

老子道德經憨山註

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Chapter Thirteen

寵辱若驚。貴大患若身。

何謂寵辱若驚。

寵為下。得之若驚。失之若驚。是謂寵辱若驚。

何謂貴大患若身。

吾所以有大患者。為吾有身。及吾無身。吾有何患。

故貴以身為天下。則可寄於天下。

愛以身為天下。乃可託於天下。

【註】此言名利之大害，This chapter states the great harm of fame and profit.

教人重道忘身以祛累也。It teaches people to take the Dao seriously and let go of the self/body in order to remove the burden.

「寵辱若驚」者，望外之榮曰寵。As for the sentence ‘寵辱若驚’，unexpected glory is called ‘~~being favoured~~’ ‘honour’. (“喜出望外” —出乎意料之外 unexpected, 寵—榮耀)

謂世人皆以寵為榮，卻不知寵乃是辱。Ordinary people consider ~~being favoured~~ honour to be glorious. However, little do they know that ~~being favoured~~ honour is in fact shame/disgrace/humiliation. (辱—羞恥，名譽受到的損害 shame – a loss of respect or esteem, dishonour; disgrace -- loss of reputation or respect as the result of a dishonourable action)

以其若驚。It is because it is ‘similar to being anxious’. 驚，心不安貌。The character 驚 means anxious. (驚—受到突然的刺激而精神緊張或惶恐不安，《漢字源流字典》)

「貴大患若身」者，崇高之位曰貴，即君相之位。As for the sentence ‘貴大患若身’，high social status is 貴, namely the status of a ruler or a prime minister.

謂世人皆以貴為樂，卻不知貴乃大患之若身。The sentence expresses that ordinary people all regard high social status as joy, but they are unaware that high social status is great suffering, similar to the body. (以。。。為。。。regard...as, consider...to be| 患— suffering/misfortune/ troubles)

以身喻貴，謂身為苦本，貴為禍根，言必不可免也。(Laozi) likens high social status to the body. (斷句) He tells us that the body is the source of suffering and high social status is the root of misfortune, saying that both of them (suffering and misfortune) are inevitable. (謂 評論 | 苦 — suffering [the state of undergoing pain, distress, or hardship] / affliction[a cause of pain or harm])

此二句立定，向下徵(zhēng 尋求)而釋之曰，何謂寵是辱之若驚耶。Having established the two sentences, (Laozi) further testifies and explains what it means by honour is shame that is similar to being anxious.

寵為下，謂寵乃下賤之事耳。The sentence ‘寵為下’ means that honour is something degrading,

譬如僻倖之人，君愛之以為寵也。For example, those who are of low status take being favoured by the leader as honour. (僻倖之人 | ‘愛’ favour 而不是 love, 被賞識)

雖卮 zhī 酒斝 luán 肉必賜之。They would have fine wine and meat bestowed on them by the ruler. (卮 — 古代酒器 wine vessel, 斝 — 切成塊狀的肉 diced meat)

非此，不見其為寵。Otherwise (if not), they do not see the sign of honour.

及其賜也，必叩頭而噉之。將以為寵。When receiving the food bestowed on them, they are bound to kowtow and eat it, considering it to be an honour.

彼無寵者，則傲然而立。Those who are not favoured/given the honour, however, unyieldingly stand upright. (傲 – 自尊自重、堅強不屈)

以此較之，雖寵實乃辱之甚也。In comparison, being given the honour is in fact considerable humiliation/shame.

豈非下耶。故曰「寵為下。」Isn't it degrading? Therefore, it says '寵為下'.

且而未得之也，患(擔心)得之。既得之也，患失之。Moreover, they would worry about obtaining/gaining what they do not have and anxious about losing what they already have. (English proverb – 'A bird in the hand is worth two in the bush' [It is better to accept something small than to reject it and hope to get more later on.]

放不下)

是則競競(兢兢)得失於眉睫之間(short-sighted)，其心未嘗暫自安。Subsequently, they are cautious about the losses and gains that are close to them and their minds can never rest for a moment.

由此觀之，何榮之有。Viewing from this perspective, what glory is there?

故曰「得之若驚，失之若驚。」It is why it says '得之若驚，失之若驚'. Therefore, it says '得之若驚，失之若驚'.

此其所以寵是辱也。This is why honour is shame/humiliation.

