



道德經

TAO

2026 CALENDAR

老子道德經

Selections from the ancient Chinese classics—

Tao Te Ching and *Chuang Tsu*

GIA-FU FENG & JANE ENGLISH

以道佐人主者不以兵強天下其事好逆
師之所處荆棘生焉大軍之後必有凶年善有果而不以強
果而不矜果而不伐果而不驕果而不得已果而不強
物壯則老是謂不道不道早己

*That which goes against the Tao
comes to an early end.*

JANUARY 2026

December 2025							February 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
	1	2	3	4	5	6	1	2	3	4	5	6	7
7	8	9	10	11	12	13	8	9	10	11	12	13	14
14	15	16	17	18	19	20	15	16	17	18	19	20	21
21	22	23	24	25	26	27	22	23	24	25	26	27	28
28	29	30	31										

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				I New Year's Day	2	3 ○ Full Moon
4	5	6	7	8	9	10 ● Last Quarter
11	12	13	14	15	16	17
18 ● New Moon	19 Martin Luther King Jr Day	20	21	22	23	24
25 ● First Quarter	26	27	28 Chinese New Year	29	30	31

Whenever you advise rulers in the way of Tao,
Counsel them not to use force to conquer the universe.
For this would only cause resistance.
Thorn bushes spring up wherever the army has passed.
Lean years follow in the wake of a great war.
Just do what needs to be done.
Never take advantage of power.

Achieve results, but never glory in them.
Achieve results, but never boast.
Achieve results, but never be proud.
Achieve results, because this is the natural way.
Achieve results, but not through violence.

Force is followed by loss of strength.
This is not the way of the Tao.
That which goes against the Tao comes to an early end.

— Tao Te Ching, Chapter Thirty



夫道未始有封言未始有常智之而有明也語言未始
有左有右有倫有義有分有辯有競有多
此之謂八德立合之外無人之而不論
立合之中無人之論而不辯

春秋經世先生五志

聖人之議而不辯
時分也女有名分也
辯也女有名辯也
曰何也必當不懷一
眾人辯之以相安也
切曰辯也女不見也

At first, Tao had no name.

FEBRUARY 2026

January 2026							March 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
				1	2	3	1	2	3	4	5	6	7
4	5	6	7	8	9	10	8	9	10	11	12	13	14
11	12	13	14	15	16	17	15	16	17	18	19	20	21
18	19	20	21	22	23	24	22	23	24	25	26	27	28
25	26	27	28	29	30	31	29	30	31				

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 ○ Full Moon	2	3	4	5	6	7
8	9 ● Last Quarter	10	11	12	13	14 Valentine Day
15	16 Presidents Day	17 ● New Moon	18 Ramadan starts (Islamic)	19	20	21
22	23	24 ● First Quarter	25	26	27	28

At first Tao had no name. Words are not eternal. Because of words, there are distinctions. Let me describe these distinctions. There is left, and there is right; there is relationship, and there is duty; there is discernment, and there is discrimination; there is competition, and there is struggle. These are called the eight virtues.

Beyond the six realms of heaven, earth, and the four directions, the wise accept but do not discuss. Within the six realms, they discuss but do not pass judgment. In the Book of Spring and Autumn, the chronicle of the ancient kings, the wise pass judgment but do not question. When there is division, there is something which is not divided. When there is questioning, there is something beyond the question. Why is this? The wise keep their wisdom to themselves while ordinary people flaunt their knowledge in loud discussion. So I say, “Those who dispute do not see.”

—Chuang Tsu, Chapter 2



以指喻指之指指是也此指喻指之此指也以爲喻爲之此指不若以爲喻爲之此指也
天地一指也万物一指也子可而不可者不可通句之不成
物指之而此要乎然於然要乎不然
不此於不然物固有然物固有然可
天物多矣天物不可改乃是等是與
屬與它族以情懷遠通爲一

A path is formed by walking on it. A thing has a name because of its being called something. Why is it like this? Because it is! Why is it not like that? Because it is not!

