The Tao-teh King: with a Translation.

The following is the full text of the paper prepared by Mr. T. W. Kingsmill for the Royal Asiatic Society's meeting of the 5th April, 1899:

Following up the indications given in my last notes published in the Chinese Review,—on the subject of the Tao-teh King, I have attempted in the following to carry that subject a little further, by tendering a translation of the first part of the book containing the thirty-seven chapters belonging to that division.

As I explained in my previous notes, the entire work is compound. The chapters invariably begin with a text from some older author, generally Hwainante, or Hanfeite, though Chwangte, or some other apparently nonsurviving author is occasionally introduced. These quotations in the original work have generally been introduced by the phrase 老子曰 or 老子曰, an indefinite phrase at best, and by no means necessarily indicating any particular individual. In fact there is absolutely no historical evidence of the existence of such an individual as Lout z, the first notice of whom comes from the Shiki in the form 或曰. The story goes both the form and the doctrines contained are so essentially Indian, that we must assume that the writer or writers had considerable knowledge of the Indian schools, and as we have no intimation of any intercourse between the two countries prior to the establishment of the Han Empire, we are compelled to bring down to that period the structure of the work. Some of the rhyming proverbs which here and there appear may be well enough survivals of some older period. Even Shakespeare did not despise the adventurings of such survivals, and many of the wise sages occasionally attributed to the poet's imagination are undubitably fragments of old time aphorisms still current in his day.

As to the form, I may begin by quoting Max Muller's description of the Indian Sûtras, which may be accepted as the model which the author had before him when penning the work. In his History of Ancient Sanskrit Literature he tells us:

"It is difficult to explain the peculiarities of the style of the Sutra literature to anyone who has not worked his way through the Sûtras themselves. It is impossible to give anything like a literal translation of these works, written as they are in the most artificial, elaborate, and enigmatical style. Sûtra means string; and all the words written in this style, on subjects the most various, are nothing but one uninterrupted string of short sentences twisted together into the most concise form. Shortness is the great object... There is no life nor meaning in the Sûtras except what either a teacher or a running commentary, by which these works are usually accompanied, may impart to them."

Such was the model the writer of the Tao-teh King set before him, and his work does not bâtie its origin. Like the Indian works it was accompanied by a running commentary, but the commentary is frequently as involved as the work itself, and tradition has thrown such a false colouring over the whole, that the assistance of the teacher is more apt to confuse than to translate the original than help in an understanding of the object the writer had in hand. My readers will have a clearer comprehension of the state of the text if I compare it with a modern telegraphic message, or series of messages, whereas the key is lost; and our
only be found by a diligent perusal of these authorities to whom in the first instance the anonymous author was indebted for the groundwork of his sentences. This is what Professor Giles has in a great measure done for the ordinary student, and with the light thus thrown on the subject, and the cases given, it is in the majority of cases just possible to get an inkling of what was passing in the writer's mind.

As previously stated the Taoeh King owes its origin to that period when Buddhism was the prevailing religion in India, yet a Buddhism in many respects different from that religion in its later development, as we now know it. Gautama was no opponent, as his disciples in after ages became, of Hinduism. As Rhys Davids tells us (Buddhism p. 85) "Gautama's whole training was Brahmanism; he probably deemed himself to be the most correct exponent of the spirit, as distinct from the letter of the ancient faith." The Taoet'h King in this respect is essentially Buddhist, Tao, the WAY, (the Marga), to Nirvâna, (the Wurei) of the author, is essentially a Buddhist conception; and so also is the 6u^s, (the Karma), the merit attained during previous existence. "This (opus citatum) is the doctrine that, as soon as a sentient being (man, animal or angel) dies, a new being is produced in a more less painful and material state of existence, according to the Karma, the desert or merit, of the being who had died... Sensations originate in the contact of the organs of sense with the exterior world; from sensation springs a desire to satisfy a felt want, a yearning, a thirst" (trishna, in the T.T.K 欲 yak, desire) from which results a grasping after objets to satisfy that desire. "Be awake, shake off your delusion, and enter resolutely on the Path which will lead you away from these restless tossing waves of the ocean of life; - the Path of the Joy and Rest of the Nirvâna of Wisdom and Goodness and Peace!"

To accomplish this end there is only one way, the Noble Path (大道), of a virtuous and thoughtful life. "Enter on the Path and make an end of sorrow: verily the Path has been preached by me, who have found out how to quench the darts of grief. You yourselves must make the effort; the Buddhas are only preachers; the thoughtful who enter this Path are freed from the bondage of the desirer Mara." So says the Dhammapada, and the most casual reader of the Taoet'h King cannot fail to see the identity of thought and expression underlying its laboured and often expressionless dicta.

But, we should be in error were we to confine the Taoet'h King to this comparatively lofty ethical standpoint, for mixed with the higher aspirations of the stage are included many unmistakable allusions to the Sankhya philosophy. Out of primeval matter, was developed nature, 地, and out of nature were born, 生, all things. But nature was made up of three constituent principles, the Gunaas.-Sattejas, goodness or purity (Chinese 德); passion, or activity rojas (Ch. 欲 yuK), and darkness or inertia tamas (Ch. 淡 tam), the last of which was apparently a word imported for the occasion. The interaction of the two schools, which seems to have presented little difficulty to the Hindu mind, was evidently received in a similar spirit by the author of the book, and may account for part of the obscurity of thought and diction which, after the most careful consideration of the text, I have at times found it impossible to rectify.

It will be seen that none of my predecessors had access to the whole of the field. Mr. Giles from his intimate knowledge of the older Chinese philosophers, has been able to trace most of the aphorisms which form the texts of the various chapters to their original Chinese sources While having a general tendency, they are eminently disconnected. The author of the work attempted to bind these together by a running commentary. He was markedly unsuccessful. First he himself was seldom able to grasp the meanings of the older writers; secondly he was but partially acquainted with the spirit of the older Buddhist schools of India; and thirdly the 'telegraphic' style, which in imitation of his Indian prototypes he essayed, besides being
That I am subject to misfortunes is on account of my humanity; if I had no humanity how could I have misfortune? I am by no means certain that I have arrived at the presumed sense of the author. Either the text is sadly defective, or the author did not know what he meant to imply. T.W.K.

"He who destroys his humanity as the state, is fit to take in charge the state; he who loves his humanity as the state is fit to be entrusted with the state."

CHAPTER XIV

What is perceived but not seen (with the eye) is called I, 眼; what is heard but not with the ear is called Hi, 鳴; what is grasped but not held is called Wei, 握.

These three things, incapable of being apprehended, and constituting the (original) Chaos, yet are one. What is above is not clear, below is not obscure; continuing it cannot be named, reverting to vacancy it is called, "The form of the formless, the image of nothingness." It may be called also the intangible and incomprehensible; approaching it we see not its head, following it we perceive not its back. Grasping the WAY of old, and controlling the existent of to-day, competent to understand the commencement of antiquity—This may well be called chronicling the WAY.

CHAPTER XV.

