

## Chapter 57

### ➤ 中文文本注释 (陈鼓应)

- (1) 正：指清静之道。(2) 奇：奇巧，诡秘；临机应变。(3) 取天下：治理天下。  
 (4) 以此：以这些事情。“此”指下面一段文字。(5) 忌讳：防禁；禁令教诫。  
 (6) 利器：锐利武器；一说权谋。(7) 伎巧：技巧，即智巧。(8) 奇物：邪事。  
 (9) 自化：自我化育。

### ➤ English Translation by James Legge

1. A state may be ruled by (measures of) correction; weapons of war maybe used with crafty dexterity; (but) the kingdom is made one's own (only) by freedom from action and purpose.

2. How do I know that it is so? By these facts:--In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; the more acts of crafty dexterity that men possess, the more do strange contrivances appear; the more display there is of legislation, the more thieves and robbers there are.

3. Therefore a sage has said, 'I will do nothing (of purpose), and the people will be transformed of themselves; I will be fond of keeping still, and the people will of themselves become correct. I will take no trouble about it, and the people will of themselves become rich; I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

### ➤ English Translation by Robert G. Henricks

Use the upright and correct to order the state;  
 Use surprise tactics when you use troops;  
 Use unconcern with affairs to take control of the world.

How do I know that this is so?

Well, the more taboos and prohibitions there are in the world, the poorer the people will be;  
 The more sharp weapons the people possess, the more muddled the states will be;  
 The more knowledge and skill people have, the more novel things will appear;  
 The more legal matters are made prominent, the more robbers and thieves there will be.

Therefore, the words of the Sage say:

I do nothing, and the people of themselves are transformed;  
 I love tranquillity, and the people of themselves are upright;  
 I'm unconcerned with affairs, and the people of themselves become rich.  
 I desire not to desire, and the people of themselves are [genuine and simple, like] uncarved

wood.

➤ **English Translation by D. C. Lau**

Govern the state by being straightforward;  
Wage war by being crafty;  
But win the empire by not being meddlesome.

How do I know that it is like that?  
By means of this.

The more taboos there are in the empire  
The poorer the people;  
The more sharpened tools the people have  
The more benighted the state;  
The more skills the people have  
The further novelties multiply;  
The better known the laws and edicts  
The more thieves and robbers there are.

Hence the sage says,  
I take no action and the people are transformed of themselves;  
I prefer stillness and the people are rectified of themselves;  
I am not meddlesome and the people prosper of themselves;  
I am free from desire and the people of themselves become simple like the uncarved block.

## Chapter 58

➤ 中文文本注释（陈鼓应）

(1) 闷闷：昏昏昧昧，含有宽厚的意思。(2) 淳淳：淳厚。(3) 察察：严苛。(4) 缺缺：狡诘。(5) 其无无正也：它们并没有定准，指福、祸变换无端。(6) 正复为奇，善复为妖：正再转变为邪，善再转变为恶。(7) 人之迷，其日固久：人们的迷惑，已经有长久的时日。(8) 方而不割：方正而不割伤人。(9) 廉而不刿：锐利而不伤害人。廉，利。刿，伤。(10) 直而不肆：直率而不放肆。(11) 光而不耀：光亮而不刺耀。

➤ **English Translation by James Legge**

1. The government that seems the most unwise,  
Oft goodness to the people best supplies;

That which is meddling, touching everything,  
Will work but ill, and disappointment bring.

Misery!--happiness is to be found by its side! Happiness!--misery lurks beneath it! Who knows what either will come to in the end?

2. Shall we then dispense with correction? The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. The delusion of the people (on this point) has indeed subsisted for a long time.

3. Therefore the sage is (like) a square which cuts no one (with its angles); (like) a corner which injures no one (with its sharpness). He is straightforward, but allows himself no license; he is bright, but does not dazzle.

➤ **English Translation by Robert G. Henricks**

When the government is muddled and confused,  
The people are genuine and sincere.  
When the government is discriminate and clear,  
The state is crafty and cunning.

[Disaster is that on which good fortune depends.]  
Good fortune is that in which disaster's concealed.  
Who knows where it will end?  
For there is no [fixed] "correct."  
The "correct" turns into the "deviant";  
And "good" turns into "evil."  
People's state of confusion  
Has certainly existed for a long time.  
Therefore be square but don't cut;  
Be sharp but don't stab;  
Be straightforward but not unrestrained;  
Be bright but don't dazzle.

