画册内容未经正式出版

无法确认具体信息
One

The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name;
This appears as darkness.
Darkness within darkness.
The gate to all mystery.
Two

Under heaven all can see beauty as beauty only because there is ugliness.
All can know good as good only because there is evil.

Therefore having and not having arise together;
Difficult and easy complement each other;
Long and short contrast each other;
High and low rest upon each other;
Voice and sound harmonize each other;
Front and back follow each other.

Therefore the wise go about doing nothing, teaching no-talking.
The ten thousand things rise and fall without cease,
Creating, yet not possessing,
Working, yet not taking credit.
Work is done, then forgotten.
Therefore it lasts forever.
Three

Not exalting the gifted prevents quarreling.
Not collecting treasures prevents stealing.
Not seeing desirable things prevents confusion of the heart.

The wise therefore rule by emptying hearts and stuffing bellies,
By weakening ambitions and strengthening bones.
If people lack knowledge and desire,
Then it is best not to interfere.
If nothing is done, then all will be well.
被导出的单位是与数学系相关的，但是语言可能是某学科内部的特定用语。
我们是分钟"小蜗牛"

她在等待时间的悄然流逝

她在等待时间的悄然流逝
Four

The Tao is an empty vessel; it is used, but never filled.
Oh, unfathomable source of ten thousand things!
Blunt the sharpness,
Untangle the knot,
Soften the glare,
Merge with dust.
Oh, hidden deep but ever present!
I do not know from whence it comes.
It is the forefather of the ancestors.
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。
Five

Heaven and earth are impartial;
They see the ten thousand things as they are.
The wise are impartial;
They see the people as they are.

The space between heaven and earth is like a bellows.
The shape changes but not the form;
The more it moves, the more it yields.
More words count less.
Hold fast to the center.
谷神不死，是謂玄牝。玄牝之門，是謂天地根。
Six

The valley spirit never dies;
It is the woman, primal mother.
Her gateway is the root of heaven and earth.
It is like a veil barely seen.
Use it; it will never fail.
天長地久，天地所以能長久者，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？故能成其私。
Seven

Heaven and earth last forever.
Why do heaven and earth last forever?
They are unborn,
So ever living.
The wise stay behind, and are thus ahead.
They are detached, thus at one with all.
Through selfless action, they attain fulfillment.
Eight

The highest good is like water.
Water gives life to the ten thousand things and does not strive.
It flows in places people reject and so is like the Tao.

In dwelling, be close to the land.
In meditation, go deep in the heart.
In dealing with others, be gentle and kind.
In speech, be true.
In ruling, be just.
In business, be competent.
In action, watch the timing.

No fight: No blame.
持而盈之不如其已
揣而锐之不可长保
金玉满堂莫之能守
富贵而骄自遗其咎
功遂身退天之道
Better stop short than fill to the brim.
Oversharpen the blade, and the edge will soon blunt.
Amass a store of gold and jade, and no one can protect it.
Claim wealth and titles, and disaster will follow.
Retire when the work is done.
This is the way of heaven.
Carrying body and soul and embracing the one,
Can you avoid separation?
Attending fully and becoming supple,
Can you be as a newborn babe?
Washing and cleansing the primal vision,
Can you be without stain?
Loving the people and ruling the country,
Can you be without cleverness?
Opening and closing the gates of heaven,
Can you play the role of woman?
Understanding and being open to all things,
Are you able to do nothing?
Giving birth and nourishing,
Bearing yet not possessing,
Working yet not taking credit,
Leading yet not dominating,
This is the Primal Virtue.
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Eleven

Thirty spokes share the wheel’s hub;  
It is the center hole that makes it useful.  
Shape the clay into a vessel;  
It is the space within that makes it useful.  
Cut doors and windows for a room;  
It is the holes that make it useful.  
Therefore profit comes from what is there;  
Usefulness from what is not there.
The five colors blind the eye.
The five tones deafen the ear.
The five flavors dull the taste.
Racing and hunting madden the mind,
Precious things lead us astray.

Therefore the wise are guided by what they feel and not by what they see,
Letting go of that and choosing this.
寵辱若驚，貴大患若身
何謂寵辱若驚？寵辱為下，得之若驚，失之若驚，是謂寵辱若驚。
何謂貴大患若身？吾有身，及吾無身，何者？
故貴以身為天下，若可寄天下；愛以身為天下，若可託天下。
Thirteen

Accept disgrace willingly.
Accept misfortune as the human condition.

What do you mean by “Accept disgrace willingly”?
Accept being unimportant.
Do not be concerned with loss or gain.
This is called “accepting disgrace willingly.”

What do you mean by “Accept misfortune as the human condition”?
Misfortune comes from having a body.
Without a body, how could there be misfortune?

Surrender yourself humbly; then you can be trusted to care for all things.
Love the world as your own self; then you can truly care for all things.
視之不見名曰夷之
聞之不聞名曰希之
見之不及名曰微之
無為而治則天下	
無為而治則天下
Fourteen

Look, it cannot be seen—it is beyond form.
Listen, it cannot be heard—it is beyond sound.
Grasp, it cannot be held—it is intangible.
These three are indefinable;
Therefore they are joined in one.

