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A Translation of Chapters 59 and 63 of the *Daodejing*

道德經 and their Annotations by Shi Deqing

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1. Original text and translation of chapter 59 of the *Daodejing* 道德經

1.1 Original text

治人、事天、莫若嗇。夫惟嗇，是謂早復。早復，謂之重積德。重積德，則無不克。無不克，則莫知其極。莫知其極，可以有國。有國之母，可以長久。

¹是謂深根固蒂，長生久視之道。

1.2 Translation

To control human desires and to protect the true nature, the best way is being sparing. Only being sparing can help people return (to the Dao) quickly. Returning (to the Dao) quickly is accumulating merits deeply. If one can accumulate merits deeply, no desires cannot be conquered. If no desire cannot be conquered, people will not know the limit (of sages' merits). If people do not know the limit, (sages) can govern the country. A country has the root (follows the Dao) will last long. What is called rooting deep is the way to be constant.

2. Original text and translation of Shi Deqing's 釋德清 annotation of chapter 59

2.1 Original text – Part A

¹ 'Mu, dao ye, ben ye 母，道也；本也， Mu means the Dao and root', *Zhonghua da zidian* 中華大字典 (the Great Chinese Dictionary), p851.

此言聖人離欲復性，以為外王內聖之道也。²嗇，有而不用之意。老子所言人天，莊子解之甚明。如曰，不以人害天，不以物傷性。³蓋人，指物欲。天，指性德也。言治人事天莫若嗇者。然嗇，即復性工夫也。謂聖人在位，貴為天子，富有四海。其子女玉帛，聲色貨利，充盈於前。而聖人以道自守，視之若無，澹然無欲，雖有而不用。

2.2 Translation of Part A

This chapter expresses how sages free themselves from desires and recover the true nature in order to set a good example to people by self-cultivation. *Se* 嗇 means not enjoying what one has. Zhuangzi clearly explained *ren* 人 and *tian* 天 in the text. For example, it says ‘Do not harm the true nature with desires.’ *Ren* refers to human desires; *tian* refers to true nature. It says, ‘To control human desires and to protect the true nature, the best way is being sparing.’ Being sparing is the way of recovering the true nature. During the reign of sages, people respect them as sons of heaven; they own vast country, children, jades, silk, goods and profits. However, sages protect themselves with the Dao. They regard those as nothing. They have no desire, so they do not enjoy what they have.

2.3 Original text – Part B

² My understanding of the phrase *wai wang nei sheng* 外王內聖 is that to have ability govern the country and cultivate himself. The phrase is from, ‘是故內聖外王之道，暗而不明，郁而不發’，*Zhuangzi tianxia* 莊子，天下篇。

³ This sentence is from *Zhuanzi, waipian, qiushui*, 莊子·外篇，秋水篇，「北海若曰：『牛馬四足，是謂天；落馬首，穿牛鼻，是謂人。故曰：『無以人滅天，無以故滅命，無以得殉名。謹守而勿失，是謂反其真。』』」 My translation is that, “Beihai Ruo (The God of Sea) said, ‘Cows and horses are born with four legs. This is the nature. Horse gears and the ring on cows’ noses are artificial.’ Therefore, it says, ‘Do not destroy nature with artificial things (desires); do not destroy lives with intentional actions; do not lose moral principles for profits. If a person can follow these, the person will return to the true nature.’”

所謂堯舜有天下而不與，此以畜治人也。聖人并包四海，智周萬物。不以私智勞慮，而傷其性真。所謂毋搖爾精，毋勞爾形，毋使汝思慮營營。⁴ 蓋有智而不用其智，此以畜事天也。復性工夫，莫速於此。故曰是謂之早復。此復字，是復卦不遠復之意。⁵言其速也。又如一日克己復禮，天下歸仁之意。

2.4 Translation of Part B

The Emperor Yao 堯 and the Emperor Shun 舜 had the country, but they do not enjoy what they had. This is control desires by being sparing. Sages consider for the world. They know everything. They do not think for themselves, so they will not harm their true natures. They do not disturb their minds; they do not tire their bodies out; they will not be attached by profits. (Sages) have wisdom, but they do not use it (to seek profits). This is how sages protect their true nature by being sparing. It is the most efficient way to return to the Dao. Therefore, it says, '(Being sparing) can help people return (to the Dao) quickly.' The character *fu* 復 is *fu gua* 復卦, which means 'return (to the Dao) quickly (before getting into trouble).' It shows how efficient this method is. Another example is, 'If a person can control his (desires) and follow the principle one day, the world will follow the person.'⁶

