

Daode jing 道德经

Chapter 1

道可道，非常道；名可名，非常名。[可**道之****道**，可名之名指事造形，非其常也。故不可**道**，不可名也。] **无名天地之始；有名万物之母。**[凡有皆始于无。故未形无名之时，则为万物之始。及其有形有名之时，则长之、育之、亭之、毒之为其母也。言**道**以无形无名始成万物以始以成而不知其所以元之又元也。] **故常无欲，以观其妙；常有欲，以观其徼。此两者同出而异名。同谓之元；元之又元，众妙之门。**[。。。两者始与母也。同出者同出于元也。异名所施不同也。在首则谓之始，在终则谓之母。元者冥也。默然无有也。始母之所出也。不可得而名，故不可言同名曰元，而言谓之元者取于不可得而谓之然也。谓之然则不可以定乎一元而已。则是名则失之远矣。。。]

The Dao that can be described in language is not the constant Dao; the name that an be given it is not the constant name. [The Dao that can be rendered in language and the name that can be given it point to a matter or reproduce a form, neither of which is it in its constancy. This is why it can neither be rendered in language nor given a name.] **Nameless it is the origin of heaven and earth, named it is the mother of the myriad things.** [Anything that exists originates in nothingness, thus, before it has forms and when it is still nameless, it serves as the origin of the myriad things, and, once it has forms and is named, it grows them, rears them, ensures them their proper shapes and matures them as their mother. In other words, the Dao, by being itself formless and nameless, originates and brings the myriad things to completions. They are originated and completed in this way yet do not know how it happens. This is the mistery beyond mystery.] **Therefore, always being without desire so as to see their subtlety. And always having desire so as to see their ends. These two ermerge together, but have different names. Together we refer to them as mystery: the mystery upon mystery and gateway of all subtleties.** [... The ,two‘ are origin and mother. ‘Emerge together‘ means that they emerge together from mystery. They ‘have different names‘ because of what these apply to cannot be the same. At the start (mystery) is referred to as ‘origin‘, at the end as ‘mother‘. Mystery is the dark, where in silence there is no existence. That is where origin and mother come from. It cannot be achieved by name. Thus (the text) cannot say ‘together they have the same name called mystery‘. Rather when it speaks of mystery it does it in away, where you cannot achieve and yet speak. Stating it in that way, (the text) could not just fix it with the single word ‘mystery‘. That would have missed the name by far. ...]

Chapter 18

大**道**废。有仁义。[失无为之事。更以施慧立善。**道**进物也。] 慧知出有大伪。六亲不和。有孝慈。国家混乱。有忠臣。[。。。鱼相忘于江湖之**道**。则相濡之德生也。]

It is when the great Dao is forsaken that benevolence and righteousness appear. [When one gives up on tending to matters without conscious effort and replaces it with the practice of wisdom and the establishment of goodness, then the Dao has been invested in things.]

When wisdom and knowledge emerge great falsehood occurs. When the six relations exist in disharmony (the morals) of piety and caring appear. When the When state and noble clans are obscured and in disorder then loyal ministers will appear. [... Only when fish mutually forget the Dao of rivers and lakes then the power of mutual moistening is generated.]

Chapter 25

有物混成。先天地生。寂兮寥兮。独立不改。周行而不殆。可以为天下母。吾不知其名。字之曰**道**。[夫名以定形，字以称可。言**道**取于无物而不由也。是混成之中可言之称最大也。] 强为之名曰大。大曰逝。逝曰远。远曰反。故**道**大。天大。地大。王亦大。域中有四大。而王居其一焉。人法地。地法天。天法**道**。**道**法自然。[法谓法则也。人不违地乃得全安，法地也。。。 **道**不违自然乃得其性。法自然者在方而法方，在圆而法圆。于自然无所违也。自然者无称之言穷极之辞也。用智不及无知。。。]

There is something that amorphously became. Silent it is and empty! Alone it stands without alteration; all around it performs without being endangered. One can take it to be the mother of all under heaven. I do not know its name; designating it, (one may) call it Dao. [Names are used to determine forms, designations are used to denominate potentials. Speaking of Dao means taking (the denomination) from (the aspect) that there is no thing that does not derive from it. Within the range of what can be said for the amorphous becoming this is the greatest determination.] **Forced to give it a name, one (may call) it 'great'. Great means going forth, going forth means far-reaching, far reaching means turning back. Therefore Dao is great, the heaven is great, the earth is great and the king is also great. Within the realm there are the four greats and the king has title to one of those. Man models himself upon the earth, the earth models itself upon the heaven, the heaven models itself upon the Dao, and the Dao models itself from the self-so/naturalness.** [To 'model himself upon' means to take its rules from something. As man does not go against earth and thus gains full peace, he models himself upon the earth. ... As Dao does not go against the self-so/naturalness it gains its nature. To model yourself upon the self-so/naturalness means to model squareness within squareness and roundness within roundness. There is nothing that goes against the self-so/naturalness. The self-so/naturalness is at the utmost word of saying it beyond determination. ...]

Chapter 37

道常无为 [顺其自然也] 而无不为。[万物无不由为以治以成之也] 候王若能守之。万物将自化。化而欲作。吾将镇之以无名之朴。无名之朴。夫亦将无欲。不欲以静。天下将定。

The *Dao* in its constancy engages in no (conscious) action, [it complies with the so-self/natural] **yet nothing remains undone.** [In ordering or achieving, each and every of the myriad things originates in this (type) of doing]. **If the nobility and the kings could preserve this, all things would transform spontaneously. If, in transformation, desire would arise, I would suppress it with the rawness of the unnamed. With the rawness of the unnamed there will be no desire. Being without desires will generate tranquility and all under the heaven will be settled.**

Chapter 42

道生一。一生二。二生三。三生万物。万物负阴而抱阳。冲气以为和。人治所恶。唯孤寡不谷。而王公以为称。故物或损之而益。或益之而损。[万物万形其归一也。何由致一。由于无也。。。。] 强人之所教。我亦教之。[我之非强使人从之也。而用夫自然举其至理。顺之必吉。违之必凶。。。。] 强梁者不得其死。吾将以为教父。

