

道德經求真



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道德經



DAO DE JING SEEKING AFTER THE TRUTH

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◎ 釋

崔信陽

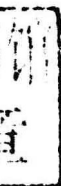
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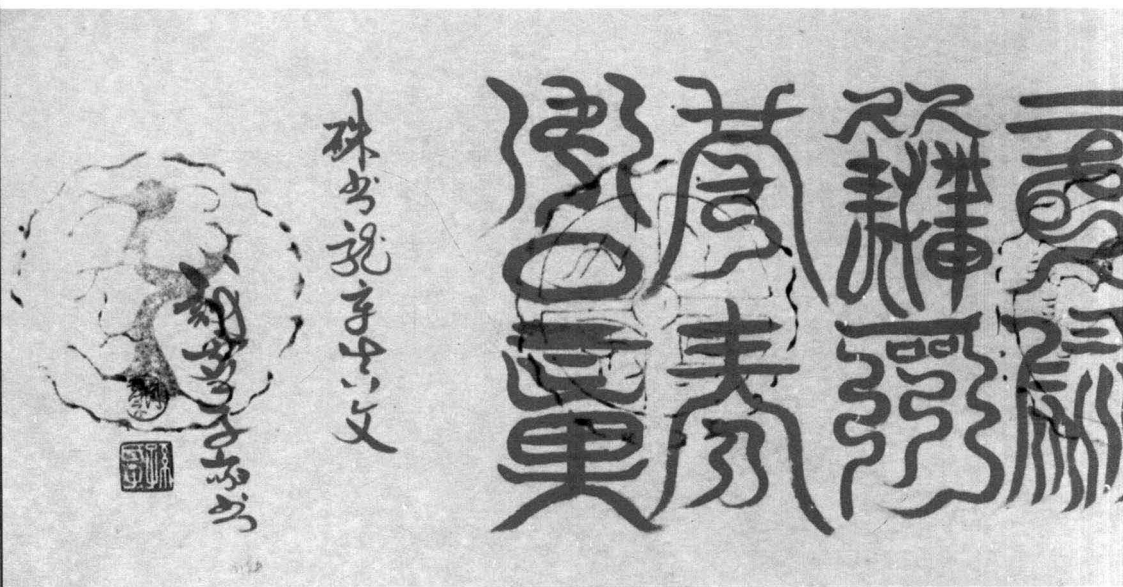
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道生一 一生二 二生三 三生萬物
○ 人法地 地法天 天法道 道法自然





龍章真文：是流行於東周時期的文字，是中國方塊字的初始。秦統一中國後，李斯簡化龍章文，創寫了小篆，此書體遭焚毀，古人冒死保留用該書體抄錄的文章，此書得以保存，僅在很小範圍中傳播，故世人少見。此書是用龍章體寫的《金書咒》，全文為：“妙戒怡五靈，金書驚萬神，察命定錄籍，靈符度苦魂。”

Longzhang Zhenwen: is the popular Chinese character in the period of the Eastern Zhou Dynasty, and is the beginning of the Chinese character, after the Qin Dynasty unified China, Li Si simplified Longzhang Wen, created and wrote the lesser seal (a style of Chinese calligraphy), this style is destroyed by fire, the ancients risked their life to keep the copied article in this style, and this book can be preserved, spread only in a very small range, so common people see rarely. This book writes *Jinshu Zhou* (金书咒) that is written in Longzhang style, the full text is: “Fine dropping soothes the spirit of the five internal organs, / Gold writing frightens a myriad of deities and ghosts, / Watching the destiny determines to make a list, / Fairy figures redeem lost suffering souls.”

詩經
卷之六
書經
卷之六
詩經
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詩經
卷之六

陝西周至六廟樓臺石碑上之復文
 玉爐燒煉延年藥
 正道行修益壽丹

玉爐燒煉延年藥
 正道行修益壽丹

復文：是僅存於陝西周至六廟樓臺石碑上的一種道學專用文字，此聯為“玉爐燒煉延年藥，正道行修益壽丹”。

Fuwen: A kind of special Chinese characters of Taoist school of thought that has no parallel anywhere but only exists on the stone tablets from the Western Zhou Dynasty to the Six Temples' high buildings in Shanxi, this couplet is “Jade furnace burns and tempers the life-prolonging pellets, / Right discipline practicing makes the pills of immortality.”

