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).'

2. The soft overcomes the hard; and the weak the strong.

3. Fishes should not be taken from the deep; instruments for the profit of a state should not be shown to the people.

微明, 'Minimising the Light;' equivalent, as Wû *Khăng* has pointed out, to the **襲明** of ch. 27.

The gist of the chapter is to be sought in the second paragraph, where we have two instances of the action of the Tâo by contraries, supposed always to be for good.

But there is a difficulty in seeing the applicability to this of the cases mentioned in par. 1. The first case, indeed, is merely a natural phenomenon, having no moral character; but the others, as they have been illustrated from historical incidents, by Han Fei and others at least, belong to schemes of selfish and unprincipled ambitious strategy, which it would be injurious to Lâo-ʒze to suppose that he intended.

Par. 3 is the most frequently quoted of all the passages in our *King*, unless it be the first part of ch. 1. Fishes taken from the deep, and brought into shallow water, can be easily taken or killed; that is plain enough. 'The sharp instruments of a state' are not its 'weapons of war,' nor its 'treasures,' nor its 'instruments of government,' that is, its rewards and punishments, though this last is the interpretation often put on them, and sustained by a foolish reference to an incident, real or coined, in the history of the dukedom of Sung. The lî *khî* are 'contrivances for gain,' machines, and other methods to increase the wealth of a state, but, according to the principles of Lâo-ʒze, really injurious to it. These should not be shown to the people,

whom the Tâoistic system would keep in a state of primitive simplicity and ignorance. This interpretation is in accordance with the meaning of the characters, and with the general teaching of Tâoism. In no other way can I explain the paragraph so as to justify the place undoubtedly belonging to it in the system.

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

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

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.

爲政, 'The Exercise of Government.' This exercise should be according to the Tâo, doing without doing, governing without government.

The subject of the third paragraph is a feudal prince or the king, and he is spoken of in the first person, to give more vividness to the style, unless the **吾**, 'I,' may, possibly, be understood of Lâo-ʒze himself personating one of them.

PART II.

38. 1. (Those who) possessed in highest degree the attributes (of the Tâo) 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).

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.

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.

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.

5. Thus it was that when the Tâo 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.

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 Tâo, and is the beginning of stupidity.

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.

論德, 'About the Attributes;' of Tâo, that is. It is not easy to render teh here by any other English term than 'virtue,' and yet there would be a danger of its thus misleading us in the interpretation of the chapter.

The 'virtue' is the activity or operation of the Tâo, which is supposed to have come out of its absoluteness. Even Han Fei so defines it here,—'Teh is the meritorious work of the Tâo.'

In par. 5 we evidently have a résumé of the preceding paragraphs, and, as it is historical, I translate them in the past tense; though what took place on the early stage of the world may also be said to go on taking place in the experience of every individual. With some considerable hesitation I have given the subjects in those paragraphs in the concrete, in deference to the authority of Ho-shang Kung and most other commentators. The former says, 'By "the highest teh" is to be understood the rulers of the greatest antiquity, without name or designation, whose virtue was great, and could not be surpassed.' Most ingenious, and in accordance with the Tâoistic system, is the manner in which Wû *Kh*ăng construes the passage, and I am surprised that it has not been generally accepted. By 'the higher teh' he understands 'the Tâo,' that which is prior to and above the Teh (上德者, 在德之上, 道也); by 'the lower teh,' benevolence, that which is after and below the Teh; by 'the higher benevolence,' the Teh which is above benevolence; by 'the higher righteousness,' the benevolence which is above righteousness; and by 'the higher propriety,' the righteousness which is above propriety. Certainly in the summation of these four paragraphs which we have in the fifth, the

subjects of them would appear to have been in the mind of Lâo-ʒze as thus defined by Wû.

In the remainder of the chapter he goes on to speak depreciatingly of ceremonies and knowledge, so that the whole chapter must be understood as descriptive of the process of decay and deterioration from the early time in which the Tâo and its attributes swayed the societies of men.

39. 1. The things which from of old have got the One (the Tâo) 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.

All these are the results of the One (Tâo).

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.

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). 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.

法本, 'The Origin of the Law.' In this title there is a reference to the Law given to all things by the Tâo, as described in the conclusion of chapter 25. And the Tâo affords that law by its passionless, undemonstrative nature, through which in its spontaneity, doing nothing for the sake of doing, it yet does all things.

The difficulty of translation is in the third paragraph. The way in which princes and kings speak depreciatingly of themselves is adduced as illustrating how they have indeed got the spirit of the Tâo; and I accept the last epithet as given by Ho-shang Kung, 'naveless' (轂), instead of 穀 (='the unworthy'), which is found in Wang Pî, and has been adopted by nearly all subsequent editors. To see its appropriateness here, we have only to refer back to chapter 11, where the thirty spokes, and the nave, empty to receive the axle, are spoken of, and it is shown how the usefulness of the carriage is derived from that emptiness of the nave. This also enables us to give a fair and consistent explanation of the difficult clause which follows, in which also I have followed the text of Ho-shang Kung. For his 車, Wang Pî has 輿, which also is found in a quotation of it by Hwâi-nan ʒze; but this need not affect the meaning. In the translation of the clause we are assisted by a somewhat similar illustration about a horse in the twenty-fifth of *K*wang-ʒze's Books, par. 10.

40. 1. The movement of the Tâo
By contraries proceeds;
And weakness marks the course
Of Tâo's mighty deeds.

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

去用, 'Dispensing with the Use (of Means);'—with their use, that is, as it appears to us. The subject of the brief chapter is the action of the Tâo by contraries, leading to a result the opposite of what existed previously, and by means which might seem calculated to produce a contrary result.

In translating par. 2 I have followed Ziâo Hung, who finds the key to it in ch. 1. Having a name, the Tâo is 'the Mother of all things;' having no name, it is 'the Originator of Heaven and Earth.' But here is the teaching of Lâo-ʒze:—'If Tâo seems to be before God,' Tâo itself sprang from nothing.

41. 1. Scholars of the highest class, when they hear about the Tâo, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it. If it were not (thus) laughed at, it would not be fit to be the Tâo.

2. Therefore the sentence-makers have thus expressed themselves:—

'The Tâo, 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.
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.'

3. The Tâo is hidden, and has no name; but it is the Tâo which is skilful at imparting (to all things what they need) and making them complete.

同異, 'Sameness and Difference.' The chapter is a sequel of the preceding, and may be taken as an illustration of the Tâo's proceeding by contraries.

Who the sentence-makers were whose sayings are quoted we cannot tell, but it would have been strange if Lâo-ʒze had not had a large store of such sentences at his command. The fifth and sixth of those employed by him here are found in Lieh-ʒze (II, 15 a), spoken by Lâo in reproving Yang *K*û, and in VII, 3 a, that heretic appears quoting an utterance of the same kind, with the words, 'according to an old saying (古語有之).'

42. 1. The Tâo 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.

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.

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.

道化, 'The Transformations of the Tâo.' In par. 2 we