inverts the sequence of the sentences. The sentence "A quadriga does not catch the tongue" is a quotation from Lun-yü 12, 8.

Stop up these openings, bar this gate.

Who stops them up and bars them, wants to cut off his sources.

Blunt this sharpness.

Feelings and desires involve sharp action. One must think of Tao and non-action.

Thereby they are blunted and stopped.

Comp. the entirely different explanations given of this sentence and the three following ones in ch. 4 which also necessitate a partially different translation of the accompanying text of Lao-tse.

Sever this connection.

If the connection with hatred does not cease, one must think of Tao and non-action. Thereby it will be severed.

Instead of 無爲 "non-action" v.1. 淡泊 "quietness".

Harmonize this splendour.

Though you may possess the enlightenment of unique insight, you must harmonize it. Let it become obscured, do not let it radiate.

Become one with this dust.

You ought not to keep aloof.

This is called the union with the dark one.

The dark one is heaven. If man is able to do these superior deeds, this means that he together with heaven will become united to Tao.

On this explanation, to which Kao Yu alludes in his commentary on Huai-nan-tse 16, 7b, comp. the introduction and note on ch. 1.

Therefore one is not able to obtain inclination.

One ought not to enjoy glory nor to suffer from loneliness.

Nor is one able to obtain disinclination.

The will is quiet and without desire or aversion.

One does not obtain bliss.

The body does not long for wealth and honour, the mouth does not long for the five tastes.

Nor does one obtain calamity.

One does not avidly strive for gain. One does not bravely contend for breath.

One does not obtain honour.

One does not confuse the master of the world. One does not stay near the throne of a benighted prince.

Nor does one obtain disgrace.

One does not become haughty through power obtained. One is not depressed through failing intentions.

Therefore one is esteemed within the empire.

Him whose Te is of this kind the emperor will not get for his minister, and the princes will not succeed in humiliating him. He sinks and swims together with the world, he makes his body light and avoids calamity. Therefore he is esteemed within the empire.

In the last phrase "within the empire" the Tao-tsang edition writes t'ien-hsia che kuei 天下之貴 instead of t'ien-hsia kuei.

Ch. 57

How to simplify customs.

By attaining justice one governs a country.

以 = 至 to attain. Heaven which wants to rectify the personality of a man allows him to come into possession of a country.

The Tao-tsang edition reads 治 "governs", like Wang Pi's text, whereas Li Ch'iao's text has 理 "regulates".

By attaining deceit one uses weapons.

奇 = 詐 to deceive. Heaven, if wanting to deceive a man, allows him to use weapons.

As this sentence and the next one are parallels to the foregoing one, Ho-shang-kung evidently wants

以 to be taken in the same sense he gives to it there, though he does not expressly say so.

By attaining inactivity one takes the empire.

By inactivity and non-action a man may take the empire and make himself its master.

How do I know that this is so? By this.

This is the presence. Lao-tse says: How do I know the intentions of heaven to be such? By what I see today I know them.

Compare the last notes on ch. 21.

The more prohibitions there are in the empire, the poorer the people are.

By the empire the prince is meant. 忌諱 chi-hui are prohibitions. If the law becomes oppressive, malignity arises. If there are many prohibitions, the subjects become deceitful. They all deceive each other. Therefore they will become poor.

The Tao-tsang edition commences ch. 57 with this sentence.

The more sharp tools the people have, the more are state and family thrown in-to disorder.

The sharp tools are power. When the people have much power, then the eyes of those who see are blinded, the ears of those who hear are confused. Prince and subjects are not attached to each other. Therefore state and family are confused.

The more adroitness and intelligence man has, the more curious things appear.

Man is the prince. Polymathy and adroitness, plastics and pictures, palaces, carvings and multicoloured garments are curious things. The more they appear, the more the subjects turn against the prince. Ornamental gold and carved gems, ornamented silks, variegated colours daily more appear.

The characters "palaces, carvings and multicoloured garments" are missing in one edition, as well as the words "variegated colours".

The more laws are published, the more robbers are there.

The law is something good. The more beautiful and good things become known, the more the affairs of agriculture are neglected, and hunger and cold penetrate everywhere. Therefore there are many robbers and thieves.

Instead of 法好也 "the law is something good" v. l. 法物好物也 "the law is a good thing".

Therefore a saint says: I do nothing, and the people change of themselves.

Therefore a saint speaks as follows: I do not act, and the people change of themselves. A saint says: I cultivate Tao and receive [the commands of] heaven. I do not need to change anything, and the people become perfect of themselves.

I am without activity, and the people become rich of themselves.

I do not call the people to service but let them stay with their business. Therefore everybody becomes rich of himself.

I love quietude, and the people are law-abiding of themselves.

The saint says: If I love quietude, if I neither speak nor act, then all the people will be loyal and law-abiding of themselves.

I am without desires, and the people are simple of themselves.

If I am always without desires, if I do away with externals, then the people will follow me and remain simple and natural.

One edition adds after "if I do away with externals": "if I hold garments and ornaments to be of little value".

I am without feelings, and the people are pure.

The saint says: If I practise Tao and sincerity and do away with the six feelings, the people will follow me and be pure.

This part of the commentary, together with the sentence it explains, is only contained in the Tao-tsang edition.

Ch. 58

How to obey to changes.

When the government is very dull,

Whenever a government is broad-minded, it seems to be dull and unenlightened. the people are very simple.

Then the people are simple, have wealth in full and agree well with each other.

V.1.: They are simple and approach fulness.

When the government is very observant,

Where the government is sharp and quick, speech is discerned within the mouth and hearing within the ear.

then the people are quite broken down.

As the people are unable to maintain their living, they are completely broken down. Therefore they become daily more emaciated.

Misfortune, Oh! is that upon which happiness leans.

倚 = 因 to lean upon. Now when fortune leans upon misfortune, then it originates. When man is hit by misfortune, he is able to repent of his mistakes and to reproach himself, to cultivate goodness and to walk in Tao. Then misfortune flees and happiness approaches.

In one edition, the characters "misfortune" and "happiness" are interchanged, which makes no sense.

Happiness, Oh! is that wherein misfortune hides itself.

Misfortune secretly hides within happiness. When man possesses happiness, then he becomes haughty and unbridled. Then happiness flees and misfortune approaches.

Who knows their limits?

As happiness and misfortune generate each other, who is able to know the time when they reach their limits?

Their injustice?

無 = 不 not. This means: When a prince does not justly deal with his person, then he will be without a country.

Instead of 而 "then" v.1. 其: "he may become landless".

Justice becomes hypocrisy.

奇 = 詐 hypocrisy. When a prince is not just, the subjects, though they may be just, are in turn changed into hypocrites by the prince.

Instead of 雖 "though" v.1. 詭 "fraudulent", without sense.

What is good in turn becomes evil.

All the good people turn against the prince and think him detrimental.

The confusion of the people in such days is certainly of long standing.

This means: When the prince is bewildered, he is sure to lose his right-mindedness. This time will certainly last long.

