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老子今解

遇道人撰

自序

老子道德经，成书已逾两千五百年，解释者亦逾千家，每每与时俱进，历久弥新。然总不能说完说透。究其原因，不外数点：

1. 老子所述之道，系宇宙真理：包含入世法及出世法；
2. 各解释者所知，都有其局限性，且泰半释入世法；
3. 现今科学，尚未能明白全部宇宙真理，亦多半释入世法；
4. 出世法目前被视为不科学或反科学，缺少系统性研究。

按“入世法”即为人处世，修齐治平之道，我国诸子百家，及西洋社会科学家，研之久矣。“出世法”则研鬼神仙佛灵异，宗教玄学之说，虽人多敬畏，公开研究者不多。因而自韩非解老，千家所释老子，多及皮毛，不能透澈。太史公以为庄子，申，韩，虽皆原于道德之意，而不及老子深远；或仅偶及出世法，然非全为释老，且错处屡见。是故刘培中祖师指出庄子书非神人庄周所著。以出世法解老之作，则不多见。黄元吉氏解老，以为章章皆出世法，亦属牵强。

先谈入世法；史记太史公自序说得最明白：自“乃论六家之要旨，曰，易大传”至“何由哉？”约一千字。其文中“阴阳”即指今科学家，“名法”即指今律师法官。“儒”即读书人。“墨”即苦行者。“道德”则指黄老道家，其入世法即“无为而治”之道。有意者宜细研太史公自序，自明老子入世法之超越性。不过太史公是说“无为而治”的入世法，而且老子也非源于易经。而後千家释老之入世法，皆相去不远，故本书只释其略有差误各章，以节约篇幅。

史记有龟策列传，略及神鬼之说，然亦非关释老。又有天官书，记录古天文学，引入玄虚预言之史，与今日科学对照，误差不少，且与老子出世法无关。本人于玄学及老子之出世法，所知亦属有限，故只能尽力为解，谬误在所难免。野人献曝，唯期高明教正，以利世人。

目前（西元 2012 年）科学昌明，老子一书，究竟是否合乎现代科学？或甚至超越现有科学知识？亦属本书研讨目的之一。为便于运算公式及英文注解之书写，本书使用左起横排，以利阅读。本书依老子章节顺序解释，凡入世法各章，坊间广存无明显错误的，俱不更释，唯加略解。其余各章，凡本人自度未能透解者，亦注明以待高人指正。

西元 2012 年 3 月，遇道人撰于美国修士墩

第一章

道可道，非常道；名可名，非常名。

今释：

宇宙真理（道）是可以说明的，不过不是一般人所说明的宇宙真理；
人世永恒的名器（资讯）是可以定义命名的，不过不是一般人所定义命名的名器。

解：

何谓宇宙真理？凡恒久不变的即是。因此，下列各式俱为宇宙（部分）真理：

$1 + 1 = 2$ 纯数学公式

$2\text{H}_2 + \text{O}_2 \rightarrow 2\text{H}_2\text{O}$ 氢氧化成水

$F = m a$ 牛顿运动力学公式

$E = m c^2$ 爱因斯坦质能互换公式

简而言之，纯数学公式，皆属宇宙真理；已证明的物理化学公式也说明部分宇宙真理；逻辑符号如伏羲八卦及易经 64 卦象皆宇宙真理（易经经文则未必全是）。

何谓名器？凡事物未经人之定义命名，叫做“事物”，或“东西”，已经人之定义命名，叫做“名器”，也就是“资讯”（information）的另一种称呼。

道在那里？刘祖师说“道”字是“走，首”二字之合，故研究道要走入頭中，即研究頭腦中脑波（brain wave）与宇宙空间中电磁波（EM waves）相互辐射，共振，吸收等关系，即可知真道也。按此系我国道家自古以来，不传之密，近五十年来由刘祖师开示普传昆仑弟子，门人受惠极大，特此为记。

基督教以为“神造宇宙”，每陷入“谁造神？”的难题，又难以解释许多符合“进化论”的现象，故与佛道之说法有差异。

无，名天地之始；有，名万物之母。

今释：

宇宙初生是无形体的（能量），所以（无形体的东西）可以定义命名为“无”；万物是生于有形体的（物质），所以（有形体的东西）可以定义命名为“有”。

解：

宇宙大爆炸（big bang）之前无物质，只有能量，大爆炸之后，依爱因斯坦质能互换公式产生物质。

故，常无，欲以观其妙；常有，欲以观其窍。

今释：

因此，当人们想观察宇宙及人身的奇妙变化，应经常放空思想以研究无形的东西（电，磁，能）；想观察宇宙及人身的密密窍门，应经常集中意念以研究有形的东西（万物及玄关等窍）。

解：

关于“常无常有”，张紫阳祖师说得明白：“抱元守一是功夫，地久天长一也无”，乃出世法之基本步子。佛家着重放“空”，即常无法，道家起步用“守”，即常有法，最终皆见玄妙（变化）。

此两者，同出而异名，同谓之玄。玄之又玄，众妙之门。

今释：

无形体的（能量）和有形体的（物质）两样东西，实际上是同一起来源（能量），只是定义命名的不同，因此，都可以说都是很奇妙难知的。最最奇妙难知的叫作玄之又玄（玄关），玄关就是观察了解一切奇妙难知的事物的门户。

解：

“玄”字代表黑色，也形容奇妙难知的事物。今日科学有黑洞 (black hole)，黑暗物质 (dark energy)，黑暗能量 (dark energy) 等名称，可说“同谓之玄”。玄关则或为人体里的黑洞或白洞 (white hole)。

Chapter 1

Universal truth can be described, but it is not the way people have described them before. The ever-lasting information can be named and defined, but it is not the way people have named and defined before.

The origin of the universe is named as “Nothing: the shapeless, invisible, untouchable emptiness” (energy), the origin of things is named as “Something: with shape, visible, touchable substance” (material). Therefore, one needs to void one’s thought to view the hidden mysteries of the emptiness (energy), and to focus one’s attention to view the gate-way (orifice) between the emptiness (energy) and the substance (material).

Nothing (energy) and Something (material) are from the same origin but with different names, they are both mysterious and difficult to understand. However, the most mysterious thing is the gate-way (orifice), through which one can understand everything in the universe.

Note: Anything never changes but last forever is called a piece of universal truth. A name/definition to describe a piece of the universal truth is called an ever-lasting information. LaoZi has named the universal truth as Dao, literally “the way”. In Chinese character formation, it actually means “going into the head” (to study the brain waves, etc.)

Examples of universal truth include all pure mathematical formulas such as $1 + 1 = 2$, and the proven physical laws as $F = ma$ (Newton’s law of motions), and $E = mc^2$ (Einstein’s energy-mass conversion formula).

第二章

天下皆知美之为美，斯恶已，皆知善之为善，斯不善已。故有无相生，难易相成，长短相形，高下相倾，音声相和，前后相随。

今释：略

解：

此言相对观念，即广义阴阳论：有无，长短，高下，音声，前后，属自然一体之阴阳二面，相生而共存；而美丑，善恶，难易，是非，成败，彼此，祸福，毁誉，得失，公私等，则起于人之心念，实并非属于自然之道。

是以圣人处无为之事，行不言之教，万物作焉而不辞。

今释：

所以得道高人，行事而不见其形意，教化而不多用言语，万事万物，自然演化而不需鼓动。

解：

“无为”意近“无惟”，即不只由己意，而不是“不做事”，否则“无为而治”便成“无为而不治”了。西洋“征服自然”的说法，其实只是顺应自然之理，设计以得自然之利。

生而不有，为而不恃，功成而不居。夫唯弗居，是以不去。

今释：略

解：

道法用人治事，常从“彼此”上想起，但基于“人性本善”，多替他人想，自然勿需争夺而得和谐，故能功成而不去。按法家“权谋”亦用人治事之术，专讲“法术势”，但基于“人性本恶”，阴谋利用他人人性之恶面而成己之私，小人多行之而有短期效果；及其阴谋暴露，常破败焚身，得道君子所不取也。然有道寡言，阴谋亦多不言，故知法源于名，名源于道也。

Chapter 2

Everybody knows what beauty is hence the perception of ugly is created. Perceptions are actually relative and one leads to the other: e.g., bad and good; have and have not; easy and difficult, long and short, high and low, sound and echo; front and behind. Yet these relative perceptions cause problems in the world due to the targeted pursuits by people. Therefore, a sage manages things without self-righteousness (without insisting on his own perceptions); he teaches without words; everything thus evolves without his interference or promotion.

A sage creates but not owns, makes but not holds, contributes but does not take merits. Only when one contributes but takes no merits, the merits will not leave him.

第三章

不尚贤，使民不争；不贵难得之货，使民不为盗；不见可欲，使民心不乱。是以圣人之治，虚其心，实其腹，弱其志，强其骨，常使民无知无欲。使夫智者不敢为也。为无为，即无不治。

今释：略

解：

修道人宜无知无欲：虚其心谓去欲，实其腹谓保精，弱其志谓去杂念妄想，强其骨谓健体魄灵炁，修道出世法之所必须也。

入世法则总归于无为而治：小国寡民，民心不乱，不争不盗则无不治矣。大国理同而事异，见第六十章。

接近世共产主义专讲“阶级斗争”，实与老子之“不争”相反。观古今中外，斗争能力之强，莫过于毛泽东氏；其人乐于天地人斗，故内能建国，外能抗敌；然治国约30年，人亡万千，民穷财尽（因其取法共产主义，实不利生产）。及邓小平氏继起，暗用黄老之道，韬光养晦30年，民富国强，不殊汉文景之治。故知斗争或可夺权抗敌，实难长久，治世仍以不争为上也。毛氏号称熟读线装书，然不涉医药宗教二门，盖其原也。

Chapter 3

Do not honor the high positions, then people will not compete for them; do not price the scarce goods, then people will not rob them; do not let people know the fancy desires, then they will not have chaotic mind.

In managing people, a sage will void their fantasies, fill their stomach (stamina), weaken their desires, strengthen their bones (bodies); He will let people have no knowledge and no desire, let the witty ones dare not to deceive. When no one plays tricks, there will be no chaos.

Note: According to LaoZi, this is the image of an ideal society, in which people perform only meditation to obtain eternal life.

第四章

道冲，而用之或不盈。渊兮似万物之宗；挫其锐，解其纷，和其光，同其尘。湛兮似或存。吾不知谁之子，象帝之先。

今释：

真理像是空虚的器皿，注之不满，酌之不竭。渊深不可测，好像万物都由其产生；因此有道的人要抑己随物，不露锋芒。隐没不显，似有似无。我不知道真理是如何产生的，但它好像是在有天（上）帝之前。

解：

老子不主张上帝创造宇宙万物之说。

Chapter 4

Dao seems to be empty, but in application, it is inexhaustible. It is as a deep gorge as the source of everything; It smoothes sharpness but can solve all chaos; it hides brightness to mix into the mass; It submerges as if it is non-existing.

I don't know from whom the Dao was born; it seems to be there even before the God exists.

Note: Dao is the universal truth, therefore hard to be seen before the related mathematical formulas are found. For instance, the phenomena of motion before Newton's law (a formula of Dao in the related area) were invented.

