

老子道德經

(通俗中英文本)

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通俗中英對照老子道德經

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譯 者 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「老子道德經通俗中、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. We translate this book into modern Chinese and 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 our 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。」☞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」，☞「萬物作焉而不辭，生而不有，爲而不恃，成而弗居，夫唯不居，是定以不去（永生）。」☞(2)

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。」☞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。」☞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。」☞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。」☞如此，則老子的「天仁合一」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。」☞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，為什麼聖人也如此偉大呢？因為「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, Laotze 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. Laotze 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, Laotze 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。」⁴⁹這就是以天下國家爲己任，以全人類爲一家，徵聖人，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。」⁵⁰「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。」⁵¹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。」⁵²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。」⁵³「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。」⁵⁴「以道蒞天下……故德交歸焉。」⁵⁵「古之善爲道者……常知稽式（法度），是謂玄德。」⁵⁶「有德司契，無德司徹（轍）、天道無親，常與善人。」⁵⁷「天之道，利而不害，聖人之道（德）爲而不爭。」⁵⁸

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. Lao-tze 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 Lao-tze that the first stage of the perfect union of heaven and human is completed.

II. The essence of TEH:

The second element of Lao-tze philosophy is TEH. There are forty four places where TEH is discussed in the Book of TAO TEH CHING. What is TEH? Lao-tze 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，器滿則傾之理，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? Laotze 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? Laotze 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 secured 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 Laoze.

III. The essence of TAO-TEH:

The TAO of Laoze 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, Laoze 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." (79) This not only explains the important position of TAO and TEH in the Laoze 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 Laoze philosophy. These three stages complete the entire philosophy of Laoze.

𠄎平定天下：「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。」^𠄎

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，也是今天反對共產逆流最佳的武器。

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頑風的最佳良方。

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……」^𠄎「佳兵者，不祥之器」^𠄎「知足不辱，知止不殆……」^𠄎「禍莫大於不知足，咎莫大於欲得」^𠄎等等，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，就是國際共產黨。所以老子道

IV. The Wisdom of Laotze: it is also the insight to human nature and provided a guide.

The time period during the life of Laotze was a period of chaotic factional rule in China. He witnessed the internal power struggle within a nation; the external aggression between nations; assassinations between officials of government; bickerrings among common folks; family feuds as well as many cruel and distressed conditions in the society; he was deeply concerned with the future of human society and said, "Those who pride wealth are insecure; those who are conceited are never satisfied; for worldly things would overflow and cause disturbance. People who conceit on their knowledge, know not the bounds of knowledge and would not be secured, for conceit invites contempt...TAO teaches one to cherish one's success and withdrawn from taking credit." (9) After much consideration, Laotze felt if this world of fools can be saved, if the disasters of war can be eliminated, if an eternal peace can be reached, he must advocate a theory that surpasses all ordinary thoughts, and abide by the truth that all things will return to the initial point when reach the extreme. Such theory possesses the greatest wisdom, it reminds the people not to be confused by the immediate benefit, and follow the "non-effort yet involved in all things". The world would not strike against it since it does not attempt to go against anyone; such great way would be eternal, would help preserve the rich and preserve the peace. His ideal is to reach the great TAO, the highest TEH, the most skilled, the best warrior and so on. Yet, his method in reaching this ideal is through the indirect way of spiritual achievement and not the common struggle. Here are a few examples:

1. Daily behavior: "Ancient scholars who knew to live according to TAO possessed a subtle but penetrating intelligence." (15)
2. Politics: "Skilled driver leaves no tracks. Skilled speakers discuss **no** nonsense. Expert mathematicians require no instruments. Good shutter fits with no bolts. Expert fasteners need no knots to tie. Thus, truly good men wish to save all men and spurn no one, so, he discards no one.