2.5 Original text – Part C

莊子曰，賊莫大於德有心。然有心之德施於外，故輕而不厚。復性之功，天德日全，不期復而自復，所謂復見天地之心。故曰早復謂之重積德。能重積德，

⁴ 「必靜必清，毋勞爾形，毋搖爾精，乃可長生」，*Li shi zhenxian ti dao tongjian*, 曆世真仙體道通鑒, chapter *Guanchengzi* 廣成子篇. My translation is, 'One must stay in tranquil and empty his mind; one must not tired hi body; one must not disturb his mind, then the Dao will grow.'

⁵ *Zhouyi, fugue*, 周易，復卦，「初九，不遠復，無祇悔。」 My understanding is that, 'If people can return from a wrong direction without regret, this is a kind of good fortune.'

⁶ *Lunyu, yanyuan*, 論語·顏淵，子曰：「克己復禮為仁。一日克己復禮，天下歸仁焉。為仁由己，而由人乎哉？」 My translation is that, 'If a person can control his (desires) and follow the principle one day, the world will follow the person. It is your own duty, but not others' duties.' *Lunyu jiangyao* 論語講要, p.195.

則無不克矣。此克字，乃克敵之克。即顏子克己之克。以性德日厚，則物欲消融。而所過者化，無物與敵。則其德高明廣大，民無得而稱焉。

2.6 Translation of Part C

Zhuangzi said, 'The most harmful thing is merit with intention (for fame and profits).' Merits with intention focus on forms, therefore, they are not deep. Using (correct) method to recover the true nature, the true nature will be recovered automatically day by day. This is, 'If the true nature is recovered, (people) will find the heart of heaven and earth (the Dao).' Therefore, it says, 'returning (to the Dao) quickly is accumulating merits deeply.' If a person accumulates merits deeply, no desires cannot be conquered. The character *ke* 克 is same to the *ke* in *kedi* 克敵 (beat the enemy) which means conquer. It is also the *ke* in *keji* 克己 (self-control) which Yanzi said. As sages' merits become deeper, the desires will be thinner. People who see sages will be moralized. Nothing will be sages' enemy. In addition, people will respect sages unconditionally, because sage's true nature is bright and boundless.

2.7 Original text – Part D

故曰無不克，則莫知其極。極，至極，猶涯量也。此內聖之德既全，雖無心於天下，乃可以託於天下。故曰莫知其極，可以有國。此內聖之道，真以治身，其緒餘以為天下國家。故曰可以有國。此道先天地不為老，後天地不為終。故曰可以長久。古人所言深根固蒂長生久視之道者，如此而已。結句蓋古語。老子引證，以結其意耳。

2.8 Translation of Part D

Therefore, it says, 'If no desire cannot be conquered, people will not know the limit (of sages' merits).' *Ji* 極 means limit, or boundary. If a person can recover the whole true nature, the throne can be granted to the person, though the person has no

intention to govern the country. Therefore, it says, ‘If people do not know the limit, (sages) can govern the country.’ This is the Dao of self-cultivates. It controls desires with the true wisdom, and the rest of the wisdom can be used to govern the county. Therefore, it says, ‘(Sages) can govern the country.’ The Dao exists before the heaven and earth, and it will last after the heaven and earth. Therefore, it says, ‘(The country) will last long.’ Ancients said, ‘Rooting deep is the way of being constant’ means the same thing. The last sentence is ancients’ words. Laozi cited it and concluded its meaning.

3. Original text and translation of chapter 63 of the *Daodejing* 道德經

3.1 Original text

為無為。事無事。味無味。大，小。多，少。報怨以德。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。是以聖人終不為大，故能成其大。夫輕諾必寡信。多易必多難。⁷是以聖人猶難之。故終無難。

3.2 Translation

(Sages) do things without intention; they govern without intention; they own things without desire. (Sages) make many complex issues few and simple. They requite grudge with virtues. They overcome difficulties from simple parts and achieve great achievements from details. Difficulties in the world must be solved from simple parts; Great achievements must be achieved from details. (Sages) never start from big parts, therefore, they have Great achievements. Those who make promises easily must not keep most promises, and those who often underestimate

⁷ ‘Yi, *qing ye* 易,輕也, *yi* means underestimate’, *Zhonghua da zidian* 中華大字典 (the Great Chinese Dictionary), p818.

things must meet many difficulties. Sages consider things to be more difficult.