第五章

天地不仁，以万物为刍狗；圣人不仁，以百姓为刍狗。天地之间，其犹橐籥乎？虚而不屈，动而愈出。多言数穷，不如守中。

今释：

天地是无所谓仁爱之心的，所以任由万物自生自灭；但是当权者如果没有仁爱之心，就是把老百姓当做祭品，牺牲品，令其自生自灭了。以下略。

解：

出世法：在地表太空之间，充满空气，供人呼吸，呼吸亦可助修炼。在人身上玄关阴蹻之间，是不是像风箱一样呢？正是可以炼气之处。虚而不屈，动而愈出；乃述吐纳胎息之法。所炼无非正反呼吸，道家之玄气功也。多言则气泄；守中者，守胎元也。

入世法观人物；多言数穷，不如守中：有大志，少言语，深沉厚重（如老子），为第一等人才；磊落雄豪（如庄子）第二，聪明才辩（如孔子）第三。

Chapter 5

The nature has no mercy, therefore everything becomes its sacrifice;
However, if a king has no mercy, all people will become his sacrifice.

The nature is like a bellow, empty inside but not exhaustible, the more one pumps the more air will come out. However, people's capacities are limited, too much attempts by the king often will exhaust the resources, it is better to keep country-wide endeavors moderate.

第六章

谷神不死，是谓玄牝；玄牝之门，是谓天地根；绵绵若存，用之不尽。

今释：

活人的谷神是不会消逝的，谷神也叫做各窍门的（玄关阴蹻之）电炁；修道是由玄关阴蹻入手，此二窍就是所谓天地阴阳电炁的根本；二窍有电的感觉是软绵绵的，似有似无，但运用起来，是无穷无尽的。

解：

谷即窍，谷神即各窍之神(电炁)，道家讲六神（灵性神意魂魄）各居一窍，而以阴蹻玄关为人身之天地阴阳电炁之根窍。

Chapter 6

The electrical signals (electricity) in a gate-way orifice will never die. In a living human body, two gate-ways are the roots of the universe, and are called XuanGuan and YinQiao orifices. When one tries to view them, one can feel their signals are weak and seemly existing, but not exhaustible when one tries to use them.

第七章

天长地久。天地所以能长且久者，以其不自生，故能长生。是以圣人后其身而身先，外其身而身存。非以其无私耶？故能成其私。

今释：略

解：

按毛氏若用老子功成身退之道，建国之后，即由刘邓治国（亦必须舍弃共产主义，以利生产）；则我国可早富强 30 年，黎民受惠，毛氏则留美名于千古；所以无私而能成其私也。

Chapter 7

The sky and the earth are long lasting because they do not take care of themselves (but let things evolve following the universal truth of the nature).

In life, a wise man retracts his own priority but will be pushed ahead by others; he does not mind his own existence but will be cared by others. Is it true that due to his non-selfishness, he can accomplish self interests by the tending of others?

第八章

上善若水，水善利万物而不争，处众人之所恶，故几于道。居善地，心善渊，与善仁，言善信，正善治，事善能，动善时。夫唯不争，故无尤。

今释：略

解：

按上善即上德，“德”言善心及修养；“若水”犹非水，以水犹有形也。孙子兵法：“兵形象水，水之形避高而趋下，兵之形避实而击虚，水因地而制流，兵因敌而制胜，故兵无常势，水无常形。故形兵之极，至于无形”。岂非上善亦用兵之道乎？故明处不争者，致胜之道也，且人无怨尤。

Chapter 8

The best virtue is like water: water benefits all living beings but does not fight for itself, water takes low (due to gravity) positions that people do not like; hence its nature is near to the right way of life.

The wise man is humble as if he prefers a low position; he is calm and profound with a wide open mind; he gives but not collects; he says only trustworthy words; he manages with good results; he uses capable persons for tasks; he acts at correct time. Because he is non-fighting, there will be no animosities.

第九章

持而盈之，不如其已；揣而锐之，不可常保；金玉满堂，莫之能守；富贵而骄，自遗其咎。功成身退，天之道。

今释：略

解：

天道日中则昃，月满则亏；人不能永远正确，故当功成身退，不退则辱；实持盈保泰之道。

Chapter 9

Over self-content is not as good as stop boasting, just like to sharpen a knife edge or a needle point, the sharpness cannot last forever. Too much valuables (gold and jade) in house are hard to keep; Over proud on ones richness and high position will cause troubles to oneself. Therefore, when one has succeeded, one should retreat from the arena. This is the truth of nature.

Motto: One cannot be always correct. Therefore, one should retreat after a major success, in order to avoid humiliation in the future.

第十章

载营魄抱一，能无离乎？专气致柔，能婴儿乎？涤除玄览。能无疵乎？爱国治民，能无为乎？天门开阔，能为雌乎？明白四达，能无知乎？

今释：

提阴蹻经心营抱守玄关一窍，能不离开吗？能轻柔的专运一炁，无欲如婴儿吗？能洗除一切妄想杂念，毫无瑕疵吗？想到爱国治民的大业，能放弃己意而不管吗？见到天门广阔玄妙，能雌伏静守不动吗？虽然明白贯通一切知识，能消除智障吗？

解：

此为修道起径，及无念守静的功夫。修道人的心念要回复到朴素无华，回复到婴儿的不思不虑，回复到宇宙初起的无形无相。修道守窍需尽量放空，无念无思无虑，无形无相无我，使脑内杂乱意念的电波熄灭，才易于见到元神灵性的固有电波发光。久之天门自开；吕祖诗曰：“火候九年都经过，忽尔天门顶中破，真人出现大神通，从此天仙可相贺”。

Chapter 10

In lifting one's thought up from YinQiao orifice through the Heart orifice then embraces XuanGuan orifice, can one hold it firmly without leaving? In concentrating the soft electrical signal, can one have no worry nor thought as a baby? In clearing up all strange ideas, can one have no wandering thought? Although one loves his country and likes to manage people, can one give up the patriot thinking? When one sees the wide open gate to the universe, can one hold his thought calm and still without moving? When one understands everything, can one still behave as innocent as one without any knowledge?

第十一章

三十辐，共一毂，当其无，有车之用。埴埴以为器，当其无，有器之用。凿户牖以为室，当其无。有室之用。故有之以利，无之以为用。

今释：略

解：

“有”言其形体，“无”言其功能，造毂，造器，造室，皆欲用其内之空间。推而广之，能知己力之不足，始克用人之长。总是己心谦虚，始能容纳包含人才而用之。

Chapter 11

Employ thirty spokes to form a hub, the central empty space is used to support the axis of a cart; mix dirt to make a jar, the central empty space is used to contain stuff; open windows and doors to construct a house, the central empty space is used for dwelling.

Therefore, to have something is to have its outside shape, its function is in the empty space which contains nothing.

第十二章

五色令人目盲；五音令人耳聋；五味令人口爽；驰骋畋猎，令人心发狂；难得之货，令人行妨。是以圣人为腹不为目，故去彼取此。

今释：略

解：

去外物之纷扰，所谓“空其五蕴”，即前“虚其心”也。只取实腹保精助道，即前“实其腹”也。

Chapter 12

Colorful shows can blind one's vision; noisy music can deafen one's hearing; delicious food can numb one's taste; game-hunting on galloping horses can drive one crazy; scarce goods can refrain one from proper acts. Therefore, a wise man prefers basic supplies in life, not lavish being-highs, i.e., chooses things that are simple and solid, not superficial and luxurious.

第十三章

宠辱若惊，贵大患若身。何谓宠辱若惊？宠为上，辱为下，得之若惊，失之若惊，是谓宠辱若惊。何谓贵大患若身？吾所以有大患者，为吾有身，及吾无身，吾有何患？故贵以身为天下，若可寄天下；爱以身为天下，若可托天下。

今释：略

解：

及吾无身，吾有何患？等到连我的身体都没有了，我还能有什么祸患呢？此言得道人之灵性合一(成为粒子-波包 particle-wave packet，如微中子 neutrino 之类)，脱壳飞升之後，已成不死神仙，永绝祸患了。

Chapter 13

Being pampered or being insulted is a surprise to a person. Big harms are dreaded because they inflict one's body. Why? Being pampered is to be

regarded highly, being insulted is to be pressed down, both are surprises when one receives or misses. Since I have a physical body (life) I could suffer big harms, if I have no body (life), what harms can I suffer or dread?

Therefore, if one devotes his body (life) to serve the people of the world, people can grant him with the world affairs; if one likes to sacrifice his body (life) for the world, people will entrust the world to him.

第十四章

视之不见名曰夷，听之不闻名曰希，搏之不得名曰微。此三者不可致诘，故混而为一。其上不皎，其下不昧，绳绳不可名，复归于无物。是谓无状之状，无物之象，是谓惚恍。迎之不见其首，随之不见其后。执古之道，以御今之有。能知古始，是谓道纪。

今释：

看不见叫无色，听不到叫无声，抓不住叫无形，无色无声无形则无法追究，叫混元一炁（炁，电也；混元一炁即类今之电浆：plasma）。当上窍尚未发光，下窍也不昏暗，道体幽深，无物可见，没有东西，也没有形象之时，叫做惚恍，其前其后，也都看不见头尾。根据古传的真理，今天来寻找道的形体，所能知晓的，只是开始修道的规律罢了。

解：

此言初坐将静未静之状，身体之元神电波略起，惚兮恍兮，亦“虽有所得，实无所得”也。按“电场，磁场”皆无色无声无形，古人无法追究，现今科学，则可测量。

Chapter 14

Things that cannot be seen are called colorless; those cannot be heard are called soundless; those cannot be touched are called shapeless. Anything with all these three properties (e.g., electromagnetic fields) cannot be found by common senses, therefore are recognized as a special (plasma) state (of matter and non-matter).

In meditation, when the upper orifice is not shining, the lower orifice is not dull (can be felt lightly), (the brain-wave) signals are profound but cannot be named, and there is no substance to be felt. This state is called mindless subconscious, i.e., the shape of the shapeless, the image of a non-matter, one cannot see its head (beginning) or tail (end) either. When one follows the traditional methods of meditation to find the meaning of things, the things one sees are the rules of the universal truth.

第十五章

古之善为道者，微妙通玄，深不可识；夫唯不可识，故强为之如容。豫兮若冬涉川，犹兮若畏四邻，俨兮其若客，涣兮若冰之将释，敦兮其若朴，旷兮其若谷，浑兮其若浊。孰能浊以静之徐清，孰能安以动之徐生。保此道者不欲盈，夫唯不盈，故能蔽而新成。

今释：略

解：

道成六通之后，其人深不可识；能施则不盈，不积则不满，故能日新月异。

Chapter 15

An (ancient) accomplished Daoist understands mysteries, he is ethereal and profound beyond recognition; Only because he cannot be recognized, I will try hard to describe his appearance: he acts reluctantly as crossing a river in winter; thoughtfully as afraid of his neighbors; serious as a guest; relaxed as the melting ice; simple and solid as an un-carved wood piece; broad as a big gorge; obscure as a murky river.

Who could slowly settle the murky river to clear its water? Who could slowly revive the hibernated one to life? When one wants to protect his achievement in Dao, he does not feel haughty and show over-filled gestures; only submissive activities can create new things from the worn-out ones.

第十六章

致虚极，守静笃，万物并作，吾以观其复。夫物芸芸，各复归其根，归根曰静，是谓复命，复命曰常，知常曰明，不知常，妄作凶。知常容，容乃公，公乃全，全乃天，天乃道，道乃久，没身不殆。

今释：

放空到极点，守静到笃定，会见到各种事物都发生；我（坐禅，修道，炼炁士均）可以观看到万事万物的来复（过去，现在，未来）。万物及众生的根本都在其入静中之元神电波，能时时感到其电波就叫作已恢复本命，本命也就是其元神之常态（真性也），得知常态即能见到光明，不得知常态，胡修乱炼则有凶险。凡人见性之后则能有容宽恕，大公无私，其性合于长生久视之天道（宇宙真理），即使身体消逝了，真性也不会消失。

解：前段指打坐入定，内视见万物玄妙毕呈，实乃与宇宙中讯息共振的人身白洞中影像。后段指（明心）见性之事实。

Chapter 16

In meditation, as one reaches the mental state of extreme emptiness and absolute quietness, one can see the past, current, and future of everything. All glamour of things will return to their roots in quietness, or show their real lives. The real life of a thing is its nature. One who knows the nature of things has clear vision, if one does not know the nature and act arbitrarily will result in danger.

