

The Gospel of Thomas

side by side with

The Tao Te Ching

The Way and The Tao

Jesus and Laozi

As a meditative study

scrolling both texts and both authors together,
sequentially similar thoughts, words, and rhetoric
are highlighted using similar colors.



It is like a present-day conversation between two cultures.
Compare the colored words. Bring the two texts together as one.

Compare and Contrast. Uncover The Truth and The Way.

"How pure... the Tao is... The Son of One I do not know," Tao 4:2-3.

The tao [or way] that can be stated [or trodden]
is not the enduring & unchanging Tao [or Way].

"The name that can be named is not the eternal name," The Tao 1:1

"That which is eternal is UNNAMEABLE."

"THE UNKNOWN GOD... this I proclaim," [Acts 17:22-23,28](#).

Discover His Way and Find The One.

Finding the Meaning of the Words of Jesus and Laozi,
Let us embrace The Truth, and may we walk in This Way.

The organization of the meditative comparisons
on the following pages are based on these texts.

<p><u>The Gospel</u> <u>of Thomas</u></p> <p>or</p> <p>The Original Gospel of Jesus</p> <p>Based on the translation by Mark M. Mattison</p> <p>www.gospels.net/thomas</p>	<p><u>The Tao</u> <u>Teh King</u></p> <p>or</p> <p>The Tao and Its Characteristics by Lao-Tse</p> <p>Translated by James Legge</p> <p>www.gutenberg.org/files/216/216-h/216-h.htm</p>
<p>"The Gospel of Thomas" Chinese translation - Mainland Public Version</p> <p>by Tian Tongxin & Huang Ximu</p> <p>blog.sina.com.cn</p>	<p>道德经</p> <p><u>The Tao Te Ching</u></p> <p>By Lao Tzu</p> <p>Traditional Chinese – Wikisource</p>

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. The Source - [Acts 17:22-23,28](#).)

Prologue:
The hidden sayings

多马福音：

以下是在世的耶稣不为人所知的話，
而低土马·犹大·多马将它记录下来。

Introduction:
The enduring and unchanging Tao

Shang Pian
Chapter 1 (第一章)

道可道，非恆道；
名可名，非恆名。

無名，天地之始；
有名，萬物之母。

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

**The Tao
and its Deep
Mystery**

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

(C.f. **See** the **inner
meaning** of
"the dark sayings,"
Proverbs 1:6.

Concerning **Death**:
Jesus spoke of "**the
outer darkness**,"
Matthew 8:12.

To **Not taste death**:
Thomas 18,19,85,11,
John 8:48-59.)

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.**

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

一、

他说：

“理解这些话的人都不会尝死味”。

**The Tao and
its Deep Mystery**

Chapter 1 Continued

故，

恆無欲也，以觀其妙；

恆有欲也，以觀其徼。

Saying 2:
When they will
be amazed
they will reign
over the All

As the development
takes place
they will know
the Mystery

Jesus said,
"Whoever seeks
shouldn't stop
until they find.
When they find,
they'll be disturbed.
When they're
disturbed, then
they'll be amazed,
and reign over the All."

(C.f. Don't stop
Seeking and finding:
[Saying 92](#), [94](#),
Sirach 39:1-3.)

1. 4. Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.
2. 1. All in the world know the beauty of the beautiful, and in doing this they have (the idea of) what ugliness is; they all know the skill of the skilful, and in doing this they have (the idea of) what the want of skill is.

Saying 2:
When they will
be amazed
they will reign
over the All

As the
development
takes place
they will know
the Mystery

二、

耶稣说：“寻找的人，
不要停止寻找，
直到找到；他们找到了，
就会苦恼；
他们倘若感到苦恼，
就会感到惊讶，
至终他们会统治万有”。

(自“他们倘若……
后有另一文本作“他们何时感到惊讶，
何时就会统治；
他们统治后，
就会安息”。)

Chapter 1
Continued

此兩者同出 而異名，
同謂之玄。
玄之又玄，
眾妙之門。

Chapter 2
(第二章)

天下皆知美 之為美，
斯惡已；
皆知善之為善，
斯不善已。

<p>Saying 3: Within The Kingdom you will realize. You will know</p>	<p>With The King (or The Sage) the work is accomplished, but how no one can see</p>
<p>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.</p> <p>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."</p>	<p>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.</p> <p>2. 3. Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech.</p> <p>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; hey 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.</p>

Saying 3:

Within **The Kingdom** you will realize. **You will know**

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

三、

耶稣说：

“倘若带领你们的对你们说：
‘看哪！天国就在天上’，那么，
天上的飞鸟就要比你们先进入。

倘若他们说：

‘天国就在海里’，

这样，鱼就要比你们先进入。

然而，天国就在你们里面，

也在你们外面。

你们认识自己，

就会被人所认识，

你们就知道你们是那永活之父的儿女。

但倘若你们不认识自己，

便活在贫穷里，

你们就贫穷”。

Chapter 2 Continued

故

有 無相生，

難 易相成，

長 短相形，

高 下相傾，

音 聲相和，

前 後相隨。

是以

聖 人處無爲之事，

行 不言之教，

萬 物作焉而 不辭，

生 而不有，

爲 而不恃，

功 成而弗居。

夫 唯弗居，

是以不去。

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,
and Tao 28:1. See also Luke
10:21-22, 13:30, Matthew
11:25-30, 19:27-30, 20:16, Mark
10:27-31. Laozi as the old man,
and Jesus as a young child;
See - Isaiah 9:6.)

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 4:
In **the place of life** both **the older person**
& **a little seven-day-old child**... **they will live**

四、

耶穌說：

“**年长的人会毫不犹豫地**向**只有七日大的婴儿**问**生命的所在**，
而他仍然会活下去。
因为很多在前的人，将要在后，
他们都会成为一体”

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

Chapter 3 (第三章)

不尚賢，**使民不爭**。
不貴難得之貨，**使民不爲盜**。
不見可欲，**使民心不亂**。
是以聖人之治，**虛其心**，
實其腹，**弱其志**，**強其骨**。

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

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

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."

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.

Saying 5:
The Kingdom is Hidden & Revealed

五、
耶穌說：
“要留意你們面前的事情，
向你們隱藏的事將要向你們显露；
因為隱藏的，
沒有不被看見的”。

Without Knowledge
& Having Knowledge of Good Order

Chapter 3 Continued
常使民無知 無欲，
使 夫智者不敢為也。
為 無為， 則 無不治。

Saying 6:
**The Public but
Corrupted Ritual**

His disciples said to him, "**Do you want us to fast?** And **how should we pray?** **Should we make donations?** **And what food should we avoid?**"

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."

(C.f. **Whose Son** gave birth to this **Secret Way** [or **Tao**] which **appears to have existed** even **before "their God"**? Consider [Thomas 53 & 15](#), & The [Tao 4:3](#). **Nothing covered up will stay secret.**)

The Secret but Pure Way of the Son

4. 1. **The Tao is (like) the emptiness of a vessel; and** in our employment of it **we must be on our guard against all fulness. How deep and unfathomable it is, as if it were the Honoured Ancestor** of all things!

4. 2. **We should blunt our sharp points, and unravel the complications of things; we should temper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the Tao is, as if it would ever so continue!**

4. 3. **I do not know whose son it is. It might appear to have been before God.**

(C.f. **The Son: "I do not know whose son it is,"** [Tao 4:3](#). "Who... established all the ends of the earth? What is his name, and what is **his son's name**, if thou canst tell? [Proverbs 30:4](#), [Psalm 2:12](#). Salome said to Jesus, "Who are you, man, **whose son?**" [Saying 61](#) Blatz.)

Saying 6: **The Public** but **Corrupted Ritual**

六、

他的门徒问他，对他说：“**你要我们禁食吗？**

我们当怎样祷告？怎样周济穷人？

怎样遵守饮食规矩？”耶稣说：

“不可说谎，不可做你们恨恶的事，

因为所有事情都会对天显露。

因为隐藏的，没有不被显露出来的；

遮掩的，没有能一直不被揭露的”。

(自“遮掩的...”以后一句有另一本做“不做这些事的人有福了，
因为所有事情都会向 天上的父显明”。)

The Secret but **Pure Way of the Son**

Chapter 4 (第四章)

道 冲 ， 而 用 之 或 不 盈 。 渊 兮 ，
似 万 物 之 宗 。 挫 其 锐 ， 解 其 纷 ，
和 其 光 ， 同 其 尘 。 湛 兮 ， 似 或 存 。
吾 不 知 谁 之 子 ， 象 帝 之 先 。

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](#).)

The world and its religion, the flesh, and the devil are sometimes thought of as the Lion: 'Your adversary the devil, as a roaring **lion,** walketh about, seeking whom he may devour," 1 Peter 5:8)

**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 7:
Transforming the Beast Nature

七、
耶穌說：“**被人吞噬、**
然後變成人的獅子有福了；
但如果某人被
(凡間一塵注：似乎應該是“將”)
獅子吞噬而這頭獅子又變成了人的話，
某人就有禍了”。

Guarding your Inner Being

Chapter 5 (第五章)
天 地不仁，以 萬物為芻狗；
聖 人不仁，以 百姓為芻狗。
天地之間其 猶橐籥乎？
虛而不屈，動而愈出。
多言數窮，不如守中。

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

**The Sage is Able to Realise
Such ends. He has
no Personal & 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 8:

The Wise Fisher Easily Chooses The Large fish

八、

他说：“那人就好像一个聪明的渔夫，
他将网撒在海里然后把满载小鱼的渔网从海里拉上来。
聪明的渔夫在当中找到一条又大又肥的鱼，
他就毫不吝啬地将所有小鱼丢回海里，
拣选了大鱼。凡有耳的，就应当听”。

The Sage is Able to Realise Such ends.

He has no Personal & Private ends.

Chapter 6 (第六章)

谷神不死，是谓玄牝。玄牝之門，
是谓天地根。綿綿若存，用之不勤。

Chapter 7 (第七章)

天長地久。天地所以能長且久者，
以其不自生，故能長生。

是以聖人後其身 而身先，外其身
而身存。非以其無私邪？ 能成其私。

<p>Saying 9: A Sower went out to sew Seed. Some fell taking root in good soil, producing fruit a hundred and twenty</p>	<p>Walking the way of The Tao. Benefiting all things the highest excellence does not wrangle about the low position of the place</p>
<p>Jesus said, "Look, a sower went out, took a handful of seeds, and scattered them.</p> <p>Some fell on the roadside; the birds came and gathered them.</p> <p>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.</p> <p>Finally, others fell on good soil; it produced fruit up toward heaven, some sixty times as much and some a hundred and twenty."</p>	<p>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.</p> <p>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.</p> <p>8. 3. And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.</p>

Saying 9:
A Sower went out to
sew Seed. Some fell
taking root in good soil,
producing fruit
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

九、
耶稣说：“看！
有一个撒种的人出去，
满手拿着种子去撒种。
有落在路旁的，
飞鸟就来叼走了。
有落在石头里的，
既不能在地里扎根，
也不能向天长出穗来。
有落在荆棘里的，
种子给荆棘挤住，
又被虫吃掉了。
亦有落在好土里的，
就向天结出好果实来；
果子有结实六十倍的，
有结实一百二十倍的

Chapter 8 (第八章)

上善若水。
水善利萬物而有靜，
處眾人之所惡，
故幾於道。
居善地，
心善淵，
與善仁，
言善信，
正善治，
事善能，
動善時。
夫唯不爭，
故無尤。

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."

(C.f. Jesus said, "The
kingdom of the father is
like a certain woman who
was **carrying a jar full** of
meal," Saying 97.)

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.

**十、
耶稣说：
“我来是把火丢在世上；
看哪！我要看守着，
直至火燃烧起来”。**

Chapter 9 (第九章)

持 而盈之，

不如其已。

揣 而銳之，

不可常保。

9.1. **Its better not to carry it full**

C.f. 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. Saying 97:
Jesus said,
She was walking down a long road

Jesus said, "The Father's kingdom can be compared to a woman **carrying a jar full 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**."

