

General note: This is based on Goddard's translation of Daodejing to English, but I admit the outcome may have been influenced by other translations I've read, as well as by my own interpretations of this highly poetic text.

The Dao that can be understood cannot be the primal, or cosmic, Dao, just as an idea that can be expressed in words cannot be the infinite idea.

Inayar sa Dao tel Aldara a Aldzona Dao. Tzayevan, Dayavan sa Prayer tel Alineyaza Prayer.

[understanding <- aspect <- Dao] result no-origin-adjective and no-cosmos-adjective Dao. Analogy, [language <- aspect <- idea] result no-infinity-adjective idea

“Dao as an aspect/part of understanding is equivalent to not-origin-like and not-cosmic Dao. By analogy, an idea as a part of a language is equivalent to not-infinite idea”

Note: As is the case with many translations, I leave the original Chinese word 'Dao' unchanged.

And yet this ineffable Dao was the source of all spirit and matter, and being expressed was the mother of all created things.

Neyart, van Alitrayovan sa Dao tel Dzayen tel Nayosh Troyaz a Nayosh Bevan. Prevar te Itrayovan tel Nayosh Sheyal te Ershayor so Vaz.

Attention, this [no-narracy <- aspect <- Dao] result cause result all spirit and all matter. [Process <- module <- narracy] result all [[art/creation <- module <- plural-thing] <- descriptor <- parent]

“Notice that, this Dao as an aspect of no narracy is equivalent to a cause [which resulted in] all spirit and all mater. A process of narracy is equivalent to a parent in the context of creation of all things.”

Therefore not to desire the things of sense is to know the freedom of spirituality; and to desire is to learn the limitation of matter.

Iflayvan, Ailayez te tor Playosh so Ershayor tor tel Inayar te tor Zayan so Zart tor. Ilayez tel Dzayol te Inayar te tor Ershayan te Bevan tor.

Reasoning, [no-desire <- module <- [bracket word] feel/sense <- descriptor <- plural things [bracket word]] result [knowledge <- module <- [bracket word] spirituality <- descriptor <- freedom [bracket word]]. Desire result [[growth <- module <- knowledge] <- module <- [bracket word] plural-limit <- descriptor <- module [bracket word]].

“Because of that, desire of things in the context of feel/sense is equivalent to knowledge of freedom, which is in the context of spirituality. Desire is equivalent to growth of knowledge of limits of matter.

These two things spirit and matter, so different in nature, have the same origin. This unity of origin is the mystery of mysteries, but it is the gateway to spirituality.

Van Tzal Ershayor, Troyaz a Bevan, sa tor Loyan sa Shovan a Dzeyalt te Dar tor. Van Dzor te Dar tel

Nayosh Erprayesh so Prayesh, nayer Zayan so Ineyavar.

This two plural-thing, [spirit and matter, <- aspect <- [bracket word] [essence <- aspect <- difference] and [identity <- module <- origin] [bracket word]]. This [unity <- module <- origin] result all [plural-mystery <- descriptor <- mystery], but [spirituality <- descriptor <- path].

“Difference as an aspect/manifestation of essence and identity of origin [are both] aspects of these two things, spirit and matter. This unity of origin is equivalent to a mystery in the context of all mysteries, but [it is also equivalent to] path in the context of spirituality.”