One who knows the nature can accommodate others; accommodation leads to fairness; fairness leads to completeness; completeness is like the universe which contains everything, including the universal truth. The universal truth is long lasting, acts follow the universal truth will not disappear even after one dies.

第十七章

太上，不知有之；其次，亲而誉之；其次，畏之；其下；侮之。信不足焉，有不信焉？悠兮其贵言，功成事遂，百姓皆谓，我自然。

今释：

最高明的管理者，他的下属子民都不知道他在管着；其次一等的的管理者，他的下属子民都亲近他而赞誉他；再次一等的的管理者，他的下属子民都怕他；最次一等的的管理者，他的下属子民都谩骂侮蔑他。只因为管理者自己的威信不够，而不是被管的下属子民不相信他。最高明的管理者悠闲自得，很少讲话，动合无形。因此，事情都办成功了，下属子民，浑然不知是管理者的功劳，都说，是我自己做成的。

解：

太上：美国雷根总统，邓小平晚年近似；其次：美国柯林顿总统；其次：毛泽东，蒋介石；其下：李登辉，陈水扁。“不知有之”，或作“下（仅）知有之”，其意近似。

Chapter 17

Under the best manager, people do not feel being managed; a second level manager is loved and praised by the people he managed; the next level manager, people are afraid of him; the lowest level manager, people insult him. These facts are due to that the managers are not trustworthy, not because the people don't want to trust them.

The best manager manages at ease and without many words; things are done and major endeavors achieved, people always say those are “by my own efforts”.

Note: one can easily judge how good a country or an organization is being managed by the boss according to this chapter.

第十八章

大道废，有仁义，智慧出，有大伪，六亲不和有孝慈，国家昏乱有忠臣。

今释：略

解：

自然的道理不用了，只好用仁义的说法来规化人事。
言人间礼法造设，已非自然之道，实不得已而为之也。

Chapter 18

As the natural ways of living together are aborted, people enact benevolence to others and demand proper conducts of each; when people have witty knowledge, there come major deceptions; when relatives are in quarrels, the filial and mercy ones appear; when a country is in turmoil, then the loyal ones show up.

第十九章

绝圣弃智，民利百倍；绝仁弃义，民复孝慈；绝巧弃利，盗贼无有。此三者以为文不足，故令有所属。见素抱朴，少私寡欲。

今释：略

解：

此章并上章，同言人间礼法造设，皆非自然之道，实不得已而为之。
民之大利，在能修成道，则必须用此章“见素抱朴，少私寡欲”之出世法。然以此法治世，用于小国寡民，或许可行；及今乱世人多，以为入世治世之法，则期期难矣。得道君子，其教正焉。

Chapter 19

If we give up smart and witty practices, people will be benefited one hundred times more; if we give up benevolence and the proper conduct codes, people will return to the natural filial and merciful behaviors; if we abandon tricky means and self-interests, there will be no thief or robbery. These three aspects are decorations in life, not enough to benefit people, therefore should be abandoned.

People should keep simple life and use basic means then they are less selfish and have less desire.

Note: Both Ch 18 and 19 talked about “better to return to natural life”.

第二十章

绝学无忧，唯之与阿，相去几何？善之与恶，相去何若？人之所畏，不可不畏。荒兮其未央哉，众人熙熙，如享太牢，如春登台。我独泊兮其未兆，如婴儿之未孩，儻儻兮若无所归。众人皆有余，而我独若遗。我愚人之心也哉，沌沌兮，俗人昭昭，我独昏昏，俗人察察，我独闷闷。澹兮其若海，寥兮若无止。众人皆有以，而我独顽且鄙。我独异于人，而贵食母。

今释：略

解：

得道者外观平凡，昏昏沌沌，无异愚鄙；内则无忧无止，海阔天空。对外则畏人所畏，内思则独异若遗；以便不受人扰，贵在可时时服食天地电能，以进道功。

按初得电，实有昏昏沌沌之感。西汉崔至一真人入药镜曰：“得之者，常似醉”也。

Chapter 20

One has no worry if one does not learn anything: How far apart is to listen with respect or without respect? How far apart is good or bad? Just follow the crowd: e.g., in facing those things people are afraid of, one should not be intrepid.

The Dao is profound and without limits: when people are as happily as in a State banquet or as to view from a high stage in the Spring time, I am the only one who does not care, like a young baby, completely at ease and without intention. People are satisfied with their capacities but I am the only one who seems to be at a loss.

My mind is as innocent as a fool: people know things clearly, I am the only one who is perplexed; people look into details, I am the only one who is sketchy. My mind is as calm and deep as the sea but has no limits when it flies.

All people have capacities and prestige, only I am stupid and lie low. I am the only one who is different from others, because I only care dearly about being nurtured by the Dao.

Note: A true Daoist behaves like a mediocre, he follows the crowd for many outside activities, but his inner thoughts are often contrary to what the ordinary people think.

第二十一章

孔德之容，唯道是从。道之为物，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。自古及今，其名不去，以阅众甫。吾何以知众甫之状哉？以此。

今释：

孔德即方寸，方寸乃道之所在地。宇宙真理是由电磁波所传送，电磁波虽恍惚难测，可以成物成象。电磁波载有精义，即其资讯。从古到今，这资讯 (information) 都不曾消失（可参见：black hole information paradox），因而可以用来观察万事的开始。我为何知道万事的开始呢？就是靠这种资讯。

解：

佛家以心为方寸，与道家不同。

马克思维尔的电磁波方程式(Maxwell electromagnetic wave equations)，对时间为对称，故电磁波传送，实为双向，因而未来事物之资讯，亦可在过去测知，此乃预知之理据，其要在能共振接收。电磁波载波成象，已广见于电视；电磁波载波成物，道家谓之遁法，尚待了解。然工业界已有雷射烧结(laser sintering)法，盖电磁波载波成物之先驱焉。

Chapter 21

The elements in the third ventricle contain the Dao (universal truth). Dao is difficult to be seen: although without shape it contains images; although indistinguishable it contains things. Dao is profound and obscure yet with essence, the essence is the true information.

From ancient time till now, all information never disappeared, thus everything can be viewed from the information. How can I know everything? It is based on this fact.

第二十二章

曲则全，枉则直，洼则盈，敝则新，少则得，多则惑。是以圣人抱一为天下式。不自见故明，不自是故彰，不自伐故有功，不自矜故长。古之所谓曲则全者，岂虚言哉？诚全而归之。

今释：略

解：

此言谦退则吉，待诚意完全，功业自彰。管子心术：“执一正静，内省大明，弃功弃名，反身归天”近似。

Chapter 22

Yield some can accomplish all, bent a bit can go straight, dent a bit can get filled, run-down a bit can get renovated, has or ask for less can obtain, has or ask for excess is confusion. Therefore, a wise man abides these truthful acts to become a paradigm of other people. One has clear visions if one does not depending only on his own views; One has glory if one does not only assert his own correctness; One get merits if one does not claim only his own contribution, one's achievement can last if one does not boast oneself. The old saying “yielding leads to accomplishment” is not superficial, only keep yielding can one gets all the support of other people.

第二十三章

希言自然。故飘风不终朝，骤雨不终日。孰为此者？天地；天地尚不能久，而况于人乎？故从事于道者同于道，德者同于德，失者同于失。同于道者，道亦乐得之，同于德者，德亦乐得之，同于失者，失亦乐得之。信不足焉，有不信焉？

今释：略

解：

自然现象，有常有变，但其因果归律不变。故种瓜得瓜，种豆得豆。管理者如果威信不足，百姓当然不相信他。

Chapter 23

To talk less is comply with the nature: gusty winds won't blow for the whole morning; abrupt storms won't rain for the whole day. Who have caused these weather variations? It is the nature. Even the nature cannot have long lasting variations; No wonder people cannot have long lasting actions.

When one follows the natural truth, his actions will be the true; when one follows the good deeds, his actions will be good; when one follows a deviated path, his actions will be deviated. Natural truth, good deeds, and deviated path will affine to the one who follows each, respectively.

Hence a person can only be non-trustworthy, not because the others won't trust him.

Note: This chapter talked about a manager should act according to the natural truth so that people being managed will trust him. (See Ch 17.)

第二十四章

企者不立，跨者不行。自见者不明，自是者不彰，自伐者无功，自夸者不长。其于道也，曰余食赘行，物或恶之，故有道者不处。

今释：略

解：

对人主公开建言，类似自伐，必然无功，多则遭辱，故不如私陈利害。私陈利害，不如暗示转机；暗示转机，不如不言而喻之。

Chapter 24

Standing on toes to gain height cannot be stable; leaping forward to gain speed cannot go far; Similarly, one who always insists on one's own views cannot see things clearly, always asserts self-correctness cannot have glory, always claims one's contribution cannot gain merits, always boasts ones achievement cannot last long. These self-righteous and self-claiming behaviors are over exaggerations, are hated by most people; hence a wise man will not do so.

第二十五章

有物混成，先天地生，寂兮寥兮，独立而不改，周行而不殆，可以为天下母。吾不知其名，字之曰道，强为之名曰大。大曰逝，逝曰远，远曰反。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。

今释：

宇宙由无极限的能量，变成天地的先体：混元一炁（今名电浆）。独存不变，旋转不止有年，就是产生物质宇宙的太极。我不知道它的名字，就命名为道，也勉强叫它大，大而能动，动则能广及一切，广及一切则能反复化生万物及人。所以说，宇宙中有四样大的东西：道（真理），天（体），地（球），人。因此，人应该效法地（球）的厚德载物，地球是根随天体的运动不息，天体是依循宇宙真理来运作，宇宙真理即是遵循自然的规律。

解：

老子所言宇宙源起，与现代科学家所说相似。但是老子是怎样知道的呢？显然他能够以脑波共振，吸收并分析宇宙空间中之电磁波资讯，而知宇宙起始的信息（见第十四章，二十一章）。故，老子，神人也。道家尊为“太上道祖”；孔子说“老子其龙欤？”，以此。

人法地即是人应该要谦虚，故谦卦六爻皆吉。天地运行的自然规律，不外牛顿的万有引力公式，及爱因斯坦相对论公式等，现知宇宙真理公式，均导源于可见的自然现象。
管子：法天则虚而因之，法地则静而容之。

Chapter 25

There was some mixture (of energy), born before the universe. It was there alone for a long time, rotating but not changing or disappearing; it could be the mother of the universe. I don't know its name; just call it Dao, or the "big stuff". Because of its big extent, it reaches everywhere; it shows up in the cyclic occurrence of the natural phenomena. Therefore, Dao is big, the heaven is big, the earth is big, and human is big; these are the four big things in the universe, and human is one among them.

Hence to be a successful man, one should learn to follow the earth, humbly bears all the loads on it; the earth follows the law of motion of the heavenly bodies; the heavenly bodies motion laws follow the universal truth Dao; and the Dao follows (can be found in) the natural phenomena.