<p>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?</p>	<p>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</p>
<p>Jesus said, "This heaven will disappear, and the one above it will disappear too.</p> <p>Those who are dead aren't alive, and those who are living won't die.</p> <p>In the days when you ate what was dead, you made it alive.</p> <p>When you're in the light, what will you do?</p> <p>On the day when you were one, you became divided.</p> <p>But when you become divided, what will you do?"</p>	<p>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.</p> <p>When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.</p> <p>10. 1. When the intelligent and animal souls are held together in one embrace, they can be kept from separating.</p> <p>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.</p> <p>When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw.</p>

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**

十一、

耶穌說：

“这个天将要过去，
在其上的（更高的）

天也要过去；
死人不再活着，
活着的人也不会死。

在那些日子，
你们吞噬已死的，
却把它变作有生命的。

你们来就光的时候，
你们会如何？

在那日，
你们是一个的，
已变成两个。

但当你们变成两个，
你们会如何？”

Chapter 9 Continued

金玉滿堂，
莫之能守。
富貴而驕，
自遺其咎。
功遂身退，
天之道。

Chapter 10 (第十章)

載營魄抱一，
能無離乎？
專氣致柔，
能嬰兒乎？
滌除玄覽，
能無疵乎？

Saying 12:
Who Will Direct Us?
Jesus said to them,
James the Just

Ruling the state... he proceeds.
Presiding over all, yet not
controlling them.

This is... The mysterious
Quality' **of the Way**

The disciples said to Jesus, "**We know you're going to leave us. Who will lead us then?**"

Jesus said to them, "**Wherever you are, you'll go to James the Just, for whom heaven and earth came into being.**"

(C.f. By the way <the disciples> disputed among themselves, who should be **the greatest**... <Jesus said>... If any man desire to be **first**, the same shall be last of all, **and servant** of all," [Mark 9:33-35.](#))

10. 2. **In loving the people and ruling the state, cannot he proceed** without any (purpose of) action?

In the opening and shutting of **his gates of heaven**, cannot he do so as a female bird?

While **his intelligence reaches in every direction**, cannot he (appear to) be without knowledge?

10. 3. (**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 what is called 'The mysterious Quality' (of the Tao).**

Saying 12:

Who Will Direct Us?
Jesus said to them,
James the Just

Ruling...

he proceeds.

Presiding... yet
not controlling.

This is... **the Way**

十二、

门徒对耶稣说：

“**我们知道你将要离我们而去，**
谁会带领（或“高于”）
我们呢？

”**耶稣对他们说：**

“**无论你们是从哪里来的，**
都要到义者雅各那里，
天地均是因他而有的”。

（“义者雅各”

多认为是指耶稣之弟雅各。）

Chapter 10

Continued

愛民治國，
能無知乎？

天門開闔，
能為雌乎？

明白四達，
能無為乎？

生之畜之，
生而不有，

為而不恃，
長而不宰，

是謂玄德。

Saying 13:
Compare me to Someone

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

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."

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 13:
Compare me to
Someone

Spokes unite in the
one on the empty
space

十三、

耶稣对门徒说：

“把我做个比较，
告诉我，我像什么？”

”西门彼得对他说：

“你好像一位公义的天使”。

马太对他说：

“你好像一位有智慧的贤士”

多马对他说：“主人！”

我无法用嘴巴清楚说明你像什么。

”耶稣说：“我不是你的主人！”

因为你喝醉了，
你陶醉在我量给你的汨汨泉水里了。

”于是，耶稣拉着他离开了，
与他说了三句话。

多马回到同伴那里，他们问他：

“耶稣对你说了什么”

多马对他们说：

“假使我将他对我说的任何一句话转告你们，
你们都会拿石头掷我！”

火也会从石头冒出来把你们烧光”。

Chapter 11

(第十一章)

三十輻共一轂，
當其無，有車之用。

埴埴以為器，

當其無，有器之用。

鑿戶牖以為室，

當其無，有室之用。

故有之以為利，

無之以為用。

Chapter 12

(第十二章)

五色令人目盲，

五音令人耳聾，

五味令人口爽，

馳騁畋獵令人心發狂，

難得之貨令人行妨。

是以聖人為腹不為目，

故去彼取此。

Chapter 13

(第十三章)

寵辱若驚，

貴大患若身。

<p>Saying 14: If they welcome you go around in the countryside & bridle the whole community</p>	<p>Getting that favour honour (the kingdom) as his own person & administer the kingdom</p>
<p>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.</p> <p>"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."</p> <p>(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.)</p>	<p>13. 2. What is meant by speaking thus of favour and disgrace? Disgrace is being in a low position (after the enjoyment of favour).</p> <p>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.</p> <p>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?</p> <p>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>

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

十四、

耶稣对他们说：

“你们禁食的话，
会为自己带来罪；

你们祈祷，会被判罪；

你们捐献，会伤害自己的灵。

无论你们进入哪地方，

进入哪地区，

倘若当地的人接待你们，

你们就吃摆设面前的食物，

也要医治那里的病人。

因为入口的总不会玷污你们，

惟独从你们口中出来的，

才会玷污你们”。

(对这一段要注意从耶稣预料使徒们各处传道时可能遇到的困难这一角度来正确理解。)

Chapter 13

Continued

何謂寵辱若驚？

寵為下。

得之若驚，

失之若驚，

是謂寵辱若驚。

何謂貴大患若身？

吾所以有大患者，

為吾有身；

及吾無身，

吾有何患？

故貴以身為天下，

若可寄天下。

愛以身為天下，

若可託天下。

Saying 15:
When you see
the one

We look at it
and obtain **The One**

Jesus said, "**When you see the one who wasn't born of a woman, fall down on your face and worship that person. That One** is your Father."

(C.f. **That One**: "**Without** father, **without mother**, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a **priest** continually," [Hebrews 7:3](#).)

14. 1. **We look at it, and we do not see it**, and **we name it 'the Equable.'**

We listen to it, and we do not hear it, and **we name it 'the Inaudible.'**

We try to grasp it, and do not get hold of it, and **we name it 'the Subtle.'**

With these **three qualities**, it cannot be made the subject of description; and hence **we blend them together and obtain The One.**

(C.f. "**We blend them together and obtain The One**," Tao 14:1. "**When you make the two** into **one**... then you'll enter the kingdom," Thomas 22.)

Saying 15:
When you see the one

十五、

耶稣说：

**“你们看见一个不是由女人所生的人的时候，
要俯伏在地上，
敬拜他。**

这人就是你们的父”。

(耶稣也是有生身之母马利亚的，
此句应当从道成肉身角度理解耶稣彰显了上帝 的精神形象)

We look at it and obtain **The One**

Chapter 14 (第十四章)

視 之不見， **名曰夷**；

聽 之不聞， **名曰希**；

搏 之不得， **名曰微**。

此 三者不可致詰，故混而為一。

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

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

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** & 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**, & **the Message** was with God & **the Message** was **divine**," [John 1:1](#).)

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

十六、
耶穌說：

“人或會以為**我來**是要帶平安給世上，
不曉得**我來**其實是會引起種種紛爭，
如火災、刀劍、戰爭。

一所房子里有五個人，三人与兩人相爭，
兩人与三人相爭，**父親**與**兒子**相爭，
兒子和父親相爭，各人都会形单影只”

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

Chapter 14 Continued
其上**不**皦，其下**不**昧，
繩繩不可名，復歸於無物，
是謂無狀之狀，無物之象，是謂惚恍。
迎之**不**見其首，隨之**不**見其後。
執今之道以御今之有，能知古始，是謂道紀。

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 & the
prophets will come
to you & **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.**

Saying 17:
Jesus will give you what
no human mind has ever thought

十七、
耶穌說：
“我將要賜給你們的，
是眼未曾見，
耳未曾聽，
手未曾摸，
人心也未曾想到的”。

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

Chapter 15 (第十五章)
古之善為道者，微妙
玄達，深不可識。
夫唯不可識，
故強為之容。

<p>Saying 18: One will stand up in the beginning. Jesus said, They'll know the end, and won't taste death</p>	<p>The condition of rest will gradually arise. Those who preserve this Way can make the muddy water clear and secure the condition of rest</p>
<p>The disciples said to Jesus, "Tell us about our end. How will it come?"</p> <p>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, and won't taste death."</p> <p>(C.f. Jesus said, "Whoever discovers the meaning of these sayings won't taste death," Saying 1. Jesus said, "I am the Alpha & the Omega, the first & the last, the beginning & the end," Revelation 22.13.)</p>	<p>15. 2. Shrinking looked they like those who waded through a stream in winter; irresolute like those who are afraid of all around them; grave like a guest (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 dull like muddy water.</p> <p>15. 3. Who can (make) the muddy water (clear)? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.</p> <p>15. 4. They who preserve this method of the Tao do not wish to be full (of themselves). It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.</p>

Saying 18:

One will stand up in the beginning.
Jesus said, They'll know the end,
& won't taste death

十八、

门徒对耶稣说：“我们的结局将要怎样呢？”

耶稣说：“你们真的已经发现了开端，因而要寻索终结吗？因为开端在哪里，终结也在哪里。站在开端的有福了！他会知道自己的终结，却不会尝死味”。

The condition of rest will gradually arise. Those who preserve this Way can make the muddy water clear & secure the condition of rest

Chapter 15 Continued

豫兮，若冬涉川；犹兮，若畏四邻；
儼兮，其若客；涣兮，若冰之將釋；
敦兮，其若樸；曠兮，其若谷；
渾兮，其若濁。孰能濁以靜之徐清。
孰能安以動之徐生。保此道不欲盈。
夫唯不盈，故能蔽而新成。

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."

(C.f. Trees: "Out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil," Genesis 2:9.

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

十九、
耶稣说：“**还未成为人之前已经存在的有福了！**
如果你们成为我的门徒，听从我的话，
这些石头就会服侍你们。
因为乐园里有五棵树是给你们们的，
不管在夏天还是在冬天，
这些树都不会凋谢，也不会落叶。
凡认识这些树的都不会尝死味”。

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

Chapter 16 (第十六章)

致虛極；守靜篤。**萬物並作，吾以觀復。**
夫物芸芸，各復歸其根，歸根曰靜，是謂復命；
復命曰常，知常曰明。不知常妄作，凶。
知常容。容乃公，公乃王，王乃天，
天乃道，道乃久，沒身不殆。

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

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

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 spoke of,
"**Unbelief...** If ye have
faith as a grain of
mustard seed... nothing
shall be impossible unto
you," [Matthew 17:20.](#))

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!'

