

**The Gospel of Thomas**  
side by side with  
**The Tao Te Ching**

**The Way** and **The Tao**

Scrolling **both texts** together...  
Sequentially **similar** thoughts, words,  
and rhetoric are **highlighted** using **similar** colors.

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Like a present-day Conversation between Two Cultures  
**Compare** and **Contrast**. Uncover **The Truth** and **The Way**

**The Gospel of Thomas**

or  
The Original Gospel  
of Jesus

Based on the translation  
by  
Mark M. Mattison

[www.gospels.net/thomas](http://www.gospels.net/thomas)

**The Tao Teh King**

or  
The Tao and Its Characteristics  
by Lao-Tse

Translated by  
James Legge

[www.gutenberg.org/files/216/216-h/216-h.htm](http://www.gutenberg.org/files/216/216-h/216-h.htm)

**The Secret Sayings & The Mysterious Way**

**"Words** cannot describe **the Way**"

The First Side of [The Chiasm](#)

**Prologue:  
The hidden sayings**

These are **the hidden sayings** that **the living Jesus spoke** and **Didymos Judas Thomas wrote down**.

(C.f. The names **Didymos** & **Thomas** can mean **the Twin** & may allude to to the mirror image of **the Living... The Mother of us all**. See [Saying 22](#) & [Galatians 4:26](#). "**By him were all things created**, that are in **heaven**, and that are in **earth**," [Colossians 1:16](#).)

**Introduction:  
The enduring and  
unchanging Tao**

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

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

(C.f. **Written Sayings** or "**Words** cannot describe the Tao" or the Way, Tao 1:1 by David Bullen.)

Saying 1:  
**The Secret Meaning of  
the Teachings**

And **he said**,  
"**Whoever discovers the  
meaning of these sayings  
won't taste death.**"

(C.f. **Death: Jesus spoke**  
of "**the outer darkness**,"  
Matthew 8:12. See the  
inner meaning of "the dark  
sayings," Proverbs 1:6.)

**The Tao and its  
Deep Mystery**

1. 3.  
**Always without desire  
we must be found,**  
If **its deep mystery**  
we would sound;

But if **desire always  
within us** be,  
**Its outer fringe** is  
all that **we shall see.**

<p>Saying 2:  <b>When they will be amazed they will reign over the All</b></p>	<p><b>As the development takes place they will know the Mystery</b></p>
<p><b>Jesus said,</b>  <b>"Whoever seeks shouldn't stop until they find.</b></p> <p><b>When they find, they'll be disturbed.</b></p> <p><b>When they're disturbed, then they'll be amazed, and reign over the All."</b></p> <p>(C.f. <b>Seek</b> and <b>find</b>:  <u>Saying 92, 94</u>)</p>	<p>1. 4. <b>Under these two aspects, it is really the same</b>; but <b>as development takes place, it</b> receives the different names. Together we call them <b>the Mystery</b>. Where <b>the Mystery</b> is the deepest is <b>the gate of all that is subtle and wonderful</b>.</p> <p>2. 1. <b>All in the world know the beauty of the beautiful</b>, and in doing this <b>they have (the idea of)</b> what ugliness is; <b>they all know</b> the skill of the skilful, and in doing this <b>they have (the idea of)</b> what the want of skill is.</p>

Saying 3:  
Within **The Kingdom** you will realize. You will know

Jesus said, "If your leaders tell you, 'Look, the kingdom is in heaven,' then the birds of heaven will precede you.

If they tell you, 'It's in the sea,' then the fish will precede you. Rather, the kingdom is within you and outside of you.

"When you know yourselves, then you'll be known, and you'll realize that you're the children of the living Father.

But if you don't know yourselves, then you live in poverty, and you are the poverty."

With **The King (or The Sage)** the work is accomplished, but how no one can see

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

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

2. 4. All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement). The work is done, but how no one can see; 'Tis this that makes the power not cease to be.

Saying 4:

In **the place of life** both **the older person** & **a little seven-day-old child**... **they will live**

Within **the way men of superior ability**, **the sage** & **the people are kept**

**Jesus** said, "**The older person won't hesitate to ask a little seven-day-old child** about **the place of life**, and **they'll live**, because **many who are first will be last**, and **they'll become one and the same**."

(C.f. **Jesus** & **Laozi** together: **The old man** & **The seven-day-old child united**, Saying 37, 28:1.)

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

3. 2. Therefore **the sage**, **in the exercise of his government**, empties their minds, **fills** their bellies, **weakens** their wills, and **strengthens** their bones.

Saying 5:  
**The Kingdom is  
Hidden & Revealed**

Jesus said, "**Know what's in front of your face**, and **what's hidden from you will be revealed to you**, because **there's nothing hidden** that **won't be revealed.**"

**Without Knowledge &  
Having Knowledge of Good  
Order**

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



<p>Saying 6:  <b>The Public</b> but <b>Corrupted Ritual</b></p>	<p><b>The Secret</b> but <b>Pure Way of the Son</b></p>
<p>His disciples said to him, "<b>Do you want us to fast?</b> And <b>how should we pray?</b> <b>Should we make donations?</b> <b>And what food should we avoid?</b>"</p> <p><b>Jesus said, "Don't lie, and don't do what you hate, because everything is revealed in the sight of heaven; for there's nothing hidden that won't be revealed, and nothing covered up that will stay secret."</b></p> <p>(C.f. <b>Whose Son</b> gave birth to this <b>Secret Way</b> [or <b>Tao</b>] which <b>appears to have existed</b> even <b>before "their God"</b>? Consider <a href="#">Thomas 53</a> &amp; The Tao 4:3. <b>Nothing covered up will stay secret.</b>)</p>	<p>4. 1. <b>The Tao is (like) the emptiness of a vessel; and</b> in our employment of it <b>we must be on our guard against all fulness.</b> <b>How deep and unfathomable it is, as if it were the Honoured Ancestor</b> of all things!</p> <p>4. 2. <b>We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others.</b> <b>How pure and still the Tao is,</b> as if it would ever so continue!</p> <p>4. 3. <b>I do not know whose son it is. It might appear to have been before God.</b></p> <p>(C.f. <b>The Son: "I do not know whose son it is,"</b> Tao 4:3. "Who... established all the ends of the earth? What is his name, &amp; what is <b>his son's name</b>, if thou canst tell? <a href="#">Proverbs 30:4</a>, <a href="#">Psalm 2:12</a>. Salome said to Jesus, "Who are you, man, <b>whose son?</b>" Saying 61 Blatz. )</p>

Saying 7:  
**Transforming the  
Beast Nature**

Jesus said, "**Blessed is the lion that's eaten by a human and then becomes human**, but **how awful for the human who's eaten by a lion**, and **the lion becomes human.**"

(C.f. "Thou shalt love thy neighbour as thyself. But if ye **bite and devour one another**, [if your **mouths are filled with hot air**] take heed that ye **be not consumed** one of another," [Galatians 5:15](#).)

**Guarding your Inner Being**

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

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

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

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

Saying 8:  
**The Wise Fisher  
Easily Chooses  
The Large fish**

**The Sage is Able to Realise Such ends.  
He has no personal and private ends.**

He said, "**The human being** is like **a wise fisher** who cast a net **into the sea** and **drew it up from the sea** full of little fish. Among them **the wise fisher found a fine large fish** and cast all the little fish back down **into the sea**, **easily choosing the large fish**. **Anyone who has ears to hear should hear!**"

(C.f. The Spirit of the Valley... "**It flows continuously... able to... endure**," 7:1.)

6. **The valley spirit dies not**, aye the same;  
The female mystery thus do we name.  
Its gate, from which at first **they issued forth**,  
Is called the root from which grew **heaven and earth**.  
**Long and unbroken** does **its power remain**,  
Used gently, and **without the touch of pain**.

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

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

Saying 9:

A Sower went out to sow  
Seed. **Some fell** taking root  
in **good soil**, **producing fruit**  
**a hundred and twenty**

**Jesus said**, "Look, a sower  
went out, took a handful of  
seeds, and scattered them.  
**Some fell** on the roadside; **the  
birds came and gathered  
them**. **Others fell on the  
rock**; they didn't take root in  
**the soil** and ears of grain  
didn't rise toward heaven. Yet  
**others fell** on **thorns**; they  
choked the seeds and **worms  
ate them**. **Finally**, **others fell**  
on **good soil**; **it produced  
fruit up toward heaven**,  
some sixty times as much and  
**some a hundred and  
twenty**."

Walking the way of The Tao.

**Benefiting all things the highest excellence** does  
not wrangle **about the low position** of the place

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

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

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

Saying 10:  
**Pouring Fire on the  
World**

**Its better not to carry it  
full**

Jesus said, "**I've cast  
fire on the world,**  
and look, I'm  
watching over it **until  
it blazes.**"

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

Saying 11:

**When you were one  
you became divided.**

But **the Living Won't Die.**  
**When you're in the light,  
what will you do?**

**When... held together in one embrace,  
they can be kept from separating.**  
**When the work is done... withdraw into  
obscurity. This is the way of Heaven**

Jesus said, "This heaven will disappear, and the one above it will disappear too. Those who are dead aren't alive, and **those who are living won't die.** In the days when you ate what was dead, you made it alive. **When you're in the light, what will you do?** On the day **when you were one, you became divided.** But **when you become divided, what will you do?"**

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

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

<p>Saying 12:  <b>Who Will Direct Us?</b> <b>Jesus said</b> to them, <b>James the Just</b></p>	<p><b>Ruling the state... he proceeds. Presiding over all, yet not controlling them. This is...The mysterious Quality' of the Way</b></p>
<p>The disciples said to Jesus, "<b>We know you're going to leave us. Who will lead us then?</b>"</p> <p><b>Jesus said</b> to them, "<b>Wherever you are, you'll go to James the Just, for whom heaven and earth came into being.</b>"</p>	<p>10. 2. <b>In loving the people and ruling the state, cannot he proceed</b> without any (purpose of) action? In the opening and shutting of <b>his gates of heaven</b>, cannot he do so as a female bird? While <b>his intelligence reaches in every direction, cannot he (appear to) be without knowledge?</b></p> <p>10. 3. <b>(The Tao) produces (all things) and nourishes them; it produces them and does not claim them as its own; it does all, and yet does not boast of it; it presides over all, and yet does not control them. This is</b> what is called <b>'The mysterious Quality' (of the Tao).</b></p>

Saying 13:  
**Compare me to Someone**

**Jesus said** to his disciples, "If you were to **compare me to someone**, **who would you say I'm like?**" Simon Peter said to him, "**You're like a just angel.**" Matthew said to him, "**You're like a wise philosopher.**" Thomas said to him, "**Teacher, I'm completely unable to say whom you're like.**"

**Jesus said, "I'm not your teacher. Because you've drunk, you've become intoxicated by the bubbling spring I've measured out." He took him aside and told him three things.**

When Thomas returned to his companions, they asked, "**What did Jesus say to you?**" Thomas said to them, "**If I tell you one of the things he said to me, you'll pick up stones and cast them at me, and fire will come out of the stones and burn you up.**"

**Spokes unite in the one on the empty space**

11. The thirty **spokes unite in the one** nave; but it is on **the empty space** (for the axle), that the use of the wheel depends. **Clay is fashioned into vessels**; but it is on **their empty hollowness**, that their use depends. **The door and windows** are cut out (from **the walls**) to form **an apartment**; but it is on **the empty space (within)**, that its use depends. Therefore, **what has a (positive) existence** serves for **profitable** adaptation, and **what has not** that for (actual) **usefulness**.

12. 1. Colour's five hues from th' eyes their sight will take; Music's five notes the ears as deaf can make; **The flavours five deprive the mouth of taste**; The chariot course, and the wild hunting waste, **Make mad the mind**; and objects rare and strange, Sought for, men's conduct will to evil change.