第二十六章

重为轻根，静为躁君。是以圣人终日行不离镗重；虽有荣观，燕处超然。奈何万乘之主，而以身轻天下。轻则失根，躁则失君。

今释：略

解：

有才而性缓，定属大才。

Chapter 26

Stable and heavy are the roots to hold lightness in place. A calm and silent person rules over the talkative and restless persons. Therefore a king never moves without weight and stability, although he seats at a glorious position, he ignores all vanities with a transcend mind. A leader of a country should not behave like a jerk, because being lightness will lose his roots and being talkative will lose his realm.

第二十七章

善行无辙迹，善言无瑕谪，善数不用筹策，善闭无关键而不可开，善结无绳约而不可解。是以圣人常善救人，故无弃人，常善救物，故无

弃物，是谓袭明。故善人者，不善人之师；不善人者，善人之资。不贵其师，不爱其资，虽智大迷，是谓要妙。

今释：略

解：

高人治事，如梦过无痕；盖“无为而治”，实靠用他人来一齐做事(team work)，其要在居上者能谦冲自牧，无惟无我，始克结纳人心，得人效力。如更能知晓并用人所长，则天下无不可用之人，于事则“无为而无不为”也。

Chapter 27

A good traveler leaves no track-marks to be traced; a good speaker leaves no perversions to be found fault with; a good mathematician needs no counting tools to count; a good closed-door has no locks to be opened; a good tie uses no ropes thus cannot be un-tied.

These are like the relationships between a sage and other persons. A sage always saves persons thus no one was given-up; he always salvages material thus no materials were thrown away. This is called inherently wise.

Therefore, a good man is the teacher of a bad man, and a bad man is a mirror for a good man. If one doesn't appreciate these facts, even if he is smart, he is actually confused. These important facts are very subtle.

第二十八章

知其雄，守其雌，为天下溪，为天下溪，常德不离，复归于婴儿。知其白，守其辱，为天下谷，为天下谷，常德乃足，复归于朴。朴散则为器，圣人用之，则为官长，故大制不割。

今释：略

解：

常德言真理原理，归于朴即归于真理原理，器具皆必按其工作原理设计。

“大制”言系统方法(system methods)，故不支离破碎。按“系统”(system)之要素有三：1。全系统有共同的目的或功能，2。每一系统均有其子系统(sub-system)，3。母子系统结构(structure)均相同。“无为而治”的基础在先建立系统，如果没有系统，必成“无为而不治”，一盘散沙了。

Chapter 28

A sage knows about the dominant high positions but takes an obedient low position as a mountain creek to other water sources. Being low can take in

all opinions of others as a creek collects all water drips. Therefore, by absorbing (and knowing) all the opinions with an open mind as innocent as a baby, the truth will not leave him.

A sage knows about glories but takes all the humiliations as a dump-gorge for all blames, he will then be filled with all facets of information. By analyzing the information systematically, the simple truth of nature will be resulted. The truth can then be applied as means to manage, and make him the leader of others. Thus a major system relates all information together is not the un-related broken pieces.

Note: everybody talk about systems or systematic methods, but few persons really know what “system” is. A system must have at least three features: it is a collection of things (ensembles) with common functions or purposes; every system has sub-systems; the structure of all sub-systems in a system must be the same. With these understanding, one should be able to see what is or is not a system.

第二十九章

将欲取天下而为之，吾见其不得已。天下神器，不可为也，不可执也，为者败之，执者失之。故物或行或随，或嘘或吹，或强或羸，或载或堕。是以圣人去甚，去奢，去泰。

今释：略

解：

执意有为，以极端措施，治天下甚难，故高手不用过份手段。毛氏以为“矫枉必须过正”，故能取而不能治天下。

Chapter 29

I (LaoZi) don't think it's possible if one tries to gain control of a country even with his best efforts. The whole country is sacred, one cannot gain control of it with self-righteousness; one cannot manage it with self-opinions only, these methods will destroy a country or lose the hold of it.

There are many kinds of people and things in a country: they can be leaders (entrepreneurs) or followers; helpful or harmful; strong or weak; supportive or destructive. A wise man can only manage them by not using extreme

measures: i.e., get rid of measures that are overkills, over expensive, and over grandiose.

第三十章

以道佐人主者，不以兵强天下，其事好还。师之所处，荆棘生焉，大军之後，必有凶年。善者果而已，不敢以取强。果而勿矜，果而勿伐，果而勿骄，果而不得已，果而勿强。物壮则老，是谓不道，不道早已。

今释：略

解：

国家以武力形成，故忘战者必危，然好战者必亡。黷武逞强，岂能久乎？

Chapter 30

When serving a king with Dao, don't use army to force people, because it can easily backfire. Where an army is, wild grasses will grow to replace crops, hence after a major war, there will be years of famine.

The one good in using army to get results, only uses it reluctantly as the last resort, but dares not to emphasize it. After winning, one should not be proud nor boasting, nor to emphasize his strong army. Because when living things become strong, they will age and deteriorate. To emphasize a strong army is not in comply with the nature, un-natural acts and things will end quickly.

第三十一章

夫佳兵者不祥之器，物或恶之，故有道者不处。君子居则贵左，用兵则贵右。兵者不祥之器，非君子之器，不得已而用之，恬淡为上。胜而不美，而美之者，是乐杀人。夫乐杀人，则不可得志于天下矣。吉事尚左，凶事尚右，偏将军居左，上将军居右，言以丧礼处之。杀人之众，以悲哀泣之，战胜以丧礼处之。

今释：略

解：

孙子：百战百胜，非善战者也，不战而屈人之兵，善之善者也。

老子内治法讲不争无为，但对外并不忘战，盖非我族类，其心必异，故寝兵亦不宜，要在备而不用。

Chapter 31

A good and strong army is an unfortunate tool, people hate it; a wise man doesn't use it. Since arms are unfortunate tools, not tools of justice, use them reluctantly, only when there is no other way out, best to use them with a calm and peaceful (non-impulsive) mind. After winning, one should not feel good and happy. If one is happy and proud after winning by arms, he is a man who likes to kill people. The one who likes to kill people cannot win the support of all the people, as he has hoped.

The common ritual respects left hand side positions at home, but respects the right hand side positions when using arms; because the left hand side is assigned for fortunate things and right hand side is for unfortunate things. In an army, the highest ranked general sits on the right hand side and the lower ranked generals sit on the left hand side, which is to follow the ritual of a funeral. After killing others, one must feel sad and treat the situation with the ritual of funerals.

第三十二章

道常无名，朴，虽小，天下莫能臣也。侯王若能守之，万物将自宾。天地相合，以降甘露，民莫之令而自均。始制有名，名亦既有，夫亦将知止。知止所以不殆。譬道之在天下，犹川谷之与江海。

今释：

真理通常是没有名字的自然规律，虽然简小，但没有东西能胜过真理。

王侯如能守住真理，所有的东西都会自动顺服的。天地间气候也润泽了，人民不经命令，也会自动的平和了。然後开始制定名位，而人民也会依名位自止于其所宜，社会就不会产生危险了。真理在世上，是天下事物的归趋，就像百川归海一样。

解：

小者，言玄关一点，小如黍米。入静後天地电接，有时可见甘露下滴，所谓醍醐灌顶，实有此事。

管子宙合篇：其始制也定名，而後循名责实，人将知止，民莫之令而自均也。

按用人做事，莫如团队工作(team work)，其三个侧面效益为：人和（天地相合），人格形成（民自均），及文化形成（知止不殆）；皆源于依真理而行事，故事必成且得人心。

吕氏春秋云：始而相与，久而相信，卒而相亲。

Chapter 32

Dao (universal truth) often has no name, just simple, small rules, but no one can overrule the Dao. If the kings and barons can abide by Dao (the truth),

things will evolve by following their own rules, just like the sky will rain to moisturize the living beings on earth. People will harmonize themselves without being ordered.

Therefore, to begin managing people, one should define simple rules, once the rules are defined, people knows where the stop-limits are; then there will be no danger.

This is to say that Dao to the people is like the sea to the rivers; everyone will converge and return to it eventually.

第三十三章

知人者智，自知者明。胜人者有力，自胜者强，知足者富，强行者有志。不失其所者久，死而不亡者寿。

今释：略

解：

曾文正公取人之式：有操守而无官气，多条理而少大言，可谓知人矣。

强行：管理者劳苦心力，勉强而行。盖人能先知先觉者，约百分之三，後知後觉者，约百分之三十，余皆不知不觉。故凡做事起于合理，勉强成习惯，习惯成自然。事合真理，必能长久。

死而不亡：得道者身死而灵性不亡，树业者人死而大业存在。

Chapter 33

A smart person knows about others, but a wise person knows about her/himself. A forceful person can win over others, but only a strong person can win over her/himself.

A person is rich if he/she is not too greedy thus satisfy with what he/she has. A person with will is the one who can carry out his/her true beliefs. If he/she follows the truth, everything he/she does can stay for a long time. Thus the career/course built will stay for a long time even after the person has died.

Note: Nowadays, one can use “personality tests” to know him/her-self and what careers are more suitable for him/her, etc.

第三十四章

大道汎兮，其可左右。万物恃之而生而不辞，功成而不有，衣养万物而不为主。常无欲，可名为小，万物归焉而不为主，可名为大。以其终不自为大，故能成其大。

今释：略

解：

真理流行，无所不在，无所不育，无所不归。

修道凝合六神以成真人，即似今微中子，因其小无内，故可名为小；其波成场(field)，动连宇宙，则其大无外，故亦可名为大。

Chapter 34

The great Dao (universal truth) is everywhere. All living beings are grown according to Dao (the natural truth), but nature does not interfere them, nature supports all beings but does not control them, nature never claims any merit.

Dao has no desires, it can be called as a small thing, since all beings converge and follow the natural rules, Dao can also be called as a great thing.

A wise man follows and behaves as the nature truth; he can accomplish greatness simply because he never thinks he is great by himself.

第三十五章

执大象，天下往，往而不害，安平太。乐与饵，过客止。道之出口，淡乎其无味。视之不足见，听之不足闻，用之不足既。

今释：略

解：

大象即真理，广利天下，而无味无色无声，然其用无穷；注之不满，酌之不竭。道成智慧自生，大智若愚也。然大愚亦若智，注之亦不满，唯酌之即竭。浑沌未开，已得无之用，但乏有之利耳。

Chapter 35

To manage things or a country, one needs to grasp the major picture (the truth), then people will follow and converge to him, because with truth people can get peace and without being harmed, just as good music and good food can attract travelers to stop.

However, a truth is tasteless when talked about it, it has no shape thus cannot be seen; it has no voice thus cannot be heard. But in application, a truth is inexhaustible.

第三十六章

将欲翕之，必固张之。将欲弱之，必固强之。将欲废之，必固举之。将欲夺之，必固与之。是谓微明。柔弱胜刚强，鱼不可脱于渊。国之利器，不可以示人。

今释：略

解：

此言斗争之阴谋权谋，所谓“帝王霸术”，名法家之源也。法贵明而术贵密，一阴一阳，所以制人御敌，缺一不可。申子曰：“故明主之行制也天，其用人也鬼，天则不非，鬼则不困，势行教严，逆而不违”，又曰“术者，藏之于胸中，以偶众端，而潜御群臣者也，。。。故术不欲见，。。。是以明主用术，则亲爱近习，莫之得闻也”。权者，因也。因人因事因时因势而利导之，先建势而后现形，因而致之，故无常法常形；因变制宜，以静制动，是谓权变。权变贵密，人所不测，是谓权术，亦阴谋也。权谋（军事情报，股市动讯，国家密宝，官场关系，商业机密，个人密技等）乃国之利器，竞争存活之根本，不可令人知之。

或谓老氏崇道，何言阴谋之甚也？盖道即真理，非仁（爱）德（善）礼（规矩）义（宜）之类。生物界弱肉强食，非自然真理乎？物竞天择，优胜劣败，非真理乎？故争或不争，当酌情而为。老氏言“明争不如暗斗”而已，非全不争也。孔子曰：徒善不足以为政。故汉宣帝亦云：汉家得守天下，皆王霸之术并用。

Chapter 36

When one intends to shrink others, he must first to puff them up; to weaken others, he must first to strengthen them; to destroy others, he must first to support them; to grab from others, he must first give to them; these methods are called subtle smartness. These are how the weak ones win over the strong ones.