MARCH 2026

February 2026							April 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
1	2	3	4	5	6	7				1	2	3	4
8	9	10	11	12	13	14	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
							26	27	28	29	30		

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3 <div>○ Full Moon</div>	4	5	6	7
8 <div>Daylight Saving starts</div>	9	10	11 <div>☾ Last Quarter</div>	12	13	14
15	16	17	18 <div>● New Moon</div>	19	20 Eid-al-Fitr (Islamic) (end of Ramadan) <div>Spring Equinox</div>	21
22	23	24	25 <div>☾ First Quarter</div>	26	27	28
29	30	31				

To use one’s fingers to demonstrate fingers not being fingers is not as good as using something else to demonstrate fingers not being fingers. Using horses to demonstrate horses not being horses is not as good as using something else to demonstrate horses not being horses. “Heaven and earth” are like a finger; “the ten thousand things” are like a horse.

What is acceptable is acceptable; what is not acceptable is not acceptable. A path is formed by walking on it. A thing has a name because of its being called something. Why is it like this? Because it is! Why is it not like that? Because it is not! Everything has its own nature and its own function. Nothing is without nature or function. Consider a small stalk or a great column, a leper or a beauty, things that are great or wicked, perverse, and strange. They are all one in Tao.

— *Chuang Tsu, Chapter 2*



孔子曰：「楚狂接輿游其門曰：『鳳兮鳳兮！何如德之衰也！』」
天下有道，聖人成焉；天下無道，聖人成焉。
方今之時，僅免刑焉，福輕乎羽，莫之知載。
禍重乎地，莫之知避。已乎已乎！臨人以德。
治乎治乎！盡地而趨，達陽達陰。
元德告行，吾行各曲，元德告之。
山木自寇也，膏火自煎也。
桂可食，故伐之；漆可用，故割之。
人皆知有用之用，而莫知无用之用也。

Everyone knows the usefulness of the useful,
but no one knows the usefulness of the useless.

APRIL 2026

March 2026							May 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
1	2	3	4	5	6	7						1	2
8	9	10	11	12	13	14	3	4	5	6	7	8	9
15	16	17	18	19	20	21	10	11	12	13	14	15	16
22	23	24	25	26	27	28	17	18	19	20	21	22	23
29	30	31					24	25	26	27	28	29	30
							31						

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			I ○ Full Moon	2 Passover starts	3 Good Friday	4
5 Easter	6	7	8	9 Passover ends	10 ● Last Quarter	11
12	13	14	15	16	17 ● New Moon	18
19	20	21	22	23 ● First Quarter	24	25
26	27	28	29	30		


When Confucius was in the state of Chu, the madman of Chu, Chieh Yu, stood at his gate and cried, “O phoenix, O phoenix, how virtue has declined! One cannot wait for the future. One cannot chase after the past. When Tao is in the world, the wise person achieves perfection; when Tao is absent, the wise merely bide their time. In times like these, the best you can do is to stay out of trouble. Happiness is as light as a feather, but nobody knows how to bear it. Calamity is as heavy as the earth, but nobody knows how to avoid it.

“Enough! Enough of this confronting people with virtue! Beware! Beware of trudging down this marked path. Oh, thorns, thorns! You do not block my way. My path twists around you. You do not hurt my feet.

“The mountain trees ask to be chopped down. Fat added to the fire consumes itself. The cinnamon tree is edible, so it is cut down. The lacquer tree is useful, so it is slashed. Everyone knows the usefulness of the useful, but no one knows the usefulness of the useless.”

— *Chuang Tsu, Chapter 4*





古之善為士者微妙元通深不可識
夫唯不可識故強為之容
豫焉若冬涉川猶兮若畏四鄰儼兮其若容
渙兮若冰之將釋敦兮其若樸曠兮其若谷
混兮其若濁孰能濁以靜之徐清孰能安以久動之徐生
保此道者不欲盈夫唯不盈故能虧而不新成

Who can wait quietly while the mud settles?

Who can remain still until the moment of action?