德經也是今天反共的最佳理論。老子道德經之精義普遍了，共產主義及其黨徒，自然爲人所棄，而烟消雲散，以歸於絕種。如此，則我們的反共復國戰爭，自可穩操勝券。

那麼，老子理想的國家與天下究竟是什麼？這個只要對「道德經」全文加以熟讀並深思體會與整體貫通之後，即可頓然大悟。很明顯，老子所想像的是要有一個深明宇宙之「大道」及人類之「玄德」修養的「聖人」出來用天地、日月、四時與晝夜一樣的自然運行與化育。因爲只有天地、日月、四時與晝夜之理才能成爲無窮之力；誰能改變天地、日月、四時與晝夜呢？故結果他就像「道」與「德」一樣，雖然看不見、聽不出、摸不到與知不得他在作什麼，但事實上他却已經無所不生，無所不長，無所不養了。也就是說「無爲而不爲」了⁽⁶⁷⁾。他不過只是「生而不有，爲而不恃，長而不宰」⁽²⁾⁽¹⁰⁾⁽⁵¹⁾罷了。這樣的統治，天下國家才「可以長久」，才不致「無爭」，才能做到「治大國若烹小鮮」⁽⁶⁰⁾「天下莫能與之爭」⁽⁶³⁾⁽⁶⁹⁾，而達到「大成」、「大順」與「大盈」的境界。也只有這樣，天下才能太平，世界才能大同。

至此可能有人要問老子不是說過：「天地不仁，以萬物爲芻狗；聖人不仁，以百姓爲芻狗。」⁽⁵⁾絕至棄智，民利百信。絕仁棄義，民復孝慈。」⁽¹⁹⁾以及「失道而後德，失德而後仁，失仁而後義……」⁽³⁸⁾的那些話？怎能說他是要聖人出來實行仁政呢？

殊不知老子所反對的是小聖人、假聖人尤其是自封的惡魔聖人，如王莽、曹操、馬恩列史之徒是；老子所反對的是假仁假義或小仁小義，如宋襄公之仁與拔劍而起，挺而鬥之狹義是。他所贊成的是「見素抱樸，少私寡欲」⁽¹⁹⁾的至聖與大仁。所以他又說：「強梁者，不得其死……」⁽⁴²⁾「聖人無常心，以百姓爲心……」⁽⁴⁹⁾以及「天道無親，常與善人。」同時老子在其五千餘字之道德經中提到「聖人」有三十一處之多，而且明言「聖人處無爲之事，行不言之教……」⁽²⁾「是以聖人之治……爲無爲，則無不治……」⁽³⁾「聖人終日不離輻重……」⁽²⁹⁾

He wishes to save all things of this world and spurns nothing, thus, he discards nothing. This is true enlightenment...This is the fundamental concept.”(27) “State must be governed with proper system. In war, one uses intrigues; then, the world may be taken with little effort...”(57)

3. In military action:

“The good statesman is not vicious. The good warrior is not impulsive. The winners should not be bickering. The best rulers know how to be humble. All these indicate the virtue of non-contention and the ability to employ men. Such is called the compliance with Heavenly way!”(68) “Nothing can be more disastrous than underestimate the enemy’s strength.

To do so may cost one’s life and country. Thus, in war, the dedicated army wins.”(69)

4. —On peace to the World:

“The Sage holds to TAO, and applies it to be the one standard of the world. When one is not complacent, one searches for truth; when one is not self-righteous, one would become famous. When one is not conceited, one would be honored by others. When one is not assertive, one will be superior. Since the world would not compete with those who do not wish to be competitive, nor assertive.”(22)

Thus, we observe, Laotze philosophy is not only concerned with the human behavior but also the political, economic and military theories. He further asserts that one would have to reach the point of the “best” in war and best in winning. “to rule a great nation is like to fry a small fish...” and to “take the world with no effort.” Such Philosophy is very positive! Its objective is far reaching! Ordinary reader pays no attention to the inner vision of his thought and observes that Laotze is negative. Such conclusion is wrong!

