

# 道德经注<sup>1</sup>

老子

## 一章/Chapter 1

<sup>1</sup>道，可道也，非恆道也。<sup>2</sup>名，可名也，非恆名也。<sup>3</sup>“無”，名天地之始；<sup>4</sup>“有”，名萬物之母。<sup>5</sup>故，常“無”，欲以觀其妙；<sup>6</sup>常“有”，欲以觀其徼。<sup>7</sup>此兩者，同出而異名，同謂之玄。<sup>8</sup>玄之又玄，眾妙之門。

## 二章/Chapter 2

<sup>1</sup>天下皆知美之為美，斯惡已。<sup>2</sup>皆知善之為善，斯不善已。<sup>3</sup>有無相生，難易相成，長短相形，高下相盈，音聲相和，前後相隨。<sup>4</sup>恆也。<sup>5</sup>是以聖人處無為之事，行不言之教；萬物作而弗始，生而弗有，為而弗恃，功成而不居。<sup>6</sup>夫唯弗居，是以不去。

### Reference

*Lao-Tzu, Te-Tao-Ching: a new translation based on the recently discovered Ma-Wang-Tui texts*, translated, with an introduction and commentary, by Robert G. Henricks. The Bodley Head, London, 1990.

*Lao Tzu Tao Te Ching*, translated by D.C. Lau, and published by Penguin Books

注1: *English Reading Group, Cambridge Chinese Classics Society*, <http://camcc.org/reading-group/en/>

1. The way that can be spoken of is not the constant way;
2. The name that can be named is not the constant name.
3. The nameless was the beginning of heaven and earth;
4. The named was the mother of the myriad creatures.
5. Hence always rid yourself of desires in order to observe its secrets;
6. But always allow yourself to have desires in order to observe its manifestations.
7. These two are the same. But diverge in name as they issue forth. Being the same they are called mysteries,
8. Mystery upon mystery - The gateway of the manifold secrets.

1. The whole world recognizes the beautiful as the beautiful, yet this is only the ugly;
2. The whole world recognizes the good as the good, yet this is only the bad.
3. Thus Something and Nothing produce each other; The difficult and the easy complement each other; The long and the short off-set each other; The high and the low incline towards each other; Note and sound harmonize with each other; Before and after follow each other.
5. Therefore the sage keeps to the deed that consists in taking no action and practises the teaching that uses no words. The myriad creatures rise from it yet it claims no authority; It gives them life yet claims no possession; It benefits them yet exacts no gratitude; It accomplishes its task yet lays claim to no merit.
6. It is because it lays claim to no merit That its merit never deserts it.

1. As for the Way, the Way that can be spoken of is not the constant Way;
2. As for names, the name that can be named is not the constant name.
3. The nameless is the beginning of the ten thousand things;
4. The named is the mother of the ten thousand things.
5. Therefore, those constantly without desires, by this means will perceive its subtlety.
6. Those constantly with desires, by this means will see only that which they yearn for and seek.
7. These two together emerge; They have different names yet they're called the same;
8. That which is even more profound than the profound - The gateway of all subtleties.

1. When everyone in the world knows the beautiful as beautiful, ugliness comes into being;
2. When everyone knows the good, then the not good comes to be.
3. The mutual production of being and nonbeing, The mutual completion of difficult and easy, The mutual formation of long and short, The mutual filling of high and low, The mutual harmony of tone and voice, The mutual following of front and back—
4. These are all constants.
5. Therefore the Sage dwells in nonactive affairs and practices the wordless teaching. The ten thousand things arise, but he doesn't begin them; He acts on their behalf, but he doesn't make them dependent; He accomplishes his tasks, but he doesn't dwell on them;
6. It is only because he doesn't dwell on them, that they therefore do not leave them.