貴大患若身者，是以身之患，喻貴之患也。The sentence '貴大患若身' likens the suffering of high social status to that of the body. (注意英文寫作手法，第二個

'患' 用 'that of' 而不用 'suffering of' .)

然身，乃眾患之本。The body is the source of all sufferings.

既有此身，則飢寒病苦，死生大患，眾苦皆歸，必不可免。So long as there is a body, it is inevitable to suffer from hunger, coldness, illness, birth, death and all other sufferings.

故曰「吾所以有大患者，為吾有身。」Therefore, it says '吾所以有大患者，為吾有身' 'It is my body that causes great suffering'.

無身，則無患矣。No body, no suffering./When there is no body, there is no suffering.

(翻譯的簡潔性 succinctness。No pain no gain.)

故曰「及吾無身，吾有何患。」Therefore, it says '及吾無身，吾有何患' 'Had I have no body, what suffering would I have had?' (師父上人 - 「身為苦本」「下面說得

很好，「如《會疏》曰：生身者，是苦果依身」，我們現在得這個身體是生身，我們所受的果報是苦，誰受苦？身受苦，沒有這個身就沒人受苦，有這個身你就得受苦。人為了這個身離苦得樂，造無量無邊的罪業，這是大錯特錯！誰知道？佛知道。所以佛常常勸我們把這個身捨掉，捨掉你就沒有苦，縱然有苦，誰受？沒有受苦的東西。這是個受苦的東西，千萬不要以為這個東西享樂，享樂是假的，吃苦是真的，為什麼？樂極生悲。樂盡也生悲，盡是什麼？樂沒有了，悲就現前。樂不能夠常保，悲好像是常跟著你，這真正叫人生的大苦。而六道眾生把這個身看得這麼重，什麼都能捨，這身不能捨。這裡頭有個什麼現象？你不能捨身就是你的苦還沒吃夠，你的苦還沒吃完，你得慢慢去受、去吃去。真正覺悟了，身是苦，他就不要這個身，哪些人？無色界的天人，這是六道裡頭最聰明的人，他不要身，身為苦本。中國在二千五百年前，老子說過，他說「吾有大患」，患是憂患，我有很大的憂患，是什麼？「為吾有身」，因為

我有身體，這身體是禍害，沒有身體多好。」)

然位，乃禍之基也。Status is the basis of misfortune.

既有此位，則是非交謫 zhé 冰炭攻心，眾毀齊至。So long as there is status, there will be discord, mutual blaming, conflicts and all sorts of slanders arrive at the same time. (交謫 – 互相埋怨, mutual blaming 而不是 complaint || [Quran 38:64] ‘This is a predetermined fact: the people of Hell will feud with one another.’)

內則殘生傷性以滅身，外則致寇(盜賊)招尤(怨恨)以取禍，必不可逃。Internally, it damages one’s life and spirituality, and eventually destroys the body; externally, it brings about robbers and resentment, and causes misfortune. All of these are unescapable. (內外 – physically/personally, mentally/publicly???)

故曰「吾所以有大患者，為吾有貴。」 Therefore, it says ‘吾所以有大患者，為吾有貴’.

無貴，則無患矣。故曰貴大患若身。No (high social) status, no concern/misfortune. Therefore, it says ‘貴大患若身’.

筆乘引王子搜(STORY), 「非惡 wù 為君也，惡為君之患也」。蓋言貴為君人之患。The book *Bicheng* cites Prince Sou’s words, ‘I do not fear of being a ruler but of the suffering of being a ruler.’ It tells us that high social status is the concern/misfortune of a ruler. (筆乘 cheng – 《焦氏筆乘》明，焦竑 hóng[廣大]撰解老之書。[戰國時期，因為越國內亂，三度弑其國君，即越王不寿、越王翳、諸咎。]越人三世弑其君，王子搜[真名-錯枝]患之，逃乎丹穴，而越國無君。求王子搜不得，從之丹穴。王子搜不肯出，越人熏之以艾。乘以王輿 yú。王子搜援綏登車，仰天而呼曰：「君乎，君乎，獨不可以舍我乎！」王子搜非惡為君也，惡為君之患也。

若王子搜者，可謂不以國傷生矣！此固越人之所欲得為君也。)