Actuated by the inciting instinct of antiquity, the scholars of those days (Lit. The virtue of antiquity lay in inciting scholarship) studied things inscrutable and subtle; the first cause and matters palpable and obscure, they were not able to expand. Not being able to expand, and the impulse growing weak they grew careless, as one steps when coming to a ford across a river. They grew doubtful as if they feared to meet the four 临, self-possessed as if holding a reception, stilly as ice about to melt, rough as an unwrought tree, wide as a valley, and thick as muddy water.

Who by any amount of settling can change foul to clean; who, however long his life, can change from rest to ceaseless motion?

Adhere then to the WAY and avoid excess; never going to excess, you may become exempt from change.

CHAPTER XVI.

Attain vacuity; make it your object to maintain imperceptibility, and everything will be accomplished.

Such has been my experience.

If affairs become confused let them revert to their former (condition) that is the root. Re-turning to the root is called rest, that is to say following their destiny. Following their destiny is called the Eternal. To comprehend the Eternal is called knowledge; not to comprehend the Eternal is misery and calamity.

The knowledge of the Eternal induces forbearance; for forbearance, no-elseness; unselfishness, liberality; liberality leads to heaven; and heaven to the WAY. The WAY is long-suffering. It submerges the personal in the impersonal.

CHAPTER XVII.

In primeval times men regarded only their own personal belongings.

Gradually they recognized (the ties of) relationship, and (the utility of) mutually aiding one another; then followed the institutions of reverence and order (眷). Such faith was insufficient, and without faith was discountenanced. Then arose dignity of speech, merit attained (karma) and good deeds performed—all implied in the popular phrase, Self Righteous, (cf. chap. xxiii.)

CHAPTER XVIII.

If the noble WAY fail; there is the opportunity for benevolence and righteousness.

When judgment and discretion have left, there is an opening for falsehood and dissimulation; when the ties of relationship are out of joint, then comes the time for filial love and gentleness. When the family of the State is in unrest and confusion, comes the time for a faithful minister.

CHAPTER XIX

Abandon, (then) wisdom and discard knowledge, and the people will be benefitted one hundred fold.

Purify your hearts and discard righteousness, and the people will be-
come filial and gentle; cut off skill and abandon profit, and thieves and bandits will have no raison d’être.

Adopt but these three maxims, and acknowledge that letters are not all in all; let but the rule prevail “R.-gard simplicity, embrace plain dealing; reduce selfishness; and moderate desire.”

CHAPTER XX.

Abandon (buck) learning, and there will be no burnings of heart.

Between a Roland and an Oliver (a wei and a yü), they make as much distinction as between good and evil. What men respect is what they can’t help respecting; the barrenness of the age has not yet reached its climax. Still does the vulgar crowd delight itself in sacrificial feasts of fat oxen, and in mere animal enjoyment. Still do we in our seclusion, turn back as children who have hardly learned to speak, lost in the confusion, and unable to find our way home, while the world at large lives at ease and we alone are forgotten. We may be rude, our minds debased; other men may be bright while we are but addle-pated; the many perspicacious, and we inexplicable of judgment, and sickle as the sea; fluctuating and with no settled purpose, while the rest have a fixed principle of action; we are doltish and despaired, outcasts from humanity;—and yet—we hold in reverence our foster-mother (the WAY).

CHAPTER XXI.

The practice of the most thorough virtue accords with the pursuit of the WAY.

The WAY may be wild and inexplicable, yet wild and inexplicable as it appears, it contains within a reality. Obecure and dark, it has within a subtle essence, and this essence, of itself extremely efficacious, bears within itself the kernel of sincerity. From the beginning of things till now its name has descended without fail.

By studying closely its many developments, we may arrive at the knowledge that herein is contained the whole plan of those developments.

CHAPTER XXII.

Who yields shall be put right; who bends set straight.

The ruts are filled up, the broken patches renewed; who has little receives, who much remains unsatisfied. So it is that the sage embraces unity as the microcosm of all; not self-regarding he shines; not self-seeking he becomes distinguished; not boasting of self he gains merit; not exalting himself he attains honour.

He who will not quarrel cannot be entangled in strife; the old saying that “he that yields shall be made whole” is not an empty saw. Perfect wholeness is to be found in “reversion” (Chap. XVI).

CHAPTER XXIII.

Spare your words; trust in yourself!

The whirl wind blows itself out in a morning; the water-splot does not outlast the day. Such is the course of nature. Nature makes no useless delays, and so should it be with man.

For (everything) there is a way; let that way coincide with The WAY. Let your virtue coincide with true Virtue; your failures be real failures.

If you conform to the WAY you are on the way to enjoy it; if you conform to Virtue then you will be able to enjoy it. If you yield to failure even then you may find gratification in the act.

B: since; but if you cannot be so with your whole heart, then be insincere.

CHAPTER XXIV.

To get up before one can stand, to leap before one can walk; to view ourselves without intelligence, show ourselves without elegance, vaunt ourselves without merit, pride ourselves without skill;—these tried by the WAY are but the leavings of a feast, utterly useless for any purpose, and to be held up to contempt.

“He who has grasped the WAY has no occasion for them.”

CHAPTER XXV.

Before the primeval chaos had come to an end, Nature was born. Silent, void and alone she stood unchanging, extending over all, limitless. She yet possessed the potentiality of becoming the Universal Mother. Her name we know not, but she was called the WAY.
The name of the productive energy was called the Great. The Great was denominated Oblivion; Oblivion in turn Immense, and the Immense, the Returner.

Her on the WAY is great, heaven is great, earth is great, the king also is great. Thus in the Universe are four Greatnesses, the Sovereign being one.

Man depends on earth, the earth on heaven, heaven on the WAY. But the WAY depends on itself.

CHAPTER XXVI

Gravity is the compeller of frivolity; calm dignity master of unrest. Frivolity ruins the minister; unrest destroys the prince.

(The above in the original is a rhyming quatrains. N.K.)

So the sage day by day neglects no opportunity of preserving a dignified gravity; even in reach of the most sanguine temptation he professes contentment. Why should the 'Lord of ten thousand chariots' for his own personal gratification bring the State into disrepute?

CHAPTER XXVII.

The art of travelling consists in avoiding holes; the art of speechifying in avoiding blunders. (Here is used in the same sense as in Chap. XV).

He who is skillful at calculating needs no tables; he who is skilled in closing a door needs no bolt, nor bars to prevent its being opened; who is an expert packer needs no knots to prevent his bundle falling to pieces.

So the sage having ever capacity to select men, therefore rejects none, having utility to choose his means neglects none. This may be called concentrating intelligence. Therefore in taking a man he seeks not to know his belonging; he looks not to his person but to his attainments. He honours not his surroundings, nor cares for his abilities. His knowledge may be stupidity. This is called (capacity) recognize hidden (utility).

CHAPTER XXVIII.

He, who conscious of his strength (virility) permits himself to be treated as weak (effeminate), may well be considered a paragon in the world.

Having become a paragon never will virtue desert him, and he will return to the innocence of childhood.

He who knows himself to be white and submits to be treated as black is worthy of being a model to the world, and having become a model his virtue will remain undiminished; he will revert to the Absolute.

