

Selected Chapter from: Tao Te Ching (Daodejing)

Chapter One

Tao (The Way) that can be spoken of is not the Constant Tao'

The name that can be named is not a Constant Name.

Nameless, is the origin of Heaven and Earth;

The named is the Mother of all things.

Thus, the constant void enables one to observe the true essence.

The constant being enables one to see the outward manifestations.

These two come paired from the same origin.

But when the essence is manifested,

It has a different name.

This same origin is called "The Profound Mystery."

As profound the mystery as It can be,

It is the Gate to the essence of all life.

Chapter Eight

A person of great virtue is like the flowing water.

Water benefits all things and contends not with them.

It puts itself in a place that no one wishes to be and thus is closest to Tao.

A virtuous person is like water which adapts itself to the perfect place.

His mind is like the deep water that is calm and peaceful.

His heart is kind like water that benefits all.

His words are sincere like the constant flow of water.

His governing is natural without desire which is like the softness of water that penetrates through hard rocks.

His work is of talent like the free flow of water.

His movement is of right timing like water that flows smoothly.

A virtuous person never forces his way and hence will not make faults.

Chapter Forty

When Tao is in action, one's worldly nature can be reversed to the true nature.

Gentleness is the way of application of Tao.

All things in the world originate from the manifestation of Tao,

The manifestation of Tao is the form of being,

Which originates from the non-being of the void, the Great Tao.

Chapter Seventy-seven

The Tao of Nature is like stretching a bow.

When the stretch is too high, it needs to be pressed down.

When the stretch is too low, it needs to be raised high.

The excess will be reduced.

The deficient will be replenished.

The Tao of Nature is to reduce the excessive and to replenish the insufficient.

The Tao of man, however is otherwise. It takes from the needy to serve those who already have a surplus.

Who can spare one's surplus to serve the world?

A person of Tao.

Thus, a saint acts without holding on to the achievements.

He accomplishes but does not claim for credit.

He has no desire to distinguish himself.