

Chapter 67

➤ 中文文本注释 (陈鼓应)

(1) 俭：有而不尽用，和五十九章“啬”字同意。(2) 慈故能勇：慈爱所以能勇迈。这句话有孟子说“仁者无敌”的意思。(3) 俭故能广：俭啬所以能宽广。(4) 器长：万物的首长。器，物，指万物。(5) 且，取。

➤ English Translation by James Legge

1. All the world says that, while my Tâo is great, it yet appears to be inferior (to other systems of teaching). Now it is just its greatness that makes it seem to be inferior. If it were like any other (system), for long would its smallness have been known!
2. But I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others.
3. With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honour. Now-a-days they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost;--(of all which the end is) death.
4. Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him.

➤ English Translation by Robert G. Henricks

The whole world says, I'm Great;
Great, yet unlike [everyone else],
But it's precisely because I'm unlike [everyone else], that I'm therefore able to be Great.
Were I like [everyone else], for a long time now I'd have seemed insignificant and small.

I constantly have three treasures;
Hold on to them and treasure them.
The first is compassion;
The second is frugality;
And the third is not presuming to be at the forefront in the world.
Now, it's because I'm compassionate that I therefore can be courageous;
And it's because I'm frugal that I therefore can be magnanimous;
And it's because I don't presume to be at the forefront in the world that I therefore can be the head of those with complete talent.
Now, if you abandon this compassion and yet try to be courageous,
And if you abandon this frugality and yet try to be magnanimous,

And if you abandon this staying behind and yet go to the fore,
Then you will die.
If with compassion you attack, then you'll win;
If you defend, then you'll stand firm.

When Heaven's about to establish him,
It's as though he surrounds him with the protective wall of compassion.

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

The whole world says that my way is vast and resembles nothing.
It is because it is vast that it resembles nothing.
If it resembled anything, it would, long before now, have become small.

I have three treasures
Which I hold and cherish.
The first is known as compassion,
The second is known as frugality,
The third is known as not daring to take the lead in the empire;
Being compassionate one could afford to be courageous,
Being frugal one could afford to extend one's territory,
Not daring to take the lead in the empire one could afford to be lord over the vessels.

Now, to forsake compassion for courage, to forsake frugality for expansion, to forsake the rear for the lead, is sure to end in death.

Through compassion, one will triumph in attack and be impregnable in defence.
What heaven succours it protects with the gift of compassion.

Chapter 68

➤ 中文文本注释（陈鼓应）

(1) 士：这里作将帅讲。(2) 不与：不争。(3) 配天古之极：配天，符合自然的道理。

➤ **English Translation by James Legge**

He who in (T'ao's) wars has skill
Assumes no martial port;
He who fights with most good will
To rage makes no resort.

He who vanquishes yet still
 Keeps from his foes apart;
 He whose hests men most fulfil
 Yet humbly plies his art.
 Thus we say, 'He ne'er contends,
 And therein is his might.'
 Thus we say, 'Men's wills he bends,
 That they with him unite.'
 Thus we say, 'Like Heaven's his ends,
 No sage of old more bright.'

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

Therefore, one who is good at being a warrior doesn't make a show of his might;
 One who is good in battle doesn't get angry;
 One who is good at defeating the enemy doesn't engage him.
 And one who is good at using men places himself below them.
 This is called the virtue of not competing;
 This is called [correctly] using men;
 This is called matching Heaven.
 It's the high point of the past.

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

One who excels as a warrior does not appear formidable;
 One who excels in fighting is never roused in anger;
 One who excels in defeating his enemy does not join issue;
 One who excels in employing others humbles himself before them.

This is known as the virtue of non-contention;
 This is known as making use of the efforts of others;
 This is known as matching the sublimity of heaven.

Chapter 69

➤ 中文文本注释（陈鼓应）

(1) 为主：进犯，采取攻势。(2) 为客：采取守势，指不得已而应敌。(3) 行无行：行，阵势。行无行即是说虽然有阵势，却象没有阵势可摆。(4) 攘(rang3)无臂：攘臂是作怒而奋臂的意思。攘无臂即是说虽然要奋臂，却象没有臂膀可举。(5) 扔无敌：扔，因就。扔敌是就敌的意思。扔无敌，即是说虽然面临敌人，却象没有敌人可赴。(6) 执无兵：“兵”指兵器。执无兵即是说虽然有兵器，却像没有兵器可持。

(7) 抗兵相若：两军相当。(8) 哀：有慈的意思。

➤ **English Translation by James Legge**

1. A master of the art of war has said, 'I do not dare to be the host (to commence the war); I prefer to be the guest (to act on the defensive). I do not dare to advance an inch; I prefer to retire a foot.' This is called marshalling the ranks where there are no ranks; baring the arms (to fight) where there are no arms to bare; grasping the weapon where there is no weapon to grasp; advancing against the enemy where there is no enemy.

2. There is no calamity greater than lightly engaging in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

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

Those who use weapons have a saying which goes:

"I don't presume to act like the host, and instead play the part of the guest;
I don't advance an inch, but rather retreat a foot."

This is called moving forward without moving forward—

Rolling up one's sleeves without baring one's arms—

Grasping firmly without holding a weapon—

And enticing to fight when there's no opponent.

Of disasters, none is greater than [thinking] you have no rival.

To think you have no rival is to come close to losing my treasures.

Therefore, when weapons are raised and [the opponents] are fairly well matched,

Then it's the one who feels grief that will win.

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

The strategists have a saying,

I dare not play the host but play the guest,

I dare not advance an inch but retreat a foot instead.

This is known as marching forward when there is no road,

Rolling up one's sleeves when there is no arm,

Dragging one's adversary by force when there is no adversary,

And taking up arms when there are no arms.

There is no disaster greater than taking on an enemy too easily.

So doing nearly cost me my treasure.

Thus of two sides raising arms against each other,

It is the one that is sorrow-stricken that wins.