From above it is not bright;
From below it is not dark:
An unbroken thread beyond description.
It returns to nothingness.
The form of the formless,
The image of the imageless,
It is called indefinable and beyond imagination.

Stand before it and there is no beginning.
Follow it and there is no end.
Stay with the ancient Tao,
Move with the present.

Knowing the ancient beginning is the essence of Tao.
家中的树木，枝叶繁盛，生机勃勃。

这些树木，历经风吹雨打，仍展现出顽强的生命力。

在这样的环境中，人们可以感受到自然的宁静与和谐。
Fifteen

The ancients were subtle, mysterious, profound, responsive.
The depth of their knowledge is unfathomable.
Because it is unfathomable,
All we can do is describe their appearance.
Watchful, as though crossing a winter stream.
Alert, like people aware of danger.
Courteous, like visiting guests.
Yielding, like ice about to melt.
Simple, like uncarved blocks of wood.
Hollow, like caves.
Opaque, like muddy pools.

Who can wait quietly while the mud settles?
Who can remain still until the moment of action?
Observers of the Tao do not seek fulfillment.
Not seeking fulfillment, they are not swayed by desire for change.
未完待续
Sixteen

Empty yourself of everything.
Let the mind become still.
The ten thousand things rise and fall while the self watches their return.
They grow and flourish and then return to the source.
Returning to the source is stillness, which is the way of nature.
The way of nature is unchanging.
Knowing constancy is insight.
Not knowing constancy leads to disaster.
Knowing constancy, the mind is open.
With an open mind, you will be openhearted.
Being openhearted, you will act royally.
Being royal, you will attain the divine.
Being divine, you will be at one with the Tao.
Being at one with the Tao is eternal.
And though the body dies, the Tao will never pass away.
Seventeen

Very few are aware of the highest.
Then comes that which they know and love,
Then that which is feared,
Then that which is despised.

Those who do not trust enough will not be trusted.

When actions are performed
Without unnecessary talk,
People say, “We did it!”
Eighteen

When the great Tao is forgotten,
Kindness and morality arise.
When wisdom and intelligence are born,
The great pretense begins.

When there is no peace within the family,
Filial piety and devotion arise.
When the country is confused and in chaos.
Loyal ministers appear.
絕聖棄智智氏利百倍
絕仁棄義義氏利無極
絕孝棄慈慈氏利無極
無所不屬見素抱樸少私寡欲
Give up sainthood, renounce wisdom,
And it will be a hundred times better for everyone.

Give up kindness, renounce morality,
And people will rediscover filial piety and love.

Give up ingenuity, renounce profit,
And bandits and thieves will disappear.

These three are outward forms alone: they are not sufficient in themselves.
It is more important
To see the simplicity,
To realize our true nature,
To cast off selfishness
And temper desire.
仍然期待着那把钥匙的出现。
Twenty

Give up learning, and put an end to your troubles.

Is there a difference between yes and no?
Is there a difference between good and evil?
Must I fear what others fear? What nonsense!
Other people are contented, enjoying the sacrificial feast of the ox.
In spring some go to the park and climb the terrace,
But I alone am drifting, not knowing where I am.
Like a newborn babe before it learns to smile,
I am alone, without a place to go.

Others have more than they need, but I alone have nothing.
I am a fool. Oh, yes! I am confused.
Others are clear and bright,
But I alone am dim and weak.
Others are sharp and clever,
But I alone am dull and stupid.
Oh, I drift like the waves of the sea,
Without direction, like the restless wind.

Everyone else is busy,
But I alone am aimless and without desire.
I am different.
I am nourished by the great mother.
The greatest Virtue is to follow Tao and Tao alone.
The Tao is elusive and intangible.
Oh, it is intangible and elusive, and yet within is image.
Oh, it is elusive and intangible, and yet within is form.
Oh, it is dim and dark, and yet within is essence.
This essence is very real, and therein lies faith.
From the very beginning until now its name has never been forgotten.
Thus I perceive creation.
How do I know the ways of creation?
Because of this.
Twenty-two

Yield and overcome;
Bend and be straight;
Empty and be full;
Wear out and be new;
Have little and gain;
Have much and be confused.

Therefore the wise embrace the one
And set an example to all.
Not putting on a display,
They shine forth.
Not justifying themselves,
They are distinguished.
Not boasting,
They receive recognition.
Not bragging,
They never falter.
They do not quarrel,
So no one quarrels with them.
Therefore the ancients say, “Yield and overcome.”
Is that an empty saying?
Be truly whole,
And all things will come to you.
To talk little is natural.  
High winds do not last all morning.  
Heavy rain does not last all day.  
Why is this? Heaven and earth!  
If heaven and earth cannot make things last forever,  
How is it possible for us?

Those who follow the Tao  
Are at one with the Tao.  
Those who are virtuous  
Experience Virtue.  
Those who lose their way  
Are lost.  
When you are at one with the Tao,  
The Tao welcomes you.  
When you are at one with Virtue,  
Virtue is always there.  
When you are at one with loss,  
Loss is experienced willingly.

