



Undergraduate assignment feedback form

(to be completed by marker)

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

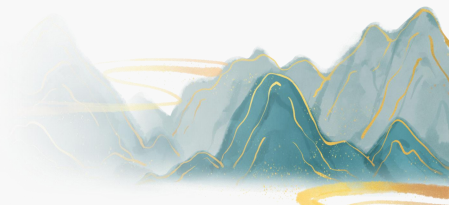
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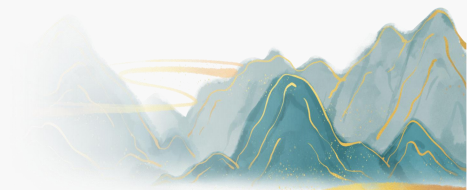
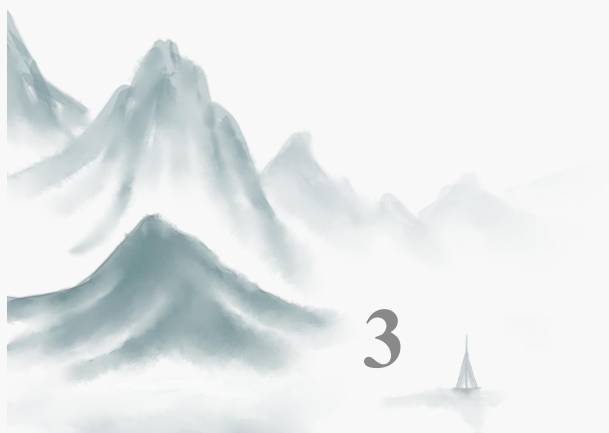
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PART 1

Original Text and Translation of Chapter 58 of the *Daodejing*

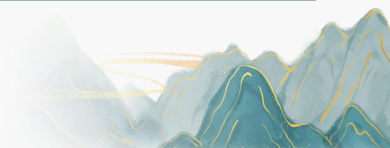




1 Original Text and Translation of Chapter 58 of the *Daodejing*

其政悶悶，其民醇醇；其政察察，其民缺缺。

If a country's policies are lenient, the people of the country will be unsophisticated and kindhearted. And if a country's policies are very meticulous, the people of the country will be worried about their behavior.

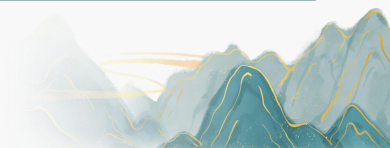




1 Original Text and Translation of Chapter 58 of the *Daodejing*

禍兮福所倚，福兮禍所伏。孰知其極！其無正耶？

Happiness depends on disaster, while disaster is hidden in happiness. They are interdependent and transformation with each other. Who knows where the cycle ends? Is there no one to correct it?

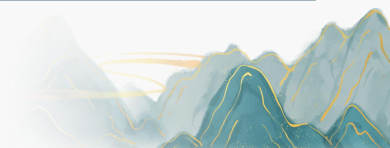




1 Original Text and Translation of Chapter 58 of the *Daodejing*

正復為奇，善復為妖。人之迷，其日固久。

People regard the right views as a strange sophistry,
and they regard good behavior as an abnormal
phenomenon. And people have lost the ability to
distinguish these clearly for a long time.

