

Chapter 70

➤ 中文文本注释（陈鼓应）

(1) 言有宗：言论有主旨。(2) 事有君：行事有根据。“君”有“主”的意思，“有君”指有所本。(3) 无知：有两种说法，一是指别人的不理解。一是指自己的无知。(4) 则：法则。(5) 贵：难得。(6) 被(pī)褐：被，著；褐，粗布。

➤ English Translation by James Legge

1. My words are very easy to know, and very easy to practise; but there is no one in the world who is able to know and able to practise them.
2. There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). It is because they do not know these, that men do not know me.
3. They who know me are few, and I am on that account (the more) to be prized. It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

➤ English Translation by Robert G. Henricks

My words are easy to understand,
 And easy to put into practice.
 Yet no one in the world can understand them,
 And no one can put them into practice.
 Now my words have an ancestor, and my deeds have a lord,
 And it's simply because [people] have no understanding [of them], that they therefore don't understand me.
 But when those who understand me are few, then I'm of great value.
 Therefore the Sage wears coarse woollen cloth, but inside it he holds on to jade.

➤ English Translation by D. C. Lau

My words are very easy to understand and very easy to put into practice,
 Yet no one in the world can understand them or put them into practice.

Words have an ancestor and affairs have a sovereign.

It is because people are ignorant that they fail to understand me.
 Those who understand me are few;
 Those who harm me are honoured.

Therefore the sage, while clad in homespun, conceals on his person a priceless piece of jade.

Chapter 71

➤ 中文文本注释（陈鼓应）

(1) 知不知：最通常的解释是：一、知道却不自以为知道，二、知道自己[有所]不知。
(2) 尚矣：“上”“尚”古字通。(3) 不知知：不知道却自以为知道。(4) 病病：把病当作病 (who recognizes sick-minded as sick-minded)。

➤ English Translation by James Legge

1. To know and yet (think) we do not know is the highest (attainment); not to know (and yet think) we do know is a disease.
2. It is simply by being pained at (the thought of) having this disease that we are preserved from it. The sage has not the disease. He knows the pain that would be inseparable from it, and therefore he does not have it.

➤ English Translation by Robert G. Henricks

To know you don't know is best.
Not to know you [don't] know is a flaw.
Therefore, the Sage's not being flawed
Stems from his recognizing a flaw as a flaw.
Therefore, he is flawless.

➤ English Translation by D. C. Lau

To know yet to think that one does not know is best;
Not to know yet to think that one knows will lead to difficulty.

It is by being alive to difficulty that one can avoid it.
The sage meets with no difficulty.
It is because he is alive to it that he meets with no difficulty.

Chapter 72

➤ 中文文本注释（陈鼓应）

(1) 民不畏威则大威至：“畏威”的“威”作威压讲。“大威”的“威”指可怕的事，作祸乱讲。
(2) 狎(xiá)：“狎”假为“狭”。奚侗说，“狭”即说文“陕”字，“隘”也，“隘”有“迫”意。此言治天下者，无陕迫人民之居处，使不得安舒。(3) 厌，压。(4) 夫唯不厌，是不以厌：只有不压榨人民，人民才能不厌恶统治者。(5) 不自见：见，音现，作表现讲。“不自现”即不自我表扬。(6) 自爱不自贵：指圣人但求自爱而不求自显高贵。(7) 去彼取此：指舍去“自见”、“自贵”，而取“自知”、“自爱”。

➤ **English Translation by James Legge**

1. When the people do not fear what they ought to fear, that which is their great dread will come on them.
2. Let them not thoughtlessly indulge themselves in their ordinary life; let them not act as if weary of what that life depends on.
3. It is by avoiding such indulgence that such weariness does not arise.
4. Therefore the sage knows (these things) of himself, but does not parade (his knowledge); loves, but does not (appear to set a) value on, himself. And thus he puts the latter alternative away and makes choice of the former.

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

When the people don't respect those in power, then what they greatly fear is about to arrive.

Don't narrow the size of the places in which they live;

Don't oppress them in their means of livelihood.

It's simply because you do not oppress them, that they therefore will not be fed up.

Therefore the Sage knows himself but doesn't show himself;

he cherishes himself but doesn't value himself.

For this reason, he rejects that and takes this.

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

When the people lack a proper sense of awe, then some awful visitation will descend upon them.

Do not constrict their living space;

Do not press down on their means of livelihood.

It is because you do not press down on them that they will not weary of the burden.

Hence the sage knows himself but does not display himself,

Loves himself but does not exalt himself.

Therefore he discards the one and takes the other.

Chapter 73

➤ **中文文本注释 (陈鼓应)**

(1) 勇于敢则杀，勇于不敢则活：勇于坚强就会死，勇于柔弱就可活。(2) 此两者，或利或害：指勇于柔弱则利，勇于坚强则害。(3) 是以圣人犹难之：这句是六十三章的

文字，重出于此。(4) 天之道：自然的规律。(5) 繹(chǎn)然：坦然、安然、宽缓。
(6) 天网：自然的范围。(7) 恢恢：宽大、广大。(8) 失：漏失。

➤ **English Translation by James Legge**

1. He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; he whose boldness appears in his not daring (to do so) lives on. Of these two cases the one appears to be advantageous, and the other to be injurious. But

When Heaven's anger smites a man,
Who the cause shall truly scan?

On this account the sage feels a difficulty (as to what to do in the former case).

2. It is the way of Heaven not to strive, and yet it skilfully overcomes; not to speak, and yet it is skilful in (obtaining) a reply; does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skilful and effective. The meshes of the net of Heaven are large; far apart, but letting nothing escape.

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

If you're brave in being daring, you'll be killed;
If you're brave in not being daring, you'll live.
With these two things, in one case there's profit, in the other there's harm.
The things Heaven hates—who knows why?
The Way of Heaven is not to fight yet to be good at winning—
Not to speak yet skilfully respond—
No one summons it, yet it comes on its own—
To be at ease yet carefully plan.
Heaven's net is large and vast;
Its mesh may be coarse yet nothing slips through.

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

He who is fearless in being bold will meet with his death;
He who is fearless in being timid will stay alive.
Of the two, one leads to good, the other to harm.

Heaven hates what it hates,
Who knows the reason why?

Therefore even the sage treats some things as difficult.

The way of heaven
Excels in overcoming though it does not contend,

In responding though it does not speak,
In attracting though it does not summon,
In laying plans though it appears slack.

The net of heaven is cast wide.
Though the mesh is not fine, yet nothing ever slips through.