

老子《道德經》 第一~四十章 LAO ZI DAO DE JING

老子道經

第一章

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，眾妙之門。

第二章

天下皆知美之為美，斯惡矣；皆知善之為善，斯不善矣。故有無相生，難易相成，長短相形，高下相傾，音聲相和，前後相隨。是以聖人處「無為」之事，行「不言」之教。萬物作焉而不辭，生而不有，為而不恃，功成而弗居。夫唯弗居，是以不去。

第三章

不尚賢，使民不爭；不貴難得之貨，使民不為盜；不見可欲，使民心不亂。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。使夫智者不敢為也。為「無為」，則無不治。

第四章

「道」沖，而用之或不盈。淵兮，似萬物之宗；挫其銳，解其紛，和其光，同其塵；湛兮似或存。吾不知誰之子？象帝之先。

第五章

天地不仁，以萬物為芻狗；聖人不仁，以百姓為芻狗。天地之間，其猶橐籥乎？虛而不屈，動而愈出。多言數窮，不如守中。

第六章

谷神不死，是謂玄牝。玄牝之門，是謂天地根。綿綿若存，用之不勤。

第七章

天長地久。天地所以能長且久者，以其不自生，故能長久。是以聖人後其身而身先，外其身而身存。非以其無私邪？故能成其私。

第八章

上善若水。水善利萬物而不爭。處眾人之所惡，故幾於道。居善地，心善

淵，與善仁，言善信，政善治，事善能，動善時。夫唯不爭，故無尤。

第九章

持而盈之，不如其已；揣而銳之，不可長保。金玉滿堂，莫之能守；富貴而驕，自遺其咎。功遂身退，天之道。

第十章

載營魄抱一，能無離乎？專氣致柔，能嬰兒乎？滌除玄覽，能無疵乎？愛國治民，能無為乎？天門開闔，能為雌乎？明白四達，能無知乎？生之畜之，生而不有，為而不恃，長而不宰，是謂玄德。

第十一章

三十輻共一轂，當其無，有車之用。埴埴以為器，當其無，有器之用。鑿戶牖以為室，當其無，有室之用。故有之以為利，無之以為用。

第十二章

五色令人目盲；五音令人耳聾；五味令人口爽；馳騁畋獵，令人心發狂；

難得之貨，令人行妨。是以聖人為腹不為目，故去彼取此。

第十三章

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，若可寄天下；愛以身為天下，若可托天下。

第十四章

視之不見，名曰「夷」；聽之不聞，名曰「希」；搏之不得，名曰「微」。此三者不可致詰，故混而為一。其上不皦，其下不昧。繩繩不可名，復歸於無物。是謂無狀之狀，無物之象，是謂惚恍。迎之不見其首，隨之不見其後。執古之道，以御今之有。能知古始，是謂道紀。

第十五章

古之善為士者，微妙玄通，深不可識。夫唯不可識，故強為之容：豫兮若冬涉川；猶兮若畏四鄰；儼兮其若客；渙兮若冰之釋；

敦兮其若朴；曠兮
其若谷；混兮其若濁。孰能晦以理之徐明？孰能濁以靜
之徐清？孰能安以
動之徐生？保此道者不欲盈。夫唯不盈，故能蔽而新
成。

第十六章

致虛極，守靜篤，萬物並作，吾以觀復。夫物芸芸，各
復歸其根。歸根曰
靜，靜曰復命。復命曰常，知常曰明。不知常，妄作
凶。知常容，容乃公
。公乃王，王乃天，天乃道，道乃久，沒身不殆。

第十七章

太上，下不知有之；其次，親而譽之；其次，畏之；其
次，侮之。信不足
焉，有不信焉。悠兮其貴言。功成事遂，百姓皆謂：「
我自然」。

第十八章

大道廢，有仁義；智慧出，有大偽；六親不和，有孝
慈；國家昏亂，有忠
臣。

第十九章

絕聖棄智，民利百倍；絕仁棄義，民復孝慈；絕巧棄利，盜賊無有。此三者，以為文不足。故令有所屬：見素抱朴，少私寡欲。

第二十章

絕學無憂。唯之與阿，相去幾何？善之與惡，相去若何？人之所畏，不可不畏。荒兮其未央哉！眾人熙熙，如享太牢，如登春台。我獨泊兮其未兆，如嬰兒之未孩。兮，若無所歸。眾人皆有餘，而我獨若遺。我愚人之心也哉！沌沌兮。俗人昭昭，我獨昏昏。俗人察察，我獨悶悶。澹兮其若海，飈兮若無止。眾人皆有以，我獨頑且鄙。我獨異於人，而貴食母。