Those who do not trust enough  
Will not be trusted.
希言自然 故飄風不終朝 雲不終日 風雨不終日 風雨不終日 黑者 天地
天地尚不能久而況於人乎 故從事於道者 道者同於道德者 同於道者亦樂得之 同於道者亦樂得之 同於道者亦樂得之 同於道者亦樂得之 同於道者亦樂得之 同於道者亦樂得之 信不足焉 有不信為
企者不立，跨者不行，自见者不明。
自是者不彰，自伐者无功，
自矜者不长，其在道也曰，
馀食赘行，物或恶之，故有道者不处。
Twenty-four

Those who stand on tiptoe are not steady. 
Those who stride cannot maintain the pace. 
Those who put on a show are not enlightened. 
Those who are self-righteous are not respected. 
Those who boast achieve nothing. 
Those who brag will not endure. 
According to followers of the Tao, 
“These are unnecessary food and baggage.” 
They do not bring happiness. 
Therefore followers of the Tao avoid them.
有物混成，先天地生。寢兮寂兮，獨立不改，周行不殆，可以為天下母。不知其名，字之曰道，強為之名曰大。大曰朴。調之曰泰。曰，故貞大。天地大。大而大。域中有四大。而王居其一焉。法地。地法天。天法道。道法自然。
Twenty-five

Something mysteriously formed,
Born before heaven and earth.
In the silence and the void,
Standing alone and unchanging,
Ever present and in motion.
Perhaps it is the mother of ten thousand things.
I do not know its name.
Call it Tao.
For lack of a better word, I call it great.

Being great, it flows.
It flows far away.
Having gone far, it returns.

Therefore, “Tao is great;
Heaven is great;
Earth is great;
The human being is also great.”
These are the four great powers of the universe,
And the human being is one of them.

The human being follows the earth.
Earth follows heaven.
Heaven follows the Tao.
Tao follows what is natural.
Twenty-six

The heavy is the root of the light;
The still is the master of unrest.

Therefore the wise, traveling all day,
Do not lose sight of their baggage.
Though there are beautiful things to be seen,
They remain unattached and calm.

Why should the lord of ten thousand chariots act lightly in public?
To be light is to lose our root.
To be restless is to lose control.
重為輕根靜為躁君

是以聖人終日行不離離重離離有深觀然然

奈何萬乘之主而以身輕天下輕則行躁則失君
Twenty-seven

A good walker leaves no tracks;
A good speaker makes no slips;
A good reckoner needs no tally.
A good door needs no lock,
Yet no one can open it.
Good binding requires no knots,
Yet no one can loosen it.

Therefore the wise take care of everyone
And abandon no one.
They take care of all things
And abandon nothing.

This is called “following the light.”

What is a good person?
The teacher of a bad person.
What is a bad person?
A good person’s charge.
If the teacher is not respected,
And the student not cared for,
Confusion will arise, however clever one is.
This is the crux of mystery.
知其雄守其雌，為天下谿。為天下谿，常德不离，復歸於無極。
知其白守其黑，為天下式。為天下式，常德不忒，復歸於天。
知其荣守其辱，為天下谷。為天下谷，常德不喪，復歸於朴。
樸散則為器，聖人用之則為官長，故大制不割。
Twenty-eight

Know the strength of a man,
But keep a woman’s care!
Be the stream of the universe!
Being the stream of the universe,
Ever true and unswerving,
Become as a little child once more.

Know the white,
But keep the black!
Be an example to the world!
Being an example to the world,
Ever true and unwavering,
Return to the infinite.

Know honor,
Yet remain humble.
Be the valley of the universe!
Being the valley of the universe,
Ever true and resourceful,
Return to the state of the uncarved block.

When the block is carved, it becomes useful.
When the wise use it, they become rulers.
Thus, “A great tailor makes few cuts.”
Do you think you can conquer the universe and improve it?
I do not believe this can be done.

The universe is sacred.
You cannot improve it.
If you try to change it, you will ruin it.
If you try to hold on to it, you will lose it.

So sometimes things are ahead and sometimes they are behind;
Sometimes breathing is hard, sometimes it comes easily;
Sometimes there is strength, and sometimes weakness;
Sometimes one is up and sometimes down.

Therefore the wise avoid extremes, excesses, and complacency.
是一篇关于……的论文。该论文主要探讨了……的问题。通过……的研究方法，作者得出了……的结论。
Whenever you advise rulers in the way of Tao,
Counsel them not to use force to conquer the universe.
For this would only cause resistance.
Thorn bushes spring up wherever the army has passed.
Lean years follow in the wake of a great war.
Just do what needs to be done.
Never take advantage of power.

Achieve results,
But never glory in them.
Achieve results,
But never boast.
Achieve results,
But never be proud.
Achieve results,
Because this is the natural way.
Achieve results,
But not through violence.

Force is followed by loss of strength.
This is not the way of the Tao.
That which goes against the Tao
Comes to an early end.
Thirty-one

Good weapons are instruments of fear; all creatures hate them.
Therefore followers of Tao never use them.
The wise prefer the left.
Soldiers prefer the right.

Weapons are instruments of fear; they are not tools of the wise.
They use them only when there is no choice.
Peace and quiet are dear to their hearts,
And victory no cause for rejoicing.
If you rejoice in victory, then you delight in killing;
If you delight in killing, you cannot fulfill yourself.

