A RHETORICAL ANALYSIS OF THE TAO-TE-CHING:
SOME TAOIST FIGURES OF SPEECH

DISSERTATION

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CHAPTER ONE
INTRODUCTION

People often delight in taking the Tao-te-ching's statement, Chih che pu yen; yen-che pu chih 知者不言, 言者不知; "The knower doesn't talk; the talker doesn't know," and hurling it in the face of the book's author. If the person or persons who put together the Tao-te-ching really knew what they were talking about, then why did they talk about it? Or to put it less facetiously, why would thinkers who felt such a large gap between truth and the power of language to express that truth stoop to using language? The thesis of this paper is that whatever the immediate circumstances that prompted the Taoists to communicate their ideas, they not only used language, they used it effectively. This effective use of language is rhetoric, defined by Aristotle as "the faculty of observing in any given case the available means of persuasion." 1

The West has had an ambivalent attitude toward rhetoric, which can as easily be used to obscure truth as to clarify it. A similar attitude is found in the Tao-te-ching's statement, Hsin yen pu mei; mei yen pu hsin 信乎不美; 美乎不信--"True words aren't fancy; fancy words aren't true." It is important to note that while the Taoists
are expressing distrust of language here, they are also acknowledging that it is an "available means of persuasion." There are such things as "true words." How shall we describe these "true words"; this rhetoric that clarifies? We can say with William McNaughton that such rhetoric makes form serve or become a part of content, ² or take Valéry's assertion that such rhetoric is the means by which language attains greater range and precision, ³ or agree with Wayne Schlepp that such rhetoric is a shaping of language that leads the mind to new conclusions about reality. In striving to bend, mold, and stretch language to express a truth beyond language, the author of the Tao-te-ching has demonstrated considerable skill in manipulating the resources of this imperfect instrument. These resources are the figures of speech, and the body of this paper will examine how certain of those figures have been used in the Tao-te-ching in the hope that by understanding the figures of speech we shall better understand the truth at which they aim.

For the definition and usage of the figures of speech I have chosen to examine I have relied on the work of Richard Lanham, Sr. Miriam Joseph, and William McNaughton. In applying Western rhetorical theory to an ancient Chinese philosophical work I follow the same rationale with which Chmielewski approached the study of logic in ancient Chinese texts. This rationale maintains that a lack of detailed contemporary theory does not imply a lack of
expert practice. I am using an explicit Western theory about the manipulation of language to get at the practice implicit in the *Tao-te-ching*.

The *Tao-te-ching* itself exists in several versions and in the midst of much controversy over its manner and date of composition. Several book length studies have been devoted to these complex questions and no doubt several more will be written before the disputes are finally resolved. Unravelling such tangles is beyond the purpose and scope of this paper. However, before I describe the approach I have taken to the text, I will discuss the more important versions, commentaries, and translations of the *Tao-te-ching* and provide the outlines of the controversy over its date and authorship. Readers interested in pursuing these questions further can consult the introductory essays and the bibliography found in Wing-tsit Chan's translation, *The Way of Lao Tzu*, and Yen Ling-feng's annotated bibliography, *Chung wai Lao-tzu chu shu mu lu*. Additional information on these books can be found in my bibliography.

The earliest complete text we have of the *Tao-te-ching* is on a tablet inscribed during the T'ang dynasty. The two most common versions are those which accompany the two most important commentaries, one by Wang Pi, the other attributed to Ho-shang Kung. The text was first known as the *Lao Tzu* and during the Former Han dynasty acquired the title *Tao-te-ching*. The book's division into two parts was first mentioned by
Ssu-ma Ch'ien (145-86 B.C.) in his biography of Lao Tzu. We have some fragments of a commentary attributed to a Former Han dynasty writer, Yen T'sun, who claims to have divided the text into 72 chapters. However, many scholars feel the division into chapters did not occur until the Sui or T'ang dynasty because of a lack of evidence for an earlier date. From T'ang times down to the present scholars have divided and rearranged the chapters according to various schemes. The Wang Pi and Ho-shang Kung texts in their present form each contain 81 chapters with 37 chapters in part one and 44 in part two. The Ho-shang Kung text provides titles for the two major divisions and for each chapter. 6

Over the centuries the Tao-te-ching has attracted a large flock of commentators and translators. The two main groups within the commentarial tradition are represented by the two earliest complete commentaries that we have. The Ho-shang Kung commentary is chief among those which interpret the Tao-te-ching according to the beliefs of religious Taoism, a mixture of various popular cults with an emphasis on the search for physical immortality. Also in this group is the second or third century "Hsiang-erh" commentary, whose partial manuscript was discovered at Tun-huang in 1900 and is the earliest actual copy of a commentary yet found. That group of commentators interested in philosphical Taoism has generally used the commentary of the third century Neo-Taoist Wang Pi. Commentators have often read their own
philosophies or world views into the Tao-te-ching. Perhaps the most famous such interpretation was done by the book's first known commentator, Han Fei Tzu, who bent the Taoist philosophy of nature into the service of Legalist power politics. While the Tao-te-ching's translators are not yet as numerous as its commentators, there has been no slackening of effort in making the book's thought available to other cultures. English translations are particularly abundant, and among them is the work of such noted sinologists as Arthur Waley, James Legge, and Wing-tsit Chan. 7

In addition to the commentaries and translations there has been considerable study and debate, especially within the last half century, on the dating and authorship of the Tao-te-ching. The book is attributed to a man called Lao Tzu, "The Old Master," and most of the controversy over whether and when he lived centers on the account found in Ssu-ma Ch'ien's Shih chi. Ssu-ma Ch'ien's biography contains three versions of the possible identity of Lao Tzu. As Wing-tsit Chan has pointed out, scholars in constructing their different arguments have selected and attempted to prove those of Ssu-ma Ch'ien's assertions which seem to them most plausible. Given the paucity of available information none of the various theories has been proven conclusively. 8 Ellen Chen has suggested that Lao Tzu might have been a legendary teacher to whom were attributed the ideas which later came together in the Tao-te-ching, an interpretation which would explain
why Ssu-ma Ch’ien discovered three versions of Lao Tzu’s life story.\(^9\) However, this theory, like the others which have been proposed, is still a theory until more evidence comes to light.

Even if the identity of Lao Tzu were established, the debate over when and how the Tao-te-ching was composed would still continue. The book’s ideas could have come from the teacher Lao Tzu without the book itself being a product of his hand. As Chan has pointed out, such a relationship between the teacher and the collection of his sayings is true of many Chou dynasty works.\(^{10}\) Kimura Eiichi has suggested that the Tao-te-ching reached its final form around 300 B.C. and is composed of layers of material of different ages.\(^{11}\) The content of the chapters, ranging from collections of short sayings to extended discourse, would seem to support such a theory of the book’s origin. However, even within the more disjointed chapters there is a central theme to which the various statements can be related. This would seem to indicate the work of one editorial hand at some point in the book’s evolution. The use of rhyme through most of the book and the occasional appearance of the pronoun "I" also seem to make such a conclusion plausible.\(^{12}\)

Wing-tsit Chan has provided an excellent review of the long controversy over the dating of the book. The Tao-te-ching seems indeed to be timeless in avoiding the mention of
any person or event which might provide a clue to the book's date. Many scholars have therefore tried to determine when the book came into existence by using its ideas, style, and terminology. As Chan has pointed out, such arguments are usually inconclusive or end up begging the question because of our lack of detailed knowledge about the historical development of ideas, literary style, and language over the course of the Chou dynasty. I therefore agree with Ellen Chen that to arrive at a definitive edition of the *Tao-te-ching* we need not only to apply new methods to the study of the text itself but also to advance our knowledge of the ancient Chinese world.

I have tried to carry out my rhetorical analysis of the text within the limits of what we now know about it. Since we do not yet have a definitive version of the text, I have decided that rather than patching together my own composite version, it would be better to stick to one text and try to make consistent sense out of that text as it stands. Those of my interpretations which occur at points of textual controversy are to be considered tentative, and when a definitive edition does appear, to redetermine the validity of my interpretations it will be necessary to compare the new version with only the one text I have used. I have used the *Ssu-pu pei-yao* edition of the Wang Pi text, because as stated above, this text and its commentary have been favored over the centuries by those interested in philosophical Taoism.
At only one point have I felt that an alteration was necessary in order to make sense of the text. In Chapter 10 there is a statement which runs, T'ien men k'ai ho, neng wu tz'u hu? 天門開阖, 能無此乎? Since wu tz'u 應為 "lack the female" fits neither the meaning of the chapter nor the philosophy of the work as a whole, I have followed thirty-five other texts¹⁵ and Wang Pi's commentary in changing the wu to wei 我. I have also substituted hsüan 祥 for yulan 元 at several points, thereby reversing a substitution which Chiang Hsi-ch'ang and Kao Heng say was made in Ch'ing editions of the Wang Pi text to avoid the name of the emperor.¹⁶ I will also use the designation "Lao Tzu" for the author or authors merely as a matter of convenience.

In analyzing the text and determining the presence of figures of speech, I have tried to stick as closely as possible to the text itself, thereby following Ellen Chen's suggestion and attempting to save the text "from being buried by [its] commentaries."¹⁷ Therefore my primary external resources have been modern studies in English and Chinese on the word meanings, grammar, and phonology of Archaic Chinese. In deciding which linguistic materials are relevant, I have started from the fairly safe assumption that the Tao-te-ching was put together sometime between 600 B.C. and the founding of the Ch'in empire in 221 B.C., these being the outer limits of the debate over the book's date. For the glosses of particular words I have relied on Bernhard Karlgren's
Grammata Serica Recensa and the ch'ang yung tzu sections of Wang Li's Ku-tai han-yü. When I felt that further elucidation of a word's meanings and usage was necessary, I consulted the Harvard-Yenching indexes, the indexes to James Legge's The Chinese Classics, and Chang Hsiian's The Etymologies of 3000 Chinese Characters in Common Usage. My interpretations of particular grammatical constructions are based on the grammatical theory found in John Cikoski's "Classical Chinese Word-Classes," a study which builds on and goes beyond previous work in Chinese and English on the syntactical and morphological structure of Archaic Chinese. In matters of phonology, particularly in the study of the figure paregmenon, I have relied on the work of Bernhard Karlgren, Tung T'ung-ho, and Li Fang-kuei. Also in connection with the figure paregmenon I have used Bernhard Karlgren's studies on Archaic Chinese word families. I have also followed the advice of Cheng Chung-ying and Edward P.J. Corbett by seeking to resolve within the text itself ambiguities of meaning or questions of author's intent. Interpretations from commentaries and translations have been used only when they could be supported by linguistic evidence from the sources described above. Of the several commentaries and translations consulted, I have made most use of the commentary by Wang Pi which accompanies the text I have chosen, the well annotated translation by Wing-tsit Chan, and the partial translation found in William McNaughton's The Taoist...
Vision. In citing examples of figures I will give their location in the Wang Pi text by noting the chapter, division (A and B for 上 and 下, respectively), folio, and side. The reference to location will be followed by the passage in romanization, characters, and translation. All translations are my own and my translation of the entire text has been added as an appendix.

The use of rhetorical analysis and linguistic studies of Archaic Chinese to study the Tao-te-ching has led me to interpretations which are sometimes different from and other times the same as those arrived at by previous writers on this text. This study is by no means a final summation and culmination of the huge volume of work which has been done on this text in the past. Rather it is my hope that by examining the figures of speech I can shed some new light on the meaning of the Tao-te-ching.
NOTES TO CHAPTER ONE

1Aristotle, Rhetoric, I.2.


7Ibid., pp. 76-83.

8Ibid., pp. 50-51.


12Ibid., The Way of Lao Tzu, p. 73.

13Ibid., pp. 61-74.


CHAPTER TWO

SYLLEPTIC FIGURES: OXYMORON AND SYNOECIOSIS

"Cheng yen jo fan 正反反反 --"Straight words seem the reverse," Lao Tzu says in Chapter 78, and with this statement, itself a paradox, admits the presence of what has long been considered his favorite rhetorical device. For the reasons why he relied so heavily on this device we can go to both the kind of thought he was trying to express and the kind of effect he wanted to have on his readers. The famous first statement of Chapter 1, Tao k'e tao, fei ch'ang Tao 道可道，非常道 --"The Tao you can follow is not the real Tao," and Lao Tzu's frequent reference to Tao as "the One" indicate that Lao Tzu's experience of ultimate reality is a mystic vision resembling that which Charles Morris has described as being aware of all things at once. Thus, Morris maintains, the language that expresses this experience is as full of contradictions as the experience itself.¹ We can find Lao Tzu's purpose in his often repeated statement, ch'ü pi ch'ü tz'u 反反此 "get rid of that and get this," in which he exhorts people to break away from entanglement in external perceptions to make contact with the ultimate reality which lies within. However, Lao Tzu

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not only exhorts, he seeks to induce this turning within by using paradoxes which play on the ambiguities of language, the ultimate instrument for dealing with the external world. Henry Rosemont has used J. L. Austin's term, "perlocutionary speech act," to describe a similar use of language in Zen Buddhism. The meaning of a perlocutionary speech act lies not in the meaning of its words but in the effect which the words induce in the hearer.2 Part of Lao Tzu's meaning is in the words themselves, for the resolution of each paradox brings a particular new view of reality. Taken as a group, though, the paradoxes are perlocutionary in intent.

Lanham defines paradox as an apparent contradiction which turns out to be true.3 I will deal in this chapter with two kinds of paradox, oxymoron and synoeciosis. In grouping them together as syleptic figures, I have followed William McNaughton, who has defined sylepsis as a kind of figure which plays on various meanings of one word and which can be resolved by finding within each statement the word which is used in two senses.4 In determining what is and is not a paradox I have kept in mind Sr. Miriam Joseph's statement that paradox means not only a self-contradictory statement but also one that runs contrary to usual expectations.5 I have also worked from the assumption that if the specific resolution of an apparent paradox is explicit rather than implicit in the context of its chapter, the paradox has lost its rhetorical effect in such explana-
tion and will not be included as an example of these rhetorical figures.

**Oxymoron**

Richard Lanham defines oxymoron as a "condensed paradox." I have tried to make more exact the dividing line between the "condensed paradox" of oxymoron and the "expanded paradox" of synoeciosis by restricting oxymoron to endocentric adjunct-head phrases, a type of phrase in which the head has the same function as the entire phrase.

Chapter 2. A.2.a. 雨 wei chih shih 無為之事 "unacting involvement." We can resolve the paradox of getting involved without doing anything by considering the double meaning of wei 雨, which can refer to just plain action and also to purposeful action which asserts an individual's will instead of blending in with the processes of nature as advocated by the last statements of this chapter.

Chapter 2. A.2.a. pu yen chih chiao 不吉之教 "unspoken teaching." Chiao 教 "teaching" would normally seem to imply communication, usually with words. However, Taoist "teaching" is a matter of individual insight into ultimate reality, an experience which language can only indirectly express or induce. Lao Tzu's use of paradox and his statement in Chapter 56 that knowers don't talk back up such an interpretation of teaching.

Chapter 10. A.5.b. hsin lan 半 "dark sight."
Sight usually implies light, but we can resolve this paradox with the double meaning of 誠然, which means to be dark in the sense of blackness and also to be imperceptible to ordinary vision, both mental and physical. This chapter advocates getting back to a state of union with Tao; thus the achievement of "dark sight" is to become aware of the ultimate reality usually obscured by our ordinary means of perception.

Chapter 14. A.7.b. wu wu chih hsiang 無物之象
"the image without things." The resolution of this paradox lies in the dual meaning of 象, which can refer to a physical image, perceivable by our eyes, and to an image in the abstract, potential sense. The first sentences of this chapter talk about Tao as transcending ordinary sensory perception, and a later statement refers to Tao's return to a state without concrete things. Thus it follows that this image can be a potential pattern without concrete manifestation.

Chapter 43. B.6.a. Pu yen chih chiao 不言之教
"unspoken teaching." This example is just like the one from Chapter 2 discussed above.

Chapter 43. B.6.a. wu wei chih i 無為之益 "the advantage of lacking action." Usually we cannot see how it would be possible to get ahead without doing anything. However, we have again a play on the meaning of 为, which can refer to just plain action and to purposeful
action. By not seeking to exert one's will, one is able to blend in with natural process. Since this process is all-encompassing, there is no small advantage to being in tune with it. Such an interpretation fits in with the rest of this chapter, which advocates being flexible.

Chapter 78. B.23.a. Jo chih sheng ch'iang, jou chih sheng kang "the weak's winning out over the strong, the soft's winning out over the hard." In taking these phrases to be endocentric I have followed John Cikoski, who has interpreted this construction as the nominalization of the phrase's nucleus by chih 誠, making the nucleus the head of an adjunct-head phrase. The paradoxes here revolve around the meanings of ch'iang 强 and kang 倫, since being strong and being hard are usually considered positive qualities. However, as Lao Tzu suggests in this chapter with the image of water wearing down the strong and the hard, being strong and being hard also indicate an inability to blend in with natural process with the result that the strong and the hard are worn down by friction with natural process and with the soft things which are a part of that process because of their flexibility.

Synoeciosis

Synoeciosis is the kind of paradox found in full statements or clauses.

Chapter 1. A.1.a. Tao k'e tao, fei ch'ang Tao. Ming
k'ê ming, fei ch'ang ming. "The Tao you can follow is not the real Tao. The name you can name is not the real Name." The first and third Tao along with the first and third ming will be discussed under place and diaphora. The paradoxes here center on the second occurrence of Tao and of ming. To ordinary thinking, the reality of a way or of a name lies in one's being able to follow the way or name the name. However, for Lao Tzu the ultimate reality and its ability to be named include but also transcend the physical acts of following and naming. As stated by the rest of this chapter, Tao is both Being and Unbeing. It is the transcendentental mode that our ordinary perception misses and which Lao Tzu by these paradoxes seeks to induce us to realize.

Chapter 2. A.1.b. T'ien hsia chieh chih mei chih wei mei, ssu o i; chieh chih shan chih wei shan, ssu pu shan i. "When all the world knows the beautiful as the beautiful, it turns out to be ugly; and when everyone knows the good as the good, it turns out to be bad." In the second clause of each statement I have taken the ssu to mean "thus, then" and the i to be the particle also written which functions like Modern Chinese le and here indicates change of status. The paradoxes in these statements revolve around the interpretation of and pu shan, for, as Chu Ch'ien-chih has suggested,
they are not absolute values as is usually assumed, but relative values defined in relation to their opposites. Thus something considered beautiful or good in one context could turn out to be ugly or not good in another. The rest of Chapter 2 also discusses relative values and the need to transcend them.

Chapter 2. A.2.a. Kung ch'eng erh fu chü. Fu wei fu chü, shih i pu chü. 功成而名居。功成而名居。夫唯名居，是以不去。"The work gets done but he doesn't dwell on it. And it's precisely because he doesn't dwell on it that the results stay with him." To ordinary thinking, if the work gets done without one's making a point of taking credit for it, one could hardly expect to hang on to the results for very long. However, fu chü 追 means that one does not dwell on the achievement because it was accomplished through natural process and not through the efforts of an individual. And since natural process encompasses everything, its effects are always present. Such an interpretation fits into the immediate context, which talks about noninterference with natural process.

Chapter 3. A.2.b. Shih fu chih che pu kan wei yeh. 使夫智者不敢為也。"See to it that those with their wits about them don't dare make a move." Why shouldn't those who know what they're doing be allowed to act? It depends on one's interpretation of chih che 知哲。To Lao Tzu
such people are knowledgeable only in the sense of having mastered the limited cognitive processes of the human mind and the ways of manipulating the external world. They are ignorant of ultimate reality and therefore dangerous because their ignorance leads them to interfere with natural process. The chapter as a whole exhorts the ruler and his people to forget about knowledge as society defines it and to return to unity with nature.

Chapter 5. A.3.b. T'ien ti pu jen: i wan wu wei ch' u kou. Sheng jen pu jen: i pai hsing wei ch' u kou. 天地不仁; 以萬物為芻狗。聖人不仁; 以百姓為芻狗 。 "Heaven and Earth are not humane; to them the ten thousand things are straw dogs. The sage is not humane; to him the hundred clans are straw dogs." This paradox has shaken a good many sensibilities for a long time, and the resolution centers on the interpretation of pu jen 不仁. Pu jen can mean to transgress the human moral standard of humaneness, but it can also mean to transcend human values. It has long been mankind's experience, whether or not mankind has faced up to it, that natural process does not operate according to human standards of good and evil. Having seen that natural law transcends human morality, the sage blends in with natural process and leaves the
whole world, including its people, to develop according to its natural tendencies.

Chapter 5. A.3.b. T'ien ti chih chien, ch'i yu to yueh

Hu? Hsu erh pu ch'ou; tung erh yu ch'ou. 天地之間,其惟

柔弱乎? 虛而不屈, 動而愈出

"Between Heaven and Earth, is it not like a bellows? Empty but not to be exhausted, it moves and keeps on coming out."
The paradox here centers on hsu 虚, for how can something empty never be exhausted? Because hsu means "emptiness" not only as the total absence of everything but also as the total presence of everything in an undifferentiated, potential state. Heaven and Earth surround creation as the material part of the bellows surrounds its air, but the constant supply of creation, like the bellows' constant supply of air, comes from outside the instrument. Whether it be the air of the atmosphere or the growth potential of Tao, the supply can never be used up, only recycled.

Chapter 8. A.4.b. Ch'u chung jen chih so wu, ku chi yu

Tao? 夫其所惡, 故幾於道 . "It stays in the places most people hate; thus it's close to Tao." The statement contradicts the expectation that the standards of human morality and of the ultimate reality are the same. The wu 惡, however, reflects the standard of men not of Tao, and the water referred to by this sentence is like Tao in benefiting all things without distinction.

Chapter 10. A.5.b. Ai min chih kuo neng wu chih hu?
"When you love the people and order the state, can you lack wits?" Chih 知 would seem essential to the governing of a state; however, when this chih is seen as a reliance on limited human reason, a reliance that can lead one to run afoul of natural process, then chih becomes something a state and its people could well do without. Such an interpretation of chih fits in with the chapter's exhortations to return to passive reliance on natural process.

Chapter 10. A.5.b. Ming pai ssu ta, neng wu wei hu? 明白四達 能無為乎 ? "When you clarify and pierce through in all directions, can you lack action?" Why would someone who has understood the universe not want to act on his knowledge? This contradiction of expectation centers on the meaning of wei 為, which can refer to action in general or to action that is an assertion of will. As reiterated in this chapter, the result of understanding ultimate reality is a blending in with natural process, not a seeking to manipulate it.

Chapter 12. A.6.b. Wu se ling jen mu mang. Wu yin ling jen erh lung. Wu wei ling jen k'ou shuang. 五色令 人目盲。五音令人耳聾。五味令人口爽。 "The five colors blind a man's eyes. The five tones deafen a man's ears. The five flavors muddle a man's mouth." We have the same paradox operating in all three statements here. The double meanings are in mang 吃.
lungh, and shuang, for the five colors, sounds, and
tastes injure the senses not by making them completely
inoperative, but rather, as William McNaughton has suggested
to me, by rendering them unable to perceive sensations which
do not fit into the five conventional categories. This
interpretation fits into the chapter's admonition not to be
led away from the truth by what exists or is imposed from
outside.

Chapter 14. A.7.b. Shih chih pu chien, ming yuēh i.
T'ing chih pu wen, ming yuēh hsi. Po chih pu te, ming yuēh
wei. "You look at it but don't see
it; we call it the Unobtrusive. You listen to it but don't
hear it; we call it the Rare. You grasp at it but don't
get it; we call it the Subtle." How can Tao be available
to one's senses and yet the senses be unable to perceive
it? The resolution of this contradiction lies in the
interpretation of chih. What our senses perceive is
Tao as Being; however, we are so entranced by the multiplicity
of Being that we are not aware of the underlying unity
of Tao as Unbeing, an awareness this chapter is encouraging.

Chapter 14. A.7.b. Ch'i shang pu chiao; ch'i hsia pu
mei. "Its top is not bright; its bottom is not dark." The resolution of these paradoxes
lies in the realization that top and bottom are only relative
terms which do not apply to Tao, the wholeness of the uni-
verse which has no sides to be exposed to or hidden from light.

Chapter 14. A.7.b. Ying chih pu chien ch'i shou; sui chih pu chien ch'i hou. "Meet it and you won't see its head; follow it and you won't see its back." A paradox similar to the one above and similarly resolved by realizing that head and back are relative terms which cannot be applied to Tao, which envelops and permeates everything.

Chapter 15. A.8.a. Ku chih shan wei shih che, wei miao hsdan t'ung, shen pu k'e shih. Fu wei pu k'e shih, ku ch'iang wei chih jung; yü yen, jo tung she ch'uan; yu hsi jo wei ssu lin; yen hsi ch'i jo jung; huan hsi jo ping chih chiang shih; tun hsi ch'i jo p'u; k'uang hsi ch'i jo kuo; hun hsi ch'i jo chuo. "Those in former times who were good at being gentlemen were subtle, profound, dark and penetrating. Deep, they could not be known. Since they could not be known, I force a description; they took their time as though crossing a stream in winter; they were suspicious as though in fear of their four neighbors, poised as though contained, slack like ice about to melt, solid like shrub-wood, wide open like a valley, mixed-up as though muddled."
The paradox here is one of expectation and centers on the usual associations of the word shih 王子. During Chou times a shih was a member of the lower level gentry active in military, scholarly, or governmental pursuits. Lao Tzu's shih is hardly an activist, judging from the description given. However, the adjectives "subtle, profound, dark, and penetrating" indicate that Lao Tzu's shih is one who has identified with Tao. Such a man is indeed a breed apart, but in the sense that he transcends social distinctions and the activities associated with any particular rank in order to be one with Tao.