莊子曰「千金重利，卿相尊位也。子獨不見郊祀之犧牛乎。養食之數歲，衣以文繡，以入太廟。當是之時，雖欲為狐豚，豈可得乎。」Zhuangzi says, 'A thousand taels of gold is a substantial amount of profit. A ministerial position offers high social status. Haven't you seen the ox presented as an offering at the Winter Solstice ceremony commemorating heaven and earth? It is well fed and looked after for a few years, and is afterwards clothed with colourful embroidery and led into the Royal Ancestral Temple. (此處不能用 'Imperial' Ancestral Temple) By then, even if it wants to be like a fox or a pig, it would be impossible.' (楚威王聞莊周賢，使使厚幣迎之，許以為相。莊周笑謂楚使曰：「千金，重利；卿相，尊位也。子獨不見郊祭之犧牛乎？養常之數歲，衣以文繡，以入大廟。當是之時，雖欲為狐豚，豈可得乎？子亟 jǐ 去，無污我，我寧遊戲污瀆中以自快，無為有國者所羈，終身不仕，以快吾志焉。」) 祭祀 - '祭' 郊祀 - 郊祀之制，祀禮名。中國古代帝王祭祀天地的制度。古代帝王每行祭天地，例於都城之郊 suburb，故稱郊祀。周代冬至祭天稱郊，夏至祭地稱社，故亦稱郊社。 冬至 [the extreme of winter] Winter Solstice the shortest day, occurs when one of the Earth's poles has its maximum tilt away from the Sun. 夏至 Summer Solstice the longest day in the Northern Hemisphere)

斯言貴為卿相者之患。The story tells us that high social status is the suffering/trouble of ministers.

老子言苟知身為大患不可免，則知貴為大患，亦不可免也。Laozi says that if we know the inevitable great suffering of the body, we should also know the

inescapable great suffering of high social status.

然且世人不知貴為大患，返以為榮。愛身取貴，以致終身之累。皆非有道之所為也。 However, ordinary people have no idea that high social status is great suffering but take it as glory instead. They protect and pursue high social status which consequently becomes their life-long burden. All these are not what a person who follows/practises the Dao would do.

唯有道者，不得已而臨蒞天下，不以為己顯。 Only those who follow/practise the Dao would ascend the throne against their will and certainly not for their own fame.

(What is 有道? What kind of person is 有道者?)

雖處其位，但思道濟蒼生，不以此為己榮。 Despite being where they are, they only think of the well-being of the people but not of their own glory (in the slightest).

此則貴為 wèi 天下貴，非為一己之貴。 This is assuming high social status for the status of all-under-heaven, but not for the high status of oneself. (assume – take or begin to have [power or responsibility])

如此之人，乃可寄之以天下之任(擔任的職務、職責、職位)。 A person like this could then be entrusted with the responsibility of governing all-under-heaven.

然(於是、那麼)有道者，處崇高之位，雖愛其身，不是貪位慕祿以自保。 Therefore, those who follow the Dao and hold high social status protect their status not because of craving for social status and wealth. (‘愛’ – 護衛、保護，「夫后稷不當棄，故牛馬不賤，鳥以羽翼覆愛其身」《論衡：吉驗》；「劍可以愛身」《法言義疏三》吾子 卷第二上》，e.g. 周總理) (4 吉驗：舜未逢堯，鰥在側陋，瞽瞍與象謀欲殺之。使之完廩，火燔其下；令之浚井，土掩其上。舜得下廩，不被火災；

穿井旁出，不觸土害。堯聞徵用，試之於職，官治職脩，事無廢亂。使入大麓之野，虎狼不搏，蝮蛇不噬；逢烈風疾雨，行不迷惑。夫人欲殺之，不能害；之毒螫之野，禽蟲不能傷。卒受帝命，踐天子祚。5 吉驗：后稷之時，履大人跡，或言衣帝嚳之服，坐息帝嚳之處妊身。怪而棄之隘巷，牛馬不敢踐之；寘之冰上，鳥以翼覆之，慶集其身。母知其神怪，乃收養之。長大佐堯，位至司馬。6 吉驗：烏孫王號昆莫，匈奴攻殺其父，而昆莫生，棄於野，烏啣肉往食之。單于怪之，以為神，而收長。及壯，使兵，數有功，單于乃復以其父之民予昆莫，命令長守於西城。7 吉驗：夫后稷不當棄，故牛馬不踐，鳥以羽翼覆愛其身，昆莫不當死，故烏啣肉就而食之。)

實所謂衛生存身以行道。(What they do) is in fact guarding their lives and keeping their social status in order to practise the Dao. (身一人的地位，‘不降其志，不辱其身，伯夷、叔齊與’《論語·微子》)

是則愛身，乃為 wèi 天下愛其身，非私愛一己之身。Therefore, they protect their social status for the sake of all-under-heaven but not for themselves.