On happy occasions precedence is given to the left,
On sad occasions to the right.
In the army the general stands on the left,
The commander-in-chief on the right.
This means that war is conducted like a funeral.
When many people are killed,
They should be mourned in heartfelt sorrow.
That is why a victory must be observed like a funeral.
Thirty-two

The Tao is forever undefined.
Small though it is in the unformed state, it cannot be grasped.
If leaders could harness it,
The ten thousand things would naturally obey.
Heaven and earth would come together
And gentle rain fall.
People would no longer need laws and all things would take their course.

Once the whole is divided, the parts need names.
There are already enough names.
We need to know when to stop.
Knowing when to stop averts trouble.
Tao in the world is like a river flowing home to the sea.
Thirty-three

Knowing others is wisdom;
Knowing the self is enlightenment.
Mastering others requires force;
Mastering the self needs strength.

Those who know they have enough are rich.
Perseverance is a sign of willpower.
Those who stay where they are endure.
To die but not to perish is to be eternally present.
万物皆有，物在其中，物在无中，而无在于有，有在于无。
Thirty-four

The great Tao flows everywhere, both to the left and to the right. The ten thousand things depend on it; it holds nothing back. It fulfills its purpose silently and makes no claim.

It nourishes the ten thousand things, But does not rule them. It has no aim; it is very small.

The ten thousand things return to it, Yet it does not rule them. It is very great.

It does not show greatness, And is therefore truly great.
Thirty-five

Everyone is drawn to those who keep to the one,
For there lie rest and happiness and peace.

Passersby may stop for music and good food,
But it is not possible to describe the Tao.
Without substance or flavor,
It cannot be seen, it cannot be heard,
And yet it cannot be exhausted.
Thirty-six

That which shrinks
Must first expand.
That which fails
Must first be strong.
That which is cast down
Must first be raised.
Before receiving
There must be giving.

This is called perception of the nature of things.
Soft and weak overcome hard and strong.

Fish cannot leave deep water,
And a country’s weapons should not be displayed.
咖啡因分子中的苯环结构

每增加一个苯环，分子中的苯环结构增加一个

因此，咖啡因分子中的苯环结构变得更加复杂
Thirty-seven

Tao abides in non-action,
Yet nothing is left undone.
If those in power observed this,
The ten thousand things would develop naturally.
If they still desired to act,
They would return to the simplicity of formless substance.
Without form there is no desire.
Without desire there is tranquillity.
And in this way all things would be at peace.
Thirty-eight

Truly good people are not aware of their goodness,
And are therefore good.
Foolish people try to be good,
And are therefore not good.

Truly good people do nothing,
Yet leave nothing undone.
Foolish people are always doing,
Yet much remains to be done.

When truly kind people do something, they leave nothing undone.
When just people do something, they leave a great deal to be done.
When disciplinarians do something and no one responds,
They roll up their sleeves and try to enforce order.

Therefore when Tao is lost, there is goodness.
When goodness is lost, there is kindness.
When kindness is lost, there is justice.
When justice is lost, there is ritual.
Now ritual is the husk of faith and loyalty, the beginning of confusion.
Knowledge of the future is only a flowery trapping of Tao.
It is the beginning of folly.

Therefore truly great people dwell on what is real and not what is on the surface,
On the fruit and not the flower.
Therefore accept the one and reject the other.
昔之得道者，天德得以清地得以静神得以霊各得以盈言物得以生候主得以为天下真
其教无以清将怒裂无以寛将以怒败神无以霊将怒败谷无以盈将怒没
高下无以生将怒减侯主无以贵高将怒减故卑以为贱为本高为下为基
是以为主自谓得春言无咎非言以败为本非非止故致数兴无理不违法坏如玉玷玷
如
Thirty-nine

These things from ancient times arise from one:
The sky is whole and clear.
The earth is whole and firm.
The spirit is whole and strong.
The valley is whole and full.
The ten thousand things are whole and alive.
Those in power are whole, and the country is upright.
All these are in virtue of wholeness.

The clarity of the sky prevents it from falling.
The firmness of the earth prevents it from splitting.
The strength of the spirit prevents it from being exhausted.
The fullness of the valley prevents it from drying up.
The growth of the ten thousand things prevents their extinction.
Good leadership by those in power prevents the country from failing.

Therefore the humble is the root of the noble.
The low is the foundation of the high.
The wise consider themselves “orphaned,” “widowed,” and “worthless.”
Their humility is the source of their strength.

Too much success is not an advantage.
Do not tinkle like jade
Or clatter like stone chimes.
Forty

Returning is the motion of the Tao.
Yielding is the way of the Tao.
The ten thousand things arise from being.
Being arises from not being.
Forty-one

The wise student hears of the Tao and practices it diligently.
The average student hears of the Tao and thinks about it now and then.
The foolish student hears of the Tao and laughs out loud
If there were no laughter, the Tao would not be what it is.