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

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

二十、

门徒对耶稣说：
“告诉我们，
天国像什么？”

耶稣对他们说：
“天国好像一粒芥菜种，
比所有种子都小，
但当它落在耕地里，
它会长出很大的树枝，
成为天上飞鸟藏身之处”。

Chapter 17
(第十七章)

太上，下知有之；
其次，親而譽之；
其次畏之；
其次侮之。
信不足焉，
有不信焉。
悠兮，其貴言，
功成事遂，
百姓皆謂我自然。

Saying 21:
The bandit is coming...
Don't let the bandit
break into the house

If we could renounce
there would be no
thieves nor robbers

Mary said to Jesus, "**Whom are your disciples like?**"

He said, "They're like **little children living in a field** which isn't theirs. **When the owners of the field come, they'll say, 'Give our field back to us.'** **They'll strip naked in front of them to let them have it and give them their field.**

"**So I say** that if the owner of the house realizes **the bandit is coming**, they'll watch out beforehand and **won't let the bandit** break into the house of their domain and **steal their possessions**. **You, then, watch out for the world! Prepare to defend yourself** so that **the bandits don't attack you, because what you're expecting will come. May there be a wise person among you!**

"**When the fruit ripened, the reaper came quickly, sickle in hand, and harvested it. Anyone who has ears to hear should hear!**"

18. 1. When **the Great Tao (Way or Method)** ceased to be observed, benevolence and righteousness came into vogue. (**Then**) **appeared wisdom and shrewdness, and there ensued great hypocrisy.**

18. 2. **When harmony no longer prevailed** throughout the six kinships, **filial sons found their manifestation**; when the states and clans fell into disorder, **loyal ministers appeared.**

19. 1. **If we could renounce our sageness and discard our wisdom**, it would be better for the people a hundredfold. **If we could renounce** our **benevolence** and **discard** our righteousness, the people would again become filial and kindly. **If we could renounce** our **artful contrivances** and **discard** our (**scheming for**) **gain, there would be no thieves nor robbers.**

19. 2. Those three methods (of government) Thought olden ways in elegance did fail And made these names their want of worth to veil; **But simple views, and courses plain and true Would selfish ends and many lusts eschew.**

20. 1. **When we renounce** learning **we have no troubles**. The (ready) 'yes,' and (flattering) 'yea;'— Small is the difference they display. But mark their issues, **good and ill**;— What space the gulf between shall fill? **What all men fear is indeed to be feared; but how wide and without end is the range of questions (asking to be discussed)!**

Saying 21:
The bandit is coming... Don't let the bandit break into the house

二一、

A 马利亚对耶稣说：“**你的门徒像谁？**”
他说：“**他们就像小孩子，住在一块不属于他们的田里。**
田主们到来了对小孩子说：‘把田还给我们。
’小孩子就当着他们面脱光衣服，把田留下，还给他们”。

B “**因此，我说，房子的主人倘若知道盗贼要来，**
就会在盗贼来临之前，好好看守房子，
不许他进入自己领地的房子里抢走自己的财物。
但是你们要防备这个世界，束起腰带，满有能力，
别让盗贼走到你们当中，因为你们一直以来所安排的，
全都会有其作用”。

C “**愿你们中间能有一位聪明人。庄稼成熟的时候，**
他会赶快手拿镰刀去收割。凡有耳的，就应当听”。

If we could renounce there would be no thieves nor robbers

Chapter 18 (第十八章)

大道廢，有仁義；智慧出，有大偽；
六親不和有孝慈，國家昏亂有忠臣。

Chapter 19 (第十九章)

絕聖棄智，民利百倍；絕仁棄義，民復孝慈；
絕巧棄利，盜賊無有；此三者，以為文不足，
故令有所屬：見素抱樸，少私寡欲。

Chapter 20 (第二十章)

絕學無憂。唯之與阿，相去幾何？善之與惡，
相去何若？人之所畏，不可不畏？荒兮其未央哉！

Saying 22:

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

(C.f. **Losing Everything - Becoming One & the same**)

I am like an infant... I value the nursing-mother (the Tao, & the Way.) I alone seem to have lost everything (C.f. **The Message of Renunciation** in The Eye, Hand, Foot, & Likeness in Saying 22)

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](#). "**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](#).)

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).**

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

二二、

耶穌看見一群嬰孩在吃奶，就对門徒說：

“這些吃奶的嬰孩，正像進入天國的人”。

**門徒就对他說：“那么，倘若我們是嬰孩，
我們就可以進入天國嗎？”耶穌對他們說：**

**“如果你們把二變成一，把內在的變成好像外在的一樣，
外在的變成好像內在的一樣，上面的變成好像下面的一樣；**

**如果你們把男人与女人看為一樣，男人不再是男人，
女人不再是女人；如果你們以眼換眼、以手換手、以腳換腳、
以容貌換容貌，——到那時候，你們就可以進去了”。**

**(像嬰孩那樣誠實無偽、表里一致、尊重他人、平等待人、
以心換心、愛人如己的人，其人生就達到了與上帝同在的天國境界)**

I am like an infant... I value the nursing-mother

(I value the Tao, and the Way)

I alone seem to have lost everything

Chapter 20 Continued

眾人熙熙，如享太牢，如登春臺。

我獨泊兮其未兆，若嬰兒之未孩，乘乘兮若無所歸。

眾人皆有餘，而我獨若遺。我愚人之心也哉！

沌沌兮！俗人昭昭，我獨昏昏；俗人察察，

我獨悶悶。忽兮其若晦，寂兮似無所止。眾人皆有以，

我獨頑且鄙。我獨異於人，而貴求食於母。

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."

Chapter 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 23:

I'll choose you as a single one

二三、

耶稣说：“我会拣选你们，
从一千人中拣选一个，
从一万人中拣选两个，
他们站出来，
好像一个似的”。

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

Chapter 21 (第二十一章)

孔 德之容， 唯道是從。
道之為物， 惟恍惟惚。

Saying 24:
He said, Light exists within a person of light, & 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 24:
He said,
Light exists within a person of light,
& they light up the whole world

二四、
他的门徒说：
“请把你站立的地方指示我们，
因为我们必须找着那地”。
他对他们说：“凡有耳的，就应当听。
光明的人有光在里面，照亮整个世界；
倘若不能发光，就是黑暗”。

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

Chapter 21 Continued
惚兮恍其中有象；恍兮惚其中有物。
窈兮冥兮，其其中有信中有精；
其精甚真，其中有信。
自古及今，其名不去，以閱眾甫。

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 25:
By love protect
your brother as your own soul

二五、
耶稣说：“**爱**你的弟兄，
如同爱自己的灵魂；
看守他如同保护自己的瞳孔”。

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

Chapter 21 Continued
吾何以知眾甫之然哉？**以此**。

Chapter 22 (第二十二章)

曲則全， 枉則直，
窪則盈， 弊則新，
少則得， 多則惑，

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.**

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

二六、

耶穌說：

“**你只看見弟兄眼中的刺，**
却看不見自己眼中的梁木。
待你拿掉自己眼中的梁木，
就可以看得清楚，
好把弟兄眼中的刺除掉”。

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

Chapter 22 Continued

是以**聖人抱一，為天下式。**
I) **不自見故明，不自伐故彰，**
K) **不自是故有功，不自矜故長。**
夫惟不爭，故天下莫能與之爭。

Saying 27:

**Fast from the world,
& find the kingdom.
Make the Sabbath
into a Sabbath**

**Separate yourself
and become whole.
Abstain from speech**

**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."**

(C.f. "**The partial becomes
complete**" or "**Separate
yourself and become
whole**," 22:3 by David
Bullen. Consider also the
six days when "**God said**"
and then seemingly
abstained from speech on
the seventh day, Genesis
1:1,6,9,14,20,24,2:3,
or The Seven days of
Creation.)

22. 3. That **saying of
the ancients** that '**the
partial becomes
complete**' was not
vainly spoken: — **all
real completion is
comprehended** under it.

23. 1. **Abstaining from
speech marks him
who is obeying** the
spontaneity of his nature.

A violent **wind does
not last** for **a whole
morning**; a sudden
rain does not last
for **the whole day**.

To whom is it that these
(two) things are owing?
To **Heaven and Earth**.

Saying 27:
Fast from the world, and **find the kingdom**.
Make the Sabbath into a Sabbath

二七、
(耶稣说：) “你们倘若不向世界‘禁食’，
就不能找到天国；
你们倘若不按当守的守安息日，
就不能看见天父”。

(与上帝同在的生命必然拒绝世界上的邪恶内容的侵入；
与上帝同在的生活必须不能够被世俗的忙忙碌碌所淹没，
而是要在心灵安息中常常亲近上帝)

Separate yourself and **become whole**.
Abstain from speech

Chapter 22 Continued

古之所謂曲則全者，
豈虛言哉！誠全而歸之。
Chapter 23 (第二十三章)
希言自然。故飄風不終朝，
驟雨不終日。孰為此者？

Saying 28:
They're drunk.
They came... empty.
They'll change
(their minds).

They fail.
A want... ensues.
They agree with
him in that.

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)."

If Heaven and Earth cannot make
such (spasmodic) actings last long,
how much less can man!

23. 2. Therefore **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.

23. 3. Hence, those with whom he
agrees as to **the Tao have the**
happiness of attaining to it; those
with whom he agrees **as to its**
manifestation have the happiness
of attaining to it; and those with whom
he agrees **in their failure** have also the
happiness of attaining (to the Tao).
(But) **when there is not faith sufficient**
(on his part), **a want of faith** (in him)
ensues (on the part of the others).

24. **He who stands on his tiptoes**
does not stand firm; he who stretches
his legs does not walk (easily).

Saying 28:
They're drunk. They came...
empty. They'll change

They fail. A want...
ensues. They agree
with him in that.

二八、

耶稣说：
“我站在世界当中，
以肉身出现在他们中间。

我发现他们全都喝醉了，
没有一人口渴。

我的灵为这些人感到痛苦，
因为他们的心眼瞎了，
不知道他们是空空的来到世界，
寻寻觅觅，
最后还是空空的离开世界。

现在他们却喝醉了，
酒气过后，
他们就会后悔”。

Chapter 23 Continued

天地尚不能久，
而况於人乎？

故從事於道者，
道者同於道，
德者同於德，
失者同於失。

同於道者，
道亦樂得之；
同於德者，

德亦樂得之；
同於失者，
失亦樂得之。

信不足焉，
有不信焉。

Chapter 24 (第二十四章)

跂者不立，
跨者不行，

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](#).)

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](#).)

(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**.

Saying 29:

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

二九、

耶穌說：“倘若肉身是因靈而成，這實在叫人惊奇；但倘若靈藉肉身而在，這更是惊奇中之惊奇。我感到惊奇，如此宝贵的财富竟存在于这样的贫乏之中”。

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.

Chapter 24 Continued

自見者不明，自是者不彰。
自伐者無功，自矜者不長。
其在道也，曰餘食贅行。
物或惡之，故有道者不處也。

Chapter 25 (第二十五章)

有物混成，先天地生，

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](#).)

And **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?
And 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** &
formless, **standing alone**," [25:1](#)... **Jesus
said**, "**I stood in the middle of the world
and appeared to them**," [Saying 28](#).)

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.

三十、

耶穌說：“**有三个人**
(人同心合意地祈祷)
神的地方，
他们就像神；
有两个或一个人的地方，
我就与他们同在”。

Chapter 25
Continued
寂兮寥兮，
獨立而不改，
周行而不殆，
可以為**天下母。**
吾不知其名，
字之曰道，
強為之名曰大。

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 31:
Welcome the way of **Jesus**

三一、

耶穌說：
“**沒有**一個先知**會被他的本鄉**接納，
也沒有**一個**醫生可以醫治與**他相熟的人**”。

The Tao,
the Earth, & Heaven

Chapter 25 Continued

大曰逝，逝曰遠。遠曰反。
故道大，天大，地大，王亦大。
域中有四大，而王處一焉。

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

三二、

耶稣说：
“建在高山之上并设有防御工事的城，
不会被攻破，
也不能隐藏起来”。

The Tao,
the Earth,
& Heaven

Chapter 25 Continued

人法地，地法天，
天法道，
道法自然。

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

三三、

耶穌說：“你要將耳中所聽的，
在房頂上傳揚出去。
因為沒有人在點燈之後，
會將燈放在斗底下，
也不會放在隱秘的地方，
卻會放在燈台上，
使進來或離開的人都可以看見燈光”。
(耶穌希望更多的人聽到他的講道。)

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

Chapter 26 (第二十六章)

重為輕根，靜為躁君，
是以君子終日行不離輜重；
雖有榮觀，燕處超然。
奈何以萬乘之主，而身輕天下？

Saying 34:
Jesus leads

**The skilful
traveller leaves
no... footsteps**

**Jesus said,
"If someone
who's blind
leads
someone
else who's
blind, both
of them
fall into
a pit."**

**If he do act lightly,
he has lost his root
(of gravity); if he
proceed to active
movement, he
will lose his throne.**

27. 1. **The skilful
traveller leaves no
traces of his wheels
or footsteps; the
skilful speaker says
nothing that can be
found fault with or
blamed; the skilful
reckoner uses no
tallies;**

Saying 34:
Jesus leads

三四、
耶穌說：
“瞎子領瞎子的話，
兩人都要掉進坑里”。

The skilful traveller
leaves no... footsteps

Chapter 26 Continued
輕則失根， 躁則失君。

Chapter 27 (第二十七章)
善行， 無轍跡； 善言，
無瑕謫； 善計， 不用籌策；

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

三五、
耶穌說：“沒有人能進入壯士家里，
施暴搶掠；必須首先捆綁他的手，
才能在他家里洗劫”。

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

Chapter 27 Continued
善閉，無關鍵而不可開；
善結，無繩約而不可解。
是以聖人常善救人，
故無棄人；善救物，
故無棄物，是謂襲明。

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

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

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.)

