



老子 道德經

微旨



中英文章句



楊汝舟 裁著

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序 文

序

老子之學，全在於「道德經」。「道德經」全文不過五千餘字，但在古今中外之無數研究者中，尚無一能出其右者，誠可謂絕世之一奇書也。譯者茲以「天人合一」爲立場，以實際運用爲着眼，採取低姿勢以探其精義之所在，將譯著「老子道德經之「中、英文本」一書，亦期有獻於老學及人類於萬一。

一、「道」之精義

老子在「道德經」中，講「道」的地方，有七十六處之多，當然是第一重要，那麼「道」究竟是什麼？也就是說「道」的意義爲何？老子說：「有物混成，先天地生，寂兮寥兮，獨立而不改，周行而不殆，可以爲天下母。吾不知其名，字之曰道。」⁽¹⁾由此可知，「道」是宇宙的根源和宇宙的本體，或宇宙的總原理；天地因之而形成，萬物因之而自來，人類因之而誕生。它是無始無終，無所不在，無時不在地默默地工作着。它雖然是「恍兮惚兮」⁽²⁾，「視之不見，聽之不聞，搏之不得」⁽³⁾，但並非真空或虛無。而是「其中有象……其中有物……其中有精。其精甚真，其中有信。自古及今，其名不去，以閱（生）衆甫（物）。」⁽⁴⁾

如此，則「道」的作用又是什麼？從上述已可看出它是生長天地、萬物以及我們人類的。故老子說：「道生一，一生二，二生三，三生萬物。」⁽⁵⁾人是萬物之靈，故其重要之目的，還在於生人。然則「道」爲什麼會發生「生」之作用呢？那是由於「道」之本身含有陰陽二素，因不斷地從右至左巡迴運行，而達到了和合的境界所使然。所以老子說：「反者，道之動……萬物生於有，有生於無（道）」⁽⁶⁾；「萬物負陰而抱陽，沖氣以爲和。」⁽⁷⁾「道」既有陰陽，天地、萬物、人類又爲「道」所生，則天地、萬物、人類亦必有道與陰陽矣。道與陰陽是「周行而不殆」，故天地、萬物、人類亦是「周行而不殆」

INTRODUCTION

The Philosophy of Lao-tze is contained in the book of TAO TEH CHING. The entire book is just more than 5,000 words, yet in all the books which in this world studied on Lao-tze there is not one that can surpass Lao-tze on the insight, the approach as well as the vision towards explaining human in relationship to the universe. **I** translate this book into modern ~~easy~~ English spoken languages keeping in mind the relationship of "heaven and man in harmonious union" and its practical use in order to seek out the essence and the spirit of Lao-tze. It is ~~my~~ hope that this book can serve as a helpful reference to the spirituality and personality of all readers at home and abroad; now and future.

I. The essence of TAO:

The importance of TAO can be seen in that it is discussed in the book of Tao Teh Ching at seventy six different places. What is TAO? What does it mean? Lao-tze said, "There is something evolved from Void, and was born before the makings of heaven and earth. It is inaudible and invisible, it is independent and immutable. It is forever orbiting, and can be the parent of all things, of heaven and earth. I do not know its name but call it TAO."

Thus, we can deduce that TAO is the fundamental plasma of the Universe, or, the Universal principle of origin; heaven and earth are created from it, all things come from it, human is created by it. It has no beginning and no end, it was ever present in the past, and always present in the future, it functions quietly. Though it is "vague" (21) "cannot be seen, cannot be heard, cannot be touched" (14) yet not really vacuum nor void. It is "abstractive, yet there is substance, ...there is essence. This essence is real, within this real being, there is validity. Such has been since the beginning of the world, it cannot be ignored. It is the beginning of all things!" (21)

What, then, is the function of TAO? From the abstractive description,

☞，循環不已，永無止境。縱然在運行之中有一天發生意外，而宇宙毀滅了，但它還是會依「道」而重生的。故老子說：「致虛極、守靜篤，萬物竝作，吾以觀復。夫物芸芸，各復歸其根，歸根曰靜，是謂復命，復命曰常。」¹⁰⁰同時，這個「常」，也就是道也就是自然，也就是永恆不變的真理。這個真理，更是永遠自然而生長，自然而進化，自然而轉變，自然而從無到有地循環無端地前進。絕對看不出來它是有意去作什麼，或在作什麼，或是什麼是它作的而居功（其實它的功德是無量無限）。所以說：「道常無爲而不爲」，¹⁰¹「萬物作焉而不辭，生而不有，爲而不恃，成而弗居，夫唯不居，是以不去（永生）」¹⁰²。