Hence it is said:
The bright path seems dim;
Going forward seems like retreat;
The easy way seems hard;
The highest Virtue seems empty;
Great purity seems sullied;
A wealth of Virtue seems inadequate;
The strength of Virtue seems frail;
Real Virtue seems unreal;
The perfect square has no corners;
Great talents ripen late;
The highest notes are hard to hear;
The greatest form has no shape.
The Tao is hidden and without name.
The Tao alone nourishes
And brings everything to fulfillment.
Forty-two

The Tao begot one.
One begot two.
Two begot three.
And three begot the ten thousand things.

The ten thousand things carry yin and embrace yang.
They achieve harmony by combining these forces.

People hate to be “orphaned,” “widowed,” or “worthless,”
But this is how the wise describe themselves.

For one gains by losing
And loses by gaining.

What others teach, I also teach; that is:
“A violent person will die a violent death!”
This is the essence of my teaching.
人

得

人

得
Forty-three

The softest thing in the universe
Overcomes the hardest thing in the universe.
That without substance can enter where there is no room.
Hence I know the value of non-action.

Teaching without words and working without doing
Are understood by very few.
天下之至柔，隨天下之至堅，無有入不無間。吾是以知無為之有益，不言之教，無為之益天下。希及之。
名與身孰親？
親與財孰多？
得與道孰逝？
是故愛心不變，多藏必失人。
知足不辱，知止不殆，可以長久。
Fame or self: Which matters more?
Self or wealth: Which is more precious?
Gain or loss: Which causes more pain?

Those who are attached to things will suffer greatly.
Those who save will suffer heavy losses.
Those who are contented are never disappointed.
Those who know when to stop do not find themselves in trouble.
They remain forever safe.
大成若缺，其用不弊。其道若屈，其用不窮。
大直若屈，大巧若拙，大辯若訥。
躁勝寒，靜勝熱。清靜為天下正。
Forty-five

Great accomplishment seems imperfect,
Yet it does not outlive its usefulness.
Great fullness seems empty,
Yet it cannot be exhausted.

Great straightness seems twisted.
Great intelligence seems stupid.
Great eloquence seems awkward.

Movement overcomes cold.
Stillness overcomes heat.
Stillness and tranquillity restore order in the universe.
Forty-six

When the Tao is present in the universe,
The horses haul manure.
When the Tao is absent from the universe,
War horses are bred outside the city.

There is no greater sin than craving,
No greater curse than discontent,
No greater misfortune than wanting something for ourselves.
Therefore those who know that enough is enough will always have enough.
大年初一大雪漫天，屋外寒风刺骨。

寒风刺骨，屋外大雪漫天。
Forty-seven

Without going outside, you may know the whole world.
Without looking through the window, you may see the ways of heaven.
The farther you go, the less you know.

Thus the wise know without traveling;
See without looking;
Work without doing.
為學日益為道日損
損之又損以至於無為無為而無不為
取天下常以無事及其有事不足以取天下
Forty-eight

In the pursuit of learning, something is acquired every day.
In the pursuit of the Tao, every day something is relinquished.

Less and less is done
Until non-action is achieved.
When nothing is done, nothing is left undone.

The world is governed by letting things take their course.
It cannot be governed through interference.
Forty-nine

The wise do not hold opinions.
They are aware of the needs of others.

I am good to people who are good.
I am also good to people who are not good,
Because Virtue is goodness.
I have faith in people who are faithful.
I also have faith in people who are not faithful,
Because Virtue is faithfulness.

The wise are shy and humble.
They behave like small children.
To the world they seem confusing.
Yet people look to them and listen.
Fifty

Between birth and death,
Three in ten are followers of life,
Three in ten are followers of death,
And people just passing from birth to death also number three in ten.
Why is this?
Because they live their lives on the gross level.

Those who know how to live walk abroad
Without fear of rhinoceroses or tigers.
They will not be wounded in battle.
For in them the rhinoceros finds no place to thrust its horn,
Nor the tiger to use its claws,
And weapons no place to pierce.
Why is this?
Because they have no place for death to enter.
道生之德畜之物形之既成之
是以万物莫不尊道而贵德
道之尊可德之贵夫莫之命而常自运
故曰生之德畜之物之成之有之常之贵之
圣之常之德之贵之物之成之有之常之贵之
Fifty-one

All things arise from Tao.
They are nourished by Virtue.
They are formed from matter.
They are shaped by environment.
Thus the ten thousand things respect Tao and honor Virtue.
Respect of Tao and honor of Virtue are not demanded,
But they are in the nature of things.

Therefore all things arise from Tao.
By Virtue they are nourished,
Developed, cared for,
Sheltered, comforted,
Grown, and protected.
Creating without claiming,
Doing without taking credit,
Guiding without interfering.
This is Primal Virtue.
Fifty-two

The beginning of the universe
Is the mother of all things.
Knowing the mother, you also know the sons.
Knowing the sons, yet remaining in touch with the mother,
Brings freedom from the fear of death.

Keep your mouth shut,
Guard the senses,
And life is always full.
Open your mouth,
Always be busy,
And life is beyond hope.

Seeing the small is insight;
Yielding to force is strength.
Using the outer light, return to insight,
And in this way be saved from harm.
This is learning constancy.
Fifty-three

If I have even just a little sense,
I will walk on the main road and my only fear will be of straying from it.
Keeping to the main road is easy,
But people are easily distracted.

