

注释(陈鼓应)

六十三章

味无味:把无味当作味。

大小多少:大生于小,多起于少(嚴靈峯老子達解)。

不为大:不自以为大。

六十四章

其脆易泮(pàn):脆弱的容易消解。

毫末:指细小的萌芽。

累土:有两种解释:一、低土。二、一堆土。

六十五章

明:精巧。

愚:淳朴,朴质。

智多:多智巧伪诈。

贼:伤害的意思。

两者:指上文“以智治国,国之贼;不以智治国,国之福”而言。

稽式:法式、法则,一本作“楷式”。

与物反矣:有两种解释:一、“反”作用相反。解释为“德”和事物的性质相反。二、“反”,通返。此句意为‘德’和事物复归于真朴。

大顺:自然。

六十六章

百谷王:百川狭谷所归附。

圣人:一本无此二字。

重:累、不堪。

Translation by D.C. Lau

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Know the male
 But keep to the role of the female
 And be a ravine to the empire.
 If you are a ravine to the empire,
 Then the constant virtue will not desert you
 And you will again return to be a babe.
 Know the white
 But keep to the role of the black
 and be a model to the empire.
 If you are a model to the empire,
 Then the constant virtue will not be wanting
 And will return to the indefinite.
 Know honour [*]
 But keep to the role of the disgraced
 And be a valley to the empire.
 If you are a valley to the empire,
 Then the constant virtue will be sufficient
 And you will return to being the uncarved block.

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When the uncarved block shatters it becomes vessels [†]
 The sage makes use of these and becomes the lord over the officials.

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Hence the great cutting
 Does not sever.

66

Whoever takes the empire and wishes to do anything
 to it I see will have no respite. The empire is a sacred
 vessel and nothing should be done to it.
 Whoever does anything to it will ruin it; whoever lays
 hold of it will lose it.

[*] The six lines beginning with "But keep to the role of the black" are almost certain to be an interpolation, but of an early date. If that is the case, then the line following should be translated "But keep to the role of the sullied", thus forming a contrast to the line "Know the white" with which it is continuous. Thi conjecture is supported by the fact that as quoted in the T'ien hsia chapter in the Chuang tzu the line "Know th white" is, in fact, followed by the line "but keep to the role of the sullied". Cf. also "The sheerest whiteness seems sullied" (91).
 [†] i.e. officials whose specialist knowledge and ability make them fit to be officials but unfit to be rulers. Cf. the phrase "lord over the vessels" 164.

Translation by Robert G. Henricks

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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.

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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.

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Those who practiced the Way in antiquity,
Did not use it to enlighten the people.
Rather, they used it to make them dumb.
Now the reason why people are difficult to rule is because of their
knowledge;
As a result, to use knowledge to rule the state
Is thievery of the state;
To use ignorance to rule the state
Is kindness to the state.
One who constantly understands these two,
Also [understands] the principle.
To constantly understand the principle—
This is called Profound Virtue.
Profound Virtue is deep, is far-reaching,
And together with things it returns.
Thus we arrive at the Great Accord.

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The reason why rivers and oceans are able to be the kings of the one
hundred valleys is that they are good at being below them.
for this reason they are able to be the kings of the one hundred
valleys.

Therefore in the Sage's desire to be above the people,
He must in his speech be below them.
And in his desire to be at the front of the people,
He must in his person be behind them.
Thus he dwells above, yet the people do not regard him as heavy;
And he dwells in front, yet the people do not see him as posing a
threat.

The whole world delights in his praise and never tires of him.
Is it not because he is not contentious,
That, as a result, no one in the world can contend with him?!

Translation by James Legge

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1. (It is the way of the Tào) 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.

“思始” , 'Thinking in the Beginning.' The former of these two characters is commonly misprinted “恩”, and this has led Chalmers to mistranslate them by 'The Beginning of Grace.' The chapter sets forth the passionless method of the Tào, and how the sage accordingly accomplishes his objects easily by forestalling in his measures all difficulties. In par. 1 the clauses are indicative, and not imperative, and therefore we have to supplement the text in translating in some such way, as I have done. They give us a cluster of aphorisms illustrating the procedure of the Tào 'by contraries,' and conclude with one, which is the chief glory of Lâu-dze's teaching, though I must think that its value is somewhat diminished by the method in which he reaches it. It has not the prominence in the later teaching of Tàoist writers which we should expect, nor is it found (so far as I know) in Kwang-dze, Han Fei, or Hwâi-nan. It is quoted, however, twice by Liû Hsiang;--see my note on par. 2 of ch. 49.

It follows from the whole chapter that the Tàoistic 'doing nothing' was not an absolute quiescence and inaction, but had a method in it.

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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 lî 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).

“守微”, 'Guarding the Minute.' The chapter is a continuation and enlargement of the last. Wû Khäng, indeed, unites the two, blending them together with some ingenious transpositions and omissions, which it is not necessary to discuss. Compare the first part of par. 3 with the last part of par. 1, ch. 29.

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1. The ancients who showed their skill in practising the Tào did so, not to enlighten the people, but rather to make them simple and ignorant.

2. The difficulty in governing the people arises from their having much knowledge. He who (tries to) govern a state by his wisdom is a scourge to it while he who does not (try to) do so is a blessing.

3. He who knows these two things finds in them also his model and rule. Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

“淳德”, 'Pure, unmixed Excellence.' The chapter shows the powerful and beneficent influence of the Tào in government, in contrast with the applications and contrivances of human wisdom. Compare ch. 19. My 'simple and ignorant' is taken from Julien. More literally the translation would be 'to make them stupid.' My 'scourge' in par. 2 is also after Julien's 'fléau.'

66

1. That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;--it is thus that they are the kings of them all. So it is that the

sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.

2. In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them.

3. Therefore all in the world delight to exalt him and do not weary of him. Because he does not strive, no one finds it possible to strive with him.

“后已”, 'Putting one's self Last.' The subject is the power of the Tào, by its display of humility in attracting men. The subject and the way in which it is illustrated are frequent themes in the King. See chapters 8, 22, 39, 42, 61, et al.

The last sentence of par. 3 is found also in ch. 22. There seem to be no quotations from the chapter in Han Fei or Hwâi-nan; but Wû Khäng quotes passages from Tung Kung-shû (of the second century B. C.), and Yang Hsiung (B. C. 53-A. D. 18), which seem to show that the phraseology of it was familiar to them. The former says:--'When one places himself in his qualities below others, his person is above them; when he places them behind those of others, his person is before them;' the other, 'Men exalt him who humbles himself below them; and give the precedence to him who puts himself behind them.'