The Dao generates the one, the one the two, the two the three, and the three the myriad things. Thus the myriad things bearing yin and embracing yang fuse the vital force making for a harmony. What people hate is being orphan, widower or unworthy yet kings and dukes choose these (terms) to refer to themselves. Thus some things are augmented by being diminished while others are diminished as they are augmented. [The myriad things and myriad forms all return to one(ness). How is it that deriving they can arrive at one(ness)? It derives from nothingness. ...] **What people teach, I also teach.** [My teaching does not force other people to follow it. Rather I use the self-so/naturalness to raise the last principle. To follow it means good fortune, going against it means misfortune. ...] **The stubbornly bold do not get to die a natural death, so intend to make them the fathers of my teaching.**

Chapter 77

天之**道**。其尤张弓与。高者抑之。下者举之。有余者损之。不足者补之。天**道**损有余而补不足。人之**道**则不然。[与天地合德。乃能包之。。。。自然然后乃能天地合德] 损不足以奉有余。孰能有余以奉天下。唯有**道**者。是以圣人为而不恃。功成而不处。其不欲见贤。

Is the Dao of heaven not like a bow being pulled? As the high end gets pulled down, the low end gets pulled up. So those who have more than enough are diminished as those who have less than enough get augmented. The Dao of heaven diminishes those who have more than enough and augments those who have less than enough. Yet the Dao of man is not like this. [Only if one conforms with the power of heaven and earth one will be able to embrace it. ... Only being self-so/natural one will be able to conform with the power of heaven and earth.] For it diminishes those who have less than enough in order to give to those who have more than enough. Who is able to take what is more than enough and bestow it to all under heaven? Only the one that has Dao (is able to do so)! Therefore the sage acts without relying on it, achieves results without remaining therein. He does not wish to be perceived as a worthy.

Chapter 81

信言不美。美言不信。善者不辨。辨者不善。知者不博。博之不知。圣人不积。既以为人。己愈有。既以与人己愈多。天之^道。利而不害。圣人之^道。为而不争。

Reliable words are not beautiful, beautiful words are not reliable. Those who are good do not dispute, and those who dispute are not good. Those who know are not broadly learned and those who are broadly learned do not know. As he acts for people he will have more for himself. As he gives to people he will himself get more. The Dao of heaven generates profit without doing harm. The Dao of the sage man acts without contention.

Zhuangzi 庄子, Qiwu lun 齐物论 (2)

无物非彼。无物非是。自彼则不见。自是则知之。故曰。彼出于是。是亦因彼。彼是方生之说也。虽然方生方死。方死方生。方可方不可。因是因非。因非因是。是以圣人不由而照之于天。亦因是也。是亦彼也。彼亦是也。彼亦一是非。此亦一是非。果且有彼是乎哉。果且无彼是乎哉。彼是莫得其偶。谓之^道樞。。。。可乎可。不可乎不可。^道行之而成。物谓之然。恶乎然。然于然。恶乎不然。不然于不然。物固有所然。物固有所可。无物不然。无物不可。

There is no thing that is not that [an other] and there is not thing that is not this [its own self]. From that [the other] you cannot perceive, from this [the self] they can know it. Therefore it is said that that [the other] comes out of this [the self] and at the same time this [the self] founds that [the other]. Yet with life there being also death and with death life, with possibility also impossibility and with affirmation negation as well as with negation affirmation the sages do not derive from causes, but rather reflect it in the universal/heaven. Thus the so [self] is founded. This [self] is that [other] and that [other] is this [self]. That

[other] also has one (unitary set of) right and wrong and this [self] also has one (unitary set of) right and wrong. So, do that and this really exist or do that and this really not exist? To let that and this not become a pair (of opposites) is the hinge of Dao. ... Possibility lies in possibility and impossibility in impossibility. The Dao performs them and the things are being called and thus the way they are. So why are they the way they are? They are the way they are as they are so. Why are they not the way they are? They are not so in not being so. Things certainly have the place of their so being and things certainly have their potentiality. There are no things that are not so and there are no things without possibility.

Yijing 易经

Xici shang 系辞上, 1.4

易与天地准。故能弥纶天地之^道。仰以观于天文。俯以察与地理。是故知幽明之故。。。。

The (Book of) Changes are in tune with heaven and earth. Therefore they are able to follow and adjust the strands of the Way of heaven and earth. Looking up it can be seen in the path of heaven/the stars, looking down it can be searched for in the structure of the earth. That is how you will know the reasons of darkness and light. ...

Xici shang 系辞上, 1.5

一阴一阳之谓^道。继之者善也。成之者性也。仁者见之谓之仁。知者见之谓之知。百姓日用而不知。故君子之^道鲜矣。。。。

The alternation of Yin and Yang is called the Way. Continuing it is goodness, bringing it to completion is nature/identity. When the benevolent sees it he will call it benevolence, when the knowledgeable sees it, he will call it knowledge. The normal people use it daily without even knowing it. Therefore the Dao of the perfected man/ruler is fresh/rare/subtle. ...

Xici shang 系辞上, 1.12

。。。乾坤成列。而易立乎其中矣。乾坤毁。则无以见易。易不可见。则乾坤或几乎息矣。是故形而上谓之^道。形而下谓之器。化而裁之谓之变。推而行之谓之通。举而措之天下之民谓之事业。。。。

... (The trigrams) Qian and Kun fulfill a row and the Changes are set up within. If Qian and Kun are destroyed then there is nothing by which one might see the Changes. And if you

cannot see the changes then Qian and Kun might almost have come to stop. Therefore what is above form is called Dao and what is below form is called vessel. Orderly transformation is called alteration. Active expansion is called thorough-going. To raise it in order to employ it with the people of all under heaven is called a task.

Ge Hong 葛洪 (283-363)

道者涵乾抱坤其本无名。论其无，则影响尤为有焉：论其有，则万物尚为无焉。
(*Baopuzi, Daoyi*)

Dao comprises qian and embraces kun, its origin has no name. Speaking about its nothingness, then its shadow and echo make for its being (in Dao); speaking of its being, then the myriad things honor nothingness (in Dao).

道起于一，其贵无偶：各局一处，以象天地人，故曰三一也。天得一以清，地得一以宁，人得一以生，神得一以灵。(Baopu zi, Di zhen)

Dao rises from oneness, its venerableness is its not being a pair; respectively residing in one place makes heaven, earth and man resemble it. Therefore it is said the three are the one. Heaven achieves oneness in clarity, earth achieves oneness in stability, man achieves oneness in life/living, spirits/spirituality achieves oneness in spiritual loftiness.