When the court is arrayed in splendor,
The fields are full of weeds,
And the granaries are empty.
Some wear gorgeous clothes,
Carry sharp swords,
And indulge in food and drink;
They have more possessions than they can use.
They are robber barons.
This is certainly not the way of Tao.
Fifty-four

What is firmly established cannot be uprooted.
What is firmly grasped cannot slip away.
It will be honored from generation to generation.

Cultivate Virtue in yourself,
And Virtue will be real.
Cultivate it in the family,
And Virtue will abound.
Cultivate it in the village,
And Virtue will grow.
Cultivate it in the nation,
And Virtue will be abundant.
Cultivate it in the universe,
And Virtue will be everywhere.

Therefore look at the body as body;
Look at the family as family;
Look at the village as village;
Look at the nation as nation;
Look at the universe as universe.

How do I know the universe is like this?
By looking!
善学者不教而成，善记者不记而记。修之於身其德乃修，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。故尚其身以教，尚其家以教，尚其鄉以教，尚其國以教。以天下观天下。
含德之厚，比于赤子。蜂虿虺蛇，不致螫害。鸟不搏，骨弱羽轻，毛而隆圆。知和曰常，知常曰明。益生曰祥，心使气曰强。物壮则老，谓之不道，早也。
Fifty-five

If you are filled with Virtue you are like a newborn child.
Wasps and serpents will not harm you;
Wild beasts will not pounce on you;
You will not be attacked by birds of prey.
Your bones are soft, your muscles weak,
But your grip is firm.
You have not experienced the union of man and woman, yet you are whole.
You are strong.
You may shout all day without becoming hoarse.
This is perfect harmony.

Knowing harmony is constancy.
Knowing constancy is enlightenment.

It is not wise to rush about.
Trying to control the breath causes strain.
If too much energy is used, exhaustion follows.
This is not the way of Tao.
Whatever is contrary to Tao will not last long.
Fifty-six

Those who know do not talk.
Those who talk do not know.

Close your mouth.
Guard your senses.
Temper your sharpness.
Simplify your problems.
Mask your brightness.
Be at one with the dust of the earth.
This is primal union.

Those who have achieved this state
Do not distinguish between friends and enemies,
Between good and harm, between honor and disgrace.
This is the highest state of being.
治國之奇特，必先無為天下

天下多忌諱而民謹。。而為多利者必害；多利者必害。

故聖人云：我無為而民自化；我好靜而民自正。

無為而民自富；無欲而民自朴。
Fifty-seven

Rule a nation with justice.
Wage war with surprise tactics.
Become the master of the universe without striving.
How do I know that this is so?
Because of this!

The more laws and restrictions there are,
The poorer people become.
The sharper men’s weapons,
The more trouble in the land.
The more ingenious and clever people are,
The more strange things happen.
The more rules and regulations,
The more thieves and robbers.

Therefore the wise one says:
“I take no action and people behave themselves.
I enjoy peace and people become honest.
I do nothing and people become rich.
I have no desires and people return to the good and simple life.”
Fifty-eight

When the country is ruled with a light hand
The people are simple.
When the country is ruled harshly,
The people are cunning.

Happiness is rooted in misery.
Misery lurks beneath happiness.
Who knows what the future holds?
There is no honesty.
Honesty becomes dishonest.
Goodness becomes delusion.
People's delusion lasts for a long time.

Therefore the wise are sharp but not cutting,
Pointed but not piercing,
Straightforward but not unrestrained,
Brilliant but not blinding.
Fifty-nine

In caring for others and serving heaven,
There is nothing like using restraint.
Restraint begins with giving up our own ideas.
This depends on Virtue gathered in the past.
If there is a good store of Virtue, then nothing is impossible.
If nothing is impossible, then there are no limits.
If we know no limits, then we are fit to rule.
The mother principle of ruling holds good for a long time.
This is called having deep roots and a firm foundation,
The Tao of long life and eternal vision.
蜘蛛网的结构和原理十分复杂，包括但不限于以下几点：

1. **网的编织**：蜘蛛会根据环境和猎物的特性编织不同的网。有的网是为了捕捉猎物，有的网是为了保护巢穴。
2. **丝的性质**：蜘蛛丝是由蜘蛛的胰腺分泌的蛋白质组成的，具有很高的强度和弹性。
3. **网的分布**：不同种类的蜘蛛会编织不同形状的网，如圆形、三角形或网状。
4. **网的维护**：蜘蛛会定期修复或更换网，以保持其有效性。
5. **猎物的捕捉**：当猎物触碰到网时，蜘蛛会迅速移动，利用丝线捕捉猎物。

这些特征不仅展示了蜘蛛的生存智慧，也揭示了自然界的奇妙和复杂。
Sixty

Ruling the country is like cooking a small fish.  
Approach the universe with Tao,  
And evil will have no power.  
Not that evil is not powerful,  
But its power will not be used to harm others.  
Not only will it do no harm to others,  
But the wise will also be protected.  
We will not hurt one another,  
And the Virtue in each of us refreshes everyone.
Sixty-one

A great nation is like low land.
It is the meeting ground of the universe,
The mother of the universe.