「聖人常善救人，故無棄人……」⁽⁷⁾「聖人抱一以爲天下式……故天下莫能與之爭。」⁽⁸⁾豈能說他反對聖人治天下？再則，聖人不治國平天下，誰來治國平天下！天下國家又如何能治、平？難道就讓它壞下去，不予以治、平？以老子之高，豈會做出如此無結果、無邏輯、無思想體系之結論嗎？不過他是要其柔如水，其樸如孩，「不以兵強天下」⁽⁹⁾之方法，以勝至剛、至強罷了。他不做到「……居善地、心善淵、與善仁，言善信、正善治、事善能、動善時」⁽¹⁰⁾的「上善」境界，是不停止的。故說：「修之於國，其德乃豐。修之於天下，其德乃普。」⁽¹¹⁾誰云老子不仁乎！那麼「天地不仁，以萬物爲芻狗。聖人不仁，以百姓爲芻狗……」⁽¹²⁾又是什麼意思？原來在老子當時的人們，多以芻草作成狗的樣子以代替活的畜牲，作爲祭神之禮品，老子以此喻天地之重視萬物全體與聖人之重視百姓全體，正如慎重選擇祭品一樣，而無偏愛、偏好耳。實乃仁之至者也。豈非不仁乎！焉有天地與聖人而不仁哉！難道以老子之智，還不懂得這樣簡單的道理嗎？

還有人以爲老子是個人主義，因爲老子主張歸真返樸之故。由於以上的引證，已經完全否定了這種說法。因爲老子的最高理想，是以完美的天下國家爲目標，並非棄世遺俗；他之所以主張歸真返樸，那是由於他想像中的原始自然狀態，是天真無邪之故。希望今後再能出現以道爲高，以德爲本，以和爲貴與以常爲明之大公至正的社會。這是一種最高、最遠之進化思想，非開倒車之論也。要做到老子那樣濟衆人於道德的境界，我們人類恐怕還得經若干萬年之努力而後可，怎能說他是個人主義呢？道家之真有個人主義者出現，是後來的隱士們；他們只是深居山林以求個人之道德修養，不管他人如何或嘲笑世人執迷之愚所使然耳，非老子原始之主張也。否則，老子本人爲什麼要在周朝作了幾十年的史官，而在退休之前還寫出「道德經」以遺世、訓世，對世界存有若大之希望呢？

即以後來我們中國道家的隱士們而論，他們的確都是道德學問水準很高的人，不同凡俗。同時他們深居山林，以個人之道德與人格修

On another point, Laotze advocates benevolent rule and never aristocratic rule. He opposed totalitarianism. This is basically similar to the traditional Chinese Confucianism.

This kind of theory, of course, is the best in the war against Communism. Laotze also advocated desire-less, effort-less, self-less and competition-less; this is to wish the people to give up selfish gain and to secure the broad minds of the Nature that is "not to claim ownership when providing, not to claim credit when serving, not to claim lordship when ruling." This is the perfect prescription for democracy.

5. The Utopia of Laotze:

Some people thought that the Utopia of Laotze is like that described in Chapter 80—"the small nation with few people." Not so! Laotze had never indicated that as his Utopia. He was merely stating the benefit of nations, with smaller size and few in population. That was because during that period of the warring-nations of Chinese history; the world was full of nation against nation, strong attacking the weak, populous nation attacking lesser nation, the social order was totally destroyed. Laotze advocated that theory in the hope to stop the regional Lords from attacking each other. (Duke had land of 100 square miles, Earl had 70, Knights 50). He further stressed that "even one is full of gold and jewels in the hall, one may not keep them forever."⁽⁹⁾ and "Disasters are incitement to envy, calamities are being discontent with other's property."⁽⁴⁶⁾ These are used as a warning to the Warlords.

The world today is almost similar to that of Laotze's time. The vicious warmongers are that of the International Communism. Thus, we advocate that the philosophy of Laotze is the best attack against Communism. If we are to spread the essence of Laotze to the world all over, people of the world shall discard and despise Communism and its followers. Thus, the war to overcome Communists is won!

What is the Utopia of Laotze? To understand this, one would only have to read through the entire Book of TAO TEH CHING. It is obvious,