夫玄道者，得之乎内，守之者外，用之者神，忘之者器。此思玄道之要言也。(Baopu zi, Chang xuan)

Now for the mysterious Dao, it can (only) be achieved within. (Then) keeping it, (means) outside, using it spirit(uality), forgetting it (becoming) things/containers. These considerations are the core words on the mysterious Dao.

长生之道不在祭祀事鬼神也，不在道引于屈伸也。升仙之要，在神丹也。(Baopu zi, Jindan)

The Dao of long life does not lie within doing ritual service to ghosts and spirits, it does not lie with the gymnastical Dao stretching and bending. The essence for rising to become an immortal lies within the spiritual alchemy.

夫所谓道，岂唯养生之事而已乎？。。。凡言道者，上自二义，下逮万物。莫不由之，但黄老执其本，儒墨治其末耳。(Baopu zi, Ming ben)

Now for that which is called Dao, is it really all about nourishing life? ... Among all those that talk about the Dao, they (agree) that it begins above with the two manifestations (Yin and Yang) and seizes below the myriad things. Even if they all agree on that, the Huang-Lao

(school) holds to the origin, while (the schools) of Confucians and Mohist organize its ends/outcome.

Lunyu 论语

Gongzhizhang, 公治长 (5,12):

子贡曰。夫子之文章。可得而闻也。夫子之言性与天道。不可不得而闻也。

Zi Gong said: Our master's expositions in writings can be attained and heard. Our master's words on (human) nature and Way of heaven can necessarily be attained and heard.

Zhu Xi; *Sishu* Commentary 朱熹四书注:

文章得之见于外者。威仪文辞皆是也。性者。人所受之天理。天道者。天理自然之本体。其实一理也。。。。

When the text speaks of attaining the expositions in writing by seeing them in the outside it means aspects like demeanor and dignity, essays and wordings. As for (human) nature that is what man receives from the principle of heaven. As for the way of heaven, that is what the very original structure of the naturalness of the universal/heavenly principle is. It's actuality is the one principle.

Gongzhizhang, 公治长 (5,15):

子谓子产有君子之道有四焉。其行己也恭。其事上也敬。其养民也惠。其使民也义。

The master said of Zi Chan to have had four aspects of the Way of a noble man. In his personal acting he was respectful, in serving the above he was reverential, in nourishing the people he was kind, and in using the people he was just.

Shuer, 述而 (7,6):

子曰。志于道。据于德。依于仁。游于艺。

The master said: (Shall) the will be set on the Way, reliance set on virtue, support on benevolence, and leisure on arts.

Zhu Xi; *Sishu Commentary* 朱熹四书注:

志者。心之所之之谓道。则人伦日用之间所当行者是也。知此而心必之焉。则所适者正而无他歧之惑矣。

As for the will: it may be called the Way of where the mind is going to, if it is acted out in the proper way within everyday human relationships. If you know this and your mind necessarily is set therein then what you reach out to is upright/correct and there will be no other erroneous deviations. ...

Mengzi 孟子 ()

Jinxin xia 尽心下 (VII B 16)

孟子曰：仁也者。人也。合而言之。道也。

Mencius said: Benevolence is humaneness. To unite it and talk about it is Dao.

Jinxin shang 尽心上 (VII A 42)

天下有道。以道殉身。天下无道。以身殉道。

When there is Dao under heaven then you may sacrifice yourself/your body for Dao. If there is no Dao under heaven, then you will sacrifice Dao for yourself/your advantage.

Jinxin xia 尽心下 (VII B 9)

孟子曰：身不行道。不行于妻子。使人不行道。不能行于妻子。

Mencius said: If you yourself do not follow Dao then you will not be able to have your wife and children follow it. If you lead people without having Dao then you will not be able to have your wife and children practice it.

Xunzi 荀子 ()

Tianlun 天论 (17)

天不人为之恶寒也辍冬。地不人为之恶辽远也辍广。君子不为小人匈匈也辍行。天有常道矣。地有常数矣。君子有常体矣。君子道其常。而小人计其功。

Heaven will not give up the winter just because people detest the cold, earth will not give up its wideness just because people detest great distances, and the noble man will not give up the (proper way) of acting just because the small minded men make a big fuzz. Heaven has its constant Dao, earth its constant numbers, and the noble man has a constant structure. The noble man Daos his constancy while the small minded man calculates his success.

Ruxiao 儒效 (8)

先王之道。仁之隆也。比中而行之。曷谓中。曰礼义是也。道者非天之道。非地之道。人之所以道也。君子之所道也。

The Dao of the former kings was the blossom of benevolence. They compared the middle and followed it. What then is called the middle? I say it is rituality and righteousness. The Dao is not the Dao of heaven, it is not the Dao of earth. Rather it is the Dao that men make it to be and the Dao the noble man (goes).

Junzi 君子 (12)

道者何也。君道也。君者何也。能羣也。能羣也者何也。善生养人者也。善班治人者也。善显设人者也。善范饰人者也。。。。四统者俱。而天下归之。。。。故曰。道存则国存。道亡则国亡。

What is the Dao? It is the Dao of the noble man. What is a noble man? It is the ability of making a society. What is the ability of making a society? It is being good at nourishing the livelihood of people, being good at governing the groups of people, being good at clearly establishing, and being good at making the luxuriant blossom. ... If these four ways of controlling are established, then all under heaven will be united. ... Therefore I say: When the Dao is preserved the country will be preserved and when the Dao perishes the country will perish.

Liji: Zhongyong 礼记中庸

天命之谓性，率性之谓道。修道之谓教。道也者，不可须臾离也。可离非道也。是故君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微。故君子慎其独也。喜怒哀乐之未发，未之中。发皆中节，谓之和。中也者，天下之大本也。和也者，天下之达道也。

What heaven has conferred is called (moral) nature, to follow (moral) nature is called Dao. To cultivate Dao is called teaching/instruction. Dao cannot be left for an instant; could it be left, it would not be the Dao. Therefore the noble man is cautious in respect to what he does not see and fearful/apprehensive in respect to what he does not hear. There is nothing more visible than what is hidden and there is nothing more obvious than what is minute. Therefore the noble man is careful when he is alone. When there are no stirrings of pleasure, anger, sorrow, or joy (yet), this is called (the state) of equilibrium/centrality. When (these feelings) have been stirred and meet due degree, there ensues what is called harmony. Equilibrium/centrality is the great root and harmony is achieving Dao in the world/under heaven.

