

道德經注¹

老子

五章/Chapter 5

¹天地不仁，以万物为刍狗；²圣人不仁，以百姓为刍狗。³天地之间，其犹橐籥乎？⁴虚而不屈，动而愈出。⁵多闻数穷，不如守中。

六章/Chapter 6

¹谷神不死，是谓玄牝。²玄牝之门，是谓天地根。³绵绵若存，用之不勤。

七章/Chapter 7

¹天长地久。²天地所以能长且久者，以其不自生，故能长生。³是以圣人后其身而身先，外其身而身存。⁴非以其无私邪？故能成其私。

Reference

Lao-Tzu, Te-Tao-Ching: a new translation based on the recently discovered Ma-Wang-Tui texts, translated, with an introduction and commentary, by Robert G. Henricks. The Bodley Head, London, 1990.

Lao Tzu Tao Te Ching, translated by D.C. Lau, and published by Penguin Books

注1: English Reading Group, Cambridge Chinese Classics Society, <http://camcc.org/reading-group/en/>

Chapter 5

¹Heaven and earth are ruthless, and treat the myriad creatures as straw dogs;
²the sage is ruthless, and treats the people as straw dogs.
³Is not the space between heaven and earth like a bellows?
⁴It is empty without being exhausted: The more it works the more comes out.
⁵Much speech leads inevitably to silence. Better to hold fast to the void.

Chapter 6

¹The spirit of the valley never dies. This is called the mysterious female.
²The gateway of the mysterious female is called the root of heaven and earth.
³Dimly visible, it seems as if it were there, Yet use will never drain it.

Chapter 7

¹Heaven and earth are enduring.
²The reason why heaven and earth can be enduring is that they do not give themselves life.
³Hence they are able to be long-lived. Therefore the sage puts his person last and it comes first, Treats it as extraneous to himself and it is preserved.
⁴Is it not because he is without thought of self that he is able to accomplish his private ends?

Chapter 5

¹Heaven and Earth are not humane; They regard the the thousand things as straw dogs.
²The Sage is not humane; He regards the common people as straw dogs.
³The space between Heaven and Earth—is it not like a bellow?
⁴It is empty and yet not depleted; Move it and more [always] comes out.
⁵Much learning means frequent exhaustions. That's not so good as holding on to the mean.

Chapter 6

¹The valley spirit never dies; We call it the mysterious female.
²The gates of the mysterious female — These we call the roots of Heaven and Earth.
³Subtle yet everlasting! It seems to exist. In being used, it is not exhausted.

Chapter 7

¹Heaven endures; Earth lasts a long time.
²The reason why Heaven and Earth can endure and last a long time— Is that they do not live for themselves. Therefore they can long endure.
³Therefore the Sage: Puts himself in the background yet finds himself in the foreground; Puts self-concern out of [his mind], yet finds self-concern in the fore; Puts self-concern out of [his mind], yet finds that his self-concern is preserved.
⁴Is it not because he has no self-interest, That he is therefore able to realize his self-interest?