that he will not succeed. The kingdom is a spirit-like thing, and cannot be got by active doing. He who would so win it destroys it; he who would hold it in his grasp loses it.

2. The course and nature of things is such that
What was in front is now behind;
What warmed anon we freezing find.
Strength is of weakness oft the spoil;
The store in ruins mocks our toil.

Hence the sage puts away excessive effort, extravagance, and easy indulgence.

無爲, 'Taking no Action.' All efforts made with a purpose are sure to fail. The nature of the Tâo necessitates their doing so, and the uncertainty of things and events teaches the same lesson.

That the kingdom or throne is a 'spirit-like vessel' has become a common enough saying among the Chinese. Julien has, 'L'Empire est comme un vase divin;' but I always shrink from translating **神** by 'divine.' Its English analogue is 'spirit,' and the idea in the text is based on the immunity of spirit from all material law, and the uncertain issue of attempts to deal with it according to ordinary methods. Wû *Khăng* takes the phrase as equivalent to 'superintended by spirits,' which is as inadmissible as Julien's 'divin.' The Tâo forbids action with a personal purpose, and all such action is sure to fail in the greatest things as well as in the least.

30. 1. He who would assist a lord of men in harmony with the Tâo will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return.

2. Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years.

3. A skilful (commander) strikes a decisive blow, and stops. He does not dare (by continuing his operations) to assert and complete his mastery. He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. He strikes it as a matter of necessity; he strikes it, but not from a wish for mastery.

4. When things have attained their strong maturity they become old. This may be said to be not in accordance with the Tâo: and what is not in accordance with it soon comes to an end.

儉武, 'A Caveat against War.' War is contrary to the spirit of the Tâo, and, as being so, is productive of misery, and leads to early ruin. It is only permissible in a case of necessity, and even then its spirit and tendencies must be guarded against.

In translating **果** by 'striking a decisive blow,' I have, no doubt, followed Julien's 'frapper un coup décisif.' The same **果** occurs six times in par. 3, followed by **而**, and Jiâo Hung says that in all but the first instance the **而** should be taken as equivalent to **於**, so that we should have to translate, 'He is determined against being vain,' &c. But there is no necessity for such a construction of **而**.

'Weakness' and not 'strength' is the character of the Tâo; hence the lesson in par. 4.

31. 1. Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore they who have the Tâo do not like to employ them.

2. The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. Those sharp weapons are instruments of evil omen, and not the instruments of the

superior man;—he uses them only on the compulsion of necessity. Calm and repose are what he prizes; victory (by force of arms) is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will in the kingdom.

3. On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding in chief has his on the right;—his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites.

偃武, 'Stilling War.' The chapter continues the subject of the preceding. The imperially-appointed editors of Wang Pî's Text and Commentary (1765) say that from the beginning of par. 2 to the end, there is the appearance of text and commentary being mixed together; but they make no alteration in the text as it is found in Ho-shang Kung, and in all other ancient copies.

The concluding sentence will suggest to some readers the words of the Duke of Wellington, that to gain a battle was the saddest thing next to losing it.

32. 1. The Tâo, considered as unchanging, has no name.

2. Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him.

3. Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.

4. As soon as it proceeds to action, it has a name. When it once has that name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error.

5. The relation of the Tâo to all the world is like that of the great rivers and seas to the streams from the valleys.

聖德. Chalmers translates this by 'sagely virtue.' But I cannot adopt that rendering, and find it difficult to supply a better. The 'virtue' is evidently the Attribute of the Tâo come out from the condition of the Absolute, and capable of being named. In the former state it has no name; in the latter, it has. Par. 1 and the commencement of par. 4 must both be explained from ch. 1.

The 'primordial simplicity' in par. 2 is the Tâo in its simplest conception, alone, and by itself, and the **始制** in par. 4 is that Tâo come forth into operation and become Teh, the Teh which affords a law for men. From this to the end of the paragraph is very obscure. I have translated from the text of Wang Pî. The text of Ho-shang Kung is different, and he comments upon it as it stands, but to me it is inexplicable.

33. 1. He who knows other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty. He who is satisfied with his lot is rich; he who goes on acting with energy has a (firm) will.

2. He who does not fail in the requirements of his position, continues long; he who dies and yet does not perish, has longevity.

辨德, 'Discriminating between (different) Attributes.' The teaching of the chapter is that the possession of the

Tâo confers the various attributes which are here most distinguished. It has been objected to it that elsewhere the Tâo is represented as associated with dulness and not intelligence, and with weakness and not with strength. But these seem to be qualities viewed from without, and acting on what is beyond itself. Inwardly, its qualities are the very opposite, and its action has the effect of enlightening what is dark, and overcoming what is strong.

More interesting are the predicates in par. 2. Jiâo Hung gives the comment on it of the Indian monk, Kumâragîva, 'one of the four suns of Buddhism,' and who went to China in A.D. 401: 'To be alive and yet not alive may well be called long; to die and yet not be dead may well be called longevity.' He also gives the views of Lû Năng-shih (A.D. 1042–1102) that the freedom from change of Lieh-ʒze, from death of *K*wang-ʒze, and from extinction of the Buddhists, have all the same meaning as the concluding saying of Lâo-ʒze here; that the human body is like the covering of the caterpillar or the skin of the snake; that we occupy it but for a passing sojourn. No doubt, Lâo-ʒze believed in another life for the individual after the present. Many passages in *K*wang-ʒze indicate the same faith.

34. 1. All-pervading is the Great Tâo! It may be found on the left hand and on the right.

2. All things depend on it for their production, which it gives to them, not one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment, and makes no assumption of being their lord;—it may be named in the smallest things. All things return (to their root and disappear), and do not know that it is it which presides over their doing so;—it may be named in the greatest things.

3. Hence the sage is able (in the same way) to accomplish his great achievements. It is through his not making himself great that he can accomplish them.

任成, 'The Task of Achievement.' The subject is the greatness of what the Tâo, called here by Lâo's own name for it in ch. 25, does; and the unconscious simplicity with which it does it; and then the achievements of the sage who is permeated by the Tâo. Par. 2 is descriptive of the influence of the Tâo in the vegetable world. The statements and expressions are much akin to those in parts of chapters 2, 10, and 51, and for Ho-shang Kung's difficult reading of 不名有 some copies give 而不居, as in chapter 2.

35. 1. To him who holds in his hands the Great Image (of the invisible Tâo), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.

2. Music and dainties will make the passing guest stop (for a time). But though the Tâo as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

仁德, 'The Attribute of Benevolence.' But there seems little appropriateness in this title. The subject of the chapter is the inexhaustible efficacy of the Tâo for the good of the world.

The Great Image (of the invisible Tâo) is a name for the Tâo in its operation; as in chapters 14 and 41. He who embodies this in his government will be a centre of attraction for all the world. Or the 天下往 may be taken as a predicate of the holder of the Great Image:—'If he go all under heaven teaching the Tâo.' Both constructions are maintained by commentators of note. In par. 2 the attraction of the Tâo is contrasted with that of ordinary pleasures and gratifications.

36. 1. When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him:—this is called 'Hiding the light (of his procedure).'

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

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

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

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

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

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

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

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

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

3. If this transformation became to me an object of desire, I would express the desire by the nameless simplicity.

Simplicity without a name
Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will.

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

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