人是萬物之靈，萬物的代表，故須依道，也就是依此自然之理而行。故說：「人法地，地法天，天法道，道法自然。」¹⁰³但人並不是被動的，而是主動的依「道」而行；與「道」混然而成爲一體，不分彼此。故人道是與天地之道等量齊觀的。所以老子說：「故道大、天大、地大、王（人）亦大。域（宇）中有四大，而王（人）居其一焉。」¹⁰⁴但只有行道之人，方能持久。故說：「知常容，容乃公，公乃王，王乃天，天乃道，道乃久。」¹⁰⁵所以「道」是絕對不可少的。故說：「道者萬物之奧，善人之寶，不善人之所保。」¹⁰⁶如此，則老子的「天人合一」論，也就是人的精神境界之第一步即告完成。

二、「德」之精義

老子「道德經」的第二個內容就是「德」。「道德經」講「德」的地方，也有四十四處之多。什麼是「德」？也就是說，德的意義為何？老子說：「生而不有，爲而不恃，長而不宰，是謂玄德。」¹⁰⁷誰才能有這樣的「玄（大）德」？那只有「道」、天地與陰陽；只有它們才能無私無我，泛愛萬物。人類呢？只有父母之於子女，才可與之相比。其次，就是聖人，爲什麼聖人也如此偉大呢？因爲「聖人無常心，以百姓爲心，善者吾善之，不善者吾亦善之，德善。信者吾信之，不信者吾亦信之，德信。聖人在天下，歛歛（純樸）爲天下渾（

we know it is something that breeds heaven and earth, nurtures all things and human being. Thus, Lao-tze said, "TAO gives rise to ONE, ONE gives rise to TWO, TWO gives rise to THREE, THREE gives rise to the multitude of things."⁽⁴²⁾ Since human is the leading creature of all things, thus, the final objective of TAO is to create human being. How is it that TAO possess this function of multiplication? TAO has the elements of YING (Negative) and YANG (Positive), these two elements moves from right to left without ceasing; their motion has reached a point of spontaneous harmony. Lao-tze said of this condition, "Reverse cycle is the motion of TAO;.....the multitude of things came from real being. Reality came from Non-being (TAO)." ⁽⁴⁰⁾; "All things bear the negative elements of YING and face the positive elements of YANG; these two mingled in balance, like the movement of air, and created spontaneous harmony."⁽⁴²⁾ Since TAO possesses YING and YANG, then, all the things including heaven and earth as well as human being were born from YING and YANG and TAO; they must possess the elements of YING, YANG and TAO. These "are moving without ceasing", and the universe, all the creations and human must "move without ceasing".⁽²⁵⁾ All the things, thus, must circulate forever and forever. Even if one day, all the earthly matters and the entire universe were destroyed, all the things would follow the TAO and be re-created again. Thus, Lao-tze said, "The TAO of universe is void; human mind must secure spontaneity, humility and peace; then, in the spontaneous growth of all creations, one can observe the cycle of changes. The multitude of creations are varied and numerous and yet all the world shall return to the common root. Such is called the quiescence, such is called the fulfilment, such fulfilment is called "normalcy" ".⁽¹⁶⁾ It is very important that we should understand this normalcy of TAO, then, we can follow the orbit of TAO. Thus, it is also said, "To know 'normalcy' is enlightenment."⁽¹⁶⁾ This normalcy is also TAO, it is Nature, it is the eternal Truth. This Truth continues to grow, to evolve. It grows a spontaneous growth from Non-being to Being to Reality. It

分)其心。百姓皆注其耳目，聖人皆孩之。」⁶⁹這就是以天下國家爲己任，以全人類爲一家，微聖人，其誰能之！

那麼，「德」究竟能產生什麼作用？老子說：「含德之厚……精之至也……和之至也。」⁶⁹「修之於身，其德乃真；修之於家，其德乃餘；修之於國，其德乃豐，修之於天下，其德乃普。」⁶⁹這是「德」之於人的關係。那麼「德」又是如何溝通天與人之關係的？老子說：「治人事天，莫如嗇（愛）。夫唯嗇，是以早服（預備）。早服謂之重積德。重積德，則無不克。無不克，則莫知其極。莫知其極，則可以有國，有國之母（以德爲本），可以長久。是謂根深固抵（蒂），長生久視之道。」⁶⁹這樣，不但將「德」作爲「治人事天」，也就是「天人合一」的關鍵，而且說明了必須有安邦治國之才之美者，才能稱之爲大德「重積德」。如此，老子「天人合一」哲理之第二步，即告完成。