Chapter 15. A.8.b. Pao tz'u Tao che, pu yu ying. Fuwei pu ying, ku neng pi pu hsin ch'eng. 保此道者勿令盈盈, 夫唯不盈, 故能蔽于新成。"He who keeps this Tao does not want to be full. Not being full, he can take cover and not be newly complete." One might well ask what is wrong with being full and complete? As stated in Chapter 9, though, within the movement of natural process being full is to be on the point of breakdown. Thus the shih in Chapter 15 seeks to blend in with natural process rather than being assertive and striving for results.

Chapter 17. A.9.b. T'ai shang, hsia chih yu chih. Ch'i tz'u ch'in erh yu chih. Ch'i tz'u wei chih. Ch'i tz'u wu chih. 太上, 不知有之。其次親而薦之, 親而殺之其次推而餌之, 推而揚之。"The great superior? Those below know he's around. The next after that? They love
and praise him. The next after that? They fear him. The next after that? They despise him." Probably no one would question putting the despised superior at the bottom of this ranking, but one might wonder that the superior whose existence is merely known would be placed above those loved or feared. After all, a superior is one active in ordering society. Not for Lao Tzu. As the rest of this chapter suggests, the great superior is one who trusts to natural process and goes along just being himself. The less he is seen to interfere the more he is succeeding at identifying himself with nature.

Chapter 17. A.9.b. Kung ch'eng, shih sui. Pai hsing chieh wei wo tzu jan. 功成事遂。百姓皆謂我自然。 "Work gets done; duties are carried out. And the hundred clans all say I'm self-like." If the ruler seems to be just being himself, how can anything be getting done? Because being "self-like" means identifying with Tao through which all is accomplished.

Chapter 18. A.10.a. Ta Tao fei, yu jen i. Hui chih ch' u, yu ta wei. Liu ch'in pu ho, yu hsiao tz'u. Kuo chia hun luan, yu chung ch'en. 大道废，有仁義，慧智出，有大偽。六親不和，有孝慈。國家昏亂，有忠臣。 "When the great Tao is thrown aside, we have humanity and righteousness. When cleverness and wisdom appear, we have great pretense. When the six relationships relate poorly, we have filial and parental love. When the
state and great houses are confused and disordered, we have loyal ministers." The resolution of this series of paradoxes lies in the way we interpret jen 餞, i 言, hui 智, chih 智, hsiao 智, tz'u 慈, and chung 慈. It might seem contradictory that a state of general decline would be associated with the appearance of these virtues. As Wang Pi has pointed out, however, these words indicate not the actual presence of these virtues but only their names. It is when order has been lost that everyone is conscious of the virtues previously taken for granted.

Chapter 19. A.10.a.-A.10.b. Chüeh sheng ch'i chih, min li pai pei. Chüeh jen ch'i i, min fu hsiao tz'u. Chüeh ch'iao ch'i li, tao tsei wu yu. 絕賢聖智, 民利百倍. 絕仁義, 民便孝慈. 絕巧利, 盜賊無有. "Cut off sageliness, throw away wisdom and the people will be a hundred times better off. Cut off humanity, throw away righteousness and the people will go back to filial and parental love. Cut off craft, throw away profit and you won't have any more robbers and bandits." Although ch'iao 呂 and li 利 are not in the same class with the other virtues to be discarded as goals of action, craft and profit give us a clue to the interpretations of the other virtues and the resolution of the paradoxes. This is because setting up sheng 智, chih 智, jen 餗, and i 言 as goals or standards encourages a desire to excel and the resulting contentiousness among the people, just as
the valuing of craft and profit encourages people to take advantage of each other. As the chapter advises, to avoid such competing and disorder one should encourage simplicity and lack of ambition.

Chapter 20. A.10.b. Chüeh hsüeh wu yu. 絕學無憂
"Cut off study and have no more grief." It might seem that through study one could learn the solutions to one's problems, but for Lao Tzu hsüeh 儒 is a concern for externals that leads one further and further away from the truth to be found within. Since the rest of the chapter advocates the return to contact with ultimate reality by cutting off one's involvement with externals, this interpretation of hsüeh is quite fitting.

Chapter 20. A.10.b. Wei chih yú a, hsiang ch'ü chi ho? Shan chih yú o, hsiang ch'ü jo ho? "How big a difference is there between 'yes' and 'yeah'? How far apart are good and evil?" The paradox lies in the implication that the difference between good and evil is as trivial as that between the different ways of saying yes. From the point of view of Tao, good and evil are man-made distinctions irrelevant to the realization of ultimate reality. Just as the rest of the chapter advocates a turning away from such external distinctions and concerns, this paradox induces that turning away by calling such values into question.

Chapter 20. A.11.a. Wo tu p'o hsi ch'i wei chao, ju
ying erh chih wei hai. 秀蓝 沐岁其末兆, 如 喜儿之
末孩。 "I alone am still and have yet to give a sign,
like a baby who has yet to smile." The paradox here lies
in the interpretation of wei chao 未兆 and wei hai 未孩,
for being uncommunicative is not usually taken to be a
positive thing. For Lao Tzu, however, a lack of commu-
nication indicates that one has not yet broken away from total
identity with Tao.

Chapter 20. A.11.a. Lei lei hsi jo wu so kuei. 儒儒兮
若无所归。 "I'm done in, run down as though I had
nowhere to go." Again, this is a rather strange state to
be advocating. The resolution turns on so 所 , for it
refers to a niche in society, lacking which one will be able
to find a home in Tao and cease to waste energy on the
strivings of society. The man of Tao only seems not to fit
in because his home is the whole universe.

Chapter 20. A.11.a. Chung jen chieh yu yu erh wo tu jo
i. 行人皆有餘而我獨芳遠。 "Most people all have
enough and to spare while I alone seem to be left out."
This paradox is a contradiction of expectation revolving
around i, 远, for how could it be good to be left out when
everyone else has abundance? Actually, being left out of
the quest for material goods is a good thing because such a
quest for externals makes one blind to underlying reality.

Chapter 22. A.12.b. Ch'ud tse ch'ulan. Wang tse chih,
Wu tse ying. Pi tse hsin. 由则全。杜则直。虎则盈。
散則新. "If it's twisted then it's whole. If it's bent then it's straight. If it's hollow then it's filled. If it's worn out then it's new." This series of contradictions can be resolved by seeing ch’ün, Wang, wa, and pi as referring to an exhaustion of personal will and strength through which one will attain unity with Tao and its qualities of ch’én, chih, ying, and hsin. Such an interpretation fits statements later in the chapter which advocate achievement through the avoidance of self-assertion.

Chapter 25. A.13.b. Yu wu hun ch’eng. "There was something mixed-up and complete." How could something be mixed-up and in a state of completion at the same time? It depends on our interpretation of ch’eng. Tao in the state of Unbeing has not yet been differentiated into objects and is therefore hun. Still, Tao as Unbeing is also complete in that it contains all the substance and all the principles of development of all things. Thus the state of completion which we find in Being is just a manifestation of the state of completion which already exists in Unbeing. As the last statement of this chapter asserts, Tao is modelled on itself.

Chapter 26. A.15.a. Sui yu jung kuan, yen ch’u ch’ao jan. "There may be glorious sights but he's at peace and above it all." Why should one ignore the beautiful sights of the world? Lao Tzu is
not slurring nature but through synecdoche is using **jung kuan** 稱觀 to represent external attractions. As the rest of this chapter suggests, concern for externals can lead us away from contact with ultimate reality.

Chapter 27. A.15.a.-A.15.b. Shan hsing wu ch'e chi. Shan yen wu hsia che. Shan shu pu yung ch'ou ts'e. Shan pi wu kuan chien erh pu k'e k'ai. Shan chieh wu sheng yueh erh pu k'e chieh. "If you're good at moving around, you'll leave neither track nor trace. If you're good at talking, there will be neither fault nor blame. If you're good at counting, you'll use neither tally nor tablet. If you're good at closing, you won't need bar nor bolt and yet there is no way it will open. If you're good at knotting, you won't need rope nor cord and yet there is no way it will come undone." As Wang Pi suggests in the commentary that accompanies this text, the resolution of all of these paradoxes lies in the realization that "being good at" the various activities means blending in with natural tendencies rather than being skilled at manipulating nature to one's own will. When one follows nature, everything will be accomplished in its own way, at the proper time, and there will be no trace of and no need for the devices man uses to assert his will on nature. With
regard to shan yan ⁷ ⁸ , while language seems to necessitate making distinctions, the best communication, as Wang Pi suggests, flows from the nature of things with as little analysis as possible. Such interpretations fit in with the chapter's theme of accepting all things as they are.

Chapter 27. A.16.a. sui chih ta mi. 難智大迷.
"to be learned and yet confused." How could one be wise but still confused? Because chih 智 is wisdom only in the sense of conventional intellectual ability. When such ability leads one to manipulate nature rather than accepting it, as advocated by this chapter, chih is ignorance indeed.

Chapter 28. A.16.b. P'u san tse wei ch'i. Sheng jen yung chih tse wei kuan chang. 木然則為器聖人用之則為相長。 "When the Shrubby's split up, we make tools. The sage uses it and becomes the master of the magistrates." The statement that one can get ahead politically by embracing "shrubbiness" would generate considerable skepticism. However, one is chang 長 or master not in the sense of having political power but in the sense of having become one with the true master, natural process, before whose inexorable operation political power is small indeed. Such as interpretation fits the chapter's theme of remaining in contact with Tao's energy by being passive.

Chapter 28. A.16.b. ta chih pu ko. 唯制不窮。 "the Great System doesn't cut off." The apparent contradic-
tion turns on the meaning of chih 副, for it would seem to be a part of the nature of a system that it cuts off those who don't fit in. Tao is a system in that it contains principles, but as implied by the rest of the chapter, Tao is passive. Tao contains all principles and lets them develop spontaneously; it does not seek to impose an order from outside.

Chapter 32. A.18.a. P'u sui hsiao t'ien hsia mo neng ch'en yeh. 椤 足小 .. 天下能屈也 . "The Shrubby, though small, can't be cowed by anything in the whole world." How could something small not be cowed? Because the Shrubby or Tao is hsiao 小 not in size but in its ability to permeate everything as a spontaneous principle of growth that doesn't use force to impose order.

Chapter 32. A.18.a.--A.18.b. Hou wang jo neng shou chih, wan wu chiang tzu pin. 侯王若能守之,萬 物將自寜 . "If lords and kings could hold to it, the ten thousand things would submit by themselves." This statement would contradict the expectations of rulers, who would generally be skeptical that all the things of the world would submit without any outside interference or coercion. However, tzu 副 means that the ten thousand things would follow the all-pervasive inner principle which is Tao; thus a ruler desiring order need only blend in with natural
process, the dynamic equilibrium of the universe.

Chapter 32. A.18.b. Shih chih yu ming, ming i chi yu. Fu i chiang chih chih. Chih chih k'e i pu tai. 始制有名，名亦名有，夫亦名名。名名可以不名，

"When you start to set up rules, you'll have names, and names you'll have aplenty. And you should know enough to stop. If you know enough to stop, you can avoid danger."

As Wing-tsits Chan has noted, this attitude toward names contradicts the assertion of several Chou philosophers that the proper use of a system of names was essential to social order. For Lao Tzu, however, names imply distinctions and a turning away from the spontaneous unity of Tao. 17


"Know others and you're wise. Know yourself and you've seen the light. Overcome others and you have power. Overcome yourself and you're strong." The contradiction is in the implied preference for knowledge of and power over oneself. People usually assume that real knowledge and power lie in one's ability to understand and influence others. However, the paradox turns again on tzu for it is within oneself that one can confront both ultimate reality and the desires which obscure one's contact with that reality.

Chapter 33. A.19.a. Chih tsu che fu. 知足者富。
"Know what's enough and you're rich." This contradiction of expectation centers on the meaning of fu 道. People usually regard wealth as a matter of accumulating goods. For Lao Tzu, though, wealth is a state of mind, an ability to be content with whatever comes one's way through natural process. This inner contentment is another side of this chapter's concern with inner reality.

Chapter 33. A.19.a. Ssu erh pu wang che shou 死而
丕亡作寿 . "To be dead and not gone is to live long."
The contradiction in the juxtaposition of ssu 死 and pu wang 不亡 can be resolved by realizing that ssu is the death of one's body, not of Tao, which is eternal. Thus since one's essence is Tao, the death of the body does not imply the dissolution of one's ultimate reality. Again this is a matter of establishing contact with inner reality.

Chapter 35. A.20.a. Shih chih pu tsu chien. T'ing chih
pu tsu wen. 視之不足見。聽之不足聞 . "Look at it, but you won't get to see it. Listen to it, but you won't get to hear it." These paradoxes are almost identical to those discussed above under Chapter 14. Again the resolution is in realizing that Tao as Being is available to our senses, but we will fail to perceive the underlying unity if we are concerned with only the outer manifestation.

Chiang yû jo chih pi ku ch'iang chih. Chiang yû fei chih
pi ku hsing chih. Chiang yû to chih pi ku yû chih.
If you want to contract it, you've got to stretch it. If you want to weaken it, you've got to strengthen it. If you want to drop it, you've got to raise it. If you want to snatch it, you've got to give it." This controversial set of paradoxes can be resolved by viewing chang 张, ch'iang 强, hsing 隙, and ym 窮 as states of completion on the point of breaking down into their opposites. However, such an interpretation makes of each of these statements an assertion of will, an attempt to manipulate natural process. There is nothing Lao Tzu inveighs against more often or more strongly than seeking to manipulate things for selfish purposes. The remaining sentences of this chapter contain a repetition of this theme. How then are we to relate the paradoxes above to Lao Tzu's philosophy? By viewing them as perlocutionary statements whose meaning lies in their effect more than in their words. Lao Tzu, having seen that the world is full of people seeking to impose their wills by contracting, weakening, dropping or snatch ing urges such people to accomplish their goals by doing the opposite and in effect identifying their wills with what they sought to dominate. The important result of this is that the manipulative people are no longer seeking to manipulate. Lao Tzu has appealed to their desires to get them to give up their desires. In much the same way in other parts of the book
Lao Tzu tries to get meddling rulers to leave the world alone by appealing to their desire to control. Apparently Lao Tzu felt that the only way to get the people who were messing things up to desist was to appeal to their ambitions and then render their goals irrelevant by offering methods of attainment which encouraged people to give up their individual wills. Lao Tzu himself could be accused of manipulation for using such tactics, but his tactics are self-defeating as an exertion of his own will since they seek to eliminate the need for any kind of manipulation by persuading people to accept natural process. Thus Lao Tzu includes himself as an object of his tactics and in the end cannot be accused of violating natural order.

Chapter 36. A.20.b. Jou jo sheng kang ch’iang. 柔弱勝強 . "The soft and weak overcomes the hard and strong." The resolution of this paradox lies in our interpretation of kang 剛 and ch’iang 強, which rather than being positive qualities indicate a state of inflexibility and exertion of will against natural process. Those who have such qualities will run afoul of the complex movements of nature and of those things whose softness and weakness render them flexible enough to blend with nature's movement.

Chapter 36. A.20.b. Kuo chih li ch‘i pu k’e shih jen. 国之利器 不可示人 . "The state's sharp equipment can't be shown to others." This would surely be a contradiction of the mentality of those rulers who felt their power
rested on the clear threat of using various means of coercion. However, as previous statements in this chapter suggest, one who exerts his will against nature loses out.

Chapter 37. A.21.a. Hua erh yu tso, wu chuang chen chih i wu ming chih p'u. Wu ming chih p'u, fu i chiang wu yu. Pu yu i ching. T'ien hsia chiang tsu ting.  "If they change and want to act, I will keep them down with the Nameless Shrubby. With the Nameless Shrubby, one will indeed lack desires. If you don't desire you'll achieve quiet and the whole world will settle down of itself." Rulers might indeed be skeptical of being able to control things with the Nameless Shrubby and to bring order by keeping quiet. However, chen 鈞 means not an exertion of will but the avoidance of encouraging desires which lead things away from the source of order in Tao, the Nameless Shrubby. The tsu 素 in the last statement also refers to Tao, which is the inner principle through which spontaneous development occurs.

Chapter 38. B.1.a. Shang te pu te, shih i yu te. Hsia te pu shih te, shih i wu te.  "Superior energy doesn't act like energy; thus it has energy. Inferior energy doesn't lose its energy; thus it lacks energy." We have diaphora in the first and third te 德 of each state-
ment, but the paradox turns mainly on the second te of each statement. These two te's refer to energy as an exertion of will, which is what most people think energy is. However, energy, like everything else, fulfills its nature only by being spontaneous, because it will thereby remain in contact with its source, Tao. Such an interpretation fits into the chapter's description of the various virtues as steps in a progression away from Tao.

Chapter 38. B.1.a. Shang te wu wei erh wu i wei. Hsia te wei chih erh yu i wei. 上德無為而無以為, 下德,為之有以為, "Superior energy lacks action and lacks means to act. Inferior energy acts and has means to act."20 This ranking would contradict most people's expectations since they think energy is the kind of exertion associated here with inferior energy. However, spontaneous energy is superior because it is closer to Tao.

Chapter 38. B.1.a. Fu li che chung hsin chih po erh luan chih shou. 大德者忠信之符而亂之首, "Now propriety is loyalty and trust worn thin and the front end of disorder." A Confucian would have swallowed hard on reading this statement, for to him lì was a cornerstone of social order. However, lì is external and, as Wang Pi suggests, indicates a lack of the inner feelings from which the behavior advocated by lì is supposed to flow. Therefore when lì is promoted, the basis of social order has already been lost, a variation on the chapter's theme of loss of
contact with Tao.

Chapter 38. B.1.a. Ch'ien shih che Tao chih hua erh yu chih shih. 前 語 上華而愚之始 . "Foreknowledge is the flower of Tao and the beginning of ignorance." Most people would think that being able to predict the future indicates a high degree of intelligence and knowledge, but again as Wang Pi suggests, foreknowledge indicates a dangerous concern for manipulating externals, dangerous because such a concern leads one away from the underlying ultimate reality. Again we have here a reflection of the chapter’s concern about the loss of contact with Tao through purposeful involvement with externals.

Chapter 39. B.3.b. kuei i chien wei pen. Kao i hsia wei chi. 尤以賢為本。高以下為基 . "Being outstanding is rooted in being a nobody. Being high is based on being low." To resolve the apparent paradoxes in these two statements, we must examine the meanings of chien 賢 and hsia 下. Both refer to the realization of one’s powerlessness in the face of the complexity of the universe and to the resulting willingness to rely on and identify with Tao. As suggested earlier in the chapter, a ruler can only realize the nature of his position as ruler by identifying with the source of all order, Tao.

Chapter 39. B.4.a. Fu yu lu lu ju yu; lo lo ju shih. 不欲珠珠如玉 石 石如石 . "You don't want to be extra-special like jade or pretty piddling like stone."
One could easily go along with not resembling a common stone, but why should one not be precious like jade? Because jade is like common stone in being a concrete manifestation, and as Wang Pi suggests, concern for outer forms can distract one from the underlying unity through which concrete Being comes into existence.

Chapter 41. B.4.b. Ming Tao jo mei. Chin Tao jo t'ui. I Tao jo lei. Shang te jo ku. Ta pai jo ju. Kuang te jo pu tsu. Chien te jo t'ou. Chih chen jo yu. "Bright Tao seems dark. Advancing Tao seems to withdraw. Regular Tao seems irregular. Superior Energy is like a valley. Great whiteness seems a disgrace. Broad Energy seems not enough. Set Energy seems reckless. Basic truth seems to change." We can resolve this series of paradoxes when we realize that the descriptions following jo 足 refer to Tao, Energy, whiteness, or truth as perceived through the multiplicity of Being. We can realize the true nature of Tao, Energy, whiteness, and truth only by becoming aware of the unity of Tao as Unbeing underlying the multiplicity of Being. The inferior gentleman mentioned earlier in this chapter sees only Being and cannot see the unity immanent in Being.

Chapter 41. B.4.b.--B.5.a. Ta fang wu yu. Ta ch'i wan ch'eng. Ta yin hsi sheng. Ta hsiang wu hsing. 大方无隅。大器晚成。大象希形。大象无形。
"The great square lacks corners. The great tool is completed late. The great tone is a rare sound. The great image lacks shape." The paradoxes here are resolved by realizing that ta fang 大方, ta ch'i 大氣, ta yin 大音, and ta hsiang 大象 refer not to things perceivable by the senses but to the potential state, the principle of being that underlies the concrete manifestations. We have another variation here on the chapter's theme of Tao as Unbeing immanent in Tao as Being.

Chapter 42. B.5.a.--B.5.b. Jen chih so wu wei ku, kua, pu ku erh wang kung i wei ch'eng. "What people hate is being alone, short on virtue, and unworthy and yet kings and princes so refer to themselves." The contradiction is resolved by realizing that within the conventional terms rulers apply to themselves lies the knowledge that the ruler's power and ability are puny in comparison with the forces of nature.

Chapter 42. B.5.b. Jen chih so chiao wo i chiao chih. "What other men teach I teach too." This sentence may seem contradictory since so many of Lao Tzu's statements are paradoxes and run contrary to normal expectations. The resolution lies in our interpretation of chiao 教, for as Wang Pi has suggested, Lao Tzu's teachings derive from ordinary experience and people need only observe the consequences of each other's actions to see the truth of Lao Tzu's assertions. The conventional
terms rulers use to designate themselves are one indication that Lao Tzu's statements are based on common knowledge.

Chapter 42. B.5.b. Ch'iang liang che pu te ch'i ssu.
強梁者不得其所 "Those who are strong beams won't die of old age." This contradicts the usual expectation that it is the weak who get knocked off early. However, strength to Lao Tzu is an assertion of will against nature and thus invites disaster, a point also made by the chapter's earlier statement that to add on is to be cut down.

Chapter 43. B.6.2. T'ien hsia chih chih jou ch'ih
天下之至柔，驰騁天下之至堅 . "What's softest in the whole world runs down what's hardest in the whole world." Variations on this paradox are found in several places in the Tao-te-ching. Again, the resolution rests on the interpretation of ch'ien 堅, for to be hard is also to be inflexible and unable to move with natural process. Thus what is soft and flexible will outlast what is hard. This statement fits in with others in the chapter which advocate purposeless action that blends with natural process.

Chapter 45. B.6.b. Ta ch'eng jo ch'ing, ch'i yung pu pi. Ta ying jo ch'ung, ch'i yung pu ch'iung. Ta chih jo ch'un. Ta ch'iao jo cho. Ta pien jo na. 天成若水，其用不竭。天長若沖，其用不窮。天高若卑。天工若拙，大辨若讷 . "The Great Completion seems incomplete; it's used but not ruined. The Great Fullness
seems empty; it's used but not exhausted. The Great Straight seems bent. The Great Cleverness seems stupid. The Great Argument seems tongue-tied." As Wang Pi suggests, each of these qualities of Tao seems to be its opposite because we are caught up in the multiplicity of Being and do not see the underlying unity. Each of the qualities after 稅 is an example of Tao's ability to embrace in organic unity the free development of multiplicity. Because Tao is able to do so it is great, unbroken, and inexhaustible.

Chapter 47. B.7.a—B.7.b. Pu ch'u hu chih t'ien hsia. Pu k'uei yu chien t'ien Tao. Ch'i ch'yu mi yfan, ch'i chih mi shao. Shih i sheng jen pu hsing erh chih, pu chien erh ming, pu wei erh ch'eng. "If you don't go out the door, you'll know the whole world. If you don't peek out the window, you'll see Heaven's Tao. The farther you go the less you'll know. Thus the sage doesn't move and yet knows, doesn't see and yet names, doesn't act and yet achieves."

The paradoxes in these statements center around the meaning of chih 知 and of the first chien 見. These words do not mean to know or see in the sense of cognitive understanding of the world perceivable by the sense but to know or see in the sense of intuitive mystical realization of the dynamic unity underlying phenomena. As Wang Pi has pointed out, the
more one is concerned with the multiplicity of phenomena, the less one will be aware of the underlying reality. Once one has achieved unity with Tao, one will understand the true nature of things, thereby being able to name them, and will accomplish without effort through natural process.

Chapter 48. B.7.b.--B.8.a. Ch’ü t’ien hsia ch’ang i wu shih. Chi ch’i yu shih, pu tsu i ch’ü t’ien hsia. "One grasps the world always by being uninvolved. When you get involved, you won’t be able to grasp the world." These statements would run counter to the beliefs of most rulers since they would hardly expect to get control of the world by leaving it alone. However, shih is an exertion of will and a concern for externals. As Lao Tzu suggests elsewhere in the chapter, it is by cutting down concern for externals, thereby lacking willful action, that one will come in contact with Tao, the source of all order and activity in the universe.

Chapter 49. B.8.a. Sheng jen wu ch’ang hsin, i pai hsing hsin wei hsin... Sheng jen tsai t’ien hsia hsi hsi wei t’ien hsia hun ch’i hsin. "The sage lacks a fixed mind and takes the minds of the hundred clans as his mind. When the sage is in the world he shrinks, shrinks, and for the whole world’s benefit muddles his mind." Those rulers who view themselves
as instructors of or dictators to the people would be surprised by such statements. The contradictions here center on the words *ch'ang* and *hun*. Usually being constant in purpose and conviction is taken to be a good thing, while being muddle-headed is undesirable. However, to Lao Tzu *ch'ang* here implies an exertion of will and an imposition if value judgments that runs against natural process. To muddle one's mind is to be like Tao, accepting everything without making judgments and thereby allowing everything to develop its nature.

Chapter 50. B.9.a. Kai wen shan she sheng che. *Lu* hsing pu yū ssu hu. *Ju* chün pu pei chia ping. *Ssu* wu so t'ou ch'i chiao. *Hu* wu so ts'o ch'i chao. *Ping* wu so jung ch'i jen. *Fu* ho ku? I ch'i wu ssu ti. 蓋聞善攝生者, 陸行不遇兇虎, 入畝不被甲兵。兕 無所投其角, 虎無所措其爪。雲無所刑其刃, 夫 何故? 以其無死地。 "Now I've heard of one who was good at holding to life. Travelling by land he didn't run up against rhinos or tigers. Entering the army, he was not threatened by armor or weapons. The rhino had no place to thrust its horn. The tiger had no place to put its claws. Weapons had no place to insert their blades. Why? Because he lacked a fatal point." The resolution of this famous series of paradoxes lies in the interpretation of *sheng*, which refers not to the life of the physical body but to one's essence in Tao. Earlier in the chapter Lao Tzu
advises against taking physical existence to be the ultimate reality of life. When we are aware that this reality is Tao, we will know that physical harm and even death do not damage our essence.