"He who recognises himself as noble and consents to be treated as mean may be looked upon as a cypresse to the world." His virtue is full, and he may revert to pristine innocence.

With the spread of simplicity will come men of talent, and wise men being employed settled government.

"Good principles are never out of place.

CHAPTER XXIX.

Experience has shown us that: Those who having seized the State by violence have sought to rule it (i.e. to introduce their own methods) have never succeeded.

The Empire is a marvellous piece of mechanism. You cannot regulate it; if you meddle with it, you ruin it; if you try to put a break on, you lose it. So with affairs; if you want to keep the lead, you must follow; would you sing peans, you must sigh first; would you be strong you must affect weakness, should you displace others be careful lest you yourself be overthrown.

"Thus the perfect man avoids excess and distrusts extremity."

CHAPTER XXX.

By the aid of the WAY a man arrives at empire, by no force of arms can he command the state.

He whose acts are good will succeed in his aim.

The site of an encampment produces nothing but thorns and brambles, in the track of a great army follow years of misery. The capable man gains his obj et; he dares not to use force. He succeeds because he does not consider himself, and does not vaunt his prowess. If he succeed not he does not strive; if he succeed he does so without violence.

When affairs have reached their prime, they are already on the wane;
this may be denominated not attaining the WAY; not attaining the WAY, (we find) as gras.

CHAPTER XXXI.
The excellency of its military preparations affords (a people) no element of prosperity; rather may it become a source of disaster.

Where the WAY prevails, there will be no place (for these preparations) Where the prince is an ideal man the one (the left) is in honour; where the follower of militarism rules the other (the right) is esteemed. Aims are not an element of prosperity, nor are they the implements of the ideal man; the repressing of ambition and the practice of tranquility and inertia (Indian tama) are (in his eye) the highest victory.

Not so (the third) for fame; the (third fun) fame induces a desire for murder, and he who loves murder is not fit to be entrusted with rule. He whose actions spring from worthy motives loves the one (the left); whose actions are cruel offends the other. To place aims in a subordinate position marks one, to elevate the military art dominates the other. What are denominated gorgeous funeral rites are but the outcome of the murder of myriads; rather should lamentation, weeping, and tears be the obsequies succeeding a great victory.

CHAPTER XXXII.
The WAY is eternal; it is without name.

The man who has attained simplicity (bhagabat), cannot submit to be the slave of the world. Should kings be able to restrain him, nature herself would pay him homage. Heaven and earth will join in showering down on him manna; the people unburdened, will adjust themselves.

When at the beginning things came under conditions there were names. The name signified the having (concrete), and implied the knowledge of the finite. The knowledge of the finite may within limits be compared with the WAY, as on earth rills and valleys may be compared with the River and the Ocean.

CHAPTER XXXIII.
Know mankind. The knowledge that enables us to know ourselves is intelligence. Overcome mankind. The strength that enables us to conquer is power.

To know when we have sufficient is wealth; power to act (for ourselves) is purpose; not losing our grasp (of anything) is endurance; death without extinction is longevity.

CHAPTER XXXIV.
Great is the WAY; in its onward course it overflows indifferently on all side.

The material is conditioned; it owes its origin to no will of its own. Merit attained (the Chinese translation of the Indian (Karma) is without a name (i.e.) immortal); it cloaks and fosters the material. Not acting as lord nor subject to passion, it may be named with the Small (an allusion to the Hinayana, or Small Vehicle i.e. the simplest vehicle of salvation) The material having reverted to the immaterial (to the material) and not aspiring to lordship may be named as the Great (i.e. Mahayana, the Great Vehicle, the third or final stage of salvation—that of a Bodhisattva, next to Nirvana.)

Not making the Great for its own sake the aim of existence, one may in the end attain to it.

CHAPTER XXXV.
Grasp the great Ideal, and all creation will vanish.

There will vanish also things indifferent—case; tranquility, destruction; pleasure, companionship, the joys of social life; dissipation and entertaining of guests.

The result of the WAY is Inertion; it cannot be tasted, it is not to be perceived by the eye, it cannot be heard by the ear; it cannot be utilised by the bodily organs.

CHAPTER XXXVI.
If you desire to contract, you must have length; if you desire to be weak, there must first be strength. If you wish to deposit, there must first be elevation; seeking to lop off, there must first be commination.

This is called clearance from obscurity.
Pliability, though weak, overcomes obstinacy even accompanied by strength. A fish cannot be taken from the sea (without destroying its life); the methods of government cannot be exhibited to the vulgar (without injury to the state).

CHAPTER XXXVII.

The WAY is eternal; it is absolutely inert, yet there is nothing it does not do.

If a king were able to act up to it, nature itself would be transformed, and being transformed it would repress desire by the simplicity of the nameless (the WAY).

The simplicity (sucking) of the nameless conduces to the repression of desire; the repression of desire leads to content, and by it the world attains perfect tranquillity.

[End of First Part]

I have, in rendering the above, adhered, as far as possible from the unavoidable difference in idiom to the language of the original, and have carefully studied the versions of those who have before me essayed a somewhat difficult task. The principal difficulty consists in the highly artificial nature of the work, and occasionally its attempted aridity. The former, as I have shown is in direct imitation of the Indian style, which the compiler took for his model. The latter is common to writers of all ages in China. In the Taoteh King the differences between the older quotations and the text of the anonymous author are very marked, the latter being from their affected style occasionally incapable of being literally translated. This probably accounts for failures such as those of Julien and Chalmers, not to speak of pretenders such as Balfour and others.

As an instance of the style of the Indian Eclectic School, which has apparently largely influenced the mind of the writer, I give an extract from the Bhagavadgita. See Hinduism, Monier Williams, 210.

"Whatever is not cannot be; whatever is can never cease to be. Know this—the Being that spreads this universe is indestructible. Who can destroy the indestructible? These bodies that enshrine the everlasting soul, inscrutable, immortal, have an end; but he who thinks the soul can be destroyed, and who deems it a destroyer are alike mistaken; it kills not, and is not killed; it is not born, nor doth it ever die; it has no past nor future—unproduced, unchanging, infinite; he who knows it fixed, uniform, imperishable, indissoluble, how can that man destroy another, or extinguish aught below? As men abandon old and threadbare clothes to put on others new, so casts the embodied soul its worn out frame to enter other forms. No dart can pierce it; flame cannot consume it, water wet it not? nor scorching breeze dry it—indestructible, incapable of heat or mixture or acidity, eternal, all pervading, steadfast, immovable, perpetual, yet imperceptible, incomprehensible, undying, unfading, deathless, unimaginable."

The Taoteh King is one of the few remains existing of primitive Buddhism. Suppression of self was the root of the teaching of Gautama. For him existed no God, no future, no past only the illimitable and eternal Marga—the PATH, the WAY to the extinction of Nirvana.

Thomas W. Kingsmill.
PART II.