第二十一章

孔德之容，惟道是從。道之為物，惟恍惟惚。惚兮恍兮，其中有象；恍兮惚兮，其中有物。窈兮冥兮，其中有精；其精甚真，其中有信。自今及古，其名不去，以閱眾甫。吾何以知眾甫之狀哉？以此。

第二十二章

曲則全，枉則直，窪則盈，敝則新，少則多，多則惑。是以聖人抱一為天

下式。不自見，故明；不自是，故彰；不自伐，故有功；不自矜，故長。
夫唯不爭，故天下莫能與之爭。古之所謂「曲則全」者，豈虛言哉！誠全而歸之。

第二十三章

希言自然。故飄風不終朝，驟雨不終日。孰為此者？天地。天地尚不能久，而況于人乎？故從事于道者，同于道；德者，同于德；失者，同于失。同于道者，道亦樂得之；同于德者，德亦樂得之；于失者，失亦樂得之。信不足焉，有不信焉。

第二十四章

企者不立；跨者不行；自見者不明；自是者不彰；自伐者無功；自矜者不長。其在道也，曰：餘食贅形。物或惡之，故有道者不處。

第二十五章

有物混成，先天地生。寂兮寥兮，獨立而不改，周行而不殆，可以為天地母。吾不知其名，強字之曰道，強為之名曰大。大曰

逝，逝曰遠，遠曰反

。故道大，天大，地大，人亦大。域中有四大，而人居其一焉。人法地，地法天，天法道，道法自然。

第二十六章

重為輕根，靜為躁君。是以君子終日行不離輜重。雖有榮觀，燕處超然。奈何萬乘之主，而以身輕天下？輕則失根，躁則失君。

第二十七章

善行，無轍跡，善言，無瑕謫；善數，不用籌策；善閉，無關楗而不可開，善結，無繩約而不可解。是以聖人常善救人，故無棄人；常善救物，故無棄物。是謂襲明。故善人者，不善人之師；不善人者，善人之資。不貴其師，不愛其資，雖智大迷，是謂要妙。

第二十八章

知其雄，守其雌，為天下谿。為天下谿，常德不離，復歸于嬰兒。知其白，守其黑，為天下式，常德不忒，復歸于無極。知其榮，守其辱，為天下谷。為天下谷，常德乃足，復歸于朴。為天下式。朴散則為器，聖人用之

，則為官長，故大制不割。

第二十九章

將欲取天下而為之，吾見其不得已。天下神器，不可為也，不可執也。為者敗之，執者失之。故物或行或隨，或噓或吹，或強或羸，或載或隲，是以聖人去甚，去奢，去泰。

第三十章

以道佐人主者，不以兵強天下。其事好還。師之所處，荆棘生焉。大軍之后，必有凶年。善者果而已，不敢以取強。果而勿矜，果而勿伐，果而勿驕。果而不得已，果而勿強。物壯則老，是謂不道，不道早已。

第三十一章

夫佳兵者，不祥之器，物或惡之，故有道者不處。君子居則貴左，用兵則貴右。兵者不祥之器，非君子之器，不得已而用之，恬淡為上。勝而不美，而美之者，是樂殺人。夫樂殺人者，則不可得志于天下矣。吉事尚左，凶事尚右。偏將軍居左，上將軍居右，言以喪禮處之。殺人之眾，以悲哀

泣之，戰勝以喪禮處之。

第三十二章

道常無名，朴雖小，天下莫能臣。侯王若能守之，萬物將自賓。天地相合，以降甘露，民莫之令而自均。始制有名，名亦既有，夫亦將知止，知止可以不殆。譬道之在天下，猶川谷之于江海。