如此之人，乃可託以天下之權。Such a person can be entrusted with the power of all-under-heaven.

若以此為君，則無為而治。以此為臣，則功大名顯。If (a person) follows this principle as a ruler, the country will be in good order without interference; as a minister, a person will harvest great success and prominence. (interfere – intervene in a situation without invitation or necessity || 《雍正皇帝上諭》宋文帝與侍中何尚之對話「洵乎可以捶拱坐致太平矣」)

故道為天下貴也。Therefore, the Dao is of the highest status amongst

all-under-heaven.

故曰貴以身為天下，則可寄於天下。愛以身為天下，乃可託於天下。 Therefore, it says ‘貴以身為天下，則可寄於天下。愛以身為天下，乃可託於天下’.

寵辱若驚。

(Legge) Favour and disgrace would seem equally to be feared;

(Waley) ‘Favour and disgrace goad as it were to madness;

(Chan) Be apprehensive when receiving favour or disgrace.

(Lau) Favour and disgrace are things that startle;

貴大患若身。

(Legge) honour and great calamity, to be regarded as personal conditions (of the same kind).

(Waley) high rank hurts keenly as our bodies hurt.’

(Chan) Regard great trouble as seriously as you regard your body.

(Lau) High rank is, like one’s body, a source of great trouble.

何謂寵辱若驚。

(Legge) What is meant by speaking thus of favour and disgrace?

(Waley) What does it mean to say that favour and disgrace goad as it were to madness?

(Chan) What is meant by being apprehensive when receiving favour and disgrace?

(Lau) What is meant by saying that favour and disgrace are things that startle?

寵為下。

(Legge) Disgrace is being in a low position (after the enjoyment of favour).

(Waley)

(Chan) Favour is considered inferior.

(Lau) Favour when it is bestowed on a subject services to startle as much as when it is withdrawn.

得之若驚。失之若驚。

(Legge) The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity) get it they turn distraught, when they lose it they turn distraught.

(Waley) It means that when a ruler's subjects get it they turn distraught, when they lose it they turn distraught.

(Chan) Be apprehensive when you receive them and also be apprehensive when you lose them.

(Lau) Favour when it is bestowed on a subject services to startle as much as when it is withdrawn.

是謂寵辱若驚。

(Legge) - this is what is meant by saying that favour and disgrace would seem equally to be feared.

(Waley) That is what is meant by saying favour and disgrace goad as it were to madness.

(Chan) This is what is meant by being apprehensive when receiving favour or disgrace.

(Lau) This is what is meant by saying that favour and disgrace are things that startle.

何謂貴大患若身。

(Legge) And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions?

(Waley) What does it mean to say that high rank hurts keenly as our bodies hurt?

(Chan) what does it mean to regard great trouble as seriously as you regard the body?

(Lau) What is meant by saying that high rank is, like one's body, a source of great trouble?

吾所以有大患者。為吾有身，

(Legge) What makes me liable to great calamity is my having the body (which I call myself);

(Waley) The only reason that we suffer hurt is that we have bodies;

(Chan) The reason why I have great trouble is that I have a body (and am attached to it).

(Lau) The reason why I have great trouble is that I have a body.

及吾無身。吾有何患？

(Legge) if I had not the body, what great calamity could come to me?

(Waley) If we had no bodies, how could we suffer?

(Chan) If I have no body, what trouble could I have?

(Lau) When I no longer have a body, what trouble have I?

故貴以身為天下。則可寄於天下；

(Legge) Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it,

(Waley) Therefore we may accept the saying: 'He who in dealing with the empire regards his high rank as though it were his body is the best person to be entrusted with rule;

(Chan) Therefore he who values the world as his body may be entrusted with the empire.

(Lau) Hence he who values his body more than dominion over the empire can be entrusted with the empire.