Therefore the saint is straightforward and not hurtful,

The saint's behaviour is upright; thereby he wants to lead the subjects. Therefore he does not hurt the people.

incorrupt and not injurious,

The manners of the saint are incorrupt and pure. Thereby he wants to improve the people, not to injure men. Now this is not the case. Even through justice one hurts men.

Upright and not extending.

肆 = 申 to extend. Though the saint is upright, he nevertheless bends his self, follows men and does not display himself.

Splendid and not shining.

Though the saint alone sees the light, he always seems obscured and not shining.

Instead of 獨 "alone" v.l. 燭 "radiating", rejected by Li Ch'iao.

Ch. 59

How to guard Tao.

When governing the people,

This means that the prince wants to govern the people.

when making use of heaven,

事 = 用 to make use of. One must make use of the ways of heaven and comply with the four seasons.

there is nothing like coveting.

嗇 = 貪 to covet. Who governs with love, must love the wealth of the people. He must not be prodigal. Who practises asceticism, must love semen and breath. He must not let them escape.

V. ls. 嗇 = 愛 to love, and | = 愛惜, to use sparingly. The latter is rejected by Li Ch'iao.

Now to covet means to acquire in time.

早 = 先 in time. 服 = 得 to acquire. When the riches of the people are sparingly used, then men are peaceful. When semen and breath are sparingly used, then the Tao of heaven may be acquired in time.

To acquire in time, this means to make amassed Te heavy.

To acquire the Tao of heaven in time means to put stress on Te amassed within the self.

To be continued

When one makes amassed Te heavy, then nothing is invincible.

克 = 勝 to vanquish. When stress is put on Te amassed in the self, then everything may be vanquished.

When nothing is invincible, then nobody knows his limits.

When nothing is invincible, then nobody knows that the limits of his own Te might be restricted.

When nobody knows his limits, he may thereby own the country.

When nobody knows his own Te to have limits, he thereby may own a country and make the people happy.

Instead of 國 "a country" v.l. 社稷 "the spirits of the land".

When one owns the mother of the country, he may thereby last long.

The country is identical with the body. The mother is Tao. When a man is able to protect Tao within the body, he thereby causes his breath not to become heavy and the five spirits [of the viscera] not to become troubled. Then he is able to last long.

Instead of 久 "to last" v.l. 生 "to live".

This is called the deep-going root and the firm trunk.

Man may regard the breath as the root and the semen as the trunk. When the roots of a tree do not reach deeply down, it will be disrooted. When the trunk is not firm, it will fall. This means: Hide your breath deeply, keep your semen firmly, and do not let them leak out.

Instead of 蒂 "trunk" v.l. 蔕, the same. Instead of — "do not let them leak out" v.l. — "they ought not to leak out".

This is the way to long life and to the permanent view.

Deep-going root and firm trunk are thus the way to long life and to the permanent view.

Rule a large country as if you were cooking small fish.

Hsien 鮮 are fishes. When cooking small fishes, the intestines are not taken out and the scales not scraped off. One does not dare to scratch them, for fear that they might go to pieces. When in governing a country one causes trouble, then the subjects will become confused. When in practising asceticism one causes trouble, then the spirit will become distraight.

Instead of 削 "scraped off" v.l. 去 "removed". Instead of 散 "will become distraight" v.l. 去 "will flee".

When one manages the Empire with Tao, its demons do not appear.

If one stays with Tao and Te on the throne, thus managing the empire, then the demons do not dare to make their spirituality visible in order to make men rebellious.

V.l.: "then the demons do not dare to become offensive by means of their spirituality".

Not only do its demons not appear; its ghosts also do not hurt men.

Not only do its demons not show their spirituality, but wickedness does not enter goodness and is not able to hurt the nature of the people.

An entirely different reading of the commentary runs thus: When a saint is on the throne, he does not hurt men. Therefore the demons do not molest them.

Not only do its demons not hurt men, but neither does the saint hurt men.

Not only are its demons and spirits not able to hurt anybody, but also by the saint on the throne nobody is hurt. Therefore the demons do not risk giving offence.

Now when both do not hurt each other,

The demons and the saint, both of them do not hurt each other.

then Te will unite and return.

As both do not hurt each other, man is able to govern the Yang, and the demon is able to govern the Yin. Man is able to fulfil his natural destiny, and the demon is able to save his spirituality. Therefore Te unites and returns.

A great country is the undercurrent,

Who governs a large country must be like the [Yang-tse-]chiang and the sea. He must belong to the undercurrent and not be opposed to what is small and insignificant.

The words "the [Yang-tse-]chiang and the sea" are missing in one edition. Then the meaning would be "must behave as if he belonged to the undercurrent". Instead of 逆 "to be opposed" v.l. | 於, with the same meaning.

the union of the empire,

A great country is one where scholars and people of the empire assemble. the female of the empire. The female always by quietness conquers the male.

The female is of the Yin class. Weak and humble she adapts herself and does not take the initiative. Whereby woman is able to bend man and Yin is able to vanquish Yang, is by their quietly keeping still and not taking the lead.

By quietness she submits.

The way of the Yin is to keep quietly still and to submit humbly.

Therefore a great country by submitting to a small country thus wins the small country.

If one is able humbly to submit, one always wins.

Instead of 取 "wins" v.l. 有 "possesses".

If a small country submits to a great country, it wins the great country.

This means: Though a country may be neither great nor small, it is able to keep to humility and to nourish its people. Then it experiences neither mistakes nor losses.

Therefore one submits and wins, one submits and is won.

The submitting means that a great country by submitting to a small country, and a small country by submitting to a great country, through justice win each other.

Now a great country ought not to exceed the wish to make people humble and to nourish them. A small country ought not to exceed the wish to let people come in and to employ them.

A great country, in order not to lose its subjects, thus assembles the [people from] the small countries and turns them into shepherds and labourers. It induces them to become menials.

Now of both, each obtains what it wishes for. The great one must submit.

A great country and a small country, each gets what it wishes for. And the great one ought to submit.

Tao is the hiding-place of all beings.

與 ngao is a hiding-place. Tao is the hiding-place of all beings. There is nothing which it did not contain.

The treasure of the good man.

The good man makes Tao the treasure of his person. He does not dare to depart from it.

That which the bad man guards.

Tao is what the bad man guards. If he meets with sorrow, if he is pressed by hurry, he seems to know repentance for his vileness.

In fine words one may trade.

In fine words one is only able to trade. For bartering is easy and retraction incongruous. As to fine and insinuating words, the buyer wants to acquire them quickly, and the seller wants to get quickly rid of them.

By dignified behaviour one is able to differ from others.

加=別 to differ. If a man knows how to behave in exalted and low conditions, he will be able to be different from all other men but not yet sufficient to venerate Tao.

Though a man be bad, how could he be rejected?

Though a man be bad, he must be improved by Tao. Surely in the times of the three Exalted Ones there was no rejection of the people. Te vastly improved them.