三、「道德之精義」

老子「道德經」之「道」偏重形上，其「德」偏重形下，此爲不爭之論。也是王弼注老將老子八十一章分爲上下篇，以及韓非子與何上公等稱上篇爲「道經」，下篇爲「德經」之理由所在（見清人俞樾著諸子平議）。但老子並不是將「道」與「德」分離，而是以「道」爲體，以「德」爲用，相輔相行，缺一不可。故說：「孔德之容，惟道是從。」⁷⁰「道生之，德畜之，物形之，勢成之。是以萬物莫不尊道而貴德。道之尊，德之貴，夫莫之命而常自然。」⁷¹「以道蒞天下……故德交歸焉。」⁷²「古之善爲道者……常知稽式（法度），是謂玄德。」⁷³「有德司契，無德司徹（轍）、天道無親，常與善人。」⁷⁴「天之道，利而不害，聖人之道（德）爲而不爭。」⁷⁵

這不但是使「道」與「德」成爲首要之事，以求完美，更是將天之「道」與人之「德」合而爲一。如此，則老子之「天人合一」之哲理的第三步，即告完成。以上三步之完成，則老子的整個哲學體系，即完備無缺。

can never be seen as to its effort, to its aim, or, to its credit (actually, its credit is infinite). Thus, it is said, "TAO appears to have no action, yet its action is everywhere." (37) "Grows all things without claim, does all work without glamour, achieves all things without claiming for credit. It is because that he does not claim for himself, his glory is everlasting!" (2) Man is the leader of all things, the representative of all things, thus, man must abide by the TAO. In other words, man must follow the rules of the Nature. Thus it is said, "Men follow the way of earth; earth follows the way of heaven; heaven follows the way of TAO; TAO is Natural way." (25) However, Human being is not a follower, but an active participant that moves according to TAO, they are one union. Thus, the way of men and the way of heaven and earth are the same. Laotze said, "Thus, TAO is great, heaven is great, earth is great, human is great. There are four great things in this world, human is one of them." (25) However, only men of TAO will be everlasting. Thus, he said, "One fulfils normalcy can be tolerant. To be tolerant, one would act without self-consciousness. Without selfish consideration, the actions would be fair and just. Just actions are spontaneous. Such is TAO, such is Truth. The truth of TAO is everlasting." (16) Thus, TAO is a must, is absolute.

He also said, "TAO is the wonder of all creations. It is cherished by good men, it may serve as a shield to bad men." (62) It is thus according to Laotze that the first stage of the perfect union of heaven and human is completed.

II. The essence of TEH:

The second element of Laotze philosophy is TEH. There are forty four places where TEH is discussed in the Book of TAO TEH CHING. What is TEH? Laotze said, "The mysterious nature grows all things without the desire of claiming ownership! Nature gives without the thought of return; rules over all but never claims lordship! Such is the way of TEH!" (10) Who would possess such great TEH? Only TAO, the universe and YING, YANG; only these are not selfish, no self consideration and love

四、老子之智慧：也就對人類心性之洞察，而加以疏導：

老子身居春秋、戰國之混亂時期，眼見君臣之篡奪，國家之吞併，大夫之仇殺，朋友之失信，兄弟之反目，父子之無恩與夫婦之欺詐等等殘酷事實和懊喪情形，深嘆富貴如浮雲而常言曰：「持而盈之……不可長保。金玉滿堂，莫之能守，富貴而驕，自遺其咎。功遂身退，天之道。」⁽⁹⁾

老子深思之後，認為欲拯救愚頑，出世人於迷津，終止頻仍之戰禍，求取永久之和平，必須超越常人，依物極必返，器滿則頃之理，用其最高智慧，以提示世人不為近利所惑，不為小益所迷，而須遵循天地「無為而無不為」，無爭而莫能與之爭的大道而行，才可長治久安與持盈保泰，故其理想都是要作到最高境界；不至大道、玄德、善謀、善戰、善勝不止。惟其方法是間接路線，高段功夫與精神修養，非凡夫俗子所可以比擬。茲引其言數則以明之：

(一)作人處世：「古之善為道者，微妙玄通，深不可識。」⁽¹⁰⁾

(二)為政治國：「以正治國，以奇用兵，以無事取天下。」⁽¹¹⁾

(三)用兵作戰：「善為士者不武，善戰者不怒，善勝敵者不與；是謂不爭之德，是謂用人之力，是謂配天古之極。」

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all things. So far as human being is concerned; only the kind of relationship of parent to children may compare with such love and compassion. Then, the Saints would also be considered in this class. It is because "The Sage has no wishes but always regards the wishes of people as his own. Those who are good, he treats well; those who are not good, he also treats well. Thus, he finds only goodness. Those who are sincere, he trusts; those who are not sincere, he also trusts. Thus, he finds only sincerity in all people."⁽⁴⁹⁾ Then, "The Sage educates all men in this world, and wishes to guide them back to simplicity. And all people are attentive to his teachings; the Sage, thus, guides all people as his own children."⁽⁴⁹⁾ This is to regard the world's responsibility as his own duty, to regard the world's population as his family; such ambition, only saints can be!