MAY 2026

April 2026							June 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
			1	2	3	4		1	2	3	4	5	6
5	6	7	8	9	10	11	7	8	9	10	11	12	13
12	13	14	15	16	17	18	14	15	16	17	18	19	20
19	20	21	22	23	24	25	21	22	23	24	25	26	27
26	27	28	29	30			28	29	30				

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					I ○ Full Moon	2
3	4	5	6	7	8	9 ● Last Quarter
10	11	12	13	14	15	16 ● New Moon
17	18	19	20	21	22	23 ● First Quarter
24	25 Memorial Day	26	27	28	29	30
31 ○ Full Moon						

The ancients were subtle, mysterious, profound, responsive.
The depth of their knowledge is unfathomable.
Because it is unfathomable, all we can do is describe their appearance.
Watchful, as though crossing a winter stream.
Alert, like people aware of danger.
Courteous, like visiting guests.
Yielding, like ice about to melt.
Simple, like uncarved blocks of wood.
Hollow, like caves.
Opaque, like muddy pools.

Who can wait quietly while the mud settles?
Who can remain still until the moment of action?
Observers of the Tao do not seek fulfillment.
Not seeking fulfillment, they are not swayed by desire for change.



上士聞道勤而行之中士聞道若存若亡下士聞道大笑之笑不足以為道
故建言有之明道若昧進道若退夷道若類上德若谷大白若辱廣德若不足建德若偷真若渝
大方無隅大器晚成大有希聲大象無形道隱無名夫唯道善貸且成

The Tao is hidden and without name.
The Tao alone nourishes and brings everything to fulfillment.

JUNE 2026

May 2026							July 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
					1	2				1	2	3	4
3	4	5	6	7	8	9	5	6	7	8	9	10	11
10	11	12	13	14	15	16	12	13	14	15	16	17	18
17	18	19	20	21	22	23	19	20	21	22	23	24	25
24	25	26	27	28	29	30	26	27	28	29	30	31	
31													

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6
7	8 ☾ Last Quarter	9	10	11	12	13
14 ● New Moon	15	16	17	18	19 Juneteenth	20
21 Summer Solstice ☾ First Quarter	22	23	24	25	26	27
28	29 ○ Full Moon	30				



The wise student hears of the Tao and practices it diligently.
The average student hears of the Tao and thinks about it now and then.
The foolish student hears of the Tao and laughs out loud
If there were no laughter, the Tao would not be what it is.

Hence it is said:

The bright path seems dim;
Going forward seems like retreat;
The easy way seems hard;
The highest Virtue seems empty;
Great purity seems sullied;
A wealth of Virtue seems inadequate;
The strength of Virtue seems frail;
Real Virtue seems unreal;
The perfect square has no corners;
Great talents ripen late;
The highest notes are hard to hear;
The greatest form has no shape.
The Tao is hidden and without name.
The Tao alone nourishes and brings everything to fulfillment.



物形人之形而犹喜之若人之形在万化而未始有極一や云而牛の形は千希
改耶主人將游于物之所不爲勝而此有喜狀喜を喜收喜陽人犹説い
又没万物之所係而一化之原付中

You were born in a human form, and you find joy in it. Yet there are ten thousand other forms endlessly transforming that are equally good, and the joy in these is untold.

JULY 2026

June 2026							August 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
	1	2	3	4	5	6							1
7	8	9	10	11	12	13	2	3	4	5	6	7	8
14	15	16	17	18	19	20	9	10	11	12	13	14	15
21	22	23	24	25	26	27	16	17	18	19	20	21	22
28	29	30					23	24	25	26	27	28	29
							30	31					
Sunday		Monday		Tuesday		Wednesday		Thursday		Friday		Saturday	
						I		2		3		4 Independence Day	
5		6		7		8		9		10		11	
				☾ Last Quarter									
12		13		14		15		16		17		18	
				● New Moon									
19		20		21		22		23		24		25	
				☾ First Quarter									
26		27		28		29		30		31			
						○ Full Moon							

You were born in a human form, and you find joy in it. Yet there are ten thousand other forms endlessly transforming that are equally good, and the joy in these is untold. The wise dwell among those things which can never be lost, and so they live forever. They willingly accept early death, old age, the beginning and the end, and serves as an example for everyone. How much more should we emulate the creator of the ten thousand things, on whom the great flow depends!