Instead of 以道化 "to improve by Tao" v.1. | 伏 "to repress by Tao", which goes against the sense. Instead of 三時之皇 "in the times of the three Exalted Ones" v.1. | 前 "before the three Exalted Ones". Instead of 渾 "vastly" v.1. 厚, with the same meaning.

Therefore they installed the son of heaven and appointed the three dukes.

One wanted to improve the bad men.

Though one has a jade-sceptre and takes precedence in a quadriga, this is not equal to sitting there and approaching Tao.

Though one may have a beautiful sceptre of jade and take precedence in a quadriga, it is better to sit still and to approach Tao.

Why the ancients esteemed this Tao, why was this the case? Not because they daily strove to acquire it?

That by which the ancients esteemed this Tao was not daily roaming far in order to look for it. They found it near themselves in their persons.

By having sin one avoids evil.

To have sin means to find the world in confusion. A benighted prince falsifies the course by indulging in punishments. By cultivating Tao one may avoid all evil.

Instead of 解免 "to avoid" v.1. 死 | "avoid in death", probably a wrong reading. Instead of 衆邪 "all evil" v.1. 罪 | "sin and evil".

Therefore one is honoured within the empire.

If Tao and Te penetrate thoroughly, everything is embraced and redeemed. When completing the personality, when governing the country, one ought to be quiet and without action. Then one may be honoured within the empire.

Act non-action.

If you follow this, it will be completed. Therefore do nothing.

Be occupied without occupation.

Prepare everything beforehand. You will save trouble and reduce occupation.

Li Ch'iao rejects a different reading which runs thus: Not having prepared anything beforehand, you will be occupied with saving trouble.

Taste tastelessness.

By thinking deeply and being remotely afraid, you will taste the meaning of Tao.

Enlarge smallness. Augment minuteness.

By regulating injunctions and orders one wants to turn the large into the small and what is much into what is little. This is the natural way.

Requite hatred with Te.

Cultivate Tao, follow the good, detach yourself from misfortune when it is still unborn.

Instead of 修道 "cultivate Tao" v.1. | 身 "practise asceticism". After 行善 "follow the good" one edition repeats 修道 "cultivate Tao". Instead of 未生 "when it is still unborn"

v. 1. 人生 "within the life of man", rejected by Li Ch'iao. The entire wording of Ho-shang-kung seems to be corrupt, as it does not fit in with the text. Yang Tseng-hsin, Lao-tse je-chi 5, 64a, remarks that it would presuppose a reading 防怨以德 "avert hatred by Te".

Plan the difficult within the easy.

If you want to plan difficult things, you ought to do it when they are easy, that is when they are not yet completed.

Instead of 當 "you ought" v. 1. 先 "proceed with". Instead of 易時 "when they are easy" v. 1. 其 | "at the right time".

Do the great within the small.

If you want to do great deeds, you must do them when little misfortune and confusion will come out of the small.

The difficult affairs of the empire surely originate from the easy ones. The great affairs of the empire surely originate from the small ones.

This illustrates what has been said above on planning.

This sentence is missing in the Tao-tsang edition.

Therefore the saint to the end does not play the great.

He modestly stays within the void.

This sentence is also missing in the Tao-tsang edition.

Therefore he may complete his greatness.

The empire will unite and return to him.

Now to consent easily is certainly not very sincere.

One does not put stress on the words.

Much easiness surely contains many difficulties.

One is incautious in regard to misfortunes.

Therefore the saint behaves as if he took it serious.

If the saint wants to undertake something, he behaves as if he were proceeding and receding and taking it serious. He wants to obstruct its source.

Therefore to the end he has no difficulties.

The saint to the end of his life has no sorrowful and difficult affairs, because he avoids the depths of misfortune.

Ch. 64

How to keep the mystery.

What is at rest is easily held fast.

The practice of asceticism and the government of the country are easy to keep for the restful one.

What is not yet prognosticated is easily planned.

At the time when the misfortune of desire has not yet taken form, it is easily brought to a standstill.

What is weak is easily broken.

Misfortune has not yet sprouted from its germs, desire has not yet become visible in the appearance. If something is weak, it is easily broken.

What is subtle is easily scattered.

What has not yet come to light, being subtle and small, is easily dispersed.

V. 1.: "such affairs as have not yet etc."

This is the relation of creation to the not yet existing,

If one wants to create something, it must not yet exist. At the time when something sprouts, one ought to impede its beginning.

Instead of 當於 "must" v. 1. | 以, same meaning.

the relation of domination to the not yet confused.

Practice asceticism and dominate the country when confusion has not yet arisen.

One must shut the gate to it beforehand.

A tree [which can only be] embraced by several men grows from a tiny bit.

Proceeding from the small one completes the great.

A tower of nine storeys rises out of heaped-up earth.

Proceeding from the low one reaches the high.

A journey of a thousand miles begins with putting down one foot.

Proceeding from what is near one reaches what is far away.

Who occupies himself with it spoils it.

Who occupies himself with affairs renounces his natural state. Who occupies him-

self with justice renounces benignity and humanity. Who occupies himself with a beauty renounces the spirit.

Who grasps it, loses it.

Who grasps for gain, meets with misfortune. Who grasps the enemy, loses the body. What is firmly grasped, is not acquired. What is refused, returns.

Comp. the explanations of this and the following sentences in ch. 29.

This is why the saint does nothing. Therefore he spoils nothing.

The saint does not trouble about the exterior, nor about gain and beauties, nor about hurtful things. Therefore nothing is spoiled.

Instead of 害 "hurtful things" v. l. 敗 "robbers", which makes no sense. Instead of 壞 "spoiled" v. l. | 賊, same meaning.

Because he grasps nothing, he loses nothing.

The saint has got Te to instruct the stupid. He has got riches to help the poor.

There is nothing which he should retain. Therefore he has nothing to lose to others.

When the people are doing business, they always complete little and spoil it.

從 (lit. to follow) = 爲 to do. If somebody is doing business, by his merit Te is always somewhat completed, but he covets a position, fame, greatness and fulness, and thus spoils it.

By being cautious to the end as well as in the beginning, one does not spoil one's affairs.

One ought to be in the end as in the beginning. One must not become negligent.

Therefore the saint desires the undesirable.

The saint desires what others do not desire. Men desire to be brilliant. The saint desires hidden splendour. Men desire outward show. The saint desires reality and simplicity. Men desire beauty. The saint desires Te.

Instead of 韜 "hidden" v. l. 伏, rejected by Li Ch'iao, though the meaning is the same.

He does not esteem riches difficult to obtain.

The saint does not dazzle by wearing ornaments. He does not disdain the stone, nor does he esteem the jade.

See last note on ch. 39.

He learns what cannot be learned.

The saint learns what others are unable to learn. Men learn wisdom and hypocrisy;

the saint learns naturalness. Men learn to govern the world; the saint learns to practise asceticism and to guard the wisdom of Tao.

He reverses what all others pass by.

All men learn the contrary of what is asked for. They pass by the root and work with the top; they pass by the fruit and work with the flower. Who reverses this causes the return to the root.

