



A Translation of Chapter 58 of the Daodejing 道德經 and Its Annotation by Shi Deqing

Module Code: SICH 4002

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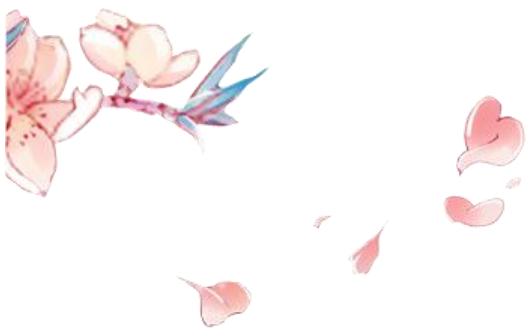
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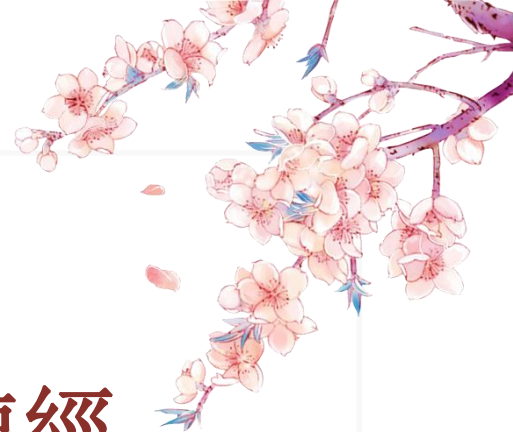
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Original text and translation of chapter 58 of the Daodejing 道德經

其政悶悶，其民醇醇。其政察察，其民缺缺。

The government decree is not harsh, people
will keep pure heart. The government decree
is hairsplitting, people will feel worried.



禍兮福所倚，福兮禍所伏。

Good fortune lies within bad; bad fortune lurks within good. Who knows when it will ultimate end.

孰知其極，其無正耶。

is not there a sage who uses truth to correct the dislocation. Is there no correction.

正復為奇，善復為妖。

The correction turn into the strangeness. The good turn into the evil.



人之迷，其日固久。

The confusion of the people has sustained for a long time.

是以聖人方而不割，廉而不剝，直而不肆，光而不耀。

Therefore, although the sages deal with things squarely, they will not show their sharpness.

Although whitehanded, it is not too harsh.

Although honest, it is not presumptuous. Although bright, it is not dazzling.

Original text and translation
of Shi Deqing's 釋德清 annotation of
chapter 58



此詳言上章有為之害，而示之以無為之方也。悶悶，無知貌。
所謂民可使由之，不可使知之之意。

This chapter details the disadvantage of actions done with intention of the last chapter and shows the method of actions done with no intention. The phrase 悶悶 refers to the appearance of ignorance. That is what is called can make people abide by the law and policy but can not let them know it.



由百姓皆注其耳目，若示有知，即上云法令滋彰，盜賊多有矣。

Because people pay attention to their ears and eyes (what they see and hear). If it is shown and let them know, then, the state mentioned above will appear: The more complicated and harsh the law is, the more people are thieves.



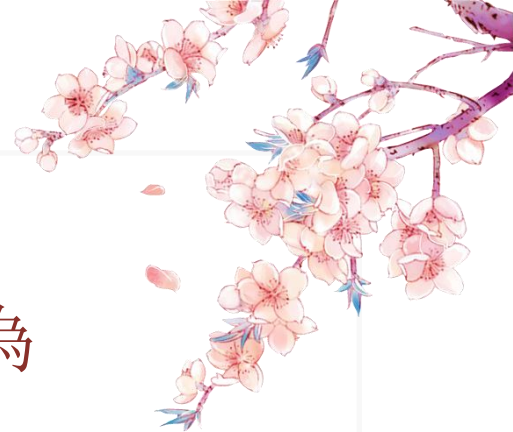
故聖人潛行密用，令其悶悶然若無所知。則民情不
鑿，奸偽自然不生。故其政悶悶，其民醇醇。

Therefore, sages act in secret and achieve a
subtle effect. They make people unconscious.
Popular sentiment do not be dredged, there
is no false. Hence, the government decree is
not harsh, people will keep pure heart.



若其政令察察然分星擘兩，則民多不自安，缺缺然憂有餘矣。故云其政察察，其民缺缺。缺缺，多憂不足之意。

If the government decree is very hairsplitting, people do not feel at ease most of the time and feel fearful. Therefore, Laozi was said that the government decree is hairsplitting, people will feel worried. The phrase缺缺means a lot of worries.



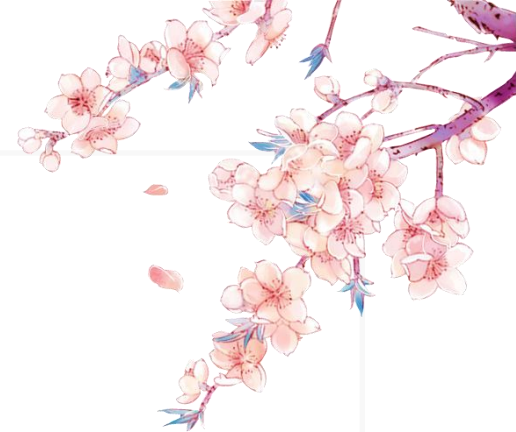
蓋禍福之機，端在人心之所萌。若其機善，則禍轉為福。若其機不善，則福轉而為禍。此禍福相倚伏也。

The original cause of misfortune and good fortune is the original thought of people. If the motive is good, misfortune will turn into fortune. If the motive is not good, fortune will turn into misfortune. Fortune and misfortune depend on each other.



