

46. 1. When the Tâo prevails in the world, they send back their swift horses to (draw) the dung-carts. When the Tâo is disregarded in the world, the war-horses breed in the border lands.

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.

儉欲, 'The Moderating of Desire or Ambition.' The chapter shows how the practice of the Tâo must conduce to contentment and happiness.

In translating par. 1 I have, after Wû Khäng, admitted a **車** after the **糞**, his chief authority for doing so being that it is so found in a poetical piece by Kang Häng (A. D. 78-139). Kû Hsî also adopted this reading (**朱子大全**, XVIII, 7 a). In par. 2 Han Ying has a tempting variation of **多欲** for **可欲**, but I have not adopted it because the same phrase occurs elsewhere.

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 Tâo of Heaven. The farther that one goes out (from himself), the less he knows.

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.

鑒遠, 'Surveying what is Far-off.' The chapter is a lesson to men to judge of things according to their internal conviction of similar things in their own experience. Short as the chapter is, it is somewhat mystical. The phrase, 'The Tâo' or way of Heaven, occurs in it for the first time; and it is difficult to lay down its precise meaning. Lâu-dze would seem to teach that man is a microcosm; and that, if he understand the movements of his own mind, he can understand the movements of all other minds. There are various readings, of which it is not necessary to speak.

I have translated par. 2 in the past tense, and perhaps the first should also be translated so. Most of it is found in Han Ying, preceded by 'formerly' or 'anciently.'

48. 1. He who devotes himself to learning (seeks) from day to day to increase (his knowledge); he who devotes himself to the Tâo (seeks) from day to day to diminish (his doing).

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.

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.

忘知, 'Forgetting Knowledge;-the contrast between Learning and the Tâo. It is only by the Tâo that the world can be won.

Ziào Hung commences his quotations of commentary on this chapter with the following from Kumâragîva on the second par.:--'He carries on the process of diminishing till there is nothing coarse about him which is not put away. He puts it away till he has forgotten all that was bad in it. He then puts away all that is fine about him. He does so till he has forgotten all that was good in it. But the bad was wrong, and the good is right. Having diminished the wrong, and also diminished the right, the process is carried on till they are both forgotten. Passion and desire are both cut off; and his virtue and the Tâo are in such union that he does nothing; but though he does nothing, he allows all things to do their own doing, and all things are done.' Such is a Buddhistic view of the

passage, not very intelligible, and which I do not endorse. In a passage in the 'Narratives of the School' (Bk. IX, Art. 2), we have a Confucian view of the passage:--'Let perspicacity, intelligence, shrewdness, and wisdom be guarded by stupidity, and the service of the possessor will affect the whole world; let them be guarded by complaisance, and his dating and strength will shake the age; let them be guarded by timidity, and his wealth will be all within the four seas; let them be guarded by humility, and there will be what we call the method of "diminishing it, and diminishing it again."' But neither do I endorse this.

My own view of the scope of the chapter has been given above in a few words. The greater part of it is found in Kwang-dze.

- 49.** 1. The sage has no invariable mind of his own; he makes the mind of the people his mind.
2. To those who are good (to me), I am 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.
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.

任德, 'The Quality of Indulgence.' The chapter shows how that quality enters largely into the dealing of the sage with other men, and exercises over them a transforming influence, dominated as it is in him by the Tão.

My version of par. 1 is taken from Dr. Chalmers. A good commentary on it was given by the last emperor but one of the earlier of the two great Sung dynasties, in the period A. D. 1111-1117:--'The mind of the sage is free from preoccupation and able to receive; still, and able to respond.'

In par. 2 I adopt the reading of to get **得** ('to get') instead of the more common **德** ('virtue' or 'quality'). There is a passage in Han Ying (IX, 3 b, 4 a), the style of which, most readers will probably agree with me in thinking, was moulded on the text before us, though nothing is said of any connexion between it and the saying of Lâu-dze. I must regard it as a sequel to the conversation between Confucius and some of his disciples about the principle (Lâu's principle) that 'Injury should be recompensed with Kindness,' as recorded in the Con. Ana., XIV, 36. We read:--'Dze-lû said, "When men are good to me, I will also be good to them; when they are not good to me, I will also be not good to them." Dze-kung said, "When men are good to me, I will also be good to them; when they are not good to me, I will simply lead them on, forwards it may be or backwards." Yen Hui said, "When men are good to me, I will also be good to them when they are not good to me, I will still be good to them." The views of the three disciples being thus different, they referred the point to the Master, who said, "The words of Dze-lû are such as might be expected among the (wild tribes of) the Man and the Mo; those of Dze-kung, such as might be expected among friends; those of Hui, such as might be expected among relatives and near connexions." This is all. The Master was still far from Lâu-dze's standpoint, and that of his own favourite disciple, Yen Hui.