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 36:

Don't **you** be **anxious**
about **what you will wear**

三六、

耶穌說：

“**不要**從早到晚、
從晚到早**忧虑**你們要穿什麼”。

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

Chapter 27 Continued

故 **善人**，**不善人**之師；
不善人，**善人**之資。
不貴其師，**不愛其資**，
雖**智大迷**。是謂**要妙**。

<p>Saying 37: You will see the Son of the Living One</p>	<p>Behold his presence the simple infant man</p>
<p>His disciples said, "When will you appear to us? When will we see you?"</p> <p>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."</p>	<p>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.</p> <p>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.</p> <p>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.</p>

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

三七、

他的门徒说：“你什么时候显现？
什么时候我们才可以看见你？”

耶稣说：“待你们脱去衣服而不羞愧，
又好像小孩子似的，将衣服放在脚前践踏，
到时候你们就会看见永活者的儿子。
你们也不会害怕”。

Behold his presence the simple infant man

Chapter 28 (第二十八章)

知其雄，守其雌，為天下谿。
為天下谿，常德不離，復歸於嬰兒。

知其白，守其黑，為天下式。
為天下式，常德不忒，復歸於無極。

知其榮，守其辱，為天下谷。
為天下谷，常德乃足，復歸於朴。

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 38:
**You have wanted to &
You will look for me,
but you won't be able to find me**

三八、
耶穌說：
“**你们屡屡渴望要听我现在向你们说的话，
但没有人告诉你们。终有一天，
你们要寻找我却遍寻不见”。**

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

Chapter 28 Continued
**朴散則為器，聖人用之則為官長。
故大制不割。**

Chapter 29 (第二十九章)
將欲取天下而為之，吾見其不得已。

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 39:

They have taken the keys (𠄎) of knowledge and hidden them.

三九、

耶穌說：

**“法利賽人和文士取得知識的鑰匙，
却藏了起來。他們自己不進入，
也不讓渴望進入的人進入。
但你們必須靈巧像蛇，純良像鴿子”。**

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

Chapter 29 Continued

天下神器，不可為也。

為者敗之，執者失之。

故物或行或隨，或响或吹，

或強或羸，或載或隳。

是以聖人去甚。去奢、去泰。

Saying 40:
**A grapevine has
been planted
outside of the
Father it'll be
pulled up by its
root & 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 40:

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

四十、

耶穌說：

**“有一棵葡萄樹栽在父以外，
由於生長得並不健壯，
這樹將要被連根拔起，
並且滅亡”。**

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

Chapter 30 (第三十章)

**以道佐人主者，不以兵強天下，
其事好還。師之所處，荊棘生焉。
大軍之後，必有凶年。**

Saying 41:
Having **More**
and **Less**

Having **More**
is **Less**

Jesus said,
"**Whoever**
has
something
in hand
will be
given
more, but
whoever
doesn't
have
anything
will lose
even what
little they
do have."

30. 3. **A skilful**
(commander) strikes a
decisive blow, and stops.
He does not dare
(by continuing his
operations) to assert
and complete his
mastery. He will strike
the blow, but will be
on his guard against
being vain or boastful
or arrogant in
consequence of it. **He**
strikes it as a matter of
necessity; he strikes it,
but not from a wish for
mastery.

Saying 41:
Having **More** and **Less**

四一、
耶稣说：“凡是手中有的，
还要加给他；没有的，
就连他仅有的也要夺去”。

Having **More** is **Less**

Chapter 30 Continued
故善者果而已矣，
不敢以取强。
果而勿矜，果而勿伐，
果而勿骄，果而不得已，
果而勿强。

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.**

Saying 42:
Passing By

四二、
耶穌說：
“愿你们成为客旅”。

**Attain strong
maturity**

Chapter 30 Continued

**物壯則老，
是謂不道，
不道早已。**

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

Saying 43:

Jesus said, Realize Who I am & what I say.

Instead, you either love your history
of violence or your worldly peace

四三、

他的门徒对他说：

“你是谁，竟可以对对我们说出这样的事情？”
(耶稣说：) “你们不会从我所说的话中得知我是谁，
然而，你们已经变得像犹太人一样，
因为他们或是喜爱树而恨恶果子，
或是喜爱果子而恨恶树”。

(耶稣批评当时犹太社会上层或是标榜敬虔而没有行为，
或是宣扬表面的虚伪的义而没有内在的敬虔。
这些都缺乏像婴孩那样的表里如一，真诚无伪。)

They who have the Tao, & The superior man
can find true repose [Peace and spiritual rest]
without using the force of arms

Chapter 31 (第三十一章)

夫佳兵者，不祥之器，物或恶之，故有道者不处。

是以君子居则贵左，用兵则贵右。兵者，

不祥之器，非君子之器。不得已而用之，

恬淡为上，胜而不美；而美之者，是乐杀人也。

夫乐杀人者，不可得志於天下矣。

Saying 44:
Jesus said,
Be forgiven

If One embodies
the Tao as a minister
men should weep

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. and
Revelation 21:1-2.)

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.

Saying 44:
Jesus said, Be forgiven

四四、

耶穌說：“褻瀆父的都会被饶恕，
褻瀆子的也都会被饶恕，但褻瀆圣灵的，
无论在地上还是在天上，都不会被饶恕”。

If One embodies the Tao as a minister
men should weep

Chapter 31 Continued

故吉事尚左，凶事尚右。
是以偏將軍處左，上將軍處右，
以喪禮處之。殺人之眾，以悲哀蒞之。
戰勝，以喪禮處之。

Chapter 32 (第三十二章)

道常無名。朴雖小，天下不敢臣。
候王若能守，萬物將自賓。
天地相合，以降甘露，人莫之令而自均。

Saying 45:
A person
brings things out
from **their treasure**

All the world is like
that **of the great rivers**
and seas to **the streams**
from the valleys

Jesus said, "Grapes
aren't **harvested**
from thorns, nor are
figs **gathered** from
thistles, because
they don't produce
fruit.

A person who's
good **brings** good
things out of their
treasure, and **a**
person who's [evil]
brings evil **things**
out of their evil
treasure.

They say evil things
because their heart
is full of evil."

32. 4. As soon as **it**
proceeds to action, **it**
has a name. When **it**
once **has that name**,
(**men**) **can know to rest**
in it. When **they know**
to rest in it, **they can be**
free from all risk of
failure and error.

32. 5. **The relation of**
the Tao to all the world
is like that **of the great**
rivers and seas to **the**
streams from the
valleys.

(C.f. **Fruit** is often
grown in **the valleys.**)

Saying 45:

A person brings things out
from their treasure

四五、

耶稣说：“葡萄并非从荆棘中收割，
无花果也不是从蒺藜里采摘。

因为他们不会结果子。

良善的人从心里积聚的善发出善行，
邪恶的人则从心里积聚的恶发出恶行，
又口出恶言，因为心里充满恶，
就从里面发出恶行来”。

All the world is like that
of the great rivers and seas
to the streams from the valleys

Chapter 32 Continued

始制有名；名亦既有，

夫亦将知止；知止所以不殆。

譬道之在天下，由川谷之於江海。

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.**

Saying 46:

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

四六、

耶穌說：“**从亚当到施洗者约翰，**
凡妇人所生的没有一人比施洗者约翰更大。
因为他的眼睛（总是盼望天国来临，
向上看而）不是向下看的。但我已说过，
你们中谁能变成小孩子，
谁就可以认识天国，
并要比施洗者约翰更大”。

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

Chapter 33 (第三十三章)

知人者智，自知者明。
勝人者有力，自勝者強。
知足者富，強行者有志，
不失其所者久，死而不亡者壽。

<p>Saying 47: Jesus said, A new patch of cloth isn't sewn onto an old coat</p>	<p>The Great Image (of the invisible Tao) clothes all things as with a garment</p>
<p>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. "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. "A new patch of cloth isn't sewn onto an old coat, because it'd tear apart."</p>	<p>34. 1. All-pervading is the Great Tao! It may be found on the left hand and on the right.</p> <p>34. 2. All things depend on it for their production, which it gives to them, not one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment, and makes no assumption of being their lord; —it may be named in the smallest things. 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.</p> <p>34. 3. Hence the sage is able (in the same way) to accomplish his great achievements. It is through his not making himself great that he can accomplish them.</p> <p>35. 1. To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.</p>

Saying 47:
Jesus said, A new patch of cloth
isn't sewn onto an old coat

四七、

A 耶稣说：“一个人不能同时骑两匹马，
或同时拉两张弓。

一个仆人也都不可能同时服侍两个主人，
那样的话，他就会尊重一个而蔑视另一个”。

B 耶稣说：“没有人会喝了旧酒便立刻想喝新酒，
新酒也不装在旧皮袋里，否则，旧皮袋就要裂开。
旧酒也不装在新皮袋里，否则，皮袋会使旧酒变坏。
旧布不会用来缝补新衣服，因为这会把衣服弄破”。

The Great Image (of the invisible Tao)
clothes all things as with a garment

Chapter 34 (第三十四章)

大道汎兮，其可左右。萬物恃之以生而不辭，
功成不名有。衣被萬物而不為主，
常無欲，可名於小；萬物歸焉而不為主，
可名於大。是以聖人終不為大，故能成其大。

Chapter 35 (第三十五章)

執大象，天下往；往而不害，安平泰。

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.

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

四八、
耶穌說：
“倘若两个人在同一间屋里彼此和好，
就是对山说：‘移开吧！’
那山也会移去的”。

（中国古人所谓
“二人同心，其利断金”。）

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

Chapter 35 Continued

樂與餌，過客止。道之出口，
淡乎無味，視之不可見，
聽之不可聞，用之不可既。

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

Saying 49:
Blessed is he who is One
– **he who is chosen**

四九、
耶穌說：
“孤独无依而又被拣选的人有福了！
因为你们会找到天国，
你们是从哪里来的也会重回哪里”。

One... takes inspiration...
he will be raised up

Chapter 36 (第三十六章)

將欲歛之，必固張之；

將欲弱之，必固強之；

將欲廢之，必固興之；

將欲奪之，必固與之。

是謂微明，柔勝剛弱勝強。

魚不可脫於淵，國之利器不可以示人。

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

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

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
& will return there," **Saying
49 & Saying 77.** See **The
above & the below.**)

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 & the
earth... & **God said**... & **he
rested**," **Genesis 1:1,3, 2:2,**
Thomas – Genesis **Side by
Side.**)

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

五十、

耶穌說：“倘若他們對你們說：
‘你們是從哪里來的？’就對他們說：
‘我們是來自光的，就是光獨有自存的地方’。
光是存在的，並在他們的形象里显现。
倘若他們對你們說：‘這光就是你們嗎？’
(或作‘你們是誰？’) 就說：
‘我們是這光的兒子，是永活之父所揀選的’。
倘若他們問你們：‘那么，
有什么證據證明你們的父在你們里面？’
就對他們說：‘(生命外在的)
作為和 (心靈內在的) 安息’”。

Simplicity without a name
expresses at rest and still

Chapter 37 (第三十七章)

道常無為而無不為。侯王若能守，
萬物將自化；化而欲作，吾將鎮之以無名之樸；
無名之樸，亦將不欲；不欲以靜，天下將自正。

PART 2.
Virtue

See and **Know**

The highest degree:

Discover the Keys (†) to the Kingdom

At the climax of the texts at Saying 51

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

<p>Saying 51: He said to them, "What you're looking for has already come"</p>	<p>Those who possessed in highest degree the attributes of the Tao did not seek to show them</p>
<p>His disciples said to him, "When will the dead have rest, and when will the new world come?"</p> <p>He said to them, "What you're looking for has already come, but you don't know it."</p> <p>(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.)</p>	<p>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).</p> <p>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 51:
He said to them,
"What you're looking for has already come"

五一、
他的门徒对他说：“死人什么时候才可以安息呢？
新天新地何时会来？”他对他们说：
“你们等待的安息已经到来，只是你们没有觉察而已”。

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

Xia Pian

Chapter 38 (第三十八章)

上德不德，是以有德；
下德不失德，是以無德。
上德無為而無以為，下德為之而有以為。

Saying 51 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 Inner Chiasm.

