

Understanding What Tao is in a complex world: a simple interpretation of the chapter introducing the way in Tao Te Ching

于复杂世界中理解「道」是什么：简单的道德经中介绍道一章的释意

作: *Liwei Zhang*

By: *Liwei Zhang*

第四十五章 觀眇

【道可道也 非恆道也】

可以被入（认识和）描述的规律，就不是终极规律存在。

A rule that can be (sensed and) described is not an ultimate rule.

【名可名也 非恆名也】

可以被入（认识和）描述的事物，就不是终极事物存在。

A thing that can be (sensed and) described is not ultimate.

【無名 萬物之始也】

一切产生事物的衍生路径的源头尽头，是无法被人认识和描述的（即无法有名字）。

The ultimate end(s) of the source(s) that anything derived from can not be sensed and described by human beings.

【有名 萬物之母也】

人可以认识和描述的一切产生事物的衍生的源头是能被命名的（但远不是源头的尽头）。

The human-sensible and -describable source(s), from which something is (are) derived, can be named (but it is still far away from the ultimate end(s) of the source(s)).

【故恆無欲也 以觀其眇 恆有欲也 以觀其所嚮】

那么，终极规律作用的自发性地存在这一点，需要我们细致敏锐的捕捉才能了解到；在此基础上，才可能探寻各个本粒度中规律作用的范围和边界。

Thus, the existence and effects of the ultimate rule(s) can only be learned when we meticulously and sensitively try very hard to capture; based on this, it will be possible for us to explore each rule's effective scope and border within its own scale.

注：

- 欲：目的性。
- 无欲：无目的性，但不代表没有发生作用，所以需要捕捉发生的作用
- 有欲：作用发生下的可触及范围
- 无欲 vs 有欲：终极规律不可被人描述，又如何知其欲，如何知其有无欲？所以，无欲处理解为没有发生作用的目的性，有欲处理解为发生作用。

Notes:

- 欲：Purposeful.
- 无欲：Not purposeful. But it's still effective so the existence of its effect(s) requires capture.
- 有欲：The scope and border of the effect.
- 无欲 vs 有欲：Ultimate rules can not be described by human beings. Thus, how can we learn if ultimate rule(s) has (have) purpose(s) and If we do know the answer, how can we learn what the purpose(s) is (are)? In this sense, 无欲 means there is no purposefulness of the effect(s) and 有欲 means effect(s) being effective.

【兩者同出 異名同謂 玄之有玄 眾眇之門】

两者都来自同一个存在。名字不同指向同一个存在。每一个规律都衍生于其依赖的粒度空间上的一个或多个规律。粒度依赖空间中直接的依赖与被依赖结构可以想象

成叠加式的形态。而这些形态的不断展开可以想象成层层叠叠的样子。这样的衍生形态，从人可以认识和描述的粒度向衍生的源头观察，这就是玄。而在人可观察和认识的玄的尽头仍旧存在这样的玄，最终，所有的人可感知的规则的源头都汇聚到一个空间，这仍然不是尽头，只不过是通向终极规律存在的路径上的一扇门。

Both are from the same existence. Different names point to the same existence. Each rule is derived from some rules within the scale spaces it depends upon. The structure of the direct relationship between a rule and the rule(s) it depends upon in a scale space can be conceived as layers built upon pre-existing layers. The expanse of the structures can be imagined as layers over layers. This form of deriving, when human beings observe the world from some outer layers they can reach, sense and describe, from what human beings can observe, sense and describe, is xuan (Chinese character: 玄). Even at the deepest layers human beings can reach, xuan still exists to us from there. The ultimate layers human beings can reach, when we categorize them together into a layer space meaning they are a set of layers, are still not the ultimate deep end of layers. It's just a gate on the path to the layer(s) where ultimate rule(s) exists.

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