61. No Hegemony in Foreign Relations 大國者下流，天下之牝，天下之交。 牝常以靜勝牡，以靜為下。 故大國以下小國，則取小國﹔小國以下大國，則取大國。 故或下以取，或下而取。 大國不過欲兼畜人，小國不過欲人事人。 夫兩者各得所欲，大者宜為下。 Big nations should be like a stream that flows low. In relating to other nations under heaven. They should be like a female animal. Female animals often lie low and still. By doing so they win over male animals. Big nations that take on a lower profile than small nations will win the adherence of small nations.107 Small nations that take on a lower profile than big nations will win the assistance from the big nations. Big nations keep low and get what they want. Small nations keep low and get what they want. Big nations(with an abundance of land) want to have a bigger population. Small nations(with a shortage of land) want to have more jobs. If big nations keep low, both the needs of big nations and those of the small will be fulfilled.

第六十一章
[原文]

大邦①者下流，天下之牝，天下之交也②。牝常以静胜牡，以静为下。故大邦以下小邦，则取小邦；小邦以下大邦，则取大邦。故或下以取，或下而取③。大邦不过欲兼畜人④，小邦不过欲入事人。夫两者各得所欲，大者宜为下。

[译文]

大国要像居于江河下游那样，使天下百川河流交汇在这里，处在天下雌柔的位置。雌柔常以安静守定而胜过雄强，这是因为它居于柔下的缘故。所以，大国对小国谦下忍让，就可以取得小国的信任和依赖；小国对大国谦下忍让，就可以见容于大国。所以，或者大国对小国谦让而取得大国的信任，或者小国对大国谦让而见容于大国。大国不要过分想统治小国，小国不要过分想顺从大国，两方面各得所欲求的，大国特别应该谦下忍让。

[注释]

1、邦：一本作国。

2、天下之牝，天下之交也：一本作天下之交，天下之牝也。交，会集、会总。

3、或下而取：下，谦下；取，借为聚。

4、兼畜人：把人聚在一起加以养护。

62. The Dao as Treasure and Refuge 道者，萬物之奧。善人之寶，不善人之所保。 美言可以市尊，美行可以加人。 人之不善，何棄之有？ 故立天子，置三公，雖有拱璧以先駟馬，不如坐進此道。 古之所以貴此道者何？ 不曰：求以得，有罪以免邪？故為天下貴。 The Dao is the deepest learning for all living things, It is the good man’s treasure and the bad man’s refuge. Fine words attract respect; Fine deeds make people look gallant. If one is a bad man, the more reason one would have to use fine words and engage in good deeds, and the more reason one should follow the Dao! 108 On the occasion of the enthronement of the Emperor or at the installation of three ministers of the state, therefore, It is far better to follow the Dao (which certainly will bring good fortune) than to have a jade disc displayed, leading a chariot of four horses. In the ancient times those people who value the Dao, though, do not do so for the benefits, particularly not in order to achieve atonement for their sins. For this reason they are truly honored by all under heaven.

第六十二章
[原文]

道者，万物之奥①，善人之宝，不善人之所保②。美言可以市尊③，美行可以加人④。人之不善，何弃之有？故立天子，置三公⑤，虽有拱璧以先驷马⑥，不如坐进此道⑦。古之所以贵此道者何？不曰：求以得⑧，有罪以免邪⑨？故为天下贵。

[译文]

“道”是荫庇万物之所，善良之人珍贵它，不善的人也要保持它。需要的时候还要求它庇护。美好的言辞可以换来别人对你的尊重；良好的行为可以见重于人。不善的人怎能舍弃它呢？所以在天子即位、设置三公的时候，虽然有拱壁在先驷马在后的献礼仪式，还不如把这个“道”进献给他们。自古以来，人们所以把“道”看得这样宝贵，不正是由于求它庇护一定可以得到满足；犯了罪过，也可得到它的宽恕吗？就因为这个，天下人才如此珍视“道”。

[注释]