Thereby he helps all beings to become natural.

Who teaches men to return to the root and to the fruit, thereby wants to help all beings towards the natural state of their character.

But he does not dare to act.

The saint works inactively. He does not dare to create anything. He is afraid to remove the root.

Instead of 遠 "to remove" v. l. 離 "to cut off".

Ch. 65

On the Te of simplicity.

Those who of old well practised Tao,

By this those are meant who of old with Tao well practised asceticism and governed the country.

Instead of 謂 "are meant" v. l. 說 "are called".

Thereby did not enlighten the people.

They did not enlighten the people with Tao. Enlightenment is cunning hypocrisy.

Instead of 明知 "enlightenment" v. l. | 智, the same. Instead of 巧詐 "cunning hypocrisy" v. l. 奸巧 "deceitful cunning".

They wanted to keep them stupid.

By Tao and Te they wanted to teach the people how to keep simple and plain and not to become hypocrites.

V. l. "plain and simple".

That the people are difficult to govern is because of the abundance of their knowledge.

As their wisdom is too much, they thus become cunning and hypocritical.

Instead of 而 "thus" v. l. 作 "this causes them to become . . .".

Therefore to govern a country by wisdom is to rob the country.

When the affairs of the government of a country are left to wise and intelligent men, it will surely secede from Tao and Te, and perversity will be its highest bliss. This is to rob the country.

Instead of 慧 "intelligent" v.1. 惠 "benign". Instead of 遠 "it will secede" v.1. 背 "it will turn its back to". Instead of 爲 "this is" v.1. 乃是 "and this is".

To govern a country without wisdom is the country's bliss.

When the affairs of a country are left to men neither wise nor intelligent, then the people keep to the right and do not work unto badness and outwardness. Ruler and subjects are near to each other, prince and minister work together. Thereby they bring the country's bliss about.

Instead of 慧 "intelligent" v.1. 惠 "benign". The first sentence is missing in the Che-yao.

Who knows these two will also be a model and pattern.

These two mean wisdom and ignorance. The wise man necessarily brings about theft and the ignorant man bliss. He himself is a model for the practice of asceticism and the government of the country.

Behind 當 "necessarily" one edition adds 常能 "is always able to". Instead of 智者 "the wise man" v.1. 智 "wisdom", instead of 不知者 "the ignorant man" v.1. 不知 "ignorance". Instead of 爲福 "brings about bliss" v.1. 能 | | "is able to bring about bliss".

To know always the model and pattern, this is called the Te of the dark one.

The dark one is heaven. To be able to know the pattern for the government of the country and the practice of asceticism, this means a Te which is identical with [that of] heaven.

On this interpretation of hsüan "dark" see note on ch. 1.

The Te of the dark one is deep and far away.

The man who possesses the Te of the dark one is so deep that he cannot be fathomed, and so far away that he cannot be reached.

The contrary of things.

The man who possesses the Te of the dark one is the contrary of all beings. All beings wish to complete themselves, [but he who 'possesses'] the Te of the dark one wishes to promote others.

And then he reaches the great obedience.

Li Ch'iao notes that the last sentence is quoted in the commentary of Hsi Shu-ye's 稽叔夜 (Hsi K'ang's 嵇康) Yang-sheng-lun 養生論 (Wen-hsüan 53, 4b) as follows: 河上公曰大順者天理也 "Ho-shang-kung says: The great obedience is the principle of heaven".

Ch. 66

How to put the self behind.

That the [Yang-tse-]chiang and the sea are able to be kings of the torrents is because of their well submitting to them.

Because the [Yang-tse-]chiang and the sea are lower, all the currents are drawn towards them, like the people turning to their king.

Therefore they are able to be kings of all the torrents.

As they are lower, they are able to become kings of all the torrents.

If therefore the saint wants to be above the people,

If he wants to have a position above the people.

he by his words submits to them.

He takes the [Yang-tse-]chiang and the sea for his models and remains in a modest position.

In Li Ch'iao's edition, 處 "position" is twice misprinted 虛 "empty".

If he wants to precede the people,

If he wants to range before the people.

with his personality he puts himself behind them.

He allows others to precede and puts his self behind.

When therefore the saint dwells above, the people are not weighed down.

When a saint dwells above the people as their prince, he does not frighten his subjects by his dignity. Therefore the people bear him and look up to him. They do not feel him as a weight.

When he stands forth, the people are not hurt.

When preceding the people, the saint does not obscure the people behind him by his splendour. He loves the people as if he were their father and mother. He has no wish to hurt them.

Instead of 後民 "the people behind him" v.l. 後 "those behind him". Instead of 無有欲害之者 "he has no wish to hurt them" v.l. 無有欲害之心也 "he has no wish to hurt their feelings".

Therefore the empire is glad to push him on and gets not tired of him.

It is the saint's intention to love the people deep and strong like little children.

Therefore the empire is glad and pushes him forward to make him a prince. It does not get tired of him.

Instead of 如 "like" v.l. 若, same meaning.

Because he does not contend,

The empire gets not tired of the time of a sage. This is the case because the saint does not contend with the people who shall be first or last.

Therefore nobody in the empire is able to contend with him.

This means: All men contend about action. Nobody contends with me about non-action.

Ch. 67

On the three jewels.

If all within the empire call my Tao great, I seem unworthy.

Lao-tse says: If all within the empire call my Tao great, then I pretend to be stupid and seem to be unworthy.

Now because one is great, therefore one is unworthy.

Who is only called great in Tao, that one will hurt his body. Therefore one should pretend to be stupid and seem to be unworthy. Nothing is separated and nothing cut asunder. Do not disdain others nor esteem yourself.

Instead of 唯 "only" v.l. 夫 "now". "That one" is missing in one edition.

To seem to be worthy is to endure.

Worthy is good. It means convincing. If somebody convinces others, he is esteemed himself. To run a government with much sharp-sightedness has always endured.

Instead of 辯 "convincing" v.l. 辨 "discriminating", probably a mere misprint. The last sentence seems corrupt, as it expresses a view contrary to Taoist ideas; comp. ch. 58. Probably a negative particle is missing.

This is really trifling.

This means: Who convinces is only like a mean fellow and not like a superior. I have three jewels. I prize and keep them.

Lao-tse says: I have three jewels. I prize them and keep hold of them.

The first is called kindness.

He loves the people like a little child.

The second is called thriftiness.

He raises taxes as if he took them from himself.

The third is called: not daring to play the first part in the empire.

He keeps to modesty, retires and does not play the leading part.

V.l.: "and does not dare to play the leading part". The Che-yao renders the commentary thus:

He keeps to modesty, retires and does not play the leader.

Now who is kind, therefore is brave.

By making use of kindness and humanity one may be brave in loyalty and filial piety.

Who is thrifty may therefore be large-minded.

When the son of heaven is personally able to be large-minded, then the people daily make use of his large-mindedness.