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

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



Saying 14:  
If they welcome you  
go around in the countryside  
& bridle the whole community

Getting that favour  
honour (the kingdom) as his own person  
& administer the kingdom

Jesus said to them, "If you fast, **you'll bring guilt upon yourselves**; and if you pray, **you'll be condemned**; and if you make donations, **you'll harm your spirits**.

"If they welcome you when you enter any land and go around in the countryside, heal those who are sick among them and eat whatever they give you, because it's not what goes into your mouth that will defile you. What comes out of your mouth is what will defile you."

(C.f. "Out of the same mouth proceedeth blessing and cursing... If any man offend not in word, the same is a perfect man, and able also to bridle the whole body [or community]," [James 3:10,2.](#))

13. 2. What is meant by speaking thus of favour and disgrace? Disgrace is being in a low position (after the enjoyment of favour). The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity): —this is what is meant by saying that favour and disgrace would seem equally to be feared. And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? What makes me liable to great calamity is my having the body (which I call myself); if I had not the body, what great calamity could come to me?

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

<p style="text-align: center;">Saying 15: <b>When you see the one</b></p>	<p style="text-align: center;"><b>We look at it</b> and obtain <b>The One</b></p>
<p>Jesus said, "<b>When you see the one who wasn't born of a woman</b>, fall down on your face and worship that person. <b>That One</b> is your Father."</p> <p>(C.f. <b>That One</b>: "Without father, <b>without mother</b>, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a <b>priest</b> continually," <a href="#">Hebrews 7:3</a>.)</p>	<p>14. 1. <b>We look at it, and we do not see it</b>, and <b>we name it 'the Equable.'</b></p> <p>We listen to it, and we do not hear it, and <b>we name it 'the Inaudible.'</b></p> <p>We try to grasp it, and do not get hold of it, and <b>we name it 'the Subtle.'</b></p> <p>With these <b>three qualities</b>, it cannot be made the subject of description; and hence <b>we blend them together and obtain The One.</b></p> <p>(C.f. "<b>We blend them together and obtain The One</b>," Tao 14:1. "When you <b>make the two</b> into <b>one</b>... then you'll enter the kingdom," Thomas 22.)</p>

Saying 16:  
People think, but **They don't know**.  
**I've come to cast divisions**

**Jesus said**, "Maybe **people think** that I've come to cast **peace** on the world, and **they don't know** that **I've come to cast divisions** on **the earth**: **fire, sword, and war**."

Where there are five in a house, there'll be **three against** two and two **against three**, **father** against and **son** and **son** against **father**. **They'll stand up and be one**."

(C.f. **Jesus said**, "**Behold, I come** quickly... **I am... the beginning** and the end, **the first** and the last," [Revelation 22:12-13](#), [Tao 14:3](#). Also "**Know [the Tao] as it was of old in the beginning**," [14:3](#). "**In the Beginning** was **the Message**, and **the Message** was with God and **the Message** was **divine**," [John 1:1](#).)

**We are able to know**, but **We do not see**.  
**It returns**. **This is called the Form of the Formless**

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

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

(C.f. There are the **Three** qualities of **the Tao** [in [14:1](#)]. And there will be **Three** against Two [i.e. the **divisions** in [Saying 16](#)]. As We Blend them into **The One** [[14:1](#)], **they will become One** [[Saying 16](#)]. )

Saying 17:

**Jesus will give you what  
no human mind has ever  
thought**

**The skilful masters  
will make an effort to  
describe what is beyond  
men's knowledge**

**Jesus said, "I'll give you  
what no eye has ever seen,  
no ear has ever heard, no  
hand has ever touched, and  
no human mind has ever  
thought."**

(C.f. **Jesus said**, "The  
angels and the prophets will  
come to you and **give to you  
those things** you (already)  
have," Saying 88.)

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

<p>Saying 18:  <b>One will stand up in the beginning.</b> Jesus said, <b>They'll know the end,</b> and <b>won't taste death</b></p>	<p><b>The condition of rest will gradually arise.</b>  <b>Those who preserve this Way can make the muddy water clear</b> and <b>secure the condition of rest</b></p>
<p>The disciples said to Jesus, <b>"Tell us about our end. How will it come?"</b></p> <p><b>Jesus said, "Have you discovered the beginning so that you can look for the end? Because the end will be where the beginning is. Blessed is the one who will stand up in the beginning. They'll know the end,</b> and <b>won't taste death."</b></p> <p>(C.f. Jesus said, <b>"Whoever discovers the meaning of these sayings won't taste death,"</b> Saying 1.)</p>	<p>15. 2. <b>Shrinking looked they like those who wade through a stream in winter;</b> irresolute like <b>those who are afraid of all around them;</b> <b>grave like a guest</b> (in awe of his host); evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into anything; vacant like a valley, and <b>dull like muddy water.</b></p> <p>15. 3. <b>Who can (make) the muddy water (clear)?</b> <b>Let it be still,</b> and it will gradually become clear. <b>Who can secure the condition of rest? Let movement go on,</b> and the condition of rest will gradually arise.</p> <p>15. 4. <b>They who preserve this method of the Tao</b> do not wish to be full (of themselves). It is through their not being full of themselves that <b>they can afford to seem worn and not appear new and complete.</b></p>

Saying 19:  
Listen to my words:  
**The One** &  
**the Trees**  
that don't change  
won't taste death

The report of the fulfilment  
of **All things** is that unchanging Rule  
and he who is king-like...  
to the end of his bodily life,  
is exempt from all danger of decay

Jesus said,  
"Blessed is the one  
who came into  
being before  
coming into being.  
If you become my  
disciples and listen  
to my message,  
these stones will  
become your  
servants; because  
there are five trees  
in paradise which  
don't change in  
summer or winter,  
and their leaves  
don't fall. Whoever  
knows them won't  
taste death."

16. 1. The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. **All things alike go through their processes of activity, and (then) we see them return (to their original state).** When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.

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

Saying 20:  
**Jesus said,**  
**The kingdom** is like  
**a mustard seed** on **tilled soil** -  
**it makes a plant that grows**

**The disciples** asked Jesus, "**Tell us, what can the kingdom of heaven** be compared to?"

**He said to them,** "It can be compared to **a mustard seed**. Though it's the smallest of all the seeds, when it falls on **tilled soil** **it makes a plant so large** that it shelters the birds of heaven."

(C.f. Jesus said, "Because of your **unbelief**... If ye have **faith** as a grain of **mustard seed**... **nothing shall be impossible unto you,**" [Matthew 17:20](#).)

**Faith** (in **the Tao**)  
is like **the rulers** -  
**Their undertaking was... successful**  
**in the people**

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

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



<p>Saying 21:  <b>The bandit is coming... Don't let the bandit</b> break into the house</p>	<p><b>If we could renounce there would be no thieves nor robbers</b></p>
<p>Mary said to Jesus, "<b>Whom are your disciples like?</b>"</p> <p><b>He said</b>, "They're like <b>little children living in a field</b> which isn't theirs. <b>When the owners of the field come, they'll say, 'Give our field back to us.'</b> <b>They'll strip naked in front of them to let them have it and give them their field.</b></p> <p>"<b>So I say</b> that if the owner of the house realizes <b>the bandit is coming</b>, they'll watch out beforehand and <b>won't let the bandit</b> break into the house of their domain and <b>steal their possessions.</b></p> <p><b>You, then, watch out for the world! Prepare to defend yourself</b> so that <b>the bandits don't attack you, because what you're expecting will come. May there be a wise person among you!</b></p> <p>"<b>When the fruit ripened, the reaper came quickly, sickle in hand, and harvested it.</b> Anyone who has ears to hear should hear!"</p>	<p>18. 1. When <b>the Great Tao (Way or Method)</b> ceased to be observed, benevolence and righteousness came into vogue. <b>(Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.</b></p> <p>18. 2. <b>When harmony no longer prevailed</b> throughout the six kinships, <b>filial sons found their manifestation</b>; when the states and clans fell into disorder, <b>loyal ministers appeared.</b></p> <p>19. 1. <b>If we could renounce our sageness and discard our wisdom</b>, it would be better for the people a hundredfold. <b>If we could renounce</b> our <b>benevolence</b> and <b>discard</b> our righteousness, the people would again become filial and kindly. <b>If we could renounce</b> our <b>artful contrivances</b> and <b>discard</b> our <b>(scheming for) gain</b>, <b>there would be no thieves nor robbers.</b></p> <p>19. 2. Those three methods (of government) Thought olden ways in elegance did fail And made these names their want of worth to veil; <b>But simple views, and courses plain and true Would selfish ends and many lusts eschew.</b></p> <p>20. 1. <b>When we renounce</b> learning <b>we have no troubles.</b> The (ready) 'yes,' and (flattering) 'yea;'— Small is the difference they display. But mark their issues, <b>good and ill</b>;— What space the gulf between shall fill? <b>What all men fear is indeed to be feared</b>; but how wide and without end is the range of questions (asking to be discussed)!</p>



Saying 22:  
**Jesus saw some little children nursing.**  
**Make the two into one...**  
**a single one (and the same)**

**Jesus saw some little children nursing.** He said to his disciples, "**These nursing children** can be compared to **those who enter the kingdom.**"

They said to him, "**Then we'll enter the kingdom** as **little children**?"

**Jesus said** to them, "**When you make the two into one**, and make **the inner** like the outer and the outer like **the inner**, and the upper like the lower, and so make **the male** and the female **a single one (and the same)** so that **the male** won't be **male** nor the female female; when you **make eyes** in **the place** of **an eye**, a hand in **the place** of a hand, a foot in **the place** of a foot, and an image in **the place** of an image; **then you'll enter the kingdom.**"

(C.f. **The Heavenly Mother**, the gathering of **the firstborn** by the new and **living Way**, [Galatians 4:26](#), [Hebrews 12:22-24](#). (C.f. **Losing Everything** - Saying 22: The Eye, Hand, Foot, & Likeness Saying: **The Message** of [Renunciation. Becoming One & the same](#))

**I am like an infant... I value the nursing-mother**  
**(I value the Tao, and the Way)**  
**I alone** seem to **have lost everything**

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

**Ordinary men look bright and intelligent**, while **I alone** seem to **be benighted.** They **look full of discrimination**, while **I alone** am **dull and confused.** I seem to be carried about as on the sea, drifting as if I had **nowhere** to rest.

**All men** have their **spheres** of action, while **I alone** seem **dull and incapable**, like a rude borderer. (Thus) **I alone am different** from **other men**, but **I value the nursing-mother (the Tao).**

(C.f. "**Born again**, not of corruptible seed, but... by **the word** of God, which liveth & abideth for ever... As **newborn babes**, desire the pure milk of **the word**, that ye may grow thereby," [1 Peter 1:23](#), [2:2](#).)

Saying 23:  
**I'll choose you**  
**as a single one**

**The grandest forms of power**  
**proceed only from the Tao**  
**(or the Way)**

**Jesus said, "I'll**  
**choose you, one**  
out of a thousand  
and two out of ten  
thousand, and **they'll**  
**stand as a single**  
**one."**

21.

**The grandest forms of active force**  
**From Tao come, their only source.**

Who can of **Tao** the nature tell?

Our sight it flies, our touch as well.

Saying 24:

**He said, Light exists  
within a person of  
light, and they light up  
the whole world**

**The truth... when seen,  
shall then be told**

His disciples said,  
"**Show us the place  
where you are,**  
because **we need to  
look for it.**" **He said** to  
them, "**Anyone who  
has ears to hear  
should hear! Light  
exists within a person  
of light, and they light  
up the whole world.** If  
they don't **shine,**  
**there's darkness.**"

**Eluding sight,** eluding touch,  
The forms of things all in it crouch;  
Eluding touch, **eluding sight,**  
There are their semblances, all right.  
**Profound it is, dark and obscure;**  
**Things' essences all there endure.**  
Those essences **the truth** enfold  
**Of what, when seen, shall then be told.**  
Now **it** is so; 'twas so of old.  
**Its** name—what passes not away;  
So, in their beautiful array,  
Things form and never know decay.