1、奥：一说为深的意思，不被人看见的地方；另一说是藏，含有庇荫之意。其实两说比较接近，不必仅执其一。

2、不善人之所保：不善之人也要保持它。

3、美言可以市尊：美好的言辞，可以换来别人对你的敬仰。

4、美行可以加人：良好的行为，可以见重于人。

5、三公：太师、太傅、太保。

6、拱壁以先驷马：拱壁，指双手捧着贵重的玉；驷马，四匹马驾的车。古代的献礼，轻物在先，重物在后。

7、坐进此道：献上清静无为的道。

8、求以得：有求就得到。

9、有罪以免邪：有罪的人得到“道”，可以免去罪过

63. The Natural, Selfless Way of Life 為無為，事無事，味無味。 大小多少，報怨以德。 圖難于其易﹔為大于其細。 天下難事，必作于易﹔天下大事，必作于細。 是以聖人終不為大，故能成其大。 夫輕諾必寡信，多易必多難。是以聖人猶難之，故終無難矣。 Act in the state of non-action; Work but do not work for gain; Taste but do not taste for the taste109. Never mind if it is big, small, many, or few, Just repay injury with benevolence. To do the difficult we start with the easy. To do the great thing we start with the small. All the difficult tasks under heaven must begin with the easy parts. All the great achievements under heaven must begin with the small steps. The Sage never sets out to do great things. That way he accomplishes great results. Those who make easy promises will not be trusted. Those who say everything is easy will often have difficulty accomplishing their tasks, The Sage, on the other hand, takes on the easy tasks as he takes on the difficult.110 So in the end no difficulty will hold him up.

第六十三章
[原文]

为无为，事无事，味无味①。大小多少②。报怨以德③。图难于其易，为大于其细；天下难事，必作于易；天下大事，必作于细。是以圣人终不为大④，故能成其大。夫轻诺必寡信，多易必多难。是以圣人犹难之，故终无难矣。

[译文]

以无为的态度去有所作为，以不滋事的方法去处理事物，以恬淡无味当作有味。大生于小，多起于少。处理问题要从容易的地方入手，实现远大要从细微的地方入手。天下的难事，一定从简易的地方做起；天下的大事，一定从微细的部分开端。因此，有“道”的圣人始终不贪图大贡献，所以才能做成大事。那些轻易发出诺言的，必定很少能够兑现的，把事情看得太容易，势必遭受很多困难。因此，有道的圣人总是看重困难，所以就终于没有困难了。

[注释]

1、为无为，事无事，味无味：此句意为把无为当作为，把无事当作事，把无味当作味。

2、大小多少：大生于小，多起于少。另一解释是大的看作小，小的看作大，多的看作少，少的看作多，还有一说是，去其大，取其小，去其多，取其少。

3、报怨以德：此句当移至七十九章“必有余怨”句后，故此处不译。

4、不为大：是说有道的人不自以为大。

64. Fortitude and Living Out One’s Inner Nature 其安易持﹔其未兆易謀﹔其脆易泮﹔其微易散。 為之于未有，治之于未亂。 合抱之木，生于毫末﹔九層之台，起于累土﹔千里之行，始于足下。 為者敗之﹔執者失之。 是以聖人無為，故無敗﹔無執，故無失。 民之從事，常于几成而敗之。慎終如始，則無敗事。 是以聖人欲不欲，不貴難得之貨， 學不學，復眾人之所過。 以輔萬物自然而不敢為。 When the situation is peaceful and orderly, Maintaining peace and order is not difficult; When the situation has not yet developed to a mature stage, planning to change the outcome is easy; What is brittle is easy to break; What is minute is easy to scatter. We set out to work before problems emerge. We put things in order before they get out of order. A tree that is big enough for one to embrace around it grew from a tiny seed. A nine-story pagoda begins from a heap of earth. A journey of a thousand miles (“li”) begins with the first step. Those who work for gain in the end will be frustrated. Those who hold on to something in the end will lose it. The Sage never works for gain and so will never be frustrated. He never holds on to anything so he never loses anything. People often fail in their tasks when they are about to accomplish them. If only they take the same care in the end as they do in the beginning, they will avoid many failures. 111 The Sage desires to be free of desires, so he will not value goods that most people value; He learns to unlearn, so he will value things that most people do not value.