The female overcomes the male with stillness,
Lying low in stillness.

Therefore if a great nation yields to a smaller nation,
It will conquer the smaller nation.
And if a smaller nation submits to a great nation,
It can conquer the great nation.
Therefore those who would conquer must yield,
And those who conquer do so through yielding.

A great nation needs more people;
A small nation needs to serve.
Each gets what it wants.
It is fitting for a great nation to yield.
Sixty-two

Tao is the source of the ten thousand things.
It is the treasure of the good and the refuge of the bad.
Sweet words can buy honor;
Good deeds can gain respect.
If people are bad, do not abandon them.
Therefore on the day the emperor is crowned,
Or the three officers of state installed,
Do not send a gift of jade and a team of horses,
But remain still and offer the Tao.
Why does everyone value the Tao?
Isn’t it because you find what you seek and are forgiven when you sin?
Therefore this is the greatest treasure in the universe.
吾言实罚之于人之言，不可言之于人，不可保之于有，言可言者，言之不言，言之有，言可言者，言之不言，言之有，言可言者，言之不言，言之有。
Sixty-three

Practice non-action.
Work without doing.
Taste the tasteless.
Magnify the small, increase the few.
Reward bitterness with care.

See simplicity in the complicated.
Achieve greatness in small things.

In the universe the difficult things are done as though they were easy.
In the universe great acts are made up of small deeds.
The wise do not attempt anything very big,
And thus achieve greatness.

Easy promises make for little trust.
Taking things lightly results in great difficulty.
Because the wise always confront difficulties,
They never experience them.


no text in the image.
Sixty-four

Peace is easily maintained;
Trouble is easily overcome before it starts.
The brittle is easily shattered;
The small is easily scattered.

Deal with things before they happen.
Put things in order before there is confusion.

A tree as great as a man’s embrace springs from a small shoot;
A terrace nine stories high begins with a pile of earth;
A journey of a thousand miles starts under one’s feet.

Those who act defeat their own purpose;
Those who grasp lose.
The wise do not act and so are not defeated.
They do not grasp and therefore do not lose.

People usually fail when they are on the verge of success.
So give as much care to the end as to the beginning;
Then there will be no failure.

Therefore the wise seek freedom from desire.
They do not collect precious things.
They learn not to hold onto ideas.
They bring people back to what they have lost.
They help the ten thousand things find their own nature,
Yet they refrain from action.
Sixty-five

In the beginning those who knew the Tao did not try to enlighten others,
But kept it hidden.
Why is it so hard to rule?
Because the people are so clever.
Rulers who try to use cleverness
Cheat the country.
Those who rule without cunning
Are a blessing to the land.
These are the two alternatives.
Understanding these is Primal Virtue.
Primal Virtue goes deep and far.
It leads all things back
Toward the great oneness.
Sixty-six

Why is the sea king of a hundred streams?
Because it lies below them.
Therefore it is the king of a hundred streams.

If you would guide the people, you must serve with humility.
If you would lead them, you must follow behind.
In this way when you rule, the people will not feel oppressed;
When you stand before them, they will not be harmed.
The whole world will support you and will not tire of you.

Because you do not compete,
You will not have competition.
Sixty-seven

Everyone under heaven says that my Tao is great and beyond compare.
Because it is great, it seems different.
If it were not different, it would have vanished long ago.

I have three treasures which I hold and keep.
The first is mercy; the second is economy;
The third is daring not to be ahead of others.
From mercy comes courage; from economy comes generosity;
From humility comes leadership.

Nowadays people shun mercy but try to be brave;
They abandon economy but try to be generous;
They do not believe in humility but always try to be first.
This is certain death.

Mercy brings victory in battle and strength in defense.
It is the means by which heaven saves and guards.
Sixty-eight

A good soldier is not violent.
A good fighter is not angry.
A good winner is not vengeful.
A good employer is humble.
This is known as the Virtue of not striving.
This is known as the ability to deal with people.
This since ancient times has been known as the ultimate unity with heaven.
用兵有言吾不敢為主而為客不敢進寸而退尺
是謂行無行攘無蹔扔無敵抗無兵
祸莫大於棟摝摝摝幾喪吾寶故抗兵相加哀者勝矣
There is a saying among soldiers:
“I dare not make the first move but would rather play the guest;
I dare not advance an inch but would rather withdraw a foot.”

This is called marching without appearing to move,
Rolling up your sleeves without showing your arm,
Capturing the enemy without attacking,
Being armed without weapons.

There is no greater catastrophe than underestimating the enemy.
By underestimating the enemy, I risk losing what I value.

Therefore when the battle is joined,
The underdog will win.
Seventy

My words are easy to understand and easy to perform,
Yet no one under heaven knows them or practices them

My words have ancient beginnings.
My actions are disciplined.
Because people do not understand, they have no knowledge of me.

Those that know me are few;
Those that abuse me are honored.
Therefore the wise wear rough clothing and hold the jewel in their heart.
山体的岩石结构清晰可见，显示出长时间风化和侵蚀的痕迹。
Seventy-one

Knowing ignorance is strength.
Ignoring knowledge is sickness.