Saying 25:  
**By love protect**  
**your brother as**  
**your own soul**

By **this (Way)**  
**the partial becomes complete**

Jesus said, "**Love**  
**your brother as**  
**your own soul.**

**Protect** them **like**  
**the pupil of your**  
**eye."**

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

22. 1.

**The partial becomes complete;**  
**the crooked, straight; the**  
**empty, full; the worn out, new.**

He whose (desires) are few gets  
them; he whose (desires) are  
many goes astray.

Saying 26:  
**You get the beam out** of your own eye

**The sage holds** (humility) **in his embrace**. **He is free from self-display**

**Jesus said, "You see the speck that's in your brother's eye,** but you don't see the beam in your own eye. When **you get the beam out of your own eye,** then **you'll be able to see clearly to get the speck out of your brother's eye."**

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

<p>Saying 27:  <b>Fast from the world,</b>  and <b>find the kingdom.</b>  <b>Make the Sabbath</b>  <b>into a Sabbath</b></p>	<p><b>Separate yourself</b> and  <b>become whole.</b>  <b>Abstain from speech</b></p>
<p>Jesus said, "If you don't fast from the world, you won't find the kingdom. If you don't make the Sabbath into a Sabbath, you won't see the Father."</p> <p>(C.f. "The partial becomes complete" or "Separate yourself and become whole," <a href="#">22:3</a> by <a href="#">David Bullen</a>.)</p>	<p>22. 3. That <b>saying of the ancients</b> that '<b>the partial becomes complete</b>' <b>was not</b> vainly spoken: —<b>all real completion is comprehended</b> under <b>it</b>.</p> <p>23. 1. <b>Abstaining from speech</b> marks him who <b>is obeying</b> the spontaneity of his nature. A violent <b>wind does not last</b> for <b>a whole</b> morning; a sudden <b>rain does not last</b> for <b>the whole day</b>. To whom is it that these (two) things are owing? To <b>Heaven and Earth</b>.</p> <p>(C.f. On six days "<b>God said</b>" and then seemingly <b>abstained from speech</b> on the seven day, <a href="#">Genesis 1:1,6,9,14,20,24,2:3</a>, or <a href="#">The Seven days of Creation</a>.)</p>

<p>Saying 28:  <b>They're drunk.</b>  <b>They came... empty.</b>  <b>They'll change</b>      (their minds).</p>	<p><b>They fail. A want... ensues.</b>  <b>They agree with him in that.</b></p>
<p><b>Jesus said, "I stood in the middle of the world and appeared to them in the flesh. I found them all drunk; I didn't find any of them thirsty. My soul ached for the children of humanity, because they were blind in their hearts and couldn't see. They came into the world empty and plan on leaving the world empty. Meanwhile, they're drunk. When they shake off their wine, then they'll change (their minds or repent)."</b></p>	<p><b>If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man!</b></p> <p>23. 2. Therefore <b>when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; while even those who are failing in both these things agree with him where they fail.</b></p> <p>23. 3. Hence, those with whom he agrees as to <b>the Tao have the happiness of attaining to it;</b> those with whom he agrees <b>as to its manifestation have the happiness of attaining to it;</b> and those with whom he agrees <b>in their failure have also the happiness of attaining (to the Tao).</b> (But) <b>when there is not faith sufficient</b> (on his part), <b>a want of faith</b> (in him) <b>ensues</b> (on the part of the others).</p> <p>24. <b>He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk (easily).</b></p>

Saying 29:

Jesus said, Spirit came into existence because of the body. Such great wealth was placed in this poverty & I'm amazed.

There was something undefined and complete, coming into existence before Heaven and Earth. Viewed from the standpoint of the Tao. Such conditions are not valued.

Jesus said, "If the flesh came into existence because of spirit, that's amazing. If spirit came into existence because of the body, that's really amazing! But I'm amazed at how [such] great wealth has been placed in this poverty."

(C.f. "There was something... coming into existence," 25.1. Jesus said, "Blessed is he who came into being before he came into being," [Saying 19.](#))

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

25. 1. There was something undefined and complete, coming into existence before Heaven and Earth.

(C.f. The Message or The Method of The Way of The Tao: "In the Beginning was the Message, and the Message was with God and the Message was divine," [John 1:1.](#))



Saying 30:  
**Where there is only one,**  
**I say, I am.**

**Everywhere it was standing alone.**  
**I call it The Great. I do not know its name.**

**Jesus said, "Where there are three deities, they are divine. Where there are two or one, I am with them."**

An alternate translation:  
**Jesus said, "Where there are two, they are without God, and where there is only one, I say, I am with him,"** [Saying 30](#) from [The Greek fragment](#).

(C.f. Is it **one**, **two**, three, or four? "In the universe there are **four** that are great," [Tao 25:3](#). **Jesus said, "Where there is only one, I say, I am with him,"** [Saying 30](#).)

How still **it was** and formless, **standing alone**, and undergoing no change, reaching **everywhere** and in no danger (of being exhausted)! It may be regarded as **the Mother** of **all things**.

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

(C.f. Concerning "**the Mother**" & the children, [Tao 24:1](#)... **Jesus said, "Make the two One,"** [Saying 22](#).)

Concerning "Making an effort to give it a name **I call it The Great**," [Tao 24:2](#)... Moses said, "They shall say to me, **What is his name?** what shall I say to them? & God said to Moses, **I AM THAT I AM**... Thus shall you say to **the children... I AM** has sent me to you," [Exodus 3:13-14](#).

Concerning Standing: "How still **it was** and formless, **standing alone**," [25:1](#)... **Jesus said, "I stood in the middle of the world** and appeared **to them**," [Saying 28](#).)

Saying 31:

**Welcome the way** of  
**Jesus**

**The Tao, the Earth, & Heaven**

**Jesus said**, "No prophet **is welcome in their own village**. No doctor heals **those who know them**."

(C.f. **Jesus said**, "A prophet is **not without honour**, but **in his own country**," [Mark 6:4](#).)

25. 3.

Great, **it passes** on  
(in constant flow).

**Passing on**, **it** becomes remote.  
Having become remote,  
**it returns**.

Therefore **the Tao is great**; **Heaven** is great; **Earth is great**; and **the (sage) king is also great**. **In the universe there are four that are great**, and **the (sage) king** is one of them.

Saying 32:  
**Jesus**, **a city**, and  
**a high mountain**

**The Tao**,  
**The Earth** & **Heaven**

**Jesus** said, "**A city**  
**built** and **fortified on**  
**a high mountain**  
**can't fall**, nor  
**can it be hidden.**"

(C.f. **The Way** of **Jesus**  
and his **Method** **simply**  
**is and it works.**)

25. 4.  
Man **takes his law**  
**from the Earth**;  
**the Earth takes its law**  
**from Heaven**;  
**Heaven takes its law**  
**from the Tao.**  
**The law of the Tao** is  
**its being what it is.**

Saying 33:  
Everyone who  
comes & goes can  
listen with both ears.  
Light a lamp,  
put it on the stand

Marching in the light of day... How  
should the lord... carry himself...  
with both gravity & lightness,  
stillness & movement.  
Brilliant to look at, in his proper place

Jesus said, "What you  
hear with one ear,  
listen to with both,  
then proclaim from  
your rooftops. No one  
lights a lamp and puts  
it under a basket or in  
a hidden place. Rather,  
they put it on the  
stand so that everyone  
who comes and goes  
can see its light."

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

26. 2. Therefore a wise prince,  
marching the whole day, does not go  
far from his baggage waggons.  
Although he may have brilliant  
prospects to look at, he quietly  
remains (in his proper place),  
indifferent to them. How should the  
lord of a myriad chariots carry himself  
lightly before the kingdom?

<p>Saying 34: <b>Jesus leads</b></p>	<p><b>The skilful traveller leaves no... footsteps</b></p>
<p><b>Jesus said, "If someone who's blind leads someone else who's blind, both of them fall into a pit."</b></p>	<p><b>If he do act lightly, he has lost his root (of gravity); if he proceed to active movement, he will lose his throne.</b></p> <p>27. 1. <b>The skilful traveller leaves no traces of his wheels or footsteps; the skilful speaker says</b> nothing that can be found fault with or blamed; <b>the skilful reckoner</b> uses no tallies;</p>

Saying 35:  
Jesus said,  
Tie the hands,  
break in & loot  
the house

Hiding his procedure,  
use no strings or knots,  
open what has been shut, &  
cast away nothing

Jesus said, "No one can break into the house of the strong and take it by force without tying the hands of the strong. Then they can loot the house."

the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. In the same way the sage is always skilful at saving men, and so he does not cast away any man; he is always skilful at saving things, and so he does not cast away anything. This is called 'Hiding the light of his procedure.'

(C.f. Hiding the light: "How unsearchable are his judgments and his ways past finding out... of him... through him, & to him, are all things," [Romans 11:33, 36.](#))

Saying 36:  
**Don't you be anxious**  
about **what you will wear**

**Jesus said**, "**Don't [you]**  
**be anxious** from morning  
to evening or from evening  
to morning about **what you**  
**will wear.**"

(C.f. Love over **fear**: The  
helper will "respect his  
teacher... cherish his  
**resources**," [Tao 27:2](#)  
[Wikisource](#). With common  
purpose the helper is also  
**a resource** for the  
teacher.)

**Honour** the **master**.  
**Rejoice** in **the helper**

27. 2. Therefore **the man of skill** is  
a master (to be looked up to) by  
**him who has not the skill**; and **he**  
**who has not the skill is the**  
**helper** of (the reputation of) **him**  
**who has the skill**.

If **the one did not honour** his  
**master**, and **the other did not**  
**rejoice** in **his helper**, an  
(observer), though intelligent,  
**might greatly err** about them.  
This is called '**The utmost degree**  
**of mystery.**'

Saying 37:  
**You will see**  
**the Son of the Living One**

**Behold his presence the simple infant man**

His disciples said,  
"When will you appear to us? When will we see you?"

Jesus said,  
"When you strip naked without being ashamed, and throw your clothes on the ground and stomp on them as little children would, then [you'll] see the Son of the Living One and won't be afraid."

28. 1. Who knows his manhood's strength,  
Yet still his female feebleness maintains;  
As to one channel flow the many drains,  
**All come to him**, yea, all beneath the sky.  
Thus **he the constant excellence retains**;  
**The simple child again**, free from all stains.

Who knows how white attracts,  
Yet always keeps himself within black's shade,  
**The pattern of humility displayed**,  
**Displayed in view of all beneath the sky**;  
**He in the unchanging excellence arrayed**,  
**Endless return** to **man's first state** has made.

Who knows how **glory shines**,  
Yet loves disgrace, nor e'er for it is pale;  
**Behold his presence** in a spacious vale,  
To which **men come** from all beneath the sky.  
**The unchanging excellence** completes its tale;  
**The simple infant man in him we hail**.



Saying 38:

**You have wanted to &  
You will look for me,  
but you won't be able to  
find me**

**If any one should wish to get  
the kingdom for himself...  
I see that he will not succeed**

Jesus said, "**Often you've  
wanted to hear this  
message that I'm telling  
you, and you don't have  
anyone else** from whom to  
**hear it. There will be days  
when you'll look for me,  
but you won't be able to  
find me.**"

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

29. 1. **If any one should wish to  
get the kingdom** for himself,  
and to effect this by what he does,  
**I see that he will not succeed.**

Saying 39:  
**They have taken**  
**the keys (†) of**  
**knowledge** and  
**hidden them.**

**He who**  
**would hold it in his grasp**  
**loses** and **destroys it.**

**Jesus said,**  
**"The Pharisees and**  
**the scholars have**  
**taken the keys of**  
**knowledge** and  
**hidden them.**

**They haven't**  
**entered,** and **haven't**  
**let others enter who**  
**wanted to. So be**  
**wise as serpents**  
**and innocent**  
(harmless) **as doves."**

**The kingdom** is a spirit-like thing,  
and **cannot be got by active doing.**  
**He who would so win it destroys it;**  
**he who would hold it in his grasp loses it.**

29. 2.