†



Saying 52:
Twenty-four prophets
have spoken but
You've ignored
the Living One

(**Those who**)
possessed the highest
were (always seeking)
to show it
and had no need
to be doing so

His disciples
said to him,
"**Twenty-four**
prophets have
spoken in Israel,
and they all
spoke of you."

He said to
them, "**You've**
ignored the
Living One
right in front
of you, and
you've talked
about those
who are dead."

38. 3. (**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.

38. 4. (**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.

Saying 52:

Twenty-four prophets have spoken
but **You've ignored the Living One**

五二、

他的门徒对他说：

“**有二十四位先知**曾在以色列发言，
他们所讲的都跟你有关”。

他对他们说：

“你们离弃了活在你们面前的那一位，
而谈论已死的人”。

(Those who) possessed the highest
were (always seeking) to show it
and had no need to be doing so

Chapter 38 Continued

上仁為之而無以為。上義為之而有以為。
上禮為之而莫之應，則攘臂而仍之。

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.

Saying 53:
He said True Circumcision
has become profitable

五三、
他的门徒对他说：“割礼是否有益？”
他对他们说：“若真有益处，
父亲所生的孩子从母亲身上诞下之时，
便应该接受割礼。其实，
灵里真正的割礼才有益处”。

The Great man chooses the fruit

Chapter 38 Continued
故失道而後德，失德而後仁，
失仁而後義，失義而後禮。
夫禮者，忠信之薄而亂之首也；
前識者，道之華而愚之始也。
是以大丈夫處其厚，不處其薄；
居其實，不居其華。
故去彼取此。

Saying 54:
**Those Who
Are Poor**

**The things... from of old,
Earth, Spirits, Valleys,
All creatures, &
Princes and kings**

Jesus said,
"Blessed
are those
who are
poor, for
yours is **the
kingdom
of heaven.**"

Jesus said to
his disciples,
"Blessed are
ye poor,"
[Luke 6:20.](#)

39. 1. The **things which
from of old** have got
the One (the Tao) are—
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.

Saying 54:
Those Who Are Poor

五四、
耶穌說：
“虚心的人有福了，
因为天国是你们的”。

The things... from of old, Earth,
Spirits, Valleys, All creatures,
& Princes and kings

Chapter 39 (第三十九章)
昔之得一者：天得一以清，
地得一以靈，神得一以寧，
谷得一以盈，萬物得一以生，
侯王得一以為天下貞，

CHIASTIC STRUCTURE

Similar to the Kingdom Chiasm mentioned at Saying 51, which aligns with a head of a body, and with the Xia Pian in the Tao, at this point within the Thomas text is now found a Second Chiasm.

Within The Gospel of Thomas, within Saying 55, within the word "Cross" is found the Hidden Key (ⲡ). This Key seems to mark the climax of this second Chiasm.

This Hidden Key (ⲡ) is called the [Staurogram](#) and is created by **Joining two letters** (T and P) into **One** amalgamated letter.

"Make the two in one," Saying 22 & 106.

This Hidden Key (ⲡ) may also be alluded to in [Saying 39](#).

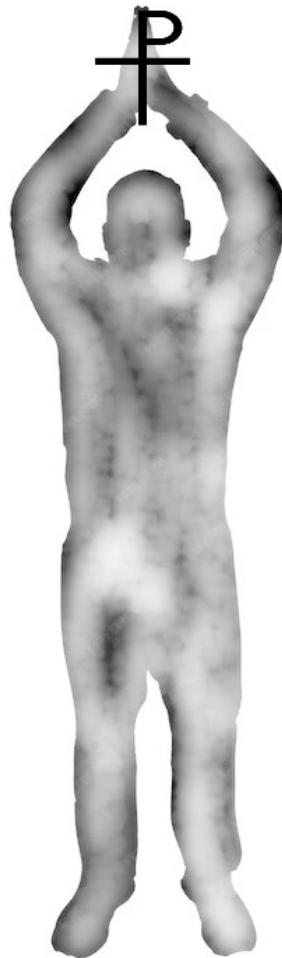


Like a Key Hidden at the top of the two sides of the door-frame or even in the two sides of the body of a written text, the Hidden Key at the apex of the Chiasm will open the door.

ANCIENT LITERARY STRUCTURES

In Thomas this Staurogram is located at the Climax of what could be called [The Chiasm of Discipleship](#).

Like a Key Hidden at the top of two sides of a chiastic body of a written text the Staurogram might also be pictured as a Cross (or a message) that is carried by a student or a disciple.



Jesus said,
"Whoever doesn't... take up his cross (†) like I do isn't worthy of me," Thomas 55.

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

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

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.**"

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 ⚡ 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 55:
Jesus said, **become my disciple.**
Take up his cross (†) like I do

五五、
耶稣说：
“凡爱我不能超过爱父母的，
不能成为我的门徒；
凡爱我不能超过爱兄弟姊妹的，
不像我一样背起十字架的，
也配不上我”。

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

Chapter 39 Continued
其致之一也。

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

五六、
耶穌說：
“**凡是曾對世界有所認識的，**
就已經發現了一具死尸；
凡是已經發現死尸的，
這世界配不上他”。

(耶穌在這裡是批評一般世俗世界的缺乏靈性)

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

Chapter 39 Continued

天無以清，將恐裂；地無以寧，將恐發；
神無以靈，將恐歇；谷無以盈，將恐竭；
萬物無以生，將恐滅；侯王無以貞貴高，
將恐蹙。故貴以賤為本，高以下為基。

Saying 57:
**My Fathers' kingdom
can be compared
to someone who
had good seed**

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

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.](#))

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 57:
**My Fathers' kingdom can be compared
to someone who had good seed**

五七、
耶穌說：
“**我父的國度好像一個人種上了好種子。**
他的敵人夜間來到，將稗子撒在好種子中，
他却不許別人將稗子拔去，
說：‘恐怕你們拔稗子連麥子也一起拔出來’。
因為到了收割那天，稗子必然是顯而易見的，
就會給薙出來，燒掉”。

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

Chapter 39 Continued

侯王自謂孤、寡不穀。
此其以賤為本也？非乎？
故致數車無車。不欲碌碌如玉，落落如石。

Chapter 40 (第四十章)

反者道之動，弱者道之用。
天下萬物生於有，有生於無

<p>Saying 58: The person who's gone to a lot of trouble. They've found life</p>	<p>Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice</p>
<p>Jesus said, "Blessed is the person who's gone to a lot of trouble. They've found life."</p>	<p>41. 1. Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice.</p> <p>Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it.</p> <p>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.</p>

Saying 58:
The person
who's gone to a lot of trouble.
They've found life

五八、
耶穌說：
“**经历劳苦的人有福了！**
他们已找着生命”。

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

Chapter 41 (第四十一章)
上士聞道，勤而行之；
中士聞道，若存若亡；
下士聞道，大笑之，
不笑不足以為道！

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.

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

五九、
耶穌說：
“要趁你们仍然活着仰望那‘永活者’；
否则待你们死去，
你们要想寻找他，
也无法看见”。

Its greatest beauty
seems to offend the eyes

Chapter 41 Continued
故建言有之：明道若昧，
進道若退，夷道若類，
上德若谷，大白若辱，
廣德若不足，

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

Saying 60:

He said, That man is round about the lamb

六十、

一个撒玛利亚人带着一只羔羊到犹大地去。(耶稣)他就对门徒说：“这人(要怎样处置)那只羔羊呢?”他们对他说：“是要把它宰杀，吃掉”。他对他们说：“羔羊还活着的时候，这人不会吃它，但倘若这人把羊杀了，羊就成了一具死尸，”他们说：“否则，他也不能动羊分毫”。他对他们说：“你们也是这样，应该为自己寻找一个安全的地方，以免变成死尸，遭人吃掉”。

The Tao is hidden, but never word it said;

Chapter 41 Continued

建德若偷，質直若渝，大方無隅，大器晚成，大音希聲，大象無形。夫惟道，善貸且成。

Chapter 42 (第四十二章)

道生一，一生二，二生三，三生萬物。

萬物負陰而抱陽，沖氣以為和。

(人之所惡，孤、寡、不穀，而王公以為稱。)

故物，或損之而益，或益之而損。

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

Saying 61:
Jesus said, "Two will rest on a couch.
One will die, the other will live

六一、

A 耶穌說：“兩個人會睡在一張床上，
一個會死，另一個會活着”。

B 撒羅米對他說：“先生，你是誰？
你像是一位特別的人，來到我的住处，又与我同桌吃饭”。

耶穌對她說：“我就是來自‘一’的那位，
我父將屬於他的東西給了我”。（撒羅米說：）“我是你的門徒”。

（耶穌對她說：）“因此我說，一個人活在‘一’之中，
就會充滿光；人与‘一’分离，就會充滿黑暗”。

（這裡耶穌所說的“一”是指創造萬物、視萬物為一體的上帝。）

Teaching without words, What other men teach, I also teach.
The violent and strong do not die their natural death

Chapter 42 Continued

人之所教，我亦教之：強梁者不得其死，吾將以為教父。

Chapter 43 (第四十三章)

天下之至柔，馳騁天下之至堅，無有入於無間，
吾是以知無為之有益。不言之教，無為之益，天下希及之。

Chapter 44 (第四十四章)

名與身孰親？身與貨孰多？得與亡孰病？

Saying 62:
I tell
my mysteries

Thus we may
see what is
more great

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](#).)

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 62:
I tell my mysteries

六二、

A 耶稣说：“**我把我的奥秘告诉**
(那些配得) 奥秘的人”

B“不要让你的左手知道你的右手在做什么”。

(参见《马太福音》6章3节)

Thus we may see
what is more great

Chapter 44 Continued

是故甚愛必大費，
多藏必厚亡。

<p>Saying 63: There was a rich man who had much money. He was thinking I'll use my money.</p>	<p>Who thinks his great achievements poor Who is content Needs fear no shame</p>
<p>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!"</p>	<p>44. 3. Who is content Needs fear no shame. Who knows to stop Incurs no blame. From danger free Long live shall he.</p> <p>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.</p>

Saying 63:

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

六三、

耶稣说：“有一个财主，钱财丰厚。他说：
‘我要将我的钱用在撒种、收割和栽植等事上，
然后把产物满满装进我的仓库，
这样，我就会一无所缺。’
这些都是他心中所想的事，但在那天晚上，
他就死去了。凡有耳的，就应当听”。

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

Chapter 44 Continued

知足不辱，知止不殆，可以長久。

Chapter 45 (第四十五章)

大成若缺，其用不敝；
大盈若冲，其用不窮。
大直若屈，大巧若拙，大辯若訥。

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.'

"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**."

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.

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 a** 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**.