- 50.** 1. Men come forth and live; they enter (again) and die.
2. Of every ten three are ministers of life (to themselves); and three are ministers of death.
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.
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.

貴生

'The Value set on Life.' The chapter sets forth the Tâo as an antidote against decay and death.

In par. 1 life is presented to us as intermediate between two non-existences. The words will suggest to many readers those in Job i. 21.

十有三

In pars. 2 and 3 I translate the characters 十有三 by 'three in ten,' instead of by 'thirteen,' as Julien and other translators have done. The characters are susceptible of either translation according

有

to the tone in which we read the 有. They were construed as I have done by Wang Pî; and many of the best commentators have followed in his wake. 'The ministers of life to themselves' would be those who eschewed all things, both internal and external, tending to injure health; 'the ministers of death,' those who pursued courses likely to cause disease and shorten life; the third three would be those who thought that by mysterious and abnormal courses they could prolong life, but only injured it. Those three classes being thus disposed of, there remains only one in ten rightly using the Tâo, and he is spoken of in the next paragraph.

This par. 4 is easy of translation, and the various readings in it are unimportant, differing in this respect from those in par. 3. But the aim of the author in it is not clear. In ascribing such effects to the possession of the Tâo, is he 'trifling,' as Dr. Chalmers thinks? or indulging the play of his poetical fancy? or simply saying that the Tâoist will keep himself out of danger?

51. 1. All things are produced by the Tâo, 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 Tâo, and exalt its outflowing operation.

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

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

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.

養德

'The Operation (of the Tâo) in Nourishing Things.' The subject of the chapter is the quiet passionless operation of the Tâo in nature, in the production and nourishing of things throughout the seasons of the year; a theme dwelt on by Lâo-dze, in II, 4, X, 3, and other places.

The Tâo is the subject of all the predicates in par. 1, and what seem the subjects in all but the first member should be construed adverbially.

On par. 2 Wû Khäng says that the honour of the Son of Heaven is derived from his appointment by God, and that then the nobility of the feudal princes is derived from him; but in the honour given to the Tâo and the nobility ascribed to its operation, we are not to think of any external ordination.

There is a strange reading of two of the members of par. 3 in Wang Pî, viz. 亭之毒之 for 成之熟之. This is quoted and predicated of 'Heaven,' in the Nestorian Monument of Hsî-an in the eighth century.

52. 1. (The Tâo) which originated all under the sky is to be considered as the mother of them all.
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.
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.
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.
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.

歸元

'Returning to the Source.' The meaning of the chapter is obscure, and the commentators give little help in determining it. As in the preceding chapter, Lâo-dze treats of the operation of the Tâo on material things, he seems in this to go on to the operation of it in man, or how he, with his higher nature, should ever be maintaining it in himself.

For the understanding of paragraph 1 we must refer to the first chapter of the treatise, where the Tâo, 'having no name,' appears as 'the Beginning' or 'First Cause' of the world, and then, 'having a name,' as its 'Mother.' It is the same thing or concept in both of its phases, the ideal or absolute, and the manifestation of it in its passionless doings. The old Jesuit translators render this par. by

'Mundus principium et causam suam habet in Divino **有**, seu actione Divinae sapientiae quae dici potest ejus mater.' So far I may assume that they agreed with me in understanding that the subject of the par. was the Tâo. Par. 2 lays down the law of life for man thus derived from the Tâo. The last clause of it is given by the same translators as equivalent to 'Unde fit ut post mortem nihil ei timendum sit,'--a meaning which the characters will not bear. But from that clause, and the next par., I am obliged to conclude that even in Lâo-dze's mind there was the germ of the sublimation of the material frame which issued in the asceticism and life-preserving arts of the later Tâoism.

Par. 3 seems to indicate the method of 'guarding the mother in man,' by watching over the breath, the proto-plastic 'one' of ch. 42, the ethereal matter out of which all material things were formed. The organs of this breath in man are the mouth and nostrils (nothing else should be understood here

by **兌** and **門**;--see the explanations of the former in the last par. of the fifth of the appendixes to the Yî in vol. xvi, p. 432); and the management of the breath is the mystery of the esoteric Buddhism and Tâoism.

In par. 4 'The guarding what is soft' is derived from the use of 'the soft lips' in hiding and preserving the hard and strong teeth.

Par. 5 gives the gist of the chapter:--Man's always keeping before him the ideal of the Tâo, and, without purpose, simply doing whatever he finds to do; Tâo-like and powerful in all his sphere of action.

I have followed the reading of the last character but one, which is given by Ziâo Hung instead of that found in Ho-shang Kung and Wang Pî.