Chapter 52. B.10.b. Chien hsiao yeh ming 显小曰明 . "Seeing the Small is called seeing the light." One would perhaps think that seeing the great would be enlightenment, but the Small refers to Tao as source or beginning and being able to see the Small means that one is not distracted from ultimate reality by the myriad things.22

Chapter 52. B.10.b. Shou jou yeh ch'iang. 守柔曰強 . "Keeping to the Soft is called strength." This is an apparent contradiction until we realize that the Soft refers to Tao's flexibility in allowing everything to develop according to its nature. To hold to such flexibility is to identify with natural process, whose strength lies in its being all-encompassing.

Chapter 54. B.11.b. Wu ho i chih t'ien hsia jan tsai? I tz'u. 吾何以知天下然哉? 以此 . "How do I know the whole world is so? By this." How can one know about the world by looking within? Because as the preceding section of this chapter seeks to demonstrate, the ultimate reality active within oneself is the same reality immanent in the whole world. The paradox revolves on the interpretation of chih edm as intuitive awareness of Tao rather than as knowledge of the external world.

知者不言，言者不知， "The knower doesn't talk. The talker doesn't know." What we usually regard as knowledge is what Ellen Chen has called "verbal consciousness," which is the ability to make distinctions expressible in language. What Lao Tzu regards as knowledge is an intuitive awareness of the underlying unity of the universe, an awareness which transcends the distinctions on which language is based and thus is inexpressible by language. Such transcendence of distinctions is the central theme of the entire chapter.

Chapter 56. B.12.b. Pu k'e te erh ch'in. Pu k'e te erh su. Pu k'e te erh li. Pu k'e te erh hai. Pu k'e te erh kuei. Pu k'e te erh chien.

不可得而親，不可得而利，不可得而富，不可得而貴，不可得而賜。 "You can't get close to him. You can't stand apart from him. You can't help him. You can't hurt him. You can't honor him. You can't disgrace him." The contradictions within these pairs of statements lie in the assumption that su, hai, and chien are the only alternatives to ch'in, li, and kuei. There is, however, a third alternative, which is to transcend these relative distinctions in the unity of Tao.

Chapter 57. B.12.b. I cheng chih kuo. I ch'i yung ping.

以正治國，以奇用兵， "Use the straight to order the state. Use the strange to employ weapons." Why be
straightforward on the one hand and devious on the other? It revolves around Lao Tzu's view of weapons. As stated in Chapters 30 and 31, for Lao Tzu weapons are evil, an affront to natural process. Thus, if one cannot avoid using weapons, it is better to minimize their destructive potential by relying on surprise tactics instead of direct confrontation, since the former strategy comes closer to blending with natural process.

Chapter 57. B.12.b. I wu shih ch’iu t’ien hsia. 以無事取天下. "Use noninvolvement to take the whole world." Once again we have a contradiction of the ruler's usual assumption that control rests on activity. However, to lack involvement is to rely on Tao, which alone encompasses everything.

Chapter 57. B.13.a. T’ien hsia to chi hui erh min mi p’in. Min to li ch’i kuo chia tzu hun. Jen to chi ch’iao ch’i wu tzu ch’i. Fa ling tzu chang tao tsei to yu." 天下多思鄙而民彌死。民多利器因實滋亂。人多伎巧奇物滋起，法令滋彰逆賊滋多。 "The more don’t's and mustn’t's the whole world has the poorer the people will be. The more sharp instruments the people have the more befuddled the state and great houses will be. The more craft and skill men have the more strange things will arise. The more laws and commands are displayed the more outlaws and bandits there will be." A good many rulers would be surprised by Lao Tzu's assertion in these state-
ments that disorder arises out of attempts to encourage order. Lao Tzu's point is that chi hui 思諡, li ch'i 利器, chi chiao 有效, and fa ling 法令 distract people from the true source of order in natural process.

Chapter 57. B.13.a. Ku sheng jen yun: Wo wu wei erh min tzu hua. Wo hao ching erh min tzu cheng. Wo wu shih erh min tzu fu. Wo wu yu erh min tzu p'u. 故聖人云：
我懶而自化。我靜而自正。我低事而自翕。我無欲而民自化。 "Therefore the sage says, 'I lack action and the people change themselves. I love quiet and the people straighten themselves out. I don't get involved and the people are well off on their own. I lack desires and the people make themselves shrubby.'" Even given the statements on the disruptive effects of meddling, rulers might still be skeptical that the people could order themselves, until it is realized that tzu 自 is natural process manifesting itself in the people.

Chapter 58. B.13.b. Ch'i cheng men men, ch'i min ch'un ch'un. Ch'i cheng ch'a ch'a, ch'i min ch'ueh ch'ueh. 其政悶悶, 貴民淳淳, 其政策察察民缺缺。 "If his government's dumb and mum, his people will flow and grow. If his government pries and spies, his people will be split and splintered." These statements contradict the assumption that good government is the one that is aware of what the people are doing, the better to keep them in line. The resolution lies in the interpretation of men 男女 as stupid
in the sense of not meddling and interfering with Tao through which true order is achieved.

正徳為奇，善徳為妖。 "What's standard ends up strange.
What's good ends up bad news." The contradictions here are resolved by realizing that cheng 正 and shan 善 refer to relative human value judgments. Thus what is considered standard or good in one situation will turn out to be the opposite in another context. Part of this different context could be that imposition of such values brings disruption, as suggested earlier in this chapter.

Chapter 58. B.14.a. Shih i sheng jen fang erh pu ko.
是以聖人方而不割。廉而不刿，直而不肆，光而不燿。 "Thus the sage is square but doesn't cut. He's angular but doesn't hurt. He's straight but doesn't kill. He's bright but not glaring." The contradiction lies in the supposition that being square, angular, straight, or bright implies a potential for harm to those who run against the corners, don't conform to the straight, or are overwhelmed by the light. However, these qualities are not to be understood as qualities of the sage which set him apart from and against nature. Rather the things in nature are themselves on occasion square, angular, straight, or bright. By blending with natural process the sage takes on all of these characteristics and follows the chapter's advice to avoid is-
tinctions and value judgments.

Chapter 59. B.14.a.--B.14.b. Tsao fu wei chih ch'ung chi te. 早服謂之重積德 .  "And we say submitting early is to store and build up Energy." One might wonder what connection there could be between submitting and building up energy, since the two activities would seem to have opposite results. However, fu 與 is to submit one's will to Tao thereby identifying oneself with the energy of natural process.

Chapter 62. B.16.a. Tao che wan wu chih ao, shan jen chih pao, vu shan jen chih so pao . . . Jen chih pu shan ho ch'i chih yu? 道者萬物之奧，善人之寶，不善人之所保 . . . .人之不善何棄之有？ "Tao is the ten thousand things' storehouse, the good man's prized possession, and what the bad man relies on . . . . But why should a man's bad behavior be rejected?" The contradiction of asserting not only that Tao is both prized by the good and relied on by the bad but also that Tao doesn't reject the bad is resolved by seeing that pu shan 不善 , like shan 善 , is a human value judgment irrelevant to all-embracing Tao.

Chapter 63. B.16.b. Pao yu'an i te. 報怨以德. "Repay hard feelings with Energy." Why should one not respond to resentment with resentment instead of with energy? Because te 德 is the energy of Tao, which is all-embracing and thereby able to overcome the divisions arising from resentment. To respond with resentment would be to increase
the division, however appropriate one might feel such a response to be.

Chapter 64. B.17.a--B.17.b. Wei che pai chih. Chih che shih chih. Shih i sheng jen wu wei ku wu pai. Wu chih ku wu shih. 為者敗之，執者失之，是以聖人無為故無敗，無執故無失。"Those who act for it spoil it. Those who take hold of it lose it. Therefore the sage doesn't act for it and thus doesn't spoil it. He doesn't take hold of it and thus doesn't lose it." The paradoxes here turn on the meanings of wei 做 and chih 智, which refer to taking purposeful action and thereby running afool of natural process.

Chapter 65. B.17.b--B.18.a. Ku chih shan wei Tao che fei i ming min chiang i yǒ chih. Min chih nan chih i ch'i chih to. Ku i chih chih kuo kuo chih tse. Pu i chih chih kuo kuo chih fu. 古之善為道者非以明民將以愚之 民之難治以其智多，故以智治國，國之賊。不以智治國，國之福。"In ancient times those who were good at being one with Tao didn't use it to enlighten people but used it to make them ignorant. The people are hard to set in order because they know too much. Thus using knowledge to govern the state harms the state. Not using knowledge to govern the state helps the state." The contradictions here revolve around the meanings of yǒ 愚 and chih 智。Chih, as usual in the Tao-te-ching, means knowing about externals, social mores, and manipulating while yǒ means to be ignorant of such things and thus in contact with Tao. Anything which
breaks the people's contact with the order of natural process will result in disruption.

Chapter 67. B.19.a. Tz'u ku neng yung. Chien ku neng kuang. Pu kan wei t'ien hsia hsien ku neng ch'eng ch'i chang. Chin she tz'u ch'ieh yung, she chien ch'ieh kung, she hou ch'ieh hsien, ssu i. Pu tz'u i chan tse sheng; i shou tse ku. 胡故能勇。故故能威。不故為天下失故能成器長。今含慈且勇,含僥且威,含後且先,死也。夫無以戰勝,以守則固。 "Empathize and you can be brave. Hold back and you can be broad. Don't dare to be out front of the world and you'll become the chief among tools. Now to cast aside empathy and be brave, to cast aside holding back and be broad, to cast aside coming after and be out front, all this brings death. Thus by empathy you can fight and win, guard and be strong." The qualities of love, restraint, and humility do not usually imply the effects Lao Tzu attributes to them here. However, the apparent paradoxes can be resolved by realizing that the three qualities involve forsaking one's individual will and desires to embrace the totality of natural process. It is from the forces of nature that true strength comes. To rely on one's own strength is to invite disaster.

Chapter 69. B.19.b. Yung ping yu yen: wu pu kan wei chu erh wei k'e. Pu kan chin ts'un erh t'ui ch'ih. "In using weapons there's a saying: I don't dare be the
host but act the guest. I don't dare advance an inch but
draw back a foot." The contradiction of expectation here
revolves around the meaning of chu 踏 and chin 進.
Usually to advance and be on the offensive is considered
advantageous by military men. However, from a Taoist point
of view, chu and chin involve a use of will and strength
that may well be ignorant of natural process and thus run
counter to the forces operating in any given situation.

wu ti. Chih wu ping. 行無行, 援無援, 無無敵, 見無兵。"to move without ranks, to thrust without an arm, to push
without an enemy, to grab without weapons." The paradoxes
here are resolved by realizing that the hsing 行, jang 援,
jeng 無, and chih 見 are done by the impartial forces
of nature with which one has identified.

Chapter 69. B.19.b. Ku k'ang ping hsiang chia, ai che
sheng i. 古抗兵相加, 庶易勝矣。"Therefore in
clashing weapons and attacking each other, the one who
grieves over it will come out ahead." A strange statement
since people usually think that the one who delights in
warfare will be good at it. However, ai 友 implies a
sorrow that results from an awareness of war's potential
for destructiveness and its violation of natural process.
One with such awareness will no take foolish risks for the
sake of bravado and will seek as much as possible to blend
with natural process.

Chapter 73. B.21.a. Yung yü pu kan tse huo. 勇者不
gan ju huo. "Have the courage not to dare and you'll live."
One might be surprised at the supposed relationship of
courage and lack of daring. However, pu kan 不敢 means
not to exert one's will against natural process, and given
all the temptation and encouragement to manipulation
provided by human society, it takes courage to trust in
nature and accept whatever develops. To do so is to live.

Chapter 73. T'ien wang hui hui. Su erh pu shih. 天
然周而复始. "Heaven's net spreads, spreads.
Though woven wide it loses nothing." The contradiction in
the latter part of this statement rests on the interpreta-
tion of su 綏. The net is wide-meshed in the sense that
its meshes are no smaller than necessary to catch the prey
and thus wide enough not to be obvious. Tao allows all
things to develop spontaneously and yet includes all of them
in its dynamic unity.

Chapter 75. B.22.a. Min chih nan chih i ch'i shang chih
yu wei. Shih i nan chih. 民之難治以其上之有為. 吳以
難治 . "The people are hard to govern because those
above are busy. Therefore the people are hard to govern."
This is a contradiction of the expectation that it is by
the ruler's activity that order is achieved. However,
wei 爲 means purposeful action which interferes with the
natural process through which true order is attained.
Chapter 78. B.23.a. 1 ch'i wu i i chih. 以其無力易之.

"Its lack of means makes it easy." This paradox follows the famous statement about water's wearing down what is hard and strong. How could it be easy for water to wear down what is hard if it has no means of attack? The second i 以 implies a conscious manipulation, an act of will. Water, however, just follows its own nature, moving along, fitting into its environment while the flexible parts of its environment move and bend with it. What is hard and strong and therefore inflexible gets worn down because it stands against natural process rather than moving with it. Thus it is the hard which has means of asserting itself and therefore gets broken down by that which blends with nature. It is not water's assertiveness but the nature of the hard which wears down the hard.

Chapter 78. B.23.a. Shou kuo chih kou, shih wei she chi chu. Shou kuo pu hsiang, shih wei t'ien hsia wang. 受國之垢,是謂社稷主。受國之祥,是謂天王。 "To take in the state's filth is to preside over the whole world's soil and grain. To take on what's unfortunate in the state is to be king of the whole world." The resolution of these two contradictions of expectation lies in realizing that kou 土 and pu hsiang 祥 are value judgments of man. One who doesn't make such distinctions and accepts everything as it is has identified with Tao, the underlying unity superceded by nothing. Being soft and blending with nature
rather than asserting one's value judgments is to be like the water discussed earlier in the chapter.

Chapter 78. B.23.a. Cheng yen jo fan. 正言若反  "Straight words seem the reverse." How can straight words seem to be crooked? Such words are cheng 正 in going to the truth. However, this truth transcends the ordinary experience and expectations that language was developed to express. Thus words that manage to get at the truth will seem strange.

Chapter 79. B.23.b. T'ien Tao wu ch'in. Ch'ang yü shan jen. 天道無親，常與善人  "Heaven's Tao doesn't play favorites. It's always with the good man." There appears to be a contradiction here which disappears when we realize that Tao goes along with the good man not because Tao has chosen to do so but because the good man identifies himself with Tao. The example of such identification in this chapter is the good man's avoidance of resentment and dunning in the matter of debts.

Chapter 80. B.23.b.--B.24.a. Shih yu shih po chih ch'i erh pu yung. . . Sui yu chou yü wu so ch'eng chih. Sui yu chia ping wu so ch'en chih. . . Lin kuo hsiang wang, chi ch'uan chih sheng hsiang wen. Min chih lao ssu pu hsiang wang lai. 使有什伯之器而不用，無所承德。雖有兵刃，無所陳之。 鄰國相望，雖戈之 捍相聞。民至老死不相仇讎  "Bring it about that they have tens and hundreds of tools and don't
use them. . . . Although they have boats and carts, they have no reason to ride in them. Although they have armor and weapons, they have no reason to show them off. . . . Neighboring states are within sight of each other and can hear the noise of each other's chickens and dogs. But the people reach old age and die without making visits back and forth." These statements are related contradictions of expectation. The resolutions center on the interpretation of 晴 篇 , so 所 , and 王 leave , for one would expect people naturally to want to use tools, to have reason to travel or make war, and to want to go visit each other. To Lao Tzu these words indicate a concern for externals that is the product of culture not nature. People left to themselves are close to Tao and content with simple lives. They are so at one with their environment that they do not seek to manipulate it or show interest in anything beyond their immediate surroundings.

Chapter 81. B.24.a. Shan che pu pien. Pien che pu shan. 香 魁 喜 偏 . "The good don't debate. The debaters aren't good." The paradox is in the interpretation of 當 明 . For Lao Tzu, the good person is not the one who distinguishes good and evil and argues for the good, but the person who accepts the world as it is and doesn't interfere.

The broad ones don't know." The paradox lies in the interpretation of chih 之 , which for Lao Tzu means not broad knowledge about externals but the knowledge of Tao which is obtained by looking within.

Chapter 81. B.24.a. Chi i wei jen chi yu yu. Chi i yu jen chi yu to. 既以為人已愈有。既以與人已愈多。

"In using all for others, the more he himself has. In giving all to others, the more he himself has." The paradox lies in the interpretation of jen 人 . The sage doesn't make the self/other distinction, therefore doing things for others is doing things for the true self, which is Tao.
NOTES TO CHAPTER TWO


6 Lanham, A Handlist of Rhetorical Terms, pp. 69-70.


8 Ibid., p. 77.

9 Translators have often taken this second tao 老 to be the word which means "to speak" and which, according to Karlgren's Grammata Serica Recensa—group 1048, had the ch'ü tone, as opposed to the word Tao "the Way" which had the shang tone. John Cikoski, on page 154 of his "Classical Chinese Word-Classes," has classified this latter Tao as an abstract noun, a type of word which he says (p. 114) shares all of the functions of full words. I believe that the character Tao in this sentence does not represent two different words but rather different functions of the same word. The second Tao is a verb meaning "to be in accord with or follow the Way." We find another example of this usage in Chapter 55, Pu Tao tsao 1 老 3 "To ignore Tao is to come to an early end." Such an interpretation parallels the usage of ming 明 in the next line. Here again we have an abstract noun (Cikoski, p. 167) which in the second instance is used as a verb. James Legge (The Texts of Taoism, Part I, p. 47) and William McNaughton (The Taoist Vision, p. 10) have interpreted the second Tao in ways similar to my interpretation.


12 Both Ellen Chen ("Tao, Nature, Man: A Study of the Key Ideas in the Tao Te Ching," pp. 26-28) and Ting Nai-tung ("Laotzu: Semantist and Poet," Literature East and West, XIV, No. 2 [1970], p. 215) have mentioned the Confucian tendency to read the human moral value of 賽 into nature. Dr. Chen in particular brings out the resulting difficulty of later Confucian commentators in dealing with this passage. The translation "ruthless" for 賽 used by Arthur Waley (The Way and its Power, p. 147) and D.C. Lau (Tao Te Ching, p. 61) is too strong. The word "ruthless" not only suggests a lack of human compassion but also the possession of negative human qualities. The translation "not humane" brings across the two ideas of transgressing and transcending human morality upon which the paradox depends. William McNaughton (The Taoist Vision, p. 22) has also translated 賽 in this way, as has Wing-tsit Chan (The Way of Lao Tzu, p. 107).

13 Wing-tsit Chan (The Way of Lao Tzu, p. 121, note 1), lists the five colors as green, yellow, red, white, and black; the five sounds as the tones of the Chinese pentatonic scale; and the five flavors as salt, bitter, sour, acrid, and sweet.


15 In taking 誠 自然 to be "self-like" I follow William McNaughton, The Taoist Vision, p. 12.

16 According to Karlgren, Grammata Serica Recensa--groups 575 and 1, both 賽 and 誠 mean "yes." Arthur Waley (The Way and its Power, p. 168) and James Legge (The Texts of Taoism, Part I, p. 62) also understand 賽 and 誠 in this way. Waley suggests that the distinction was one of different levels of formality appropriate to particular occasions. Legge feels the distinction was more a matter of tone of voice indicating willingness or flattery. Whatever the distinction was, Lao Tzu seems to be using the two words here as an example of a petty difference to be compared with what Lao Tzu seems to see as the equally petty difference between good and evil. To translate 誠 as "no" as Wing-tsit Chan (The Way of Lao Tzu, p. 134) and D.C. Lau (Tao Te Ching, p. 76) have done would seem to obscure the chapter's point, which is to speak against conventional values and morality.

17 Lao Tzu, The Way of Lao Tzu, translated, with introductory essays, comments and notes by Wing-tsit Chan, the
18 Wing- tsit Chan (The Way of Lao Tzu, p. 164) notes that the Sung Neo-Confucianists criticized Lao Tzu severely for apparently advocating the manipulation and deception of others and thereby encouraging the Legalists, whose amoral tactics have been abhorred by Confucians through the ages. The Legalist Han Fei Tzu does indeed interpret this chapter in a manner certain to set a Confucian’s teeth on edge. See Ch’ en Ch’i- t’ien 馨季天, Han Fei Tzu chiao-shih 足非士校師, pp. 768-769, and W. K. Liao’s translation in The Complete Works of Han Fei Tzu, I, 210-212.

19 In taking te 能 to be "energy" I follow William McNaughton, The Taoist Vision, p. 20. Karlgren, Grammata Serica Recensa--group 919, gives "quality, nature" as one of the word’s definitions. As Ellen Chen has pointed out, from the use of the word te in Chapter 51, we can see that for Lao Tzu te means "the concrete manifestation of Tao is the world," "the active power in nature" ("Tao, Nature, Man: A Study of the Key Ideas in the Tao Te Ching," p. 131). Further evidence for this interpretation can be found in Chapter 21, wherein it is said that vast Energy (te) derives from Tao. Chapter 28 refers to "constant Energy" with which one unites by adopting a non-assertive mode of behavior, indicating a blending in with the natural process whose vital force is te. In Chapter 41 te is again spoken of in connection with Tao and both are characterized by adjectives—"superior," "broad," and "set" being those applied to te. The point in Chapter 41 is that the characteristics of Tao and te seem quite the opposite because our ordinary means of thinking prevent us from being aware of the principle and energy which permeate all creation. In all of these occurrences of te, "energy" seems an appropriate translation and also better than Arthur Waley’s translation "power," which has overtones of magical force rather than natural process (Chen, "Tao, Nature, Man: A Study of the Key Ideas in the Tao Te Ching," p. 128). "Energy" also seems to be a more appropriate interpretation of te in Chapter 38 than Wing- tsit Chan's rendering of "virtue" (The Way of Lao Tzu, p. 167), another meaning of te. While Chan in his introduction (The Way of Lao Tzu, p. 12) states that he uses "virtue" in the sense of latent capacity, he seems to feel that virtue's connotations of moral goodness are also appropriate. In his translation of Chapter 36, it is not clear which of virtue's meanings he intends. It is true that the chapter mentions the Confucian virtues of jen 貞, li 禮, and li 祭. However, as the repeated use of wei 為 indicates, the chapter's main theme is modes of action; thus taking shang te 上能 and hsia te 下能 to be kinds of energy seems the most appropriate interpretation. Action derived from the energy of Tao (shang te) is compared
with the varying degrees of willful energy exerted in
displaying the Confucian virtues. Also the descending
hierarchy of Tao, te, jen, i, li mentioned later in the
chapter would also bring out te’s being used as the energy
of nature rather than as a general term for human morality.
A similar problem of interpretation occurs in Chapter 63
wherein we are urged to repay hard feelings with te. Chan
would interpret this te to mean virtue in the sense of goodness.
However, given Lao Tzu’s repeated exhortations to transcend the
distinctions of human morality, “energy” would again seem to
be the more appropriate interpretation, since it is through
natural process that human difficulties are worked out.

20 According to John Cikoski, “Classical Chinese Word-
Classes,” p. 42, when wu 無 and yu 有 are in construction
with i 以, the object of i is an elided so 所, thus
yielding the translation "to lack means" for wu i and "to
have means" for yu i.

21 Han Fei Tzu also discusses this chapter as an
expression of the opposition of inner reality and outer
appearance. See Ch’en Ch’i-t’ien 陳其捷 , Han Fei Tzu chiao-
shih 附錄 3 校釋 , pp. 721-730 and W. K. Liao’s translation

22 This interpretation of hsiao 孝 follows from the
discussion earlier in the chapter about how one understands
the children by keeping to the mother.

23 Ellen Marie Chen, “The Tao Te Ching’s Approach to

24 I take lien 綠 to be "angular" with the support of
Karlgren, Grammata Serica Recensa, group 627. This interpre-
tation fits in with fang 方 "square," chih 齐 "straight,"
and kuang 亮 "bright" in implying a potentially harmful
characteristic.

25 I take ssu 斯 to be "kill" with the support of Karlgren,
Grammata Serica Recensa, group 509. Such an interpretation
fits in with the use of ko 割 "cut" and kuei 捕 "hurt" in
the same position in the preceding parallel sentences. In
this context yao 無 also seems to have implications of
harm and I therefore have translated it as "glaring."

26 See the discussion of this te 德, in note 19 above.

27 Arthur Waley (The Way and Its Power, p. 228) takes
the two 父 as representing the same word meaning "to move."
Kao Heng 繼 (Ch’ung-ting Lao-tzu cheng-ku 仲冬論老子 ,
p. 139) takes the second 父 to mean "road." Both Chiang
Hsi-ch'ang 彭金章 (Lao-tzu chiao-ku 老子校注, p. 417) and Wing-tsi Chan (The Way of Lao Tzu, p. 222) take the second 行 to refer to military formations. Bernhard Karlgren, Grammata Serica Recensa--group 748, reconstructs 行行 meaning "to move" and 行行 meaning "rank" as slightly different in pronunciation and thus representing two different words. The difference in pronunciation still exists in Modern Chinese. Since this chapter speaks of military strategy, Chiang and Chan's interpretation seems the most appropriate.