The words 天子 t'ien-tse "the son of heaven" are missing in the Che-yao. The same work reads instead of 大廣 "large-mindedness" 厚寬 "the fulness of large-mindedness".

Who dares not play the first part within the empire,

Do not want to be the head of the empire.

may thereby complete the duration of the vessel.

To complete the duration of the vessel means to be enabled to become a Taoist. I may be the first among Taoists.

Today one neglects kindness and is at the same time bold.

Now the world gives up humanity and kindness and wages war.

One neglects thriftiness and is at the same time large-minded.

One gives up thriftiness and only indulges in profusion.

One neglects retirement and precedes at the same time.

One desists from putting the self in the background and only precedes others.

This is deadly.

By behaving thus one moves along the way leading to death.
Now as to kindness: By fighting with it one will vanquish. By protecting with it one will secure.

Now as to the kind and humane one, the people will draw near to him, [and there will only be] one opinion within two hearts. Therefore by war one vanquishes, by protective measures one remains secure.

Heaven wants to save him. With kindness it protects him.

Heaven wants to help the good man. Surely it enables him to help by his kind and humane character.

Ch. 68

How to associate with heaven.

Those of old who were good warriors were not warlike.

This means: Esteem Tao and Te and do not prefer martial strength.

Instead of 尙 "prefer" v. l. 好 "love".

A good fighter does not become angry.

Who fights well with Tao, suppresses the evil within his bosom. He smothers misfortune before it sprouts. He is angry about nothing.

Instead of 怨怒 "angry" v. l. 誅 |, with the same meaning.

Who well vanquishes the foe does not contend.

Who with Tao well vanquishes the foe, subjects the near ones by humanity and causes the far away ones by Te to draw near. He does not fight the enemy, but the enemy submits of himself.

Instead of 戰 "fights" v. l. 爭 "contends". Instead of 伏 "submits" v. l. 服 "surrenders".

Who well uses others renders himself lowly,

Who uses others well helps himself. Always he induces men to strive for humility.

This is called the Te of non-contending.

This means: What is said above causes that which follows. These are Tao and Te, as they do not contend with man.

This is called using the strength of man.

If one is able to follow this, Tao becomes associated with heaven.
The highest goal of antiquity.

This was the highest and most important principle of antiquity.

Ch. 69

How to use the dark one.

For the use of weapons there is a saying:

This represents the principle of the use of arms. Lao-tse loathed the militarism of his time. Therefore he himself relies on its ideas.

The first sentence 陳用兵之道 is not clear. It might also be translated: "This is a saying of the regular troops." The meaning of the last sentence is: "He wants to refute the militarists by their own arguments."

I dare not play the host

The host goes ahead. He dares not take up arms first.

Instead of 舉兵 "take up arms" v. l. 興 | "raise troops".

but I play the guest.

The guest adapts himself and does not take the lead. The warrior must conform to heaven and [only] move afterwards.

I dare not advance an inch but I retire a foot.

He encroaches upon the positions of others, he uses the riches of others, he advances and closes the gates, he holds the city and retires.

This is called to go without going,

Such following without stopping makes him the empire's thief. Though it is possible to punish him, it is impossible to seize him.

Instead of 賊 "thief" v. l. 賤 "inferior", which makes no sense. Instead of 執 "seize" v. l. 誅 "punish", which is equally without sense.

to stretch without arms,

Though he wants to stretch his arms, he is as angry as if he had no arms to stretch.

The characters 攘臂 "to stretch his arms" are missing in one edition.

to seize without arms,

Though he would like to seize something, it is as if he were handling and using a weapon without a blade. How could he hurt them and enmesh the people into sin before heaven? If this happens to a prince who has no Tao, he will not bear to lose it.

to attract without an enemy.

Though he would like to go and attract the hearts, it is as if he could attract them without having an enemy.

行 "to go" is wanting in one edition.

No misfortune is greater than making light of the enemy.

Now no unfortunate confusion is greater than a deceptive underestimation of the enemy. By incessantly grasping for an underrated enemy one will lose.

If one makes light of the enemy, one is near losing the jewel of the ego.

幾=near. The jewel is the body. By deceptive underrating of the enemy one comes near to the loss of the body.

Therefore when opposed warriors measure their strength,

Two enemies at war.

then the compassionate one will be victorious.

The compassionate one is the benign and humane warrior. He does not come near to death.

Li Ch'iao doubts the correctness of the text. He quotes a variant of the last sentence: "Surely he will keep aloof from underrating the enemy." The Tao-tsang edition reads: He does not keep it away from his self.

Ch. 70

How to know difficulties.

The words of the ego are very easy to know and very easy to follow.

Lao-tse knows that what the ego says is little and easy to know, simple and easy to follow.

Within the empire nobody is able to know them, and nobody is able to follow them.

Men loathe what is tender and weak and like what is hard and strong.

Words have an ancestor. Deeds have a master.

What the ego says, has an ancestor and a master. Among deeds there are princes and subjects, superiors and inferiors. Then men of the world do not know this. This is not because the ego had no Te but because the mind is opposed to the ego.

Now because this is unknown, therefore the ego is unknown.

That the men of the world do not know this is because of the obscurity and external invisibility of the Tao and Te of the ego, the mystery of its extreme infinity and subtlety. Therefore they do not know this.

"Tao" is wanting in one edition. Instead of 闇昧 "invisibility" v. l. 昧, which has the same meaning. A variant reads: Now it is the saint who pushes the Te of the ego in its obscurity and outward invisibility to the extreme boundaries of the subtle and the mysterious. Therefore he is unknown.

Those who know the ego are few. Therefore the ego is of value.

希=少 few. Only he who penetrates Tao may recognize the ego. Therefore it is of value.

Therefore the saint dresses in haircloth and hides the gem within his bosom.

Who dresses in haircloth is outwardly simple. Who hides a gem within his bosom has inward fulness. Hide your treasures, conceal your Te and do not show it to others.

The Che-yao, instead of the last sentence, gives only the words 爲貴也 "and is of value".

Ch. 71

How to know sickness.

To know the unknowable is exalted.

To know Tao is called non-knowledge. Therefore it is superior Te.

Not to know the knowable is sickness.

Not to know Tao is called knowledge. This is a want of Te.

Now because one is sick of sickness, therefore one is not sick.

Now because somebody may be sick of suffering, all want to know his sickness.

Then he himself is not sick.

Instead of 乃 "then" v. l. 以 "thereby".

The saint is not sick because he is sick of sickness. Therefore he is not sick.

The saint does not want to know this. He is sick of this eternal suffering. All men have this sickness. Therefore he pities men. Thereby he is not sick himself. Now the saint conceals penetrating wisdom. He communicates it to the ignorant. He wants to make the world real and simple, loyal and just. Everybody ought to keep his simple nature. The vulgar do not know the intentions of Tao and lose the [right] behaviour. They want to know about affairs. By displaying themselves they internally hurt the spirits. They shorten their lives and diminish their years.