The course and nature of things is such that

**What was in front is now behind;**  
What warmed anon we freezing find.  
**Strength is of weakness** oft the spoil;  
The store in ruins mocks our toil.

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

Saying 40:

**A grapevine has been planted outside of the Father it'll be pulled up by its root and destroyed**

**He who... asserts his mastery in the kingdom by force of arms is sure to meet with its proper return**

**Jesus said, "A grapevine has been planted outside of the Father. Since it's malnourished, it'll be pulled up by its root and destroyed."**

30. 1.

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

30. 2.

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

Saying 42:  
**Passing By**

**Attain strong maturity**

**Jesus said,**  
**"Become**  
**passersby."**

(C.f. **Become**  
**old** vs.  
**Become**  
**passersby.**)

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

<p>Saying 43:  <b>Jesus said, Realize Who I am &amp; what I say.</b>          Instead, <b>you</b> either  <b>love your history of violence</b> or <b>your worldly peace</b></p>	<p>They who have <b>the Tao</b>, &amp; <b>The superior man</b> can <b>find</b> true <b>repose</b> [<b>Peace</b> and <b>spiritual rest</b>] without using the <b>force of arms</b></p>
<p>His disciples said to him, "<b>Who are you</b> to <b>say these things</b> to us?"</p> <p><b>Jesus said</b> to them, "<b>You don't realize who I am</b> from <b>what I say</b> to you, but you've become like those Judeans who either <b>love the tree</b> but <b>hate</b> its <b>fruit</b>, or <b>love the fruit</b> but <b>hate the tree</b>."</p> <p>(C.f. <b>Jesus said</b>, "Come to me, because my yoke is easy and my requirements are light. <b>You'll be refreshed</b>," <a href="#">Saying 90</a>.)</p>	<p>31. 1. Now <b>arms</b>, however beautiful, are instruments of evil omen, <b>hateful, it may be said</b>, to all creatures. Therefore they who have <b>the Tao</b> do not like to employ them.</p> <p>31. 2. <b>The superior man ordinarily considers the left hand</b> the most honourable place, but in time of war <b>the right hand</b>. Those sharp weapons are instruments of evil omen, and not the instruments of <b>the superior man</b>; —he uses them only on the compulsion of necessity. <b>Calm and repose</b> are what he prizes; victory (by <b>force of arms</b>) is to him <b>undesirable</b>. To consider this <b>desirable</b> would be <b>to delight</b> in the <b>slaughter</b> of men; and <b>he who delights</b> in the <b>slaughter</b> of men cannot get his will in the kingdom.</p> <p>(C.f. Alternate Translations: "His minister of <b>Peace</b> on His left, &amp; His <b>General</b> on His right," by <a href="#">John Dicus</a>, or "The way for <b>a vital</b> [or <b>living</b>] <b>man</b> to go is not the way of <b>a soldier</b>," by <a href="#">Witter Bynner</a>, <a href="#">Tao 31:2</a>. They who have <b>the Tao</b> do not like to employ <b>arms</b>. <b>The superior man</b> prizes <b>calm and repose</b>. <b>The base-natured man delights</b> in <b>slaughter</b>.)</p>

Saying 44:  
Jesus said,  
Be forgiven

Jesus said, "Whoever blasphemes the Father will be forgiven, and whoever blasphemes the Son will be forgiven, but whoever blasphemes the Holy Spirit will not be forgiven, neither on earth nor in heaven."

(C.f. Jesus said, "The words that I speak unto you, they are spirit," [John 6:63](#). "Heaven and Earth (under its guidance) unite together," [Tao 32:3](#). Jesus said, "When you make the two One... then you will enter the kingdom," [Saying 22](#) and [102](#). [Revelation 21:1-2](#).)

If One embodies  
the Tao as a minister  
men should weep

31. 3. On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding in chief has his on the right; —his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites.

32. 1. The Tao, considered as unchanging, has no name.

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

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

<p>Saying 45:  <b>A person brings things out from their treasure</b></p>	<p><b>All the world</b> is like that  <b>of the great rivers and seas to the streams from the valleys</b></p>
<p><b>Jesus said</b>, "Grapes aren't <b>harvested</b> from thorns, nor are figs <b>gathered</b> from thistles, because <b>they don't produce fruit</b>. <b>A person who's good brings good things out of their treasure</b>, and <b>a person who's [evil] brings evil things out of their evil treasure</b>. They say evil things because their <b>heart is full of evil</b>."</p>	<p>32. 4. As soon as <b>it proceeds to action, it has a name</b>.  When <b>it</b> once <b>has that name</b>, <b>(men) can know to rest in it</b>.  When <b>they know to rest in it</b>, <b>they can be free from all risk of failure and error</b>.</p> <p>32. 5. <b>The relation of the Tao to all the world</b> is like that <b>of the great rivers and seas to the streams from the valleys</b>.</p> <p>(C.f. <b>Fruit</b> is often grown in <b>the valleys</b>.)</p>

Saying 46:

**No one's been born  
who's so much greater  
than John the Baptizer**

**He who knows other men is discerning.  
He is satisfied with his lot**

Jesus said, "From Adam to John the Baptizer, no one's been born who's so much greater than John the Baptizer that they shouldn't avert their eyes. But I say that whoever among you will become a little child will know the kingdom and become greater than John."

33. 1. **He who knows other men is discerning; he who knows himself** is intelligent.

**He who overcomes others is strong; he who overcomes himself is mighty.**

He who is satisfied with his lot is rich; **he who goes on acting with energy** has a (firm) will.

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



<p>Saying 47:  <b>Jesus said,</b>  <b>A new patch of cloth</b> isn't  <b>sewn onto an old coat</b></p>	<p><b>The Great Image (of the invisible Tao)</b>  <b>clothes all things as with a garment</b></p>
<p><b>Jesus said, "It's not possible for anyone to mount two horses or stretch two bows, and it's not possible for a servant to follow two leaders, because they'll respect one and despise the other.</b></p> <p><b>"No one drinks old wine and immediately wants to drink new wine. And new wine isn't put in old wineskins, because they'd burst. Nor is old wine put in new wineskins, because it'd spoil.</b></p> <p><b>"A new patch of cloth</b> isn't <b>sewn onto an old coat,</b> because it'd tear apart."</p>	<p>34. 1. <b>All-pervading is the Great Tao!</b>  <b>It may be found on the left hand and on the right.</b></p> <p>34. 2. <b>All things</b> depend on <b>it</b> for their production, which <b>it gives</b> to them, <b>not one refusing obedience to it.</b> When <b>its</b> work is accomplished, <b>it does not claim the name of having done it.</b> <b>It clothes all things as with a garment, and makes no assumption of being their lord; —it may be named in the smallest things.</b> <b>All things return (to their root and disappear), and do not know that it is it which presides over their doing so; —it may be named in the greatest things.</b></p> <p>34. 3. Hence <b>the sage is able</b> (in the same way) <b>to accomplish his great achievements.</b> <b>It is through his not making himself great</b> that <b>he can accomplish them.</b></p> <p>35. 1. To <b>him who holds in his hands the Great Image (of the invisible Tao),</b> the whole world repairs. <b>Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.</b></p>

Saying 48:  
**Jesus said, They'll say  
to the mountain, 'Go  
away,' and it will**

**The use of the Tao  
as it comes from the mouth  
is inexhaustible**

**Jesus said, "If two  
make peace with each  
other in a single house,  
they'll say to the  
mountain, 'Go away,'  
and it will."**

35. 2.

**Music and dainties will  
make the passing guest stop  
(for a time). But though  
the Tao as it comes from the  
mouth, seems insipid and has  
no flavour, though it seems not  
worth being looked at or  
listened to, the use of it is  
inexhaustible.**

<p>Saying 49:  <b>Blessed is he who is One – he who is chosen</b></p>	<p><b>One... takes inspiration... he will be raised up</b></p>
<p><b>Jesus said, "Blessed are those who are one – those who are chosen, because you'll find the kingdom. You've come from there and will return there."</b></p>	<p>36. 1. When <b>one is about to take an inspiration</b>, he is sure to make a (previous) expiration; when he is going to <b>weaken</b> another, <b>he will first strengthen him</b>;</p> <p>when he is going to <b>overthrow</b> another, <b>he will first have raised him up</b>;</p> <p>when he is going to <b>despoil</b> another, he will first have made gifts to him:  <b>—this is called 'Hiding the light (of his procedure).'</b></p> <p>36. 2. The soft <b>overcomes</b> the hard; and the weak the strong.</p> <p>36. 3. <b>Fishes should not be taken from the deep</b>; instruments for the profit of <b>a state</b> should not be shown to the people.</p>

Saying 50:  
**'What's the sign of your Father?'**  
**say, 'It's movement and rest.'**

**Jesus said, "If they ask you,**  
**'Where do you come from?' tell**  
**them, 'We've come from the**  
**light, the place where light came**  
**into being by itself, [established]**  
**itself, and appeared in their image.'**

**"If they ask you, 'Is it you?' then**  
**say, 'We are its children, and**  
**we're chosen by our living**  
**Father.'**

**"If they ask you, 'What's the sign**  
**of your Father in you?' then say,**  
**'It's movement and rest.'"**

(C.f. **'Where do you come from?**  
**Saying 50**. "You've come from  
there and will return there," **Saying**  
**49**. See **The above & the below.**)

**Simplicity without a name**  
**expresses at rest and still**

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

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

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

**Simplicity without a name**  
**Is free from all external aim.**  
**With no desire, at rest and still,**  
**All things go right as of their will.**

(C.f. "In the beginning God created the heaven and  
the earth... And **God said**... and **he rested**," **Genesis**  
**1:1,3, 2:2, Side by Side.**)

PART 2.  
**Virtue**

**See** and **Know**  
**The highest degree:**

Discover the Keys (✚) to the Kingdom  
at the climax of the texts at Saying 51.

( This is the center and top of [The Chiasm of the Kingdom](#) )

This saying from Jesus is  
at the Top of the Arch or The Apex of  
[This Chiasm of Kingdom.](#)

And Here Begins The Second Side of this Chiasm.

Saying 51:  
He said to them, "**What you're looking for has already come**"

**Those who possessed in highest degree the attributes of the Tao did not seek to show them**

**His disciples** said to him, "**When will the dead have rest**, and when will **the new world** come?"

He said to them, "**What you're looking for has already come**, but **you don't know it.**"

(C.f. "**The Father's kingdom is already spread out over the earth, and people don't see it,**" Saying 113. **And** 2 Peter 3:12.)

38. 1. (**Those who**) possessed in highest degree the attributes (of the Tao) **did not (seek) to show them**, and therefore **they possessed them (in fullest measure)**.

(**Those who**) possessed in a lower degree those attributes (**sought how not to lose them**), and therefore they did not possess them (in fullest measure).

38. 2. (**Those who**) possessed in the highest degree those attributes **did nothing** (with a purpose), **and had no need to do anything**. (**Those who**) possessed them in a lower degree **were (always) doing**, and **had need to be so doing**.