Liji: Liyun 礼记礼运

大道之行也，天下为公，选贤与能，讲信修睦。故人不独亲其亲，不独子其子。使老有所终，壮有所用，幼有所长。。。是为大同。

The acting/working of the great Dao (generates) communality for the world/all under heaven and a choosing of worthies due to their abilities. Therefore people will not just care for their own relatives and for their own children. It will have the effect that the old can live to the (natural) end, the bold will be of good function and the young will grow fully. ... This is what is called the great fellowship/equality.

今大道既隐，天下为家，各亲其亲，各子其子，货力为己。

Nowadays the great Dao is concealed and therefore all under heaven is (split) into clans. Everyone (only) loves his (own) relatives and everyone (only) cares for their (own) children; goods (only) strengthen oneself.

Dong Zhongshu 董仲舒 (179-104)

天之道，终而复始。 (*Chunqiu fanlu, Yin Yang zhongshi*)

The Dao of heaven ends and starts over again.

常一而不灭，天之道。 (*Chunqiu fanlu, Yin Yang Tiandao wu er*)

The Dao of heaven is the constant one that is never extinguished.

天道之常一阴一阳。 (*Chunqiu fanlu, Yin Yang yi*)

The constancy of the Dao of heaven is Yin and Yang.

人道者，人之所由，乐而不乱，复而不压者，万物载名而生，圣人因其象而命之。。。见善者不能无好，见不善者不能不恶。好恶去就，不能坚守，故有人道。 (*Tiandao shi*)

The Dao of man is the source of man, it is happiness without chaos, starting over without pressure, that by which the myriad things get their name and are born of, that whose appearance the wise men found their orders on. ... Seeing goodness you will necessarily like it, seeing something that is not good, you will necessarily hate it. (In order) to enhance liking (of goodness) and do away with evil you have to hold firm (onto it). For that we have the Dao of man.

夫德莫大于和而道莫正与中。中者，天地之义达理，圣人所保守也。 (*Xun tiandao*)

As for morality/moral power there is nothing greater than harmony and for Dao there is nothing more upright than equilibrium/centrality. Equilibrium/centrality is the righteousness of heaven and earth reaching at their (correct) structure/principle and that which the holy men preserve.

道，王道也。 (*Wang dao*)

Dao is the Dao of kings/moral rulers.

君臣父子夫妻之义，皆与诸阴阳之道。君为阳，臣为阴；父为阳，子为阴；夫为阳，妻为阴。 (*Ji yi*)

The righteousness of ruler and minister, of father and son, of husband and wife is in each instance corresponding to the Dao of Yin and Yang. The ruler makes for Yang, the minister for Yin, the father for Yang, the son for Yin, the husband for Yang and the wife for Yin.

Han Yu 韩愈 (768-824), Yuan dao 远道

博爱之谓仁。行而宜之之谓义。由是而之焉之谓道。足乎己无待于外之谓德。仁与义为定名。道与德为虚位。故道有君子小人。而德有凶有吉。老子之小仁义非毁也。。。其所谓道，道其所道，非吾所谓道。其所谓德，德其所德，非吾所谓德也

凡吾所谓道德云者。合仁与义言之也，天下之公言也。老子之所谓道德云者。去仁与义言之也，一人之私言也。

Broadly loving is called benevolence, acting it out in a proper way is called righteousness. Tracing it like that and going on within (this framework) is called Dao. Self sufficient and not relying on the outside is called (ethical) power. Benevolence and righteousness are fixed names; Dao and power are empty positions/places. Therefore one can speak of the Way of the noble man as well as of the Way of the small minded man, and the power may bring misfortune or fortune. Laozi belittled benevolence and righteousness without destroying them. ... What he called the Way was completely self-referential, and that is not what I call the Dao. What he called power was completely self-referential, and that is not what I call the power. When I speak of Dao and power, then in all cases it is articulated in the context of benevolence and righteousness and therefore these are words common to all. When Laozi speaks of Dao and power, he leaves benevolence and righteousness aside and therefore these are words only of private relevance.

曰：斯道也，何道也。曰：斯吾所谓道也。非向所谓老与佛之道也。尧以是传之舜。舜以是传之禹，禹以是传之汤，汤以是传之文、武、周公传之孔子，孔子传之孟轲。孟轲死不得其传焉。

Question: What Dao is this Dao (you are talking about)? Answer: It is what I call the way, and not what the Taoists or Buddhists call the way. Yao took it and handed it on to Yu, Yu took it and handed it on to Tang, Tang took it and handed it on to Wen, Wu, and the duke of Zhou, who then handed it down to Confucius and Confucius handed it down to Mencius. After the death of Mencius this tradition did not manage to go on.

Zhu Xi 朱熹 (1130-1200) and Chen Chun 陈淳 ()

凡言道者，皆谓事物当然之理，人之所共由者也。(*Sishu jizhu: Lunyu, Shuer*)

Generally speaking of Dao, it is what we call the principle that affairs and things ought to have and that humans commonly derive from.

道字包得大，理字是道字里面许多理脉。(*Zhuyi yulei 6*)

The term Dao encompasses greatness, the term principle is the multifold structure of principle within the term Dao [lit.: the veins of li within Dao]

道于理大概只是一件物。然析为二字，亦须有分别。道是就人所通行上说字。与理对说，则道字较宽，理字较实。理有确然不易底意。(*Chen Chun, Beixi ziyi, xia*)

Dao and principle basically are the same thing, but as there are two distinguished terms there must be some differentiation. Dao is a term established upon (the idea) of what man is

thoroughly trodding/acting upon. Contrasting the term Dao with principle, then the term Dao is wider, while the term principle more concrete. Principle has the meaning of something that is definite and unchanging.

夫谓道无本末者，非无本末也。有本末而一以贯之之谓也。 (*Lunyu huowen* 8)

Now when we speak of Dao being without beginning and end this does not (mean) that there is no beginning and end. (It rather means) that within that which has beginning and end (the Dao) is what is called (by Confucius) ‘the one that can be taken to run through all’.