Professor Giles has given so admirable an account of this chapter that I have little to add to his criticism. As it stands the entire is a plain indication of the lack of critical knowledge of the transcriber, who has both misquoted and misconstrued his authority. Hauflitz, according to Giles wrote:

CHAPTER XXXVIII.

Perfect Virtue does not acquire (anything) for the reason that it has (everything).

(For the explanation of this we must go back to the old language. Originally virtue, energy, and to get, acquire, were identical in form as still in sound. The anonymous transcriber missing the point tries to improve on the older author): Superior Virtue does not lose its virtue, for the reason that it is without Virtue!

(Then follows from the older a misquotation; Hauflitz wrote 上德無 爲而無不為也.)

Perfect Virtue does nothing, and yet there is nothing it does not effect.

(For some reason the compiler for substitutes 不. By a similar, apparently slight, change in English we may warp in like manner the meaning of the older philosopher.) "Perfect Virtue does nothing, and affects to do nothing."

(This is the pitfall into which all the translators have fallen. Chalmers writes:—"The superior virtue does not act a part, and makes no pretensions." The fault was really the compiler's. As before, having once put his foot in it he proceeds to blunder:)

Superior virtue does things, and affords to do things (but quotes correctly.) Perfect benevolence acts always of its own motion; perfect justice acts, but always from reason; perfect ceremony (politeness) calls for no outward show, nevertheless it induces respect (是 the equivalent of Sure. Onakti, respect, was evidently the original form, for which a corrupt text has substituted the arm which has no meaning.) If we lose the WAY we shall as a consequence lose our Virtue; if we lose our Virtue as a consequence we shall lose our (instinct of)

Benevolence; we shall lose our (sense of) Justice; and losing our (sense of) Justice, Ceremony (politeness) will desert us.

(So said the original but the compiler true to his pattern sought to condense by omitting the second loss, in each sentence, thereby introducing an ambiguity of which the translators have not failed to take full advantage.)

Now ceremony (politeness) is but the thin veneer covering loyalty and truth, and is apt to become the precursor of confusion. "Too previous" knowledge is apt to be but a caricature of wisdom, and a spring of folly. So it is that the first-class man abides in the real, and vacates what is merely ornamental; he leans on the substance, and relies not on the ideal. He therefore grasps the one, while rejecting the other.

CHAPTER XXXIX.

Originally there was only the mind. Heaven grasped it, and became intelligent. Earth grasped it, and became fixed. The host of spirits grasped it, and became subtle. D-ire took hold of it, and gave origin to life. Princes and kings seized it, and the state was constituted.

Rectitude is its actuating cause.

Without intelligence heaven were liable to be rent.

Without fixity earth were liable to ruin.

Without subtlety the spiritual hosts were liable to dissolution.

Without increase desire were in danger of exhaustion.

Without life nature were in danger of extinction.

Without honour and dignity rulers are liable to stumble.

Therefore, he who would be honoured must begin with humility; who seeks to be excelled, makes the baseness of his foundation.

Hence princes and kings have styled themselves orphans, bereft and without consideration. Those who do not make humility the basis of their conduct will be subverted without fail. If sitting as to the vehicle, and shrinking from the grinding and polishing (required to perfect) the gem, they will end by being cast out* as worthless stones.

*磊磊, lok-lok, as if fallen.
CHAPTER XL.

Opposition under the influence of the WAY is an element of progress; weakness becomes an implement of utility.† All things below have sprung from the existent; existence from the non-existent.

CHAPTER XII.

The higher student hears the (doctrine of the) WAY, and assiduously follows it. The ordinary student hearing it falters, doubtful whether to accept or reject. The student of the lower type hears it and ridicules it. He would not ridicule were he not too self-sufficient to act up to its dictates.

There is a well founded saying which puts it thus:—

The brilliance of the WAY is as obscurity:
The advance of the WAY is as retreat:
The smoothness of the WAY is as roughness.

So, he who is possessed of the highest virtue proceeds as if actuated by desire. He whose life is the purest, as if instigated by nastiness. He whose virtues are broadest as if he had no understanding. He whose virtue is best established, as a mere pretender.

The biggest square is without angles; the greatest machine is longest in completion; the loudest sound is rarest heard; the largest figure is formless.

(That is to say:—These things, in each case, from their largeness transcend our limited powers of analysis.)

The WAY is impenetrable and nameless; nevertheless it is efficacious in its transmuting, † and perfecting (energy.)

CHAPTER XLII.

The WAY gave birth to (生) one (1); one, to two, (2); two, to three (3). Three gave birth to Nature; Nature bore the Yin and unfolded the Yang. By the mixture of these principles was produced Harmony.

What men dislike is a state of orphanage,—of solitude without consideration, yet kings and princes have denounced themselves (by these titles). Things are perhaps at their lowest; they may increase. Perhaps at their highest; they may diminish.

What humanity has to teach to me, that I am prepared to impart to others. A scoundrel worthy of death (for his crimes) I would not have executed; (rather) would I utilize him as an object lesson.

CHAPTER XLIII.

The softest thing on earth (water) surpasses the hardest; what has no (substance) enters what has no fissure. So is it I have learned that inaction has its utility.

To teach by silence;—to utilise by inaction; how seldom has this been realized!

CHAPTER XLIV.

What is most nearly attached to us; our name, or our individuality? What most concerns us;—our person or our belongings? Which is the greater malady;—success or loss?

Thus it is that excessive sparing is sure to lead to lavish expenditure, and inordinate hoarding to eventual ruin.

Who knows when he has enough meets no disgrace; who understands when to stop will not be endangered. Such a man may look forward to long life.

CHAPTER XLV.

Excessively skilful work is no better than inferior (in a vessel); you may utilize the latter without (fear of its) being broken. Excessive progress is as bad as immaturity; you may utilize it without (fear of its) being exhausted.

[The compiler of the Taoteh King only half grasped here the meaning of his original, Hwainanz, who proceeds to quote what he represents as the dogmatum of the "old philosopher"]

Extreme strictness is (as bad) as crookedness; extreme clearness as (bad as) foolishness.

Too great fluency of speech is as bad as stuttering.

Excesses overcome cold; inactivity reduces heat. Purity and inaction are the fundamental principles of government.

CHAPTER XLVI.

When the WAY is the actuating principle of a state, the swiftest horses are used only for the conveyance of manure.
When the WAY does not prevail, war horses will be bred in every open place.
No sin is greater than discontent (lit., not knowing when one has sufficient); no crime darker than ambition. Therefore learn to know when you have enough. Enough is always a sufficiency.

CHAPTER XLVII

There is no need to go out of doors to know the world; no need to peep through a window to observe the divine WAY.
The further one goes out, the less one knows.
So it is that the wise man without moving comprehends; without observing understands; without acting achieves.

CHAPTER XLVIII.
The attention paid to book learning increases day by day; the practice of the WAY diminishes in a like proportion. Yet, diminish as it may, it remains the only path to inaction (Nirvana). Do nothing, and there is nothing that will not be done.
The Empire has ever been grasped by those without concern; he who is concerned is inadequate to rule.
(The quotation is here from Chwang-tse, who, however, does not refer it to his favourite Lao-zi, but to Hwangti (verb, sop). Professor Giles fails to arrive at the full meaning.)