<p>Saying 52:  <b>Twenty-four prophets</b>  <b>have spoken</b> but  <b>You've ignored the</b>  <b>Living One</b></p>	<p><b>(Those who) possessed the highest were</b>  <b>(always seeking) to show it and had no</b>  <b>need to be doing so</b></p>
<p>His disciples said to him, "<b>Twenty-four prophets have spoken in Israel, and they all spoke of you.</b>"</p> <p><b>He said</b> to them,  <b>"You've ignored the Living One right in front of you, and you've talked about those who are dead."</b></p>	<p>38. 3. <b>(Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing.</b></p> <p>38. 4. <b>(Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them.</b></p>

Saying 53:  
**He said True  
Circumcision  
has become profitable**

**The Great man chooses the fruit**

**His disciples said to him, "Is circumcision useful, or not?"**

**He said to them, "If it were useful, their Father would have children who are born circumcised. But the true circumcision in spirit has become profitable in every way."**

38. 5. **Thus it was that when the Tao was lost, its attributes appeared; when its attributes were lost, benevolence appeared; when benevolence was lost, righteousness appeared; and when righteousness was lost, the proprieties appeared.**

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

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



<p>Saying 54: Those Who Are Poor</p>	<p><b>The things... from of old, Earth, Spirits, Valleys, All creatures, &amp; Princes and kings</b></p>
<p>Jesus said, "Blessed are those who are poor, for yours is the kingdom of heaven."</p>	<p>39. 1. The things which from of old have got the One (the Tao) are—</p> <p>Heaven which by it is bright and pure; Earth rendered thereby firm and sure; Spirits with powers by it supplied; Valleys kept full throughout their void All creatures which through it do live Princes and kings who from it get The model which to all they give.</p>

At this point within the text  
within the word "Cross" in Saying 55  
is found The Hidden Key (†)  
mentioned at [Saying 39](#) and [51](#).

In Thomas, it is located at the Climax  
of [The Chiasm of Discipleship](#).

This [Staurogram](#) is created  
by the **Joining two letters into One**.

[Like stones in a door-frame](#),  
the left & the right of the text are visualized  
as aligned together  
with the key at the top and center of the door frame.

Understood and Interpreted using The Key  
these aligned sayings teach The Way.

Saying 55:  
**Jesus said,**  
**become my disciple.**  
**Take up his cross like I do**

**Jesus said,** "Whoever  
doesn't **hate his father and**  
**mother** can't **become my**  
**disciple**, and whoever  
doesn't **hate his brothers**  
**and sisters** and **take up**  
**his cross in my way** isn't  
worthy of **me.**"

(C.f. In English "Tau" is  
pronounced like "Tao"...  
continued in next column.)

**All these are the results**  
of **the One (the Tao).**  
**"Become at one!"** [Tao 39](#),  
[Wikisource](#).

**All these are the results** of **the One**  
**(Tao).**

(C.f. **"Become at one!"** [Tao 39](#),  
[Wikisource](#). **Become One** by **taking**  
**up your cross**. Two become one by  
carrying the cross together. The Two  
letters Tau [T] & Rho [P] are joined  
together as **One** to **become** the Tau-  
Rho  $\tau\rho$  Cross, and perhaps illustrate  
this yoking together of disciple and  
Master. The disciple Paul wrote, "I am  
crucified with Christ," [Galatians 2:20](#).  
See also Saying [22](#), [48](#), [90](#) [106](#).)

Saying 56:  
Jesus said,  
Of them  
the world  
isn't worthy

Princes and kings  
however grand and high  
without that life rend  
like heaven and earth

Jesus said,  
"Whoever  
has known  
the world  
has found  
a corpse.  
Whoever  
has found  
a corpse,  
of them  
the world  
isn't  
worthy."

39. 2.

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

39. 3. Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises).

Saying 57:

**My Fathers' kingdom can be compared to someone who had good seed**

Jesus said, "**My Fathers' kingdom can be compared to someone who had [good] seed. Their enemy came by night and sowed weeds among the good seed.** The person **didn't let anyone pull out** the weeds, 'so that you don't **pull out the wheat** along with **the weeds**,' they said to them. 'On the day of **the harvest**, the weeds **will be obvious**. Then **they'll be pulled out and burned**.'"

(C.f. **Jesus said, "All things are plain in the sight of heaven," [Saying 6](#).**)

**Princes and kings call themselves 'Orphans,' 'Men of small virtue,'**

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

40. 1.

**The movement of the Tao**  
**By contraries proceeds;**  
And **weakness marks** the course  
Of **Tao's mighty deeds**.

40. 2. **All things under heaven sprang** from **It** as existing (and named); that **existence sprang from It** as non-existent (and not named).

Saying 58:

**The person who's gone to a lot of trouble. They've found life**

**Scholars of the highest class,** when they hear about **the Tao,** earnestly carry it into practice

Jesus said,  
"Blessed is **the person who's gone to a lot of trouble. They've found life.**"

41. 1. **Scholars of the highest class,** when they hear about **the Tao,** earnestly carry it into practice.

**Scholars** of the middle class, when they have heard about it, seem now **to keep it** and now **to lose it.**

**Scholars** of the lowest class, when they have heard about **it,** laugh greatly at **it.**

If it were not (thus) **laughed** at, it would not be fit to be **the Tao.**

Saying 59:  
**Look for  
the Living  
One...**  
**try to look  
for him**

**Its greatest beauty seems  
to offend the eyes**

**Jesus said,**  
**"Look for  
the Living  
One** while  
you're still  
alive. If you  
die and then  
**try to look  
for him,**  
**you won't  
be able to."**

41. 2.

Therefore the sentence-makers have thus  
expressed themselves:—

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

Who progress in **it** makes, seems drawing back;

**Its** even way is like a rugged track.

**Its** highest virtue from the vale doth rise;

**Its greatest beauty seems to offend the eyes;**

And he has most whose lot the least supplies.

<p>Saying 60:  <b>He said, That man is round about the lamb</b></p>	<p><b>The Tao</b> is hidden,  <b>but never word it said;</b></p>
<p><b>They saw a Samaritan carrying a lamb</b> to Judea. <b>He said</b> to his disciples, "<b>That man is round about the lamb.</b>"</p> <p>They said to him, "He's going to <b>kill it and eat it.</b>"</p> <p><b>He said</b> to them, "While it's living, he won't <b>eat it</b>, but only <b>after he kills it</b> and <b>it becomes a corpse.</b>"</p> <p>They said, "<b>He can't do it any other way.</b>"</p> <p><b>He said</b> to them, "<b>You, too, look for a resting place, so that you won't become a corpse and be eaten.</b>"</p> <p>(C.f. "<b>He opened not his mouth: he is brought as a lamb to the slaughter, &amp; as a sheep before her shearers is dumb, so he openeth not his mouth,</b>" <a href="#">Isaiah 53:7.</a>)</p>	<p><b>Its firmest virtue seems but poor and low;</b>  <b>Its</b> solid truth seems change to undergo;  <b>Its</b> largest square doth yet no corner show  A vessel great, it is the slowest made;  Loud is its sound, <b>but never word it said;</b>  <b>A semblance great,</b> the shadow of a shade.'</p> <p>41. 3. <b>The Tao</b> is <b>hidden</b>, and has no name; but it is <b>the Tao</b> which <b>is skilful at imparting (to all things what they need)</b> and <b>making them complete.</b></p> <p>42. 1. <b>The Tao</b> produced One; <b>One produced Two; Two produced Three; Three produced All things.</b> All things leave behind them the Obscurity (out of which they have come), and go forward to <b>embrace the Brightness</b> (into which they have emerged), while they are harmonised by the Breath of Vacancy.</p> <p>42. 2. <b>What men dislike is to be orphans,</b> to <b>have little virtue,</b> to be as carriages without naves; and yet these are the designations which kings and princes use for themselves. So it is that <b>some things are increased by being diminished,</b> and <b>others are diminished by being increased.</b></p> <p>(C.f. "These are <b>the hidden sayings that the living Jesus spoke,</b>" Sayings Prologue. <b>Look for a resting place.</b> <b>Jesus said,</b> "Come to me, because my yoke is easy &amp; my requirements are light. <b>You'll be refreshed,</b>" <a href="#">Saying 90.</a>)</p>



<p>Saying 61:  <b>Jesus said, "Two will rest on a couch.  One will die, the other will live</b></p>	<p><b>Teaching without words,  What other men teach, I also teach.  The violent and strong do not die their natural death</b></p>
<p><b>Jesus said, "Two will rest on a couch.  One will die, the other will live."</b></p> <p><b>Salome</b> said, "Who are you, <b>Sir</b>, to climb onto <b>my couch</b> and eat off <b>my table</b> as if you're from someone?"</p> <p><b>Jesus said</b> to her, "<b>I'm the one who exists from what is whole</b>. Some of what belongs to my Father was given to me."</p> <p>"I'm your disciple."</p> <p>"So I'm telling you, <b>if someone is whole, they'll be full of light</b>; but <b>if they're divided, they'll be full of darkness</b>."</p> <p>(C.f. Jesus said, "Many are waiting at the door, but <b>those who are one will enter the bridal chamber</b>," <a href="#">Saying 75</a>.)</p>	<p>42. 3. <b>What other men (thus) teach, I also teach.  The violent and strong do not die their natural death.  I will make this the basis of my teaching.</b></p> <p>43. 1. <b>The softest thing</b> in the world dashes against and overcomes <b>the hardest</b>; that which <b>has no (substantial) existence</b> enters where there is no crevice. I know hereby what advantage belongs to doing nothing (with a purpose).</p> <p>43. 2. <b>There are few</b> in the world <b>who</b> attain to <b>the teaching without words</b>, and the advantage arising from non-action.</p> <p>44. 1.</p> <p>Or <b>fame</b> or <b>life</b>,  Which do you hold more dear?  Or <b>life</b> or <b>wealth</b>,  To which would you adhere?  <b>Keep life</b> and <b>lose those other things</b>;  <b>Keep them and lose your life</b>:—<b>which brings  Sorrow and pain more near?</b></p>

Saying 62:  
**I tell my mysteries**

Jesus said, "**I tell my mysteries** to **those who are worthy** of **my mysteries**. Don't let your left hand know **what your right hand is doing**."

(C.f. "**This is a great mystery**," [Ephesians 5:32](#).)

**Thus we may see  
what is more great**

44. 2.

**Thus we may see,**  
**Who cleaves to fame**  
Rejects **what is more great;**  
**Who loves large stores**  
**Gives up the richer state.**

Saying 63:

There was a rich man who had much money. He was thinking I'll use my money.

Who thinks his great achievements poor  
Who is content Needs fear no shame

Jesus said, "There was a rich man who had much money. He said, 'I'll use my money to sow, reap, plant, and fill my barns with fruit, so that I won't need anything.' That's what he was thinking to himself, but he died that very night. Anyone who has ears to hear should hear!"

44. 3.

Who is content  
Needs fear no shame.  
Who knows to stop  
Incurs no blame.  
From danger free  
Long live shall he.

45. 1.

Who thinks his great achievements poor  
Shall find his vigour long endure.  
Of greatest fulness, deemed a void,  
Exhaustion ne'er shall stem the tide.  
Do thou what's straight still crooked deem;  
Thy greatest art still stupid seem,  
And eloquence a stammering scream.

Saying 64:  
**Jesus said,**  
**Bring whomever you find so**  
**that they can have dinner**

**Jesus said,** "Someone was planning on having guests. **When dinner was ready, they sent** their servant to call the visitors.

"**The servant went** to the first and said, 'My master invites you.'  
"They said, '**Some merchants owe me money.** They're coming tonight. **I need to go and give them instructions.** Excuse me from the dinner.'

"**The servant went** to another one and said, 'My master invites you.'  
"They said, "**I've just bought a house** and am needed for the day. I won't have time.'