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

六十四、

耶稣说：“某人有许多客人。
他把晚宴准备好了，
就打发仆人去请客人前来。
仆人到了第一个那里，对他说：
‘我的主人请你光临’。那人说：
‘有些商人欠我钱，他们今晚到我这里来，
我要去给他们一些指示，恕我不能出席晚宴了。
’仆人就到另一个那里，对他说：
‘我的主人请你光临’。
那人说：‘我买了一所房子，
它准要花上我一整天，我不会有空了’。
仆人就到了第三个人那里，
对他说：‘我的主人请你光临’。
那人说：‘我的朋友将要结婚，
我正要前往筹备婚宴，恕我不能出席晚宴了’。
仆人就又到了第四个人那里，对他说：
‘我的主人请你光临’。那人说：
‘我刚买了一个农庄，正要前往收租，
恕我不能出席了’。仆人就回去，对主人说：
‘你邀请参加宴会的人全都为自己请辞了’。
主人就对仆人说：‘出去到街上，
遇见谁就带谁来赴席！’只知道做买卖的，
不能进入我父的地方”。

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.

Chapter 45 Continued

躁勝寒，靜勝熱，清靜為**天下正**。

Chapter 46 (第四十六章)

天下有道，**卻走以糞**；**天下無道**，**戎馬生於郊**。

罪莫大於可欲，**禍莫大於不知足**，
咎莫大於欲得。故知之足，常足。

Chapter 47 (第四十七章)

不出戶，知天下；**不窺牖**，見**天道**。
其出彌遠，其知彌少。

是以**聖人不行而知**，不見而名，不為而成。

Chapter 48 (第四十八章)

為學日益，為**道日損**；

損之又損，以至於無為；無為而無不為矣。

故**取天下者**，常以無事；及其有事，不足以**取天下**。

Chapter 49 (第四十九章)

聖人無常心，以百姓心為心。**善者吾善之**，**不者吾亦善之**。
德善矣，**信者吾信之**，**不信者吾亦信之**，德信矣。

聖人在天下慄慄，為天下渾其心。
百姓皆注其耳目，**聖人皆孩之**。

Saying 65:
**Maybe they'll show some respect to
my son**

He said, "A [creditor] owned **a vineyard**. He leased it out to some **sharecroppers to work it so he could collect its fruit**.

"**He sent his servant** so that **the sharecroppers** could **give him the fruit of the vineyard**. They seized **his servant**, **beat him, and nearly killed him**.

"**The servant went back** and told his master. His master said, '**Maybe he just didn't know them**.' **He sent another servant**, but **the tenants beat that one** too.

"Then **the master sent his son**, thinking, '**Maybe they'll show some respect to my son**.'

"Because **they knew that he was the heir of the vineyard**, **the sharecroppers seized and killed him**. **Anyone who has ears to hear should hear!**"

All things without exception honour the Tao

50. 1. Men come forth and live; they enter (again) and **die**.

50. 2. Of every ten **three are ministers** of life (to themselves); and **three are ministers of death**.

50. 3. **There are also three** in every ten whose aim is to live, but **whose movements tend to the land** (or place) **of death**. **And for what reason? Because of their excessive endeavours to perpetuate life**.

50. 4. But **I have heard** that **he who is skilful in managing the life entrusted to him for a time travels on the land** 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. **And for what reason?** Because **there is in him no place of death**.

51. 1. All things are produced by **the Tao**, and nourished by **its outflowing operation**. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore **all things without exception honour the Tao**, and exalt **its outflowing operation**.

51. 2. **This honouring** of **the Tao** and **exalting of its operation is not the result of any ordination**, but always **a spontaneous tribute**.

Saying 65:
Maybe they'll show some respect to
my son

六五、

他说：“有一个良善的人，
他有一个葡萄园。
他把园子交给一群农夫，
要他们在园里耕种，
好让自己能从他们那里得到园子的收成。
他差派仆人去，
好让农夫把葡萄园的收成交给他。
他们却捉住仆人，打伤他，
差点便把他杀了。
仆人回去告诉主人。主人说：
‘可能是因为他们不认识他’。
主人就派另一个仆人去，
农夫照样把这仆人打伤。
主人于是派自己的儿子去，
说：‘或许他们会尊重我的儿子’。
而正因为农夫知道这人是葡萄园的继承人，
他们就捉住他把他杀了。
凡有耳的就应当听。”

All things without exception honour
the Tao

Chapter 50 (第五十章)

出生入死。

生之徒十有三；死之徒十有三，
民之生，動之死地，亦十有三。
夫何故？以其生生之厚。

蓋聞善攝生者，陸行不遇兇虎，
入軍不被甲兵；兇無所投其角，
虎無所措其爪，兵無所容其刃。
夫何故？以其無死地。

Chapter 51 (第五十一章)

道生之，德畜之，
物形之，勢成之。
是以萬物

莫不尊道而貴德。

道之尊，德之貴，夫莫之命而常自然。

Saying 66:
Jesus said,
Show me
the stone

The Tao brings
them to maturity.
This is called its
mysterious operation

Jesus said,
"Show me
the stone
the builders
rejected;
that's the
cornerstone."

51. 3. Thus it is that **the Tao produces** (all things), nourishes them, **brings them to their full growth**, nurses them, completes them, matures them, maintains them, and overspreads them.

51. 4. **It produces them** and **makes no claim to the possession of them;** **it carries them** through their processes and **does not vaunt its ability** in doing so; **it brings them to maturity** and **exercises no control over them;** — **this is called its mysterious operation.**

Saying 66:
Jesus said, Show me the stone

六六、
耶穌說：
“給我看看匠人所棄的石头，
这石头就是房脚石了”。

The Tao brings them to maturity.
This is called its
mysterious operation

Chapter 51 Continued

故道生之德畜之，
長之育之，成之熟之，
養之復之；

生而不有，為而不恃，
長而不宰，是謂玄德。

<p>Saying 67: Jesus said, Knowing Isn't Everything</p>	<p>When one knows the all he guard the qualities of the mother</p>
<p>Jesus said, "Whoever knows everything (or the all), but is personally lacking, lacks everything." (Jesus said, "My true mother gave me life," <u>Saying 101.</u>)</p>	<p>52. 1. (The Tao) which originated all under the sky is to be considered as the mother of them all.</p> <p>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.</p>

Saying 67:
Jesus said,
Knowing Isn't Everything

六七、
耶穌說：
“认识万有却不认识自己的，
实在完全无知”。

When one knows the all
he guards the qualities of the mother

Chapter 52 (第五十二章)

天下有始以為天下母。

既得其母，以知其子；

既知其子，復守其母，

沒身不殆。

<p>Saying 68: Blessed are you when you are hated and persecuted</p>	<p>He will be exempt from laborious exertion. And all his life here will be no safety for him</p>
<p>Jesus said, "Blessed are you when you're hated and persecuted, and no place will be found where you've been persecuted."</p> <p>(C.f. Jesus said, "Love your brother as your own soul. Guard them like the pupil of your eye," Saying 25.)</p>	<p>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.</p> <p>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.</p>

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

六八、
耶穌說：
“你們被人恨惡、
遭人逼迫的時候，
就有福了！
没有一个你们不受逼迫的地方”。

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

Chapter 52 Continued

塞其兌，閉其門，終身不勤。
開其兌，濟其事，終身不救。
見小曰明，守柔曰強。

<p>Saying 69: Jesus said, "Blessed are those who've been persecuted in their own hearts.</p>	<p>According to the Great Tao, what I should be most afraid of would be a boastful display</p>
<p>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."</p> <p>(C.f. Jesus said, "When you know yourselves, then you'll be known," <u>Saying 3.</u>)</p>	<p>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.</p> <p>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.</p>

Saying 69:
Jesus said, "Blessed are those who've
been persecuted in their own hearts.

六九、
耶穌說：
“心靈受苦的人有福了！
他們才是真正認識天父的人。
(心靈)
飢餓的人有福了！
因為飢餓的必會得飽足”。

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

Chapter 52 Continued

用其光，復歸其明，
無遺身殃，是謂習常。

Chapter 53 (第五十三章)

使我介然有知，行於大道，惟施是畏。

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

七十、
耶穌說：
“倘若你们把你们里头的生出来，
她会救拔你们；
倘若你们没有把里头的活出来，
你们的缺乏将会使你们失掉生命”。

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

Chapter 53 Continued
大道甚夷，而民好徑。
朝甚除田甚蕪，倉甚虛，服文綵，
帶利劍，厭飲食，財貨有餘，
是謂盜夸。非道也哉！

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 [...]"

(C.f. Jesus as a **Skillful**
Builder: sowing,
planting, and **building**.)

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, and scattered
them," Saying 9.)

54. 1. **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.

(C.f. "**A skillful**
builder [or planter]
does not **destroy,**"
Tao 54:1... but sows,
plants, and **builds.**)

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

七一、
耶穌說：
“我會**拆毀**這房子，
而且**無人**能夠把它**重建**”。

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

Chapter 54 (第五十四章)

善**建者**不**拔**，
善**抱者**不**脫**，
子孫祭祀不輟。

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

七二、
有人对他说：
“请你叫**我的兄弟**将我父亲的财产分给我”。
他对那人说：“小子呀！
谁立我为替人分家业的人？”
”他转身向着他的门徒，对他们说：
“**难道我**是替人分家业的人吗？”

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

Chapter 54 Continued

修之於身，其德乃真；修之於家，其德乃餘；
修之於鄉，其德乃長；修之於國，其德乃豐；
修之於天下，其德乃普。

故以身觀身，以家觀家，以鄉觀鄉，
以國觀國；以天下觀天下。

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.

(C.f. Jesus said, Verily I say unto you, Except ye be converted, and **become as little children,** ye shall not enter into the kingdom of heaven," Matthew 18:3.)

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

七三、
耶穌說：
“要收的庄稼非常多，
工人却少，
当求主人打发工人到庄稼地去”。

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

Chapter 54 Continued

吾何以知天下之然哉？
以此。

Chapter 55 (第五十五章)

含德之厚，比於赤子。

毒蟲不螫，猛獸不據，攫鷲不搏。

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 74:

Many are gathered
but there's nothing to drink

七四、

他说：“主啊！
许多人聚集在水槽旁，
槽里面却空空如也”。

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

Chapter 55 Continued

骨 弱筋柔而握固。

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

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

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.](#))

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.

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

七五、

耶穌說：“許多人站在門口，
但只有孤独无依的人才会进入新郎的房间”。

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

Chapter 55 Continued

未知牝牡之合而全作，精之至也；
終日號而嗑不嘎，和之至也。

知和曰常，知常曰明，
益生曰祥，心使氣曰強。
物壯則老，是謂不道，不道早已。

Saying 76:
Jesus said,
They sold their
merchandise
and bought that
single pearl for
themselves.

He who knows
(the Tao) does not (care to)
speak (about it);
This is called 'the
Mysterious Agreement.'

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.

"You, too, look for
the treasure that
doesn't perish but
endures, where no
moths come to eat
and no worms
destroy."

56. 1. **He who knows (the Tao)**
does not (care to) speak (about
it); he who is (ever ready to)
speak about it does not know it.

56. 2. **He (who knows it) will**
keep his mouth shut and close
the portals (of his nostrils). He will
blunt his sharp points and unravel
the complications of things; **he**
will attemper his brightness,
and bring himself into
agreement with the obscurity
(of others). **This is called 'the**
Mysterious Agreement.'

56. 3. **(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.

Saying 76:

Jesus said, They sold their merchandise
and bought that single pearl for themselves.

七六、

耶穌說：“父的國度好像一個商人，
他有一批貨物，後來發現了一顆珍珠。
這位商人很聰明，他把貨物賣掉，
然後給自己買了那顆珍珠。你們也要這樣，
要尋找那不朽壞、不變更的財寶，
那是蛾不能咬壞，蟲也不能損毀的”。

He who knows (the Tao)
does not (care to) speak (about it);
This is called 'the Mysterious Agreement.'

Chapter 56 (第五十六章)

知者不言，言者不知。

塞其兌，閉其門，挫其銳，解其紛，
和其光，同其塵，是謂玄同。

不可得而親，不可得而疏；

不可得而利，不可得而害；

不可得而貴，不可得而賤。故為天下貴。

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.