— Chuang Tsu, Chapter 6





常事自得為之其知者心以心為天常心
物為有且形之却伸他日人莫能於流水
而能於止水此欲以眾心受命於地信於相
唯此欲也正事欲止也以此眾心受命於天
將就名而能自安其而欲者牛
而況空天地存万物有寓之體
象多自一知之所也而心未嘗死在字
故且擇日而欲候人則陰陽也
故且何自以物為之乎

Holding fast to one's own roots is the foundation of courage.

AUGUST 2026

July 2026							September 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
			1	2	3	4			1	2	3	4	5
5	6	7	8	9	10	11	6	7	8	9	10	11	12
12	13	14	15	16	17	18	13	14	15	16	17	18	19
19	20	21	22	23	24	25	20	21	22	23	24	25	26
26	27	28	29	30	31		27	28	29	30			

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						I
2	3	4	5 <div>☾ Last Quarter</div>	6	7	8
9	10	11	12 <div>● New Moon</div>	13	14	15
16	17	18	19 <div>☾ First Quarter</div>	20	21	22
23	24	25	26	27	28 <div>○ Full Moon</div>	29
30	31					

Chang Chi said, “He is for himself. He uses his knowledge to perfect his mind and he uses his mind to attain the universal mind. Why do people turn to him in such numbers?”

Confucius said, “People cannot see their reflection in running water but only in still water. Only that which is still in itself can still the seekers of stillness. Of those things that receive life from the earth, the pine and cypress trees alone stand out. They remain green summer and winter long. Of those that receive life from heaven, the wise King Shun alone was upright. Being fortunate, he was able to order his own life and thus order the lives of others.

Holding fast to one’s own roots is the foundation of courage. A single brave soldier may overcome nine armies. If he can do this simply because he wants recognition, how much more can be done by one who rules heaven and earth, who embraces the ten thousand things, who dwells only for a time in the body, whose ears and eyes are just for forming images, who unifies all knowledge and never experiences death? He will soon, at a time of his own choosing, leave the dusty world and rise to another level. The world will naturally follow him. Why should he be concerned with the affairs of the world?”

— *Chuang Tzu, Chapter 5*





道常無名樸雖小天下莫能臣也侯王若能守之萬物將自賓
天地相合以降甘露民莫之令而自均
昭制有名名亦既有夫亦將知止知止可以不殆
辟言道之在天下猶川谷之於江海

Once the whole is divided, the parts need names.

There are already enough names.

We need to know when to stop.

Knowing when to stop averts trouble.

SEPTEMBER 2026

August 2016							October 2016						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
						1					1	2	3
2	3	4	5	6	7	8	4	5	6	7	8	9	10
9	10	11	12	13	14	15	11	12	13	14	15	16	17
16	17	18	19	20	21	22	18	19	20	21	22	23	24
23	24	25	26	27	28	29	25	26	27	28	29	30	31
30	31												

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4 <div>☾ Last Quarter</div>	5
6	7 Labor Day	8	9	10 <div>● New Moon</div>	11	12 Rosh Hasnana
13	14	15	16	17	18 <div>☾ First Quarter</div>	19
20	21 <div>Fall Equinox</div>	22	23	24	25	26 <div>☾ Full Moon</div>
27	28	29	30			

The Tao is forever undefined.
Small though it is in the unformed state, it cannot be grasped.
If leaders could harness it,
The ten thousand things would naturally obey.
Heaven and earth would come together
And gentle rain fall.
People would no longer need laws and all things would take their course.

Once the whole is divided, the parts need names.
There are already enough names.
We need to know when to stop.
Knowing when to stop averts trouble.
Tao in the world is like a river flowing home to the sea.

