ch2

第二章
天下皆知美之為美，斯惡已；
皆知善之為善，斯不善已。
故有無相生，難易相成，長短相形，高下相傾，音聲相和，前後相隨。是以聖人處無為之事，行不言之教；
萬物作焉而不辭，生而不有，為而不恃，功成而弗居。
夫惟弗居，是以不去。

釋義：
天下人都知道美，就有了醜；
都知道善，就有了不善。
所以有與無相生，難與易相成，長與短相比，高與低相傾，音與聲相和，前與後相隨。聖人處事無為，行教不言；
萬物自然生成，聖人不辭勞；
萬物生長，聖人不據為己有；
事成功就，聖人不倚仗、不居功；
正因不居功，所以功業不會消退。

Chapter 2

When all under Heaven know beauty as beauty, ugliness already exists;

when all know good as good, not-good already exists.

Therefore, being and non-being give birth to each other,

difficult and easy complete each other,

long and short contrast with each other,

high and low incline toward each other,

sound and tone harmonize with each other,

front and back follow each other.

Thus, the sage manages affairs through non-action,

teaches without words,

lets the ten thousand things arise without rejecting them,

produces them without claiming ownership,

acts without depending on them,

and achieves success without taking credit.

Because he does not claim credit, his achievements never depart.

Interpretation:

When people universally recognize beauty, ugliness is created;

when people universally recognize goodness, what is not good appears.

Thus, opposites define and give rise to each other —

existence and non-existence, difficulty and ease, length and shortness, height and lowness, sound and tone, before and after.

The sage, therefore, does nothing yet governs all;

teaches without speaking;

allows all things to develop naturally without interference;

does not possess what he gives life to;

does not rely on what he accomplishes;

and when his work is done, he does not cling to it.

Because he does not cling, the fruits of his work remain.

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