Purity and stillness give **the correct law.**  
**The people all keep their eyes and ears directed to him,**  
and **he deals with them all as his children.**

45. 2. Constant action overcomes cold; being still overcomes heat. Purity and stillness give **the correct law** to **all under heaven.**

46. 1. **When the Tao prevails in the world, they send** back their swift horses to (draw) the dung-carts. **When the Tao is disregarded in the world,** the war-horses breed in **the border lands.**

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

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

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

"**The servant went** to another one and said, 'My master invites you.'  
"They said, 'My friend is getting married and I'm going to make dinner. I can't come. Excuse me from the dinner.'

"**The servant went** to another one and said, 'My master invites you.'  
"They said, "**I've just bought a farm** and am going to collect the rent. I can't come. Excuse me.'

"**The servant went** back and told the master, '**The ones you've invited to the dinner have excused themselves.**'

"The master said to their servant, 'Go out to the roads and **bring whomever you find so that they can have dinner.**'

"**Buyers and merchants** won't [enter] **the places of my Father.**"

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

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

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

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

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

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

<p>Saying 65:  <b>Maybe they'll show some respect to my son</b></p>	<p><b>All things without exception honour the Tao</b></p>
<p><b>He said</b>, "A [creditor] owned <b>a vineyard</b>. He leased it out to some <b>sharecroppers to work it so he could collect its fruit</b>.</p> <p>"<b>He sent his servant</b> so that <b>the sharecroppers</b> could <b>give him the fruit of the vineyard</b>. They seized <b>his servant</b>, <b>beat him, and nearly killed him</b>.</p> <p>"<b>The servant went back</b> and told his master. His master said, '<b>Maybe he just didn't know them</b>.' <b>He sent another servant</b>, but <b>the tenants beat that one</b> too.</p> <p>"Then <b>the master sent his son</b>, thinking, '<b>Maybe they'll show some respect to my son</b>.'</p> <p>"Because <b>they knew that he was the heir of the vineyard</b>, <b>the sharecroppers seized and killed him</b>. <b>Anyone who has ears to hear should hear!</b>"</p>	<p>50. 1. Men come forth and live; they enter (again) and <b>die</b>.</p> <p>50. 2. Of every ten <b>three are ministers</b> of life (to themselves); and <b>three are ministers of death</b>.</p> <p>50. 3. <b>There are also three</b> in every ten whose aim is to live, but <b>whose movements tend to the land</b> (or place) <b>of death</b>. <b>And for what reason? Because of their excessive endeavours to perpetuate life</b>.</p> <p>50. 4. But <b>I have heard</b> that <b>he who is skilful in managing the life entrusted to him for a time travels on the land</b> without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. <b>And for what reason? Because there is in him no place of death</b>.</p> <p>51. 1. All things are produced by <b>the Tao</b>, and nourished by <b>its outflowing operation</b>. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore <b>all things without exception honour the Tao</b>, and exalt <b>its outflowing operation</b>.</p> <p>51. 2. <b>This honouring of the Tao and exalting of its operation is not the result of any ordination</b>, but always <b>a spontaneous tribute</b>.</p>

<p>Saying 66: <b>Jesus said,</b> <b>Show me</b> <b>the stone</b></p>	<p><b>The Tao brings them to maturity.</b> <b>This is called its</b> <b>mysterious operation</b></p>
<p><b>Jesus said,</b> <b>"Show me</b> <b>the stone</b> <b>the builders</b> <b>rejected;</b> <b>that's the</b> <b>cornerstone."</b></p>	<p>51. 3. Thus it is that <b>the Tao produces</b> (all things), nourishes them, <b>brings them to their full growth</b>, nurses them, completes them, matures them, maintains them, and overspreads them.</p> <p>51. 4. <b>It produces them</b> and <b>makes no claim to the possession of them;</b> <b>it carries them</b> through their processes and <b>does not vaunt its ability</b> in doing so; <b>it brings them to maturity</b> and <b>exercises no control over them;</b> —<b>this is called its mysterious operation.</b></p>

Saying 67:  
**Jesus said,**  
**Knowing** Isn't  
**Everything**

**When one knows the all**  
he guard the qualities of  
**the mother**

**Jesus said,**  
**"Whoever knows**  
**everything**  
(or **the all**), but is  
**personally lacking,**  
lacks **everything.**"

(Jesus said, "**My true**  
**mother** gave me  
life," Saying 101.)

52. 1. (**The Tao**) which originated  
**all** under the sky is to be considered  
as **the mother** of them **all**.

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



Saying 68:  
**Blessed are you when  
you are hated and  
persecuted**

**He will be exempt  
from laborious exertion.  
And **all his life**  
there will be no safety for him**

**Jesus said, "Blessed  
are you when you're  
hated and persecuted,  
and no place will be  
found where you've  
been persecuted."**

(C.f. **Jesus said**, "Love  
your brother as your  
own soul. **Guard them  
like the pupil of your  
eye,**" [Saying 25.](#))

52. 3. Let him keep his mouth closed,  
and shut up the portals (of his nostrils),  
and **all his life he will be exempt from  
laborious exertion.** Let him keep his  
mouth open, and (spend his breath) **in  
the promotion of his affairs,** and **all  
his life there will be no safety for  
him.**

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

Saying 69:

**Jesus said, "Blessed are those who've been persecuted in their own hearts.**

According to **the Great Tao, what I should be most afraid of would be a boastful display**

**Jesus said, "Blessed are those who've been persecuted in their own hearts. They've truly known the Father. Blessed are those who are hungry, so that their stomachs may be filled."**

(C.f. Jesus said, "**When you know yourselves, then you'll be known,**" [Saying 3.](#))

52. 5.

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

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

Saying 70:  
Jesus said,  
What you have  
within you will save you

The great Tao (or way) is  
a superabundance  
kept very level and easy

Jesus said, "If you give birth to what's within you, what you have within you will save you. If you don't have that within you, what you don't have within you will kill you."

(C.f. Jesus said, "Come to me, because my yoke is easy and my requirements are light. You'll be refreshed," [Saying 90.](#))

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

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

This is contrary to the Tao surely!

Saying 71:  
Jesus said,  
"I'll **destroy this house**

Sacrifices to **his shrine**... What  
(**Tao's**) **skilful planter** plants (or **the builder** builds) can never be **uptorn**

Jesus said, "I'll **destroy this house**, and **no one will be able to build it** [...]"

54. 1.

(C.f. Sowing and Building:  
**A skillful builder** does not **destroy**, Tao 54:1. Planters & Builders: **Jesus said**, "**A city built and fortified** on a high mountain **can't fall**," Saying 33. **Jesus said**, "Now **the sower** went out, took a handful of seeds, & scattered them," Saying 9.)

**What** (**Tao's**) **skilful planter plants**  
Can never be **uptorn**;  
What **his skilful arms enfold**,  
From **him can ne'er be borne**.  
Sons shall bring in lengthening line,  
Sacrifices to **his shrine**.

Saying 72:  
Tell **my brothers**  
**to divide**  
**our inheritance**

In **the family**; in **the neighbourhood**;  
in **the state**; and in **the kingdom**.  
In **different cases**  
**Good fortune will be found**

Someone said to him,  
"Tell **my brothers to**  
**divide our inheritance**  
with **me**."

**He said** to him,  
"Who **made me a**  
**divider**?"

He turned to his  
disciples and said  
to them, "**Am I**  
**really a divider**?"

54. 2.

**Tao** when nursed **within one's self**,  
His vigour will **make true**;  
And **where the family it rules**  
**What riches will accrue!**  
**The neighbourhood** where **it** prevails  
In **thriving** will abound;  
And when 'tis seen throughout **the state**,  
**Good fortune will be found**.  
Employ **it the kingdom** o'er,  
And men **thrive** all around.

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

Saying 73:  
**Jesus said,**  
**The workers**  
go **to the harvest**

In **this method & Way**  
**he who is like an infant**  
**will not be stung**  
even by **poisonous insects**

**Jesus said,** "**The harvest really is plentiful,** but **the workers are few.** So **pray** that **the Lord will send workers to the harvest.**"

( C.f. "**The harvest truly is great,** but **the labourers are few...** I send you forth as lambs among **wolves...** I give unto you power to tread on **serpents** and **scorpions,** and over all the power of **the enemy:** and **nothing shall** by any means **hurt you,**" [Luke 10:2,3 19.](#) )

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

55. 1. **He who has in himself abundantly the attributes** (of **the Tao**) **is like an infant.**

**Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him.**

Saying 74:  
**Many are gathered**  
**but there's nothing to drink**

**The infant's bones**  
**are weak but yet its**  
**grasp is firm**

He said, "Lord, **many are gathered around the well,**  
**but there's nothing to drink.**"

(C.f. Jesus saw some **infants nursing**. He said to his disciples, "These **nursing infants** can be compared to those who enter the kingdom," [Saying 22](#).)

55. 2.  
(**The infant's**)  
**bones are weak**  
**and its sinews soft,**  
**but yet its grasp is firm.**

Saying 75:  
Jesus said,  
"Those who are one  
will enter the bridal chamber"

Jesus said,  
"Many are waiting at the door,  
but those who are one  
will enter the bridal chamber."

(C.f. His disciples said to him,  
"When will the kingdom come?"  
"It won't come by waiting for  
it," [Saying 113](#). "When you  
make the two into one... &  
make the male and the female  
a single one [and the same] so  
that the male won't be male nor  
the female female... then you'll  
enter the kingdom," [Saying  
22](#).)

To him by whom this harmony is known,  
(The secret of) the unchanging (Tao) is shown...  
The union of male and female

It knows not yet the union of male and female, and  
yet its virile member may be excited;  
—showing the perfection of its physical essence. All  
day long it will cry without its throat becoming hoarse;  
—showing the harmony (in its constitution).

55. 3.

To him by whom this harmony is known,  
(The secret of) the unchanging (Tao) is shown,  
And in the knowledge wisdom finds its throne.  
All life-increasing arts to evil turn;  
Where the mind makes the vital breath to burn,  
(False) is the strength, (and o'er it we should mourn.)

55. 4. When things have become strong,  
they (then) become old, which may be said to be  
contrary to the Tao.

Whatever is contrary to the Tao soon ends.



<p>Saying 76:  <b>Jesus said, They sold their merchandise and bought that single pearl for themselves.</b></p>	<p><b>He who knows (the Tao) does not (care to) speak (about it); This is called 'the Mysterious Agreement.'</b></p>
<p><b>Jesus said, "The Father's kingdom can be compared to a merchant with merchandise who found a pearl. The merchant was wise; they sold their merchandise and bought that single pearl for themselves.</b></p> <p><b>"You, too, look for the treasure that doesn't perish but endures, where no moths come to eat and no worms destroy."</b></p>	<p>56. 1. <b>He who knows (the Tao) does not (care to) speak (about it);</b> he who is (ever ready to) speak about it does not know it.</p> <p>56. 2. <b>He (who knows it) will keep his mouth shut</b> and close the portals (of his nostrils). He will blunt his sharp points and unravel the complications of things; <b>he will attemper his brightness, and bring himself into agreement with the obscurity</b> (of others). <b>This is called 'the Mysterious Agreement.'</b></p> <p>56. 3. <b>(Such an one) cannot be treated familiarly or distantly; he is beyond all consideration of profit or injury; of nobility or meanness: —he is the noblest man under heaven.</b></p>

Saying 77:  
Jesus said,  
I am the All. The All...  
unfolds toward me

By measures of correction  
the kingdom  
is made one's own

Jesus said, "I'm the  
light that's over all.  
I am the All. The All  
has come from me and  
unfolds toward me.

"Split a log; I am there.  
Lift the stone, and  
you'll find me there."

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

57. 2. How do I know that it is so? By these facts: —In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; the more acts of crafty dexterity that men possess, the more do strange contrivances appear; the more display there is of legislation, the more thieves and robbers there are.

