

老子道德經憨山解

Laozi daodejing hanshan jie

Chapter One

道。可道。非常道。名。可名。非常名。

無名。天地之始。有名。萬物之母。

故常無。欲以觀其妙。常有。欲以觀其徼。

此兩者同。出而異名。同謂之玄。

玄之又玄。衆妙之門。

【註】此章總言道之體用(作用)及入道工夫也。老氏之學，盡在於此。 This chapter is a synopsis of the essence (noumenon) and manifestation/function of the Dao as well as how to follow the Dao in practice. This is what Laozi's teaching is all about.

其五千餘言所敷演(敘述並發揮)者，唯演(根据事理推广发挥)此一章而已。 What the remaining 5,000 or so words narrate is mere further development of this one chapter.

所言「道」乃真常之道。「可道」之「道」猶言也。 The first '道' refers to the true and constant Way (the law of nature?). The '道' in '可道' is the same as 'speak'.

意謂真常之道，本無相無名，不可言說。The sentence means that the true and constant Way is intangible and nameless (為什麼不用 has no form and no name? no form, sound, smell, taste), and it cannot be talked about/spoken of.

凡可言者，則非真常之道矣，故「非常道」。Whatever can be spoken of is not the true and constant Dao. Therefore, it says, '非常道'.

且道本無名，今既強名曰「道」。是則(則：是、乃是)凡可名者，皆假名耳，故「非常名」。Moreover, the Dao originally has no name. We now have to name it and call it 'Dao'. All that can be named are false names. Therefore, it says '非常名'.

此二句，言道之體也。These two sentences express the essence of the Dao. 然無相無名之道，其體至虛，天地皆從此中變化而出，故為天地之始。However, the essence of the intangible and nameless Dao is empty/void. Both heaven and earth spring from it. Therefore it is the beginning of heaven and earth. (Because there is a law such as gravity, the universe can and will create itself from nothing. --- Stephen Hawking)

斯則無相無名之道體，全成有相有名之天地，而萬物盡從天地陰陽造化(nature)而生成。Thus, the essence of the intangible and nameless Dao is turned into heaven and earth that have forms and names, and all things spring from heaven and earth, yin and yang in nature.

此所謂「一生二，二生三，三生萬物」故為萬物之母。This is 'one produces two, two produces three, three produces all things'. Therefore it is the Mother of all things. (So long as the universe had a beginning, we could suppose it had a creator. But if the universe is really completely self-contained, having no boundary or edge, it would have neither beginning nor end: it would simply be. What place, then, for a creator? --- Stephen Hawking)

此二句言道之用也。此下二句，乃入道之工夫(ability, state 境界)。The two sentences speak of the manifestation of the Dao. The following two sentences are about how to follow the Dao in practice.

「常」猶尋常也。「欲」猶要也。The character '常' means common or usual. The character '欲' means hope.

老子謂「我尋常日用安心於無，要以觀(‘觀’是用智慧、理智去看，無煩惱，*e.g.* ‘觀自在菩薩’ ‘觀照力’；‘看’是用執著、情執去看，有煩惱)其道之妙處。我尋常日用安心於有，要以觀其道之微處。」

(By this sentence) Laozi means that 'I rest my mind daily on the non-existence and hope to see the wonders of the Dao. I rest my mind daily on the existence and hope to see the boundary of the Dao.'

「微」jiǎo 猶邊際也。意謂全虛無之道體，既全成了有名之萬物。The character '微' means boundary. (What Laozi says) means the completely empty essence/noumenon of the Dao turns into all things with names.

是則物物皆道之全體所在，正謂一物一太極(古代哲学家称最原始的混沌之气。天地混沌未分以前，称为「太极」)。So the essence/noumenon of the Dao is found in everything. It is exactly what we call 'one thing one origin'.

是則只在日用目前事事物物上，就要見道之實際(the truth of the Dao)，所遇(meet, come across, encounter)無往而非道之所在。Hence we should see the truth of the Dao in everything at the present and everything in daily life, and nothing I (we) meet has no Dao in it (and we find the Dao in everything we meet).