A weak country can win over a strong one because the former does not show its competitive strategies and secret weapons to anyone, just like a fish should not leave the deep water.

Note: in fishing, one gives out baits first, yet as a fish, it is safer not to take any bait or to leave the deep water. Simply because the real world is not an ideal society LaoZi hopes, but somewhat like a jungle.

LaoZi has noted that the natural methods (subtle smartness: Machiavellism in western language.) to survive in the real world. Much like the rules of the jungle in Darwin's evolution theory, which include competition (limited food resources, etc.), variation (survival of the fit ones), and reproduction (natural selection).

One cannot show his competitive strategies to anyone else, because those are secrets for one's survival and success. This is especially true between countries.

第三十七章

道常无为而无不为。侯王若能守之，万物将自化，化而欲作，吾将镇之以无名之朴，夫亦将无欲。不欲以静，天下将自定。

今释：略

解：

真理主宰运行一切，想知真理，先得无欲，无欲乃能静，能静乃能得智慧而安天下。

“无为而无不为”，常令人怀疑；盖凡事依真理而行，无所不成也，然其难在知事物之真理。无名之朴即言真理，真理实包含用人治世之方，如团队工作及系统方法，其庶几乎？

Chapter 37

Dao (or Tao, the natural ways of universal truth) always manages everything without self-righteousness, Dao does nothing by itself, yet there is nothing that Dao does not accomplish.

If the kings and the barons can abide Dao, everything and every person will proceed themselves naturally. In case some turmoil driven by their desires happen, one can calm them with the simple and nameless Dao, i.e., one only need to have no self-desire (non-selfish), thus one can maintain calmness and to manage by following truth, then all turmoil will be pacified.

第三十八章

上德不德，是以有德；下德不失德，是以无德。上德无为而无以为，下德无为而有以为。上仁为之而无以为，上义为之而有以为，上礼为

之而莫之应，则攘臂而扔之。故失道而後德，失德而後仁，失仁而後义，失义而後礼。夫礼者，忠信之薄，而乱之首。前识者，道之华，而愚之始。是以大丈夫处其厚，不居其薄，处其实，不居其华。故去彼取此。

今释：略

解：

德：善也，仁：爱也，义：宜也，礼：规矩也，皆渗入人意，非自然真理，故一法不如一法。“有以为”言刻意为之，故不如“无以为”之无意无必，无我无私也。

薄华言道之表皮，厚实言道之精髓；前识者，如刑名法家之类，虽归本于黄老，仅得道之表面，未能及其真髓。

Chapter 38

In conducting good deeds, the best one does not think about performing good deeds, hence he really has good deeds; the second class one always thinks to perform good deeds, hence he really is not having good deeds; The best person manages without self-righteousness because he does not intend to control; the second class one manages without self-righteousness because he intends to control. The best benevolent one helps people without purposes while the one with best proper-acts conducts things with purposes. Whereas, when one abides by man-made rules to conduct things, if people do not follow, he uses his arms to punch them.

Therefore, when natural ways are lost, people retrieve to good deeds; when good deeds are lost, people retrieve to benevolence; when benevolence are lost, people retrieve to proper-acts; when proper-acts are lost, people retrieve to man-made rules; Man-made rules are the superficial representations of the real virtue: loyalty and trust, yet these rules are the sources of chaos. Whoever found the rules first, as the representations of the natural ways, is actually the starter of stupidity.

A brave and just man selects the solid foundation and rejects the superficial representations; therefore he chooses the natural ways not the man-made rules.

第三十九章

昔之得一者，天得一以清，地得一以甯，神得一以灵，谷得一以盈，万物得一以生，侯王得一以为天下贞。其致之；天无以清将恐裂，地

天无以甯将恐发，神无以灵将恐歇，谷无以盈将恐竭，万物无以生将恐灭，侯王无以贵高将恐蹶。故贵以贱为本，高以下为基。是以侯王自谓孤寡不穀，此非以贱为本邪？非欤？故至誉无誉。不欲琇琇如玉，珞珞如石。

今释：致当作窒，释略。

解：

一者，道之用（见下章）也，宇宙真理，源于一太极。人之太极即玄关，修道人得一，则其见性乎？

西学自爱因斯坦，追寻“统一场论”，即一切物理学之基础，其理亦当归一；惜至今尚未能完成。

得道之人，常毁随誉来，故美誉不如无誉。

Chapter 39

Things are all supported by their natural ground states: a ground state is the foundation of everything. The clear sky, the calm earth, the water-filled gorges, the animated spirits, the living beings, and the kings and barons, are all existed according to the universal truth of the nature.

A noble person is supported by the low class mass; a high position is supported by its low foundation. Hence the kings and barons called themselves modestly as widower, widow, or no-good; are these names hint that the noble ones are supported by the mass of ordinary people? right?

Therefore, the highest prestige is no prestige. One does not want to be as shiny as a piece of jade, but as dull as a hard rock.

第四十章

反者道之动，弱者道之用；天下万物生于有，有生于无。

今释：

真理的运行是见于周而复始的事物（而其表象常与事实相反），真理的应用是根据深隐无形的规律（而其方法不外乎柔弱）；天下的东西都由有形的物质所生，但是物质是由无形的能量依真理的规律（质能互换公式）而生的。

解：

老子极言无形重于有形，无形能控制有形。

Chapter 40

The truth behind the cyclic-occurrence of things is often opposite to their appearances, because the application of truth is via weakness and increments; Things are built and demonstrated by the materials that we can see, but the materials are built and controlled by forces/energy that we can not see.

Motto: The one really in control is often the mind hidden behind the scene.

第四十一章

上士闻道，勤而行之；中士闻道，若存若亡；下士闻道，大笑之；不笑不足以为道。故建言有之：明道若昧，进道若退，夷道若类，上德若谷，大白若辱，广德若不足，建德若偷，质德若渝，大方无隅，大器晚成，大音希声，大象无形。道隐无名，夫唯道，善贷且成。

今释：

高人听到修道成仙的真理，就勤奋的去实行它；一般人听到修道成仙的真理，觉得好像有，又好像没有，也不必说甚么；低手愚人听到修道成仙的真理，就大大的嘲笑它；因为低手愚人如果不嘲笑，就不算是修道成仙的真理了。以下释略

解：

这里的“道”言凡人修成神仙之道，虽属宇宙真理，但愚人多不相信。

大器晚成，或释为大器免成，即大器无成，此说虽通，但如无成，何异于“非大器”？或释为大器无形，然大道亦无形，岂老氏不明道器之别乎？或曰晚成乃无成型，亦勉强。修道精神在“勤而行之”，做而不说，即易所谓“天行健，君子以自强不息”之意，与孔子“述而不作”正相反。孙中山氏讲“知难行易”，其庶几乎。西洋说法：“Everything degenerates into work”，理亦近似。

Chapter 41

When a wise man hears the Dao (universal truth), he will perform it diligently; when a common person hears the Dao, he will not take it seriously, he thinks that the Dao may or may not exist; when a stupid hears the Dao, he will broadly laugh at it, because if a stupid does not laugh, the Dao is not true.

Therefore, the old sayings about Dao are: a clear Dao looks murky; the advancing Dao looks retreating; the smooth Dao looks rough.

Likewise, a saint looks humble; the extreme white looks hazy; the one has broad virtue looks not having enough; the one with strong morale looks timid; the one has solid substance looks like empty. A really large square area has no edges to be seen; a really big device (or a late bloomer) takes a

long time to complete; a really loud voice cannot be heard; a really large shape cannot be seen.

Dao (truth) is hidden and without any name, but only Dao (truth) can support and accomplish everything.

第四十二章

道生一，一生二，二生三，三生万物。万物负阴而抱阳，冲气以为和。人之所恶，唯孤寡不穀，而王公以为称。故物或损之而益，或益之而损。人之所教，我亦教之。强梁者不得其死，吾将以为教父。

今释：

宇宙初起是由无形体的（能量）产生有形体的（物质），其真理即阴阳学说的无极化为太极（一），太极生两仪（二），两仪生四象（三，因四象其实只包含三个线性独立广义座标），四象生八卦等等，阴阳分合而生万物。因此，万物皆包含阴阳二气（气即炁，电能也），但是阴阳二气相互依存平衡，故能统为一体，实由炁（电，磁，与重力等）的冲（相互辐射）和（相互吸引）作用。以下释略。

解：

老子与易经皆用阴阳学说。按伏羲八卦约成于八千年前，故易与老子皆可及时用之。

“易”字乃“日，月”二字之合，即阴阳之合，其 64 卦乃逻辑符号，经文乃其解释，都是说明宇宙真理的“器具”，所谓“形而下（有形）者之谓器”也。

老子则直述宇宙真理，不用卦象，故不源于易，所谓“形而上（无形）者之谓道”也。但老，易，皆本于阴阳学说，故其理相通，以阴阳学说（二元论）可解释宇宙之真理故也。

冲气以为和：入世法团队工作之脑力激荡，群策群力，则能合作无间，自然和谐。

人之所教，我亦教之。人之所畏，我亦畏之。故谦卦六爻皆吉，恕字终生可用。

Chapter 42

According to Dao (universal truth), in the beginning, one thing (energy) is generated in the universe; then the one thing (energy) creates two opposite elements (Yin and Yang electromagnetic particle-charge fields); then the third thing (material, via energy-mass transformation caused by the energy-fields interaction) is created, then everything else are gradually evolved.

Hence everything contains Yang (positive) and Yin (negative) elements, the entirety of things are maintained and balanced by the radiation and attraction of the Yang and Yin electromagnetic fields.

Therefore, one should look at the positive and negative sides of everything. For instance, everyone hates to be alone as a widow (or widower) or at low positions, but (in Chinese tradition) these names are used by the kings and

barons to call themselves. Thus addition to something may actually decrease it, and to decrease something may actually add to it.

An old proverb says “a forceful-bully will not have a good death”, I should use it as a motto to teach others, just as what people have taught us before.

Note:

LaoZi taught us to see both sides in everything, and being a forceful-bully (opposite to a humble person) will get killed soon.

第四十三章

天下之至柔，驰骋天下之至坚，无有入无间。吾是以知无为之有益。不言之教，无为之益，天下希及之。

释：略

解：

无有即无形，故至柔；如重力场，热力线，电磁波等，故能透入至坚而无间隙之固体。学道谦让，法术不言，力行即身教，胜于言多必失。无为乃无我无惟，得益于最能用人。

Chapter 43

Only the invisible non-materials (gravity force field, thermal energy, electromagnetic waves, etc.) which are the softest (even softer than water), can penetrate and harness the hardest materials (diamonds, solid steel block, etc.) with no crevices. Therefore, I (LaoZi) know the advantages of “manage without self-righteousness” (Only to manage with a wide open mind can one penetrate and harness the minds of other persons). Few persons in the world can teach by actions instead of words, and few persons can grasp the advantages of “manage without self-righteousness”.

