

老子道德經憨山註

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Chapter Three

不尚賢。使民不爭。
不貴難得之貨。使民不為盜。
不見可欲。使心不亂。
是以聖人之治。虛其心。實其腹。弱其志。強其骨。
常使民無知無欲。
使夫知者不敢為也。
為無為。則無不治。

【註】此言世人競有為之跡，尚名好利嗜欲之害，教君人者治之之方。This chapter tells the reader that ordinary people compete for the signs , as well as the harm of favouring fame, of profit-seeking (attention seeking) and of desires for sensual pleasure. It teaches national leaders how to solve these problems. (嗜欲，感官上追求享受的要求。Any hobby 包括琴棋書畫歌舞。Educating in the form of art is different matter. “佛法藝術化”)

以釋上章處無為之事，行不言之教之實效也。It explains the effect of acting and speaking without any intention and expectation and of educating the people by action/example.

蓋尚賢，好名也。名，爭之端也。故曰爭名於朝。Favouring being virtuous is being fond of fame/good reputation. Fame is the beginning of competition. Therefore an expression goes ‘competing for good reputation at the royal/imperial court’. (“臣聞爭名者于朝，爭利者于市。” 爭名於朝，爭利於市-- 《戰國策·秦策一》在朝廷上爭奪名位，在集市上計較贏利得失，即爭名奪利。[張儀-戰國時期縱橫家，秦

惠王，司馬錯論伐蜀] Imperial, empire/kingdom/state/country, emperor/king 秦朝之後)

若上不好名，則民自然不爭。貴難得之貨，好利也。If the national leader does not favour fame, the people naturally do not compete with each other. Valuing rare goods is being fond of profit/gain. (fame & shame, loss & gain, No pain no gain.)

利，盜之招也。若上不好利，則民自然不為盜。Gain is what attracts thieves. If the national leader does not favour profit/gain, the people naturally do not steal. (‘盜’ ‘賊’)

故曰荀子之不欲，雖賞之不竊。It was why Confucius said, ‘If you desire for no profit/gain /If you do not crave for anything, no one would steal even if they were rewarded to do so.’ (“季康子患盜，問於孔子。孔子對曰：「荀子之不欲，雖賞之不竊。」”--- 《論語·顏淵》)

所以好名好利者，因見名利之可欲也，故動亂其心以爭競之。The reason for being fond of fame and profit/gain is that people see the two things to be something desirable, and consequently are provoked to compete for them.

若在上者苟不見名利有可欲，則民亦各安其志，而心不亂矣。If the national leader/those above does not see/consider fame and profit/gain to be something desirable, the people’s thoughts will also be settled on their duties and their minds will be at rest.

故曰「不見可欲，使心不亂」。然利，假物也。Therefore it says, ‘不見可欲，使心不亂’. However, profit is something illusory/unreal.

人以隋珠為重寶，以之投雀，則飛而去之。Ordinary people consider the pearl of the

king of Sui to be precious. However, if it were thrown at sparrows, the birds would fly away and leave/discard it. (隋侯之珠，隋侯救大蛇所獲贈的明珠，古代與和氏璧同稱稀世之寶之一。《搜神記》卷二十：隋縣澠水(zhà 今湖北)側，有斷蛇邱。隋侯出行，見大蛇被傷，中斷，疑其靈異，使人以藥封之，蛇乃能走，因號其處斷蛇邱。歲余，蛇銜明珠以報之。珠盈徑寸，純白，而夜有光，明如月之照，可以燭室。故謂之“隋侯珠”，亦曰“靈蛇珠”，又曰“明月珠”。)

色，妖態也。人以西施為美色，麋鹿則見而驟之。The character 色 means beautiful look. Ordinary people consider Xishi to be a beauty. However, when elks see her, they gallop away. (妖，妍也。妍，美麗, beautiful。驟，gallop – horse)

名，虛聲也。人以崇高為貴名，許由則避而遠之。Fame is an illusory sound. People consider high social status to be honourable but Xu You avoided and stayed away from it. (相傳堯帝 86 歲時（前 2287），深感衰老，兒子丹朱不肖，不願因愛子而誤天下。堯帝要把君位讓給許由，許由推辭不受，逃於箕山下，農耕而食；堯帝又讓他做九州長官，他到潁水邊洗耳，表示不願聽到這些世俗濁言。後世把許由和與他同時代的隱士 hermit/recluse 巢父，並稱為巢由或巢許，用以指代隱居不仕者。)