CHAPTER XLIX.
The wise man is never willful; he follows the desires of the people, and makes them his own. To the wise I would be wise; to the foolish I would also be wise, that (they) may gain wisdom.

To the honest I would be honest; to the dishonest I would also be honest, that they may attain to honesty.
The wise man conforms to those amongst whom he lives, and bends his mind to theirs. He looks upon all as his children.

CHAPTER L.

Birth is (really) an exit; death our (true) entrance.
(We begin our life surrounded by the karma of our former existence; as we have acted during life so will we leave it to enter another existence.)

The gloss gives this distinctly, but the translator, including Giles, have missed the point.
The attendants on life are thirteen; on death thirteen. * The springs of man's life and the occasions of death are likewise thirteen.

There is a saying: that a man who knows how to take care of himself does not encounter dangers on the way; he may join an army and have no need for a coat of mail. The rhinoceros has no opportunity to use his horn, the tiger his claws, nor the enemy his sword.

And why is all this? — It is simply because he does not expose himself to death.

CHAPTER LI.

It is the WAY that produces; Virtue that nourishes; Nature that gives form; and Force that completes.

Therefore Nature honours the WAY and respects Virtue.

This honouring of the WAY and respecting Virtue comes not from any express command, but is entirely spontaneous.

So the WAY produces, but Virtue nourishes, increases, feeds, pervades, leads (督) cherishes and broods over everything.

To produce and not possess; to act and not presume; to teach and not control; these may be called the fundamentals of Virtue.

(Here, as elsewhere throughout the King, we must as far as possible dissociate the moral element from Virtue. The idea is more nearly energy.)

CHAPTER LII.

There was a beginning of all things, and this may be regarded as the mother. Having grasped (the idea of) maternity we learn to know the offspring. Comprehending the offspring while depending on (the idea of) maternity, even should we perish there will be no danger.

(I must confess this is absolute nonsense, yet I can make nothing more out of it. In all probability the text is corrupt, otherwise we must form a very low opinion of the compiler.)

* Compare Ch. LXXVI.
† Hsiauytse says 民之生生而動皆之死地十有三. Both texts seem corrupt.
Circumscribing our desires (免 is apparently in error for 悠 or 欲) and putting a check on our passions, † we may (look forward to) the end of our existence without perturbation.

If we give an opening to our passions, and follow our lower instincts, to the end of our lives we shall not be able to liberate ourselves from (their influence.)

To be able to see (the bearing of) small things is called perspicuity; to stiffen what is limp is called ability. by making use of the light (you have) you may return to (this) perspicuity, and not leave yourself (a prey) to disappointment.

This is practising the enduring.

CHAPTER LIII.

I would that I had sufficient knowledge to traverse the great WAY, even though the attempt were full of danger!

The great WAY is easy and level, and yet the crowd prefer by-ways.

When the approach to the Court is too facile; the fields drop out of cultivation, and the granaries are emptied.

The wearing of figured and embroidered clothes, the carrying of swell swords; the filling of our bellies with meat and drink, and piling up of goods beyond our necessities—these are things which may well be branded as waste and robbery.

They are not of the WAY, most assuredly.

CHAPTER LV.

The man who devotes his energies to founding (a family) is not wasteful, he who is bent on accumulating does not dissipate. His descendants may (look forward to) continuing the family altars.

Who cultivates (these arts) for his own person, his virtue is of true quality; he who cultivates them for the benefit of his family, his virtue is supereminent.

Who cultivates them for his village, his virtue is elevated; who cultivates them for his country, his virtue is prolific; who for the Empire, his virtue is all pervading.

Let every one critically inspect himself; every family, village and state do likewise; and finally let the Empire follow in the same course. How should it be given to any one to comprehend the workings of the Empire, were it not by such means?

(The Chapter, as Professor Giles points out, consists entirely of quotations, for which I refer my readers to his notes.)

CHAPTER LV.

The reality of natural virtue may be likened to a child; hornets and poisonous snakes will not sting, wild beasts will not attack, nor birds of prey carry off (the man who practises it.) His bones may be weak, his sinews flabby, and yet he can take a firm hold. He comprehends not the coitus of male and female, and yet his sexual abilities are of the highest. All day he may cry out and yet not become hoarse.

The harmony (of the bodily functions) is perfect. To understand (this) harmony is called habitue (常); to comprehend habitue is called perspicuity. Increase of life is denominated good fortune; the action of the mind on the bodily functions is called strength.

When things have reached their full age, they begin to grow old;—that is to say, without the WAY, and not having the WAY they early fade.

CHAPTER LVI.

He who knows does not talk; he who talks does not know.

Circumscribe your desires

Put a bar on your passions, *
Temper your aspersities,
Clear up misunderstandings,
Tone down the high lights,
Live in harmony with the world †

This is what we call Conforming to First Principles

So if you cannot attain to affection; do not practise neglect. If you cannot be successful; you need not woo distress. If you cannot be honoured; you need not descend to meanness.

* See Chap. LII Supra.
† Lit: With the dust, an Indian Buddhist expression.
Acting in accordance with (these principles, you may gain the respect of the world.

CHAPTER LVII

Employ the upright to rule the country; the strategist to command the army; the man without forgone conclusions to take in hand the state.

However, that may be this, this much we may be assured of;—that if in the state there are too many vexatious restrictions the people will be reduced to poverty; if there be too much desire for mere wealth the family relations will be upset; if men are bent on strange inventions, new-fangled affairs will arise.

As over legislation prevails, crime and sedition will flourish.

It was under these circumstances that the Sage said:—"I do nothing, and the people transform themselves: I remain impassive, and the people right themselves. I trouble not about their business affairs, and the people become rich: I have no ambitions and the people have substance."

CHAPTER LVIII

Where the government is tolerant, the people will be simple; where the government is meddlesome, the people will be corrupt.

Suffering is the fulcrum on which rests good fortune: good fortune is the lurking place of suffering. Who knows his end?

If a man be devoid of righteous principal, his very righteousness is warped, his excellencies become a snare.

Man in all ages has been the victim of delusion (迷, old mai, a transmutation of Indian maïd. illusion.)

Thus the perfect man is square, but not sharp cornered; he is liberal without extravagance; strict without recklessness; bright without display.

† I.e. the pretended lao-tze.
§ A rhyming quatrain, quoted from Hwai-nanize.
‖ A quotation, but imperfect. Hanfeitez adds 成其功 to first para.

CHAPTER LXI

In the government of men and the service of heaven, there is need for maintaining reserve. It is only by maintaining this reserve that we can arrive at what is called 'early enjoyment.' This 'early enjoyment' is really the outcome of our reserve of virtue (energy). So long as we have this reserve of virtue, there is nothing which cannot be accomplished.

This position arrived at, no one knows the limits of attainment; they may well be the possession of the Kingdom, and having once attained the direction of the kingdom, it may well be permanent.

Striking the root deeply, and extending the foundation, may be regarded as the WAY to long endurance.