第四十四章

名与身孰亲？身与货孰多？得与亡孰病？是故甚爱必大费，多藏必厚亡。知足不辱，知止不殆，可以长久。

释：略

解：

贵身则贵生，健康是第一财富，名货皆身外之物。知足则富，知止则安，乃长生久视之道。

Chapter 44

Compare fame with one's own body, which is more intimate? Compare wealth (money and material) with one's own body, which worth more? To lose fame/wealth or to lose one's bodily health, which does more harm?

Hence to love something (including fame) too much, one must lose a lot of health/wealth; to gain/keep too much wealth, one must lose a lot of bodily health. One will not be in disgrace if one knows when one's wealth is enough, and will not perish if one knows when to stop pursuing more fame. Thus one's bodily health and fame/wealth already accumulated can last.

Motto: being rich and famous are not as important as being healthy.

Examples include Michael Jackson and Steven Jobs.

In life, there are 5 Hs more important than money: health, happiness, honor, humility, harmony.

第四十五章

大成若缺，其用不弊；大盈若中，其用不穷；大直若屈，大巧若拙，大辩若讷。静胜躁，寒胜热，清静为天下正。

释：略

解：

正，本也，准则也。万教修行，皆以清静为本。一心清静，则元神真电自现，由此入道得真也。

Chapter 45

A major accomplishment seems to have shortfalls, but it has no problems in usage. A man of profound knowledge seems to know nothing, but his knowledge is inexhaustible in usage. Similarly, a stately straight man seems to have curvatures; a super-skilled man seems to be clumsy; a great debater seems to be dumb.

A calm person can win over an impulsive one; a cool person can win over an over-heated one; because the norm of the nature is the cool clarity and sheer calmness.

Note: Superficial appearance can be deceptive; the Masters are all in cool and calm harmony, because they are self-confident and inexhaustible.

第四十六章

天下有道，却走马以粪；天下无道，戎马生于郊。祸莫大于不知足，咎莫大于欲得；故知足之足，常足矣。

释：略

解：

知足无欲，自然常足。

Chapter 46

When a country is well managed (following the Dao), the fast horses are placed in the fields to plow the land; when a country is un-managed (not following the Dao), the war horses are so many that they give births in the war fields. The worst misfortune goes to one (king of the country) who can never be satisfied; the worst harm is (let the king) to have un-ending desires.

Therefore, if one satisfies with what he has, he will always have enough.

第四十七章

不出户，知天下；不窥牖，见天道；其出弥远，其知弥少。是以圣人不行而知，不见而名，无为而成。

释：略

解：

人身乃小宇宙。圣人见性道成之後，宇宙事物，大小毕呈，故能无所不知不见，是以为神也。实乃能接收感应宇宙事物资讯之电磁波，类似今之电视(TV)及互联网(internet)。不行而知，犹胜于知难行易，惶论知行合一，知易行难等说。

Chapter 47

One can know things of the world without going out of his doors; one needs not to look through the windows to see the truth of the universe. In fact, the farther one travels (without thinking), the less one knows.

Hence, a sage knows things without travels; defines and describes things without seeing them; accomplishes things without doing them physically.

Note: A sage understands everything by meditation. (Pictures of everything can show up in meditation as if one was browsing on the internet.)

第四十八章

为学日益，为道日损，损之又损，以至于无为。无为而无不为。取天下常以无事，及其有事，不足以取天下。

今释：

求学问应每日增多知识，修道则应每日减少思想及行为。减少再减少，一直到完全没有思想行为。如果治世用无为法，使人人自动，则无事不成。尤其像取天下这种大事，得靠用众人之长，不需事事自己去做，如果事事要自己去做，就不可能取得天下了。

解：

按修道最忌杂念纷起，则固有脑波讯号为其掩盖，而不能见到元神真性。欲见真性，必须无念。学问愈大，理障愈多。故饱学之士，修道更难，往往不如贩夫走卒之无念无障，修成更快。入世治世之法，则以能“无为而治”最佳。

Chapter 48

To learn, one has to increase his knowledge everyday; to grasp the Dao, one has to decrease his knowledge everyday. Decreasing and decreasing to the point that one has no self-righteousness or self-consciousness; then nothing cannot be achieved.

Just as a king who wants to win over the minds of all his countrymen, he always retrieves to no-actions; if he starts many endeavors, he cannot win over the minds of the people.

Note: In meditation, non-self-consciousness can grasp the Dao of universal truth. In managing people, non-self-righteousness can get major tasks done with others.

第四十九章

圣人无常心，以百姓心为心：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。圣人在天下，歛歛焉；为天下，浑其心。百姓皆注其耳目，圣人皆孩之。

今释：略

解：

圣人浑厚宽恕，无适无莫，小国寡民则可，治大国或当异之？

曾文正公：凡人凉薄有三；妒嫉功名，幸灾乐祸；居卑思尊，日夜自谋；强分黑白，过事激扬。故老氏不说“替天行道”。

Chapter 49

A wise boss of a country has no pre-set opinions; he follows the opinions of the people he rules. He treats the good people nicely, he also treats the bad ones fairly, thus people will move toward good behavior. He trusts the honest ones, but he also trusts that the dishonest ones will change, thus people will move toward honesty. A wise boss manages the country without selfish opinions, without pre-set judgments, but with a simple and innocent open mind. The people will thus focus their eyes and ears to learn what the boss really wants; a wise boss will treat all persons as if they were his children.

第五十章

出生入死，生之徒十有三，死之徒十有三，人之生，动之死地，亦十有三。夫何故？以其生生之厚。盖闻善摄生者，陆行不遇兕虎，入军不被兵甲，兕无所投其角，虎无所措其爪，兵无所容其刃，夫何故？以其无死地。

今释：略

解：

天生长短寿各三分之一，另三分之一乃奉养太厚，自寻其死。善摄生者，避处死地而已。

Chapter 50

Talking about life and death: About one third of people are born with longevity, about one third are short lived by nature; one third could have long life but run into death traps. Why? Over-indulgence in the pleasure ways of life.

The one who knows how to nurture his own life will meet no tigers or rhinos when travel on land, will wear no armor in an army; since the rhinos cannot use their horns to him, tigers cannot put their claws on him, and the arms cannot hurt him. Why? He can always avoid death traps.

第五十一章

道生之，德畜之，物形之，势成之，是以万物莫不尊道而贵德。道之尊，德之贵，夫莫之命而常自然。故道生之，德畜之，长之育之，亭之毒之，养之覆之。生而不有。为而不恃，长而不宰，是谓玄德。

今释：略

解：

“之”谓万物。“玄德”为微妙深远之善，全顺自然，不由人意。

Chapter 51

Things are created by Dao (natural truth), cultured by good will (good environment), formed by materials and completed by their potential; hence every thing respects the natural truth and admires the good will. The reason that truth and good will are respected and admired is by nature not by any decree.

Therefore, the nature creates, the environment cultures: to promote, to educate, to mature, to support and to protect all the living beings. These are called subtle virtue, because they create but not own, make but not according only to their ideas, promote but not to control.

第五十二章

天下有始，以为天下母。既得其母，以知其子；既得其子，复守其母，没身不殆。塞其兑，闭其门，终身不勤；开其兑，济其事，终身不救。见小曰明，守柔曰强。用其光，复归其明，无遗身殃，是谓习常。

今释：略

解：

母谓真理，子谓事物。既得真理，勿庸事物之扰。乃闭其五贼（眼耳鼻舌身），空其五蕴（色声香味触），用其内视之光明，则无所不见，得道成真，何殃之有？

Chapter 52

Everything in the world begins from its creating mother: the natural truth. If one knows the truth, one can understand everything. As things are understood, one only needs to abide by the truth then nothing can cause danger even after one dies.

If one discards all desires and plugs all openings (sensing organs), one will not have worries in life; if one opens to desires and chases various things, one can not be saved in life.

One who is able to see minute details is called to have sharp vision; one who always adopts soft approaches is called to be a real strong man. One uses his

internal light (insight) to see the truth behind everything and regains his sharp vision; thus one will stay harm-free in life.

These are called the normal habits of a wise man.

第五十三章

使我介然有知，行于大道，惟迤是畏。大道甚夷，而民好径；朝甚除，田甚芜，仓甚虚，服文綵，带利剑，厌饮食，财货有余，是谓道夸，非道也哉。

今释：略

解：

为政者当以富民为先，先利己则非道，故不能长久。

Chapter 53

If I suddenly know that I am on (the correct, the grand) way to manage a country, the only worry I have is that I could detour into the wrong paths:

Although the correct way is straight and flat, bosses often like to take shortcuts and detours. Hence the politics is corrupted, the plants in fields are withered, and the storage silos are empty.

Yet the bosses are still wearing extravagant clothes, carrying sharp weapons, stuffing themselves with good foods, and owning excess amount of material and wealth. These are the behaviors of the head of bandits, not the correct way to manage a country.

第五十四章

善建者不拔，善抱者不脱，子孙以祭祀不辍。修之于身，其德乃真，修之于家，其德乃余，修之于乡，其德乃长，修之于邦，其德乃丰，修之于天下，其德乃普。故以身观身，以家观家，以乡观乡，以邦观邦，以天下观天下。吾何以知天下然哉？以此。

今释：略

解：

欲长久者，无如修身成真。德修则可见于家乡邦国。

Chapter 54

A good builder builds things that cannot be pulled out; a good holder holds things that cannot be loosen; therefore a good leader sets up systems that are followed and admired by his decedents for generations.

When one conducts (learns and practices) the Dao in his own body, it must be true; conducts Dao in his own family, it must have extra benefits; conducts Dao in his neighborhood, it becomes long lasting; conducts Dao in his country, the country will become affluent; conducts Dao in the world, peace prevails. Hence we can see the Dao of each person or family by observing the behaviors of their people; can see the Dao of each neighborhood or country by observing their long-lasting affluence; can see the Dao of the world by the peacefulness.

How do I know the world people have Dao or not? It's based on these observations.

第五十五章

含德之厚，比于赤子，毒虫不螫，猛兽不據，攫鸟不搏。骨柔筋弱而握固，未知牝牡之合而媵作，精之至也，终日哭而不嘎。和之至也。知和曰常，知常曰明。益生曰祥，心使气曰强。物壮则老，是谓不道，不道早已。

今释：

人应该无思无我，自然道德纯厚，电能充沛，好比婴儿一样，百毒不侵。因为精气旺盛，虽然筋骨柔弱而手握有力，不知道男女交合之事而自然勃起；可以连哭一天而不哑，因体液和润到了极点。一般人知晓和谐祥和就能常久，知晓常久就是明理。有益生命的是祥和，但只顺心欲而运作就是刚强了。万物刚强之极就开始老化，就叫做不合道理，不合道理的事物是很快就会完结的。

解：

毒虫不螫，猛兽不據，攫鸟不搏，似非自然。但赤子自然有父母庇护，老氏盖形容其至纯无害之象。

Chapter 55

The best virtue is like a new born baby: poisonous insects won't bite him; fierce animals won't eat him; raptors won't grab him. Although his bones are soft and tendons are weak, his hands can grab tightly. He does not know

the sexual acts but erects often: due to his extreme life-stamina. He cries all day without becoming hoarse: due to his extremely harmonic body systems.

To be in harmony with nature is the right way of life; one who knows the right ways has a clear vision. Things that benefit life are called fortunes.

One who can control his natural functions at will is called strong. However, as one gets strong he is aged. Since to be strong is not in harmony with the nature, aged people will die soon.

Note: Naturally, babies can be harmed by predators. The first paragraph could mean that the babies are under natural protection of their parents.

