

## 第一章/Chapter 1

# 体道/Understanding Tao

道可道，非常道。名可名，非常名。无名，天地之始；有名，万物之母。故常无欲，以观其妙；常有欲，以观其徼。此两者，同出而异名，同谓之玄，玄之又玄，众妙之门。

### 【释解】

道就是太极。无论从哪方面来说，道是极其抽象的，是无法准确地用语言来讲述的，因为它既是一股不知于何时而诞生的混沌祥和之气，又是一条永远平衡的永恒不变的自然法则，又是一个极其庞大、无所不包而虚无缥缈的巨大空间，又是一位诞生天地万物的母亲，又是一股无形无象而无比强大的推动力，又是一种无声无息但却能遍及和渗透一切事物的影响力，又能代表万物必须遵循的前进方向，又能用来端正人心而使人走向觉悟从而成为永恒的存在，又是唯一的一条天地国家长治久安的光明大道。

每个生命体，无论是大还是小，是有形还是无形，都是这个大太极中的一个小太极。如此等等。即使用尽了语言来描述这个道，那也无法穷尽它包括形体、相貌、功能、运作等各方面在内的一切特征。所以，从本质上来说，假如道可以用来讲述的话，那就不是恒久不变的道了。同样，从本质上来说，它的名也是不可以用文字来命名的，因为它代表了这无限种同时存在着的但却具有完全不同性质的概念。假如它的名可以用来命名的话，那就不是恒久不变的名了。

在天地刚刚开始形成的时候，道是没有自己的名的；等到了天地形成之后并且和天地一起诞生了万物的时候，道才有了自己的名。所以，只有当人们恒久地保持清静恬淡而无所追求的时候，他们才可以细察到道所具有的一切奥妙；只有当人们恒久地保持奋发图强而孜孜以求的时候，他们才可以细察到道本身是极其庞大而毫无边际可言。这两者具有同样的由来，但却具有不同的名；这两者可以说是同样的玄妙，玄妙而又玄妙；它是天

地万物各种玄妙恃之而诞生的出入源泉和门户。

### 【Paraphrase】

Tao is also called Supreme Ultimate. No matter from what angle you look at it, you will find out that it is more than abstract. It cannot be talked about accurately, and in detail in language, because it is a gush of chaotic, auspicious and peaceful atmosphere in ancient cosmology that nobody knows was born at what time. It is the natural law that will always pursue balance and that will never change. It is a huge space that appears absolutely spacious, all-inclusive and unimaginable. It is the mother that gives birth to Heaven and Earth and all created things. Although it is formless and shapeless, it is a matchlessly great dynamic force. Although it is always silent and speechless, it can permeate and penetrate all created things. It can represent the general direction in which all created things must go forward, grow up and develop. It can be used to rectify man's mind so as to make him utterly enlightened and become an eternal existence. And lastly, it is an only bright way that enables the world and every country to realize and maintain long-lasting peace and stability.

Every sentient, big or small, of form or formless, is a small Supreme Ultimate living in this Greatest Supreme Ultimate. So on and so forth. Even if you exhaust language to describe Tao, you will not be able to exhaust all of its characteristics including those of its body, appearance, function and operation, etc. Therefore, in essence, if Tao can be used as a topic for discussion and description, then it is no longer the constant Tao. Similarly, its name cannot be named in language because it represents all those innumerable different concepts that coexist but of totally different characters. If its name can be named in language, then its name is no longer the constant name.

When Heaven and Earth were about to take their respective forms, Tao had no name of its own; and Tao did not have the name of its own until Heaven and Earth had taken their respective forms and when it gave birth to all created things together with Heaven and Earth. There-

fore, only when people eternally remain quiet and indifferent to fame and benefit and have no desire to pursue anything can they get to realize all the mysteries of which Tao is born; only when people eternally keep studying with stamina and diligence and are eager to pursue their profound learning can they get to realize that Tao is actually exceedingly colossal and boundless. These two sides of Tao are of the same origin but they have two different names; the two sides can be said to be similarly mysterious, and as mysterious as mysterious can be; it is the origin and portal depending on which all sorts of mysteries of Heaven and Earth and all created things are born.

## 第二章/Chapter 2

### 养生/Keeping Healthy

天下皆知美之为美，斯恶已；皆知善之为善，斯不善已。故有无相生，难易相成，长短相形，高下相倾，音声相和，前后相随。是以圣人处无为之事，行不言之教；万物作焉而不辞，生而不有，为而不恃，功成而弗居。夫唯弗居，是以不去。

#### 【释解】

天下皆知美丽之所以为美丽，是因为天底下还存在着丑陋；天下皆知善良之所以为善良，是因为天底下还存在着邪恶。所以，有和无相生相依，难和易相辅相成，长和短相映相形，高和下相对相应，声音和回声相携相和，居前和居后相跟相随。

因此，由于圣人精于此道，所以他坚持无为的原则，实行不言的教化方式；在万物以纷繁复杂的方式兴起和兴盛的时候，圣人促成了万物生长和成熟并与万物同生共存；虽然圣人促成了万物生长和成熟，但是他并不认为它们属于存在之物，更不会想到要将它们占为己有；虽然圣人在促成万物的过程中有所作为和功不可没，但是他决不因此而恃才傲物；虽然圣人建立了伟大的功勋，但是他却从来不会居功自傲。他之所以不居功自傲，是因为圣人与万物属于一体，彼此依存而无法脱离。