故莊子曰「道在稊稗 tí bài」「道在屎尿」。Therefore Zhuangzi says 'The Dao is found in grass', 'the Dao is in faeces and urine'. (《莊子外篇》'知北遊'，東郭子問於莊子曰：「所謂道，惡 wū 乎在？」莊子曰：「無所不在。」東郭子曰：「期而後可。」莊子曰：「在螻蟻。」曰：「何其(多麼)下邪？」曰：「在稊稗。」曰：「何其愈下邪？」曰：「在瓦甓 pì(磚)。」曰：「何其愈甚邪？」曰：「在屎溺。」東郭子不應。Dong-guo Zi asked Zhuangzi, saying, 'Where is what you call the Dao to be found?' Zhuangzi replied, 'Everywhere.' The other said, 'Specify an instance of it. That will be more satisfactory.' 'It is in an ant.' 'What a low place!' 'It is in grass.' 'What an even lower place.' 'It is in this earthenware tile.' 'What an even worse place?' 'It is in faeces and urine.' To this Dong-guo Zi gave no reply. '修行就是日常生活'—師父上人)

如此深觀(‘見’see), 纔見道之妙處。此二「觀」字最要緊。Only with in-depth/profound observations like this can (we/one) see the wonders of the Dao. The two characters ‘觀’(observe) are most important.

「此兩者同」已下，乃釋疑顯妙。老子因上說觀無、觀有，The text after ‘此兩者同’ is to dispel doubts and reveal the wonders. As Laozi has mentioned ‘to see non-existence’ and ‘to see existence’, 恐(擔心)學人把「有」「無」二字看做兩邊，故釋之曰「此兩者同」。he further explains that ‘the two are the same’ for fear of/just in case learners (scholars) view ‘existence’ and ‘non-existence’ as two opposite sides.

意謂我觀無，不是單單觀無，以觀虛無體中，而含有造化生物之妙。(What he) meant is that ‘(When) I observe the non-existence, I don’t merely/only observe non-existence, but also the wonder that things spring from the essence/noumenon of non-existence.’

我觀有，不是單單觀有，以觀萬物象上而全是虛無妙道之理。‘(When) I observe existence, I don’t merely observe existence, but observe that the reason/principle of wonders of non-existence is found in everything.’

是則有無並觀，同是一體，故曰「此兩者同」。Therefore when existence and non-existence are observed simultaneously, they are one entity. Therefore it says ‘此兩者同’.

恐人又疑：兩者既同，如何又立「有」「無」之名？故釋之曰「出而異名」。For fear of people questioning, ‘Since the two are the same, why name them

‘existence’ and ‘non-existence’?, Laozi further explains that ‘出而異名(they are different in name after things arise from the Dao)’.

意謂虛無道體，既生出有形天地萬物。It means that the tangible heaven, earth and all things emerge/arise from the intangible essence of the Dao.

而有不能生有，必因無以生有。無不自無，因有以顯無。Existence does not arise from existence, it has to emerge/arise from non-existence. Non-existence does not simply be on its own, it is existence that manifests non-existence.

此乃有無相生(彼此互為因果)，故二名不一，故曰「出而異名」。This is existence and non-existence giving rise to each other and therefore there are two different names / the two names are not the same. Hence, it says ‘出而異名’.

至此恐人又疑：既是有無對待(relativity, 絕待 absolute)，則不成一體，如何謂之妙道？At this point, for fear of people casting doubt again (and questioning) ‘Since existence and non-existence are relative, they are not one entity and so how could it be called the Dao of wonder?’ (「言語道斷，心行處滅」，凡是能夠言說的都是對待的 relative，凡是能夠思惟想像的也是對待的。能思所思，能見所見，能說所說，統有能所(enable and being enabled)。可是自性裏面，這些東西全沒有。全都沒有，怎麼個說法？不但說不出，念頭都達不到，叫無法想像。。。我們能體會到的，全是相對的，說大，大的對面有小；說長，長的對面有短；說是，是的對面有非，統統是相對的。不是相對的，你就說不出來，它不相對待。-- 師父上人)

(Oxford Dictionary: The dependence of various physical phenomena on relative motion of the observer and the observed objects, especially regarding the nature and behaviour of light, space, time, and gravity. Time is an illusion...Nothing happens until something moves...Reality is merely an illusion, albeit a very persistent one....**Energy cannot be created or destroyed, it can only be changed from one form to another....The world as we have created it is a process of our thinking. It cannot be changed without changing our thinking....Look deep into nature, and then you will understand everything better...**

A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. – Albert Einstein)

故釋之曰「同謂之玄」。斯則天地同根，萬物一體。(Laozi further) explains that '同謂之玄'. It means that heaven and earth share the same roots, and all things are one entity.