由人機心不息，則禍福旋轉如循環之無端，人孰能知其止極耶。故孔子曰，知機其神乎，謂是故也。

There is no end to the cycle of misfortune and fortune as a result of people's mind given to deception or trickery keeping on working, who knows when it will end. So Confucius said that 知機其神乎 the man who knows the original cause is God, which is the cause.



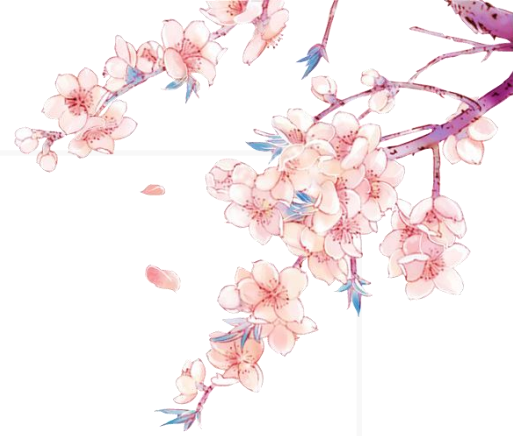
然禍福循環之如此，豈無真人而以理正之耶。

However, there is such a cycle of misfortune and fortune, is not there a sage who uses truth to correct the dislocation.

但世衰道微，人心不古，邪正不分，善惡顛倒。本
示之以正，則彼反以為奇詭。

But the morals of the time is decadent, human
are not what they were in the times of long
ago, there is not distinguish between good
and bad, good and bad put upside down.

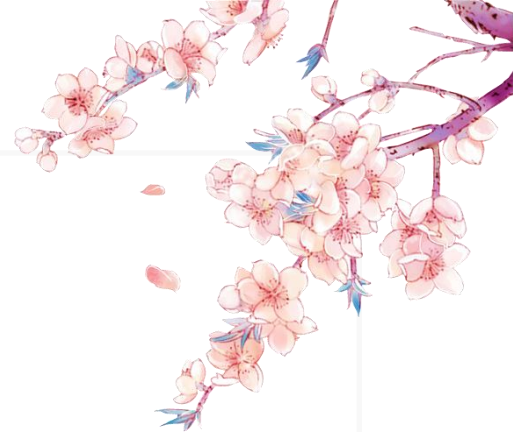
Showing correct idea, instead, they think it
is strange.





本教之以善，而彼反以為妖怪。正所謂未信而勞諫，則以為厲謗。此人心之迷固已久矣，縱有聖人之教，亦不能正之矣。

Teaching them good things, instead, they consider it is monsters. It is what is called that instead of listening to persuasion and suggestions, he thought that others were slandering him. People's hearts have been lost for a long time, even with the enlightenment of sages, they can not be corrected.



莊子曰，三人行，一人迷方，猶有解者。二人惑，
則不能易。今天下皆迷，其誰能解之耶。

Zhuangzi said that if three people go
together and one person loses his way, there
are still ways to solve it. If both lose
their way, it can not be change. Now people
all over the world have lost their way, who
can settle it.



是以聖人遊濁世以化民，貴在同塵和光，渾然無跡。故雖方而不傷其割。割，謂割截，乃鋒稜太露也。

Therefore, the sage educates people in the world, the most valuable thing is to make themselves same as ordinary people in the world and make all kinds of light blend into one. And they do these without any trace. So although they deal with things squarely, they will not show their sharpness. The character of 割 refers to cutting off. It means that the edges and corners are too exposed.



雖廉而不傷於劇。劇，謂刻削太甚也。雖直而不傷於肆。肆，謂任意無忌也。

Although whitehanded, it is not too harsh.

The character of 劇 means too

harsh. Although honest, it is not

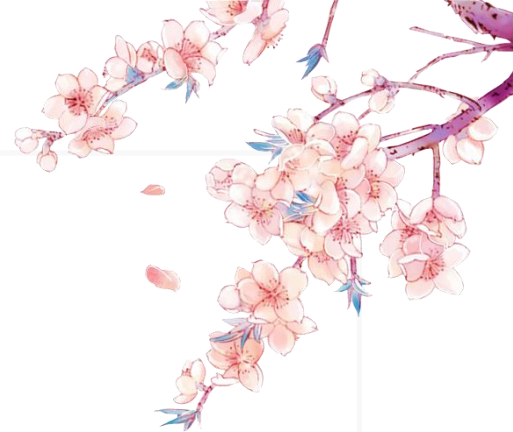
presumptuous. The character of 肆 refers

to action without fear and misgiving.