If one is sick of sickness, then one is not sick.
The wise are not sick because they are sick of sickness.
Therefore they are not sick.
Seventy-two

When people lack a sense of awe, there will be disaster.

Do not intrude into their homes.
Do not harass them at work.
If you do not interfere, they will not weary of you.

Therefore the wise know themselves but make no show,
Have self-respect but are not arrogant.
They let go of that and choose this.
勇於敢則殺勇於不敢則活矣二者或利或害
天之所生孰知其故是以聖人猶難之
言直不言而善勝不言而善應不言而自來
順然而善謀天網恢恢疏而不失
Seventy-three

A brave and passionate person will kill or be killed.  
A brave and calm person will always preserve life.  
Of these two which is good and which is harmful?  
Some things are not favored by heaven. Who knows why?  
Even the wise are unsure of this.

The Tao of heaven does not strive and yet it overcomes.  
It does not speak and yet is answered.  
It does not ask, yet all its needs are met.  
It seems to have no aim and yet its purpose is fulfilled.

Heaven's net is cast wide.  
Though its meshes are coarse, nothing slips through.
If people are not afraid to die,
It is of no avail to threaten them with death.

If people live in constant fear of dying,
And if breaking the law means that someone will be killed,
Who will dare to break the law?

There is always an official executioner.
If you try to take his place,
It is like trying to be a master carpenter and cutting wood.
If you try to cut wood like a master carpenter, you will only hurt your hand.
民不畏死，奈何以死惧之
若使民常畏死而为奇者，吾得执而杀之，孰敢
常有司杀者杀，夫代司杀者杀，是谓代大匠斲
夫代大匠斲者，希有不伤其手矣
Seventy-five

Why are the people starving?
Because the rulers eat up the money in taxes.
Therefore the people are starving.

Why are the people rebellious?
Because the rulers interfere too much.
Therefore the people are rebellious.

Why do the people think so little of death?
Because the rulers demand too much of life.
Therefore the people take death lightly.

Having little to live on, they know better than to value life too highly.
什么情况下需要进行社区调查？
Seventy-six

We are born gentle and weak, but at death are stiff and hard.
Green plants are tender and filled with sap.
At their death they are withered and dry.

Therefore the stiff and unbending is the disciple of death.
The gentle and yielding is the disciple of life.

Thus an army without flexibility never wins a battle.
A tree that is unbending is easily broken.

The hard and strong will fall.
The soft and weak will overcome.
天之道，损有余而补不足。有余而损之，不足而补之。天之道，唯其不争，故天下莫能与之争。圣人之治，虚其心，实其腹，弱其志，强其骨。是以圣人处无为之事，行不言之教，万物作而不辞，生而不有，为而不恃，功成而弗居。夫唯弗居，是以不去。
The Tao of heaven is like bending a bow.
The high is lowered and the low is raised.
If the string is too long, it is shortened;
If there is not enough, it is made longer.

The Tao of heaven is to take from those who have too much and give to those who do not have enough. Ordinary people act differently.
They take from those who do not have enough and give to those who already have too much.
Who has more than enough and gives it to the world?
Only the wise.

Therefore the wise work without recognition.
They achieve what has to be done without dwelling on it.
They do not try to show their knowledge.
Seventy-eight

Under heaven nothing is more soft and yielding than water. Yet for attacking the solid and strong, nothing is better; It has no equal. The weak can overcome the strong; The supple can overcome the stiff. Under heaven everyone knows this, Yet no one puts it into practice. Therefore the wise say: “If you take on the humiliation of the people, you are fit to rule them. If you take upon yourself the country’s disasters, You deserve to be ruler of the universe.” The truth often sounds paradoxical.
Seventy-nine

After a bitter quarrel, some resentment remains.
What can be done about this?
The wise keep their half of the bargain
But do not exact their due.
Virtuous people perform their part,
But those without Virtue require others to fulfill their obligations.
The Tao of heaven is impartial.
It remains with those who are good.
山川之美，古来共谈。高峰入云，清流见底。两岸石壁，五色交辉。青林翠竹，四时俱备。晓雾将歇，猿鸟乱鸣。夕日欲颓，沉鳞竞跃。实是欲界之仙都。自康乐以来，未复有能与其奇者。
Eighty

A small country has fewer people.
Though there are machines that can work ten to a hundred times faster than people,
They are not needed.
The people take death seriously and do not travel far.
Though they have boats and carriages, no one uses them.
Though they have armor and weapons, no one displays them.
People return to the knotting of rope in place of writing.
Their food is plain and healthy, their clothes fine but simple, their homes secure;
They are happy in their lives.
Though they live within sight of their neighbors,
And crowing cocks and barking dogs are heard across the way,
Yet they leave each other in peace while they grow old and die.
人生的意义在于掌握自己的命运。
Eighty-one

Truthful words are not beautiful.
Beautiful words are not truthful.
Good people do not argue.
Those who argue are not good.
Those who know are not learned.
The learned do not know.

The wise never try to hold onto things.
The more you do for others, the more you have.
The more you give to others, the greater your abundance.
The Tao of heaven is sharp but does no harm.
The Tao of the wise is to work without effort.