

## 第六十三章

- 1 為無為，事無事，味無味。
- 2 大小多少，抱怨以德。
- 3 圖難於其易，為大於其細。天下難事，必作於易，天下大事，必作於細。
- 4 是以聖人終不為大，故能成其大。
- 5 夫輕諾必寡信，多易必多難。
- 6 是以聖人猶難之，故終無難矣。

### 譯文

- 1 把清靜無為當成作為，以平安無事作為事情，用恬淡無味當作味道。
- 2 以小為大，以少為多，以德報怨。
- 3 在容易之時謀求難事，在細微之處成就大事。天下的難事，必從容易時做起；天下的大事，必從細微處著手。
- 4 所以，聖人自始至終不自以為大，而能成就其偉大的事業。
- 5 輕易的許諾，必不大可信；看起來容易的，到頭來必難。
- 6 所以，聖人猶有艱難之心，但終無難成之事。

## 第六十四章

- 1 其安易持，其未兆易謀。其脆易泮，其微易散。為之於未有，治之於未亂。
- 2 合抱之木，生於毫末；九層之台，起於累土；千里之行，始於足下。
- 3 為者敗之，執者失之。是以聖人無為故無敗，無執故無失。
- 4 民之從事，常於幾成而敗之。慎終如始，則無敗事。
- 5 是以聖人欲不欲，不貴難得之貨；學不學，復眾人之所過。以輔萬物之自然，而不敢為。

### 譯文

- 1 安然平穩，便容易持守；未見兆端，可從容圖謀。脆弱不支的，容易瓦解；細微不顯時，容易消散。要趁事情未發生時努力，要趁世道未混亂時治理。
- 2 合抱的粗木，是從細如針毫時長起來的；九層的高台，是一筐土一筐土築起來的；千里的行程，是一步又一步邁出來的。
- 3 人為努力的，必然失敗；人為持守的，必然喪失。所以，聖人不是靠自己的作為，就不失敗；不是自己努力去持守，就不喪失。
- 4 世人行事，往往是幾近成功的時候又失敗了。到最後一刻還像剛開始時一樣謹慎，就不會有失敗的事了。
- 5 所以，聖人要世人所遺棄不要的，而不看重世人所珍惜看重的；聖人學世人以為愚拙而不學的，將眾人從過犯中領回來。聖人這樣做，是順應萬物的自在本相，而不是一己的作為。

## 第六十五章

- 1 古之善為道者，非以明民，將以愚之。
- 2 民之難治，以其智多。故以智治國，國之賊；不以智治國，國之福。
- 3 知此兩者亦稽式。常知稽式，是謂玄德。
- 4 玄德深矣，遠矣，與物反矣，然後乃至大順。

譯文

- 1 古時善於行道的人，不是使世人越來越聰明，而是使世人越來越愚樸。
- 2 世人所以難管理，就因為人的智慧詭詐多端。所以若以人的智慧治理國家，必然禍國殃民；若不以人的智慧治理國家，則是國家的福氣。
- 3 要知道，這兩條是不變的法則。能永遠記住這個法則，就叫至高無上的恩德。
- 4 這至高無上的恩德啊！多麼奧妙，多麼深遠，與一般事理多麼不協調，甚至大相逕庭，然而，唯此才是通向大順的啊！

## 第六十六章

- 1 江海所以能為百谷王者，以其善下之，故能為百谷王。
- 2 是以欲上民，必以言下之；欲先民，必以身後之。
- 3 是以聖人處上而民不重，處前而民不害。是以天下樂推而不厭。
- 4 以其不爭，故天下莫能與之爭。

譯文

- 1 大江大海能匯聚容納百川流水，是因為它所處低下，便為百川之王。
- 2 若有人想在萬民之上，先得自謙為下；要為萬民之先，先得自卑為後。
- 3 聖人正是這樣，他在上，人民沒有重擔；他在前，人民不會受害。所以普天下都熱心擁戴而不厭倦。
- 4 他不爭不競，謙卑虛己，所以天下沒有人能和他相爭。

## Translation by D.C. Lau

63

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.

64

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

65

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. This conjecture is supported by the fact that as quoted in the T'ien hsia chapter in the Chuang tzu the line "Know the 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

63

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.

64

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.

65

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.

66

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

63

1. (It is the way of the Tão) 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 Tão, 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 Tão '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 Tãoist 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 Tãoistic 'doing nothing' was not an absolute quiescence and inaction, but had a method in it.

64

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.

65

1. The ancients who showed their skill in practising the Tão 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 Tão 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 Tão, 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.'