28 We have here another example of wu i 无以 with elided so 所 meaning "to lack means", as described in note 20 above.

29 Both Ellen Chen in her article "The Tao Te Ching's Approach to Language" (Chinese Culture, XII, No. 4 [1971], pp. 38-48) and Irwin Bingham in his dissertation, "Communication and the Tao: A Study of the Communication Theory Implicit in the Taoist and Buddhist Traditions of China," discuss the problem of the self/other dichotomy. In particular Bingham's chapter on "The Person" in the Taoist communication process deals with the problem in some detail.
CHAPTER THREE
ANTANACLASTIC FIGURES: DIAPHORA,
PLOCE, AND ANTISTASIS

Lao Tzu has not only played on our usual ways of thinking by attaching several meanings to one word, he has also repeated words with a change in meaning from the first occurrence to the second. William McNaughton has called this latter type of figure anatanaclastic,¹ and I have followed him in grouping these particular repetition figures together here. While we will only occasionally encounter paradoxes among the examples of these figures, Lao Tzu uses them to much the same effect as he used the syleptic figures. By getting us to view the meaning of a word in a different way he will also bring about a change in the way we view the world.

Diaphora

William McNaughton defines the figure diaphora as the repetition of a common noun such that the first occurrence stands for the noun's referent and the second occurrence for the referent's nature.² In using this figure, Lao Tzu was no doubt trying to get us to see things not only as objects but also as principles inherent in the objects.
Chapter 1. A.1.a. Ming k'e ming, fei ch'ang ming.

名可名，非常名 . "The name you can name is not the real Name." The second ming 名 in this statement has already been discussed under synoecosis. The diaphora lies in the first and third occurrences. The first ming refers to the names themselves; the third ming refers to the nature of names as differentiation. Differentiation implies the ability to see the qualities in something which make it a unique whole. The names available to us through a language cannot account for the nature of ultimate reality. Thus the first ming as referent is unable to fulfill its nature as differentiation, and the diaphora brings us to a realization of the transcendental nature of ultimate reality.³

Chapter 2. A.1.b. T'ien hsia chieh chih mei chih wei mei, ssu o i; chieh chih shan chih wei shan, ssu pu shan i.

天下皆知美之为美，斯为美；皆知善之为善，斯为善 . "When all the world knows the beautiful as the beautiful, it turns out to be ugly; and when everyone knows the good as the good, it turns out to be bad." I have interpreted the two mei's 美 and the first two shan's 善 as examples of what John Cikoski has called nominal phrases with a deleted head substitute che 者; thus all four occurrences are nouns referring to things which have the quality of beauty or goodness. In each pair the first occurrence refers to the beautiful or good thing itself, the second occurrence to its nature as beautiful or good.
As discussed under synoeciosis, in order to become aware of the nature of a good or beautiful thing we must compare it to something else. Thus the object's nature as beautiful or good lies not in the object but in our minds.

Chapter 11. A.6.a. Yen shih i wei ch'i, tang ch'i wu yu ch'i chih yung. 延埴以為器，當其無為器之用。“Mold clay to make a pot and in what isn't is the pot's use.” The first ch'i 代替 refers to the pot itself as a physical object with clay sides, the second ch'i to the pot's capacity to hold things.

Chapter 11. A.6.a. Tso hu yu i wei shih, tang ch'i wu yu shih chih yung. 戸牖以為室，當其無有室之用。“Cut out doors and windows to make a room and in what isn't is the room's use.” The first shih 房 refers to the room as a structure with walls, the second shih to the room's function as a living space.

Chapter 14. A.7.b. wu chuang chih chuang. 无狀之狀，“formless form.” The first chuang 形 stands for the actual shapes possessed by objects. The second chuang stands for the nature of form as a principle which gives shape and has the potential of developing physical form. With this diaphora Lao Tzu, following the chapter's theme, seeks to describe Tao as Unbeing with the potential of the physical manifestation of its principles.

Chapter 38. B.1.a. Shang te pu te, shih i yu te. Hsia te pu shih te, shih i wu te. 上德，德；是以上德。
德示之德，是以無德。 "Superior energy doesn't act like energy; thus it has energy. Inferior energy doesn't lose its energy; thus it lacks energy." The second 德 of each statement has been discussed under synoeosis. The diaphora lies in the first and third 德 of each statement. The first occurrence stands for energy itself, while the third stands for energy's nature as an effective force.

Chapter 39. B.4.a. Ku chih shu yu wu yu 故致數與無與。 "Therefore you can count carriages until you run out and not have a carriage." The first yu 居 stands for carriages as physical objects, while the second yu 居 stands for the nature of carriages. Thus one can count the physical examples of carriages without understanding what a carriage is. As Wang Pi suggests, the whole statement seems to be a metaphor for the chapter's theme of being aware of the underlying unity through which the things of the world come to be what they are. Tao is to the world as the nature of a carriage is to all the examples of carriages.

Chapter 54. B.11.b. Ku i shen kuan shen, i chia kuan chia, i hsiang kuan hsiang, i kuo kuan kuo, i t'ien hsia kuan t'ien hsia. 故以身觀身，以家觀家，以鄉觀鄉，以國觀國，以天下觀天下。"Therefore use the self to see the self; use the family to see the family; use the town to see the town; use the state to see the state; use the whole world to see the whole world." In each example of repetition, the first occurrence stands for the
referent, the second for the referent's nature. The chapter discusses how the energy of Tao increases with the size of the unit in which it operates. In the same manner, to understand the nature of a particular unit one must look into the unit itself.

Ploce

As defined by William McNaughton, ploce is like diaphora except that we have a proper noun instead of a common noun standing first for its referent and second for the referent's nature.5

Chapter 1. A.1.a. Tao k'e tao, fei ch'ang Tao. 道可道非常道 . "The Tao you can follow is not the real Tao." The second Tao 道 has been discussed under synoeciosis. The ploce lies in the first and third occurrences, which stand, respectively, for the referent and the referent's nature as the dynamic unity of the universe. The nature of ultimate reality transcends our ability to consciously understand and follow it.

Chapter 23. A.13.a. Ku ts'ung shih yâ Tao che, t'ung yâ Tao. Te che, t'ung yâ te. 故従事於道者，道者，同於道。德者，同於德。 . "Therefore, one who devotes himself to Tao—and well, if it's Tao, he unites with Tao. If it's Energy, he unites with Energy." In the second and third occurrences of Tao 道 and the two occurrences of te 德, the first of each pair refers to Tao or Energy
itself, the second to the nature of these two principles in action. Statements earlier in the chapter discuss the operation of natural process and the inability of even Heaven and Earth to control it. Thus to devote oneself to Tao or Energy is to become part of the operation of these principles in the universe.

Chapter 41. B.a.b. Hsia shih wen Tao ta hsiao chih. Pu hsiao pu tsu i wei Tao. 下士聞道大笑之。下笑不足以為道。 "The inferior gentleman hears of Tao and has a big laugh at it. If he didn't laugh, it couldn't be considered Tao." The first Tao 道 stands for the referent, the second for the referent's nature. As subsequent statements in this chapter make clear, Tao's qualities appear to be their opposites. Thus it is in Tao's being unavailable to our usual modes of viewing the world that it's true nature is to be discovered.

Antistasis

Richard Lanham has defined antistasis as the "repetition of a word in a different or contrary sense."\(^6\) The figure antanaclasis is similarly defined by McNaughton,\(^7\) but I have chosen to reserve the term antanaclasis as the general designation for the whole group of figures discussed in this chapter.

Chapter 3. A.2.b. Wei wu wei tse wu pu chih. 為無為 則無所為 . "Act without acting and all will be in
order." It may contradict a ruler's expectations to say that order can be established without action; however, the resolution lies in the shift of meaning from the first to the second we. The first we means to act in the general sense of movement. The second we refers to purposeful action. To act without exerting one's individual will is to have identified with Tao, the source of all order in the universe. This follows the chapter's advice to rulers to bring order through noninterference.

Chapter 7. A.4.b. Shih i sheng jen hou ch'i shen erh shen hsien; wai ch'i shen erh shen ts'un. "Likewise, the sage puts himself last and himself comes out first; excludes himself and himself stays on." In each clause the first shen stands for the self as a separate person attached to a specific body and having a will of its own. The second shen in each clause stands for the self's true nature in Tao: Thus if one's individual will is put aside, one's true nature will come out ahead and endure since Tao is first in containing all things and eternal.

Chapter 7. A.4.b. Fei i ch'i wu ssu yeh, ku neng ch'eng ch'i ssu? "Is it not because he isn't out for himself that he gets what he wants?" It may seem strange to say that one can accomplish one's desire if one has none. The resolution lies in the shift of meaning from the first ssu to the second. Both refer
to desires coming from within oneself. However, the first ssu refers to desires that are manifestations of one's individual will, while the second refers to desires that are unconscious manifestations of Tao within one. Such an interpretation fits the chapter's suggestion that heaven, earth, and man endure by depending on Tao rather than on themselves.

Chapter 8. A.4.b. Shang shan jo shui. Shui shan li wan wu erh pu cheng. 上善若水。水善利万物而不爭。
"The superior good is like water. Water is good at helping the ten thousand things and doesn't compete." The first shan 眾 means to be good in the moral sense. The second shan means to be good in the sense of having skill, thus implying that for Lao Tzu the goodness of water lies in its being skillful at helping the ten thousand things rather than in its being morally superior to them. This interpretation is borne out by the following statement that water stays in places that society looks down on.

Chapter 20. A.10.b. Jen chih so wei pu k'e pu wei. 人之所畏不可不畏。 "You can't help fearing what other people fear." At first glance this might look like an admonition to follow the crowd and its social mores. However, the context, which questions the value of man-made distinctions, leads me to think that there is a shift in meaning from the first wei 之 to the second. The first wei refers to the conventional fears of society, the things
people fear because everyone else does. The second **wei** refers to an individual reaction of alarm, the Taoist's avoidance of the distinctions of conventional morality.

Chapter 22. A.12.b. **Fu wei pu cheng, ku t'ien hsia mo neng yu chih cheng.** 安唯不爭, 故天下莫能與之爭.

"He just doesn't compete and thus no one in the whole world can compete with him." The first **cheng** refers to competition as a state of mind, while the second refers to the act of trying to be better than someone else. Since the sage in his own mind is not trying to be better than anyone else, nobody else can get ahead of him since the sage does not recognize the distinctions upon which such competition is based. This fits in with the chapter's advice to develop by relying on Tao rather than by exerting one's will.


**T'ung yu te che, te i yao te chih.** 同於德, 德亦樂德之. "If he unites with Tao, Tao is glad to get him. If he unites with Energy, Energy is glad to get him." Here we have the reverse of the statements from this chapter discussed under place. The first **Tao** and **te** stand for their nature as active principles, the second for Tao and Energy themselves. Having become one with the operation of natural process, one will have been welcomed by the process in the sense of being encompassed by its principles.

Chapter 30. A.17.a. **I Tao tso jen chu che, pu i ping**
ch'iang t'ien heia. 以道佐人主, 不以兵强天下。

"One who uses Tao to aid the ruler of men doesn't use weapons to push the whole world around." The word 以 has somewhat different meanings in its two occurrences here because while using weapons implies an act of will, using Tao implies, as the chapter later states, a giving up of one's will and blending in with natural process.

Chapter 34. A.19. b. I ch'i chung pu tzu wei ta, ku neng ch'eng ch'i ta. 以其終不自為大，故能成其大。

"Because it never thinks of itself as great, it is able to achieve its greatness." The first ta 大 means to be great in the sense of being all-powerful and able to direct everything. The second ta 大 means to be great in the sense of being all-encompassing. This interpretation fits the chapter's theme of Tao as supporting but not controlling all things.

Chapter 37. A.21.a. Tao ch'ang wu wei erh wu pu wei. 道常無為而無不為。 "Tao always lacks action and yet lacks not acting." This famous paradox rests on the shift in meaning from the first to the second wei 为. The first wei refers to intentional, willed action, while the second refers to spontaneous movement developing natural tendencies. Tao does not exert its will over the universe but rather lets everything develop according to its own nature. Thus the universe is in constant movement without anything having willed the movement. Such a statement is a fitting introduction to the chapter's admonition to rulers to bring
order by keeping to Tao.

Chapter 42. B.5.b. Ku wu huo sun chih erh i, huo i chih erh sun. 故物或损之而益, 或益之而损。 "Thus of things some in cutting it down add on, some in adding it on cut down." We have meaning shifts here in both sun 蜆 and i 益. The first sun means to cut down in the sense of returning to the One, by cutting down one's desires and knowledge. The second sun means to cut down in the sense of losing the effectiveness which comes from contact with the One. The first iect means to add on effectiveness by uniting with the source of all achievement, Tao. The second iect means to add on desires and knowledge, which is to lose contact with Tao and its energy. Lao Tzu suggested earlier in the chapter that the conventional humble terms rulers apply to themselves indicate their dependence on the forces of nature. In the same way, Lao Tzu uses the interlocking shifts in meaning of sun and ict to bring people to realize where the true source of effectiveness lies.

Chapter 48. B.7.b. Wu wei erh wu pu wei. 無為而無不為。 "Lack action and yet lack not acting." Again, the first wei 为 refers to purposeful action, while the second wei refers to spontaneous movement. This fits the chapter's opening admonition to get closer to Tao by cutting down.

take the good to be good. I also take the not good to be good. Energy takes things to be good. I trust the trustworthy. I also trust the untrustworthy. Energy trusts."

The shan in shan che 善者 and pu shan che 不善者, the hsin in hsin che 信者 and pu hsin che 不信者 imply value judgments according to human moral standards. The shan of wu shan chih 吾善之 and te shan 德善, the hsin of wu hsin chih 吾信之 and te hsin 德信 imply valuing things for what they are and believing in their natural tendencies. This interpretation fits the chapter's admonition to rulers to blend their wills with the world rather than seeking to exert their wills on the world.

Chapter 50. B.9.a. I ch'i sheng sheng chih hou. 以生 生生之厚 . "Because they're deep into taking life to be life." The first sheng 生 stands for life as Tao, the second sheng for life as physical existence. Lao Tzu in this chapter admonishes us not to confuse the two.

Chapter 56. B.12.b. Pu k'e te erh kuei. Pu k'e te erh chien. Ku wei t'ien hsia kuei. 不可得而克, 不可得而貴, 故為天下 . "You can't honor him. You can't disgrace him. Thus he is honored by the whole world." There might appear to be a contradiction here, which is resolved by the shift in meaning from the first to the second kuei 恆 . The first refers to the state of mind of the man of Tao, who, so the chapter suggests, has identified with
the universe and thus can't be made to see himself as different from others. The second kuei is a quality of Tao as the all-encompassing unity of the universe, a quality which the sage takes on when he identifies with Tao.

Chapter 58. B.13.b. Shu chih ch'i chi, ch'i wu cheng?

"Who knows the end of it, or that it lacks a standard? What's standard ends up strange." The first cheng stands for an absolute standard of moral judgment. The second cheng stands for a relative value judgment. Lao Tzu's point in this chapter is that value judgments are necessarily relative and to be avoided as interference with natural process.

Chapter 60. B.14.b.--B.15.a. I Tao li t'ien-hsia, ch'i kuei pu shen. Fei ch'i kuei pu shen; ch'i shen pu shang jen. "Take Tao to rule the world and the ghosts won't be divine. It's not that the ghosts won't be divine; their divinity won't hurt people." The first shen means to be divine in the sense of having power over and beyond natural process. The second and third shen refer to the nature of ghosts as ghosts. Thus when one follows natural process in ruling, ghosts will be seen as part of that process rather than as supernatural.

Chapter 60. B.15.a. Fei ch'i kuei pu shen; ch'i shen pu shang jen. Fei ch'i shen pu shang jen; sheng jen i pu
shang jen. 非其鬼不神，非神不傷人。非是神不傷人。  "It's not that the ghosts won't be divine; their divinity won't hurt people. It's not that their divinity won't hurt people; the sage also won't hurt people." The first and third jen refer to people's natures as part of natural process. The second jen refers to people as physical beings. Ghosts may hurt people physically, but as long as the sage doesn't harm people's natures by leading them away from identification with natural process, any harm ghosts do will not damage people's natures by leading them to consider the ghosts' power to be outside of natural process. By such noninterference, the sage's government resembles the cooking of a small fish, the comparison with which the chapter begins.

Chapter 63. B.16.b. Wei wu wei, shih wu shih, wei wu wei. 做無為，事無事，味無味。 "Act and lack action; be involved without getting involved; taste without tasting." In each repetition, the first of the pair represents natural action or awareness in accordance with Tao, while the second refers to action or awareness which involves an exertion of will and a concern for the multiplicity of Being which obscures the underlying unity. This exhortation begins a chapter which discusses how one can avoid exertion by seeing nature as process.

Chapter 63. B.16.b.—B.17.a. To i pi to nan. Shih i sheng jen yu nan chih. Ku chung wu nan i. 多易必多難.
"If you think it very easy, it will certainly be very hard. Thus the sage still takes it to be hard and therefore it never gets hard."

The first and third nan mean to be more complicated than one had expected. The second nan means to view something as the product of a complex process. If one follows the chapter's admonition and sees events as complex interactions of forces, one will be less likely to be surprised by factors unaccounted for.

Chapter 64. B.17.b. Shih i sheng jen yu pu yu. 是以聖人欲不欲。 "Thus the sage desires not to desire."

We have here two different kinds of acts of the will. As the context indicates, the second yu refers to desires for an ever increasing amount of goods and honor. Such desire never ceases but grows on itself. The first yu is also an act of will but it flows from insight into Tao rather than from concern for externals. And once the other desires cease and one is content with Tao, the act of will is no longer needed.

Chapter 64. B.17.b. Hsüeh pu hsüeh. 学者。 "He learns not to learn." Here we have two different kinds of learning. The second hsüeh grows from curiosity about externals and never ceases. As the context indicates, the first hsüeh grows from insight into Tao and is a steady process of cutting down interest in externals until one achieves unity with nature and the process stops.
Chapter 66. B.18.b. I ch'i pu cheng ku t'ien hsia mo neng yu chih cheng. 以其不爭，故天下莫能與之爭。 "Because he doesn't compete, no one in the whole world can compete with him." As in the almost identical example from Chapter 22 discussed above, the shift is from the meaning of the first cheng 争 , which refers to competition as a state of mind, to that of the second cheng, which refers to the act of trying to be better than someone else. One who does not make the value distinctions upon which competition is based is oblivious to others' efforts to get ahead of him. He is also able to follow the chapter's admonition to receive the world by not trying to be on top.

Chapter 71. B.20.b. Chih pu chih, shang. Pu chih chih, ping. 致知在行。知而弗為是病。 "To know you don't know is best. Not to know you know is trouble." We have here a play upon two different meanings of chih 知 —— intuitive awareness of Tao and cognitive knowledge about externals. Thus chih pu chih 知而弗為 means to be intuitively aware that one does not know cognitively, that cognitive knowledge is not true knowledge. Pu chih chih 知而弗為 means not to know cognitively that one is already intuitively aware of Tao, since the cognitive process masks the intuitive awareness.

Chapter 72. B.20.b. Min pu wei wei tse ta wei chih. 民不畏威則大威至。 "If the people don't fear power then the Great Power will come." The first wei 威 refers
to the power of the king, while the second wei refers to the power of Tao. If the people have not been disrupted by fear of a ruler's power then the power of Tao will work through them unimpeded. The rest of the chapter strongly exhorts the ruler to identify with Tao and not oppress the people.
NOTES TO CHAPTER THREE


2 Ibid., p. 118.

3 Wang Tien-chi 汪殿基 on page 49 of his article, 先秦儒家先秦儒家的重要贡献 ("The Important Contributions of Pre-Ch'in Logical Thought"), Che-hsheh yen-chiu 漢學研究, No. 1 (1962), pp. 36-51, 75, suggests that the first ming refers to social reality while the second refers to universal reality.


5 McNaughton, The Book of Songs, p. 118.


7 McNaughton, The Book of Songs, p. 117.

8 The word 伏 in this chapter has been interpreted in different ways. According to Karlgren, Grammata Serica Recensio--group 574, 伏 can mean "terrifying" or carry the softer meaning of "majesty, dignity." Wing-tsit Chan (The Way of Lao Tzu, p. 226), D.C. Lau (Tao Te Ching, p. 134), James Legge (The Texts of Taoism, Part I, p. 114), and Chiang Hsi-ch'ang (Lao-tzu chiac-ku 老子集注, p. 426) all interpret 伏 to mean something frightening or dreadful. Chiang Hsi-ch'ang defines the first 伏 as the things a Taoist should seek to avoid, such as having too many desires or being fond of military activity, and the second 伏 as the disaster which follows upon failing to avoid such dangers. Arthur Waley (The Way and Its Power, p. 232) and Kao Heng (Ch'ung-ting Lao-tzu cheng-ku 增訂老子正訂, p. 141) take 伏's second meaning, "authority." I also take this second meaning to be the one appropriate here, though I disagree with Waley's and Kao's interpretation of the whole sentence. Waley takes the statement to be a consolation to the ruler whose authority is ignored. The ruler is told not to worry because the authority of Heaven will get everyone anyway. Kao takes the sentence in almost the opposite way, saying that if the power of the ruler is not respected it will
have no effect. As described in my analysis of this passage, I believe the statement exhorts the ruler not to impede the power of Tao by trying to play the strongman. Such an interpretation fits the rest of the chapter which advises the ruler not to harass the people or be self-assertive. The wei of Tao is the majesty of Tao as ta ≠ "The Great," encompassing all things. See, for example, Chapter 73 wherein Tao is compared to a wide-meshed net which still misses nothing.
CHAPTER FOUR

SUBSTITUTION FIGURES: METONYMY, EMPHASIS, SYNEDOCHE, AND ANTIPHRASIS

We have been looking at figures with which Lao Tzu tried to induce a new view of reality by playing on the meanings of words. Lao Tzu has also tried to bring out the relationships between the forces and phenomena of the universe by playing on the relationships between the words representing those phenomena. The figures we will examine in this chapter have replaced a word with another related to it in one of various ways. Since this replacement is what the four figures have in common, I have grouped them together under the term "substitution." In deciding whether a substitution has been used and what the relationship is between the original term and its replacement, my main criterion has been the degree to which the proposed original term fits into and makes sense of the context.

Metonymy

Following William McNaughton's definition, the figure metonymy involves the replacement of a subject by its adjunct, an adjunct by its subject, a cause by its effect, or an effect by its cause. What the relationship is
between cause and effect is obvious enough, but the subject-
adjunct relationship may need some explanation. Sr. Miriam
Joseph has cited Abraham Fraunce's definition of adjunct as
that which is either a characteristic of something attached
to the subject. \(^2\) In making the replacement Lao Tzu has
chosen that side of the subject-adjunct or cause-effect
relationship which is either more vivid or more easily
accessible, hoping thereby to lead the reader to an under-
standing of the more alien concept and of the way that
concept relates to the usual ways of viewing the world.

Chapter 8. A.4.b. Hsin shan yüan. 心善渊. "in the
heart value depth." Hsin 心 "heart" is cause substituted
for the effect of thought and feeling. It is not the
heart itself which is profound but the ideas and emotions
which come from the heart. By using the cause Lao Tzu is
able to sum up in one word the various effects of the cause.

Chapter 10. A.5.b. T'ien men k'ai ho, neng wei tz'u hu?
天門開開能為此乎  "When Heaven's gate opens,
closes, can you be female?" Tz'u 此 is the subject
"female" substituted for the adjunct passivity. In this
chapter Lao Tzu is urging us to blend in with natural
process, and by using the subject female he brings to mind
a familiar example of the passive responsiveness he advocates.

Chapter 12. A.6.b. Shih i sheng-jen wei fu pu wei
mu. 是以聖人偏愛不為 目  "Thus the sage is for
the belly not the eyes." Fu 腹 "belly" and mu 目 "eyes"
are both subject for adjunct substitutions; 禹 for the adjunct inside, 晴 for the adjunct outside. Lao Tzu has made vivid his advice to look for truth within by contrasting the two familiar organs, belly and eyes.

Chapter 12. A.6.b. 能ch'q pi ch'q tz'u. 故此彼故此.
"Therefore, get rid of that and get this." Both of these pronouns are subject for adjunct substitutions; pi "that" for the adjunct outside, tz'u "this" for the adjunct inside. By verbal pointing these substitutions make vivid Lao Tzu's indication of where truth is to be found.

Chapter 20. A.11.a. 欣ng hsi ch'i wei yang tsai. "What a waste! They haven't hit center yet." Here yang 是 "center" is an adjunct substituted for the subject Tao, with both adjunct and subject being used as verbs. Lao Tzu in this chapter is talking about how people miss ultimate reality by being all wrapped up in externals. By substituting the adjunct central for Tao, he emphasizes the peripheral nature of people's worries.

Chapter 21. A.12.a. Tzu ku chi chin ch'i ming pu ch'i. 自古迄今名不盡. "From ancient times down to the present, its name has not gone." The adjunct ming 名 "name" is substituted for the subject essence or reality. We usually indicate our awareness of something's existence by giving it a name. Lao Tzu uses this association of name and reality to attest to the presence of something which, as stated in Chapter 1, transcends our ability to name it.
Chapter 21. A.12.a. Wu ho i chih chung fu chih chuang ts'ai? I tz'u. "How do I know what the many beginnings look like? By this." Again the subject tz'u 比 "this" is substituted for the adjunct inside to point verbally to the location of truth.

Chapter 24. A.13.b. Chi ts'ai Tao yeh yeh yu ssu chuei hsing, wu huo wu chih. "From the standpoint of Tao we say that things probably hate surplus food and excess action." The wu 物 "things" here is an effect substituted for its cause natural process. In attributing the emotion of hate to things, Lao Tzu has personified both the effect and its cause. Things "hate" excess in the sense that the natural process which brings things into being reacts against excess to restore the balance. Lao Tzu describes the operation of this natural equilibrium in Chapter 77.

Chapter 25. A.13.b. Yu wu hun ch'eng. "There was something mixed-up and complete." The wu 物 "thing" here is an effect substituted for its cause, Tao. The context of this statement indicates that wu is singular not plural. Lao Tzu made the substitution here because he needed some way to designate the primeval unnameable state of Tao in order to talk about it. The most general term available was wu, which is a manifestation of Tao rather than Tao itself. Again Lao Tzu is using what we can understand to get at what transcends normal understanding.
Chapter 28. A.16.a. Chih ch'i hsiung, shou ch'i tz'u.