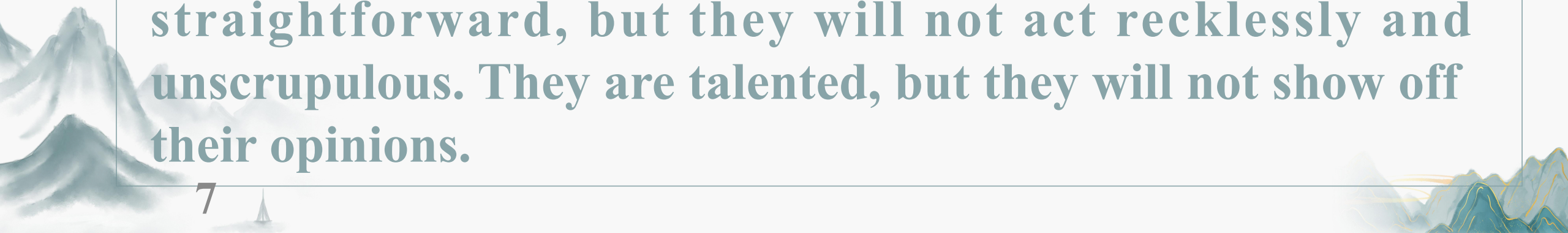




1 Original Text and Translation of Chapter 58 of the *Daodejing*

是以聖人方而不割，廉而不剝，直而不肆，光而不耀。

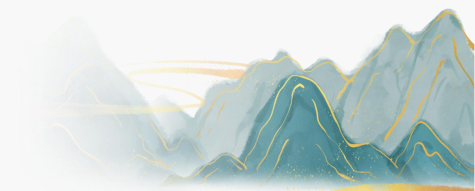
Therefore, the sages are upright, but they will not show their edges too exposed. They are honest, but they will not put forward too harsh requirements of others. They are straightforward, but they will not act recklessly and unscrupulous. They are talented, but they will not show off their opinions.





PART 2

Original Text and Translation of Shi Deqing's Annotation of Chapter 58

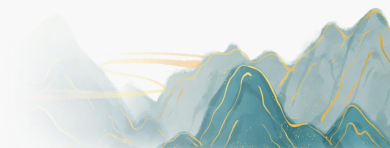




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

此詳言上章有為之害，而示之以無為之方也。

This chapter explains in detail the harm of intentional actions mentioned in the previous chapter, and shows the rationality of no intention.

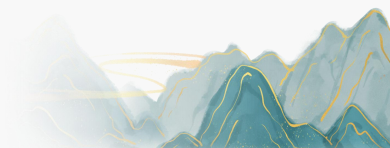




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

悶悶，無知貌。所謂民可使由之，不可使知之之意。

The overlapping words *menmen* 悶悶 means the state of ignorance. It means that ordinary people can obey these policies, but they cannot fully understand the meaning.





2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

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 ordinary people pay attention to the words and deeds of the rulers. If they show their preferences to let people know, as mentioned in the previous chapter, the more numerous and stringent the laws of a country, the more thieves there will be in the country.

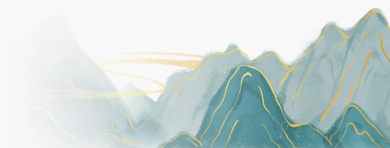




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

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。

Therefore, the sages hide their actions and make the people in a state of ignorance, as if they do not know anything. Then the social atmosphere does not pursue luxury, and few people do deceptive and false things naturally.

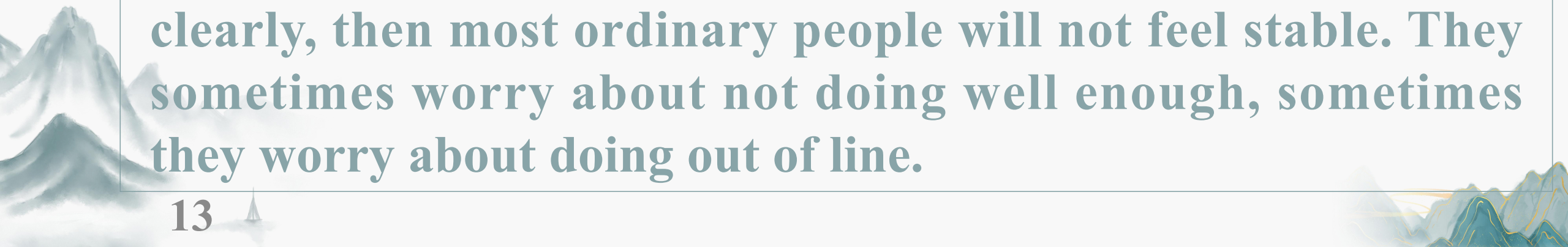




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

故其政悶悶，其民醇醇。若其政令察察然分星擘兩，
則民多不自安，缺缺然憂有餘矣。

Therefore, if a country's policies are lenient, the people of the country will be unsophisticated and kindhearted. If a country's policies are stipulated in detail and discriminated clearly, then most ordinary people will not feel stable. They sometimes worry about not doing well enough, sometimes they worry about doing out of line.

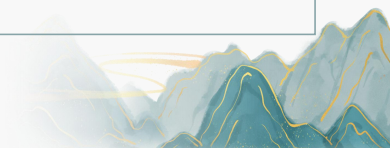




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

故云其政察察，其民缺缺。
缺缺，多憂不足之意。

Therefore said, if a country's policies are very meticulous, the people of the country will be worried about their behavior. The overlapping words *queque* 缺缺 means that people often worry about not doing well enough.