— *Tao Te Ching, Chapter Thirty-Two*





道冲而用之或不盈淵今似萬物之宗挫其銳
鮮其紛和其光同其塵湛今似或存
吾不知誰之子象帝之先

*The Tao is an empty vessel; it is used, but never filled.
Oh, unfathomable source of ten thousand things!*

OCTOBER 2026

September 2026							November 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
		1	2	3	4	5	1	2	3	4	5	6	7
6	7	8	9	10	11	12	8	9	10	11	12	13	14
13	14	15	16	17	18	19	15	16	17	18	19	20	21
20	21	22	23	24	25	26	22	23	24	25	26	27	28
27	28	29	30				29	30					

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				I	2	3 ☾ Last Quarter
4	5	6	7	8	9	10 ● New Moon
11	12 Indigenous Peoples Day	13	14	15	16	17
18 ☾ First Quarter	19	20	21	22	23	24
25	26 ○ Full Moon	27	28	29	30	31 Halloween

The Tao is an empty vessel; it is used, but never filled.
Oh, unfathomable source of ten thousand things!
Blunt the sharpness,
Untangle the knot,
Soften the glare,
Merge with dust.
Oh, hidden deep but ever present!
I do not know from whence it comes.
It is the forefather of the ancestors.

— *Tao Te Ching, Chapter Four*



NOVEMBER 2026

October 2026							December 2026						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
				1	2	3			1	2	3	4	5
4	5	6	7	8	9	10	6	7	8	9	10	11	12
11	12	13	14	15	16	17	13	14	15	16	17	18	19
18	19	20	21	22	23	24	20	21	22	23	24	25	26
25	26	27	28	29	30	31	27	28	29	30			


Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
I Daylight Saving ends ☾ Last Quarter	2	3	4	5	6	7
8	9 ● New Moon	10	II Veterans Day	12	13	14
15	16	17 ☾ First Quarter	18	19	20	21
22	23	24 ○ Full Moon	25	26 Thanksgiving	27	28
29	30					

Words are not just blown air. They have a meaning. If you are not sure what you are talking about, are you saying anything, or are you saying nothing? Words seem different from the chirping of birds. Is there a difference, or isn't there? How can Tao be so obscure and yet admit of truth and falsehood? How can words be so obscure and yet admit of right and wrong? How can Tao cease to exist? How can words not be heard?

Tao is hidden by partial understanding. The meaning of words is hidden by flowery rhetoric. This is what causes the dissension between the Confucians and the Mohists. What one says is wrong, the other says is right; and what one says is right, the other says is wrong. If the one is right while the other is wrong, and the other is right while the one is wrong, then the best thing to do is to look beyond right and wrong.

— Chuang Tsu, Chapter 2





將欲取天下而為之吾見其不得已
天下神器不可為也為者敗之執事失之
故抑或行或隨或歎或吹或強或羸或挫或隨
是以聖人去甚去奢去泰

*Do you think you can conquer the universe and improve it?
I do not believe this can be done..*

DECEMBER 2026

November 2026							January 2027						
s	m	t	w	t	f	s	s	m	t	w	t	f	s
1	2	3	4	5	6	7						1	2
8	9	10	11	12	13	14	3	4	5	6	7	8	9
15	16	17	18	19	20	21	10	11	12	13	14	15	16
22	23	24	25	26	27	28	17	18	19	20	21	22	23
29	30						24	25	26	27	28	29	30
							31						

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 <div>☾ Last Quarter</div>	2	3	4	5 Chanukah starts
6	7	8 <div>● New Moon</div>	9	10	11	12 Chanukah ends
13	14	15	16	17 <div>☾ First Quarter</div>	18	19
20	21	22	23 <div>☾ Full Moon</div>	24	25 Christmas	26
Winter Solstice						
27	28	29	30 <div>☾ Last Quarter</div>	31		

Do you think you can conquer the universe and improve it?
I do not believe this can be done.

The universe is sacred.
You cannot improve it.
If you try to change it, you will ruin it.
If you try to hold on to it, you will lose it.

So sometimes things are ahead and sometimes they are behind;
Sometimes breathing is hard, sometimes it comes easily;
Sometimes there is strength, and sometimes weakness;
Sometimes one is up and sometimes down.

Therefore the wise avoid extremes, excesses, and complacency.