Therefore, they will not meet difficulties.

4. Original text and translation of Shi Deqing's 釋德清 annotation of chapter 63

4.1 Original text – Part A

此言聖人入道之要妙，示人以真切工夫也。凡有為，謂智巧。有事，謂功業。⁸有味，謂功名利欲。⁹此三者，皆世人之所尚。然道本至虛而無為。至靜而無事。至淡而無味。獨聖人以道為懷，去彼取此。故所為者無為。所事者無事。所味者無味。故世人皆以名位為大，以利祿為多而取之。然道至虛微淡泊無物，皆以為小少，故棄而不取。

4.2 Translation of Part A

This chapter expresses sages' key to enter the Dao and expresses their true states. (Thoughts) with intention are knowledges and skills; governing with intention are for social positions; what trigger interests are achievements, fame, profits and desires. Ordinary people all want the three things. However, originally, the Dao is intangible and without intention; it is tranquil and insipid¹⁰. Only sages follow the Dao, and they let go of those attachments to achieve the Dao. Therefore, they act without intention; they govern without intention; they own things without desire. Ordinary people all consider fame, social states, and profits to be important and seek them. However, the Dao is subtle, intangible and without desires, so all the people think the Dao is not important and give it up.

⁸ 'Shi, zhishi ye, 事，職事也 shi means social positions', *Zhonghua da zidian* 中華大字典 (the Great Chinese Dictionary), p19.

⁹ 'Wei, yu shiwu zhi zhi que ye, 味，喻事物之旨趣也 wei means interest in sth', *Zhonghua da zidian* 中華大字典 (the Great Chinese Dictionary), p219.

¹⁰ Insipid means not interesting or exciting.

4.3 Original text – Part B

聖人去功與名，釋智遺形，而獨與道游。¹¹是去其大多，而取其小少。故以至小為至大，至少為至多。故大其小，而多其少也。試觀世人報怨以德，則可知矣。何也。且世之人，無論貴賤，事最大而難解者，怨也。然怨之始也，偶因一言之失，一事之差。遂相構結，以至殺身滅名，亡國敗家之禍。甚至有積怨深憤，父子子孫，累世相報而未已者。

4.4 Translation of Part B

Sages let go of achievement and fame. They free themselves from thoughts and bodies and only follow the Dao. Therefore, they let go of what people think to be important, and seek what people think to be non-important (the Dao). Therefore, (sages) consider the Dao to be the most important and consider desires to be the non-important. If ordinary people can return virtues for grudge, they will know (the Dao is the most important). Why? Ordinary people, no matter they have social position or not, consider grudge to be the most complex and insoluble. Grudge may be caused accidentally by an inappropriate word or an inappropriate action. Then, people conflict with each other, until they lose lives, fame, countries and their families. People even accumulate hatred and revenge each other generation after generation endlessly.

4.5 Original text – Part C

此舉世古今之恆情也。豈非其事極大且多哉。惟聖人則不然。察其怨之未結也，本不有。始結也，事甚小。既結也，以為無與於己。故無固執不化之心，

¹¹ 「釋知遺形兮，超然自喪」 My understanding is that achieving state of sage by being free from thoughts and bodies. *Shiji* 史記 *Qu Yuan jia sheng zhuang* 屈原賈生傳 (Records of the Grand Historian) p. 2500.

亦無有我以與物為匹敵。其既往也，事已消之，求其朕而不可得。¹²以此觀之，則任彼之怨，在我了無報之之心矣。然彼且以為有怨，在我全無報復之心，彼必以我為德矣。

4.6 Translation of Part C

All the people act like this. Is not grudge the most serious and general issues? However, sages are different. They detect (the cause) before grudge happened, so the source (of grudge) does not exist; when grudge begins, it is subtle; If grudge begins, (sages) will not fall in it. Therefore, sages have no attachment, or thought to be enemies of anyone. When grudge ends, (people) cannot find any sign of it. From this point of view, no matter how people hate (sages), (sages) have no intention of revenging. People think sages have grudge, however, when people find that sages have no intention of revenging, they will consider sages to be virtuous.