<p>Saying 78:  <b>Jesus said, "What did you go out into the desert to see? A reed shaken by the wind?"</b></p>	<p><b>A sage has said,</b>  <b>"The people will be transformed of themselves.</b>  <b>I will be fond of keeping still."</b></p>
<p><b>Jesus said, "What did you go out into the desert to see? A reed shaken by the wind? A person wearing fancy clothes, like your rulers and powerful people? They wear fancy clothes, but can't know the truth."</b></p> <p>(C.f. <b>Jesus said, "Take heed of the living one</b> while you are alive, lest you die &amp; <b>seek to see him &amp; be unable to do so,</b>" <a href="#">Saying 59</a>. "<b>We know... we shall be [transformed to be]</b> like him; for <b>we shall see him</b> as he is," <a href="#">1 John 3:2</a>.)</p>	<p>57. 3. Therefore <b>a sage has said,</b> 'I will do nothing (of purpose), and <b>the people will be transformed of themselves; I will be fond of keeping still,</b> and <b>the people will of themselves become correct.</b></p> <p>I will take no trouble about it, and <b>the people will of themselves become rich;</b> I will manifest no ambition, and <b>the people will of themselves attain to the primitive simplicity.'</b></p> <p>58. 1.</p> <p><b>The government that seems the most unwise,</b>  Oft goodness to the people best supplies;  That which is meddling, touching everything,  <b>Will work but ill, and disappointment bring.</b></p>

Saying 79:

**Blessed** are **those who have listened to the message of the Father and kept it**

**A woman in the crowd said to him**, "**Blessed** is **the womb** that bore you, and **the breasts** that nourished you."

**He said to her**, "**Blessed** are **those who have listened to the message of the Father and kept it**, because there will be days when you'll say, '**Blessed** is **the womb** that didn't conceive and **the breasts** that haven't given milk.'"

(C.f **Jesus said**, **Yea rather, blessed** are **they that hear the word of God**, and **keep it**," Luke 11:28.)

**Happiness** is for **he** who **is straightforward** concerning **the method** and **allows himself no license**

**Misery!** —**happiness** is to be found **by its side!**  
**Happiness!** —**misery** lurks **beneath it!**

Who knows what either will come to in the end?

58. 2.

Shall we then **dispense with correction?**

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

58. 3.

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

<p>Saying 80: <b>Whoever has found the body</b></p>	<p><b>Accumulate the attributes.</b> <b>Return to man's normal state</b></p>
<p><b>Jesus said,</b> <b>"Whoever has known the world has found the body; but whoever has found the body, of them the world isn't worthy."</b></p>	<p>59. 1. For regulating <b>the human</b> (in our constitution) and rendering the (proper) service to <b>the heavenly</b>, there is nothing like moderation.</p> <p>59. 2. It is only by this moderation that <b>there is effected an early return (to man's normal state)</b>. That early return is what I call <b>the repeated accumulation of the attributes</b> (of <b>the Tao</b>). With <b>that repeated accumulation of those attributes</b>, <b>there comes the subjugation</b> (of every obstacle to such return).</p>

Saying 81:  
**Whoever has** should  
**become a ruler** and  
**renounce it**

**He who possesses**  
may **be the ruler**. **Governing**  
**is like cooking small fish**

**Jesus said, "Whoever**  
**has become rich**  
should **become a**  
**ruler**, and **whoever**  
**has power should**  
**renounce it."**

(**Jesus said**, "A wise  
fisher... **cast all the**  
**little fish back**,"  
Saying 8.)

Of **this subjugation we know** not what  
shall be the limit; and **when one knows**  
not what the limit shall be, he may **be the**  
**ruler** of a state.

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

60. 1. **Governing** a great state **is like**  
**cooking small fish**.

Saying 82:  
**Jesus said, Whoever is near me is near the fire**

**Jesus said, "Whoever is near me is near the fire, and whoever is far from me is far from the kingdom."**

(C.f. **Converge: Jesus said, "If two make peace with each other in a single house, they'll say to the mountain, 'Go away,' and it will," [Saying 48.](#)**)

**The ruling sage** does not hurt **men**.  
**The energy** of two **converge**  
in the virtue (of **the Tao**)

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

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

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

Saying 83:  
**Be hidden** by **his light**

**Stillness** may be considered  
(a sort of) **abasement**

Jesus said, "**Images** are **revealed** to people, but **the light** within them **is hidden** in **the image** of **the Father's** light. He'll **be revealed**, but **his image** will **be hidden** by **his light**."

61. 2. (**To illustrate from**) the case of all **females**: —**the female** always overcomes **the male** by her **stillness**.

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

61. 3. Thus it is that **a great state**, **by condescending** to **small states**, gains them for itself; and that **small states**, **by abasing** themselves to **a great state**, win it over to them.



Saying 84:  
When you see... **that**  
**which doesn't die**  
**how much you'll**  
**have to bear**

**The great...**  
**wishes to unite men,**  
but **the great... must learn**  
to **abase itself**

Jesus said, "When  
you see **your**  
**likeness, you**  
**rejoice**. But when you  
see **your images**  
**that came into being**  
**before** you did –  
**which don't die**, and  
aren't revealed – **how**  
**much you'll have to**  
**bear!**"

In the one case **the abasement**  
leads to gaining adherents, in the  
other case to procuring favour.

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

Saying 85:  
**Jesus said, Adam didn't  
become worthy**

Like **the Son of Heaven** even  
**men who are not good**  
are not abandoned by **the Tao**

**Jesus said, "Adam**  
came into being from **a**  
**great power** and **great**  
**wealth**, but **he didn't**  
**become worthy** of you.  
**If he had been worthy,**  
**[he wouldn't have**  
**tasted] death."**

62. 1.

**Tao** has of all things **the most honoured place**.  
**No treasures give good men so rich a grace;**  
**Bad men it guards, and doth their ill efface.**

62. 2. **(Its) admirable words** can **purchase honour**;  
**(its) admirable deeds** can **raise their performer**  
**above others**. Even **men who are not good** are not  
abandoned by **it**.

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

Saying 86:  
**The Son of man**  
**has nowhere**  
**to lay his head**  
**and rest**

**This Tao could be got**  
by seeking for **it**, and  
**the guilty could escape** (from  
the stain of their guilt) **by it**

**Jesus said,**  
"[**The foxes**  
**have dens**] and  
**the birds**  
**have nests**, but  
**the Son of**  
**Humanity**  
**has nowhere**  
**to lay his head**  
**and rest.**"

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

Saying 87:  
Jesus said,  
"How miserable  
is the body  
and soul

(It is the way of the Tao)  
to anticipates things &  
to conduct affairs without  
(feeling the) trouble of them

Jesus said,  
"How miserable  
is the body  
that depends  
on a body, and  
how miserable  
is the soul  
that depends  
on both."

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

63. 2. (The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small.

Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things.

Saying 88:  
**When will they come**  
to **give** and **take**

**Before a thing has given**  
**indications of its presence**,  
it is easy to **take measures against it**

**Jesus said**,  
"**The angels** and  
**the prophets**  
**will come** to you  
and **give** you what  
belongs to you.  
You'll **give** them  
**what you have**  
and ask yourselves,  
**'When will they come**  
and **take what is**  
**theirs?'**"

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

64. 1. That which is at rest is **easily**  
**kept hold of**; **before a thing has given**  
**indications of its presence**, it is easy  
to **take measures against it**; that which  
is brittle is easily broken; that which is  
very small is easily dispersed.

Saying 89:  
**The inside &  
the outside**

**The sprout &  
the branches that spread**

Jesus said,  
"Why do you  
wash the outside  
of the cup?  
Don't you know  
that whoever  
created the inside  
created the  
outside too?"

Action should be taken before a  
thing has made its appearance;  
order should be secured before  
disorder has begun.

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

Saying 90:  
**Jesus said,**  
**My yoke is**  
**easy**

**The sage**  
**does not lose his hold**

**Jesus said,**  
**"Come to**  
**me, because**  
**my yoke is**  
**easy** and **my**  
**requirements**  
**are light.**  
**You'll be**  
**refreshed."**

64. 3.

**He who acts (with an ulterior purpose)**  
**does harm**; he who takes hold of a thing  
(in the same way) loses his hold. **The sage**  
does not act (so), and therefore **does no**  
**harm**; **he does not lay hold (so), and**  
**therefore does not lose his hold.**

(But) people in their conduct of affairs are  
constantly ruining them when they are on  
the eve of success. **If they were careful at**  
**the end, as (they should be) at the**  
**beginning, they would not so ruin them.**

Saying 91:  
**Jesus said, "You read the face of the sky and the earth**

**The sage learns what (other men) do not learn**

They said to him,  
**"Tell us who you are so that we may trust you."**

**He said** to them,  
**"You read the face of the sky and the earth, but you don't know the one right in front of you, and you don't know how to read the present moment."**

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

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

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



Saying 92:  
**Jesus said,**  
**"Look and**  
**you'll find**

**He who knows**  
**this model and rule**  
**finds**

**Jesus said,**  
**"Look and**  
**you'll find.**  
**I didn't answer**  
**your questions**  
**before.**  
Now **I want to**  
**give you answers,**  
but **you aren't**  
**looking for them."**

65. 3. **He who knows these two**  
**things finds** in them also  
**his model and rule.** Ability to know  
**this model and rule** constitutes  
**what we call the mysterious**  
**excellence** (of a governor).  
**Deep and far-reaching is such**  
**mysterious excellence,**  
**showing indeed its possessor as**  
**opposite to others,** but **leading**  
**them to a great conformity to him.**

Saying 93:  
Jesus said,  
Don't throw pearls...  
under their feet

The sage (ruler)  
puts himself  
by his words below them

Jesus said, "Don't give what's holy to the dogs, or else it might be thrown on the manure pile. Don't throw pearls to the pigs, or else they might [...]"

(C.f. Jesus said, "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you," [Matthew 7:6.](#))

66. 1. That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they; —it is thus that they are the kings of them all.

So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.

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

Saying 94:  
**Whoever looks will find**

**Jesus said,**  
"Whoever looks  
will find, [and  
whoever knocks],  
it will be opened  
for them."

(C.f. Superior - inferior:  
Jesus said, "He who has  
recognized **the world** has  
**found the body**, but he  
who has **found the body**  
**is superior to the world,"**  
Saying 80, 56, 111. )

**In all the world...  
No one finds**

66. 3. Therefore **all in the world**  
delight to exalt **him** and do not weary  
of **him**. Because **he does not strive**,  
**no one finds** it possible to **strive with**  
**him**.

67. 1. **All the world** says that, while  
**my Tao** is great, **it** yet appears to **be**  
**inferior** (to other systems of  
teaching).

Now it is just **its** greatness that makes  
**it** seem to **be inferior**. If **it** were like  
any other (system), for long would **its**  
smallness **have been known!**

Saying 95:  
If you have  
money... give it

I have three precious things.  
I can be liberal

[Jesus said],  
"If you have  
money,  
don't lend it  
at interest.  
Instead, give  
[it to] someone  
from whom  
you won't get  
it back."

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

67. 3. With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honour. Now-a-days they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost; —(of all which the end is) death.

Saying 96:  
**Jesus said,**  
**Anyone who has ears**  
**to hear should hear**  
**the Father's kingdom**

In **(Tao's) wars**  
**Heaven**  
**will save its possessor**

**Jesus [said], "The**  
**Father's kingdom** can  
be compared to **a**  
**woman who took a**  
**little yeast and [hid] it**  
in flour. **She made it**  
**into large loaves of**  
**bread.** **Anyone who**  
**has ears to hear**  
**should hear!"**

67. 4. **Gentleness** is sure to be  
victorious even in battle, and firmly to  
maintain its ground. **Heaven will save**  
**its possessor**, by his (very)  
**gentleness** protecting him.

68.