— Tao Te Ching, Chapter Twenty-Nine



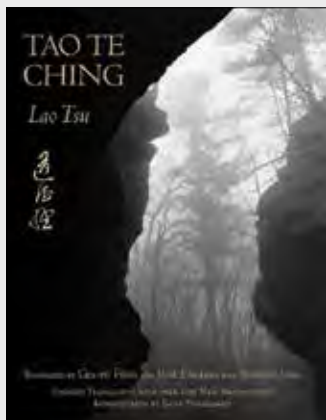
This 36th edition of the ***Tao Calendar*** features selections from the translation of the Chinese classic *Tao Te Ching* (1972) by Gia-fu Feng and Jane English, along with selections from their edition of *Chuang Tsu: Inner Chapters* (1974). Both books feature Gia-fu's Chinese calligraphy and Jane's black-and-white photographs of nature.

Gia-fu Feng, born in Suzhou in 1919 and educated in China, came to the United States in 1947 to study international banking. He held a BA from Peking University and an MA from Wharton School at the University of Pennsylvania. He taught at the Esalen Institute in Big Sur, California, and directed the Stillpoint Foundation, a Taoist community located in the Santa Cruz mountains of California, then in Colorado. Gia-fu died in 1985.

Jane English was born in Boston, Massachusetts in 1942 and grew up on an old farm near a New England village. She attended Mount Holyoke College and received her doctorate in physics from the University of Wisconsin in 1970. Her other books include *Different Doorway: Adventures of a Caesarean Born* (1985), *Mount Shasta: Where Heaven and Earth Meet* (1995), *Fingers Pointing to the Moon* (1999), and *a rainbow of Tao* (2018).

CALENDAR *Ink*

Related works —



Tao Te Ching by Lao Tzu

Translated into English by Gia-fu Feng and Jane English with Toinette Lippe

Introduction by Jacob Needleman
Photographs by Jane English

No one has done better in conveying Lao Tzu's simple and laconic style of writing, so as to produce an English version almost as suggestive of the many meanings intended. — Alan W. Watts

This edition includes many new photographs. Like the original Chinese, it uses gender-neutral language.

published by Vintage Books: vintageanchor.com - available at most bookstores



Chuang Tsu: Inner Chapters

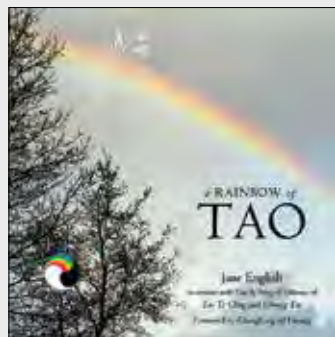
Translated into English by Gia-fu Feng and Jane English

Introduction by Chungliang Al Huang
Photographs by Jane English

Chuang Tsu helps us to take all serious matters lightly, and encourages us to be the "Laughing Philosopher." — Chungliang Al Huang

This edition includes many new photographs. Like the original Chinese, it uses gender-neutral language.

audiobook available at Audible.com - illustrated e-book coming soon
the print edition is currently out of print

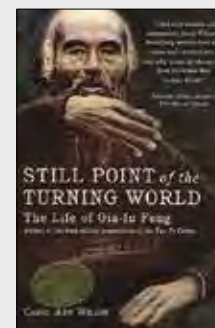


a rainbow of Tao by Jane English

A beautiful treasure, this book is many things:

- a retrospective story of the author's 50-year journey with Tao
- a blossoming into full-color photography - over 100 images
- an introduction to Tao for beginners
- an expansion of "Tao" beyond concepts ancient and Chinese to its true nature: the fullness of all that is

available at eheart.com



Still Point of the Turning World: The Life of Gia-fu Feng

by Carol Ann Wilson

This well-researched biography tracks a life that began with external privilege but culminated in the gradual discovery of the still point within.

available from the author at carolannwilson.info/still-point-of-the-turning-world/



Fingers Pointing to the Moon

words and images of

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Photographs, writings, and paintings that point to ineffable yet commonplace realities that are beyond words and images.