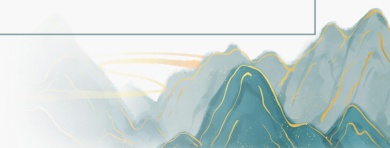
2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

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。

Perhaps the omen of disaster and happiness originated from the sprouting of people's minds. If their mind is good, then disaster will turn into happiness. If their mind is bad, then happiness will turn into disaster. This is the interdependence and transformation between disaster and happiness.





2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

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？

Because ordinary people's mind of cunning and sophistry does not stop, the cycle of transformation between disaster and happiness will not end. Who among ordinary people can know where the end of this cycle is?





2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

故孔子曰，知機其神乎，謂是故也。
然禍福循環之如此，豈無真人而以理正之耶。

Therefore, Confucius said that it is difficult that ordinary people can predict the subtle omen of things, so that's the reason. Although the cycle between disaster and happiness is like this, cannot those who have mastered themselves to correct it by explaining the truth?

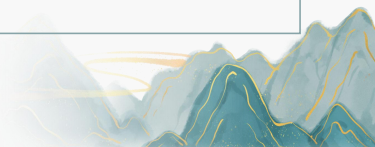




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

但世衰道微，人心不古，邪正不分，善惡顛倒。

However, the social atmosphere and the Dao gradually declined, and people's minds were not as unsophisticated and kindhearted as those in ancient times. They could not distinguish between false views and right views, and they reverse good and bad.





2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

本示之以正，則彼反以為奇詭。
本教之以善，而彼反以為妖怪。

The sages had taught the people the right views, but the people thought it was strange sophistry. They had taught the people good behavior, but the people thought it was an abnormal phenomenon.

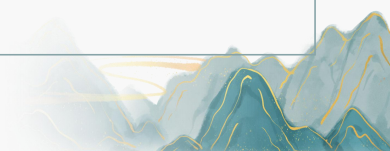




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

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。

That is to say, if you work hard to persuade and admonish others on the basis of lack of trust, the other people will think that this is a berate against him. Because people have lost the ability to distinguish these rights from wrong for a long time, even with teaching of sages, they could not completely distinguish it.

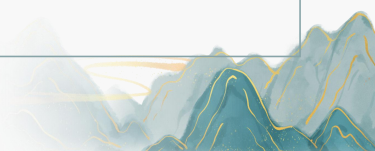




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

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。

The Zhuangzi said, three people walk together, one loses his way, and there are still people who can distinguish the direction. If two of them lose their way, they cannot easily distinguish the direction. Now ordinary people all over the world have lost the ability to distinguish right from wrong, and who can explain it clearly?

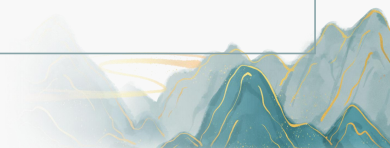




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

是以聖人遊濁世以化民，貴在同塵和光，渾然無跡。

Therefore sages travel around the secular world to educate and influence people. Their value is that they can blend into the world, and they can do the same things as ordinary people. They mingle with the secular world without leaving a trace in their mind.

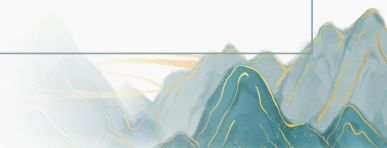




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

故雖方而不傷其割。割，謂割截，乃鋒稜太露也。

Therefore, although they are upright, they will not show their edges too exposed of hurting others. The character *ge* 割 stands for cut, which means that people's sharp edges are too exposed.

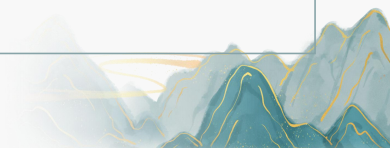




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

雖廉而不傷於劇。劇，謂刻削太甚也。

Although they are honest, they will not put forward too harsh requirements of hurting others. The character *gui* 劇 means that people are too demanding of others.