Instead of 悲 "pities" v.1. 非此人 "he ignores these men", rightly rejected by Li Ch'iao. Instead of 遠之知 "penetrating knowledge" v.1. | 智 "penetrating wisdom", which is not in accordance with the context.

Ch. 72

How to love the self.

If the people do not dread the dreadful, the great dreadful will reach them.

The great dreadful is misfortune. If man does not dread small misfortune, great misfortune will befall him. Great misfortune means to die and to perish. Who dreads this must love the spirits, receive [the commands of] heaven and obey to earth.

Variant: "Save the semen, nourish the spirits, obey to heaven and receive [the commands of] heaven."— The last expression alludes to Yi-ching, Hex. 2 (Wilhelm, I-king, II, 14) where it is said of earth: 乃順乘天 "obediently it then receives of heaven".

Do not narrow their dwelling.

This means that the heart serves as dwelling of the spirits. One ought to enlarge and not to narrow it.

Do not oppress their lives.

Whereby man lives, this is by his possessing the spirits. The spirits rely on emptiness and enjoy stillness. If one does not restrict food and drink, one despises Tao. By thinking of beauty and evil, by filling one's stomach and spoiling one's fortune one disperses the spirits.

Instead of "the spirits rely on . . ." v.1. 不重精神 "if one does not oppress the spirits, they rely on . . .". In the Tao-tsang edition 精神 is missing, so the meaning is: "Rely on . . .". Instead of 辟 "evil" the merely orthographical variant 僻. Instead of 命 "fortune" v.1. 本 "basis". Instead of 敬 "disperses" v.1. 厭 "oppresses".

Now because they are not oppressed they do not oppress.

A man who alone does not feel the spirits as oppressive, cleans his heart, washes off the dust, is insensitive and without desires. Therefore the spirits remain within him without oppressing him.

Instead of 淡泊 "insensitive" v.1. 恬泊 "quiet". Instead of 無欲 "without desires" v.1. 無常欲 "without continual desires".

Therefore the saint knows himself.

He himself knows whereby his self gains and loses.

He does not make himself visible.

He does not outwardly display the beauty of his Te but hides it within himself.

He loves his self.

He loves his own body. Thereby he saves semen and breath.

He does not esteem his self.

He does not himself esteem a high and valued name within the world.

Therefore he flees from that and seizes this.

He flees from that displaying and valuing of himself. He takes to this knowing and loving of himself.

Ch. 73

How to act adequately.

Who is brave in daring will be killed.

To act bravely and daring, this kills the body.

Instead of 則 "this" v.1. 即 "then". Instead of the final particle 也 v.1. 矣.

Who is brave in not-daring, will live.

To act bravely and not daring, this keeps the body alive.

In Li Ch'iao's edition, 不 "not" is missing by misprint.

Of these two,

Daring and not daring are meant.

one is blissful, one is hurtful.

To keep the body alive is blissful. To kill the body is hurtful.

What heaven hates,

It hates action.

Who knows the reason of this?

Who is able to know the reason of heaven's opinion without becoming rebellious?

V. 1.: "without daring to become rebellious".

Therefore the saint seems to feel this as hard.

This means: The shining Te of the saint seems to feel this brave daring as hard, how much more the Te of one who is not a saint that strives to follow him.

It is the way of heaven not to contend but to vanquish well.

Heaven does not contend with man for things valuable or worthless, but man is afraid of it.

It does not talk but is well corresponded to.

Heaven does not talk. All things move of themselves and correspond to the seasons.

Instead of 應以時 "correspond to the seasons" v. 1. 以應時 "in order to correspond to the seasons".—The explanation seems to allude to Lun-yü 17, 19.

It does not call but they come themselves.

Heaven does not call the things. All turn their backs to the Yin and embrace the Yang.

V. 1.: "All the things . . .". The last sentence alludes to ch. 42.

It is so vast and still plans well.

緼 = 寬 vast. It is the way of heaven, in spite of its vastness, to make good plans for timid men in their affairs, so that they may cultivate the good and hate the evil.

Everybody receives his recompense.

Heaven's net is very wide-meshed. It is coarse and still loses nothing.

As regards the net of heaven, it has wide meshes and is very large. Though it is coarse and wide, it overlooks the good and bad within man. Nothing escapes it.

V. 1.: "The net of heaven, it has . . .".

Ch. 74

How to restrict doubts.

When the people do not fear death,

When the ruler of a country deals out punishments in a very cruel way, then the

people do not live carefree. Therefore they do not fear death. When in practising asceticism he hurts the spirits through desire and kills the body through greed for wealth, then the people do not know fear.

How can one frighten them with death?

If the prince is not large-minded as regards punishments, he causes the people to flee from quietude. Why does he then want to fix punishments and laws? To frighten them by death.

When one always causes people to fear death,

One must eliminate what does harm to the self and teach the people how to do away with noxious desires.

Instead of 利欲 "noxious desires" v. 1. 之心 "the hankering after noxious desires".

Then, if they become queer and I seize and kill them, who dares?

If one improves them by Taoism and the people do not follow but become deceitful, then it is adequate to the king to seize and kill them. Who would then dare to stir rebellion? Lao-tse is sorry for the kings of his time who did not first improve by Tao and Te but proceeded [at once] with punishments.

Instead of 王 "kings" v. 1. 主 "rulers".

There is always the master of killing who kills.

The master of killing is heaven. It stays above and looks down. It surveys, as their master, the crimes of men. The net of heaven is very wide-meshed, it is coarse and still loses nothing.

The last sentence repeats the concluding sentence of the foregoing ch. 73.

If now the master of killing who kills is supplanted, this is called supplanting the great carpenter.

The way of heaven is highest enlightenment. The master of examinations is always there, as spring generates, summer makes grow, autumn perfects and winter buries. The handle of the Dipper turns and regulates them. If the prince wants to supplant the killer, this is like an unskilled fellow who wants to supplant a carpenter. He toils and achieves nothing.

Instead of 司察者常 "the master of examinations is always there" v.l. | | 有 | "the master of examination has endurance". Instead of 成 "perfects" v.l. 收 "reaps". Instead of 柄 "handle" v.l. 构, with the same meaning. It is not clear who is meant by the Se-ch'a 司察 "master of examinations", if he is not a mere mistake for the Se-sha "master of killing", but there is no variant pointing to such an error.

Now if the great carpenter is supplanted, there are few who will not hurt their hands.

If a prince proceeds with punishments like an unskilled fellow who wants to supplant a carpenter, he will not achieve the right thing, neither in the square nor in the round, but cut his own hands. Who wants to supplant the celestial killer will lose his principles. Who does not keep to his principles draws misfortune upon himself.

Instead of 人 "fellow" v.l. 夫 "man". The words 其手 "his hands" are missing in one edition. Instead of 還受 "draws" v.l. 反 | , the same. Instead of the final particle 也 v.l. 矣.

Ch. 75

How to diminish craving.

The hunger of the people comes from their prince's consuming the bulk of the revenues.

That the people are hungry and cold has its reason in their prince's raising too many taxes from his subjects.

Therefore they are hungry.