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

七七、
耶穌說：“我是超乎万物之光。
我是万有。万有均源于我，也以我为终结。
你劈开一块木，我在那里；
你拿起一块石头，在那上面也能找到我”。

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

Chapter 57 (第五十七章)
以正治國，以奇用兵，無事取天下。
吾何以知其然乎？
以此：天下多忌諱，而民彌貧；
民多利器，國家滋昏；
民多技巧，奇物滋起；
法令滋彰，盜賊多有。

Saying 78:
Jesus said, "What did you go out into the desert to see? A reed shaken by the wind?"

**A sage has said,
"The people will be transformed of themselves.
I will be fond of keeping still."**

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."

(C.f. **Jesus said, "Take heed of the living one while you are alive, lest you die & seek to see him & be unable to do so,"** [Saying 59](#).

"We know... we shall be [transformed to be] like him; for we shall see him as he is," [1 John 3:2](#).)

57. 3. Therefore **a sage has said**, 'I will do nothing (of purpose), and **the people will be transformed of themselves; I will be fond of keeping still**, and **the people will of themselves become correct**. I will take no trouble about it, and **the people will of themselves become rich**; I will manifest no ambition, and **the people will of themselves attain to the primitive simplicity**.'

58. 1. **The government that seems the most unwise**, Oft goodness to the people best supplies; That which is meddling, touching everything, **Will work but ill, and disappointment bring**.

Saying 78:
Jesus said,
"What did you go out into the desert to see?
A reed shaken by the wind?"

七八、
耶稣说：
“你们为什么走进田野去看被风吹动的芦苇吗？
要看身穿华美衣裳的人吗？
看哪！你们的君王、
你们中的尊贵之士，
就是那些身穿华美衣裳的人，
他们都对真理无知”。

A sage has said,
"The people will be transformed of themselves.
I will be fond of keeping still."

Chapter 57 Continued

故聖人云：我無為而民自化，
我好靜而民自正，我無事而民自富，
我無欲而民自朴。

Chapter 58 (第五十八章)

其政悶悶，其民醇醇；
其政察察，其民缺缺。

Saying 79:
Blessed are **those**
who have listened to
the message of the
Father and kept it

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

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.](#))

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.

Saying 79:

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

七九、

群众中有一个妇女走来对他说：
“那怀胎生你、乳养你的人有福了！”
”他对她说：“凡听了父的道，
而又真正遵守的人有福了！
日子将到，那时候你会说：
‘没有怀过胎、没有乳养过人的有福了！’”

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

Chapter 58 Continued

禍兮福所倚，福兮禍所伏。

孰知其極？其無正耶。

正復為奇，善復為妖民之迷，其日固久。

是以聖人方而不割，廉而不剝，

直而不肆，光而不耀。

Saying 80:
Whoever
has found
the body

Accumulate
the attributes.
Return to man's
normal state

Jesus said,
"Whoever
has known
the world
has found
the body;
but **whoever**
has found
the body,
of them
the world
isn't worthy."

59. 1. For regulating **the human** (in our constitution) and rendering the (proper) service to **the heavenly**, there is nothing like moderation.

59. 2. It is only by this moderation that **there is effected an early return (to man's normal state)**. That early return is what I call **the repeated accumulation of the attributes** (of **the Tao**). With **that repeated accumulation of those attributes**, **there comes the subjugation** (of every obstacle to such return).

Saying 80:
Whoever has found the body

八十、
耶稣说：“认识这世界的，已经找到身体；找到身体的，世界却配不上他”。
(参见第 56 段和第 111 段，
觉悟者认为灵性生命其价值远高过整个物质世界)

Accumulate the attributes.
Return to man's normal state

Chapter 59 (第五十九章)

治人事天莫如嗇。

夫惟嗇，

是謂早服。

早服謂之重積德，

重積德則無不克，

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. Don't
"**experience**
death," Saying
1, 18 & 19.)

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 81:
Whoever has should become a ruler
and renounce it

八一、
耶穌說：
“讓（心靈）
變得富有的人作王，
讓有權力的棄絕權力”。

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

Chapter 59 Continued
無不克則莫知其極，
莫知其極，可以有國。
有國之母，可以長久。
是謂深根固蒂，長生久視之道。

Chapter 60 (第六十章)

治大國若烹小鮮。

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

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

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.)

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

八二、
耶穌說：“**凡接近我的，**
犹如接近火；
凡远离我的，
犹如远离天国”。

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

Chapter 60 Continued

以**道莅天下**，**其鬼不神**。
非**其鬼不神**，**其神不傷人**；
非**其神不傷人**，**聖人亦不傷人**。
夫兩不相傷，故**德交歸焉**。

Chapter 61 (第六十一章)

大國者下流。
天下之交，天下之牝。

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 83:
Be hidden by **his light**

八三、

耶穌說：“人的外在形象是人人可見的。
形象里頭的光就在父的光里面。
人的光显现的时候，
其外在形象就被光所掩盖”。

(耶穌这里在强调人的内在神性生命之可贵，
这内在之光是人的最根本价值所在，
远胜于外貌的美丑。)

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

Chapter 61 Continued

牝常以靜勝牡，以靜為下。

故大國以下小國，

則取小國；

小國以下大國，

則取大國。

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

八四、
耶稣说：“当你们看见**自己的实相**，
会感到快乐；
但当你们看见**自己的实相**在面前出现，
而这实相**既没有死去**，
也没有显现出来，
你们还可以忍受吗？”

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

Chapter 61 Continued
故**或下以取**，**或下而取**。
大國大過欲兼畜人，
小國小過欲入事人，
夫兩者各得其所欲，**故大者宜為下**。

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 85:
Jesus said, Adam didn't become worthy

八五、
耶穌說：
“亞當原擁有大能力和各樣的丰盛，
他却配不上你；
假如他真配得上的話，
就不会尝到死味了”。

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

Chapter 62 (第六十二章)
道者萬物之奧，善人之寶，
不善人之所保。
美言可以市，尊行可以加人。
人之不善何棄之有！
故立天子，置三公，
雖有拱璧以先駟馬，不如坐進此道。

Saying 86:
**The Son of
Humanity
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.**"

(C.f. Disciples are
following Jesus:
[Matthew 19:27-29.](#))

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 86:
The Son of Humanity has nowhere
to lay his head and rest

八六、

耶稣说：“狐狸有洞，飞鸟有巢，
人子却没有安枕歇息的地方”。

(有些学者认为，这里“人子”一词是泛指“一般人”，
可以换译成“人”。
那么这里耶稣其实是在慨叹世间人们的精神世界的普遍荒芜空虚，
心灵无所慰藉。)

(凡间一尘注：这个注解应该是错的。可能意思一：
因为人子不需要有安枕歇息的地方。
可能意思二：这个世界容不下人子)

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

Chapter 62 Continued
古之所以貴此道者何也？
不曰求以得，
有罪以免邪？
故為天下貴。

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

八七、
耶穌說：
“要依靠另一个肉体而活的肉体是可怜的，
灵魂如果依靠这些
(肉体)
也是可怜的”。

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

Chapter 63 (第六十三章)
為無為，事無事，味無味。
大小多少，報怨以德。
圖難于其易，為大于其細。
天下難事必作于易，天下大事必作于細，
是以聖人終不為大，故能成其大。

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 88:

When will they come to **give** and **take**

八八、

耶穌說：“**天使**與**先知**將會到你們這裡來，
并把屬於你們的**賜**給你們。同樣，
你們也要將**手上所有的**交給他們。

你們會對自己說：

‘**他們**何日會來**并把屬於他們的**拿走？’”。

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

Chapter 63 Continued

夫輕諾必寡信，多易必多難，
是以聖人猶難之。故終無難。

Chapter 64 (第六十四章)

其安易持，其未兆易謀，
其脆易破，

<p>Saying 89: The inside & the outside</p>	<p>The sprout & the branches that spread</p>
<p>Jesus said, "Why do you wash the outside of the cup? Don't you know that whoever created the inside created the outside too?"</p>	<p>Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.</p> <p>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.</p>

Saying 89:
The inside & the outside

八九、
耶穌說：
“**你們為什麼單潔淨杯子的外面？**
難道你們不知道，
造里面的跟造外面的是同一位嗎？”

The sprout &
the branches that spread

Chapter 64 Continued

其微易散。

為之于未有，治之于未亂。

合抱之木，生于毫末；

九層之臺起于累土；

千里之行，始于足下。

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

九十、
耶穌說：“到我這裡來！
因為我的轡是容易負的，
我的統治是溫和的，
你們會為自己找到安息之處”。

The sage does not lose his hold

Chapter 64 Continued
為者敗之，執者失之。
聖人無為，故無敗；
無執，故無失。
民之徒事，常于幾成而敗之。
慎終如始，則無敗事。

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

九一、
他们对他**说**：“**请告诉我们你是谁，**
好让我们可以相信你”。
他**对**他们**说**：“**你们知道考察天和地，**
却不认识站在你们面前的是谁，
更不知道如何考察这个时代”。

The sage learns what
(other men) do not learn

Chapter 64 Continued
是以**聖人欲不欲，不貴難得之貨。**
學不學，復眾人之所過。
以輔萬物之自然，**而不敢為。**

Chapter 65 (第六十五章)
古之善為道者，非以明民，將以愚之。
民之難，治以其智多。以智治國，
國之賊；不以智治國，國之福。

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

九二、
耶穌說：
“尋找，你們就必尋見。
你們在那些日子問我那些事情，
當時我沒有告訴你們；
如今我想要告訴你們，
你們却不再問了”。

He who knows
this model and rule finds

Chapter 65 Continued
知此兩者，亦楷式。
能知楷式，
是謂玄德。
玄德深矣，遠矣，
與物反矣，乃至於大順。

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

九三、
“不要将圣物给狗，
否则会被它们丢到粪堆；
不要将珍珠给猪，
否则会被它们咬碎”。

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

Chapter 66 (第六十六章)
江海所以能为百谷王者，
以其善下之，故能为百谷王。
是以圣人欲上人，必以言下之；
欲先人，必以身后之。
是以圣人处上而人不重，
处前而人不害，

Saying 94:
**Whoever looks
will find**

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

**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.)

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 94:
Whoever looks will find

九四、
耶穌（说）：
“凡寻找的必会寻见；
（凡叩门的）就会给他开门。”

In all the world... No one finds

Chapter 66 Continued

是以天下樂推
而不厭。以其不爭，
故天下莫能與之爭。

(67.1. James Legge)

天下皆謂我道大，似不肖。

夫惟大，故似不肖。

若肖，久矣其細也夫。

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 95:
If you have money... give it

九五、
“倘若你们有金钱，
不要借贷给别人收取利息，
而要不打算索还地施赠给别人”。

I have three precious things.
I can be liberal

Chapter 67 (第六十七章)
我有三寶，持而寶之。一曰慈，
二曰儉，三曰不敢為天下先。
慈，故能勇；儉，故能廣；
不敢為天下先，故能成器長。
今捨慈且勇，捨儉且廣，
捨其後且先，死矣！

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 96:

Jesus said, Anyone who has ears to hear should hear the Father's kingdom

九六、

耶穌（說）：“父的國度好像一个女人，她拿了少许面酵，藏在面团里，然后做出很多大块的面包来。凡有耳的，就应当听”。（这个比喻十分明显地说，天国就是把神性生命活出来的境界）

In (Tao's) wars

Heaven will save its possessor

Chapter 67 Continued

夫慈，以戰則勝，以守則固，天將救之，以慈衛之。

Chapter 68 (第六十八章)

善勝敵者不爭，善用人者為之下是謂不爭之德，是謂用人之力，是謂配天古之極。

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 97:

Jesus said, **She was walking down a long road**

九七、

**耶稣说：“父的国度好像一个女人，
她背着一个载满食物的瓶子，
在路上走了一程后，瓶子的手柄断了，
食物都掉在她后面的路上，
而女人全然没有觉察，等到她进入房子，
放下瓶子的时候，才发现瓶子全是空的”。**

(这个比喻里的意思是，
人心的不觉悟导致其人生如同这妇人似的在世上白走一遭，
毫无创造性的功效，没有活出生命的价值来。)
(凡间一尘注：这个比喻也许是说，
人生所有的累赘其实都是不必要的，早就可以放下和放弃的)

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

Chapter 68 Continued

**善勝敵者不爭，善用人者為之下
是謂不爭之德，是謂用人之力，是謂配天古之極。**

Chapter 69 (第六十九章)

用兵有言，吾不敢為主而為客，不敢進寸而退尺。

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;
barring 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 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

九八、

耶穌說：“父的國度好像一個人，
他想要殺死一個大力士。
他首先在家中把劍插入牆上，
好知道自己的手是否夠強，
然後才把大力士殺了”。

(行走天國之路需要克服困難的勇氣和堅持真理的決心。)

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.