阴阳气也，形而下者也。所以一阴一阳者，理也。道即理之谓也。 (*Zhouzi quanshu zhu: Tongshu, chengshang* 7)

Yin and Yang are dynamic forces and that which is within form. That which makes up the process of Yin and Yang is principle and is that which is beyond form. That is why we say Dao corresponds to principle.

道未尝离乎器，道亦只是器之理。 (*Zhuzi yulei* 77)

Dao never leaves concrete things; Dao simply is the principle of concrete things.

须知器即道，道即器。莫离道二言器可也。 (*Zhuzi yulei* 94)

It is absolutely necessary to know that concrete things are Dao and that Dao is concrete things. Not to leave Dao and speak of concrete things is what is acceptable. (*Zhuzi yulei* 94)

道即性，性即道。固祇是一物。然须看因甚唤做性，因甚唤做道。 (*Zhuizi yulei* 5)

Dao simply is nature and nature is Dao. They certainly are one and the same thing. But you have to see on what ground you are going to call and make it nature and on what ground you are going to call and make it Dao.

盖道无形体，只性便是道之形体。 (*Zhuizi yulei* 4)

Dao does not have form and structure, only nature then has the form and structure of Dao.

道是泛言，性就自家身上说。。。道是在物之理，性是在己之理。然物之理都在我此理之中。道之骨子便是性。 (*Zhuizi yulei* 100)

Dao is the broad way of stating it, nature is the explanation based on your own group and person. ... Dao is the principle in (other) things, while nature is the principle in the self. But then all principles of (other) things are within the principle of myself. The core of Dao thus is nature.

人之生均有是性。均有是性，故均有是论。均有是论，故均有是道。 (*Mengzi huowen* 7)

In the life of humans there equally is a specific (moral) nature. There being a specific moral nature means also equally having a specific (moral) relationship. Having a specific (moral) relationship means equally having Dao.

道则人伦日用之间所当行者是也。 (*Sishu jizhu: Lunyu, Shuer*)

Dao is exactly that which ought to be acted out on a daily basis within human (moral) relationships.

老庄说道都与人物不相干，皆以道为超乎天地形器之外。如云<道在太极之先>都是说未有天地万物之初有个空虚道理。。。佛氏论道大概亦是此意。但老氏以无为宗，佛以空为宗。以未有天地之先为吾真体，以天地万物皆为幻化，人事都为粗迹，尽欲屏除了，一归真空，乃为道。不知道只是人事之理耳。 (*Chen Chun, Beixi ziyi, xia*)

When Laozi and Zhuangzi speak of Dao it has no connection to men and things, in all instances they take Dao to be something that transcends heaven and earth and the form of concrete things. When they speak of 'Dao being before the Ultimate' they always mean the principle of an empty and hollow Dao that exists before the beginning of heaven and earth and the myriad things. ... When Buddhists speak of the Dao they mean pretty much the same thing (as the Daoists). But Daoists just focus on Nothingness, while the Buddhists focus on Emptiness. They take the Being-before-heaven-and-earth as the real structure of their self, while heaven and earth and the myriad things all change in a magical way and the affairs of men are only coarse traces thereof that should be done away with in order to return to unity in reality and emptiness. And that is what they take Dao to be. But they don't understand that Dao simply is the principle of the affairs of man!

Wang Yangming 王阳明/ Wang Shouren 王守仁 (1472-1529)

这心体即所谓道，心体明即是道明，更无二。此是为学头脑处。 (*Chuanxi lu, shang*)

This substance/structure of mind/heart is what is called Dao. If the substance/structure of mind/heart becomes clear then Dao is clear. These cannot be two (different things). This is the starting point of learning and the place for the brain.

若解向里寻求，见得自己心体，既无时无处不是此道。亙古亙今，无终无始，更有甚同异。心即道，道即天，知心则知道、知天。又曰：诸君要实现此道，须从自己心上体认，不假外求始得。 (*Chuanxi lu, shang*)

If you understand by searching to the inside, then you will gain the substance/structure or your own mind/heart and at all times and in all instances this will be the Dao. From antiquity until today, from beginning to end this is what brings together differences. Mind/heart is Dao, Dao is heaven, knowing the mind/heart means knowing Dao and heaven. Putting it

another way, all the noble men that want to implement the Dao have to start out with a personal understanding of their own mind/heart. There is nothing to be gained by starting to search outside.

夫良知即是道，良知之在人心。不但圣贤，虽常人亦无不如此。若无有物欲牢蔽，但循著良知，发用流行将去，即无不是道。(Chuanxi lu zhong, Da Lu Yuanjing shu)

Therefore the immediate knowledge of goodness is what Dao is and the acting of the immediate knowledge of goodness lies in the mind/heart and this is true not only for the wise and holy, but for normal men as well. If there are no wishes for things that may lead to an obstruction and the immediate knowledge of goodness comes forth, spreads out into application and flows into action relentlessly then there is nothing that is not Dao.

Wang Tingxiang 王廷相 (1474-1544)

天地之先元气而已矣。元气之上无物，故元气为道之本。(Yashu, shang)

Before heaven and earth there is only primordial dynamic materia. There is nothing beyond primordial dynamic materia. Therefore primordial dynamic materia makes for the root/origin of Dao.

有形亦是气，无形亦是气。道寓其中矣。(Shenyan, Daoti)

What has form is dynamic materia just as what is without form. Dao resides within it.

故气也者道之体，道也者气之具也。(Shenyan, Wuxing)

Therefore dynamic materia is the structure of Dao and Dao is the implementation of dynamic materia.

圣人之道为天下国家，故道德仁义、礼乐刑法并用，是以人道清平，宇宙尊安，通万世而可行。(Yashu shang)

When the Dao of the wise men made up the states of the world they established Dao and De, benevolence and righteousness, rites and music, punishments and laws at the same time. By that they clarified and pacified human Dao, brought respect and peace to the universe and these could be practiced through all generations.

Kang Youwei 康有为 (1858-1927)

势者天也，气也。。。。势生道，道生理，理生礼。势者，道之父，而礼治曾祖父也。
(Chunqiu Dong shi xue 6 xia)

Power/tendency is heaven and is dynamic force. ... Power/tendency brings forth Dao, Dao brings forth principle, and principle brings forth rites/propriety. Power/tendency is the father of Dao and the great-grandfather of rites/propriety.