"Know its male but keep to its female."

Both hsiung 男性 "male" and tz'u 女性 "female" are subjects substituted for their adjuncts, active and passive respectively. Lao Tzu has made the images of the types of behavior he describes vivid in his readers' minds by using the subjects most commonly associated with activity and passivity.

Chapter 28. A.16.a. Fu kuei yu ying erh. bü 完於 "return to the newborn." Ying erh 嬰兒 "newborn" is a subject substituted for its adjunct, spontaneity. Lao Tzu is urging his readers to return to their original state of responsive union with the universe, a state well exemplified by the infant.

Chapter 28. A.16.b. Ku ta chih pu ko. 放大制 不害 "Thus the Great System doesn't cut off." Ta chih 放制 "the Great System" is an adjunct substituted for its subject Tao. In this chapter Lao Tzu has been advocating passive responsiveness to nature. Here he says that even Tao in its role as the organizer of the universe does not harm the natural tendencies of anythings but lets all develop freely. By using this substitution, Lao Tzu has brought out what we might think to be the most oppressive characteristic of Tao to emphasize his point about non-assertion of will.

Chapter 29. A.16.b. T'ien hsia shen ch'i. 天下神器 "The whole world is a divine vessel." Shen 神 "divine" is
an adjunct substituted for its subject Tao. By the substitution Lao Tzu emphasizes the transcendental quality of Tao as the unity of the universe.

Chapter 29. A.17.a. Shih i sheng jen ch'ü she ch'ü t'ai. "With this in mind the sage gets rid of what's too much, too many, and too great." The three terms for excess---shen, she, and t'ai are all effects of the cause individual will.
Lao Tzu has been discussing in this chapter the bad effects of meddling with nature. By urging people to avoid excess he will get them to restrain the desire to manipulate which brings about excess.

Chapter 31. A.18.a. Pu te i erh yung chih, t'ien tan wei shang. "If he can't avoid using them, calm and cool-headedness should be uppermost." T'ien tan "calm and cool-headedness" are effects substituted for the cause lacking selfish desires.
Lao Tzu here is speaking about the use of weapons. Since weapons violate nature, if one must use them one must seek to minimize the disruption by not exerting one's will. By substituting the observable effect---composure, Lao Tzu seeks to induce people to realize the underlying cause---lacking will.

Chapter 32. A.18.b. Shih chih yu ming, ming i chi yu. "When you start to set up rules, you'll have names, and names you'll have aplenty." Both
occurrences of ming 名 "names" are an effect substituted for its cause, differentiation. Naming reflects a concern with the multiplicity of Being, a concern which distracts one from the underlying unity of Tao. Thus Lao Tzu hopes that if people don't get carried away with naming, they won't get too far away from that unity.

"It gets its work done but is not named." Again ming 名 "named" is an effect substituted for its cause, being differentiated. Tao cannot be distinguished from the universe. As the chapter states, by acting through not upon the concrete manifestations, Tao accomplished all.

Chapter 35. A.20.a. Chih ta hsiang t'ien hsia wang. 軍大裳天下往. "Hang on to the Great Image and the whole world will move toward you." Ta hsiang 大象 "the Great Image" is an adjunct substituted for its subject Tao. By using this substitution, Lao Tzu brings out Tao's qualities of potential and principle.

Chapter 36. A.20.b. Kuo chih li ch'i pu k'e i shih ien. 國之所不可示人. "The state's sharp equipment can't be shown to others." Shih 昌 "to show" is a cause substituted for its effect, to frighten. Lao Tzu here uses the substitution the emphasize the disruptive effect of even a show fo force and to urge cutting off the disruption at its root.

Chapter 37. A.21.a. Hou wang jo neng shou chih, wan wu
chìang tzu hua. . . . Pu yì i ching, t'ien hsia chìang tzu
ting. 稱王都中之, 萬物特著, . . . 不欲以靜。
天下恃自足. "If lords and kings can keep to it, the ten
thousand things will change of themselves. . . . If you
don't desire, you'll achieve quiet and the whole world will
settle down of itself." Wän wu 萬物 "the ten thousand
things" and t'ien hsia 天下 "the whole world" are effects
substituted for the cause Tao. This again is a substitution
which seeks to induce a realization of the unity underlying
observable phenomena.

Chapter 38. B.1.b. Ku ch'û pi ch'û tz'u. 攻去彼取此.
"Therefore get rid of that and get this." As described under
Chapter 12 above, pi 彼 "that" and tz'u 此 "this" are
subjects substituted as a form of verbal pointing for their
adjuncts outside and inside, respectively. Once again the
substitution is used to indicate the location of truth.

"the valley by getting the One was full." Ku 吾 "valley"
is a subject substituted for its adjunct, emptiness. Lao
Tzu brings the quality of emptiness sharply to mind by using
a familiar image which possesses that quality.

Chapter 41. B.4.b. Ta pai jo ju. 大白若辱. "Great
Whiteness seems a disgrace." Here ta pai 大白 "Great
Whiteness" is an adjunct substituted for its subject Tao.
For further analysis of the use of ta pai in this statement,
see synecdoche.
Chapter 42. B.5.a. *Wan wu fu yin erh pao yang.* Ch’ung ch’i wei ho. "The ten thousand things lean on yin and embrace yang. They relate through the Empty Spirit." *Ch’ung ch’i* 柔爱 "Empty Spirit" is an adjunct substituted for its subject Tao. The substitution brings out the qualities of Tao as Unbeing, a state empty of concrete forms but full of vital principles.

Chapter 42. B.5.b. *Ch’iang liang che pu te ch’i ssu.* 强梁者不得生 . "Those who are strong beams won’t die of old age." *Ch’iang liang* 强梁 "strong beams" is a subject substituted for its adjunct, hard and inflexible. Lao Tzu in this chapter is urging us to get back to the underlying unity and cut back on our desires. That which is hard and inflexible, such as an exertion of will, runs against rather than blending in with natural process. Again the substitution brings to mind a concrete image of the qualities Lao Tzu is describing.

Chapter 43. B.6.a. *Wu wei chih yu i.* "lacking action has the advantage." I "advantage" is an effect substituted for its cause, Tao. This substitution occurs again in the chapter in a similar statement. The advantage of lacking action is that such behavior is the behavior of Tao, through which all is accomplished. By substituting the effect advantage, Lao Tzu seeks to induce his readers to practice lacking action and thereby get in touch with the source of the advantage.
Chapter 45. B.6.b. Ta pien jo na 必保名. "The Great Argument seems tongue-tied." Ta pien 大賢 "the Great Argument" is an effect substituted for its cause, Tao, which embraces all arguments and distinctions. The substitution makes Tao's all-inclusiveness concrete.

Chapter 47. B.7.a. Pu ch'u hu chih t'ien hsia. 不出門 "If you don't go out the door, you'll know the whole world." As Wang Pi has suggested, t'ien-hsia 天下 "the whole world" is an effect substituted for its cause, Tao. Through this substitution and the play on the meaning of chih 知, discussed under synoeciosis, Lao Tzu tries to bring his readers to the realization that true knowledge is knowledge of Tao not of phenomena.

Chapter 47. B.7.b. Pu chien erh ming. 不見而名 "doesn't see and yet names." Ming 名 "names" is an effect substituted for its cause, understanding the individual natures of things. This chapter discusses how one can know the world by knowing Tao. Since we usually associate our understanding of things with our ability to name them, Lao Tzu has used this substitution to get across the idea that through Tao we understand nature without seeing it.

Chapter 49. B.8.a. Sheng jen wu ch'ang hsin, i pai hsing hsin wei hsin. ... Sheng jen tsai t'ien hsia hsi wei t'ien hsia hun ch'i hsin. 聖人無常心, 以百姓心 為心. "The sage lacks a fixed mind and takes the minds of the hundred clans as his
mind. . . . When the sage is in the world he shrinks, shrinks, and for the whole world's benefit muddles his mind." All of the examples of hsin /mind/ "mind" here are a cause substituted for its effect of ideas and feelings. Using this substitution here enable Lao Tzu to sum up the effects with one word, as he did in Chapter 8 with hsin.

Chapter 49. B.8.a. Sheng jen chien hai chih. 勝人皆孩 . "They all take the sage to be a child." Hai 孩 "child" is a subject substituted for its adjunct--simple, spontaneous responsiveness. The substitution of the familiar image makes the quality discussed more vivid in the reader's mind.

Chapter 50. B.9.a. Kai wen shan she sheng che. ải問山涉勝切 . "Now I've heard of one who was good at holding to life." Here sheng 生 "life" is an effect substituted for its cause, Tao. People naturally want to preserve their lives, and by using this substitution and the following paradoxial description of the man good at holding to life, Lao Tzu hopes to induce people not to confuse preserving physical existence with holding to the life-force coming from Tao.

Chapter 51. B.9.a. Wu hsin chih. 物形之 . "Things give them form." Wu 物 "things" is a subject substituted for its adjunct, matter. The context speaks of the forces which give life and form to the things of the universe. Wu itself is a concrete example of the matter which gives
things their physical form.

Chapter 54. B.11.b. Wu ho i chih t'ien hsia jan tsai? I tz'u. 菩尼? 知大然#? 以此。 "How do I know the whole world is so? By this." Again, the substitution of the subject tz'u 此 "this" for its adjunct, inside, is a verbal pointing to the source of true knowledge.

Chapter 57. B.12.b. I cheng chih kuo. I ch'i yung ping. 以正治國。以奇用兵 . "Use the straight to order the state. Use the strange to employ weapons." Both cheng 庸 "straight" and ch'i 奇 "strange" are adjuncts substituted for their subject Tao. Since the order of the state is part of the natural process, governing the state is a straightforward action of Tao. Using weapons runs counter to natural process; thus strategy which accords with natural process will be the opposite of the aggressive confrontation usually associated with weapons. By using the two adjuncts, Lao Tzu brings out the difference in the relationship of natural process to governing and to war.

Chapter 58. B.13.b. Shu chih ch'i chi? 适知其知。 "Who knows the end of it?" Chi 限 "limit" is an adjunct substituted for its subject, Tao. The previous sentence speaks of the interrelationship of happiness and disaster. The limit or exhaustion of the alternation of these states is in Tao, which transcends them. Such an interpretation fits the chapter's exhortation to rulers to cease forcing their judgments on the world and govern through natural
process, thereby avoiding the confusion which results from relative distinctions.

Chapter 64. B.17.a. 高 pao chih mu 合抱之木 . "A tree you can wrap your arms around." 高 pao 合抱 "wrap your arms around" is an effect substituted for its cause, the great size of the tree. The substitution makes the tree's thickness more vivid.

Chapter 65. B.18.a. 道 man te shen i, yin man i. Yin wu fan i. Jan hou nai chih ta shun. 太德深矣,遠矣,與物反矣. 然後乃至大順 . "The Dark Energy is deep! It goes far! Along with things it goes back. Once that happens you've reached the Great Accord." 太 shun 大順 "the Great Accord" is an effect substituted for its cause, Tao. This chapter speaks of governing the state by getting the people back in harmony with nature rather than by seeking to manipulate them with cognitive knowledge. The substitution here brings out that quality of Tao, its spontaneous acceptance of all things, which the ruler should try to emulate.

Chapter 66. B.18.a. 江 hai so i neng wei pai ku wang che, i ch'i shan hsia chih. 江海所以能為百川王者以其善下之 . "The Yangtse and the sea are kings of the hundred valleys because they're good at being lower." Here ku 谷 "valley" is a subject substituted for its adjunct, streams. The Yangtse and the sea are kings of lesser bodies of water. However, in making the substitution, Lao Tzu
emphasizes that quality which makes the larger bodies of water kings, for the valley itself collects streams by being a lowlying area.

Chapter 66. B.18.b. Shih i yá shang min pi i yen hsia chih. 是以欲上民,必以尊下之。 "Thus if you want to be above the people you must by your words be lower."

Yen 了 "words" is an effect substituted for its cause, attitude. Lao Tzu hopes that humbling oneself in one's speech will indicate a humility of attitude also, thereby avoiding exertions of will harmful to the people and to natural process.

Chapter 66. B.18.b. Shih i t'ien hsia yao t'ui erh pu yen. 是以天下愛之而弗愛也。 "Thus the whole world loves to carry him along and never tires of it." T'ui 推 "carry along" is an effect substituted for its cause, spontaneous development. The world does not consciously push forward the sage. Rather the world just develops its natural tendencies, and the sage, who has subordinated his own desires to those tendencies, is carried along by natural process.

Chapter 70. B.20.a. Chih wo che hsi; tse wo che kuei. 知我者希,則我者貴。 "Those who understand me are few; those who follow my example, precious." Kuei 貴 "precious" here is an effect substituted for its cause, being hard to find. Elsewhere, Lao Tzu has attacked the conventional valuing of hard-to-get goods. Here he plays
on that conventional view in order to emphasize the rareness of those who follow his teaching.

昆不畏威則大威至  "If the people don't fear power then the Great Power will come." Here ta wei 大威 "the Great Power" is an adjunct substituted for its subject, Tao. The substitution here serves to emphasize the difference in the ability of the king and of natural process to contain and organize all tendencies.

"Therefore he gets rid of that and gets this." Again we have the substitution of the subjects pi 彼 "that" and tz'u 此 "this" for their adjuncts, outside and inside, as a verbal pointing to the location of true knowledge.

Chapter 75. B.22.a. Min chih ch'ing ssu i ch'i shang ch'iu sheng chih hou. Shih i ch'ing ssu. Fu wei wu i sheng wei che shih hshen yh kuei sheng. 民之輕死以其上求生之厚。是以輕死。惟唯無以生為者是賢於眾生  "The people make light of death because those above seek the good life. Therefore, the people make light of death. It's only those who aren't busy living who have more sense than those who value life." The three occurrences of sheng 生 "life" here are substitutions of subject for adjuncts, wealth and position. Through this substitution Lao Tzu seeks to emphasize the difference between life's fringe benefits, which most people take to be life, and the source of life
in Tao.

Chapter 76. B.22.a. Shih i ping ch'iang tse pu sheng.
Mu ch'iang tse ping. 因此強則勝，不強則否。
"Therefore when soldiers are strong, they won't win out.
When trees are strong they'll be like the soldiers." The
second ping 是 "soldiers" is a subject substituted for its
adjunct, pu sheng 不勝，"won't win out," expressed in the
preceding sentence. The substitution emphasizes the similar-
ity in the consequences for the two subjects, soldiers and
trees, when they are unable to blend in with natural process.

**Emphasis**

The figure emphasis is a special kind of metonymy.
William McNaughton has defined it as a figure in which "the
poet speaks of a substance as if it itself was the very
quality that inheres in it." He says further that the
poet's choice of a quality to emphasize depends on the
figure's context. All of the examples of emphasis which I
have found in the Tao-te-ching are attempts to name Tao in
terms of one of its qualities. Also, the particular quality
emphasized relates to the point Lao Tzu is trying to make
about Tao in each context. Since, as stated in Chapter 1,
the reality of Tao transcends our ability to name it, Lao
Tzu, naturally enough, would rely on the figure emphasis to
bring out the various qualities of Tao observable in
different situations.

Chapter 1. A.1.b. T'ung wei chih hsüan. 無為住。
"We call them both the Dark." Here Tao's hsiăn ² "darkness," which is Tao's being unperceivable by our usual means of understanding, is emphasized. Tao is "dark" in being able to embrace both Being and Unbeing, the two modes to which the t'ung ² "both" refers. This dual nature transcends our usual understanding, which sees only Being.

Chapter 5. A.3.b. Pu  ji shou chung. 卜如守中
"Better hold to the center." The emphasis on Tao as chung ² "center" follows from the chapter's comparison of the creative force of Tao to the space inside a bellows. Tao works within things as air moves through the bellows.

Chapter 10. A.5.a. Tsai ying p'o pao i neng wu li hu? 抉 影抱 能無理乎? "When you fill yourself with soul, hang on to the One, can you keep it together?" Here Lao Tzu emphasizes the unity of Tao by calling it i — "the One," which fits in with the chapter's exhortation to identification with natural process.

Chapter 14. A.7.b. Shih chih pu chien, ming ȳeh i. 世知謂, 明堦也 若 chih pu wen, ming ȳeh hsi. 世知謂, 明堦也若. Po chih pu te, ming ȳeh wei. 知世謂, 明堦也若. "You look at it but don't see it; we call it the Unobtrusive. You listen to it but don't hear it; we call it the Rare. You grasp at it but don't get it; we call it the Subtle." Here i "Unobtrusive," hsi ² "Rare," and wei "Subtle" refer to Tao as Unbeing and emphasize its inaccessibility to our usual means of perception.
Chapter 14. A.7.b. Shih wei hu huang. "This is called the All-Mixed-Up." In the context of this statement, Lao Tzu has been talking about Tao as Unbeing, a state of potential without concrete objects. The name hu huang "All-Mixed-Up" applied to Tao emphasizes this potential, undifferentiated mode of Tao.

Chapter 22. A.12.b. Shih i sheng jen pao i wei t'ien hsia shih. "Thus the sage embraces the One and acts as model for the whole world." Here again in advocating identification with natural process, Lao Tzu has referred to Tao as i — "the One," emphasizing its all-inclusive unity.

Chapter 23. A.12.b. Hsi yen tzu-ian. "The Rare refers to the Self-like." Here hsi "rare" and tzu-ian "self-like" emphasize Tao's inaccessibility to normal understanding and its spontaneity, as is fitting in a discussion of Tao as the natural process transcending man's power to control it.

Chapter 25. A.14.a. Ch'iang wei chih ming ydeh ta. "Or we can force a name and call it the Great." Here ta "the Great" emphasizes Tao's being expansive and all-inclusive, qualities with which this chapter is concerned.

Chapter 25. A.14.b. Tao fa tzu-ian. "Tao is modelled on the Self-like." Here tzu-ian "the Self-like" emphasizes Tao's spontaneity and brings out in
this context the idea that while all is modelled on Tao, Tao is modelled on itself.

Chapter 27. A.15.b. Shih wei hsi ming 是謂 聰明.
"This is called following the Light." The emphasis in calling Tao ming 明 "the Light" brings out Tao's nature as the energy within things and the source of all true understanding. As the chapter suggests, one makes contact with the Light by embracing all things and blending with natural process.

"This is called the Basic and the Subtle." Yao 幼 "the Basic" and miao 妙 "the Subtle" applied to Tao emphasize its being the ground of reality and an unobtrusive force working through all things. Thus as the chapter suggests, all is to be valued because all contains Tao.

Chapter 28. A.16.a.--A.16.b. Fu kuei yu wu chi. "you’ll return to the Limitless... you’ll return to the Shrubby." 9
Wu chi 無極 "the Limitless" and p'u 朴 "the Shrubby" as names for Tao emphasize its boundlessness and its being uncultivated and spontaneous. Lao Tzu emphasizes these qualities in urging people to cease striving and exerting their wills and to return to union with Tao.

Chapter 32. A.18.a. P'u sui hsiao t'ien hsia mo neng ch'en yeh. 木落 雖小,天下莫能及也. "The Shrubby, though small, can't be cowed by anything in the whole world."
Here again, the term p'u "the Shrubby" applied to Tao emphasizes its being uncultivated and spontaneous. Thus Tao is able to permeate everything as the principle of natural development.

Chapter 34. A.19.b. Ch'ang wu yü, k'e ming yü hsiao.
Wan wu kuei yen erh pu wei chu. K'e ming wei ta. "It always lacks desires and can be named the Small. The ten thousand things go back to it but it doesn't act like the boss. It can be named the Great." It may seem contradictory that Lao Tzu characterizes Tao as both hsiao "the Small" and ta "the Great." However, as the context makes clear, Tao is small in not exerting its will and in acting unobtrusively through even the smallest things as their natural tendencies. Tao is great in embracing all things and being the source of all life. The use of emphasis here calls attention to the relationship between Tao's ability to passively support all creation and Tao's greatness as the totality of the universe.

Chapter 36. A.20.b. Shih wei wei ming. "This is called the Subtle Light." In referring to Tao as wei ming "the Subtle Light," Lao Tzu emphasizes both the quality of Tao as a source of energy and understanding and Tao's being unavailable to our usual means of understanding. This example of emphasis follows a series of paradoxical statements understandable only through the subtle light of
Chapter 37. A.21.a. *Wu chiang chen chih i* *wu ming chih p'u.* *Wu ming chih p'u fu i chiang wu yi.* "I will keep them down with the Nameless Shrubby. With the Nameless Shrubby one will indeed lack desires." *Wu ming chih p'u* "the Nameless Shrubby" refers to Tao and emphasizes its identification with the universe and its spontaneity. The sage "keeps things down" by not encouraging them to lose contact with natural process.

Chapter 39. B.3.a.--B.3.b. *Hsi chi chih te i che, t'ien te i i ch'ing; ti te i i ning; shen te i i ling; ku te i i ying; wan wu te i i sheng; hou wang te i i wei t'ien hsia chen.* "Of those who got the One in ancient times, Heaven by getting the One was clear; Earth by getting the One was quiet; spirits by getting the One were divine; the valley by getting the One was full; the ten thousand things by getting the One sprang up; lords and kings by getting the One became the straight ones of the whole world." As Wing-tsit Chan has suggested, referring to Tao as the One here emphasizes Tao's nature as the all-embracing source through which everything fulfills its destiny.\(^{10}\)

Chapter 45. B.6.b. *Ta ch'eng io ch'ieh; ch'i yung pu pi.*
Ta ying jo ch'ung; ch'i yung pu ch'iung. Ta chih jo ch'i.
Ta ch'iao jo cho. 大缺若缺；其用示缺。大盈若沖；
其用示窮。大直若屈。大巧若拙。 "The Great Completion
seems incomplete; it's used but not ruined. The Great Full-
ness seems empty; it's used but not exhausted. The Great
Straight seems bent. The Great Cleverness seems stupid."
Ta ch'eng 大成 "the Great Completion," ta ying 大盈 "the
Great Fullness," ta chih 大道 "the Great Straight," and
ta ch'iao 大巧 "the Great Cleverness" are all names for
Tao which emphasize the different ways Tao relates to the
universe. In emphasizing these qualities Lao Tzu brings out
our inability to perceive Tao through the multiplicity of
Being.

Chapter 45. B.6.b. Ch'ing ching wei t'ien hsia cheng.
清靜為天下正 . "The Clear and Quiet is the whole
world's guide-line." Using ch'ing 清 "clear" and ching 靜
"quiet" for Tao emphasizes its ability to embrace everything
by being passive and lacking will.

"This is practicing the Constant." Referring to Tao as
ch'ang 常 "the Constant" emphasizes the chapter's point
that Tao is the source which always underlies phenomena.

Chapter 52. B.10.b. Chien hsiao yueh ming. 小人曰明 .
"Seeing the Small is called seeing the light." Calling Tao
hsiao 小 "the Small" here emphasizes Tao's being the
source or beginning of the multiplicity of Being.
Chapter 52. B.10.b. Shou jou yâeh ch'iang. "Keeping to the Soft is called strength." Here calling Tao jou "the Soft" emphasizes the flexibility which allows Tao to embrace all creation and let it develop freely.

Chapter 55. B.12.a. Chih ho yâeh ch'ang. Chih ch'ang yâeh ming. "Knowing Harmony is called being constant. Knowing the Constant is called seeing the light." Referring to Tao as ho and "Harmony" and ch'ang "the Constant" emphasizes Tao's being the ever-present dynamic equilibrium of the universe, an equilibrium which the chapter finds exemplified in the behavior of an infant.

Chapter 56. B.12.b. Shih wei hsâan t'ung. "this is called the Dark Unity." Calling Tao hsâan t'ung "the Dark Unity" emphasizes the chapter's point that Tao and he who understands Tao transcend and blend the distinctions with which we usually view the world. Thus Tao is not only a unifying force but is also dark in being beyond our usual means of understanding.

Chapter 68. B.19.b. Shih wei p'eî t'ien, ku chih chi. "This is called matching Heaven and the ancient ultimate." Referring to Tao as chi "the Ultimate" reinforces the chapter's exhortation to avoid aggressive behavior that violates natural process, because Tao as the ultimate is that which cannot be superceded, only followed.
Synecdoche

William McNaughton has defined the figure synecdoche as the substitution of genus for species, species for genus, whole for part or part for whole. Lao Tzu uses this figure as a kind of shorthand to make complex processes or situations more accessible to the reader.

Chapter 4. A.3.a. Ho ch'i kuang, t'ung ch'i ch'en.
和光同尘.... "blends their light, mingles their dust." Kuang 光 "light" and ch'en 尘 "dust" are both examples of species substituted for genus, kuang standing for energy, ch'en for matter. With these images Lao Tzu makes concrete the process through which Tao unites both the material and immaterial parts of phenomena.

Chapter 19. A.10.b. Chüeh ch'iao ch'i li, tao tsei wu yu. 绝巧弃利, 去细无有. "Cut off craft, throw away profit, and you won't have any more robbers and bandits." Tao tsei 劫劫 "robbers and bandits" is a species substituted for its genus, those who take advantage of others. Lao Tzu chose this particular species in order to reinforce his injunction to cease admiring those qualities which involve manipulating and competing with others for selfish purposes.

Chapter 24. A.13.b. Ch'i tsai Tao yeh yu chéng, yu ssu chuei hsing, wu huo wu chih. 具化则为行事, 物或然之. "From the standpoint of Tao we say that things probably hate surplus food and excess action." Ssu 食 "food" is a species substituted for the genus material goods.
The substitution suggests that if excess in this necessity of life is unnatural, how much more unnatural is an excess of unnecessary goods.

Chapter 25. A.14.a. Wu pu chih ch'i ming. Tzu chih ydeh Tao. Ch'iang wei chih ming ydeh ta. "I don't know its given name. We can style it Tao. Or we can force a name and call it the Great." Ming 名 "given name" and tzu 之 "style" are both species substituted for genus. The ming was the name given to an infant shortly after it was born, the tzu the name given when the child was 20. Lao Tzu uses ming in this sense to refer to a name given at the earliest stage of development, a name which for Tao can only be given arbitrarily if at all. Tzu refers here to a name given at a later stage of development, and the name Tao designates ultimate reality moving out from its source. Such an interpretation fits the chapter's discussion of Tao as the source moving out through creation.