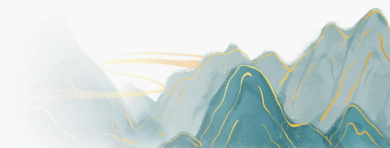




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

雖直而不傷於肆。肆，謂任意無忌也。

Although they are straightforward, they will not act recklessly and unscrupulously of hurting others. The character *si* 肆 means that people do things recklessly.

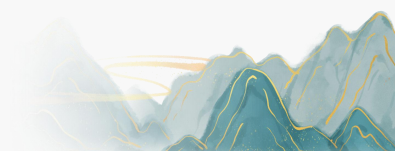




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

雖光而不傷於耀。耀，謂衒耀己見也。

Although they are talented, they will not show off their opinions and hurt others. The character *yao* 耀 means that people show off their opinions.

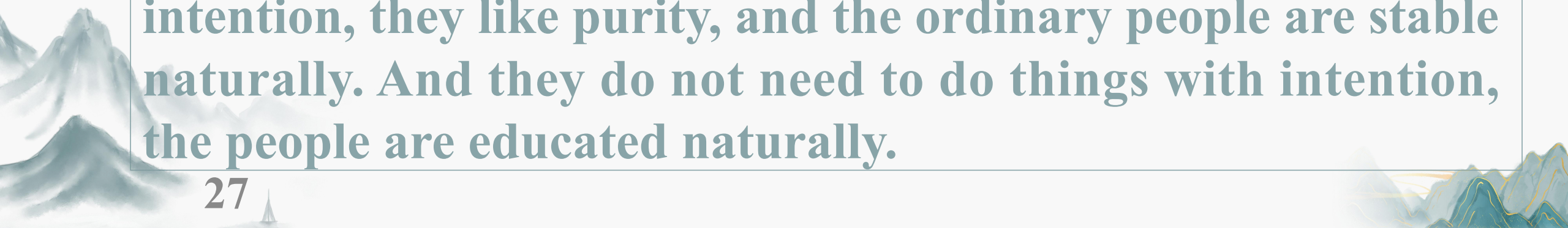




2 Original Text and Translation of Shi Deqing's Annotation of Chapter 58

此聖人有所長，而能養其所長，故為天下貴。
此所以無為而治，好靜而自安，無為而民自化矣。

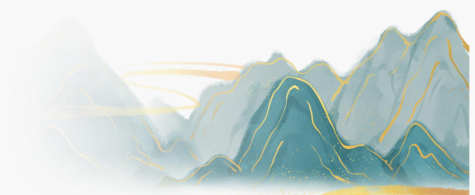
This is that sages have their own advantages but they can hide these advantages, so they can be respected by people all over the world. That's why sages govern the world with no intention, they like purity, and the ordinary people are stable naturally. And they do not need to do things with intention, the people are educated naturally.





PART 3

Commentary



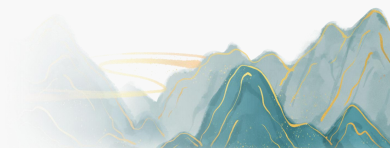


3 Commentary

不鑿→the rice did not need to be shelled
→the social atmosphere does not pursue luxury

「由百姓皆注其耳目」←「不事耳目之玩」

「若示有知」←「法令滋彰，盜賊多有」
←「天下多忌諱，而民彌貧」

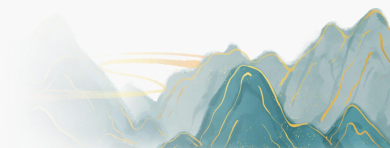




3 Commentary

「民可使由之，不可使知之」

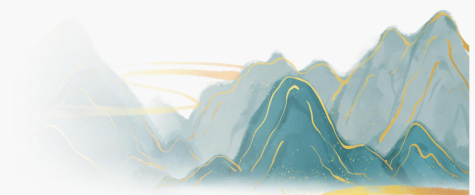
「三人行而一人惑，所適者猶可致也，惑者少也。
二人惑則勞而不至，惑者勝也」





PART 4

Self-Reflection

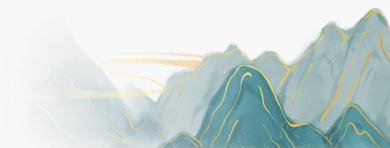




4 Self-Reflection

「未信而勞諫，則以為厲謗」

I realized that this is actually a sincere consideration for others, and really wants to help others understand problems and get rid of bad habits.





Thank you for listening