4.7 Original text – Part D

是所謂報怨以德，非謂曲意將德以報怨也。孔子以直報怨，正謂此耳。¹³斯則怨乃事之至大而多，人人必有難釋者。殊不知有至易者存焉。是所謂為無為，事無事，大其小，而多其少也。天下之事，何獨於怨，而事事皆然。

4.8 Translation of Part D

This is requiting grudge with virtues. This is not returning good for grudge. Confucius said, ‘requite grudge with honest’, has the same meaning. Grudge is the most serious and complex issue, so everyone must have such troubles. People hardly know that there is a simplest solution. It is doing things without intention, governing

¹² ‘Zhen, zhengzhao, jixiang, 朕, 征兆, 迹象 zhen mneas sign’, *Zhonghua da zidian* 中華大字典 (the Great Chinese Dictionary), p847.

¹³ This phrase is from *Lunyu xianwen* 論語 憲問, 「或曰：以德報怨，何如？子曰：何以報德？以直報怨，以德報德。」 My understanding is that, ‘Requiting kindness with kindness; requiting grudge with honest.’

without intention, and not regard them as complex issues. Not only for grudges, all issues can be solved similarly.

4.9 Original text – Part E

故天下之事至難者，有至易存焉。至大者，有至細存焉。人不見其易與細，而於難處圖之，大處為之，必終無成。苟能圖之於易，而為之於細，鮮不濟者。以天下難事必作於易。天下大事必作於細，故也。作者，始起也。是以聖人虛心體道，退藏於密。跡愈隱而道愈光，澤流終古而與天地參。此所謂終不為大，故能成其大也。

4.10 Translation of Part E

Therefore, the most difficult issues in the world contain simplest parts; the biggest issues contain subtle parts. People cannot see simple and subtle parts, so they try to solve problem from difficult parts, and start from big parts. Therefore, they can achieve nothing, and vice versa. Therefore, difficulties in the world must be solved from simple parts; Great achievements must be achieved from details. The character *zuo* 作 means start. Therefore, sages let go of thoughts to comprehend the Dao. They are reclusive, but the deeper they hide, the brighter their Dao will be. They benefit people like heaven and earth from the old days till now. This is, ‘(Sages) never start from big parts, therefore, they have great achievements.’

4.11 Original text – Part F

老子言及至此，抑恐世人把易字當作容易輕易字看。故誠之曰，夫輕諾必寡信，多易必多難。謂世人不可將事作容易看也。且容易許人，謂之輕諾。凡輕許者，必食言而寡信。見事之容易而輕為者，必有始而無終。是故易字，非容易也。世人之所難，而聖人之所易。世人之所易，而聖人之所難。

4.12 Translation of Part F

Laozi was afraid of that people misunderstand the character *yi* 易 as easy.

Therefore, he warned that ‘Those who make promises easily must not keep most promises, and who often underestimate things must meet many difficulties.’ People should not underestimate anything. Those who make promises easily must not keep most promises. Those who underestimate things will never reach their goals. Therefore, *ye* is not easy. What ordinary people consider to be difficult is not difficult to sages, and vice versa.

4.13 Original text – Part G

故曰聖人猶難之，故終無難。猶，應作尤。¹⁴古字通用。更也。謂世人之所甚易者，而聖人更難之，故終不難耳。觀夫文王兢兢，周公業業，戒慎恐懼乎不睹不聞，皆聖人之所難也。余少誦圖難於易為大於細二語，只把作事看。及余入山學道，初為極難，苦心不可言。及得用心之訣，則見其甚易。然初之難，即今之易。今之易，即初之難。然治心如此，推之以及天下之事皆然。此聖人示人入道之真切工夫也。志道者勉之。

4.14 Translation of Part G

Therefore, it says, ‘Sages consider things to be more difficult, therefore, sages will not meet difficulties.’ The character *you* 猶 means more. For what ordinary people think is very easy, sages consider it to be more difficult. Therefore, nothing is difficult to sages. For example, Wen Wang 文王 and Zhou Gong 周公 are cautious and conscientious.¹⁵ They are very careful even when no one could see and hear them. Therefore, sages think this is difficult. When I were young, I read these sentences. I regarded it as a way of doing things. When I lived in mountain and

¹⁴ ‘*You, duo ye, shen ye* 尤, 多也, 甚也, *you* means more; even’, *Zhonghua da zidian* 中華大字典 (the Great Chinese Dictionary), p418.