食，爽味也。人以太牢為珍羞，海鳥則觴 wine vessel 而悲之。Food is pleasant taste. Human beings consider pork, beef and lamb to be delicacies. However, when the seagull was given wine, it felt sad (昔者海鳥止於魯郊，魯侯御而觴之於廟。奏《九韶》以為樂，具太牢以為膳。鳥乃眩視憂悲，不敢食一臠，不敢飲一杯，三日而死。此以己養養鳥也，非以鳥養養鳥也。The king of the Lu state)

是則財色名食，本無可欲。而人欲之者，蓋由人心妄想思慮之過也。Originally,

there is nothing desirable about wealth, beauty, fame and food (Originally, wealth, beauty, fame and food are nothing desirable). However, people think they are desirable and it is all due to the fault of erroneous thoughts.

是以聖人之治，教人先斷妄想思慮之心，此則拔本塞源，故曰虛其心。Therefore, when governing a country, sages would first teach people how to put an end to their thoughts and this is to uproot the root cause. It therefore says ‘虛其心’.

然後使民安飽自足，心無外慕(別無他求)，故曰實其腹。Afterwards (then), they would help the people to be safe, well fed, self-sufficient, and subsequently have no other desires. Therefore, it says ‘實其腹’. (“幫助別人就是在度人”--- 師父上人)

然而人心剛強好爭者，蓋因外物誘之，而起奔競之志也。However, the reason why people are stubborn and competitive is that they are tempted by worldly things and hence develop a sense of competition. (為什麼此處要用‘tempt’?)

故小人雞鳴而起，孳孳為利，君子雞鳴而起，孳孳為名，此強志也。Therefore, a petty person gets up early in the morning and works hard for profit while a noble person for fame. These are racing thoughts. (此處‘強’與後面‘弱’相對。‘意向、意念、心情’。The word ‘strong’ would not make any sense here.)

然民既(已經)安飽自足，而在上者則以清淨自正，Now the people are safe, well fed and self-sufficient, those above/the national leader, meanwhile, should set a good example of maintaining a tranquil and pure mind,

不可以聲色貨利外誘民心，則民自絕貪求，不起奔競之志，其志自弱，故曰弱其志。and must not tempt the people with music, beauty, wealth and profit.

Consequently, the people will naturally perish the desires for more and no longer

compete with each other, and their thoughts will naturally be slowed down. (‘聲色貨利’出自《尚書·仲虺 huī 之誥》“惟王不邇(親近)聲色，不殖(聚斂)貨利”。此處“王”指商王湯。p132)

民既無求，則使之以鑿井而飲，耕田而食，自食其力，故曰強其骨。When the people desire for nothing, (the national leader) should then help them to dig wells for drinking water, plough the fields for food, and be self-sufficient. Therefore, it says ‘強其骨’.

如此則常使民不識不知，而全不知聲色貨利之可欲，而自然無欲矣。故曰常使民無知無欲。In so doing, (the national leader) will enable the people to be unaware that music, beauty, goods and profit could be something desirable, and naturally they will have no desires for more. Therefore it says ‘常使民無知無欲’.

縱然間有一二黠滑之徒，雖知功利之可欲，亦不敢有妄為(不守本分，胡作非為)攘奪之心矣，故曰使夫知者不敢為也。Even if occasionally there are an odd few cunning/sly individuals who know what could be desirable about social status and profit, they would not dare to cross the line and compete for social status and profit. Therefore it says ‘使夫知者不敢為也’.

如上所言，乃不言之教，無為之事也。The above talks about how the national leader educates the people without using words and does things without intention.