The people are altered by their prince and thereby become greedy. They rebel against Tao and are opposed to Te. Therefore they are hungry.

After 貪 "greedy" one edition has the final particle 矣.

The people's being difficult to govern comes from their prince's fussing about.

That the people cannot be governed has its reason in their prince's having many wishes and wanting to fuss about.

Therefore they are difficult to govern.

The people are altered by their prince and fuss about. Their character becomes hypocritical, and they are difficult to govern.

The Tao-tsang edition begins the first sentence with 是以 "thereby" and omits the final particle 也 at the end of the second sentence.

That men take death easy comes from their seeking for the fulness of life.

That the people easily risk their lives is because their way of seeking for life is too much bent on gain. Thereby they endanger themselves.

Instead of 道 "way" v.l. 事 "doings".

Therefore they take death easy.

Because they seek for the great fulness of life, they take it easy to get themselves on death-bringing ground.

The expression 死地 se-ti, here translated by "death-bringing ground" occurs in ch. 50 where it has a different meaning, indicating a deadly spot of the body. Here it is doubtless to be taken in another sense, probably as a military expression found in Sun-tse 11, 1a, where se-ti occurs among the nine strategically important formations of the ground and is defined as follows: "Where one survives by fighting quickly and perishes without fighting quickly, there is the death-bringing ground". Lionel Giles, Sun-tse (1910), p. 117, translates "desperate ground". Waley, *The Way and Its Power* (1934), seems in his commentary on ch. 50 to have mistaken Ho-shang-kung's explanation for that of Sun-tse, as he correctly translates se-ti by "death-spot" but explains it as "a military expression" which it is not in this sense.

Now he who lays stress on life is worthier than he who values life.

If one now thinks life alone not the most important thing, if dignities and emoluments are not occupying the mind, if wealth and profit do not enter the thoughts, if the emperor does not get you for his minister and the prince does not get you for his official, this is wiser than valuing life.

Instead of 干 "enter" v.l. 上, making no sense and therefore to be rejected. Instead of 心 "mind" v.l. 身 "body", to be rejected for the same reason, as Li Ch'iao remarks. The sentence "If the emperor does not get you for his minister and the prince does not get you for his official" is a quotation from Chuang-tse 28, 7b (SBE 40, 158), apart from the last word which in Chuang-tse is 友 "friend" instead of 使 "official". Li Ch'iao quotes an unintelligible variant 有, probably a misprint for 友. For Pelliot's remarks on this passage, see introduction, note 8.

Ch. 76

How to beware of strength.

When man is born, he is tender and weak.

The life of man contains the harmonious breath and holds the spirit fast. Therefore he is tender and weak.

In death he is hard and strong.

When a man dies, the harmonious breath becomes exhausted, and the spirit is lost.

Therefore he is hard and strong.

All beings, herbs and trees, are tender and frail when they are born.

The harmonious breath remains.

When dying, they are rigid and withered.

The harmonious breath escapes.

Therefore the firm and strong ones are companions of death, the tender and weak ones are companions of life.

If one regards this by means of the two situations mentioned above, one knows that the strong one dies and the weak one will live.

Therefore, when arms are strong, they will not be victorious.

Though one may have strong weapons: if one takes war lightly and enjoys killing, the poison will spread, hatred will concentrate, and thus all the weak ones will form a strong unit. Therefore one will not be victorious.

雖 "though" is missing in one edition.

When trees are strong, they unite.

When a tree is strong and big, then branches and leaves are generated together.

The strong and big ones stay below. The tender and weak ones stay above.

To cause beings to originate creates merit. Big trees are deeply rooted. It is the way of heaven to oppress the strong ones and to help the weak ones. This is the effect of naturalness.

Ch. 77

On the way of heaven.

Should the way of heaven not resemble the bending of a bow?

It is the way of heaven to be dark and profound. It chooses the different sorts of things to use them for examples.

Instead of 貌 "profound" v. l. 昧 "obscure".

It presses down what is high. It raises what is low. It diminishes what has too much. It enriches what has too little.

This means: In bending a bow it is adjusted. Being so it can be used. For when the high is pressed down and the low drawn upwards, the strong diminished and the weak repleted, then this is the way of heaven.

At the end of the first sentence, there is a variant containing 義: "This is the method of adjusting a bow by bending it." At the close of the second sentence, a variant has the final particle 耳.

It is the way of heaven to diminish what has too much and to replete what has not enough.

It is the way of heaven to diminish what has a surplus and to replete what is deficient. It always thinks adjustment to be superior.

The words "to diminish what has a surplus and" are wanting in one edition. Instead of 爲上 "to superior" v. l. 是尙 "to be preferable".

The way of man is not like this.

The way of man is contrary to that of heaven.

He diminishes what has not enough and repletes what has too much.

The men of the world take from the poor to give to the rich. They rob the weak to benefit the strong.

Who is able to have abundance to give it to the empire? Only he who has Tao.

This means: Who is able to remain on the throne where he has got abundance and to be himself sparing with dignities and emoluments in order to give to those within the empire who have not got enough? Only a prince possessing Tao is able to act thus.

Therefore the saint acts without making claims.

The saint produces Te and displays it without claiming recompense.

After 施 "displays" one reading has 惠 "benevolence", meaning thus "and displays benevolence".

After 恃 "claims" one text adds 望 "longs", thus reading "without claiming recompense or longing for it".

When merit has been accomplished, he does not stay.

By his merit he accomplishes his affairs, and then he does not stay on the throne.

He does not wish to show himself as a worthy.

He does not wish to show himself to men so that they may recognize the worthi-

ness of his self. He declines merit, does not stay within the splendour, is afraid of heaven and diminishes whatever has got too much.

Instead of 示 "to show himself" v. l. 使 "to employ". Before 榮 one reading has 其 "within his splendour". Instead of 榮 "splendour" v. l. 名 "glory".

Ch. 78

How to trust in sincerity.

Within the world nothing surpasses water in tenderness and weakness.

This means: water is pliable and soft. Within a round [basin] it becomes round, within a square one square. If dammed in, it stays. If let off, it moves.

The first sentence is missing in one edition. Instead of 壅 "dammed in" v. l. 擁 "stopped up", rejected by Li Ch'iao. — Comp. notes on ch. 8.

But when it attacks what is firm and strong, nothing is able to vanquish it.

Water is able to embrace mountains, to move hills, to grind iron and to dissolve copper. But nothing is able to achieve the merit of vanquishing water.

That the weak vanquishes the strong, that the pliable vanquishes the unbending,

Water is able to annihilate fire, Yin is able to dissolve Yang. The tongue is weak, the teeth are strong, but the teeth perish before the tongue.

everybody in the empire knows.

Who knows weakness is enduring. Who keeps long to strength will be hurt.

Instead of 長 "long" v. l. 久 "permanently".

[But] nobody is able to act [according to it].

Who is ashamed of humility likes to be arrogant.

Therefore a saint says:

The following exposition is meant.

Who loves the dirt of the country is called lord of the altars.