¹⁵ Conscientious means taking care to do things carefully and correctly. Cautious means being careful about what you say or do, especially to avoid danger or mistakes; not taking any risks.

started to learn the Dao, I found it is hard to be practised, and I feel indescribable bitterness. When I found how to control my mind, I can practise it simply. What is hard at the beginning become very simple now. What is simple now was hard at the beginning. Drawing inference from this example, everything in the world has similar process. Sages show people the true way to enter the Dao. People who want to achieve the Dao should practise it hard.

5. Commentary

The chapter 59 explains why and how sages return to the Dao and apply the Dao to govern countries. Then, the chapter 63 expresses how to do it in detail. In order to understand the relation between achieving the Dao and governing a country, I consulted the Venerable Master Hanshan's 憨山大師 and the River Master's 河上公 annotations. To explain and translate the text, it is necessary to find and understand the key sentences of each chapter. Once understanding the key sentences, the meaning of the chapter will be revealed.

The first two sentences are keys of chapter 59. The first sentence expresses that *se* (to be sparing) is the best way to control desires, to achieve the Dao, and to govern a country. The Venerable Master Hanshan explained the word *se* as, 'Do not enjoy what ones have.' The River Master explained *se* as frugality.¹⁶ However, in Wang Bi's version, *se* was explained as farmers.¹⁷ The extended meaning is that, 'To govern the country, a national leader should remove all unnatural thoughts, like

¹⁶ 「嗇，愛惜也。治國者當愛民財，不為奢泰。治身者當愛精氣，不為放逸。」 My translation is that, 'Se means to be sparing. The national leader should use people's money frugally and avoid being extravagant. Those who cultivate themselves should protect they energy and avoid indulging themselves.' *Heshanggong laozhi zhu* vol.2 河上公老子注(下), *shoudao di wushijiu* 守道第五十九 Chapter 59, p.16.

¹⁷ 「嗇，農夫。農人之治田，務去其殊類，歸於齊一也。」 My understanding is that to govern the country, a national leader should remove all unnatural thoughts, like farmers remove the weeds from fields. *Laozi daodejing xiaoshi* 老子道德经校釋, p 168.

farmers remove the weeds from fields.’ This expression is understandable, but it cannot connect to the text naturally, and it may confuse readers. If I translate *se* to farmer, this sentence would be, ‘To achieve the Dao, the best way is to be like a farmer.’ Obviously, the first two expressions of *se* are similar and more reasonable and coherent than Wang Bi’s. To explain the characters *ren* 人 and *tian* 天, the Venerable Master Hanshan cited Zhuangzi’s words ‘Do not destroy nature with human desires.’¹⁸ *Ren* refers to human desires, and *tian* refers to the natural (the Dao). Moreover, controlling desires is a part of self-cultivation, and self-cultivation is the base of governing a country.¹⁹ Although, the River Master and Wang Bi both explained *ren* as governing the country, Zhuangzi’s expression is more inclusive. Therefore, I translated the sentence to, ‘To control human desires and to protect the true nature, the best method is to be sparing.’ One example is Zhou Wu Wang 周武王 and Zhou Wang 紂王. Zhou Wang indulged in lust, violence, and power. People hated him. Many vassal states wanted to end his tyranny. Consequently, Zhou Wang was killed in the Battle of *Muye* 牧野之戰, and the Shang Dynasty ended.²⁰

Compare with Zhou Wang, although Zhou Wu Wang owned vast country, children, jades, silk, goods and profits, he was very sparing, cautious and conscientious.²¹

Consequently, the Zhou Dynasty last for 791 years.

¹⁸ 「北海若曰：“牛馬四足，是謂天；落馬首，穿牛鼻，是謂人。故曰：‘無以人滅天，無以故滅命，無以得殉名。謹守而勿失，是謂反其真。’”」 My translation is that, “Beihai Ruo (The God of Sea) said, ‘Cows and horses are born with four legs. This is the nature. Horse gears and the ring on cows’ noses are artificial.’ Therefore, it says, ‘Do not destroy nature with artificial things (desires); do not destroy lives with intentional actions; do not lose moral principles for profits. If a person can follow these, the person will return to the true nature.’” *Zhuanzi, jishi, qiushui pian*, 莊子集釋, 秋水篇, chapter 16, p.590.