**He who** in **(Tao's) wars** **has skill**  
Assumes no martial port;  
**He who fights with most good will**  
To rage makes no resort.

Saying 97:  
**Jesus said,**  
**She was walking**  
**down a long road**

**A master has said,**  
**I do not dare to advance an inch;**  
**I prefer to retire a foot**

**Jesus said, "The**  
**Father's kingdom can be**  
**compared to a woman**  
**carrying a jar of flour.**  
**While she was walking**  
**down [a] long road, the**  
**jar's handle broke and**  
**the flour spilled out**  
**behind her on the road.**  
**She didn't know it,**  
**and didn't realize**  
**there was a problem**  
**until she got home, put**  
**down the jar, and found**  
**it empty."**

**He who vanquishes yet still**  
Keeps from his foes apart;  
He whose hests men most fulfil  
Yet humbly plies his art.

**Thus we say, 'He ne'er contends,**  
And **therein is his might.'**  
**Thus we say, 'Men's wills he bends,**  
That **they with him unite.'**  
**Thus we say, 'Like Heaven's his ends,**  
**No sage of old more bright.'**

69. 1. **A master** of the art of war **has said,** 'I do not dare to be the host (to commence the war); I prefer to be the guest (to act on the defensive).  
**I do not dare to advance an inch;**  
**I prefer to retire a foot.'**

Saying 98:

Jesus said, **He drew his sword in his house** and **drove it into the wall to figure it out**. Then he killed the powerful one

**My words are very easy to know**, and **very easy to practise**; but **there is no one in the world who is able to know** and able to practise them.

Jesus said,  
"The Father's kingdom can be compared to a man who wanted to kill someone powerful. **He drew his sword in his house** and **drove it into the wall to figure out whether his hand was strong enough**. Then he killed the powerful one."

This is called marshalling the ranks where there are no ranks; **baring the arms (to fight) where there are no arms to bare**; **grasping the weapon where there is no weapon to grasp**; **advancing against the enemy where there is no enemy**.

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

70. 1. **My words are very easy to know**, and **very easy to practise**; but **there is no one in the world who is able to know** and able to practise them.

Saying 99:  
Jesus said to them,  
These are the  
people here who do  
the will of my Father

The sage who wears a poor garb said,  
There is an originating  
and all-comprehending  
(principle) in my words, and  
an authoritative law for the  
things (which I enforce).

The disciples said to  
him, "Your brothers  
and mother are  
standing outside."

He said to them,  
"The people here  
who do the will of  
my Father are  
my brothers and  
mother; they're the  
ones who will enter  
my Father's  
kingdom."

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

70. 3. They who know me are few, and I am on  
that account (the more) to be prized. It is thus that  
the sage wears (a poor garb of) hair cloth, while  
he carries his (signet of) jade in his bosom.

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



<p>Saying 100:  <b>He said Give to Caesar what belongs to Caesar, give to me what belongs to me, give to God what belongs to God</b></p>	<p><b>He knows</b>  <b>It is by avoiding their ordinary life</b>  that they <b>fear what they ought to fear</b></p>
<p>They showed <b>Jesus a gold coin</b> and said to him, "<b>Those who belong to Caesar demand tribute from us.</b>"</p> <p><b>He said</b> to them, "<b>Give to Caesar what belongs to Caesar, give to God what belongs to God, and give to me what belongs to me.</b>"</p>	<p>71. 2. <b>It is simply by being pained at (the thought of) having this disease that we are preserved from it. The sage</b> has not the disease. <b>He knows</b> the pain that would be inseparable from it, and therefore he does not have it.</p> <p>72. 1. When the people do not <b>fear what they ought to fear, that which is their great dread will come on them.</b></p> <p>72. 2. <b>Let them not thoughtlessly indulge themselves in their ordinary life;</b> let them not act as if weary of what that life depends on.</p> <p>72. 3. <b>It is by avoiding such indulgence that such weariness does not arise.</b></p>

Saying 101:  
**Hate father and mother. Jesus said, become my disciple**

**Heaven's anger smites.**  
**The Sage knows these things**

Jesus said,  
"Whoever doesn't hate their [father] and mother as I do can't become my [disciple], and whoever [doesn't] love their [father] and mother as I do can't become my [disciple].  
For my mother [...], but [my] true [Mother] gave me Life."

72. 4. Therefore **the sage knows (these things) of himself, but does not** parade (**his knowledge**); **loves, but does not** (appear to set a) value on, himself. And thus he puts the latter alternative away and **makes choice** of the former.

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

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

Saying 102:  
**Jesus said,**  
"It is **a feeding trough for cattle**"

**Jesus said,** "**How awful for the Pharisees** who are like **a dog sleeping in a feeding trough for cattle,** because **the dog doesn't eat,** and [**doesn't let**] **the cattle eat** either."

(C.f. "The scripture saith,  
Thou shalt not **muzzle the ox**  
that treadeth out **the corn.**  
And, The labourer is worthy of  
**his reward (the corn),**"  
[1 Timothy 5:18](#). "Pray that the Lord  
will send **workers** to **the harvest,**"  
[Saying 73.](#))

**The sage** reveals  
"It is **the way of Heaven**"

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

73. 2.

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

Saying 103:  
Jesus said, "**Blessed is the one who knows where the bandits are going to enter**

**Do not fear death.**  
**The Great Carpenter** is always  
the **One in the room who presides over the infliction of death**

Jesus said,  
"**Blessed is the one who knows where the bandits are going to enter.**  
**[They can] get up to assemble their defenses and be prepared to defend themselves before they arrive.**"

(C.f. Concerning Jesus it was asked, "Is not this **the carpenter, [the builder]** the son of Mary," [Mark 6:3.](#))

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

74. 2. There is always **One who presides over the infliction of death.** He who would **inflict death in the room of him who** so **presides over** it may be described as hewing wood instead of **a great carpenter.** **Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!**

Saying 104:  
**Let them fast**  
and **pray**

**People suffer from famine**  
so **leave the subject of living**

They said to [Jesus],  
"**Come, let's pray**  
and **fast today.**"

Jesus said, "**What**  
**have I done wrong?**  
**Have I failed?**"

"Rather, when **the**  
**groom leaves the**  
**bridal chamber,**  
then **let them fast**  
and **pray.**"

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

75. 2. **The people are difficult to govern because of the (excessive) agency of their superiors (in governing them).** It is through this that they are difficult to govern.

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

Saying 105:  
**Knowing**  
**Father** and **Mother**

**The concomitants:**  
**Firmness and strength** and  
**Softness and weakness**

Jesus said, "  
**Whoever knows**  
**their father** and  
**mother will be**  
**called a bastard.**"

76. 1. **Man at his birth** is **supple and weak**; **at his death**, **firm and strong**. (So it is with) all things. **Trees and plants**, in their early growth, are **soft and brittle**; **at their death**, **dry and withered**.

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

Saying 106:  
**Make the two  
into one**

**A tree which is strong...  
invites the feller**

Jesus said, "**When  
you make the two  
into one, you'll  
become Children of  
Humanity**, and if you  
say '**Mountain, go  
away!**', it'll go."

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

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

Saying 107:  
Jesus said, "The kingdom  
can be compared to  
a shepherd who had a  
hundred sheep.

May not the Way (or Tao) of Heaven be  
compared to he who is in possession of the  
Tao & he who can take his own superabundance  
and therewith serve all under heaven

Jesus said, "The kingdom  
can be compared to  
a shepherd who had  
a hundred sheep.  
The largest one strayed.  
He left the ninety-nine  
and looked for that  
one until he found it.  
Having gone through the  
trouble, he said to the  
sheep: 'I love you more  
than the ninety-nine.'"

(C.f. The method of bending  
a bow. See Tao 77:1 and  
[Saying 47.](#))

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

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

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



Saying 108:  
**Whoever**  
**drinks from my mouth**  
**will become like me**

**Water changes**  
**things that are firm and strong**

Jesus said, "**Whoever**  
**drinks from my mouth**  
**will become like me**, and  
**I myself will become**  
**like them; then,**  
**what's hidden will be**  
**revealed to them.**"

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

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

Saying 109:  
Jesus said,  
They didn't know about  
the hidden treasure

A sage has said,  
Every one in the world knows  
true words can seem paradoxical

Jesus said,  
"The kingdom can be  
compared to someone who  
had a treasure [hidden] in  
their field.

[They] didn't know about it.  
After they died, they left it  
to their son. The son didn't  
know it either. He took the  
field and sold it.

"The buyer plowed the  
field, found the treasure,  
and began to loan money at  
interest to whomever they  
wanted."

78. 2. Every one in the world knows that the soft  
overcomes the hard, and the weak the strong,  
but no one is able to carry it out in practice.

78. 3.  
Therefore a sage has said,  
'He who accepts his state's reproach,  
Is hailed therefore its altars' lord;  
To him who bears men's direful woes  
They all the name of King accord.'

78. 4. Words that are strictly true seem to be  
paradoxical.

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

Saying 110:  
**Whoever has found  
should renounce**

**I would make the people,**  
while **looking on death**

**Jesus said,**  
**"Whoever has  
found the world  
and become rich  
should renounce  
the world."**

79. 2. Therefore (to guard against this), **the sage** keeps the left-hand portion of the record of the engagement, and **does not insist on the** (speedy) **fulfilment of it by the other party.**

(So), **he who has the attributes** (of **the Tao**) regards (only) the conditions of the engagement, while **he who has not those attributes** regards only the **conditions favourable to himself.**

Saying 111:  
**Those Who are Worthy**  
won't **see death**

**I would make the people,**  
while **looking on death**

**Jesus said,**  
"**The heavens**  
and **the earth** will  
**roll up in front of you,**  
and **whoever lives from**  
**the Living One** won't  
**see** (or **experience**)  
**death.**"

Doesn't Jesus say,  
"**Whoever finds**  
**themselves,**  
**of them the world**  
**isn't worthy**"?

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

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

Saying 112:  
**Flesh** and **Soul**

Jesus said, "**How awful** for **the flesh** that depends on **the soul**. **How awful** for **the soul** that depends on **the flesh**."

**Buff coats**  
and **Carriages**

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

Saying 113:  
**When will the kingdom come?**

His disciples said to him, "**When will the kingdom come?**"

Jesus said, "**It won't come by looking for it. They won't say, 'Look over here!' or 'Look over there!'**"

Rather, **the Father's kingdom is already spread out over the earth**, and **people don't see it.**"

(C.f. "**What you're looking for has already come**, but **you don't know it**," [Saying 51](#).)

**Make the people return**

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

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

80. 5. **There should be a neighbouring state within sight**, and **the voices of the fowls and dogs should be heard** all the way from it to us,

<p>Saying 114:  <b>Jesus said, "I shall draw her to make her complete"</b></p>	<p><b>The sage,  he does not strive... the more that he gives the more he has</b></p>
<p><b>Simon Peter said to them, "Mary should leave us, because women aren't worthy of life."</b></p> <p><b>Jesus said, "Look, I shall draw her to make her male, so that she too may become a living spirit like you males. For every female who makes herself male will enter into the kingdom of heaven.</b></p> <p>(C.f. Jesus said, "When you make the two into one, and make... the male and the female a single one (and the same) so that the male won't be male nor the female female... then you'll enter the kingdom," <a href="#">Saying 22</a>.)</p>	<p>80.5 Continued.  but <b>I would make the people</b> to old age, even to death, not have any intercourse with it.</p> <p>81. 1. <b>Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Tao) do not dispute (about it); the disputatious are not skilled in it. Those who know (the Tao) are not extensively learned; the extensively learned do not know it.</b></p> <p>81. 2. <b>The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself.</b></p> <p>81. 3. <b>With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive.</b></p> <p>(C.f. "He that is joined unto the Lord is one spirit," <a href="#">a living spirit, 1 Corinthians 6:17</a>.)</p>

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