Chapter 25. A.14.b. Ku Tao ta, t'ien ta, ti ta, wang i ta. Yu chung yu ssu ta erh wang ch'ü ch'i i yen. "Therefore Tao is great, Heaven is great, Earth is great, and the king is great, too. Within the boundaries there are four greats and the king is one of them." Yu 尹 "boundary of a state" is a species substituted for the genus "limit." State boundaries are one of the many different
kinds of limits that make up our conceptual universe. Thus the statement implies that within the bounds of our human intelligence there are four "greats." Beyond the range of human reasoning is the realization that the four are one in Tao.

誰有策觀無處超然。 "There may be glorious sights but he's at peace and above it all." Jung kuan "glorious sights" is a species substituted for the genus attractive and desireable externals. By selecting this rather innocuous example of external attractions Lao Tzu makes clear the often apparently harmless ways externals can lead us away from contact with ultimate reality.

Chapter 28. A.16.a. Chih ch'i pai, shou ch'i hei, ...
Chih ch'i jung, shou ch'i ju, ... 知白守黑 "Know its white but keep to its black, ... Know its glory but keep to its disgrace, ..." We have here four related examples of species for genus substitution. Pai 白 "white" and jung 䘫 "glory" are both species of brightness, while hei 黑 "black" and ju 黏 "disgrace" are both species of darkness. Pai and hei represent brightness and darkness in color. Jung and ju represent brightness and darkness in reputation. In this chapter Lao Tzu is advocating passive blending with natural process
over conspicuous activity, being dark over being bright.
Through the synecdoche he provides concrete examples
of the distinction between blending in and standing
out.

Chapter 34. A.19.b. Ta Tao fan hsi, ch'i k'e tso yu.
大道记号，其可左右 . "The great Tao flows and can
move left or right." Tso yu 左右 "left or right" are
parts of the whole, all possible directions of moving. The
synecdoche expresses in a succinct vivid way Tao's all-
pervasiveness.

Chapter 41. B.4.b. Ta pai jo ju. 大白若辱 . "Great
whiteness seems a disgrace." As with the examples discussed
above under Chapter 28, we have here species for genus
substitutions, pai "whiteness" for brightness, white
representing brightness of color, and ju "disgrace"
for darkness, disgrace representing darkness of reputation.
Again Lao Tzu makes the bright/dark distinction more vivid
in the reader's mind by using concrete examples.

躁胜寒，静胜热. "Rush overcomes cold. Quiet
overcomes heat." We have here two species for genus
substitutions, han 冷 "cold" for that which is inert
and je 熱 "hot" for that which is active. Lao Tzu could
have just alternated tsao 冷 and ching 熱 , but hot and
cold not only add variety, they make the ideas more
concrete and vivid.
Chapter 52. B.10.b. Yung ch'i kuan. Fu kuei ch'i ming.

Use its light. Return to its brightness." Kuang 光 "light" and ming 明 "brightness" are both species for genus substitutions, kuang standing for energy, ming for the source of energy. Through the synecdoche Lao Tzu makes concrete and thus more easily understood Tao's being the source of the life-force in all things.

Chapter 56. B.12.b. Ho ch'i kuan, t'ung ch'i ch'en.

Blends their light, mingles their dust." As in the examples discussed under Chapter 4 above, we have two species for genus substitutions, kuang 光 "light" for energy, ch'en 尘 "dust" for matter. Again Lao Tzu uses the synecdoche to make concrete the process through which Tao and the man of Tao unite the material and the immaterial parts of phenomena.

Antiphrasis

As defined by Richard Lanham, the figure antiphrasis is a form of irony involving the replacement of a word by its opposite. Lao Tzu uses this figure to play on people's expectations and induce a new way of looking at the world.


Great trouble is as valuable as one's body." Kuei 犢 "valuable" is ironical because, as is made clear later in the chapter, the body through which we suffer great trouble is to be valued as little as the trouble itself.
我獨是乎。. . . 我獨悶悶。. . . 我獨瓦瓦似鷗。. "Me I've got a dumb man's mind. Muddy and muddled. . . . I alone am dark dusk. . . . I alone am a dum-dum. . . . I alone am stupid like a bumpkin." All of the negative terms which Lao Tzu uses here to describe himself are examples of irony. As the context suggests, he is dumb, confused, and uncultivated only in the sense of lacking knowledge of externals and social mores. His ignorance in this sense indicates identification with ultimate reality, which is to be truly enlightened.

Chapter 55. B.12.a. I sheng yueh hsiang. 增生曰祥。 "Increasing one's life is said to be lucky." Hsiang 祥 "lucky" is ironical because, as Wang Pi suggests, to try to consciously increase one's lifespan is to run counter to nature and invite disaster. As the chapter suggests, the best way to live out a natural life-span is to blend in with natural process.

Chapter 55. B.12.a. Hsin shih ch'i yueh ch'i;iang. 心使四強 . "The heart's delivering vital force is said to be strength." The irony is in ch'iang 强 "being strong" because the life-force which results from an exertion of will is weak compared to that which comes spontaneously from Tao.

Chapter 58. B.13.b. Ch'i cheng men men, ch'i min ch'un
ch'un. 其政悶悶，其民淳淳。 "If his government's
dumb and mum, his people will flow and grow." Men 琢 "dumb" is ironical in that the ruler is merely ignorant
of ways to manipulate the people. By being ignorant in this
sense, he has made contact with Tao, the source of true
knowledge and order.

Chapter 65. B.17.b. Ku chih shan wei Tao che fei i ming
min, chiang i yū chih. 古之善為道者，非以明目，非以霑之。
"In ancient times those who were good at being one with Tao
didn't use it to enlighten people but used it to make them
ignorant." Here yu 宇, "ignorant" is ironical because the
people are ignorant only in the sense of lacking knowledge
about externals and social mores. Because they are ignorant
in this sense, they have achieved union with Tao, which is
ture enlightenment.
NOTES TO CHAPTER FOUR


3The gloss "center, middle" for yang 東 comes from Karlgren's Grammata Serica Recensa, group 718. The sentences preceding and following the one which contains yang talk about the inadequacy of conventional morality and perception; therefore I believe the wei yang 東 refers to conventional morality's lack of contact with Tao. According to Wang Li's Ku-tai han-yü 符尾漢語 , III, p. 1412, yang can mean "finished, exhausted," but only when in construction with wei 東 "not yet," and with reference to such words as night and happiness. Most of the examples given of this usage are post-Han dynasty. Among the Chou dynasty examples given, the Shih Ching line ye wei yang 東 is found. However, according to both James Legge (The Chinese Classics, IV, pp. 294-295) and William McNaughton (The Book of Songs, p. 64) this line should be understood to say "It is not yet midnight" rather than "The night is not yet over." The poem speaks of different stages of the night signaled by a torch in the courtyard which burns brightly in the first stanza, burns down in the second stanza, and is smoking in the last stanza. Since the second stanza says that the night is not yet over, and the third that it is almost dawn, yang, which occurs in the first stanza, seems to be most appropriately translated as the middle of the night, to correspond to the blazing torch. Such usage of images to convey the passage of time is an example of what William McNaughton has called the "composite image" (The Book of Songs, p. 98). Thus it appears that yang used after wei 東 can also mean "middle," as I have translated it in this passage of the Tao-te-ching.

4According to Ellen Chen ("The Tao Te Ching's Approach to Language," Chinese Culture, XII, No. 4 (1971), p. 47), the stopping point in naming should be before one starts using language to make value distinctions.

5According to Karlgren, Grammata Serica Recensa, group 738, liang 東 can mean "beam," "bridge," "dam," "pole." I chose "beam" because its image of something strong and inflexible seemed to best fit the context.

6John Cikoski, on p. 171 of his "Classical Chinese Word-
Classes," lists ping 迹 as an abstract noun. The ping under discussion here as an example of metonymy is the abstract noun functioning as nucleus (Cikoski, p. 114) of its clause. A noun so used has the meaning of acting like or being like the noun. (Cikoski, pp. 108-109.)

7McNaughton, The Book of Songs, pp. 145-146.

8According to Karlgren, Grammata Serica Recens, group 551, t 工 can mean "level, even." Here it means level or even in the sense of being flattened to the point where no feature is visible. Dr. David Ch'en has suggested that the three terms discussed here share in denoting reduction to an absolute minimum, and thus t's meaning of "level" fits this context. Wing-tsit Chan (The Way of Lao Tzu, p. 124) stretches the idea of "level" a good deal further and translates t 工 as "The Invisible," thereby matching the sentence's reference to vision. I have not followed him because I feel such an interpretation gets perhaps too far away from the basic meaning of t. I feel the same way about his translation of sha 儀 "The Rare" as "The Inaudible." However, the point at which a translation becomes too free is certainly not a matter on which there is much agreement among translators. James Legge (The Texts of Taoism, Part I, p. 57) translates t 工 as "the Equable." This also is listed by Karlgren as a meaning of the word during Chou times and is a meaning related to "level." However, its appropriateness to the context is questionable. William McNaughton (The Taoist Vision, p. 11), Arthur Waley (The Way and its Power, p. 159), and D.C. Lau (Tao Te Ching, p. 71) feel that t 工 means "elusive" or "extra-ordinary." While such an idea does fit the context, I have difficulty in seeing how this translation is arrived at from what we know of the usage of t 工 in Chou times, unless perhaps these translators feel that the t used here is the word "barbarian" written with the same character as t 工 meaning "level." However, it is still a large step from "barbarian" to "elusive." It is also possible that these translators have followed Chiang Hsi-chang 楚 嘉 (Lao-tzu chiao-ku 也 子交 嘉, p. 76) in substituting chi 昌 for t 工, chi being defined as "dark and formless." As stated in my introduction, I do not wish to get into textual controversies here; therefore, I will leave this matter for further resolution later when we have a definitive text. One might also arrive at "elusive" or "formless" as Kao Heng 柯 聰 has (Ch'ung-ting Lao-tzu cheng-ku 也 他們 子 正 告, p. 31) by taking t to mean "destroyed," another Chou dynasty usage according to Karlgren. Again, this seems a rather long leap to make.

9According to Karlgren, Grammata Serica Recens, group 1211, p'yu 本 originally meant "shrubby trees" and later
came to have the meaning "rough, unadorned." In translating p'u as "Shrubby" I have tried to bring across the original image and the idea of uncultivated spontaneity which the image conveys. P'u has also been translated as "the Uncarved Block" (Arthur Waley, The Way and Its Power, p. 178; William McNaughton, The Taoist Vision, p. 14; D.C. Lau, Tao Te Ching, p. 85) and "simplicity" (Wing-tsit Chan, The Way of Lao Tzu, p. 149; he also refers to p'u as "the uncarved wood"; James Legge, The Texts of Taoism, Part I, p. 74; he also refers to p'u as "unwrought material," p. 71).


12 Wang Li 王力, ed., Ku-t'ai han-yü 古代漢語 (3 vols.; Peking: Chung-hua shu-chü, 1962-64), II, p. 779. Dr. Yan-shuan Lao has also provided me with a supporting reference to Li chi 禮記, 雜禮 chapter (Ssu-pu ts'ung-k'ang ed.), 1.10.2.

13 Wing-tsit Chan (The Way of Lao Tzu, p. 145, note 2) cites both Wang Pi and Ho-shang Kung, who define yu 優 as "that which is without name" or unlimited space. This I feel is to create a meaning unrelated to the word's other meanings just for this context. I prefer to work with the usual meanings of a word and to try to make sense of one of those meanings in the particular context. I believe I have been able to do so here.

CHAPTER FIVE
PAREGMENON

In the figures we studied in Chapter Four the relationships between the words were the relationships between the words' referents. Paregmenon, the figure of word relationship we will examine in this chapter, also reflects interactions in natural process. However, the word relationships here are primarily those of the semantic and phonological structures of the words themselves.

William McNaughton cites the Century Dictionary definition of paregmenon as "the employment of several words having a common origin in the same sentence."¹ Lao Tzu's purpose in using this figure is like that Sr. Miriam Joseph finds in Renaissance writers, who employ paregmenon to attract attention by the words' similarity in sound and to provoke thought through the words' similarity in meaning.² In locating examples of paregmenon, I have relied primarily on two articles by Bernhard Karlgren, "Word Families in Chinese" and "Cognate Words in the Chinese Phonetic Series," in which the proposed cognate relationships are based on the presence in the related words of syllabic initials and finals with the same point of articulation. I have also consulted Tung T'ung-ho's "Tentative Archaic Chinese Phonologic Tables"
and Li Fang-kuei's "Studies on Archaic Chinese Phonology" for further phonological support of the relationships suggested by Karlsgren. In determining whether the repetition of a character represented two related words or the same word repeated, I have used the glossary found in John Cikoski's "Classical Chinese Word-Categories." Full references for all of the above works can be found in my bibliography. I have also followed William McNaughton's principle that an example containing related words which regularly occur together is not rhetorical. I have used the Harvard-Yenching indexes listed in my bibliography to determine whether or not two cognate words were often found together in Archaic Chinese. Since I will be dealing with reconstructions of Archaic phonology, I will leave out the romanization and will provide only the text and translation for the examples of paregmenon to be discussed. Following the translation I will give for each cognate word its location in Karlsgren's articles (WP, type, and family if found in "Word Families in Chinese," CPS and character number if from "Cognate Words in the Chinese Phonetic Series"), Karlsgren's reconstruction of the word's pronunciation and his definition. Next, I will provide the Archaic rhyme-group, page number, and phonologic reconstruction of the word as found in Tung's article. Li Fang-kuei's article discusses Archaic rhyme-groups not individual words; therefore, for each cognate word I will provide the rhyme-group,
Chapter 7. A.4.b. 以其不生，故能長生。 "It's because they don't bring themselves into being. That's why they can live long." 生。Karlgren (WF, T-NG, B349-357), sēng, "to bear"; Tung, 来# , p. 178, seng; Li, 来# , p. 51, ing. 生。Karlgren (WF, T-NG, B349-357), sēng, "live"; Tung, 来# , p. 178, seng; Li, 来# , p. 51, ing. Cikoski (p. 173) lists these two meanings as different words. The cognate relationship emphasizes the interaction between life and the source of life.

Chapter 8. A.4.b. 早善治。"in straightening out value order." 正。Karlgren (WF, T-NG, B7-19), tīěng, "straight, correct"; Tung, 来# , p. 179, tīěng; Li, 来# , p. 51, ing. 早。Karlgren (WF, T-NG, B7-19), d′iāg, "to govern"; Tung, 之 , p. 125, d′iāg; Li, 之 , p. 28, iāg. The cognate relationship emphasizes the appropriateness of the relationship between the actions of straightening out and governing.

Chapter 10. A.5.b. 生之畜之。"Tao gives rise to things, supports things." 生。Karlgren (WF, T-NG, B349-357), sēng, "to bear"; Tung, 来# , p. 178, seng; Li, 来# , p. 51, ing. 生。Karlgren (WF, T-NG, B349-357), t′iāok, "to rear, nourish, feed"; Tung, 羊# , p. 140, t′iāok; Li, 羊# , p. 30, iākw. The use of cognates emphasizes Tao's life-giving function.

Chapter 21. A.12.a. 莫精甚矣；其中有信。 "Its
essence is very real; within it is truth." 真, Karlgren (WF, T-N, F54-57), 真, "true, sincere"; Tung, 真, p. 230, tien; Li, 真, p. 49, in. 信, Karlgren (WF, T-N, F54-57), 真, "true, believe, faith"; Tung, 真, p. 230, 真; Li, 真, p. 49, in. The cognates emphasize the reality of transcendent Tao.

Chapter 22. A.12.b. 古之所謂曲則全者,豈虛言哉?
"Do you think that what in ancient times was called 'being twisted and thus being whole' is empty talk?" 曲, Karlgren (WF, K-N, E138-144), 曲, "to say"; Tung, 曲, p. 213, 曲; Li, 曲, p. 35, j.d. 全, Karlgren (WF, K-N, E138-144), 全, "to talk"; Tung, 全, p. 199, ngian; Li, 全, p. 41, an. The cognates used here are part of a conventional rhetorical question; however, Lao Tzu's skepticism about the ability of language to convey reality suggests that the cognates here are more than conventional. When a thinker who says that knowers don't talk questions the validity of a statement, he is directing his readers to test the words against intuitive insight.

Chapter 33. A.19.a. 人不自知, "Know others and you're wise." 知, Karlgren (WF, T-NG, B394-402), 知, "to know"; Tung, 佳, p. 173, tieg; Li, 佳, p. 50, ig. 智, Karlgren (WF, T-NG, B394-402), 智, "knowledge, wisdom"; Tung, 佳, p. 173, tieg; Li, 佳, p. 50, ig. The cognates here attach to knowing others the same implications of limitation which Lao Tzu usually associates with 智 as cognitive knowledge.
Chapter 34. A.19.b. 以其所小自為大，故能成其大。  
"Because it never thinks itself great, it is able to achieve its greatness." 仗. Karlgren (WF, T-NG, B147-149), 仪ong, "to finish, end"; Tung, 仪, p. 141, 仪ong; Li, 仪, p. 32, 仪ngw. 仗. Karlgren (WF, T-NG, B147-149), 仪eng, "to complete, finish, achieve"; Tung, 仪, p. 179, 仪eng; Li, 仪, p. 51, 仪ng. The cognates here emphasize the connection between Tao's persistence and its accomplishment.


Chapter 51. B.10.a. 故道生之，德蓄之，長之育之… "Therefore Tao gives rise to them; Energy supports them, grows them, rears them, …" 生. Karlgren (WF, T-NG, B349-357), sêng, "to bear"; Tung, 來, p. 178, sêng; Li, 來, p. 51, ing. 生. Karlgren (WF, T-NG, B349-357), t'îshôk, "to rear, nourish, feed"; Tung, 來, p. 140, t'îshôk; Li, 來, p. 30, 來kw. 生. Karlgren (WF, T-NG, B349-357), diôk, "to rear and foster children"; Tung, 來, p. 140, giôk; Li, 來, p. 30, 來kw. The use of cognates here emphasizes Tao's function of life support.

Chapter 57. B.12.b. 以正治國。 "Use the straight
to order the state." 正. Karlgren (WF, T-NG, B7-19), "để, "straight, correct"; Tung, 卒, p. 179, "để; Li, 卒, p. 51, ing. 正. Karlgren (WF, T-NG, B7-19), d'ìg, "to govern"; Tung, 之, p. 125, d'ìg; Li, 之, p. 28, 之. As discussed under metonymy, 正 stands for Tao, and the cognate relationship here emphasizes the relevance of Tao to the order of the state.

Chapter 57. B.13.a. 民多利器, 國安滋熾 . "The more sharp instruments the people have the more befuddled the state and great houses will be." 民. Karlgren (WF, P-N, H94-110), miên, "the common people" (the darkened, stupid ones); Tung, 从, p. 230, miên; Li, 从, p. 49, in.

正 Karlgren (WF, P-N, H94-110), wmên, "darkness, darkened, darkened intelligence"; Tung, 之, p. 219, ｍwén; Li, 之, p. 36, 之. The cognates here emphasize the connection between the condition of the people and the condition of the state.

Chapter 59. B.14.b. 若不知其所可以有國 . "If no one knows its limit, then you can thereby have the state." 若 Karlgren (WF, K-NG, A168-178), g'ìk, "extreme, end"; Tung, 之, p. 129, g'ìk; Li, 之, p. 28, 之. 國.

Karlgren (WF, K-NG, A168-178), kwìk, (delimited, boundaried area) "state, country"; Tung, 之, p. 130, kwìk; Li, 之, p. 28, 之. The cognates bring out the relationship between lacking limits and being able to possess what is limited.

"even having ceremonial jade precede teams of four horses isn't as good as kneeling to present this Tao." 先 
Karlgren (WF, T-N, F88-95), sien, "to advance, precede, before"; Tung, 夭 , p. 218, sian; Li, 夭 , p. 36, sian.
進 . Karlgren (WF, T-N, F88-95), tsèn, "to advance, bring forward"; Tung, 真 , p. 230, tsien; Li, 真 , p. 49, in. The cognates emphasize that Tao is to be valued as much if not more than the precious things usually associated with royal ceremony.

Chapter 63. B.16.b. 大いに多少 . "Make the small big and the few many." 少 1 . Karlgren (WF, T-NG, B551-553), siog, "small"; Tung, 少 , p. 144, siog; Li, 少 , p. 46, agw. 少 . Karlgren (WF, T-NG, B551-553), siog, "little, few"; Tung, 少 , p. 144, siog; Li, 少 , p. 46, agw. The cognates emphasize the importance of the small beginnings, which is the theme of the chapter.

Chapter 63. B.16.b. 是以聖人終不為大，故能成其大。 "Thus the sage never does big things, and therefore he can accomplish big things." 終 . Karlgren (WF, T-NG, B147-149), ｚｉŋ, "to finish, end"; Tung, ｙ , p. 141, ｑｉｎｇ; Li, ｙ , p. 32, ｑｉｎｇ ｚａ . Karlgren (WF, T-NG, B147-149), ｑｉｎｇ, "to complete, finish, achieve"; Tung, ｑｉｎｇ , p. 179, ｑｉｎｇ; Li, ｑｉｎｇ , p. 51, ｑｉｎｇ. The cognates emphasize the connection between persistence and accomplishment.

Chapter 67. B.18.b. 似不肖 . "seems to resemble nothing else." 似 . Karlgren (WF, T-NG, B381-385), dｚｉŋ,
"like, resembling"; Tung, 之, p. 125; siog; Li, 之, p. 28, ag. Karlgren (WF, T-NG, B381-385), siog, "like, resembling"; Tung, 之, p. 144; siog; Li, 之, p. 46, agw. The cognates emphasize the illusoriness of any attempt to describe Tao.


Chapter 74. B.21.b. 夫代 大匠斲所為不傷其手。 "He who chops for the great carpenter rarely gets his hands out in one piece." 斲. Karlgren (WF, T-NG, B150-189), tük; "to cut, chop, hew"; Tung, 侵, p. 152, tuk; Li, 侵, p. 52, uk. 侵. Karlgren (WF, T-NG, B150-189), 伤, "to wound, injure"; Tung, 伤, p. 168, 伤; Li, 伤, p. 45, ang. The cognate relationship emphasizes the connection between meddling in something one doesn't understand and getting hurt.

Tung, $\beta_{12}^5$, p. 166, kâng; Li, $\beta_{12}^{14}$, p. 45, ang. Again the cognates emphasize the inflexibility of the strong by associating it with the hard.
NOTES TO CHAPTER FIVE


CHAPTER SIX
ONOMATOPOEIA

Onomatopoeia is what most often comes to mind when we speak of form matching content. In this chapter we will be examining examples of a particular kind of onomatopoeia, defined by William McNaughton as the use of movement within a sentence or passage to imitate the meaning of the passage.¹ Lao Tzu has used such mimetic movement to good effect in bringing out his meaning.

Chapter 7. A.4.b. T'ien ch'ang ti chiu. T'ien ti so i neng ch'ang ch'ieh chiu che i ch'i pu tzu sheng, ku neng ch'ang sheng. 天長地久 天地所以能長且久者以其 不自生 故能長生  "Heaven's long; Earth lasts. How is it Heaven and Earth can last long? It's because they don't bring themselves into being. That's why they can live long." The triple repetition of ch'ang 長 and double repetition of chiu 久 and sheng 生 over the space of two sentences imitates the continuation and duration of which the passage speaks.

Chapter 7. A.4.b. Shih i sheng jen hou ch'i shen erh shen hsien; wai ch'i shen erh shen ts'un. 是以聖人俋 其身而身先，外其身而身在 "Likewise, the sage puts himself last and himself comes out first; excludes
himself and himself stays on." The repetitions of shen 申 imitate the meaning of the passage. First shen is hou 侯 -- at the end of the clause as object. Then it is hsien 先 -- at the beginning of the clause as subject. Next shen is wai 外 -- at the outside edge of the clause, and finally it is ts'un 存 -- still there, safely within the clause.

Chapter 8. A.4.b. Ch'i shan ti, hsing shan yün, yün shan jen, yen shan hsin, cheng shan chih, shih shan neng, tung shan shih. 居善地, 心善淵, 視善凡, 言善信, 正善治, 事善能, 動善時 . "In dwelling value the place, in the heart value depth, in relating value fellow-feeling, in speaking value truth, in straightening out value order, in serving value ability, in making a move value timing." In this passage we have operating the figure taxis, which Richard Lanham has defined as the distribution to each subject of its most appropriate adjunct. ² As first it may seem difficult to relate this passage to the statement preceding it about the benefits of water. However, the matching of appropriate adjuncts to subjects imitates water's benefiting each thing according to its needs and provides examples of how man's behavior can be like that of water.

Chapter 16. A.8.b. Kuei ken yüeh ching. Shih wei fu ming. Fu ming yüeh ch'ang. Chih ch'ang yüeh ming. 归根 日靜, 是謂 復命, 依命 日常, 知常 田明 . "Going back to the root we say is being quiet. This is called returning to fate. Returning to fate we say is being constant. Knowing the Constant we say is seeing the light."
The form of this group of statements is A=B=C=D=E, which imitates the constant unity of Tao underlying all things, the main theme of this chapter.

知常容，容乃公。公乃王。王乃天。天乃道。道乃久。

"If you know the Constant then you'll have open arms. Having open arms, you'll be impartial. Being impartial, you'll be king. Being king, you'll be Heaven. Being Heaven, you'll be Tao. Being Tao, you'll last long." This group of statements in its movement also imitates a major point of the chapter, returning to the root. We start with ch'ang 章 "the Constant" and end up with chiu 久 "last long" which is essentially the same thing. Thus the group of statements goes full circle and returns to its root.