道行之而成。凡可行者谓之道，不可行之谓之非道。故天下之言道甚多，不必辨其道与非道，但问其可行不可行。(Lunyu zhu 15)

Dao has to be walked on/acted out and thus grows. Everything that can be walked on/acted out is called Dao; that which cannot be walked on/acted out is called 'not Dao'. Therefore there is a big number of Dao that can be spoken of in the world. There is no need to discuss their being Dao or 'not Dao', one should rather ask whether they can be walked on/acted out or not.

道固甚多，东西之反而相同，南极北极相反而相成。。。。能思其反，乃为合道，若从常道，反不合道矣。(Lunyu zhu 9)

There are definitely many Dao(s); East and West are opposite and mutually corresponding, North and South Pole are opposite and mutually constituting. ... (Only) if you are able to think its opposite you will come in tune with Dao; if you should follow a constant Dao, then on the contrary you will not be in tune with Dao.

夫孔子者，以人为道者也。故公羊家以孔子为与后王共人道之始。盖人有食味被服别声安处之身，而孔子设为无味五色五声宫至之道以处之：人有生我我生同我并生并游共事偕老之身，而孔子设为父子夫妇兄弟朋友君臣之道以处。。。。孔子之道，凡为人者，不能不行之道。(Yi kongjiao wei guojia pei tian yi)

As for Confucius he made up Dao from what is human and therefore the Gongyang-school took Confucius as the starting point for what they handed down as a human Dao to later kings. Since humans have a body that has (a sense) for food, clothing, hearing and place for living, Confucius set up the system of five tastes, five colors, and five sounds for them to dwell in; since humans have a societal person(ality) that by being born myself means always be born together with the self (of others) and have the common ground of living and going on together, Confucius set up the (standard relationships) of father and son, husband and wife, elder and younger brother, friends, and ruler and minister for them to dwell in. ... The way of Confucius is always a human one, it is (therefore) a way that necessarily can be walked on/acted out.

人道进化，皆有定位，自族制而为部落，而成国家，由国家而成大统：有独人而渐立酋长，由酋长而渐正君臣，由君主而渐至立宪，由立宪而渐定共和：由独人而渐为夫妇，由夫妇而渐定父子，由父子而兼锡尔类，由锡类而渐为大同，于是复为独人。盖

据乱进升平，升平进为太平，进化有渐，因革有由，验之万国，莫不同风。(Lunyu zhu 2)

As the human Dao evolves it has its fixed positions: from a group of people being set up, we get a tribe and from there nations arise, from nations we grow great alliances; from single man the next step is a chieftain, from chieftain the relationship of ruler and minister is correctly set up, from rule of a ruler (king) in a next step we come to a constitutional rule and from there to a republic; from single man we come to husband and wife, from husband and wife the next step defines father and son, from father and son we come to fixed (Confucian) moral relationships and from there to great unity. By that single man again gets his setting. As chaos rises to equilibrium and equilibrium transforms to universal peace evolution has its steps and that is why revolution has its origin, throughout the ten thousand nations they all share the same ground (lit. wind).

夫人道只有宜不宜，不宜者苦也，亦之又宜者乐也。故夫人道者依人以为道。依人之道，苦乐而已。为人谋者，去苦求乐而已，无他道焉。(Datong shu, jiabu)

As for the Dao of man it's only a question of appropriateness; being inappropriate means suffering, full appropriateness means happiness. Therefore the Dao of man completely relies on man to make it come true (lit.: to make it a Dao). The Dao relying on man refers to suffering or happiness only. What men plan for is getting rid of suffering and seeking for happiness. There is no other Dao.

凡人皆天生，不论男女，人人皆有天与之体，即有自立之权，上隶于天，人尽平等，无形体之异也。。。女子被制于男，故虽极苦而勉强守之：然于人道自由，人权天赋之义，已逆背而不乐矣。(Datong shu, xubu)

All men are naturally born; no matter whether male or female they all receive their structure from heaven and therefore have a right to independence. Since men belong in their origin to nature/heaven, they are fully equal; there is no difference in formal structure. ... As women are controlled by men they truly suffer and can barely bear it. But as the human Dao is freedom and human rights are a naturally bestowed righteousness, going against that means not being happy.

Sun Wu 孙武 (5th cent.?)

兵者，国之大事，死生之地，存亡之道，不可不察也。(Sunzi bingfa, ji pian)

The military is the greatest affair in a state, the place of life and death, and the Dao of existing or perishing.

知胜有五：知可以战与不可以战者胜；识众寡之用者胜；以虞待不虞之胜；将能而君不御者胜。此五胜之^道也。 (*Sunzi bingfa, mougong pian*)

There are five things you must know about gaining victory: gaining victory by knowing with what means to fight or not, gaining victory by understanding whether to use a multitude or singular (soldiers), gaining victory by considering to stall (fight) or not, gaining victory in estimating the ability of leadership of the ruler. These five are the Dao of gaining victory.

Daode jing 道德经

Chapter 1

道可道，非常**道**；名可名，非常名。[可**道**之**道**，可名之名指事造形，非其常也。故不可**道**，不可名也。] 无名天地之始；有名万物之母。[凡有皆始于无。故未形无名之时，则为万物之始。及其有形有名之时，则长之、育之、亭之、毒之为其母也。言**道**以无形无名始成万物以始以成而不知其所以元之又元也。] 故常无欲，以观其妙；常有欲，以观其徼。此两者同出而异名。同谓之元；元之又元，众妙之门。[。。。两者始与母也。同出者同出于元也。异名所施不同也。在首则谓之始，在终则谓之母。元者冥也。默然无有也。始母之所出也。不可得而名，故不可言同名曰元，而言谓之元者取于不可得而谓之然也。谓之然则不可以定乎一元而已。则是名则失之远矣。。。]

Chapter 18

大**道**废。有仁义。[失无为之事。更以施慧立善。**道**进物也。] 慧知出有大伪。六亲不和。有孝慈。国家混乱。有忠臣。[。。。鱼相忘于江湖之**道**。则相濡之德生也。]

