

The heavy is the root of the light;
Tranquility is the lord of agitation.

Therefore the gentleman, in traveling all day, does not get far
away from his luggage carts.

When he's safely inside a walled-in protected hostel and resting
at ease—only then does he transcend all concern.

How can the king of ten thousand chariots treat his own person
more lightly than the whole land?!

If you regard things too lightly, then you lose the basic;
If you're agitated, you lose the "lord."

The good traveler leaves no track behind;
The good speaker speaks without blemish or flaw;
The good counter doesn't use tallies or chips;
The good closer of doors does so without bolt or lock, and yet
the door cannot be opened;
The good tier of knots ties without rope or cord, yet his knots
can't be undone.

Therefore the Sage is constantly good at saving men and never
rejects anyone;
And with things, he never rejects useful goods.
This is called Doubly Bright.

Therefore the good man is the teacher of the good,
And the bad man is the raw material for the good.
To not value one's teacher and not cherish the raw goods—
Though one had great knowledge, he would still be greatly
confused.
This is called the Essential of the Sublime.

[CHAPTER 28]

When you know the male yet hold on to the female,
You'll be the ravine of the country.

When you're the ravine of the country,
Your constant virtue will not leave.
And when your constant virtue doesn't leave,
You'll return to the state of the infant.

When you know the pure yet hold on to the soiled,
You'll be the valley of the country.

When you're the valley of the country,
Your constant virtue is complete.
And when your constant virtue is complete,
You'll return to the state of uncarved wood.

When you know the white yet hold on to the black,
You'll be the model for the country.

And when you're the model for the country,
Your constant virtue will not go astray.
And when your constant virtue does not go astray,
You'll return to the condition which has no limit.

When uncarved wood is cut up, it's turned into vessels;
When the Sage is used, he becomes the Head of Officials.
Truly, great carving is done without splitting up.

[CHAPTER 29]

For those who would like to take control of the world and act
on it—

I see that with this they simply will not succeed.

The world is a sacred vessel;
It is not something that can be acted upon.
Those who act on it destroy it;
Those who hold on to it lose it.

With things—some go forward, others follow;
Some are hot, others blow cold;
Some are firm and strong, others submissive and weak.
Some rise up while others fall down.
Therefore the Sage:
Rejects the extreme, the excessive, and the extravagant.

[CHAPTER 30]

Those who assist their rulers with the Way,
Don't use weapons to commit violence in the world.
Such deeds easily rebound.
In places where armies are stationed, thorns and brambles will
grow.

The good general achieves his result and that's all;
He does not use the occasion to seize strength from it.

He achieves his result but does not become arrogant;
He achieves his result but does not praise his deeds;
He achieves his result and yet does not brag.
He achieves his result, yet he abides with the result because he
has no choice.

This is called achieving one's result without using force.

When things reach their prime, they get old;
We call this "not the Way."
What is not the Way will come to an early end.

[CHAPTER 31]

As for weapons—they are instruments of ill omen.
And among things there are those that hate them.
Therefore, the one who has the Way, with them does not dwell.
When the gentleman is at home, he honors the left;
When at war, he honors the right.
Therefore, weapons are not the instrument of the gentleman—
Weapons are instruments of ill omen.
When you have no choice but to use them, it's best to remain
tranquil and calm.
You should never look upon them as things of beauty.
If you see them as beautiful things—this is to delight in the
killing of men.
And when you delight in the killing of men, you'll not realize
your goal in the land.

Therefore, in happy events we honor the left,
But in mourning we honor the right.
Therefore, the lieutenant general stands on the left;
And the supreme general stands on the right.
Which is to say, they arrange themselves as they would at a
funeral.
When multitudes of people are killed, we stand before them in
sorrow and grief.
When we're victorious in battle, we treat the occasion like a
funeral ceremony.