Chapter 69 Continued

是謂行無行，攘無臂，
扔無敵，執無兵。

禍莫大於輕敵，輕敵幾喪吾寶。
故抗兵相加，哀者勝矣。

Chapter 70 (第七十章)

吾言甚易知，甚易行。

天下莫能知，莫能行。

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.

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

九九、
门徒对他说：
“你的兄弟和母亲在外面等你”。
他对他们说：“遵行我父旨意的人，
就是我的兄弟和母亲，
这些人才可以进入我父的国度”。

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).

Chapter 70 Continued

言有宗，事有君。
夫惟無知，是以不我知。
知我者希，則我者貴，
是以聖人被褐懷玉。

Chapter 71 (第七十一章)

知不知，上；不知知，病。

Saying 100:
He said Give to Caesar what belongs to Caesar, give to me what belongs to me, give to God what belongs to God

He knows
It is by avoiding their ordinary life that they fear what they ought to fear

They showed Jesus a gold coin and said to him, "Those who belong to Caesar demand tribute from us."

He said to them, "Give to Caesar what belongs to Caesar, give to God what belongs to God, and give to me what belongs to me."

71. 2. **It is simply by being pained at (the thought of) having this disease that we are preserved from it.**

The sage has not the disease. **He knows** the pain that would be inseparable from it, and therefore he does not have it.

72. 1. When the people do not **fear what they ought to fear, that which is their great dread will come on them.**

72. 2. **Let them not thoughtlessly indulge themselves in their ordinary life;** let them not act as if weary of what that life depends on.

72. 3. **It is by avoiding such indulgence that such weariness does not arise.**

Saying 100:

He said Give to Caesar what belongs to Caesar,
give to me what belongs to me,
give to God what belongs to God

—〇〇、

他们拿一块金币给耶稣看，对他说：
“恺撒的代表要求我们纳税”。
他对他们说：“恺撒的物当归恺撒，
上帝的物当归上帝，我的物当归我”。

He knows It is by avoiding their ordinary life
that they fear what they ought to fear

Chapter 71 Continued

夫惟病病，是以不病。
聖人不病，以其病病，是以不病。

Chapter 72 (第七十二章)

民不畏威，威至矣無狎其所居，
無厭其所生。夫惟不厭，
是以不厭。

<p>Saying 101: Hate father and mother. Jesus said, become my disciple</p>	<p>Heaven's anger smites. The Sage knows these things</p>
<p>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."</p>	<p>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.</p> <p>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?</p>

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

—〇—、

“凡是不像我一样拒绝盲从父母的
（“拒绝盲从”原文直译是“恨恶”），
就不能成为我的门徒。
凡是不像我一样爱自己父母的，
也不能成为我的门徒。因为……，
但在真理上，（我的母亲）她却给了我生命”。

（“因为”之后原本阙文。
有学者整理时加上“给我谎言”几个字，未必妥当。）

Heaven's anger smites.
The Sage knows these things

Chapter 72 Continued

是以聖人自知，不自見。
自愛，不自貴。故去彼取此。

Chapter 73 (第七十三章)

勇於敢則殺，勇於不敢則活。此兩者，
或利或害。天之所惡，孰知其故？

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

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

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.)

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

一〇二、
耶穌說：“法利賽人有禍了！
因為他們像狗一樣，
躺在牛棚里，既不吃，
也不讓牛吃”。

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

Chapter 73 Continued
是以聖人猶難之。
天之道，不爭而善勝，
不言而善應，不召而自來，
坦然而善謀。
天網恢恢，疏而不漏。

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 103:

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

—〇三、

耶穌說：“知道盜賊到來時刻的人有福了！
這樣，在盜賊到來之前，他會起來，
集合（資財），束上腰帶”。

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

Chapter 74 (第七十四章)

民不畏死，奈何以死懼之！

若使民常畏死，

而為奇者吾得執而殺之，孰敢？

常有司殺者殺，夫代司殺者殺，

是謂代大匠斲。

夫代大匠斲者，希有不傷手矣。

<p>Saying 104: Let them fast and pray</p>	<p>People suffer from famine so leave the subject of living</p>
<p>They said to [Jesus], "Come, let's pray and fast today."</p> <p>Jesus said, "What have I done wrong? Have I failed?"</p> <p>"Rather, when the groom leaves the bridal chamber, then let them fast and pray."</p>	<p>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.</p> <p>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.</p> <p>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.</p>

Saying 104:
Let them fast and pray

一〇四、
他们对耶稣说：“来！
今天让我们一起祷告，一起禁食”。
耶稣说：“（你们要求我禁食，）
我究竟是犯了什么罪呢还是受制于什么呢？
然而，新郎离开新房后，
其他人就会禁食祈祷的！”

People suffer from famine
so leave the subject of living

Chapter 75 (第七十五章)
民之饑，以其上食稅之多，是以饑。
民之難治，以其上之有為，
是以難治。民之輕死，
以其求生之厚，是以輕死。
夫惟無以生為者，是賢於貴生。

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 105:
Knowing Father and Mother

一〇五、
耶穌說：“**凡是（不）**
認識父親和母親的，
都要被稱為娼妓的兒子”。

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

Chapter 76 (第七十六章)
人之生也柔弱，其死也堅強。
萬物草木之生也柔脆，
其死也枯槁。故堅強者死之徒，
柔弱者生之徒。

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 106:
Make the two into one

一〇六、

耶穌說：“**當你們把二變成一，**
你們就成了亞當（或“人”）
的儿子，那時你們說‘山，
走開！’山就會走開”。

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

Chapter 76 Continued

是以兵強則不勝，木強則兵。
強大處下，柔弱處上。

<p>Saying 107: Jesus said, "The kingdom can be compared to a shepherd who had a hundred sheep.</p>	<p>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</p>
<p>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.'"</p> <p>(C.f. The method of bending a bow. See Tao 77:1 and Saying 47.)</p>	<p>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.</p> <p>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.</p> <p>77. 3. Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Tao!</p>

Saying 107:

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

一〇七、

耶穌說：“**天国好像一个牧人，他有一百只羊，**其中一只，也就是最肥壮的那一只，走迷了路；**牧人就撇下其余的九十九只，**去找那一只羊，直到找着为止。**牧人筋疲力尽后对羊说：**‘我爱你更甚于其他九十九只’”。

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

Chapter 77 (第七十七章)

天之道，其猶張弓乎！高者抑之，
下者舉之；有餘者損之，不足者補之。

天之道，損有餘而補不足。
人之道則不然，損不足以奉有餘。
孰能有餘以奉天下？唯有道者。

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 108:
Whoever drinks from my mouth
will become like me

一〇八、

耶穌說：“喝我口里所出的會變得像我，
我自己也會變成他，
隱藏的事也會向他顯明”。

Water changes
things that are firm and strong

Chapter 77 Continued

是以聖人為而不恃，
功成而不處，
其不欲見賢耶。

Chapter 78 (第七十八章)

天下柔弱
莫過於水，而攻堅強者莫之能勝，
其無以易之。

<p>Saying 109: Jesus said, They didn't know about the hidden treasure</p>	<p>A sage has said, Every one in the world knows true words can seem paradoxical</p>
<p>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."</p>	<p>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.</p> <p>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.'</p> <p>78. 4. Words that are strictly true seem to be paradoxical.</p> <p>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)?</p>

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

一〇九、

耶穌說：“天国好像一个人，
他的田里藏有宝物，他却不知道。
他死后就将田留给他的儿子，
这个儿子也不知道。他继承了田，把田卖掉。
那买田的人到来，当他掘地时发现了宝藏，
他便开始给想要借钱的人放贷取利”。

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

Chapter 78 Continued

弱之勝強，柔之勝剛，天下莫不知，莫能行。
故聖人云，受國之垢，是謂社稷主；
受國之不祥，是謂天下王。正言若反。

Chapter 79 (第七十九章)

和大怨，必有餘怨，安可以為善？

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 110:
**Whoever has found
should renounce**

——〇、
耶穌說：
**“凡认识世界真相而变得
(心灵) 富足的，
必定不贪恋这个世界”。**

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

Chapter 79 Continued
**是以聖人執左契，
而不責於人。**
有德司契，無德司徹。

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"?
(C.f. **Corpses**:
Saying 56 & 60)

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 111:
Those Who are Worthy
won't see death

———、
耶稣说：“天与地都会在你们面前卷起，
那靠永活者而活的，既不会尝死味，
也不会（恐惧）。
因为我曾说：‘找到自己的，
这个世界都配不上他’”。

I would make the people,
while looking on death

Chapter 79 Continued
天道無親，常與善人。

Chapter 80 (第八十章)
小國寡民，
使有什伯人之器而不用，
使民重死而不遠徙。

Saying 112:
Flesh
and **Soul**

I would make the
people, while
looking on death

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

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 112:
Flesh and **Soul**

一一二、

耶穌說：
“**依靠靈魂的肉體有禍了！**
依靠肉體的靈魂有禍了！”

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

Chapter 80 Continued

雖有**舟輿**，**無所乘之**；
雖有**甲兵**，**無所陳之**；

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

**Make the
people return**

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

"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.](#))

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,**

Saying 113:
When will the kingdom come?

——三、
他的门徒对他说：“天国何时会来呢？”
(耶稣说：)“这不是你们可以等来的，
没有人会说‘瞧，在这里！’或‘瞧，
在那里！’相反，
父的国度已经遍满大地，
只是人看不见而已”。

Make the people return

Chapter 80 Continued

使民復結繩而用之。

甘其食，美其服，
安其居，樂其俗。

鄰國相望，雞犬之聲相聞，

Saying 114:
Jesus said, "I shall
draw her to make
her complete

The sage he does not strive...
the more that he gives
the more he has

Simon Peter said to
them, "Mary should
leave us, because
women aren't worthy
of life."

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.

(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,"
Saying 22.)

80.5 Continued...

But I would make the people to old
age, even to death, not have any
intercourse with it.

81. 1. 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.

81. 2. 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.

81. 3. 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.

(C.f. "He that is joined unto the
Lord is one spirit," a living spirit,
[1 Corinthians 6:17.](#))

Saying 114:
Jesus said, "I shall draw her to make her complete

——四、
西门彼得对他们说：
“让马利亚离开我们去吧。
因为女人不配得到生命”。耶稣说：
“看哪！我会引导她，使她变成男的，
使她也能成为活着的灵，像你们男人一样。
凡将自己变成男人的女人，都可以进入天国”。
(耶稣是赞成男女人格平等的，
他认为女人只要也能认识到自己生命里的神性形象，
在积极程度上像男人那样努力活出上帝赋予的光辉形象，
就可以同男人的生命一样永活在上帝的国度里。)

The sage he does not strive...
the more that he gives the more he has

Chapter 80 Continued

民至老死不相往來。

Chapter 81 (第八十一章)

信言不美，美言不信；善者不辯，辯者不善；

知者不博，博者不知。聖人不積，

既以為人，己愈有；既以與人，己愈多。

天之道，利而不害。聖人之道，為而不爭。