Chapter 25

有物混成。先天地生。寂兮寥兮。独立不改。周行而不殆。可以为天下母。吾不知其名。字之曰**道**。[夫名以定形，字以称可。言**道**取于无物而不由也。是混成之中可言之称最大也。] 强为之名曰大。大曰逝。逝曰远。远曰反。故**道**大。天大。地大。王亦大。域中有四大。而王居其一焉。人法地。地法天。天法**道**。**道**法自然。[法谓法则也。人不违地乃得全安，法地也。。。 **道**不违自然乃得其性。法自然者在方而法方，在圆而法圆。于自然无所违也。自然者无称之言穷极之辞也。用智不及无知。。。]

Chapter 37

道常无为 [顺其自然也] 而无不为。[万物无不由为以治以成之也] 侯王若能守之。万物将自化。化而欲作。吾将镇之以无名之朴。无名之朴。夫亦将无欲。不欲以静。天下将定。

Chapter 42

道生一。一生二。二生三。三生万物。万物负阴而抱阳。冲气以为和。人治所恶。唯孤寡不谷。而王公以为称。故物或损之而益。或益之而损。[万物万形其归一也。何由致一。由于无也。。。。] 强人之所教。我亦教之。[我之非强使人从之也。而用夫自然举其至理。顺之必吉。违之必凶。。。。] 强梁者不得其死。吾将以为教父。

Chapter 77

天之**道**。其尤张弓与。高者抑之。下者举之。有余者损之。不足者补之。天**道**损有余而补不足。人之**道**则不然。[与天地合德。乃能包之。。。。自然然后乃能天地合德] 损不足以奉有余。孰能有余以奉天下。唯有**道**者。是以圣人为而不恃。功成而不处。其不欲见贤。

Chapter 81

信言不美。美言不信。善者不辨。辨者不善。知者不博。博之不知。圣人不积。既以为人。己愈有。既以与人己愈多。天之**道**。利而不害。圣人之**道**。为而不争。

Yijing 易经

Xici shang 系辞上, 1.4

易与天地准。故能弥纶天地之**道**。仰以观于天文。俯以察与地理。是故知幽明之故。。。。

Xici shang 系辞上, 1.5

一阴一阳之谓**道**。继之者善也。成之者性也。仁者见之谓之仁。知者见之谓之知。百姓日用而不知。故君子之**道**鲜矣。。。。

Xici shang 系辞上, 1.12

。。。。乾坤成列。而易立乎其中矣。乾坤毁。则无以见易。易不可见。则乾坤或几乎息矣。是故形而上谓之**道**。形而下谓之器。化而裁之谓之变。推而行之谓之通。举而措之天下之民谓之事业。。。。

Ge Hong 葛洪 (283-363)

道者涵乾抱坤其本无名。论其无，则影响尤为有焉：论其有，则万物尚为无焉。
(*Baopuzi, Daoyi*)

道起于一，其贵无偶：各局一处，以象天地人，故曰三一也。天得一以清，地得一以宁，人得一以生，神得一以灵。(Baopu zi, Di zhen)

夫玄道者，得之乎内，守之者外，用之者神，忘之者器。此思玄道之要言也。(Baopu zi, Jindan)

长生之道不在祭祀事鬼神也，不在道引于屈伸也。升仙之要，在神丹也。(Baopu zi, Jindan)

夫所谓道，岂唯养生之事而已乎？。。。凡言道者，上自二义，下逮万物。莫不由之，但黄老执其本，儒墨治其末耳。(Baopu zi, Ming ben)

Lunyu 论语

Gongzhizhang, 公治长 (5,12):

子贡曰。夫子之文章。可得而闻也。夫子之言性与天道。不可得而闻也。

Zhu Xi; Sishu Commentary 朱熹四书注:

文章得之见于外者。威仪文辞皆是也。性者。人所受之天理。天道者。天理自然之本体。其实一理也。。。。

Gongzhizhang, 公治长 (5,15):

子谓子产有君子之四焉。其行己也恭。其事上也敬。其养民也惠。其使民也义。

Shuer, 述而 (7,6):

子曰。志于道。据于德。依于仁。游于艺。

Zhu Xi; *Sishu Commentary* 朱熹四书注:

志者。心之所之之谓道。则人伦日用之间所当行者是也。知此而心必之焉。则所适者正而无他歧之惑矣。

Mengzi 孟子

Jinxin xia 尽心下 (VII B 16)

孟子曰：仁也者。人也。合而言之。道也。

Jinxin shang 尽心上 (VII A 42)

天下有道。以道殉身。天下无道。以身殉道。

Jinxin xia 尽心下 (VII B 9)

孟子曰：身不行道。不行于妻子。使人不行道。不能行于妻子。

Xunzi 荀子

Tianlun 天论 (17)

天不为人恶寒也辍冬。地不为人之恶辽远也辍广。君子不为小人匈匈也辍行。天有常道矣。地有常数矣。君子有常体矣。君子道其常。而小人计其功。

Ruxiao 儒效 (8)

先王之道。仁之隆也。比中而行之。曷谓中。曰礼义是也。道者非天之道。非地之道。人之所以道也。君子之所道也。

Junzi 君子 (12)

道者何也。君道也。君者何也。能羣也。能羣也者何也。善生养人者也。善班治人者也。善显设人者也。善范饰人者也。。。。四统者俱。而天下归之。。。。故曰。道存则国存。道亡则国亡。

Liji: Zhongyong 礼记中庸

天命之谓性，率性之谓道。修道之谓教。道也者，不可须臾离也。可离非道也。是故君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微。故君子慎其独也。喜怒哀乐之未发，未之中。发皆中节，谓之和。中也者，天下之大本也。和也者，天下之达道也。

Liji: Liyun 礼记礼运

大道之行也，天下为公，选贤与能，讲信修睦。故人不独亲其亲，不独子其子。使老有所终，壮有所用，幼有所长。。。是为大同。

Dong Zhongshu 董仲舒 (179-104)

天之道，终而复始。 (*Chunqiu fanlu, Yin Yang zhongshi*)

常一而不灭，天之道。 (*Chunqiu fanlu, Yin Yang Tiandao wu er*)

天道之常一阴一阳。 (*Chunqiu fanlu, Yin Yang yi*)