《道德經》是人們對兩千五百年以前老聃李耳的哲學著作“五千言”的尊稱，是中國古代最偉大的辯證唯物主義哲學家的第一部最完整、最明確的哲學論著。這部著作由於具有極強的科學指導意義，開創了中國古代哲學學派——玄學（即道學），造就了中國古代許多偉大的政治家、思想家、科學家、軍事家、醫學家，深深地影響了社會的發展，故又被尊為中國古代第一經書。

中華道學是伴隨中華民族五千年文化同生共榮的一種文化體系，有著自己特定的思維模式與傳承方式，這種獨特的思維與傳承既保留了地最優秀的精華本質，又無形中給社會以神秘外表，不如此，也不可能在數千年的奴隸社會和封建社會中得以巧妙地保存至今。誠如英國著名學者李約瑟所言：“道家有一套複雜而微妙的概念，它是後來產生的中國一切科學技術思想的基礎。”中國歷史實踐證明，在引進西方文明之前，中國的社會科學成果、自然科學成果大都源自道學。隨著人類社會的發展，東西方文化交流的頻率越來越高，道家思想作為優秀傳統文化走向世界是必然的，因為這些寶貴文化遺產是世界全人類的，正如美國學者張緒通所說：“國際研究公認，‘道’將是二十一世紀的‘世界指導原理’。”而另一位美籍學者蒲克明則指出：“老子《道德經》將是未來大同世界家喻戶曉的一部書。”由此可見，這種文化認同是對中華道學的經典著作最合適的評價。

但是在中國整個封建社會歷史中，由於統治階層為了自身



的利益而回避了哲學的真諦，一切反動統治階級及他們的御用文人不敢正視哲學，依據他們的思路任意歪曲作者的本意，對《道德經》歪批曲解；加上兩千多年漢語在發展中產生許多的變異，當代習慣用當代人的思維與漢語定義去套用古漢語的思維模式，甚至把誤解了的意思作為批判的對象，使後人對這一完整的哲學思想體系產生誤解。

作者積對《道德經》三十多年的研究，對原著從文章結構、哲學思想、古漢語發展的角度進行了系統地整理，以求恢復作者原來的全面的哲學思想體系。

本書以《〈道德經〉新解》的名義曾經於2003年出版，得到了社會學者們的廣泛贊譽，並建議翻譯成外文向世界傳播，因為以前的版本雖然也有外文版，卻沒有如此深入地解讀。

為了找到既精通道學又精通外文的老師協助翻譯文稿，耗時近十年，終於找到了熱衷於優秀傳統文化傳播的王瑞竹教授來翻譯初稿，並由浙江天臺山桐柏宮張高澄道長作校正。

張道長出身于老革命幹部家庭，大學畢業後因成績優秀受聘於浙江大學，後曾經留學美國深造，獲得計算機博士學位並在美國開設效益不錯的計算機公司，為中美文化交流作出重要貢獻，後來應師傅要求，毅然放棄了美國優厚的物質生活，回國接替了桐柏宮道長的位置。他既有對道學的深厚理解，又有豐富而熟練的外語水準，對運用雙語出版《道德經》的工作給予極大的支持，並在百忙之中抽時間為書稿作校正，相信在他的把握下，作品肯定忠實於原作並且為弘揚中華民族優秀傳統文化走向世界作出應有的貢獻。

誠虛子

2012年1月

Dao De Jing is a respectful form of address for the philosophic work “Wu Qian Yan (5,000 Words)” by Lao Dan (老聃) Li Er (李耳) 2,500 years ago. The work is the first book of the most complete, most definite philosophy work by the greatest philosopher of the dialectical materialism in ancient China. The work has a significance of very strong science instruction. It creates the school of thought of the ancient Chinese philosophy —— Xuan philosophy (namely, Dao philosophy), brings up many great statesmen, thinkers, scientists, strategists, and medical scientists, and has greatly influenced the development of the society. So, it is also honored as the first scripture in ancient China.