第六十四章
[原文]

其安易持，其未兆易谋；其脆易泮①，其微易散。为之于未有，治之于未乱。合抱之木，生于毫末②；九层之台，起于累土③；千里之行，始于足下。为者败之，执者失之④。是以圣人无为故无败，无执故无失⑤。民之从事，常于几成而败之。慎终如始，则无败事。是以圣人欲不欲，不贵难得之货，学不学⑥，复众人之所过，以辅万物之自然而不敢为⑦。

[译文]

局面安定时容易保持和维护，事变没有出现迹象时容易图谋；事物脆弱时容易消解；事物细微时容易散失；做事情要在它尚未发生以前就处理妥当；治理国政，要在祸乱没有产生以前就早做准备。合抱的大树，生长于细小的萌芽；九层的高台，筑起于每一堆泥土；千里的远行，是从脚下第一步开始走出来的。有所作为的将会招致失败，有所执着的将会遭受损害。因此圣人无所作为所以也不会招致失败，无所执着所以也不遭受损害。人们做事情，总是在快要成功时失败，所以当事情快要完成的时候，也要像开始时那样慎重，就没有办不成的事情。因此，有道的圣人追求人所不追求的，不稀罕难以得到的货物，学习别人所不学习的，补救众人所经常犯的过错。这样遵循万物的自然本性而不会妄加干预。

[注释]

1、其脆易泮：泮，散，解。物品脆弱就容易消解。

2、毫末：细小的萌芽。

3、累土：堆土。

4、为者败之，执者失之：一说是二十九章错简于此。

5、是以圣人无为故无败，无执故无失：此句仍疑为二十九章错简于本章。

6、学：这里指办事有错的教训。

7、而不敢为：此句也疑为错简。

65. Be Wary of Acquired Knowledge 古之善為道者，非以明民，將以愚之。 民之難治，以其智多。 故以智治國，國之賊﹔不以智治國，國之福。 知此兩者亦稽式。常知稽式，是謂玄德。 玄德深矣，遠矣，與物反矣，然后乃至大順。 In the ancient days the masters who succeed in following the Dao, Rather than making people clever, Would spare them from much acquired knowledge. The reason why people may be difficult to rule over is that they are too clever. The ruler who rules with his acquired knowledge is (likely) to hurt the nation. The ruler who rules not with his acquired knowledge is (likely) to benefit the nation.113 Knowing the difference between ruling with acquired knowledge and ruling with original knowledge Is close to following the right formula. Being always mindful of following the formula is the mystical virtue. The mystical virtue is deep, far from the crowds, and opposite to what people expect. Exactly because it is the reverse of what people expect, it achieves great concordance.

第六十五章
[原文]

古之善为道者，非以明①民，将以愚之②。民之难治，以其智多③。故以智治国，国之贼④；不以智治国，国之福。知此两者⑤，亦稽式⑥。常知稽式，是谓玄德。玄德深矣，远矣，与物反矣⑦，然后乃至大顺⑧。

[译文]

古代善于为道的人，不是教导人民知晓智巧伪诈，而是教导人民淳厚朴实。人们之所以难于统治，乃是因为他们使用太多的智巧心机。所以用智巧心机治理国家，就必然会危害国家，不用智巧心机治理国家，才是国家的幸福。了解这两种治国方式的差别，就是一个法则，经常了解这个法则，就叫做“玄德”。玄德又深又远，和具体的事物复归到真朴，然后才能极大地顺乎于自然。

[注释]