If a prince is able to take up the dirt of his country, like the [Yang-tse-]chiang and the sea which are not opposed to the small watercourses, then he is able to protect his altars and to become lord of the united empire.

Instead of 人君 "prince" v. l. 君, same meaning. Instead of 細 "small" v. l. 小, the same. Instead of 則 "then" v. l. 即, the same.

Who loves the misfortune of the country is called king of the empire.

If a ruler is able to take [the responsibility for] mistakes upon himself, then he himself becomes the substitute for his people. If he takes misfortune upon himself, he may possess the empire as a king.

Instead of 人君 "prince" v. l. 君, the same.

Correct words seem perverted.

These are thus the correct words. The men of the world do not know this. Therefore they think them perverted.

Ch. 79

How to fulfil the contract.

When great hatred is reconciled,

Who kills somebody, will die. Who hurts somebody, will be mutilated. Thereby adequate requital is given.

There will surely be a remnant of hatred.

Who relies on punishments will lose the inclinations of men. Certainly there will be a remnant of hatred against good people.

餘 "a remnant" is missing in one edition.

How can this be made good?

This means: If a man sighs, he will lose the heart of heaven. How could this be made good by reconciliation of hatred?

Instead of 吁 "sighs" v. l. 呼 "cries out".

Therefore a saint takes the left tally,

The saints of antiquity took the left tally to complete the contract. They had neither written books nor laws. If the notched tally corresponded to the contract, this was the credential.

On the ch'i 契, tallies, and the fu 符, contracts, see Conrady, Die chinesischen Handschriften- und sonstigen Kleinfunde Sven Hedins in Lou-lan (1920), pp. 60 a. f.

but makes no claims on others.

They only took the tally for a credential and wanted nothing else from others.

Instead of 契爲信 "the tally for a credential" v. l. 之 | "the legitimation by the tally".

Therefore he who has Te examines the tally.

A prince who has Te examines the legitimation by the tally and examines what the people lose.

It is the way of heaven to know no nepotism and always to assist the good man.

It is the way of heaven to have no relations. It only gives to the good man, and then together with the legitimation it gives the tally.

Instead of 同 "together with" v.l. 者 "and that is he to whom he gives the tally with the examination".

Ch. 80

How to stand alone.

The country ought to be small and the people sparse.

Though a saint may rule a large country, he ought to treat it like a small and restricted area and not to be extravagant. Though a nation be numerous, it ought to look sparse and not conspicuous.

Instead of 寡乏 "sparse" v.l. | 少 "few".

Let them be divided in tens and hundreds.

If one lets everybody within the people have his clan and village, his divisions into tens and hundreds, then the poor and the rich, the gentry and the low-born will not turn against each other.

The characters 貧富 "the poor and the rich" are wanting in some editions.

As to the tools of the people, one ought not to use them.

The tools are the tools of agriculture. One ought not to use them [means that] one ought not to call for the people and to tear them away [from agriculture] during the good season.

Let the people regard death as important.

If the ruler is able to make the people promote the useful and keep away from the hurtful, so that everybody gets his place, then the people will take death serious and hanker after life.

Instead of 貪 "hanker" v.l. 貴 "esteem".

Then they will not go far away.

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If one governs without being troublesome, then the people are content with their professions. Therefore they do not go away and do not depart from their permanent habitations.

Though there be ships and carriages, they will go nowhere.

One ought to be quiet and without action, one ought not to make outward display, one ought not to love pleasures outside or within the house.

Instead of 靜 "quiet" v.l. 淨 "pure", doubtless wrong.

Though one may have arms one ought not to show them.

One ought not to entertain hatred against the empire.

Let the people return to the knotted strings and use them.

Do away with externals and return to reality. Be sincere and without fraud.

Instead of 不 "not" v.l. 無, the same.

Make their food sweet to them.

Let their simple meals be agreeable to them and do not take their food away from the people.

Instead of 餐 "food" v.l. 食, the same.

Make their clothes beautiful to them.

Let their coarse garments appear beautiful to them and do not induce them to esteem variegated colours.

Make their homes peaceful to them.

Let them find peace within their reed-huts and do not instigate them to like ornamented dwellings.

Make their customs agreeable to them.

Let them be pleased with their simple customs, so that they do not want to change them.

Though neighbouring countries may be mutually visible and the voices of the cocks and dogs audible,

If their mutual distance is near.

The people will reach old age and death without mutual intercourse.

They have no wish for such.

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Sincere words are not beautiful.

Sincere words are true words. What is not beautiful is simple and real.

The first sentence has the following variant 信言者如其實 (the Tao-tsang edition adds 也)
"Sincere words correspond to their reality".

Beautiful words are not sincere.

Beautiful words are superficial talks of rich beauty. Insincerity is outward, hypocritical and extremely empty.

For the first sentence, Li Ch'iao gives the following variant: 道美之言者孳孳華詞
"Superficial and beautiful words are incessant flowery talks." The Tao-tsang edition has the same reading but instead of the last two characters 美辭 "beautiful sayings".

The knowing one is no scholar.

The knowing one is the knowing Taoist. The unlearned one comprehends unity as the origin.

A variant of the last sentence reads: 知道守一則不必博 "Who knows Tao and preserves unity is surely no scholar".

The scholar is ignorant.

The scholar sees and hears much, but as he is ignorant, he loses what is important and true.

V.1.: 多見聞失真要. 故不知. "As he sees and hears much, he loses what is most important. Therefore he is ignorant."

The good man does not discuss.

The good man practises asceticism by means of Tao. As he does not cultivate discussions, he has no outward elegance.

Who discusses is not good.

Who discusses speaks beautiful words. As he is not good, he creates sorrow by means of his tongue. If a mountain contains jade, that mountain will be dug out. If a lake contains pearls, its depths will be sullied. If a discussing mouth speaks much, it will lose its body.

Li Ch'iao notes that a T'ang edition writes 泉 ch'üan "source" instead of 淵 yüan "depth", as

yüan was a tabooed character under the T'ang, being the personal name of the emperor T'ang Kao-tsu (Li Yüan 李淵).

A saint does not hoard.

A saint hoards Te but he does not hoard treasures. If he has Te, he instructs the stupid ones. If he possesses treasures, he gives them to the poor.

Instead of 與 "gives" v.1. 施 "presents".

Having worked for others he has himself the more.

After having divided his Te among others, he himself has got the more of it.

This commentary is missing in one edition, as Li Ch'iao remarks.

Having given to others he himself possesses the more.

After having divided his treasures among others, his own treasures have augmented the more, as the splendour of the sun and moon never becomes exhausted.

Instead of 施於人 "divided among others" v.1. | 與 |, the same.

The way of heaven is to bless and not to hurt.

Heaven begets all beings, loves them and educates them, makes them grow and never hurts them.

The way of the saint is to act and not to contend.

The saint takes heaven for his model. He displays nothing but perfects his affairs. Then he does not contend with his subjects. His merit becomes famous, and therefore he is able to complete his saintly merit.