深觀至此，豈不妙哉。老子又恐學人工夫到此，不能滌除玄覽，故又遣(打發玄覽的錯誤知見, dismiss)之曰「玄之又玄」。Having observed here/reached this stage of in-depth observation, isn't it wonderful? Laozi worries that learners who have reached this level cannot let go of their attachment to the perception of mysticity, he therefore dismisses it and says '玄之又玄'.

意謂雖是有無同觀，若不忘心忘跡(不落痕跡，不落印象，萬花叢中過片葉不沾身)，雖妙不妙。It means that even if they observe existence and non-existence at the same time, if they cannot let go of their thoughts and the trace of what they do, say and think, the wonderful will no longer be wonderful.

殊不知，大道體中不但絕有無之名，Little do we know that the essence of the Dao has no such names as 'existence' and 'non-existence',

抑且離玄妙之跡(此處，跡即相，與前文‘無相無名’相吻合)，故曰「玄之又玄」。and it also has no sign of wonders, either. Therefore (Laozi) says '玄之又玄'.

工夫到此，忘懷(忘--forget/let go of, 懷--念思也，心意、心緒)泯物(泯--消滅 unaffected, disentangled)，無往而不妙，故曰「眾妙之門」。斯乃造(成就)道之極也。When we reach this level/state, we will be able to let go of our wondering thoughts and be disentangled from our environment and there is nothing (we do) that will not be wonderful. Therefore it says '眾妙之門(the gate of all wonders)'. This is the ultimate state of practising /attaining the Dao.

似此一段工夫，豈可以區區文字者也之乎而盡之哉。How could a state like this be possibly fully expressed in words such as ?

此愚所謂須是靜工純熟，方見此中之妙耳。This is what I humbly meant by 'Only when one's mind is in a state of perfect tranquillity can one observe the wonders of the Dao'.

道可道。非常道。

(Legge) The Dao that can be trodden is not the enduring and unchanging Dao.

(Waley) The Way that can be told of is not an Unvarying Way;

(Chan) The Tao (Way) that can be told of is not the eternal Tao;

(Lau) The way that can be spoken of is not the constant way.

名可名。非常名。

(Legge) The name that can be named is not the enduring and unchanging name.

(Waley) The names that can be named are not unvarying names.

(Chan) The name that can be named is not the eternal name.

(Lau) The name that can be named is not the constant name.

無名。天地之始；

(Legge) (Conceived of as) having no name, it is the Originator of heaven and earth;

(Waley) It was from the Nameless that Heaven and Earth sprang;

(Chan) The Nameless is the origin of Heaven and Earth;

(Lau) The nameless was the beginning of heaven and earth;

有名。萬物之母。

(Legge) (conceived of as) having a name, it is the Mother of all things.

(Waley) The named is but the mother that rears the ten thousand creatures, each after its kind.

(Chan) The Named is the mother of all things.

(Lau) The named was the mother of the myriad creatures.

故常無。欲以觀其妙；

(Legge) Always without desire we must be found,

If its deep mystery we would sound; (故常無欲，以觀其妙)

(Waley) Truly, 'Only he that rids himself of desire can see the Secret Essences';

(Chan) Therefore let there always be non-being so we may see their subtlety,

(Lau) Hence always rid yourself of desires in order to observe its secrets;

常有。欲以觀其微。

(Legge) But if desire always within us be, its outer fringe is all that we shall see. (常有欲，以觀其微)

(Waley) He that has never rid himself of desire can see only the Outcomes.

(Chan) And let there always be being so we may see their outcome.

(Lau) But always allow yourself to have desires in order to observe its manifestations.

此兩者同。出而異名，

(Legge) Under these two aspects, it is really the same; but as development takes place, it receives the different names.

(Waley) These two things issued from the same mould, but nevertheless are different in name.

(Chan) The two are the same, but after they are produced, they have different names.

(Lau) These two are the same but diverge in name as they issue forth.

同謂之玄。

(Legge) Together we call them the Mystery.

(Waley) This 'same mould' we can but call the Mystery.

(Chan) They both may be called deep and profound.

(Lau) Being the same they are called mysteries.

玄之又玄。衆妙之門。

(Legge) Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

(Waley) Or rather the 'Darker than any Mystery', the Doorway whence issued all Secret Essences.

(Chan) Deeper and more profound, the door of all subtleties!

(Lau) Mystery upon mystery – the gateway of the manifold secrets.