人君苟能體此而行以治天下，則天下無不治者矣。If a national leader can understand and put into practice what is mentioned above when governing their country, the country will certainly enjoy good governance. (無不 double negative)

故結(結束)之曰，為無為，則無不治。老子文法極古，然察其微意，蓋多述古。

Therefore it ends by saying ‘為無為，則無不治’. The way Laozi wrote is extremely ancient. But when we examine closely the subtle meanings of his writing, it mainly narrates the accounts of the ancients. (述而不作，信而好古)

或述其行事，或述其文辭，似此為無為則無不治，乃述上古聖人之行事者。It narrates either the deeds of the ancients or their words. Lines such as ‘為無為則無不治’ narrate the deeds of the ancient sages.

至若是謂等語，皆引古語以證今意，或以己意而釋古語者。When it comes to / As for expressions such as ‘是謂’, they are all citations of ancient words used to support/verify ideas of today, or he uses his own words to explain ancient texts. (Ch 6 ‘是謂天地根’, Ch 10 ‘是謂玄德’, Ch 14 ‘是謂道紀’, Ch 27 ‘是謂要妙’等)

且其文法機軸全在結句，是一篇主意。蓋結句，即題目也。Moreover, the pivot point of his writing is found in the last sentence which is the main idea of a chapter. The last sentence is in fact the title of the chapter.

讀者知此，則思過半矣。至其句法，有一字一句，二字一句，三字一句者極多。When the reader is aware of it, they would understand over half of the text. As for the sentence structure, there are a great number of sentences that consist of one character, two characters or three characters.

人不知此，都連牽讀去，不但不得老子立言之妙，而亦不知文章之妙也。When people do not know it and carelessly scan through the text, they will neither understand the wonders of Laozi’s words nor know the wonders of the writing itself.

(中國古人對帝王的職責定義“君親師”，有教育‘子民’的本分，教育從行為世範始。)

不尚賢。使民不爭。

(Legge) Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves;

(Waley) If we stop looking for 'persons of superior morality' to put in power, there will be no more jealousies among the people.

(Chan) Do not exalt the worthy, so that the people shall not compete.

(Lau) Not to honour men of worth will keep the people from contention;

不貴難得之貨。使民不為盜。

(Legge) not to prize articles which are difficult to procure is the way to keep them from becoming thieves;

(Waley) If we cease to set store by products that are hard to get, there will be no more thieves.

(Chan) Do not value rare treasures, so that the people shall not steal.

(Lau) not to value goods which are hard to come by will keep them from theft;

不見可欲。使心不亂。

(Legge) not to show them what is likely to excite their desires is the way to keep their minds from disorder.

(Waley) If the people never see such things as excite desire, their hearts will remain placid and undisturbed.

(Chan) Do not display objects of desire, so that the people's hearts shall not be disturbed.

(Lau) Not to display what is desirable will keep them from being unsettled of mind.

是以聖人之治。

(Legge) Therefore the sage, in the exercise of his government,

(Waley) Therefore the Sage rules

(Chan) Therefore in the government of the sage,

(Lau) Therefore in governing the people,

虛其心。實其腹。

(Legge) empties their minds, fills their bellies,

(Waley) by emptying their hearts and filling their bellies,

(Chan) he keeps their hearts vacuous, fills their bellies,

(Lau) the sage empties their minds but fills their bellies,

弱其志。強其骨。

(Legge) weakens their wills, and strengthens their bones.

(Waley) weakening their intelligence and toughening their sinews,

(Chan) weakens their ambitions, and strengthens their bones,

(Lau) weakens their wills but strengthens their bones.

常使民無知無欲。

(Legge) He constantly (tries to) keep them without knowledge and without desire,

(Waley) ever striving to make the people knowledgeless and desireless.

(Chan) He always causes his people to be without knowledge (cunning) or desire,

(Lau) He always keeps them innocent of knowledge and free from desire,

使夫知者不敢為也。

(Legge) and where there are those who have knowledge, to keep them from presuming to act (on it).

(Waley) Indeed he sees to it that if there be any who have knowledge, they dare not interfere.

(Chan) and the crafty to be afraid to act.

(Lau) and ensures that the clever never dare to act.

為無為。則無不治。

(Legge) When there is this abstinence from action, good order is universal.

(Waley) Yet through his actionless activity all things are duly regulated.

(Chan) By acting without action, all things will be in order.

(Lau) Do that which consists in taking no action, and order will prevail.