第三十三章

知人者智，自知者明。勝人者有力，自勝者強。知足者富。強行者有志。不失其所者久。死而不亡者壽。

第三十四章

大道汜兮，其可左右。萬物恃之以生而不辭，功成不名有，衣養萬物而不為主。常無欲，可名于小；萬物歸焉而不為主，可名為大。以其終不自為大，故能成其大。

第三十五章

執大象，天下往。往而不害，安平太。樂與餌，過客止。道之出口，淡乎其無味。視之不足見，聽之不足聞，用之不足既。

第三十六章

將欲歛之，必固張之；將欲弱之，必固強之；將欲廢之，必固興之；將欲取之，必固與之。是謂微明。柔勝剛，弱勝強。魚不可脫于淵，國之利器，不可以示人。

第三十七章

道常無為而無不為。侯王若能守之，萬物將自化。化而欲作，吾將鎮之以無名之朴。鎮之以無名之朴，夫亦將不欲。不欲以靜，天下將自正。

老子德經

第三十八章

上德不德，是以有德；下德不失德，是以無德。上德無為而無以為；下德無為而有以為。上仁為之而無以為；上義為之而有以為。上禮為之而莫之應，則攘臂而扔之。故失道而后德，失德而后仁，失仁而后義，失義而后禮。夫禮者，忠信之薄，而亂之首。前識者，道之華，

而愚之始。是以大
丈夫處其厚，不居其薄；處其實，不居其華。故去彼取
此。

第三十九章

昔之得一者：天得一以清；地得一以寧；神得一以靈；
谷得一以盈；萬物
得一以生；侯王得一以為天下正。其致之也，天無以
清，將恐裂；地無以
寧，將恐廢；神無以靈，將恐歇；谷無以盈，將恐竭；
萬物無以生，將恐
滅；侯王無以貞，將恐蹶。故貴以賤為本，高以下為
基。是以侯王自稱孤
、寡、不穀。此非以賤為本邪？非乎？故致譽無譽。是
故不欲琇琇如玉，
珞珞如石。

第四十章

反者道之動；弱者道之用。天下萬物生于有，有生于
無。

第四十一章

上士聞道，勤而行之；中士聞道，若存若亡；下士聞
道，大笑之。不笑不
足以為道。故建言有之：明道若昧；進道若退；夷道若
類；上德若谷；大

白若辱；廣德若不足；建德若偷；質真若渝；大方無隅；大器晚成；大音希聲；大象無形；道隱無名。夫唯道，善貸且成。

第四十二章

道生一，一生二，二生三，三生萬物。萬物負陰而抱陽，沖氣以為和。人之所惡，唯孤、寡、不谷，而王公以為稱。故物或損之而益，或益之而損。人之所教，我亦教之。強梁者不得其死，吾將以為教父。

第四十三章

天下之至柔，馳騁天下之至堅。無有入無間。吾是以知無為之有益，不言之教，無為之益，天下希及之。

第四十四章

名與身孰親？身與貨孰多？得與亡孰病？是故甚愛必大費；多藏必厚亡。故知足不辱，知止不殆，可以長久。

第四十五章

大成若缺，其用不弊。大盈若沖，其用不窮。大直若屈，大巧若拙，大辯

若訥。靜勝躁，寒勝熱。清靜為天下正。

第四十六章

天下有道，卻走馬以糞。天下無道，戎馬生于郊。禍莫大于不知足；咎莫大于欲得。故知足之足，常足矣。

第四十七章

不出戶，知天下；不窺牖，見天道。其出彌遠，其知彌少。是以聖人不行而知，不見而明，不為而成。

第四十八章

為學日益，為道日損。損之又損，以至于無為。無為而無不為。取天下常以無事，及其有事，不足以取天下。

第四十九章

聖人常無心，以百姓心為心。善者，吾善之；不善者，吾亦善之；德善。信者，吾信之；不信者，吾亦信之；德信。聖人在天下，歛歛焉，為天下渾其心，百姓皆注其耳目，聖人皆孩之。

第五十章

出生入死。生之徒十有三；死之徒十有三。人之生，動之于死地，亦十有三。夫何故？以其生生之厚。蓋聞善攝生者，路行不遇兇虎，入軍不被甲兵。兇無所投其角，虎無所措其爪，兵無所容其刃。夫何故？以其無死地。