信不足焉, 後不後焉。 "If he doesn't trust enough in others they won't trust in him." The movement of hsin 信 from front to end of the verb phrase imitates the reciprocal nature of trust and is the figure antimetabole.3

Hu hai! Huang hsi! Ch'i chung yu hsiang. Huang hsi! Hu hsi! Ch'i chung yu wu. 道之為物，始為悅物。悦乎悦乎 其中有象。悦兮悅兮其中有物 。 "This thing Tao, it's mixed-up, it's muddled. Muddled! Mixed-up! Within it are images. Mixed-up! Muddled! Within it are things." The alternation of the
order of huang 卉 and hū 向, imitates the way within the mysterious process of Tao things go from potential to actual and back again unceasingly. This is also the figure chiasmus. 4

Chapter 23. A.13.b. Hsin pu tsu yen, yu pu hsin yen. 信不足焉, 有不信焉, “If he doesn’t trust enough in others they won’t trust in him.” Again the antimetabole with hsin 信 imitates the reciprocal nature of trust.

Chapter 25. A.14.a. Ta ydeh shih. Shih ydeh ydān. 尹倉曰: "What’s great we say moves out; what moves out we say goes far; what goes far we say comes back. Therefore, Tao is great, . . .” The passage moves away from ta 大 and returns to it, thereby imitating the movement of Tao out from the source and back as described in the passage.

Chapter 27. A.15.b. Ku shan jen che pu shan jen chih shih. 広善人者不善人之師。 "Thus the man who’s good teaches the man who’s not good. The man who’s not good provides material for the man who’s good.” The alternation of the order of shan jen 善人 and pu shan jen 對善人 imitates the reciprocal nature of their relationship and is another example of the figure antimetabole.

Chapter 29. A.17.a. Ku wu huo hsing huo sui huo hsi huo ch’ui huo ch’iang huo lei huo ts’io huo hui. 古文物或行，或随，或虛，或吹，或弭，或開，或摧，或以。 "This follows from the fact that some things take action, some follow, some sigh, some blow, some are strong, some weak, some put down,
and some destroy." This piling up of a profusion of activities imitates the complexity of t'ien hsia 天下 "the whole world," a complexity which, as the chapter states, eludes the grasp of those who would control it.

Chapter 29. A.17.a. Shih i sheng jen ch'ü shen ch'ü she ch'ü t'ai. 是以聖人去甚,去奢,去泰。 "With this in mind the sage gets rid of what's too much, too many, and too great." The repetition of ch'ü 侈 imitates the constant cutting back of excess.

Chapter 30. A.17.b. Kuo erh wu chin, kuo erh wu fa, kuo erh wu chiao, kuo erh pu te i, kuo erh wu ch'iang. 果而勿矜,果而勿伐,果而勿自,果而勿党,果而勿强。 "Get results and don't show off; get results and don't pat yourself on the back; get results and don't be puffed up; get results and take it to be nothing; get results and don't get pushy." The repetition of kuo 果 "get results" imitates the way results keep coming if one follows natural process instead of exerting one's will.

Chapter 41. B.4.b. Chung shih wen Tao jo ts'un jo wang. 中士聞道若存若亡。 "The mediocre gentleman hears of Tao and for him Tao seems sometimes to exist and sometimes not." The alternation of opposites in jo ts'un jo wang 若存若亡 imitates the mediocrity of the gentleman who is himself neither good nor bad.

Chapter 42. B.5.a. Tao sheng i, i sheng erh, erh sheng san, san shen wan wu. 道生一,一生二,二生三,三生萬物.
"Tao gives rise to one; one gives rise to two; two gives rise to three; three gives rise to the ten thousand things."

Lao Tzu could simply have said that Tao gives rise to the ten thousand things; however, by drawing it out in this way, he imitates the development from one to the many and makes the point much more vivid. I prefer this simpler interpretation to those which try to decide what the one, the two, and the three might represent. 5

Chapter 46. B.7.a. Ku chih tsu chih tsu, ch'ang tsu i. 故知足之足，常足矣  
Therefore if one knows that enough's enough, there will always be enough." The repetition of tsu 足 imitates the meaning of sufficiency as a continuing state.

Chapter 48. B.7.b. Wei Tao jin sun. Sun chih yu sun,  
... "Practice Tao and you'll cut down every day. Cut it down and again cut down, ..." The repetition of sun 据 imitates the process of continually cutting down.

Chapter 51. B.10.a. Te hsü chih, chang chih, yu"chih,  
t'ing chih, tu chih,yang chih, fu chih. 德 之，長之，有之，  
乎之，遂之，覆之。 "Energy supports them, grows them, rears them, settles them, orders them, brings them up, and shelters them." The way this sentence takes off into a plethora of verbs imitates the way Energy gives rise to the activity of the ten thousand things.

yin shih. Ts'ai huo yu yu. 月及之遜。勢利鬼七。飲食之財貨有餘。"Their robes are a patterned palette of colors. They carry at hip sharp swords. They drink and eat in great measure. Their goods and treasures overflow."
The piling up of rich detail in these statements imitates the ch'ü 除 "heaping" which the chapter asserts goes on at the courts of the feudal lords.

Chapter 58. B.13.b. Huo hsi fu chih so yi. Fu hsi huo chih so fu. 福兮福之所倚，福兮福所依。"Disaster is what happiness leans on. Happiness is where disaster hides."
The reversal of the order of huo 福 and fu 福 imitates their dependence on each other and is the figure antimetabole.

Chapter 78. B.23.a. Cheng yen jo fan. 正言若反。"Straight words seem the reverse." The statement, by being itself a paradox, imitates its own meaning.
NOTES TO CHAPTER SIX


3 According to William McNaughton, (The Book of Songs, p. 142-143), the figure antimetabole is the flipping over of the word order and meaning of a sentence.

4 According to William McNaughton (The Book of Songs, p. 139), the figure chiasmus is a reversal of the order of repeated words. We have here an extended example of this figure.

5 See Wing-tsi Chan (The Way of Lao Tzu, p. 176) and Ellen Marie Chen ("Tao, Nature, Man: A Study of the Key Ideas in the Tao Te Ching," pp. 98-111) for a detailed discussion of the various proposals for what one, two, and three represent here.
CHAPTER SEVEN
AMPHIBOLOGIA

Among the ambiguities of language upon which Lao Tzu has played in expressing his philosophy is ambivalence of grammatical structure. The rhetorical term for such ambivalence is amphibologia.\(^1\) According to Yuen Ren Chao, our ability to read a sentence in more than one way can depend on several factors, among which are pause ambiguity, ambiguity of immediate constituents, and ambiguity resulting from the different functions of one word.\(^2\) In looking for examples of amphibologia, I have accepted as rhetorical only those instances of ambiguity in which the two readings complement each other and enhance the meaning of the sentence.

Chapter 1. A.1.a. Wu ming t'ien ti chih shih; yu ming wan wu chih mu 無名天地之始，有名萬物之母。 "Nameless Unbeing is the beginning of Heaven and Earth. Named Being is the mother of the ten thousand things."

There is considerable controversy over whether the first pause in each clause comes after ming 无 or after wu 无 and yu 有. The first punctuation would give us, "The Nameless is the beginning of Heaven and Earth. The Named is the mother of the ten thousand things." The second punctuation would read,
"Unbeing is the name of the beginning of Heaven and Earth. Being is the name of the mother of the ten thousand things." I think the ambiguity is intentional and suggests the identity of Unbeing and the nameless, Being and the named, an identity also proposed by Wing-tsit Chan.³

Chapter 1. A.1.a. Ku ch'ang wu yü i kuan ch'i miao; ch'ang yu yü i kuan ch'i chiao. 故常無欲以觀其妙，常有欲以觀其徼。 "Therefore look at real Unbeing or lack desires to see the subtleties. Look at real Being or have desires to see the edges." There is again controversy over whether the first pause comes after yü or after wu 無 and yu. The first punctuation would give us, "Therefore always lack desires to see the subtleties. Always have desires to see the edges." The second punctuation would read, "Therefore you want to use real Unbeing to see the subtleties. You want to use real Being to see the edges." I believe that the ambiguity is intentional and suggests the interrelationship of one's desires and one's ability to perceive the different modes of Tao.

Chapter 1. A.1.b. Tz'u liang che t'ung ch'u erh i ming. 此三者，同出而異名。 "These two are the same but come out with different names." There is disagreement over whether or not there is a pause after t'ung. With pause, the sentence reads as above. Without pause it would read, "These two come out together but with different names." While the rhyme gives the strongest support to the pause after t'ung, there is a strong pull toward the balanced
construction with ² 無 . Again I believe the ambiguity is intentional, playing on two meanings of となった, "identical" and "simultaneous." Being and Unbeing are identical in being Tao and yet differently named as two simultaneously existing modes of Tao.

"The Rare refers to the Self-like." Hsi 習 can be interpreted as a noun, resulting in the above translation, or as an adverb, giving us the statement "We rarely talk about the Self-like." The ambiguity brings out both the identification of the Rare and the Self-like and our lack of awareness of the operation of the Self-like, a lack which results from our inability to perceive the transcendent.

Chapter 27. A.15.b. Ku shan jen che pu shan jen chih shih. 古善人者不善人之師 . "Thus the man who's good teaches the man who's not good. The man who's not good provides material for the man who's good." The ambiguity is in the interpretation of shan jen 善人 and pu shan jen 不善人 . As a modifier-noun construction the two phrases mean "good people" and "not good people." As adverb-verb constructions they mean "good at being a person" and "not good at being a person." The ambiguity brings out that "good" and "not good" are not judgments of conventional morality but assessments of one's ability to realize Tao within one's nature as a human being, an interpretation
suggested by the rest of the chapter.

Chapter 68. B.19.b. Shih wei yung jen chih li. 是謂用人之力 . "This is called the power to use people."
The immediate consituents could be interpreted to give us yung jen chih 用人之力 modifying li 力 , meaning the power to use people, or yung 力 as verb with the object jen chih jen li 人之力 , meaning to use other people's power. The second interpretation is a definition of the first. One "uses" people not by asserting one's will over them but by allowing them to act freely, thereby accomplishing things through their actions.

Chapter 79. B.23.b. Ch'ang yu shan jen. 常與善人 . "It's always with the good man." Again shan jen 善人 can be modifier-noun meaning "good man" or adverb-verb meaning "good at being a man". The latter interpretation would give us, "It's always with the one who's good at being a man." Again the ambiguity suggests what a good man is to Lao Tzu.

Chapter 81. B.24.a. Shan che pu pien. Pien che pu shan. 當哲乎賢. 賢哲乎善 . "The good don't debate. The debaters aren't good." Shan 善 can have its absolute use, meaning "to be good" or its putative use, meaning "to consider good." The putative use gives us, "Those who consider things good don't debate. Those who debate don't consider things good." The ambiguity brings out the idea that the good man for Lao Tzu is the one who accepts everything as it is.
NOTES TO CHAPTER SEVEN


4 The verb 貢 nominalized by a deleted 請 (Cikoski, "Classical Chinese Word-Classes," pp. 83-84.).
CHAPTER EIGHT
CONCLUSION

I began this paper with the thesis that whatever motives the Taoists had for putting their philosophy into words, they manipulated their medium of expression with a great deal of skill. The Taoists used language, the medium of conventional thought, in ways which would induce people to break free of their habitual view of the world.

One of the Taoists' methods was to play on the very ambiguity of language as a means of communication. Such ambiguity could involve the various meanings attached to one word, an ambivalence manipulated by the sylleptic figures oxymoron and synecociosis and by the antanaclastic figures diaphora, plece, and antistasis. Language can also be ambiguous in its grammatical structure, and the use of sentences readable in more than one way has been studied under amphibologia. It was apparently the Taoists' hope that their readers, in puzzling out the ambiguities and the paradoxes which the ambiguities often created, would come to question and change the then prevalent social and personal values of acquisition and competition and would achieve a new realization of the organic unity of nature.

The Taoists also apparently felt that people were 151
oblivious to the ways in which nature's organic unity operated, to the ways in which all of the different forces and phenomena interacted. Therefore, the Taoists used the substitution figures metonymy, emphasis, synecdoche, and antiphrasis. The words involved in each type of substitution relate to each other in certain specific ways. The Taoists substituted the word representing the more obvious or more easily understandable part of the relationship for the less obvious part with which the particular sentence was concerned. In this way they sought to make accessible to their readers that side of the relationship which was either often overlooked or inexpressible.

Another means the Taoists used to emphasize their points about the interactions within natural process was to play on the semantic and phonological relationships among the words themselves through the figure paregmenon. They hoped that the juxtaposition of related words would bring people to juxtapose more closely in their minds the ideas represented by the words.

Finally, the Taoists sought to make clear their meaning by having the movement of their sentences imitate the ideas expressed. The joining of form and content in this kind of onomatopoeia is a most effective way of implanting one's ideas in the mind of the reader, since his understanding of form and of content will be simultaneous and mutually reinforcing.
Thus, in spite of the Taoists' great distrust of language's ability to represent reality, the person or persons who put together the *Tao-te-ching* were fully aware of the expressive possibilities of their medium and made full use of even the limitations of language in order to get across the Taoist world-view. It is to be hoped that by studying some of the rhetorical devices which the Taoists employed, we have come to a better understanding of their message.
APPENDIX

A TRANSLATION OF THE TAO-TE-CHING

I

The Tao you can follow is not the real Tao. The name you can name is not the real Name. Nameless Unbeing is the beginning of Heaven and Earth. Named Being is the mother of the ten thousand things. Therefore look at real Unbeing or lack desires to see the subtleties. Look at real Being or have desires to see the edges. These two are the same but come out with different names. We call them both the Dark. Darken it and darken again, and there's the door of all subtleties.

II

When all the world knows the beautiful as the beautiful, it turns out to be ugly; and when everyone knows the good as the good, it turns out to be bad. Therefore, Being and Unbeing grow from each other; hard and easy complete each other; high and low look to each other; harmony and melody make music together; before and after follow each other. The sage, taking this into account, gets into unacting involvement and follows unspoken teaching. The ten thousand things arise from it but he doesn't reject them; they spring
up but he doesn't possess them; they act but he doesn't depend on them. The work gets done but he doesn't dwell on it. And it's precisely because he doesn't dwell on it that the results stay with him.

III

Don't raise up the betters, then the people won't compete. Don't value hard-to-get goods, then the people won't be thieves. Don't make a show of what's desireable, then the people's hearts won't break loose. Thus a sage bringing order clears out their minds, fills their bellies, weakens their wills and strengthens their bones. Always see to it that the people have neither wits nor wants. See to it that those with their wits about them don't dare make a move. Act without acting and all will be in order.

IV

Tao is empty, but when you use it, it's not likely to fill up. Deep! It seems to be the forebear of ten thousand things. Tao blunts their sharpness, untangles their confusion, blends their light, mingles their dust. Deep! It seems to exist. I don't know whose child it is. It seems to have come before the Lord-on-High.

V

Heaven and Earth are not humane; to them the ten thousand things are straw dogs. The sage is not humane; to him
the hundred clans are straw dogs. Between Heaven and Earth is it not like a bellows? Empty but not to be exhausted, it moves and keeps on coming out. A lot of talk is bound to get nowhere. Better hold to the center.

VI

The valley spirit doesn't die. We call it the Dark Female. The Dark Female's gate we say is Heaven's and Earth's root. Ravelling, ravelling it seems to exist. Use it; you won't wear it out.

VII

Heaven's long; Earth lasts. How is it Heaven and Earth can last long? It's because they don't bring themselves into being. That's why they can live long. Likewise, the sage puts himself last and himself comes out first; excludes himself and himself stays on. Is it not because he isn't out for himself that he gets what he wants?

VIII

The superior good is like water. Water's good at helping the ten thousand things and doesn't compete. It stays in the places most people hate; thus it's close to Tao. In dwelling value the place, in the heart value depth, in relating value fellow-feeling, in speaking value truth, in straightening out value order, in serving value ability, in making a move value timing. Thus it's just because you
don't compete that you won't get into trouble.

IX

Hanging on and filling it can't beat stopping. Testing
and sharpening it won't preserve it long. Fill a hall with
gold and jade and no one can protect it. Being arrogant
about money and position invites disaster. "Results
achieved, better leave" is Heaven's Tao.

X

When you fill yourself with soul, hang on to the One,
can you keep it together? When you gather up your vitality,
are softer than soft, can you be newborn? When you wash and
wipe your dark sight, can it lack flaw? When you love the
people and order the state, can you lack wits? When
Heaven's gate opens, closes, can you be female? When you
clarify and pierce through in all directions, can you lack
action? Tao gives rise to things, supports things. Things
spring up, but it doesn't possess them; they act but it
doesn't depend on them; they grow but it doesn't act the
steward. This is called Dark Energy.

XI

Thirty spokes come together at one hub, and in what
isn't is the cart's use. Mold clay to make a pot, and in
what isn't is the pot's use. Cut out doors and windows to make a room, and in what isn't is the room's use. Therefore take advantage of what is there and make use of what isn't there.

XII

The five colors blind a man's eyes. The five tones deafen a man's ears. The five flavors muddle a man's mouth. Hard driving and hunting drive a man's mind wild. Hard-to-get goods mess up a man's actions. Thus the sage is for the belly not the eyes. Therefore, get rid of that and get this.

XIII

Favor and disgrace are alarming. Great trouble is as valuable as one's body. What do I mean by "favor and disgrace are alarming"? Favor is degrading. To get it is alarming. To lose it is alarming. This is what I mean by "favor and disgrace are alarming." What do I mean by "great trouble is as valuable as one's body"? I have great trouble because I have a body. If I had no body, what trouble would I have? Therefore, when you hold yourself and the whole world to be equally important, the whole world may be left in your care. When you love the whole world as yourself, the whole world may rely on you.

XIV

You look at it but don't see it; we call it the Unobtrusive. You listen to it but don't hear it; we call it
the Rare. You grasp at it but don't get it; we call it the Subtle. We can't get to the bottom of these three. Therefore we mix them all up and make one. Its top is not bright; its bottom is not dark. Strung out like string, it can't be named. It goes back to no things. This is called the formless form, the image without things. This is called the All-Mixed-Up. Meet it and you won't see its head; follow it and you won't see its back. Get hold of the ancient Tao to get your hand in on what's happening today. Being able to understand the ancient beginnings is called the lead-in to the Tao.

XV

Those in former times who were good at being gentlemen were subtle, profound, dark, and penetrating. Deep, they could not be known. Since they could not be known, I force a description: they took their time, as though crossing a stream in winter; they were suspicious as though in fear of their four neighbors, poised as though contained, slack like ice about to melt, solid like shrub wood, wide-open like a valley, mixed-up as though muddled. Who can be muddled and slowly clear it up through quiet? Who can be at peace and slowly come to life through long movement? He who keeps this Tao does not want to be full. Not being full, he can take cover and not be newly complete.
XVI

Reach the limit in being empty, in keeping to quiet and stability. The ten thousand things sprout up together. With this, I watch their return. Now things abound about us. But each goes back to its root. Going back to the root we say is being quiet. This is called returning to fate. Returning to fate we say is being constant. Knowing the Constant we say is seeing the light. Not to know the Constant is to run wild. If you know the Constant then you'll have open arms. Having open arms, you'll be impartial. Being impartial, you'll be king. Being king, you'll be Heaven. Being Heaven, you'll be Tao; Being Tao, you'll last long.

XVII

The great superior? Those below know he's around. The next after that? They love and praise him. The next after that? They fear him. The next after that? They despise him. If he doesn't trust enough in others, they won't trust in him. Vast is his respect for words. Work gets done; duties are carried out. And the hundred clans all say I'm self-like.

XVIII

When the great Tao is thrown aside, we have humanity and righteousness. When cleverness and wisdom appear, we have great pretense. When the six relationships relate
poorly, we have filial and parental love. When the states and great houses are confused and disordered, we have loyal ministers.

**XIX**

Cut off sageliness, throw away wisdom, and the people will be a hundred times better off. Cut off humanity, throw away righteousness, and the people will go back to filial and parental love. Cut off craft, throw away profit, and you won't have any more robbers and bandits. These three are surface patterns and not enough. Therefore we must get at what holds them all together. Bring out plainness. Hang on to being shrubby. Lessen egotism; reduce desires.

**XX**

Cut off study and have no more grief. How big a difference is there between "yes" and "yeah"? How far apart are good and evil? You can't help fearing what other people fear. What a waste! They haven't hit center yet. Most people are spritely bright, as though enjoying the great sacrifice or climbing a tower in spring. I alone am still and have yet to give a sign, like a baby who has yet to smile. I'm done in, run down, as though I had nowhere to go. Most people all have enough and to spare while I alone seem to be left out. Me, I've got a dumb man's mind. Muddy and muddled. Ordinary people are a bright sight. I alone am dark dusk. Ordinary people are busy-bodies.
I alone am a dum-dum. My calm is like the sea. I whirl on high and seem never to rest. Mostpeople all have a hand in while I alone am stupid like a bumpkin. I alone am unlike other men and value feeding off the mother.

XXI

The capacity of vast Energy? It's Tao that it follows from. This thing Tao, it's mixed-up, it's muddled. Muddled! Mixed-up! Within it are images. Mixed-up! Muddled! Within it are things. Deep! Dark! Within it is essence. Its essence is very real; within it is truth. From ancient times down to the present, its name has not gone. I thereby look into the many beginnings. How do I know what the many beginnings look like? By this.

XXII

If it's twisted then it's whole. If it's bent then it's straight. If it's hollow then it's filled. If it's worn out then it's new. A little and you'll get it. A lot and you'll be confused. Thus the sage embraces the One and acts as model for the whole world. Don't make yourself conspicuous and you'll be bright. Don't be self-righteous and you'll stand out. Don't pat yourself on the back and you'll get results. Don't show off and you'll come out ahead. He just doesn't compete and thus no one in the whole world can compete with him. Do you think that what in ancient times was called "being twisted and thus being whole" is empty
talk? Really become whole and return to it.

XXIII

The Rare refers to the Self-like. Therefore, a whirlwind doesn't last a morning. A sudden shower doesn't last a day. Who does these things? Heaven and Earth. If even Heaven and Earth can't make them last long, how much less can man? Therefore, one who devotes himself to Tao---well, if it's Tao, he unites with Tao. If it's Energy, he unites with Energy. If it's loss, he unites with loss. If he unites with Tao, Tao is glad to get him. Of he unites with Energy, Energy is glad to get him. If he unites with loss, loss is glad to get him. If he doesn't trust enough in others, they won't trust in him.

XXIV

Stand on tiptoe and you won't stand. Step over and you won't move along. Make yourself conspicuous and you won't be bright. Be self-righteous and you won't stand out. Put yourself on the back and you won't get results. Show off and you won't come out ahead. From the standpoint of Tao we say that things probably hate surplus food and excess action. Therefore, one who has Tao doesn't make a habit of excess.

XXV

There was something mixed-up and complete before Heaven
and Earth came to be. Quiet! Empty! It stands alone and
doesn't change. It moves everywhere with no danger. We
can take it to be the whole world's mother. I don't know
its given name. We can style it Tao. Or we can force a
name and call it the Great. What's great we say moves out;
what moves out we say goes far; what goes far we say comes
back. Therefore, Tao is great, Heaven is great, Earth is great,
and the king is great, too. Within the boundaries there
are four greats and the king is one of them. Man is
modelled on Earth. Earth is modelled on Heaven. Heaven
is modelled on Tao. Tao is modelled on the Self-like.

XXVI

The heavy roots the light. Quiet rules hurry. Thus
the sage goes all day and doesn't leave his luggage. There
may be glorious sights, but he's at peace and above it all.
How could a ruler with ten thousand chariots be out for
himself and take the rest of the world lightly? Be light-
headed and you'll lose the root. Hurry and you'll lose
the ruler.

XXVII

If you're good at moving around, you'll leave neither
track nor trace. If you're good at talking, there will be
neither fault nor blame. If you're good at counting, you'll
use neither tally nor tablet. If you're good at closing, you
won't need bar nor bolt and yet there is no way it will open.
If you're good at knotting, you won't need rope nor cord and yet there is no way it will come undone. Therefore, the sage is always good at saving people and thus doesn't cast people aside. He's always good at saving things and thus doesn't cast things aside. This is called following the Light. Thus the man who's good teaches the man who's not good. The man who's not good provides material for the man who's good. Not to value the teacher and not to love the material is to be learned and yet confused. This is called the Basic and the Subtle.

XXVIII

Know its male but keep to its female and be the whole world's watered valley. Be the whole world's watered valley then the constant Energy won't leave and you'll return to the newborn. Know its white but keep to its black and be the whole world's model. Be the whole world's model then the constant Energy won't go away and you'll return to the Limitless. Know its glory but keep to its disgrace and be the whole world's valley. Be the whole world's valley then the constant Energy will be enough and you'll return to the Shrubby.

When the Shrubby's split up, we make tools. The sage uses it and becomes the master of the magistrates. Thus the Great System doesn't cut off.

XXIX

If it's your will and desire to take the whole world
and act for it, I foresee you not getting it. The whole world is a divine vessel. You can't act for it. Those who act for it harm it. Those who take hold of it lose it. This follows from the fact that some things take action, some follow, some sigh, some blow, some are strong, some weak, some put down and some destroy. With this in mind the sage gets rid of what's too much, too many, and too great.

XXX

One who uses Tao to aid the ruler of men doesn't use weapons to push the whole world around. If you get involved in it there's a good chance it will backfire. Anyplace an army's been briars and brambles will sprout. After a big army's been through, there's no avoiding bad years. If one is good at getting results and then stopping, one won't dare take advantage of it to push others around. Get results and don't show off; get results and don't pat yourself on the back; get results and don't be puffed up; get results and take it to be nothing; get results and don't get pushy. When something has reached its prime it starts to age. This is called ignoring Tao. To ignore Tao is to come to an early end.