1、明民：明，知晓巧诈。明民，意为让人民知晓巧诈。

2、将以愚之：愚，敦厚、朴实，没有巧诈之心。不是愚弄、蒙昧。此句意为使老百姓无巧诈之心，敦厚朴实、善良忠厚。

3、智多：智，巧诈、奸诈，而非为智慧、知识。

4、贼：伤害的意思。

5、两者：指上文“以智治国，国之贼；不以智治国，国之福”。

6、稽式：法式、法则，一本作“楷式”。

7、与物反矣：反，通返。此句意为‘德’和事物复归于真朴。

8、大顺：自然。

66. Rule with Humility 江海所以能為百谷王者，以其善下之，故能為百谷王。 是以聖人欲上民，必以言下之﹔欲先民，必以身后之。 是以聖人居上而民不重，居前而民不害。 是以天下樂推而不厭。以其不爭，故天下莫能與之爭。 The reason why the great rivers and the seas can claim to be the kings of the hundred valleys is that they lie low, so the water in all valleys come to them.114 The Sage who wants to be on top of his people must use humble words. He who wants to lead his people must follow his people. For these reasons, though the Sage is on top of his people, his people are not burdensome. Although he is ahead of his people, his people will do him no harm. He wins the heart of his people and is never abandoned by the people. Because he never struggles with anyone for favor, none under heaven can out-struggle him.

第六十六章
[原文]

江海之所以能为百谷王①者，以其善下之，故能为百谷王。是以圣人②欲上民，必以言下之；欲先民，必以身后之。是以圣人处上而民不重③，处前而民不害。是以天下乐推而不厌。以其不争，故天下莫能与之争。

[译文]

江海所以能够成为百川河流所汇往的地方，乃是由于它善于处在低下的地方，所以能够成为百川之王。因此，圣人要领导人民，必须用言辞对人民表示谦下，要想领导人民，必须把自己的利益放在他们的后面。所以，有道的圣人虽然地位居于人民之上，而人民并不感到负担沉重；居于人民之前，而人民并不感到受害。天下的人民都乐意推戴而不感到厌倦。因为他不与人民相争，所以天下没有人能和他相争。

[注释]

1、百谷王：百川狭谷所归附。

2、圣人：一本无此二字。

3、重：累、不堪重负

67. The Three Treasures 天下皆謂我道大，似不肖。夫唯大，故似不肖。若肖，久矣其細也夫！ 我有三寶，持而保之：一曰慈，二曰儉，三曰不敢為天下先。 慈，故能勇﹔儉，故能廣﹔ 不敢為天下先，故能成器長。 今舍慈且勇，舍儉且廣，舍后且先，死矣。 夫慈，以戰則勝，以守則固。天將救之，以慈衛之。 All under heaven say that my Dao though great seems to be useless. Exactly because it is great it seems to be useless. If it appealed to everybody as being useful, in all likelihood it would be small, not great. I have three treasures that I keep and adhere to always. The first is compassion. The second is thrift. The third is humility115. Because I am compassionate, I have courage. Because I am thrifty, I am generous. Because I am humble, my potential can be fully developed. These days people have forgotten about compassion, instead they are daring; They have forgotten about thrift, instead they have become spendthrift; They have forgotten about humility, and they always want to be number one. They are doomed. He who fights a war with compassion will win the war. He who defends with compassion will hold out against his enemy. Heaven will help him and defend him with compassion.

第六十七章
[原文]

天下皆谓我"道"大①，似不肖②。夫唯大，故似不肖。若肖，久矣其细也夫③！我有三宝④，持而保之：一曰慈，二曰俭⑤，三曰不敢为天下先。慈故能勇⑥；俭故能广⑦；不敢为天下先，故能成器长⑧。今舍慈且⑨勇；舍俭且广；舍后且先；死矣！夫慈，以战则胜⑩，以守则固。天将救之，以慈卫之。

[译文]

天下人能说“我道”伟大，不像任何具体事物的样子。正因为它伟大，所以才不像任何具体的事物。如果它像任何一个具体的事物，那么“道”也就显得很渺小了。我有三件法宝执守而且保全它：第一件叫做慈爱；第二件叫做俭啬；第三件是不敢居于天下人的前面。有了这柔慈，所以能勇武；有了俭啬，所以能大方；不敢居于天下人之先，所以能成为万物的首长。现在丢弃了柔慈而追求勇武；丢弃了啬俭而追求大方；舍弃退让而求争先，结果是走向死亡。慈爱，用来征战，就能够胜利，用来守卫就能巩固。天要援助谁，就用柔慈来保护他。