人道者，人之所由，乐而不乱，复而不压者，万物载名而生，圣人因其象而命之。。。见善者不能无好，见不善者不能不恶。好恶去就，不能坚守，故有人道。 (*Tiandao shi*)

夫德莫大于和而道莫正与中。中者，天地之义达理，圣人所保守也。 (*Xun tiandao*)

道，王道也。 (*Wang dao*)

君臣父子夫妻之义，皆与诸阴阳之道。君为阳，臣为阴；父为阳，子为阴；夫为阳，妻为阴。 (*Ji yi*)

Han Yu 韩愈 (768-824), Yuan dao 远道

博爱之谓仁。行而宜之之谓义。由是而之焉之谓道。足乎己无待于外之谓德。仁与义为定名。道与德为虚位。故道有君子小人。而德有凶又吉。老子之小仁义非毁也。。。其所谓道，道其所道，非吾所谓道。其所谓德，德其所德，非吾所谓德也。凡吾所谓道德云者。合仁与义言之也，天下之公言也。老子之所谓道德云者。去仁与义言之也，一人之私言也。

Zhu Xi 朱熹 (1130-1200) and Chen Chun 陈淳 ()

凡言道者，皆谓事物当然之理，人之所共由者也。(Sishu jizhu: Lunyu, Shuer)

道字包得大，理字是道字里面许多理脉。(Zhuyi yulei 6)

道于理大概只是一件物。然析为二字，亦须有分别。道是就人所通行上说字。与利对说，则道字较宽，理字较实。理有确然不易底意。(Chen Chun, Beixi ziyi, xia)

夫谓道无本末者，非无本末也。有本末而一以贯之之谓也。(Lunyu huowen 8)

阴阳气也，形而下者也。所以一阴一阳者，理也。道即理之谓也。(Zhouzi quanshu zhu: Tongshu, chengshang 7)

道未尝离乎器，道亦只是器之理。(Zhuzi yulei 77)

须知器即道，道即器。莫离道二言器可也。(Zhuzi yulei 94)

道即性，性即道。固祇是一物。然须看因甚唤做性，因甚唤做道。(Zhuyi yulei 5)

盖道无形体，只性便是道之形体。(Zhuyi yulei 4)

道是泛言，性就自家身上说。。。道是在物之理，性是在己之理。然物之理都在我此理之中。道之骨子便是性。(Zhuyi yulei 100)

人之生均有是性。均有是性，故均有是论。均有是论，故均有是道。(Mengzi huowen 7)

道则人伦日用之间所当行者是也。(Sishu jizhu: Lunyu, Shuer)

老庄说道都与人物不相干，皆以道为超乎天地形器之外。如云<道在太极之先>都是说未有天地万物之初有个空虚道理。。。佛氏论道大概亦是此意。但老氏以无为宗，佛以空为宗。以未有天地之先为吾真体，以天地万物皆为幻化，人事都为粗迹，尽欲屏除了，一归真空，乃为道。不知道只是人事之理耳。(Chen Chun, Beixi ziyi, xia)

Wang Yangming 王阳明/ Wang Shouren 王守仁 ()

这心体即所谓道，心体明即是道明，更无二。此是为学头脑处。(Chuanxi lu, shang)

若解向里寻求，见得自己心体，既无时无处不是此道。亙古亙今，无终无始，更有甚同异。心即道，道即天，知心则知道、知天。又曰：诸君要实现此道，须从自己心上体认，不假外求始得。(Chuanxi lu, shang)

福良知即是道，良知之在人心。不但圣贤，虽常人亦无不如此。若无有物欲牢蔽，但循著良知，发用流行将去，即无不是道。(Chuanxi lu zhong, Da Lu Yuanjing shu)

Wang Tingxiang 王廷相 ()

天地之先元气而已矣。元气之上无物，故元气为道之本。(Yashu, shang)

有形亦是气，无形亦是气。道寓其中矣。(Shenyan, Daoti)

故气也者道之体，道也者气之具也。(Shenyan, Wuxing)

圣人之道为天下国家，故道德仁义、礼乐刑法并用，是以人道清平，宇宙尊安，通万世而可行。(Yashu shang)

Kang Youwei 康有为 (1858-1927)

势者天也，气也。。。势生道，道生理，理生礼。势者，道之父，而礼治曾祖父也。(Chunqiu Dong shi xue 6 xia)

道行之而成。凡可行者谓之道，不可行之谓之非道。故天下之言道甚多，不必辨其道与非道，但问其可行不可行。(Lunyu zhu 15)

道固甚多，东西之反而相同，南极北极相反而相成。。。能思其反，乃为合道，若从常道，反不合道矣。(Lunyu zhu 9)

夫孔子者，以人为道者也。故公羊家以孔子为与后王共人道之始。盖人有食味被服别声安处之身，而孔子设为无味五色五声宫至之道以处之：人有生我我生同我并生并游共事偕老之身，而孔子设为父子夫妇兄弟朋友君臣之道以处。。。孔子之道，凡为人者，不能不行之道。(Yi kongjiao wei guojia pei tian yi)

人道进化，皆有定位，自族制而为部落，而成国家，由国家而成大统：有独人而渐立酋长，由酋长而渐正君臣，由君主而渐至立宪，由立宪而渐定共和：由独人而渐为夫妇，由夫妇而渐定父子，由父子而兼锡尔类，由锡类而渐为大同，于是复为独人。盖据乱进升平，升平进为太平，进化有渐，因革有由，验之万国，莫不同风。(Lunyu zhu 2)

夫人道只有宜不宜，不宜者苦也，亦之又宜者乐也。故夫人道者依人以为道。依人之道，苦乐而已。为人谋者，去苦求乐而已，无他道焉。(Datong shu, jiabu)

凡人皆天生，不论男女，人人皆有天与之体，即有自立之权，上隶于天，人尽平等，无形体之异也。。。女子被制于男，故虽极苦而勉强守之：然于人道自由，人权天赋之义，已逆背而不乐矣。 (*Datong shu, xubu*)

Sun Wu 孙武 (5th cent.?)

兵者，国之大事，死生之地，存亡之道，不可不察也。 (*Sunzi bingfa, ji pian*)

知胜有五：知可以战与不可以战者胜；识众寡之用者胜；以虞待不虞之胜；将能而君不御者胜。此五胜之道也。 (*Sunzi bingfa, mougong pian*)