第五十六章

知者不言，言者不知。塞其兑，闭其门，挫其锐，解其纷，和其光，同其尘，是谓玄同。故不可得而亲，不可得而疏，不可得而利，不可得而害，不可得而贵，不可得而贱；故为天下贵。

今释：略

解：

者即指真道；此言得道真人，已无心入世，故抑己随物，和光同尘；何事亲疏利害贵贱？故为玄同云云。然，真人，神也，故为天下人所贵。

Chapter 56

The one who really knows does not talk; the one who talks does not really know. Thus a sage plugs all his senses (mouth, ears, eyes, and nose) to fend off improper desires; closes his door to prevent interferences; hides his sharpness to preserve strength; dissolves messes before chaos; dims his brightness to avoid being too shiny; and he follows and harmonizes with the mass; this state is called as a “profound harmony”. Hence people cannot get too intimate to him nor can get too remote from him, cannot benefit nor harm him; cannot glorify nor humiliate him. Therefore a sage is respected and priced by all people.

第五十七章

以正治国，以奇用兵，以无事取天下。吾何以知其然哉？以此：天下多忌讳，而民弥贫；朝多利器，国家滋昏；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，我無欲為而民自朴。

今釋：略

解：

孫子：兵者，詭道也，故能而示之不能，有而示之無，實而示之虛。不外“多方以誤之”而已。故用兵宜變，治國宜常，常則無事矣。然治大國略異，見第六十章。

Chapter 57

To managing a country one must use justice; to manage wars one must be treachery (cunning and duplicity; Machiavellism); to gain control of the people in a country one must do nothing. Why?

The more taboos a country has, the poorer their people will be; the more treacherous means a government has, the more chaotic the people will be; the more tricks the people have, the more strange things will happen; the more details the laws are, the more thieves and robberies will be there. Because people are innovative, they can change to tackle with the rules and regulations.

Therefore, a wise leader said: people will move by themselves if I don't insist on my own opinions; people will adjust correctly by themselves if I stay calm and still; people will be affluent if I don't start big endeavors; people will be frugal if I have no desires.

第五十八章

其政悶悶，其民醇醇，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。正復為奇，善復為妖。人之迷，其日固久。是以聖人方而不割，廉而不剝。直而不肆，光而不耀。

今釋：略

解：

管理良好，凡事預為，故終日人心平靜，萬民猶如無事；如政令繁苛，民亂必然頻起。社會之人，久迷於善妖互變，奇正相生，實則禍福相倚，勿庸過慮；處世之道，以收斂守柔為極致。故高手外園內方而不傷人面子，清廉自守而不擋人財路，剛直不阿而不揭人陰私，光明磊落而不刺人眼目。

Chapter 58

If the political area of a country is dull and non-eventful, the people will be naive but nice; if the government uses tight net to spy on the people, the people will be cunning but mean. Fortunes hide inside misfortunes, and vice versa. Who knows about the end picture of things will change to? Therefore, even just deeds could change into treachery acts, a nice man could change into an evil person. People have lost this understanding for a long time now.

Hence a wise man is square but does not hurt the face of others; he is incorruptible but does not block the money sources of others; he is straight but does not expose the dirty secrets of others; he is bright but does not glitter the eyes of others.

Motto: Do not push morale to the extreme, even it is justice.

第五十九章

治人事天，莫若嗇；夫唯嗇，是以早服，早服谓之重积德，重积德则无不克，无不克则莫知其极，莫知其极，可以有国，有国之母，可以长久。是谓深根固柢，长生久视之道。

今释：略

解：

承上章，嗇即收敛守柔之意，乃个人及其家国，长生久视之道。

Chapter 59

To manage people or serve the mass, there is no better method than being reserve and soft. Only by reservation and softness can one recognize and follow the truth early. To follow the truth early is also called double goodness, with double goodness, there is nothing one cannot accomplish. Because one can accomplish everything, people won't know his limits. Since he has no known limits, he can manage a whole country. The origin of his management method is the Dao of universal truth, which is deep rooted and long lasting.

Note: In dealing with people, reservation means don't talk and offer too much in the beginning, listen and understand them first; Softness means to approach them with flexibility and skill, don't try to correct their opinions or twist their egos, thus one can win over their friendship easily.

第六十章

治大国，若烹小鲜。以道莅天下，其鬼不神；非其鬼不神，其神不伤人；非其神不伤人，圣人亦不伤人。夫两不相伤，故德交归焉。

今释：

治理大的国家，好像煎煮小鱼，系统及方针即定，就不必常常翻动它；大国用制度及系统方法来管理天下大事，则一切牛鬼蛇神都显不出甚么法力；不是它们没了法力，而是它们的法力伤不了人；不但如此，国家制度也不伤人。因为正邪两界，黑白两道，都不伤人，两善交举，所以人民都能安居乐业，修德向善。

解：

按大小国之异，在人多及人少。无为而治在小国寡民，易于执行。大国人多，则必须更引入系统方法：按母系统复制子系统，如老鼠会(pyramid scheme)然，则用人可如韩信点兵，多多益善。毛氏以为“人多好办事”也。但系统之目的及结构必须正确，否则必如毛氏之三反五反，三面红旗，文化大革命等，运动太多，造成浩劫数十年；以致破国伤民，为害甚深。

Chapter 60

To manage a large country is like to cook a small fish: do not disturb or stir them frequently after the directions and systems have been set-up, otherwise they will be messed into broken pieces.

When managing people with Dao, the evils will have no mystic power; not because that they are without mystic power, their power cannot hurt people. Not only the evils do not hurt people, the governing laws don't hurt people either. Because both the evil and the lawful sides don't hurt people, people can have peaceful and constructive life following the nature's ways.

第六十一章

大国者下流，天下之交，天下之牝；牝常以静胜牡，以静为下。故大国以下小国，则取小国；小国以下大国，则取大国。故或下以取，或下而取。大国不过欲兼畜人，小国不过欲入事人。夫两者各得所欲，大者宜为下。

今释：略

解：

此言大小国安处之道，以谦下者为胜。人情亦然：高位者谦下以取低位者之归附，骄矜必失向心之力。

Chapter 61

A large country acts like the downstream of rivers which collects water from all the upstream rivers (small countries). This is like the female sex of the living beings, females always win over the males by calmness and obedience as if females were at lower positions.

A low laying (humble) large country can win over a small country and a low laying small country can win over a large country; a humble posture always wins. A large country wants nothing else but to devour (and feed) a small country, a small country wants nothing else but to rely (been fed) on a large country; hence to satisfy both, the large country should be humble.

Note:

LaoZi denounces wars, and he has noticed that “being humble” always wins in all situations of human relationship, not only between countries. Yi-Jing (the basic book of all Chinese culture) also says that ONLY “being humble” will ALWAYS bring good fortune.

第六十二章

道者万物之奥，善人之宝，不善人之所保。美言可以示尊，美行可以加人。人之不善，何弃之有？故立天子，置三公，虽有拱璧以先驷马，不如坐进此道。古之所以贵此道者何？不曰：求以得，有罪以免邪？故为天下贵。

今释：

真理属于万事万物的奥秘，事实上它是好人的宝贝，运用时它也保护坏人。说人好话，可以勉励人，助人好事，可以劝进人，因而对坏人也不必抛弃他。因此，当皇帝的，做宰相的，虽然有金玉之器，驷马之车，一切富贵荣华，都不如也用这个方法（打坐修仙）好。自古凡人所贵重的，不过是想求利得利，有罪免罪；所以都重视道的表面运用，名利也。

解：

按人皆好名利，说人好即予人名，助人事即予人利。故卫青遇士大夫有礼，待小人有恩。然名利皆非真道：按名利之极，无过皇帝，宰相。我国皇帝之荣华富贵，无过于秦皇，汉武，武则天。三人及晚皆畏死，故皆想修仙成佛。因此若能得知直修成仙不死之道，好过当皇帝，宰相。

Chapter 62

Dao (universal truth) is the secret of everything. It is the treasure of the good persons, and also the protection of the bad persons. Praising (bad) people with good words can buy them self esteem; helping people to accomplish good deeds can add their benefits; why one needs to give up on a bad person?

Therefore, to present to a king or the premiers with treasure jade or fast chariots is not as good as to present the Dao to them. Dao is priced since

ancient time, isn't it because people hope to get what they want and to avoid punishment for their crimes? Therefore, Dao is highly regarded by all people.

第六十三章

为无为，事无事，味无味。大小多少，报怨以德。图难于其易，为大
于其细；天下难事，必作于易，天下大事，必作于细。是以圣人终不
为大，故能成其大。夫轻诺必寡信，多易必多难。是以圣人犹难之，
故终无难矣。

今释：略。

解：

大处着眼，小处着手。知难者行易，无惟则无难事。报怨以德，可以化问题为机会，是谓
创新(innovation)。

Chapter 63

Do things without self-righteousness; carry out tasks without self-
possession; taste things without self-flavoring.
(Be super-objective to see the true pictures).

Enlarge those who are small, give to those who have less; reward those in
opposition with good will and deed.
(Be generous in handling people).

Approach a difficult task from an easy entry point, attack a major task from
a small job, all difficult tasks are achieved from some easy entry points, all
major tasks are achieved by accumulating small jobs. Therefore, a wise man
never directly attacks any big task, and he can thus achieve big tasks.
(Use incremental-success methodology).

When one gives many promises lightly, one will often be discredited due to
broken promises. When one often thinks things are easy, one will often end
up with many difficulties. A wise man always thinks things are difficult so
he will end up with no difficulties.
(Be careful and think thoroughly).

Note: “innovation” is to turn problems into opportunities. To treat
oppositions nicely can often turn problems into opportunities.

第六十四章

其安易持，其未兆易谋，其脆易泮。其微易散，为之于未有，治之于未乱。合抱之木，生于毫末，九层之台，起于累土，千里之行，始于足下。为者败之，执者失之，是以圣人无为故无败，无执故无失。民之从事，常于几成而败之。慎终如始，则无败事，是以圣人欲不欲，不贵难得之货；学不学，复众人之所过。以辅万物之自然，而不敢为。

今释：略

解：

此言预知早行，处理事于其未然。及其事已显然，人人皆见之，难矣。故高手无我无私，见机先而引导众人，事事顺自然之理而行，自无败事矣。

Chapter 64

A calm situation is easy to maintain stable; a scheme not exposed is easy to plan; a brittle stuff is easy to disintegrate; a small thing is easy to disperse. Therefore, a wise man works on things before they happen, stabilizes a situation before it becomes a chaos. A tree of arms-around size started from a pin size bud. A nine-level pyramid was piled up with small loads of dirt. A thousand miles trip began with a single step. These incremental successes are how the nature works.

However, if one always tries to do things one's own way without following these natural rules, or insists on one's own opinion without using inputs from others, one will often fail. A wise man does everything by not insisting his own opinions, thus he has no failure.

Another important aspect in doing things: one has to be careful from the beginning till the end. Many people failed at the verge of success, because they are not as watchful at near the end as in the beginning.

A wise man has no personal desire, does not like goods that are scarce, he learns to be open-minded without pre-judgment. Thus he can repair the mistakes of the others, and can assist people with the natural way of incremental successes, but he dares not to insist on his own opinions.