➤ **English Translation by D. C. Lau**

When the government is muddled  
The people are simple;  
When the government is alert  
The people are cunning.

It is on disaster that good fortune perches;  
It is beneath good fortune that disaster crouches.

Who knows the limit? Does not the straightforward exist?  
 The straightforward changes again into the crafty, and the good changes again into the monstrous.  
 Indeed, it is long since the people were perplexed.

Therefore the sage is square-edged but does not scrape,  
 Has corners but does not jab,  
 Extends himself but not at the expense of others,  
 Shines but does not dazzle.

## Chapter 59

### ➤ 中文文本注释 (陈鼓应)

(1) 事天：保养天赋。(2) 啬：爱惜，保养。(3) 早服：有两种解释：一、服，作复，返。早服，早返于道。二、服作事，早服意为早为准备。(4) 重积德：不断地积蓄“德”。重，多，厚，含有不断增加的意思。德，指啬“德”。(5) 有国之母：有国，含有保国的意思。母，譬喻保国的根本之道。(6) 长生久视：长久维持，长久存在。久视，久立。

### ➤ English Translation by James Legge

1. For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation.
2. It is only by this moderation that there is effected an early return (to man's normal state). That early return is what I call the repeated accumulation of the attributes (of the T'ao). With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). Of this subjugation we know not what shall be the limit; and when one knows not what the limit shall be, he may be the ruler of a state.
3. He who possesses the mother of the state may continue long. His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm:--this is the way to secure that its enduring life shall long be seen.

### ➤ English Translation by Robert G. Henricks

For ordering humanity and serving Heaven, nothing's so good as being sparing.  
 For only if you are sparing can you, therefore, early submit [to the Way].  
 Early submission—this is called to repeatedly accumulate Virtue.  
 If you repeatedly accumulate Virtue, then there is nothing you can't overcome.  
 When there is nothing you can't overcome, no one knows where it will end.  
 When no one knows where it will end, you can possess the state.  
 And when you possess the mother of the state, you can last a very long time.

This is called [having] deep roots and a firm base,  
It's the Way of long life and long-lasting vision.

➤ **English Translation by D. C. Lau**

In ruling the people and in serving heaven it is best for a ruler to be sparing.  
It is because he is sparing  
That he may be said to follow the way from the start;  
Following the way from the start he may be said to accumulate an abundance of virtue;  
Accumulating an abundance of virtue there is nothing he cannot overcome;  
When there is nothing he cannot overcome, no one knows his limit;  
When no one knows his limit  
He can possess a state;  
When he possesses the mother of a state  
He can then endure.  
This is called the way of deep roots and firm stems by which one lives to see many days.

## Chapter 60

➤ 中文文本注释（陈鼓应）

(1) 治大国，若烹小鲜：小鲜，小鱼。(2) 莅，同“蒞”，临。(3) 其鬼不神：鬼不起作用。“神”这里作“伸”讲。(4) 非其鬼不神，其神不伤人：非，不唯二字之合音。(5) 两不相伤：指鬼神和圣人不侵越人。(6) 故德交归焉：韩非子说“德交归焉”，言其德上下交盛而俱归于民也。意即人民相安无事。

➤ **English Translation by James Legge**

1. Governing a great state is like cooking small fish.
2. Let the kingdom be governed according to the T'ao, and the manes of the departed will not manifest their spiritual energy. It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. It is not that it could not hurt men, but neither does the ruling sage hurt them.
3. When these two do not injuriously affect each other, their good influences converge in the virtue (of the T'ao).

➤ **English Translation by Robert G. Henricks**

Ruling a large state is like cooking small fish.

When you use the Way to govern the world, evil spirits won't have godlike power.  
Actually, it's not that evil spirits won't have godlike power,

It's that their power will not harm men.  
But it's not [just] that their power won't harm men,  
The Sage, also, will not harm them.  
Since these two do not harm others,  
Therefore their Virtues intermingle and return to them.

➤ **English Translation by D. C. Lau**

Governing a large state is like boiling a small fish.

When the empire is ruled in accordance with the way,  
The spirits lose their potencies.  
Or rather, it is not that they lose their potencies,  
But that, though they have their potencies, they do not harm the people.  
It is not only they who, having their potencies, do not harm the people,  
The sage, also, does not harm the people.  
As neither does any harm, each attributes the merit to the other.