Then, what is the function of TEH? Lao-tse said, "When one's inner virtues are preserved...He is full of the elemental force...he has attained the perfect harmony."⁽⁵⁵⁾ He also said, "When one's inner quality is in accordance with TEH, his conduct becomes truthful. When an entire family follows TEH, their good behavior becomes overwhelming. When the entire village follows TEH, the social customs become enduring. When the entire State follows TEH, the national heritage becomes great. When the entire land follows TEH, the virtues are universal!" That is the relationship between TEH and human being. How is the function of TEH in the promotion of Nature and human? Lao-tse said, "In governing men and serving heaven, there is nothing better than being careful! To be careful, one is to be ready in advance. To be prepared is to save up! To save up is to be ready, when ready, all difficulties can be overcome! When all matters are overcome, none is left to guesswork; thus a nation is secured; When the nation is secured, the foundations may be enduring! Such is called the eternal way"⁽⁵⁹⁾ Thus, it is not only the key to open the "rules of TEH" but also the key to reach the perfect union of Nature and men. It further explains that only those who can properly secure a nation and to keep orders of a country are the ones that possess "TEH".

Such is the accomplishment of the second stage of Philosophy of Laotze.

III. The essence of TAO-TEH:

The TAO of Laotze is abstractive and TEH is existential. This is the basis to divide the Book of TAO TEH CHING into two major Parts; the First Part is the Book of TAO and the second Part is the Book of TEH. However, Laotze had never separated TAO from TEH. He used TAO as the theme, and TEH as the application of the theme. Both are mutually inclusive. Thus, he said, "The appearance of a man who attained TEH will be in accord with TAO." (21) and, "TAO gives life and form to all things; TEH, as the actual way of TAO nurtures all things...Hence, as regards all things, TAO is cherished and TEH is respected. The significance of TAO and TEH as Nature is not a matter of controversy but a matter of natural event." (51) "When one rules a Nation according to TAO.....TEH as in the qualities of all things will be in accord and harmony is reached." (60) "The ancients who know TAO well...know the standard; such standard is the great TEH." (65) "Men of TEH promotes agreement; Men without TEH allots blame. The way of heaven plays no favors, but, it is always in accord with good men." (70) This not only explains the important position of TAO and TEH in the Laotze philosophy, it also provides a union for the TAO of Heaven and the TEH of Men, then, man who inherited TAO shall attain Teh. This is the completion of the third stage of the Laotze philosophy. These three stages complete the entire philosophy of Laotze.

四、平定天下：「聖人抱一以爲天下式，不自見故明，不自是故彰。不自伐故有功。不自矜故長，夫唯不爭，故天下莫能與之爭。」⁽⁸²⁾

由於以上經過編整而摘引之項目看來，可知老子除了作人處世之高度心性修養外，而談到有關爲政、治國與平天下之大經大綸，非常之多。而且要作到「善戰」、「善勝」、「治大國若烹小鮮」以及「取天下莫能與之爭」。其思想是如何的積極：其目標是如何的遠大！只是一般常人想不到而已；誰云老子消極厭世!!!

同時，老子的治國、平天下的思想，都是極端主張王道，實行仁政。絕對反對霸道與暴政。這與我國傳統的儒家精神是完全一致的，也是今天反對「三·一五」逆流最佳的武器。

再則，老子主張無欲、無爲、無私、無爭，就是要世人丟下私利，撇開私念，要如天地，自然一樣的「生而不有，爲而不恃，長而不宰」的寬宏大量與開闊胸襟。這又是實現真正民主政治與挽救社會頹風的最佳良方。

五、老子理想國之意念：

一般人以爲老子的理想國就是「道德經」第八十章所說的那樣的：「小國寡民……」，其實不然。因爲老子本人並沒有說那是他的理想國，他只是敘述「小國寡民」的好處。他爲什麼要這樣說呢？因爲那是由於他所處的時代使然耳。當時的情形是強凌弱，衆暴寡，「五霸強，七雄出，逞干戈，尚游說。」「君不君，臣不臣，父不父，子不子。」老子爲了要使當時一般諸侯，安於現況（公侯百里、伯爵七十里，子男五十里之封地），停止兼併。故除了以「小國寡民」之好處相勸外，並提出「金玉滿堂，莫之能守……」⁽⁸³⁾「佳兵者，不祥之器」⁽⁸⁴⁾「知足不辱，知止不殆……」⁽⁸⁵⁾「禍莫大於不知足，咎莫大於欲得」⁽⁸⁶⁾等等，予以警告。

今天的世界，與春秋、戰國時代的混亂情形差不多。而且具有以上所引之各種暴政及罪惡之全且烈者，就是國際亂象。所以老子道