XXXI

Now good weapons are tools of misfortune. Things probably hate them. Therefore one who has Tao has nothing
to do with them. When the prince is at rest, he values the left. When he uses weapons, he values the right. Weapons are tools of misfortune. They are not the tools of a prince. If he can't avoid using them, calm and cool-headedness should be uppermost. Don't take victory to be a wonderful thing. To think it wonderful is to enjoy killing people. And if one enjoys killing people, he won't be able to get his way with the whole world. For lucky events one honors the left; for unlucky ones the right. The second in command stands on the left. The commander-in-chief stands on the right. In other words, one marks it with mourning rites. When many people are killed it is lamented with pity and grief. Victory in battle is marked with mourning rites.

XXXII

Tao is always nameless. The Shrubby, though small, can't be cowed by anything in the whole world. If lords and kings could hold to it, the ten thousand things would submit by themselves. Heaven and Earth get together and thereby send down sweet dew. None of the people orders it, and yet it apportions itself. When you start to set up rules, you'll have names, and names you'll have aplenty. And you should know enough to stop. If you know enough to stop you can avoid danger. Compare Tao in the whole world to the river valleys' relation to the Yangtse and the sea.
XXXIII

Know others and you're wise. Know yourself and you've seen the light. Overcome others and you have power. Overcome yourself and you're strong. Know what's enough and you're rich. Try hard and you have will power. Don't lose your place and you'll last long. To be dead and not gone is to live long.

XXXIV

The great Tao flows and can move left or right. The ten thousand things, depending on it, arise and having arisen aren't rejected. It gets its work done but is not named. It garbs and rears the ten thousand things but doesn't act like the boss. It always lacks desires and can be named the Small. The ten thousand things go back to it, but it doesn't act like the boss. It can be named the Great. Because it never thinks of itself as great, it is able to achieve its greatness.

XXXV

Hang on to the Great Image and the whole world will move toward you. It will move toward you and not be harmed. The peace and calm will be great. Music and snacks stop the passing stranger. When Tao leaves the mouth, it's kind of blah and lacks flavor. Look at it but you won't get to see it. Listen to it but you won't get to hear it. Use it but you won't be able to exhaust it.
XXXVI

If you want to contract it, you've got to stretch it. If you want to weaken it, you've got to strengthen it. If you want to drop it, you've got to raise it. If you want to snatch it, you've got to give it. This is called the Subtle Light. The soft and weak overcome the hard and strong. Fish can't be taken from the deep. The state's sharp equipment can't be shown to others.

XXXVII

Tao always lacks action and yet lacks not acting. If lords and kings can keep to it, the ten thousand things will change of themselves. If they change and want to act, I will keep them down with the Nameless Shrubby. With the Nameless Shrubby one will indeed lack desires. If you don't desire, you'll achieve quiet and the whole world will settle down of itself.

XXXVIII

Superior energy doesn't act like energy; thus it has energy. Inferior energy doesn't lose its energy; thus it lacks energy. Superior energy lacks action and lacks means to act. Inferior energy acts and has means to act. Superior humanity acts but lacks means to act. Superior righteousness acts and has means to act. Superior propriety acts and if no one responds, thrusts out its arms and pushes it. Therefore when Tao's lost there follows Energy. When
Energy's lost there follows humanity. When humanity's lost there follows righteousness. When righteousness is lost there follows propriety. Now propriety is loyalty and trust worn thin and the front end of disorder. Foreknowledge is the flower of Tao and the beginning of ignorance. Thus the great officer resides in its thickness and doesn't rest in its thinness. He resides in its fruit and doesn't rest in its flower. Therefore get rid of that and get this.

XXXIX

Of those who got the One in ancient times, Heaven by getting the One was clear; Earth by getting the One was quiet; spirits by getting the One were divine; the valley by getting the One was full; the ten thousand things by getting the One sprang up; lords and kings by getting the One became the straight ones of the whole world. All this was its doing. If Heaven lacked means to be clear, I'm afraid it would split. If Earth lacked means to be quiet, I'm afraid it would open. If the spirits lacked means to be divine, I'm afraid they would give up. If the valley lacked means to be full, I'm afraid it would give out. If the ten thousand things lacked means to spring up, I'm afraid they would be wiped out. If lords and kings lacked means to be outstanding and high, I'm afraid they would fall. Therefore being outstanding is rooted in being a nobody. Being high is based on being low. Thus lords and kings
call themselves alone, short on virtue, unworthy. Is this not to be rooted in being nobody? Isn't it? Therefore you can count carriages until you run out and not have a carriage. You don't want to be extra-special like jade or pretty piddling like stone.

XL

Returning, Tao moves. Being weak, Tao is used. The whole world's ten thousand things arise from Being. Being arises from Unbeing.

XLI

The superior gentleman hears of Tao and goes right to work at practicing it. The mediocre gentleman hears of Tao and for him Tao seems sometimes to exist, sometimes not. The inferior gentleman hears of Tao and has a big laugh at it. If he didn't laugh, it couldn't be considered Tao. Thus a set saying has it: Bright Tao seems dark. Advancing Tao seems to withdraw. Regular Tao seems irregular. Superior Energy is like a valley. Great whiteness seems a disgrace. Broad Energy seems not enough. Set Energy seems reckless. Basic truth seems to change. The great square lacks corners. The great tool is completed late. The great tone is a rare sound. The great image lacks shape. Tao is hidden and nameless. It's just that Tao is good at both lending and completing.
XLII

Tao gives rise to one; one gives rise to two; two gives rise to three; three gives rise to the ten thousand things. The ten thousand things lean on yin and embrace yang. They relate through the Empty Spirit. What people hate is being alone, short on virtue, and unworthy and yet kings and princes so refer to themselves. Thus of things some in cutting it down add on; some in adding it on cut down. What other men teach I teach too. Those who are strong beams won't die of old age. I'm going to take this as the father of my teaching.

XLIII

What's softest in the whole world runs down what's hardest in the whole world. What lacks being enters what lacks space. I thereby know that lacking action has the advantage. The unspoken teaching, the advantage of lacking action, in the whole world few reach it.

XLIV

Fame or your body—which are you closer to? Your body or goods—which means more? To get or to lose—which is trouble? Thus if you love too much, you'll surely waste a lot. If you hoard much, you'll surely suffer deep loss. Know what's enough and you won't be disgraced. Know when to stop and you won't be in danger. You can thereby last long.
XLV

The Great Completion seems incomplete; it's used but not ruined. The Great Fullness seems empty; it's used but not exhausted. The Great Straight seems bent. The Great Cleverness seems stupid. The Great Argument seems tongue-tied. Rush overcomes cold. Quiet overcomes heat. The Clear and Quiet is the whole world's guide-line.

XLVI

When the whole world has Tao, they'll bring in the running horses for manure. When the whole world lacks Tao, war horses will be raised in the suburbs. Of calamities none is greater than not knowing what's enough. Of faults none is greater than wanting to acquire. Therefore, if one knows that enough's enough, there will always be enough.

XLVII

If you don't go out the door, you'll know the whole world. If you don't peek out the window, you'll see Heaven's Tao. The farther you go the less you'll know. Thus the sage doesn't move and yet knows, doesn't see and yet names, doesn't act and yet achieves.

XLVIII

Practice learning and you'll add on every day. Practice Tao and you'll cut down every day. Cut it down and again cut down and you will thereby come to lack action. Lack action and yet lack not acting. One grasps the world always by being
uninvolved. When you get involved, you won't be able to grasp the world.

XLIX

The sage lacks a fixed mind and takes the minds of the hundred clans as his mind. I take the good to be good. I also take the not good to be good. Energy takes things to be good. I trust the trustworthy. I also trust the untrustworthy. Energy trusts. When the sage is in the world, he shrinks, shrinks, and for the whole world's benefit muddies his mind. They all take the sage to be a child. 5

L

We come out to life and go in to death. Three out of ten are intent on life. Three out of ten are intent on death. And three out of ten are people whose lives move toward the fatal point. 6 Why? Because they're deep into taking life to be life. Now I've heard of one who was good at holding to life. Travelling by land he didn't run up against rhinos or tigers. Entering the army, he was not threatened by armor or weapons. The rhino had no place to thrust its horn. The tiger had no place to put its claws. Weapons had no place to insert their blades. Why? Because he lacked a fatal point.

LI

Tao gives rise to them. Energy supports them. Things give them form. Conditions complete them. Thus of the
ten thousand things there is none that does not honor Tao and value Energy. As for their honoring Tao, their valuing Energy, no one orders them to do it; they are always self-like. Therefore Tao gives rise to them; Energy supports them, grows them, rears them, settles them, orders them, brings them up, and shelters them. They arise but it doesn't possess them. They act but it doesn't depend on them. They grow but it doesn't act the steward. This is called Dark Energy.

LII

The whole world has a beginning which we take to be the mother of the whole world. Having attained the mother we will understand the children. Having understood the children, return and keep to the mother. Til you wear out your body you won't be in danger. Stop up your openings. Shut your gate. Til life's end you won't worry. Open up your openings. Increase your involvement. Til life's end there will be no relief. Seeing the Small is called seeing the light. Keeping to the Soft is called strength. Use its light. Return to its brightness. Don't get in trouble. This is practicing the Constant.

LIII

Suppose I was knowledgable in a small way and went down a great highway. Getting off the track, that's what I'd fear. The great highway is level indeed and yet the people love
short-cuts. The court is really heaped up. The fields are really weed-choked; the barns really empty. Their robes are a patterned palette of colors. They carry at hip sharp swords. They drink and eat in great measure. Their goods and treasures overflow. This is highway robbery and excess. It is certainly not Tao!

LIV

What's well set can't be pulled up. What's well held can't be snatched away. The sons and grandsons will thereby offer sacrifice without end. Work on it within oneself, and its energy will be true. Work on it within the family, and its energy will run over. Work on it within the town and its energy will increase. Work on it within the state and its energy will be in great supply. Work on it within the whole world and its energy will be vast. Therefore use the self to see the self, use the family to see the family, use the town to see the town, use the state to see the state, use the whole world to see the whole world. How do I know the whole world is so? By this.

LV

One full of Energy is like an infant. Wasps, scorpions, vipers and other snakes won't sting or bite it. Fierce animals won't grab it. Birds of prey won't take hold of it. Its bones are weak, its sinews soft, but its grip is strong. It has yet to know the union of male and female but acts as a whole
being. This is the highest degree of essence. He cries all
day long but his voice doesn't crack. This is the highest
degree of harmony. Knowing Harmony is called being constant.
Knowing the Constant is called seeing the light. Increasing
one's life is said to be lucky. The heart's delivering vital
force is said to be strength. When a thing reaches its
prime, it starts to age. We call it ignoring Tao. To
ignore Tao is to come to an early end.

LVII

The knower doesn't talk. The talker doesn't know. He
stops up his openings. He shuts his gates. He blunts their
sharpness, dissolves their parts, blends their light, mingles
their dust. This is called the Dark Unity. Thus you can't
get close to him. You can't stand apart from him. You can't
help him. You can't hurt him. You can't honor him. You
can't disgrace him. Thus he is honored by the whole world.

LVII

Use the straight to order the state. Use the strange to
employ weapons. Use non-involvement to take the whole world.
How do I know this is so? By this. The more don't's and
mustn't's the whole world has the poorer the people will be.
The more sharp instruments the people have the more befuddled
the state and great houses will be. The more craft and skill
men have the more strange things will arise. The more laws
and commands are displayed the more outlaws and bandits
there will be. Therefore the sage says, "I lack action and the people change themselves. I love quiet and the people straighten themselves out. I don't get involved and the people are well off on their own. I lack desires and the people make themselves shrubby."

LVIII

If his government's dumb and mum, his people will flow and grow. If his government pries and spies, his people will be split and splintered. Disaster is what happiness leans on. Happiness is where disaster hides. Who knows the end of it or that it lacks a standard? What's standard ends up strange. What's good ends up bad news. People's confusion will last long indeed. Thus the sage is square but doesn't cut. He's angular but doesn't hurt. He's straight but doesn't kill. He's bright but not glaring.

LIX

To order the people and serve Heaven there's nothing like harvesting. New harvesting is what we call submitting early. And we say submitting early is to store and build up Energy. If you store and build up Energy, there will be nothing not overcome by it. If there's nothing not overcome by it, then no one knows its limit. If no one knows its limit, then you can thereby have the state. The mother of having the state can be used to last long. This is called the Deep Root, the Solid Base, the Tao of long life and
lasting vision.

IX

Running a big state is like boiling a small fish. Take Tao to rule the world and the ghosts won't be divine. It's not that the ghosts won't be divine; their divinity won't hurt people. It's not that their divinity won't hurt people; the sage also won't hurt people. Now if the two don't hurt each other, energy will flow between them.¹⁰

LXI

A big state lies downstream. In relations with the rest of the world it is the female of the whole world. The female always overcomes the male by being quiet. By being quiet she ends up underneath. Therefore the big state by being below the little state takes the little state. The little state by being below the big state takes the big state. Thus some take by being below; some are below and take. The big state wants nothing more than joining and caring for other people. The little state wants nothing more than entering to serve other people. Thus each of the two gets what it wants. The big one should be the one below.

LXII

Tao is the ten thousand things' storehouse,¹¹ the good man's prized possession, and what the bad man relies
on. You can wheel and deal with fine talk. You can affect people with noble acts. But why should a man's bad behavior be rejected? Thus in enthroning a king and setting up the three ministers, even having ceremonial jade precede teams of four horses isn't as good as kneeling to present this Tao. Why was this Tao valued in ancient times? How could one not say that if you use it to seek you'll get, and if you're in trouble and use it, you'll escape? Thus the whole world values it.

LXIII

Act and lack action; be involved without getting involved; taste without tasting. Make the small big and the few many. Repay hard feelings with Energy. Plan what's difficult when it's easy. Do what's big when it's small. The whole world's hard tasks must be done when they're easy. The whole world's big tasks must be done when they're small. Thus the sage never does big things and therefore he can accomplish big things. If you agree to things lightly there will certainly be little trust. If you think it very easy it will certainly be very hard. Thus the sage still takes it to be hard and therefore it never gets hard.

LXIV

When it's quiet, it's easy to grab. When it has given no sign, it's easy to plan for. When it's soft, it's easy to dissolve. When it's small it's easy to scatter. Do it
before it exists. Set it in order before it comes apart. A tree you can wrap your arms around starts from a hair's tip. A nine-storey tower rises from a pile of dirt. A thousand li journey starts under your feet. Those who act for it spoil it. Those who take hold of it lose it. Therefore, the sage doesn't act for it and thus doesn't spoil it. He doesn't take hold of it and thus doesn't lose it. When people get involved in something they always get close to the end and then blow it. If you're as careful about endings as you are about beginnings, you won't spoil things. Thus the sage desires not to desire and doesn't value hard-to-get goods. He learns not to learn and returns to what most people pass by. In helping the ten thousand things be self-like, he doesn't dare act.

LXV

In ancient times those who were good at being one with Tao, didn't use it to enlighten people but used it to make them ignorant. The people are hard to set in order because they know too much. Thus using knowledge to govern the state harms the state. Not using knowledge to govern the state helps the state. If you understand these two things you'll keep to the Model. Always knowing how to keep to the Model we call the Dark Energy. The Dark Energy is deep! It goes far! Along with things it goes back. Once that happens you've reached the Great Accord.
LXVI

The Yangtse and the sea are kings of the hundred valleys because they're good at being lower; that's why they're kings of the hundred valleys. Thus if you want to be above the people you must by your words be lower. If you want to be ahead of the people, you must yourself follow after. Thus the sage is on top and the people don't think him heavy. He's in front and the people aren't hurt. Thus the whole world loves to carry him along and never tires of it. Because he doesn't compete, no one in the whole world can compete with him.

LXVII

The whole world says my Tao is great and seems to resemble nothing else. It's because it's great that it seems to resemble nothing else. If it did resemble anything it would have been small for a pretty long time. I have three prized possessions. Hold and keep them. The first I say is to empathize. The second I say is to hold back. The third I say is not to dare to be out front of the whole world. Empathize and you can be brave. Hold back and you can be broad. Don't dare to be out front of the whole world and you'll become the chief among tools. Now to cast aside empathy and be brave, to cast aside holding back and be broad, to cast aside coming after and be out front, all this brings death. Thus by empathy you can fight and win, guard
and be strong. When Heaven wants to help out, it protects with empathy.

LXVIII

A good military man isn't martial. A good fighter isn't fighting mad. One good at winning out over an enemy doesn't take him on. One good at using people puts himself under them. This is called the Energy that doesn't compete. This is called the power to use people. This is called matching Heaven and the ancient Ultimate.

LXIX

In using weapons there's a saying: I don't dare be the host but act the guest. I don't dare advance an inch but draw back a foot. This we say is to move without ranks, to thrust without an arm, to push without an enemy, to grab without weapons. There is no greater disaster than taking the enemy lightly. If I take the enemy lightly, I'm close to losing my prized possessions. Therefore, in clashing weapons and attacking each other, the one who grieves over it will come out ahead.

LXX

My words are very easy to understand and very easy to carry out. Yet no one in the whole world can understand them or carry them out. My words have a master; my actions have a lord. It's because they just don't understand this that
they don't understand me. Those who understand me are few; those who follow my example, precious. Thus the sage wears burlap and carries jade within;

LXXI

To know you don't know is best. Not to know you know is trouble. If you just take your trouble to be trouble you won't be troubled. The sage isn't troubled. He takes his trouble to be trouble and thus he isn't troubled.

LXXII

If the people don't fear power then the Great Power will come. Don't trifle with their dwellings. Don't pressure what they grow. It's just because he doesn't pressure them that they don't pressure him. Thus the sage knows himself but doesn't make himself known; loves himself but doesn't value himself. Therefore, he gets rid of that and gets this.

LXXIII

Have the courage to dare and you'll get killed. Have the courage not to dare and you'll live. Of these two one helps and the other hurts. Who knows the reason for Heaven's hates? Thus even the sage thinks it hard. Heaven's Tao doesn't compete and yet is good at winning out; doesn't speak and yet is good at responding; doesn't call and yet things come on their own; lets things slide and yet plans
well. Heaven's net spreads, spreads. Though woven wide it loses nothing.

LXXIV

Since the people aren't afraid of death, why scare them with death? Suppose we could make the people always fear death, catch the delinquents and kill them—who would dare do it? There is always the Executioner to do the killing. Now to do the killing for the Executioner we say is to do the chopping for the great carpenter. He who chops for the great carpenter rarely gets his hands out in one piece.

LXXV

The people go hungry because those above eat the food up in taxes. Therefore, the people go hungry. The people are hard to govern because those above are busy. Therefore, the people are hard to govern. The people make light of death because those above seek the good life. Therefore, the people make light of death. It's only those who aren't busy living who have more sense than those who value life.

LXXVI

People at birth are soft and weak; at death they're hard and stiff. The ten thousand things, for instance grass and trees, at first growth are soft and delicate; at death they're brittle and dried. Thus being hard and stiff goes with death; being soft and weak goes with life.
Therefore, when soldiers are strong they won't win out. When
trees are strong they'll be like the soldiers. Being strong
and great rates below. Being soft and weak rates above.

LXXVII

Heaven's Tao is like stringing a bow. If it's too high
you press it down. If too low, bring it up. If there's too
much, cut it down. If not enough add to it. Heaven's Tao
cuts down what is too much and adds to what is not enough.
Man's Tao doesn't work this way. He cuts down what is not
enough to give it to what's too much. Who can take what's
too much and give it to the world? Only the one who has Tao.
Thus the sage acts but doesn't depend on it. Things get done
but he doesn't dwell on it. He doesn't want to look the
man of talent.

LXXVIII

In the whole world there is nothing softer or weaker
than water, yet nothing excels it in wearing down what is
hard and strong. Its lack of means makes it easy. The
weak's winning out over the strong, the soft's winning out
over the hard, the whole world knows it and yet no one can
act on it. Thus the sage says, "To take in the state's
filth is to preside over the whole world's soil and grain." To
take on what's unfortunate in the state is to be the king
of the whole world. Straight words seem the reverse.
LXXIX

If you patch up a lot of bad feelings, you'll certainly have some bad feeling left over. What good could come of this? Thus the sage takes the left hand side of a contract and doesn't dun others. One who has Energy is in charge of contracts. One who lacks Energy is in charge of taxes. \(^{14}\)

Heaven's Tao doesn't play favorites. It's always with the good man.

LXXX

Make the country small and the people few. See to it that they have tens and hundreds of tools\(^{15}\) and don't use them. See to it that the people take death seriously and don't move far. Although they have boats and carts, they have no reason to ride in them. Although they have armor and weapons, they have no reason to show them off. See to it that people go back to knotting ropes and make use of it. They think their food delicious, their clothes fine, their homes peaceful and delight in their customs. Neighboring states are within sight of each other and can hear the noise of each other's chickens and dogs. But the people reach old age and die without making visits back and forth.

LXXXI

True words aren't fancy; fancy words aren't true. The good don't debate. The debaters aren't good. The knowers
aren't broad. The broad ones don't know. The sage doesn't hoard. In using all for others, the more he himself has. In giving all to others, the more he himself has. Heaven's Tao helps and doesn't hurt. The sage's Tao acts but doesn't compete.
NOTES TO THE TRANSLATION

1 Karlgren, Grammata Serica Recensa, group 725, glosses ch'ang 仍 as "constant," "regular," or "always." I have translated ch'ang as "real" in this chapter because I think ch'ang here indicates not only duration in time but also the idea of "actuality" or "truth" associated with a constant.

2 Wing-tsit Chan (The Way of Lao Tzu, p. 105, note 1) follows Ho-shang Kung in reading huo 火 to mean "a long time." I feel this is making up a meaning to fit the context without regard for the word's general usage. I prefer to use as definition related to the word's basic meaning and have therefore followed Karlgren, Grammata Serica Recensa, group 929, in taking huo in this chapter to mean "some chances of, possibly, perhaps."

3 According to Wing-tsit Chan (The Way of Lao Tzu, p. 117, notes 1 and 2), ying p'oo 隠 is a compound which also appears in a work attributed to Ch'i'd Yüan and is equivalent to hun p'oo, the heavenly and earthly aspects of the soul.

4 According to Wang Li's Ku-tai han-ya 古代漢語, I, p. 47, the ch'i'h 乘 of ch'i'h ch'eng 乘登 means to gallop a horse, particularly into battle. Wing-tsit Chan (The Way of Lao Tzu, p. 178, note 1) feels that the metaphor here is that of running down a prey.

5 There is considerable controversy over the interpretation of the statement, Sheng jen chieh hai chih 帝 賢 is. Does the ch'ih 莫 refer to the sage or to the people? The chieh 皆 requires a plural antecedent, which I believe to be the unexpressed subject "the people." This would make sheng jen the topic, and the chieh would stand for sheng jen. I believe this makes sense in context, because the sage has muddied his mind and therefore appears simple and child-like to the people.

6 There are many interpretations of the shih yu san 十有三, for a summary of which see the notes to Wing-tsit Chan's translation of this chapter, The Way of Lao Tzu, pp. 188-189. I believe the clue lies in the subsequent statement, Kai wen shan she sheng che 基文山舍聖哲 "Now I've heard of one who was good at holding to life." The chapter is talking about people with different attitudes toward life and death. If to the one good at holding to life we add the three out of ten intent on life, the three out of ten intent on death, and the three out of ten whose lives move toward the fatal point, we have a total of ten. The three groups of three represent different kinds of
concern for preserving and manipulating physical existence (taking life to be life). One can be overly concerned about life in the sense of one's physical well-being, overly concerned about death as the end of physical existence, or strive so hard to preserve one's physical life that one makes a fatal mistake. It is the rare man, the one out of ten, who realizes that his life is not his body but the life-force within which is eternal Tao.

7With the support of Karlgren, Grammata Serica Recensa, group 327, I have followed Wing-tsé Chan (The Way of Lao Tzu, p. 194, note 1), in taking chiéh 小 to mean "small." This interpretation fits the context because it is the man of little knowledge who needs to fear going astray.

8In taking ch'ü 毒 to mean "heaping up," I have the backing of Karlgren, Grammata Serica Recensa, group 82. This interpretation fits in with the following statements about the weed-choked fields and empty barns which result from the greed of the court.

9In taking se 赴 to mean "harvesting" I follow Karlgren, Grammata Serica Recensa, group 926. The word metaphorically implies the idea of letting things develop naturally to the point of completion and achieving by blending with inevitable natural process rather than by exerting one's will. Such seems to be the admonition of the chapter.

10That is, if the sage doesn't harm the nature of ghosts by making people believe that ghosts have power beyond natural process, the ghosts won't harm the sage by causing disruptions, since the people will be in harmony with nature and will regard even the actions of ghosts as part of natural process. All will have blended with the energy of Tao. See antistasis for further discussion.

11According to Karlgren, Grammata Serica Recensa, group 1045, ao 廳 is the southwest corner of a house. Wing-tsé Chan adds (The Way of Lao Tzu, p. 210, note 1), that the southwest corner was the place of honor in the house, and thus the place where worship was carried on and valuables stored.

12Dr. Yan-shuan Lao has pointed out to me that tso 宗 is a casual form of kneeling in which one sits back on one's heels as opposed to kuei 輿 real kneeling. Perhaps the use of tso here indicates the Taoists' lack of reverence for the sumptuous display of the accoutrements of human authority described here for the coronation ceremony.
13 According to Wang Li's K"u-tai han-y"u，I, p. 215, she chi社稷 refers to the spirits of the soil and grain which represent the welfare of the state.

14 Dr. David Ch'en has suggested to me that ssu ch'e司催 means to be in charge of taxes. I found support for this suggestion from Karlsgren, Grammata Serica Recensa, group 286, where it is noted that ch'e was used in the Shih Ching for the division of land according to a certain system.

15 According to Wang Li's K"u-tai han-y"u，I, p. 402, shih and po refer to units of ten and a hundred, respectively. They also can refer to military divisions, an interpretation which would necessitate taking ch'i to be military equipment. However, since ping "weapons" and chia "armor" are specifically mentioned later on in the chapter, it seems better to take ch'i in the general sense of tools, and shih po as indicating a large number.
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