

## Chapter 61

➤ 中文文本注释（陈鼓应）

(1) 或下以取，或下而取：下，谦下。取，借为“聚”，以取，以聚人；而取，聚于人。(2) 兼畜人：兼，聚起来；畜，饲养。把人聚在一起加以养护。

➤ **English Translation by James Legge**

1. What makes a great state is its being (like) low-lying, down-flowing (stream);--it becomes the centre to which tend (all the small states) under heaven.
2. (To illustrate from) the case of all females:--the female always overcomes the male by her stillness. Stillness may be considered (a sort of) abasement.
3. Thus it is that a great state, by condescending to small states, gains them for itself; and that small states, by abasing themselves to a great state, win it over to them. In the one case the abasement leads to gaining adherents, in the other case to procuring favour.
4. The great state only wishes to unite men together and nourish them; a small state only wishes to be received by, and to serve, the other. Each gets what it desires, but the great state must learn to abase itself.

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

The large state is like the lower part of a river;  
It is the female of the world;  
It is the meeting point of the world.  
The female constantly overcomes the male with tranquility.  
Because she is tranquil, therefore she is fittingly underneath.

The large state—if it is below the small state, then it takes over the small state;  
The small state—if it is below the large state, then it is taken over by the large state.  
Therefore some by being low take over,  
And some by being low are taken over.

Therefore the large state merely desires to unite and rear others;  
While the small state merely desires to enter and serve others.  
If both get what they want,  
Then the large state should fittingly be underneath.

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

A large state is the lower reaches of a river:  
The place where all the streams of the world unite.

In the union of the world,  
The female always gets the better of the male by stillness.

Being still, she takes the lower position.

Hence the large state, by taking the lower position, annexes the small state;  
The small state, by taking the lower position, affiliates itself to the large state.

Thus the one, by taking the lower position, annexes;  
The other, by taking the lower position, is annexed.  
All that the large state wants is to take the other under its wing;  
All that the small state wants is to have its services accepted by the other.  
If each of the two wants to find its proper place,  
It is meet that the large should take the lower position.

## Chapter 62

### ➤ 中文文本注释（陈鼓应）

(1) 奥：藏，含有庇荫的意思。(2) 不善人之所保：不善的人也要保持的。(3) 美言可以市尊，美行可以加人：嘉美的言词可以博取敬仰，良好的行为可以见重于人。(4) 三公：太师、太傅、太保。(5) 拱璧以先駟马：拱璧，双手捧着璧；駟马，一辆车上套的马，古时候都用四匹马来驾一辆车。拱璧在先，駟马在后，这是古时献奉的礼仪。(6) 不如坐进此道：不如用“道”来进献。(7) 求以得：有求就得到。(8) 有罪以免邪：有罪的人得到“道”可以免除罪，所以不善人也要对它加以保持。

### ➤ English Translation by James Legge

1. T'ao has of all things the most honoured place. No treasures give good men so rich a grace; Bad men it guards, and doth their ill efface.

2. (Its) admirable words can purchase honour; (its) admirable deeds can raise their performer above others. Even men who are not good are not abandoned by it.

3. Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this T'ao, which one might present on his knees.

4. Why was it that the ancients prized this Tâu so much? Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? This is the reason why all under heaven consider it the most valuable thing.

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

The Way is that toward which all things flow.  
It is the treasure of the good man,  
And that which protects the bad.

Beautiful words can be bought and sold;  
Honored deeds can be presented to others as gifts;  
[Even with] things that people regard as no good—will they be rejected?  
Therefore, when the So of Heaven is being enthroned or the Three Ministers installed,  
Though you might salture them which disks of jade preceded by teams of four horses,  
That's not so good as sitting still and offering this.  
The reason why the ancients valued this—what was it?  
Did they not say, "Those who seek, with this will attain, and those who commit offenses,  
with this will escape"?!  
Therefore, it's the most valued thing in the world.

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

The way is the refuge for the myriad creatures.  
It is that by which the good man protects,  
And that by which the bad is protected.

Beautiful words when offered will win high rank in return;  
Beautiful deeds can raise a man above others.

Even if a man is not good, why should he be abandoned?

Hence when the emperor is set up and the three ducal ministers are appointed, he who makes a present of the way without stirring from his seat is preferable to one who offers presents of jade disks followed by a team of four horses.

Why was this way valued of old?

Was it not said that by means of it one got what one wanted and escaped the consequences when one transgressed?

Therefore it is valued by the empire.