CHAPTER LX

Governing a big country is as easy as frying little fish.

Take the WAY as your guide in ruling the state, and Kwei woul usurp the place of Shens.

○ (鬼 Kwei are the spirits of dead mortals; 神 (the equivalent of the Indian A-sari), Shens the immortal spirits. The conjunction 非 twice introduced in the ordinary text after this is clearly incorrect. Giles does not notice it, and it makes nonsense. Omitting it I read)

If no confusion be made between Kwei and Shens, the Shens will not prove injurious to the people; and following their example the wise man will refrain from anything injurious (to their interests.)

If then there be no mutual injuries Virtue will be the prevailing factor.

○ (No more than Giles do I profess to comprehend this farrago of nonsense. In charity I take the text to have been mutilated. Etymologically 鬼 and 鬼 are closely connected; both are from a root signifying to return).

† See note at end of Ch. II.
CHAPTER LXI.

A country to be great should practise humility.

In the intercourse of the states, the state itself plays the role of the female. The female ever gets the upper hand by impassivity, the male always comes to grief if he essays a like policy.

A powerful country indeed by force may overcome a weaker, and may annex it; but the weaker state by reducing the greater may in turn absorb it.

It is much the same whether we overcoming by force annex, or reduce and absorb.

If the greater state desires nothing more than to unite and advantage the people; the smaller has no other ambition than to enter the service of humanity. So each may obtain what it desires, and the greater by the practice of affability may rightly prevail.

CHAPTER LXII.

The WAY is the inscrutable retreat of Nature; the jewel of the wise man, the protector of him who is not wise.

Good words gain a man applause in the forum, but good deeds increase his influence amongst his fellows.

Even the man of no ability,—why should he reject what he possesses (of the WAY)? The Sovereign himself, surround himself as he may with ministers, and crowds of dependents and droves of led horses, is not as the man who has ascended the throne by the exhibition of this very WAY.

Those of old honoured this way; why should he not search it out and embrace it, and if he has erred, reform?

Acting thus he may become an honour to the State.

CHAPTER LXIII.

Act the nonaction; occupy yourself in nonoccupation; taste the tasteless. In matters great or small, numerous or the contrary, ever aim to redress a grievance to the best of your ability.

(If I am sorry to have to depart from the accepted rendering. Even—

* See supra Chap. xxix.
† By an affectation of archaism is used here for.

Giles has been led into error and has translated the last sentence (報怨以德) as "recompense injury with kindness."

As I have shown above, (Chap. L.) is not moral, but material virtue. Throughout the Taoeh King, it is to be rendered as the Latin virtus, not the English virtue, and nowhere assumes the meaning of kindness.

Manipulate difficulties while yet they are easy; take in hand great things while yet they are small. In government difficulties must be treated as easy; great affairs as small undertakings.

The sage never affects to do great things, and in consequence succeeds in accomplishing great affairs. He who lightly promises rarely keeps his word; who rates things as too easy raises difficulties. So it is that the sage anticipates difficulties and in consequence never encounters them.

CHAPTER LXIV.

When affairs go quietly it is easy to take them in hand; before (trouble) looms, it is easy to take precautions. Delicate things are readily dissolved, insignificant readily scattered.

Put affairs in train before they are on top of you; put them in order before confusion overwhelms you. The trunk you can scarcely embrace was born a slender twig, the tower of nine stories commenced as an earth heap; the journey of a thousand li began with a single pace.

Who makes mare; who grasps loses. It is only the sage who not making never mare, and not grasping never loses. There are people so careful in business, that when they come to the point of success, they invariably collapse. Were they as particular at the end as at the beginning, there would be no failures. So the sage does not desire ambition nor esteem too highly things difficult of attainment. He studies not learning, and returns to the position which others have passed. So he leaves Nature to herself, and dares not influence her.

CHAPTER LXV.

Of old capable men who practised the WAY did not use it to enlighten the people; rather did they apply it in keeping them in ignorance.

† See Chapter XXVII.
What most tends to make a people difficult to govern is too much cleverness and that ruler who by smartness would rule his country is little better than a thief.

(On the other hand), he who makes no attempt at carrying smartness into government promotes happiness. He who properly understands these two axioms, will be in a position to select his scheme; and always keeping this scheme before one may he called original Virtue. Original Virtue is profound, vast, and causes nature to revert (to original innocence). Under its influence there will be a return to wide obedience.

CHAPTER LXVI.

What renders possible the (existence of) rivers and seas, is the accumulation of innumerable streams and the force which compels them to descend. This is their raison d'être.|| So is it that he who desires to impress his influence over the people must ever speak as subject to them; he who desires to be in front must place his personality in the back ground. Then it happens that when the able man has assumed the place of authority, the people reck not his weight; when he places himself in front they suspect no danger. In consequence all men delight in praise rather than blame. He meets with no opposition because the country does not produce a man capable of vieing with him.©

CHAPTER LXVII.

(The beginning of the chapter reads 天下者謂我道大似不肖夫唯不故似不肖若久矣其細也夫. Each translation attempted of this is more ridiculous if possible than the others. It seems more charitable to assume that the text is again hopelessly incorrect, than to try to amend it where the key is lost. The phrase 我道, as opposed to 天之道 in chapter LXXVII, is noteworthy.) It proceeds:—

§ There is a play on the word 下 which is not plain, and evidently never was.

|| There is an evident hiatus in this sentence, 故能爲百谷王.

§ Compare the same sentence quoted in Chapter XXII; where, however, it is very differently leaped.

There are three precious things which I grasp and carefully preserve. The first is called kindness, the second moderation, the third non-assumption. Be kind and you may be fearless; be moderate and you can be liberal; do not assume and you can attain to leadership.

Now-a-days men despising clemency cultivate only fearlessness; neglecting moderation they retain only extra-vagance; despising to be in the rear they aim ever to be in the vanguard. By clemency in war we attain to victory in the attack, and safety in the defence.

Heaven preserves the man who has generosity for a buckler.

CHAPTER LXVIII.

The man able in affairs is not disposed towards war; who is skilful in battle fight never loses his temper, nor does he who is able to overcome his antagonist finesse.

He who is skilful in using others affects humility, and this may be called the Virtue (power) of subduing opposition; it may be also called the force of utilization.

A man who acts thus may be called the equal of heaven, as having reached the goal of the ancients.

CHAPTER LXIX.

A general once said:—"If I cannot be host, I may be the guest; If I can't advance an inch I may retire a foot."

This may be called, advancing without marching, taking without arms, capturing without fighting, warring without soldiers.

There is no error greater than making light of your enemy. If you value him too little, you are likely to lose your cause. When armies engage in battle it is the best prepared who win.

CHAPTER LXX.

My sayings are very easy to comprehend,—very easy to practice; yet there is not a soul who can either understand or act on them!

Words have a begetter, actions an instigator, and it is because a man fails to grasp that he can't understand my sayings.
Those who comprehend my words are the select; those who set up to them are the worthy. Though the sage wear a tattered garment, he bears a jewel in his breast.