¹⁹ From 「古之欲明明德於天下者」 to 「先修其身」. My understanding is that, self-cultivation is the base of ruling a family; ruling a family is the base of governing a country; governing a county is the base of enlightenment. *Daxue zuanshu* 大學纂疏, p.23.

²⁰ *Shiji* 史記 (Records of the Grand Historian), *yin benji di san* 殷本紀第三, p91.

²¹ *Zhongyong tong yi-zhongyong zhu can*, 中庸通義-中庸注參, p25-26.

The second sentence explains why being sparing is the most efficient way to *fu* 復 (return to the Dao). The character *fu* was recorded as *fu* 服 in the River Master's version. He explained *fu* as *de tian dao* 得天道 which means achieving the Dao.²² The Venerable Master Hanshan explained *fu* 復 as *fu xing* 復性 which means recovering one's truth nature. In Buddhism, the true nature is constant, and it is the origin of everything.²³ It is similar to the Dao in Daoism. *Fu* in both versions mean returning to the Dao. Therefore, I translated the sentence to, 'Only being sparing can help people return (to the Dao) quickly.' The following sentences explain in detail how returning to the Dao can benefit a country in long term.

Controlling desires and governing country are extremely difficult tasks which may take lifelong. Sages achieve them by applying the key sentences of chapter 63, 'Difficult issues in the world must be solved from simple parts; great achievements in the world must be achieved from details.' The first half of the chapter expresses an example of how to solve the most complex problems, grudge, and then Laozi draws this solution from the example. The second half of the chapter explains how sages apply this solution and extend it in different areas. The Venerable Master Hanshan, the River Master and Wang Bi all explained the sentences similarly. However, some people misunderstand the character *ye* as easy. Therefore, Laozi explained that, what people consider to be easy is in fact not easy, because a tiny inappropriate word or action may cause serious problems. Ordinary people ignore details when seeking great achievement, hence they cannot achieve what they want.

²² 「服，得也」 *Fu* means achieve, and 「則能先得天道也」 can achieve the Dao of heaven quickly, *Heshanggong laozi zhu* 河上公老子注, *shoudao di wushijiu* 守道第五十九 Chapter 59, p.15-17.

²³ 「何期自性本自清淨！何期自性本不生滅！何期自性本無動搖！何期自性能生萬法！」 My understanding is that, originally, *xing* is tranquil. It has not start nor end. Nothing can disturb it. It can give arise to all things! *Liuzu tang jing* 六祖壇經.

One example is Zhou Yuan Wang 周幽王 who destroyed the country by a joke.²⁴

However, sages know detail is the key to success, so they are very cautious and modest.

To sum up, Laozi's words are very succinct. Understanding key sentences is necessary for translation. Two chapters explain that returning to the Dao through being sparing is the key to govern a country.

6. Reflection

In regard to my reflection on the chapter, I will focus on the key sentences of chapter 63, and I will briefly explain how they can be applied in child education. Most parents hope their children to be successful. However, they often compare their children with successful people without teaching their children how to strive from details like those successful people. This will bring enormous pressure, loss of self-esteem, even mental problems to their children.²⁵ Most successes can be achieved from details. A good example is Zeng Guofan 曾國藩 and his family. He taught his children from small things, such as getting up early, daily reading, correct writing formats, making friends, making plans, and cultivating good manners, etc.²⁶ His family had great achievements in different areas. In conclusion, most child can be successful if parents can cultivate child's habits in accumulating morals and knowledge from small things.

²⁴ To make a beauty laugh, Zhou You Wang joked his vassal kings by lighting beacon fire and assembling their armies. He was killed in a war, because no king trusts him. The Zhou Dynasty was ended then. *Shiji* 史記 (Records of the Grand Historian), p.148-149.

²⁵ The Negative Influence of Parental Comparison on Children, 论家长攀比对孩子的负面影响[J], *Anyang shifan xueyuan xuebao*. 安阳师范学院学报, 2010(4):123-125.

²⁶ *Zheng guofan jiashu* 曾國藩家書 (Letter from Zeng Guofan)

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7.2 Articles

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