## Chapter 63

➤ 中文文本注释 (陈鼓应)

(1) 味无味：把无味当作味。(2) 大小多少：大生于小，多起于少（嚴靈峯老子達解）(3) 不为大：不自以为大。

➤ **English Translation by James Legge**

1. (It is the way of the Tâo) to act without (thinking of) acting; to conduct affairs without (feeling the) trouble of them; to taste without discerning any flavour; to consider what is small as great, and a few as many; and to recompense injury with kindness.
2. (The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things.
3. He who lightly promises is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

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

Act without acting;  
 Serve without concern for affairs;  
 Find flavor in what has no flavor.

Regard the small as large and the few as many,  
 And repay resentment with kindness.  
 Plan for the difficult while it is easy;  
 Act on the large while it's minute.  
 The most difficult things in the world begin as things that are easy;  
 The largest things in the world arise from the minute.  
 Therefore the Sage, to the end does not strive to do the great,  
 And as a result, he is able to accomplish the great;  
 Those who too lightly agree will necessarily be trusted by few;  
 And those who regard many things as easy will necessarily [end up] with many difficulties.  
 Therefore, even the Sage regards things as difficult,  
 And as a result, in the end he has no difficulty.

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

Do that which consists in taking no action;  
Pursue that which is not meddlesome;  
Savor that which has no flavor.

Make the small big and the few many;  
Do good to him who has done you an injury.

Lay plans for the accomplishment of the difficult before it becomes difficult;  
Make something big by starting with it when small.

Difficult things in the world must needs have their beginnings in the easy;  
Big things must needs have their beginnings in the small.

Therefore it is because the sage never attempts to be great that he succeeds in becoming great.

One who makes promises rashly rarely keeps good faith;  
One who is in the habit of considering things easy meets with frequent difficulties.

Therefore even the sage treats some things as difficult.  
That is why in the end no difficulties can get the better of him.

## Chapter 64

### ➤ 中文文本注释 (陈鼓应)

(1) 其脆易泮 (pàn) : 脆弱的容易消解。 (2) 毫末: 指细小的萌芽。 (3) 累土: 有两种解释: 一、低土。二、一堆土。

### ➤ English Translation by James Legge

1. That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.

2. The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step.

3. He who acts (with an ulterior purpose) does harm; he who takes hold of a thing (in the same way) loses his hold. The sage does not act (so), and therefore does no harm; he does not lay hold (so), and therefore does not lose his hold. (But) people in their conduct of

affairs are constantly ruining them when they are on the eve of success. If they were careful at the end, as (they should be) at the beginning, they would not so ruin them.

4. Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

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

What is at rest is easy to hold;  
 What has not yet given a sign is easy to plan for;  
 The brittle is easily shattered;  
 The minute is easily scattered;  
 Act on it before it comes into being;  
 Order it before it turns into chaos.

A tree [so big] that it takes both arms to surround starts out as  
 the tiniest shoot;  
 A nine-story terrace rises up from a basket of dirt.  
 A high place one hundred, one thousand feet high begins from under your feet.

Those who act on it ruin it;  
 Those who hold on to it lose it.  
 Therefore the Sage does not act,  
 And as a result, he doesn't ruin [things];  
 He does not hold on to [things],  
 And as a result, he doesn't lose [things];  
 In people's handling of affairs, they always ruin things when they're right at the point of  
 completion.  
 Therefore we say, "If you're as careful at the end as you were at the beginning, you'll have no  
 failures."  
 Therefore the Sage desires not to desire and doesn't value goods that are hard to obtain;  
 He learns not to learn and returns to what the masses pass by;  
 He could help all things to be natural, yet he dare not do it.

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

It is easy to maintain a situation while it is still secure;  
 It is easy to deal with a situation before symptoms develop;  
 It is easy to break a thing when it is yet brittle;  
 It is easy to dissolve a thing when it is yet minute.

Deal with a thing while it is still nothing;  
Keep a thing in order before disorder sets in.

A tree that can fill the span of a man's arms  
Grows from a downy tip;  
A terrace nine storeys high  
Rises from hodfuls of earth;  
A journey of a thousand miles  
Starts from beneath one's feet.

Whoever does anything to it will ruin it;  
Whoever lays hold of it will lose it.

Therefore the sage, because he does nothing, never ruins anything;  
And, because he does not lay hold of anything, loses nothing.

In their enterprises the people  
Always ruin them when on the verge of success.  
Be as careful at the end as at the beginning  
And there will be no ruined enterprises.

Therefore the sage desires not to desire  
And does not value goods which are hard to come by;  
Learns to be without learning  
And makes good the mistakes of the multitude  
In order to help the myriad creatures to be natural and to refrain from daring to act.