CHAPTER LXXI

To know, without the affectation of knowledge, is the most excellent knowledge; not to know and yet affect knowledge is a vice*.

It we treat this vice as vice we shall escape it. The wise man has not this vice: and it is because he treats the vice as a vice that he escapes it.

(This is a muttering of the original quoted from Hanfei-tz; who says: "the wise man's freedom from vice is because he will not regard it as a vice, and therefore is free from it").

CHAPTER LXXII

Those folk who are careless about danger are in the greatest danger. It should be their aim not to contravene their position in life, nor despise that to which they were born. Not despising their position, they will not (themselves) be despised.

Thus the wise man, who knoweth himself, makes no display; caring for himself he seeks not public honours. He rejects the one while choosing the others.

CHAPTER LXXIII

The man brave to rashness risks his life; he who is cautious may count on surviving. One course leads to advantage, the other to danger. Who knows the cause of Heaven's dislikes?

This is the reason why the wise man hesitates before running into danger.

The WAY of Heaven leads not to contest yet is efficacious towards victory, it has no words yet is powerful in argument; needs no summons but comes of itself; is simple in discourse yet powerful in council. Heaven's not wise wrenched, yet nothing escapes it.

With folk who have no fear of death, what object is their in making its apprehension a deterrent? How should we dare to apprehend and execute people who dread death as the greatest of terrors?

* This sentence seems to have an illegitimate descent from Confucius Vid. Lun yü II. 17.

In keeping constantly a public executioner, we are but setting by proxy the part of slayer, and assuming the rôle of the Master Hewer. Of those who assume the function of the Master Hewer, how few are those who escape cutting their own hands!

CHAPTER LXXV.

The people undergo famine on account of the many taxes on food. Hungry people are difficult to govern when those placed over them make too much fuss. What causes this difficulty in governing the people is their indifference to death, in their eager pursuit of the pleasures of life. This it is that is the inoiting cause of this indifference.

Only those who do not seek thus to utilise their lives can be held to value it truly.

CHAPTER LXXVI

During life man is soft and weak; at his death rigid and strong. So is it in Nature, grass or a tree while living is soft and pliable, when dead, dry and stiff. Rigidity and strength wait on death, softness and weakness are the attributes of life.

The warrior's strength then is of no avail; the strength of the tree is come to an end.

ο is a mis-quotation for Ω (lower third), itself an archaism for Ω (lower first).

Strength and greatness rest with those below (the dead) pliability and weakness remain above (ground).

The divine WAY is like the act of drawing a bow. It depresses the high and raises the low.

To advantage him who has too much at the expense of him who has not enough were a superfluity. The WAY of Heaven spoils him who has too much to make up the deficiency to him who is in need. The WAY of man on the other hand detracts from him who has not enough, to advance him who has too much.

Who is the man having a super-abundance can use it to advance the state? Only he who has entered the
WAY. So the wise man acts without presuming; merit achieved remains. He who is free from ambition is worthy.

CHAPTER LXXXVIII.

There is nothing on earth so weak as water, yet in its action on things strong and hard nothing surpasses it. This is not an easy thing.

By weakness to overcome strength, by softness to conquer the hard; all the world understands this, yet none can act up to it. Therefore the Sage says:

He that can take on himself the shame of his country may well be called its hero; he that can bear in himself its misfortunes may well become the King of the Tianhia.

These words are true, however, paradoxical they seem.

CHAPTER LXXXIX.

The man who tries to patch up a serious quarrel is sure to incur the enmity of both parties. The wisest thing to do in a case of the sort is to let matters take their own course.

Therefore the wise man confines himself to the facts of an agreement and does not fret himself about the men. He who has ability studies the letter; he who has not appeals to the intention.

The WAY of Heaven knows no favouritism; it is ever on the side of the clever.

CHAPTER LXXX.

In a small kingdom with a scanty population (it were wise) to keep but few men in the public service, and to make little use of them. To inculcate on the people the gravity of death, and discourage the desire for distant travel, Ships and conveyances of all sorts should be discouraged; troops for offence and defence should never be mustered. The people should return to the use of knotted cords and quips.

(Their energies should be devoted) to sweetening their food, wearing handsome clothes, keeping peace in their homesteads, and enjoying their simple ways.

While neighbouring countries might be within sight and the barking of their dogs and crowing of their cocks be distinctly heard from one to another, yet the people should grow old and die without ever crossing the boundary line.

CHAPTER LXXXI.

The truth is apt to be distasteful; fair words are generally insincere. The able do not descend to wordy contests, and those who do are not competent.

Those who have knowledge have no experience, and those who have experience have no knowledge.

The sage has no need to accumulate wealth; the better he does for others the better he finds himself; the more he gives to his fellows the more he has for himself.

The divine WAY is advantageous without danger; the WAY of the Sages is effective without struggle.

My task is ended. I have done my best to render into plain English, with as little padding or paraphrase as possible that thing of shreds and patches known as the Taoteh King. Even in the somewhat bald translation, the distinction between the master hand who wrote down the original aphorisms and the comparatively feeble writer who did the padding is plainly apparent. Still here and there some shred saying of the latter peeps out through the mass of verbiage.

That the Taoteh King was not the work of the supposed Sage, Laoze, is evident from the light thrown on the subject by Professor Giles, who has given in most cases the authority for the aphorisms. These are often incorrectly quoted, the characters are often transposed,—sometimes from an affected archaism, but frequently from an apparent want of knowledge. Often too the sentences are fragmented, and in all cases lack the true ring of the undoubtedly classics.

These causes combined have here and there led to so much obscurity, that while the original aphorisms are at all times clear and distinct, the padding is at all times obscure, and sometimes absolutely without meaning. An excessive desire for what
the modern telegraphist denominated packing, is at the bottom of this; but, even making due allowance for this, there is still to be noticed a confusion in the style, which seems to mark an unskilled amanuensis. The affectation of Hinduism is at times very apparent, more especially in the earlier part of the work. These causes combined have generally been sufficient to make the perusal of the work at first hand distasteful; and the work of translation has generally passed through the bodily and mental organs of the ever present “teacher.” The result has been well shown in the absurdities of Ballfour; but even more capable experts, as Legge and Chalmers have yielded up betimes their better judgment in favour of the fantastic and feeb’e inspirations of the native scholar.

The scholia attached to the ordinary additions, are even more than ordinarily, contemptible.

Still with all these drawbacks the author knew well the Chinese of his day. Some of his simplest sentences display a measure of truth which the translator cannot but regret having been put to such ignoble uses. The Confucianist scholar of his day was as shallow-pated, as self-confident and as impractical as his representative of the nineteenth century. He was also as arrogant and persecuting.

To attempt an open contest, was as hopeless as to question the dictates of the Church in the heyday of the Holy Office. The only hope of success lay in an appeal to the writers of antiquity. Hanfeitez, Hwainantsz, and others had done so before him. They had evolved a Liotiez out of the popular saws they found current about them. It was in age of forgeries, and the author in his pious fraud would be doing no worse than his neighbours in collecting those wise sayings which Hwainantsz and the other writers of his day had already made famous, and interweaving them with a comment of his own, as the genuine remains of the apocryphal Liotiez. It was true that Liotiez was only an emanation of the brain of Chwangtez; or some moralist of his day, but it was as easy to clothe him in the habiliments of humanity as for Bunyan e.g. to evolve the character of Christian. Had the age of Bunyan been only a little less rigid in its campaign against superstitious, the story of the Pilgrim’s Progress had long ere this grown into a tradition of the Church.