[注释]

1、我道大：道即我，我即道。“我”不是老子用作自称之词。

2、似不肖：肖，相似之意。意为不像具体的事物。一说，没有任何东西和我相似。

3、若肖，久矣其细也夫：以上这一段，有学者认为是它章错简。

4、三宝：三件法宝，或三条原则。

5、俭：啬，保守，有而不尽用。

6、慈故能勇：仁慈所以能勇武。

7、俭故能广：俭啬所以能大方。

8、器长：器，指万物。万物的首长。

9、且：取。

10、以战则胜：一本作“以阵则亡”。

68. The Virtue of Non-struggle善為士者，不武。善戰者，不怒。善勝敵者，不與。 善用人者，為之下。 是謂不爭之德，是謂用人之力，是謂配天，古之極。 He who can offer wise counsel will not display his wisdom116 He who is a fine fighter will not show his anger. . He who is good in contests will not struggle with his contestants. He who knows how to use people stay low and underneath them. This is the virtue of non-struggle. This is making use of others’ full abilities. This can be said to match heaven And is really the best art handed down from the ancient days.

第六十八章
[原文]

善为士者①，不武；善战者，不怒；善胜敌者，不与②；善用人者，为之下。是谓不争之德，是谓用人之力，是谓配天古之极③。

[译文]

善于带兵打仗的将帅，不逞其勇武；善于打仗的人，不轻易激怒；善于胜敌的人，不与敌人正面冲突；善于用人的人，对人表示谦下。这叫做不与人争的品德，这叫做运用别人的能力，这叫做符合自然的道理。

[注释]

1、善为士者：士，即武士，这里作将帅讲。此句意为善作将帅的人。

2、不与：意为不争，不正面冲突。

3、配天古之极：符合自然的道理。一说“古”字是衍文。

69. Humility and Adaptiveness in the Battlefield 用兵有言：「吾不敢為主，而為客﹔ 不敢進寸，而退尺。」 是謂行無行，攘無臂，執無兵，乃無敵矣。 禍莫大于輕敵，輕敵几喪吾寶。故抗兵相若，哀者勝矣。 Military strategists have this dictum: “When I am not ready to take the role of the host (the attacker), I will take the role of the guest (the defender); When I am not ready to advance an inch, I will retreat a foot.” This is known as moving but not having a fixed pattern of moving; Pushing away, but not having a predictable pattern of pushing as you would push with an arm; Taking command, but having no fixed pattern of taking command. This way, you will be invincible.117 The greatest ill lies in slighting one’s opponents; Slighting my opponent, I could easily lose my treasure. When two armies of equal strength meet in combat, It is the army that considers itself weak that will win.

第六十九章
[原文]

用兵有言："吾不敢为主①，而为客②；不敢进寸，而退尺。"是谓行无行③；攘无臂④；扔无敌⑤；执无兵⑥。祸莫大于轻敌，轻敌几丧吾宝。故抗兵相若⑦，哀⑧者胜矣。

[译文]

用兵的人曾经这样说，“我不敢主动进犯，而采取守势；不敢前进一步，而宁可后退一尺。”这就叫做虽然有阵势，却像没有阵势可摆一样；虽然要奋臂，却像没有臂膀可举一样；虽然面临敌人，却像没有敌人可打一样；虽然有兵器，却像没有兵器可以执握一样。祸患再没有比轻敌更大的了，轻敌几乎丧失了我的“三宝”。所以，两军实力相当的时候，悲痛的一方可以获得胜利。

[注释]

1、为主：主动进攻，进犯敌人。

2、为客：被动退守，不得已而应敌。

3、行无行：行，行列，阵势。此句意为：虽然有阵势，却像没有阵势可摆。

4、攘无臂：意为虽然要奋臂，却像没有臂膀可举一样。

5、扔无敌：意为虽然面临敌人，却像没有敌人可赴。

6、执无兵：兵，兵器。意为：虽然有兵器，却像没有兵器可执。

7、抗兵相若：意为两军相当。

8、哀：闵、慈。