雖光而不傷於耀。耀，謂衒耀己見也。此聖人有所長，
而能養其所長，故為天下貴。

Although bright, it is not dazzling. The
character of耀 means to show off their own
opinion. This is that the sages have their own
strengths and they are good at cultivating their
strengths. Hence, they are estimable and
precious in the world.





此所以無為而治，好靜而自安，無為而民自化矣。

It is governing by doing nothing that goes against nature. liking tranquility, people are naturally at ease. Doing nothing but people are naturally educated and influenced.

The slide features a light pink background with a large, faint pink circle in the center. The word "Commentary" is written in a dark red, serif font across the middle of this circle. In the top right and bottom left corners, there are illustrations of cherry blossom branches with pink flowers and blue-green leaves. Several pink petals are shown floating in the air, some near the branches and others further away.

Commentary

The slide features a light gray rectangular frame. In the top-right and bottom-left corners, there are delicate illustrations of cherry blossom branches with pink flowers and falling petals. A large, solid light-pink circle is centered behind the title text.

Self-Reflection

The government decree is not harsh or hairsplitting



The cause

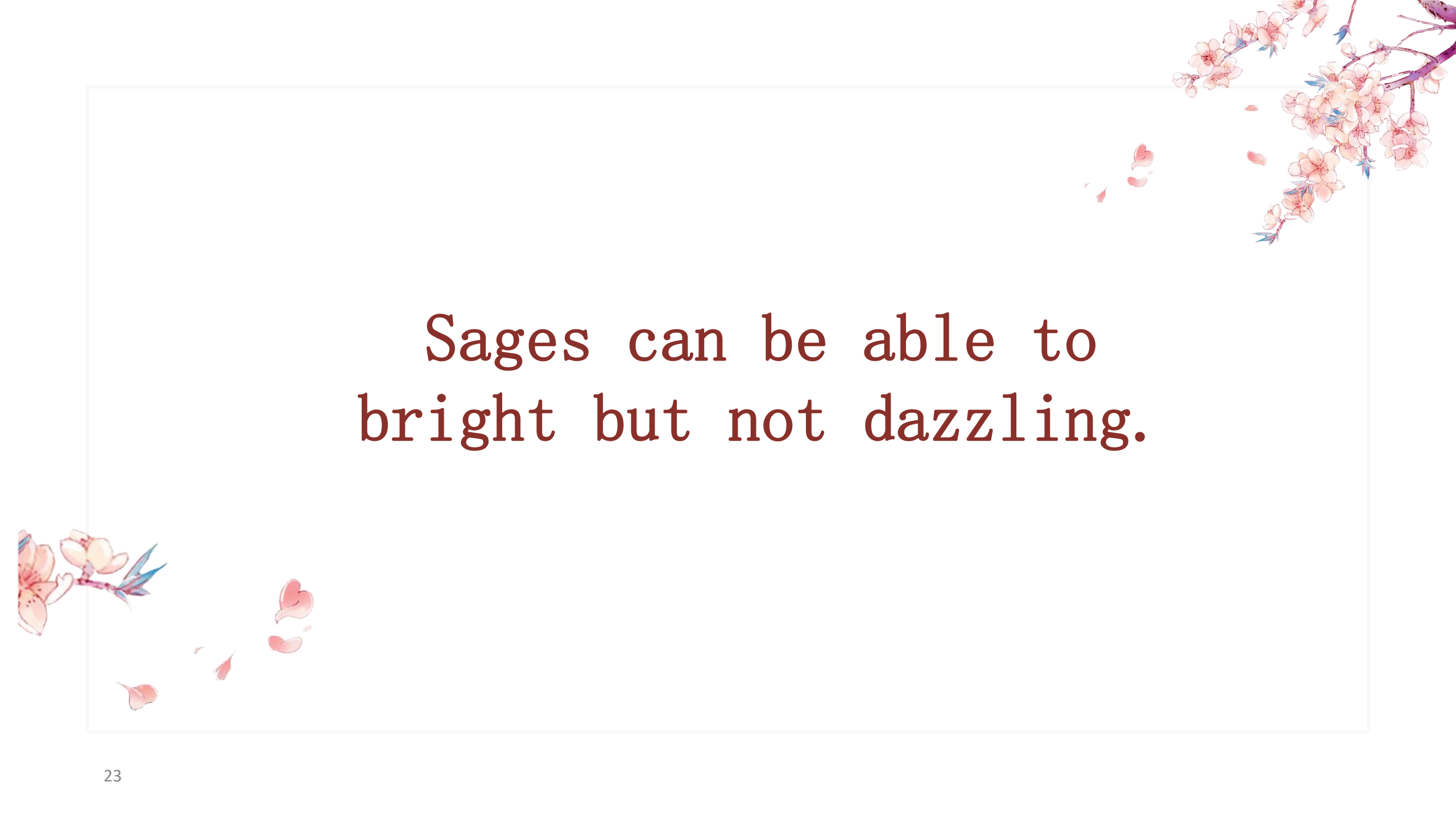
People will keep pure heart or feel worried.



The result

The mind given to deception or trickery 機心





Sages can be able to
bright but not dazzling.

Thank you