第五十一章

道生之，德畜之，物形之，勢成之。是以萬物莫不尊道而貴德。道之尊，德之貴，夫莫之命而常自然。故道生之，德畜之；長之育之；成之熟之；養之覆之。生而不有，為而不恃，長而不宰。是謂玄德。

第五十二章

天下有始，以為天下母。既得其母，以知其子，復守其母，沒身不殆。塞其兌，閉其門，終身不勤。開其兌，濟其事，終身不救。見小曰明，守柔曰強。用其光，復歸其明，無遺身殃；是為習常。

第五十三章

使我介然有知，行于大道，唯施是畏。大道甚夷，而人

好徑。朝甚除，田
甚蕪，倉甚虛；服文采，帶利劍，厭飲食，財貨有餘；
是為盜夸。非道也
哉！

第五十四章

善建者不拔，善抱者不脫，子孫以祭祀不輟。修之于
身，其德乃真；修之
于家，其德乃餘；修之于鄉，其德乃長；修之于國，其
德乃豐；修之于天
下，其德乃普。故以身觀身，以家觀家，以鄉觀鄉，以
國觀國，以天下觀
天下。吾何以知天下然哉？以此。

第五十五章

含「德」之厚，比于赤子。毒蟲不螫，猛獸不據，攫鳥
不搏。骨弱筋柔而
握固。未知牝牡之合而腴作，精之至也。終日號而不
嗷，和之至也。知和
曰「常」，知常曰「明」。益生曰「祥」。心使氣曰「
強」。物壯則老，
謂之不道，不道早已。

第五十六章

知者不言，言者不知。塞其兌，閉其門，挫其銳，解其

紛，和其光，同其塵，是謂「玄同」。故不可得而親，不可得而疏；不可得而利，不可得而害；不可得而貴，不可得而賤。故為天下貴。

第五十七章

以正治國，以奇用兵，以無事取天下。吾何以知其然哉？以此：天下多忌諱，而民彌貧；人多利器，國家滋昏；人多伎巧，奇物滋起；法令滋彰，盜賊多有。故聖人云：「我無為，而民自化；我好靜，而民自正；我無事，而民自富；我無欲，而民自朴」。

第五十八章

其政悶悶，其民淳淳；其政察察，其民缺缺。禍兮，福之所倚，福兮，禍之所伏。孰知其極？其無正也。正復為奇，善復為妖。人之迷，其日固久。是以聖人方而不割，廉而不劌，直而不肆，光而不耀。

第五十九章

治人事天，莫若嗇。夫為嗇，是謂早服；早服謂之重積德；重積德則無不克；無不克則莫知其極；莫知其極，可以有國；有國之

母，可以長久；是
謂深根固柢，長生久視之道。

第六十章

治大國，若烹小鮮。以道蒞天下，其鬼不神；非其鬼不神，其神不傷人；非其神不傷人，聖人亦不傷人。夫兩不相傷，故德交歸焉。

第六十一章

大國者下流，天下之交也，天下之牝。牝常以靜勝牡，以靜為下。故大國以下小國，則取小國；小國以下大國，則取大國。故或下以取，或下而取。大國不過欲兼畜人，小國不過欲入事人。夫兩者各得所欲，大者宜為下。

第六十二章

道者萬物之奧。善人之寶，不善人之所保。美言可以市尊，美行可以加人。人之不善，何棄之有？故立天子，置三公，雖有拱璧以先駟馬，不如坐進此道。古之所以貴此道者何？不曰求以得，有罪以免耶？故為天下貴。

第六十三章

為無為，事無事，味無味。大小多少，報怨以德。圖難于其易，為大于其細。天下難事，必作于易，天下大事，必作于細。是以聖人終不為大，故能成其大。夫輕諾必寡信，多易必多難。是以聖人猶難之，故終無難矣。

第六十四章

其安易持，其未兆易謀，其脆易泮，其微易散，為之于未有，治之于未亂。合抱之木，生于毫末；九層之臺，起于累土；千里之行，始于足下。為者拜之，執者失之，是以聖人無為，故無敗，無執，故無師。民之從事，常于几成而敗之；慎終如始，則無敗事。是以聖人欲不欲，不貴難得之貨；學不學，復眾人之所過。以輔萬物之自然，而不敢為。