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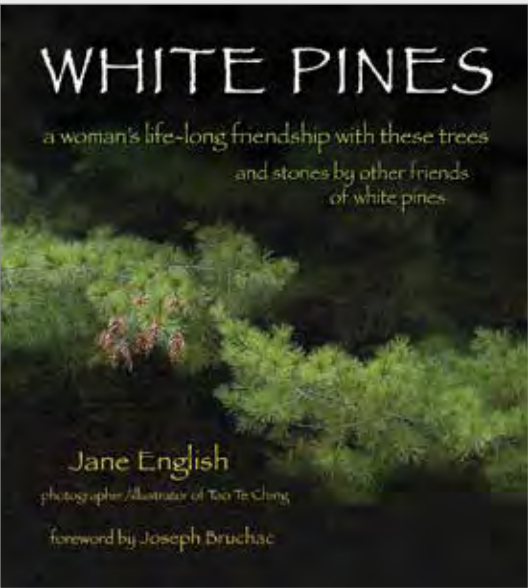


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plus stories from other friends of white pines*
by Jane English — foreword by Joseph Bruchac

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—Jane English



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September 2025						
Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

October 2025						
Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

November 2025						
Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

December 2025						
Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

TAO

PHOTOGRAPHY BY JANE ENGLISH
CALLIGRAPHY BY GIA-FU FENG

The Tao Te Ching, the esoteric but infinitely practical book written in the sixth century BCE by Lao Tsu, has been translated more times than any work except the Bible. For centuries, artists, poets, painters, and even gardeners have used the Tao Te Ching as a source of inspiration and guidance. The Tao wall calendar features contemplative nature photographs, gracefully stylized Chinese calligraphy, and translations of the Tao Te Ching and Chuang Tsu's *Inner Chapters*.



That which goes against the Tao
comes to an early end.



The Tao is hidden and without name.
The Tao alone nourishes and brings everything to fulfillment.



Once the whole is divided, the parts need names.
There are already enough names.
We need to know when to stop.
Knowing when to stop averts trouble.

sample upper page text:

*The Tao is an empty vessel;
it is used, but never filled.*



Who can wait quietly while the mud settles?
Who can remain still until the moment of action?



At first, Tao had no name.



The Tao is an empty vessel; it is used, but never filled.
Oh, unfathomable source of ten thousand things!



Holding fast to one's own roots is the foundation of courage.

AUGUST 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

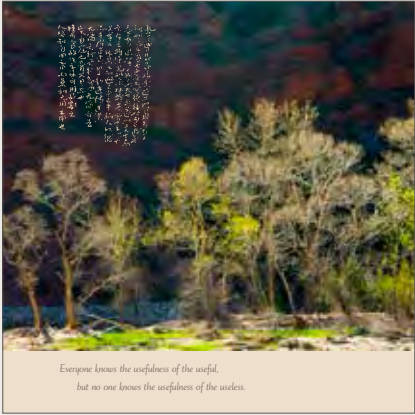
Chang Chi said, "He is for himself. He uses his knowledge to perfect his mind and he uses his mind to attain the universal mind. Why do people care to live in such numbers?"
Confucius said, "People cannot see their reflection in running water but only in still water. Only that which is still in itself can still see others of stillness. Of those things that receive life from the earth, the pine and the oak King Shun chose was spruce. Being fortunate, he was able to order his own life and thus order the lives of others."
Holding fast to one's own roots is the foundation of courage. A single brave soldier may overcome nine armies. If he can do this simply because he wants recognition, how much more can he do by one who rules heaven and earth, who embraces the ten thousand things, who dwells only for a time in the body, whose care and eyes are just for forming images, who surfs all knowledge and never experiences death? He will soon, at a time should he be concerned with the efforts of the world?"
— Chuang Tzu, Chapter 3



Do you think you can conquer the universe and improve it?
I do not believe this can be done.



You were born in a human form, and you find joy in it. Yet there are ten thousand other forms endlessly transforming that are equally good, and the joy in these is untold.



Everyone knows the usefulness of the useful,
but no one knows the usefulness of the useless.



If the one is right while the other is wrong, and the other is right while the one is wrong,
then the best thing to do is to look beyond right and wrong.

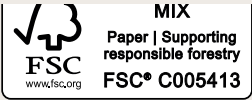
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