Chinese Dao discipline is a cultural system that is symbiosis and co-prosperous accompanied by 5,000 years of culture of the Chinese nation. It has its own specific modes of thought and way of delivery and inheritance. This unique thought and inheritance both retain her most excellent essence, and imperceptibly give the mysterious appearance to the society. Had it not been so, she could not have been cleverly preserved in the slave society and feudal society for thousands of years up to now. As famous scholar Joseph Needham of the United Kingdom says, “Taoist school of thought has a set of complex and delicate concepts. It is the basis of all thoughts of science and technology emerged subsequently in China.” The Chinese history has proved that before the Western civilizations were brought into China, the social science achievements and natural science achievements in China were mostly derived from the Dao discipline. With the development of human society, and the increasingly high frequency of the Eastern and Western cultural exchange, it is inevitable that the thought of Taoists as an excellent traditional culture spread to the whole world, since these valuable cultural heritage belong to the human race of the world over. Just as scholar Zhang Xutong from the United States says, “The International Study recognized that ‘Dao’ would be the guiding principle of the world in the 21st century.” And another American scholar Pu Keming points out that, “Lao Zi’s *Dao De Jing* would be a household book of the world of universal harmony

in the future.” Thus it can be seen that this cultural identity is the most appropriate evaluation to the classical work of the Chinese Dao discipline.

But in all the history of Chinese feudal society, the ruling stratum chose to ignore the essence of philosophy for their own interests, all the reactionary ruling classes and their hired scribblers dared not to face philosophy squarely, willfully distorted the author’s intention and *Dao De Jing* according to their train of thought. Besides, as the Chinese language in two thousand years’ development produces plenty of differentiation, the modern people are used to mechanically apply the mode of thought of the ancient Chinese with the thought of the modern people and the definition in Chinese. They even take misunderstandings as the object to criticize, to make the posterity misunderstand the complete system of the philosophic thought.

In order to recover author’s original complete philosophic thought system, through more than 30 years’ research of *Dao De Jing*, the author has made a systematical consolidation from the angle of the article structure, philosophic thought, and the development of the ancient Chinese language.

This book was titled *The Explanation Of “Dao De Jing”* (《〈道德經〉新解》) and published in 2003. It won so many praises from the scholars of social studies that they recommend to translate into foreign languages to spread to the world, although there were some previous versions in foreign languages, but no such deep explanations.

To find a teacher good at the philosophy of Dao and the foreign language to assist in translating the manuscript, after spending nearly a decade, we have at last found our translator of the first draft, Professor Wang Ruizhu who makes earnest efforts to pass on the fine traditional



culture, and the translation will be proofread and corrected by Zhang Gaocheng (張高澄), the Chief Priest of Taoism of the Tongbai Temple (桐柏宮) of the Tiantai Mountains in Zhejiang Province.

Chief Priest of Taoism Zhang (張道長) is from a family of an old revolutionary cadre. After his graduation from university, he was employed by the Zhejiang University for his wonderful results, then he went abroad to study in the United States and achieved the Doctor's Degree of computer and had an efficient computer company in the United States making an important contribution for the SINO-US cultural exchanges. To answer his master's require, then, he determinedly gave up his excellent material life in the United States, and took over the position of the Chief Priest of Taoism of the Tongbai Temple (桐柏宮道長). He has both a deep comprehension of the philosophy of Dao, and the level of the genuine and proficient foreign language, giving a tremendous support to the work of the bilingual publication of *Dao De Jing*, and manages to find time to make the corrections. We believe that under his grasp, the work must be faithful to the original and make the due contribution to carry forward the excellent traditional cultures of the China to the world.

Cheng Xuzi
January, 2012

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