第六十五章

古之善為道者，非以明民，將以愚之。民之難治，以其智多。故以智治國，國之賊；不以智治國，國之福。知此兩者，亦稽式。常知稽式，是謂「

玄德」，「玄德」深遠；與物反矣，然後乃至大順。

第六十六章

江海之所以能為百谷王者，以其善下之，故能為百谷王。是以聖人欲上民，必以言下之；欲先民，必以身後之。是以聖人處上而民不重，處前而民不害。是以天下樂推而不厭。以其不爭，故天下莫能與之爭。

第六十七章

天下皆謂我道大，似不肖。夫唯大，故似不肖；若肖，久矣其細也夫！我有三寶，持而保之。一曰慈，二曰儉，三曰不敢為天下先。慈故能勇；儉故能廣；不敢為天下先，故能成器長。今舍慈且勇；舍儉且廣；舍後且先；死矣！夫慈以戰則勝，以守則固。天將救之，以慈衛之。

第六十八章

善為士者不武；善戰者不怒；善勝敵者不與；善用人者為之下。是謂不爭之德，是謂用人之力，是謂配天古之極。

第六十九章

用兵有言：「吾不敢為主而為客；不敢進寸而退尺。」
是謂行無行；攘無
臂；扔無敵；執無兵。禍莫大于輕敵，輕敵几喪吾寶。
故抗兵相若，哀者
勝矣。

第七十章

吾言甚易知，甚易行。天下莫能知，莫能行。言有宗，
事有君。夫唯無知
，是以不我知。知我者希，則我者貴。是以聖人被褐而
懷玉。

第七十一章

知，不知，上矣；不知，知，病也。聖人不病，以其病
病。夫唯病病，是
以不病。

第七十二章

民不畏威，則大威至。無狎其所居，無厭其所生。夫唯
不厭，是以不厭。
是以聖人自知不自見；自愛不自貴。故去彼取此。

第七十三章

勇于敢則殺，勇于不敢則活。此兩者，或利或害。天之

所惡，孰知其故？

是以聖人猶難之。天之道，不爭而善勝，不言而善應，不召而自來，繕然而善謀。天網恢恢，疏而不失。

第七十四章

民不畏死，奈何以死懼之？若使民常畏死，而為奇者，吾得執而殺之，孰敢？常有司殺者殺。夫代司殺者殺，是謂代大匠斲，夫代大匠斲者，希有不傷其手矣。

第七十五章

民之飢，以其上食稅之多，是以飢。民之難治，以其上之有為，是以難治。民之輕死，以其上求生之厚，是以輕死。夫唯無以生為者，是賢于貴生。

第七十六章

人之生也柔弱，其死也堅強。草木之生也柔脆，其死也枯槁。故堅強者死之徒，柔弱生之徒。是以兵強則滅，木強則折。強大處下，柔弱處上。

第七十七章

天之道，其猶張弓歟？高者抑之，下者舉之；有餘者損之，不足者補之。

天之道，損有餘而補不足。人之道，則不然，損不足以奉有餘。孰能有餘以奉天下，唯有道者。是以聖人為而不恃，功成而不處，其不欲見賢。

第七十八章

天下莫柔弱于水，而攻堅強者，莫之能勝，以其無以易之。弱之勝強，柔之勝剛，天下莫不知，莫能行。是以聖人云：「受國之垢，是謂社稷主；受國不祥，是為天下王。」正言若反。

第七十九章

和大怨，必有餘怨；報怨以德，安可以為善？是以聖人執左契，而不責于人。有德司契，無德司徹。天道無親，常與善人。

第八十章

小國寡民。使有什伯之器而不用；使民重死而不遠徙。雖有舟輿，無所乘之，雖有甲兵，無所陳之。使民復結繩而用之。甘其食，美其服，安其居，樂其俗。鄰國相望，雞犬之聲相聞，民至老死，不相

往來。

第八十一章

信言不美，美言不信。善者不辯，辯者不善。知者不博，博者不知。聖人不積，既以為人己愈有，既以與人己愈多。天之道，利而不害；聖人之道，為而不爭。

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