The mock air of archaism assumed in the book can thus be readily accounted for. Galileo found it advisable to hand down his great discovery of the phases of Venus in a Latin anagram, the meaning of which was known only to the initiated; and under the pretended garment of Liotiez, the reformer of the second or third century clothed his powerful protest against the growing abuses of the later Han dynasty, or the disturbed period of the Three Kingdoms.

Indeed the internal evidence, especially of the last two chapters, seems to point to the latter period when the nation was sighing for union, as the most likely period of its construction.

Thos W Kingsmill.
eminently unfit for the purpose, was beyond the grasp of his genius.

According to Wylie (Notes on Chinese Literature p. 173) the celebrated poet of the 11th century Su Tung Pu, wrote a commentary on the Taoeh King, indicating the common origin of Taoism and Buddhism. This, like every other work likely to be useful in elucidating the older literature of China, incurred the enmity of that greatest literary tyrant in history, the miscalled philosopher Chu Hi. Fortunately the work itself amidst many vicissitudes contrived to survive, and remains as a record of the general truth of Su's conclusions.

With these remarks, which I hope have not wearied my readers, I may proceed with a translation of the text of the first division of the book, which I trust will serve as an elucidation of the whole; the second part being in great measure a repetition of the first and containing few additional ideas of importance. The theme in each case I shall mark by italic type, the better to exhibit the compound nature of the book.

FIRST BOOK

CHAPTER I

The way that may be traversed is not the Eternal WAY. The name which can be uttered is not the Eternal NAME.

Without name—Heaven and Earth (Nature) at the beginning were called the mother of all things. Thus it always is that (he who is) without passion can grasp the inner essence, while (he who is blinded) by passion can only apprehend the outer form. These two have really the same is-ness, and differ only in name. Together they are spoken of as the First Cause. The cause of the First Cause itself is the gateway of the Essential.

CHAPTER II

Every one knows that, The beauty of fair dealing is akin to vice (ugliness), the goodness of well doing is not far from evil.

Thus the existent and the non-existent together give birth to the difficult and the easy, mutually completing them; the long and the short together pivot with the high and low

mutually revolving; the tone and the sound together harmonise with what proceeds and follows, mutually according. Hence it is that the perfect man attains the conditions of inaction (Nirvāna), and follows the doctrine of silence. The material world being made, without obstruction were produced the non-existent and non-conditioned. Merit achieved (Karma) is not to be assumed; not being assumed it will never depart.

CHAPTER III

Not envying worth, restrains the people from jealousy.

Not prizeing things difficult of attainment, keeps them from theft.

Not looking at lustful things, keeps their minds free from disorder.

Thus the government of the perfect man entails keeping their minds vacant and their bellies full; weakening the will and strengthening the thews; thus at once keeping them from knowledge and desire, and preventing those who have knowledge from daring to act. Thus doing nothing, everything will be well ordered.

CHAPTER IV

The WAY is vast; however trodden, it is never full. In its profundity it is the main spring of Creation.

"Temper asperities"

"Clear up confusion"

"Tone down excessive glare"

"Be in harmony with all men."*

Flowing ever onwards, we know not whence its origin; its concept (was) before (the) Gods.

CHAPTER V

Were not Nature benevolent, creation were a mockery;

Did the perfect man lack benevolence, the people would be of no account.

The emptiness of Nature is as a bag-pipes; (you think it) empty yet it is not exhausted; press it and it will yield more. "By too much talking the plot is given away; there is nothing like sticking to moderation."

* Lit. the dust; an Indian Buddhistic expression.

† A rhyming couplet.
CHAPTER VI
The spirit of desire is undying.
It may be called the female principle. The entrance of the female principle may be called the foundation of Nature. It has survived through the ages and still endures, its practice is not to be restrained.

CHAPTER VII
Heaven is enduring; Earth is lasting
Though permanence and endurance are their attributes they are not self-produced. The secret of long life is the practice of wisdom. He who is content to be in the rear will find himself first; who lightly esteems himself will meet advancement, who has no private ends will attain his desires.

CHAPTER VIII
The highest virtue resembles water.
(ש, Virtue here is to be taken as Latin virtus, efficacy, power, rather than in its ordinary English use. It is intended to denote the innate principle by virtue of which things exist. So we speak of the virtue of a drug, etc. (This, as will be seen later on, is an ordinary use of the word in the T.T.K. T.W.K).

It is the effective principle underlying the WAY. The virtue of abiding is the earth (i.e. without the existence of the earth there would be no place to abide in.) The virtue of mind is reflection. The virtue of giving is benevolence (i.e without benevolence there would be no inclination to alms giving.) The virtue of speech is truthfulness. The virtue of stopping is motion. The virtue of action is ability. The virtue of force is opportunity.

If there were no action, there would be no re-action.

CHAPTER IX.
Who grasps at more than he can hold, will not be able to retain it; who smiles with a brasthumer, cannot long defend himself.

Our halls may be filled with gold and jewels, yet we cannot preserve them. Riches and honour may be our portion, and yet self-confidence may bring about our ruin.

"Merit attained (Karmas), and unobtrusiveness is the way of heaven."

CHAPTER X.
While we live our bodies and souls are united, can anything we do prevent their dissolution? By our own striving after tenderness can we become a little child?

By reforming our past lives can we become stainless? In loving the people and ruling the nation can we act without knowledge; in opening and shutting the avenues of government can we be without propriety? The man who is clear headed and intelligent, can he be inactive?

To be born,—to be nourished—
To bear and not to have; to act and not to presume; to direct and not to govern;—these may be called the fundamentals of virtue.

CHAPTER XI.
Thirty spokes joined in a hollow tree! simply vacuity! The result is a carriage capable of use.

A bit of adhesive clay formed into a round hole constitutes a jug! simply vacuity! The result is a useful vessel.

A door or a window bored in a wall to form a house! simply vacuity! The result is a useful dwelling.

So from the existent we may gain profit, but it is from vacancy that we attain utility.

CHAPTER XII.
The five colours confound to blindness; the five sounds cause deafness; the five savours deaden the sense of taste.
Riding and hunting drive a man demented; the difficulty of attainment impels him to surmount obstacles. The wise man looks to the substance rather than the appearance.
"He chooses the one, and rejects the other."

CHAPTER XIII.
Regarding affronts and esteeming too highly (⅛ for ⅙) misfortunes is consonant with humanity.

Why do we say regarding affronts is to be classed with esteeming (misfortunes)? Regard is the lower, gained or lost it resembles esteem. This is why we say, regard for affronts and esteem (for misfortunes) are alike.

Why do we say rating misfortunes highly is consistent with humanity?
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