

## Chapter 79

### ➤ 中文文本注释（陈鼓应）

(1) 和大怨，必有余怨，报怨以德，安可以为善：本段的意思是说：和解大怨，必然仍有余怨，所以老子认为以德来和解怨（报怨），仍非妥善的办法，最好是根本不和人民结怨。如何才能不和人民结怨呢？莫若行“清静无为”之政 – 即后文所说的“执左契而不责于人”这样就不至于构怨于民。如行“司徹”之政 – 向人民榨取，就会和人民结下大怨了。到了那时候，虽然用德来和解，也非上策。(2) 左契：契，即契券，就像现在所谓的‘合同’。古时候，刻木为契，剖分左右，各人存执一半，以求日后相合符信。左契是负责人订立的，交给债权人收执，就像今天所说的借据存根。(3) 责：索取偿还，即债权人以收执的左契向负责人索取所欠的东西。(4) 司徹（彻）：掌管税收。“徹”是周代的税法。(5) 无亲：没有偏爱。和五章“天地不仁”的“不仁”，意思相同。

### ➤ English Translation by James Legge

1. When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). And how can this be beneficial (to the other)?
2. Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. (So), he who has the attributes (of the Tâo) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself.
3. In the Way of Heaven, there is no partiality of love; it is always on the side of the good man.

### ➤ English Translation by Robert G. Henricks

To make peace where there has been great resentment, there is bound to be resentment left over.

How could this be regarded as good?

Therefore the Sage [holds] the right tally yet makes no demands of others.

For this reason, those who have virtue are in charge of the tally;

Those without virtue are in charge of the taxes.

The Way of Heaven has no favorites,

It's always with the good man.

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

When peace is made between great enemies,

Some enmity is bound to remain undispeled.  
How can this be considered perfect?

Therefore the sage takes the left-hand tally, but exacts no payment from the people.  
The man of virtue takes charge of the tally;  
The man of no virtue takes charge of exaction.

It is the way of heaven to show no favoritism.  
It is for ever on the side of the good man.

## Chapter 80

### ➤ 中文文本注释 (陈鼓应)

(1) 小国寡民：这是老子在古代农村社会基础上所理想化的民间生活情景。(2) 什伯之器：各种各色的器具。(3) 重死：畏死，即不轻易冒生命的危险。

### ➤ English Translation by James Legge

1. In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it).

2. Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them.

3. I would make the people return to the use of knotted cords (instead of the written characters).

4. They should think their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment.

5. There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

### ➤ English Translation by Robert G. Henricks

Let the country be small and people few—

Bring it about that there are weapons for "tens" and "hundreds," yet let no one use them;

Have the people regard death gravely and put migrating far from their minds.

Though they might have boats and carriages, no one will ride them;

Though they might have armor and spears, no one will display them.

Have the people return to knotting cords and using them.

They will relish their food,  
 Regard their clothing as beautiful,  
 Delight in their customs,  
 And feel safe and secure in their homes.  
 Neighboring states might overlook one another,  
 And the sounds of chickens and dogs might be overheard,  
 Yet the people will arrive at old age and death with no comings and goings between them.

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

Reduce the size of the population and the state.  
 Ensure that even though the people have tools of war for a troop or a battalion they will not use them;  
 And also that they will be reluctant to move to distant places because they look on death as no light matter.

Even when they have ships and carts, they will have no use for them;  
 And even when they have armor and weapons, they will have no occasion to make a show of them.

Bring it about that the people will return to the use of the knotted rope,  
 Will find relish in their food  
 And beauty in their clothes,  
 Will be content in their abode  
 And happy in the way they live.

Though adjoining states are within sight of one another,  
 And the sound of dogs barking and cocks crowing in one state can be heard in another,  
 yet the people of one state will grow old and die without having had any dealings with those of another.

## Chapter 81

➤ 中文文本注释（陈鼓应）

- (1) 信言不美，美言不信：“信言”，真话，由衷之言。美言，华美之言，乃巧言。
- (2) 善者：可以解释为良善的人，也可以解释为善于言的人。

➤ **English Translation by James Legge**

1. Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Tâo) do not dispute (about it); the disputatious are not skilled in it. Those who know (the Tâo) are

not extensively learned; the extensively learned do not know it.

2. The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself.

3. With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive.

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

Sincere words are not showy;  
Showy words are not sincere.  
Those who know are not "widely learned";  
Those "widely learned" do not know.  
The good do not have a lot;  
Those with a lot are not good.

The Sage accumulates nothing.  
Having used what he had for others,  
He has even more.  
Having given what he had to others,  
What he has is even greater.  
Therefore, the Way of Heaven is to benefit and not cause any harm;  
The Way of Man is to act on behalf of others and not to compete with them.

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

Truthful words are not beautiful;  
Beautiful words are not truthful.  
Good words are not persuasive;  
Persuasive words are not good.  
He who knows has no wide learning;  
He who has wide learning does not know.  
The sage does not hoard.  
Having bestowed all he has on others, he has yet more;  
Having given all he has to others, he is richer still.  
The way of heaven benefits and does not harm;  
The way of the sage is bountiful and does not contend.