第六十五章

古之善为道者，非以明民，将以愚之。民之难治，以其智多。故以智治国，国之贼；以不智治国，国之福。知此两者亦稽式；常知稽式，是谓玄德。玄德深矣远矣，与物反矣，然後乃至大顺。

今释：略

解：

修仙之道必先去智障理障，故明民不如愚之。治国之道，似当不然；但观察古今中外治国之事实，古人之专制政治实多靠武力夺权，加以愚民政策；今人之所谓民主政治，则精英群(elite)与特殊利益集团(special interest groups)，多靠欺瞒群众，加以操纵舆论，误导思想，其愚民之原则相同。老氏只言真理，不为之粉饰，故直析政治如此。一反凡人误认为“政治应当公开公平，诚信合理”之论。孔子云：“民可使由之，不可使知之”，其理亦近似；而国民以不知不涉政治为有福气。此解确否，犹待高人指正。

Chapter 65

In ancient time, a good Dao practitioner does not clarify the people with wit, but to moderate them with meditation; the more witty the people are, the more difficult to manage them. Therefore, to manage a country with wit is like to train thieves; to manage without wit is a blessing to the people.

One who knows these two facts knows the paradigm; one who always knows the paradigm has subtle virtue. The subtle virtue is profound and far-reaching, but contrary to the common things (sense). By following the paradigm, things will be smooth and a country will be prosperous.

第六十六章

江海所以能为百谷王者，以其善下之，故能为百谷王。是以圣人欲上民，必以言下之；欲先民，必以身後之。是以圣人处上而民不重，处前而民不害，是以天下乐推之而不厌。以其不争，故天下莫能与之争。

今释：略

解：

大智治国，不过集众思，大愚误国，不过好自用。能人所不能，吃亏也，忍人所不忍，退让也。故正言若反。

Chapter 66

Rivers and seas can take in all the (water) contents of the valleys and gorges because the former lie lower than the later, thus the sea is (and rivers are) the king of all valleys and gorges.

Similarly, if a wise man wants to seat above people, he must say humble words to them; if he wants to get ahead of people, he must yield behind them. Therefore, a wise man can seat on top of people but none feels his weight, get ahead of people but none feels been harmed, people will be happy to push (vote) him up and forward without reservations. This is because a wise man is non-fighting hence no one can fight with him.

Note: in competitions, the best strategy is not how to fight for a larger piece of a fixed size pie; instead, a wise man designs ways to enlarge the size of the pie together with the competitors. This is called the win-win strategy.

第六十七章

天下皆谓我道大，似不肖，夫唯大，故似不肖，若肖，久矣其细也夫。我有三宝，持而保之。一曰慈，二曰俭，三曰不敢为天下先。慈故能勇，俭故能广，不敢为天下先，故能成器长。今舍慈且勇，舍俭且广，舍後且先，死矣。夫慈，以战则胜，以守则固，天将救之，以慈卫之。

今释：略

解：

慈则仁爱众生，能勇则自强不息，儒家近似。俭则啬而克己能勤，广则兼爱天下，墨家近似。不敢为天下先乃道之用，兵家（不敢为主而为客）近似；纵横家敢为天下先，逞口舌以晰利害，或可图功一时，而难能长久，背道而行也。

Chapter 67

Everyone says that my Dao is great but nothing is similar to it. Only because it is great, so that nothing can be similar, otherwise, it will become small tricks after a longer period.

My Dao has three precious corner stones: first, to love and be benevolent; second, to save and be frugal; third, dares not to be the “number one”. One loves then one can be as brave as a mother to fight for her children; one saves then one can accumulate for all other people; one dares not to advance first (without plans) then one can last long. Bravery without benevolence; accumulation without frugality; rushing advancement without plans; often lead to death.

Benevolence can solidify the mass to win a war, to form a strong defense.
When God wants to save someone, He uses benevolence to protect the one.

第六十八章

善为士者不武，善战者不怒，善胜敌者不与，善用人者为之下。是谓不争之德，是谓用人之力，是谓配天之极。

今释：略

解：

孙子：“上兵伐谋，其次伐交，其下攻城。不战而屈人之兵，善之善者也。古之所谓善哉者，胜于易胜者也，故善战者之胜也，无智名，无勇功。故善战者，立于不败之地，而不失敌之败也，是以胜兵先胜而後求战，败兵先战而後求胜”。故知孙子，得道者也。而真知兵者，在于能不战而取胜，止戈为武是也。

用人之力：西学：“management is getting things done through others”，近似无为。故太上用人之智，其次用人之力，其下用己之力。

Chapter 68

A good general does not fight by himself; a good fighter does not get angry in fights; a winner does not engage in fight with his enemy; a man good in using other persons is humble to the persons he used. These are called the advantages of non-fighting, the methods of using others, and are the ultimate means of following the nature.

Motto: management is getting things done through others. Non-fighting is the way to manage without self-righteousness.

第六十九章

用兵有言：吾不敢为主而为客，不敢进寸而退尺。是谓行无行，攘无臂，执无兵，扔无敌。祸莫大于轻敌，轻敌几丧吾宝。故抗兵相加，哀者胜矣。

今释：略

解：

以上三章，俱言兵战，故知修道内圣外王，忘战必危；军事尤需敬慎，故哀者胜矣。

Chapter 69

In using army, there is a saying: “I dare not to start a conflict, but I dare to tackle any challenge; I dare not to advance an inch carelessly, but I dare to retreat a foot strategically”. These are the so called careful mentality:

marching as if one has no arrangement; pushing as if one has no arms;
fighting as if one has no weapons; attacking as if one has no enemy.

The biggest misfortune is to look down upon the enemy, underestimate the enemy will almost certain to get killed. In all conflicts, the sincere one wins.

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。夫唯无知，是以不我知。知我者希，则我者贵。是以圣人被褐怀玉。

今释：略

解：

太史公以为“其辞难知，其实易行”，学道人以为“其辞易知，其实难行”，道祖以为“甚易知，甚易行”，又曰“天下莫能知，莫能行”；何哉？得道人无思无我则易，凡人名利之心不去故难也。太史公所指系“当权者”，如汉文景之治，实行黄老之道不难。学道人为生活所迫，其欲行道则难矣。天下愚人讪道，故莫能知，莫能行也。

Chapter 70

My teachings are very easy to understand and to execute, but no one in the world can understand, can execute.

Every teaching has its essence; everything has its main content. Logically, only the un-educated (ignorant) ones cannot understand my teachings about truth. Yet in actuality, few people can understand me, and few can follow my teachings.

No wonder a wise man just carries his jade (precious stuff) but wear ragged clothes to hide the treasure.

第七十一章

知不知，上，不知知，病。圣人不病，以其病病。夫唯病病，是以不病。

解：

人贵自知其短，则可避免以短取败，而得以长取胜也。

Chapter 71

A person is wise if he/she knows what he/she does not know (including shortfalls), but one will have problems if he/she does not know what he/she

really knows. A wise person has no problems because he/she worries about his/her own shortfalls. Only when one worries about one's own shortfalls, one will have no problems.

第七十二章

民不畏威，则大威至。无狎其所居，无厌其所生；夫唯不厌，是以不厌。是以圣人自知不自见，自爱不自贵。故去彼取此。

今释：略

解：

自知则明，自见则不彰，自爱则嗇，自贵则骄，意重出。

Chapter 72

When people are not afraid of the threats by their governor, major turmoil like revolution will come. A governor should not down grade people's housing and depress their living standard; only when people are not suppressed, they will not hate their governor.

Therefore, a sage knows about himself but not insists on his opinions; treasures his life but not promotes his own living standard. Deletes the extravagance and lives a simple life.

第七十三章

勇于敢则杀，勇于不敢则活。此两者，或利或害，天之所恶，孰知其故？是以圣人犹难之。天之道，不争而善胜，不言而善应，不召而自来，儻然而善谋。天网恢恢，疏而不失。

今释：略

解：

原理愈能抽象简单，涵盖愈能广泛深入。天之道即宇宙真理，无所不包。老氏总结为（出世）尚虚（入世）尚柔而已。

Chapter 73

In conflicts, the one who is brave to show his strength often gets killed, the one who is brave to show his weakness often survives. To show strength is harmful, to show weakness is beneficial, why? The nature's way is difficult to understand even to a wise man.

The nature's way to win is by non-fighting, the nature's way to argue is by non-talking, the nature's way to collect is by lying low, the nature's way to plan is with loose schemes; The nature's way is like a big net that covers everything, it is wide and broad, net meshes are not dense nor tight but never lose anything.

第七十四章

民不畏死，奈何以死惧之？若使民常畏死，而为奇者，吾得执而杀之，孰敢？常有司杀者杀。夫代司杀者杀，是谓代大匠斲，夫代大匠斲者，希有不伤其手矣。

今释：略

解：

法家虽源于黄老，以民皆畏死，为立法原则。故严刑峻法，刻薄少恩，本末倒置，难以长久。

Chapter 74

When people are not afraid of death, how can any body frighten them with death? If people are afraid of death but they do bad things, I (the king) can grab and kill them, then who dares to do bad things?

However, only the nature can control the life or death of the living beings. If one tries to kill people for the nature, it is called "to carve for the great craftsman (nature)", few people can avoid their hands been injured if trying to carve for a great craftsman.

第七十五章

民之饥，以其上食税之多，是以饥。民之难治，以其上之有为，是以难治。民之轻死，以其上求生之厚，是以轻死。夫唯无以生为者，是贤于贵生。

今释：略

解：

贵生乃重视生命，杨朱为我思想之源；厚生言华服美食，淫乐逸趣，老氏不屑；无以生为言清静恬淡，出世之道，故犹贤于贵生。

Chapter 75

The people are in hunger because the governor collects too many taxes; the people are difficult to manage because the governor starts too many projects based on his own will; people don't care about their death because the governor asks for too much to support his own luxury life style. Therefore, only if the governor does not like luxury life style, he is better than to care (as esteem) the life of the people.

第七十六章

人之生也柔弱，其死也坚强；万物草木之生也柔脆，其死也枯槁。故坚强者死之徒，柔弱者生之徒。是以兵强则不胜，木强则兵。强大处下，柔弱处上。

今释：略

解：

老氏重述以柔弱处世之道。

Chapter 76

A living human body is soft, weak, and flexible, the dead ones are hard, solid/strong, and stiff; Living trees and grasses are soft, weak and flexible, dead ones are hard, solid/strong, and stiff. Hence, death is associated with hardness, solid/strong, and stiffness, life is associated with softness, weakness, and flexibility. A strong army often (wins battles but) loses a war, a strong wood often been cut for (weapon) applications. Therefore strong and hard approaches often lose under, and weak and soft approaches often win over.

Note: one of the most important characteristics of an entrepreneur is flexibility. Other characteristics include vision, persistence, innovation, people-oriented, calm, discipline, balanced, risk-taking, attention to details, etc. Flexibility let one knows when to retract and change course, flexibility is a basic skill for survival.

第七十七章

天之道，其犹张弓欤？高者抑之，下者举之，有余者损之，不足者补之。天之道，损有余而补不足；人之道则不然，损不足以奉有余。孰能有余以奉天下？唯有道者。是以圣人为而不恃，功成而不处，其不欲见贤。

今释：略

解：

老氏述得道人能有余以奉天下。盖人之所求有数级：先求生存，其上求利，其上求名，再上求贡献，即有余以奉天下也。再上求真理，故纯科学家近于得真道人。

Chapter 77

The nature's way is like pulling a bow to shoot arrows: One presses the bow lower if arrows have reached too high, lifts the bow higher if arrows have reached too low; reduces pulling force on the string if arrows have gone too far, increases pulling force on the string if arrows were short of range.

Thus the nature's way it to decrease the excessiveness and compensate the deficiency. But the way people distribute wealth is different: they deprive the wealth of the poor ones who are in deficiency to augment the rich ones who have already excessive wealth.

Who could have excessiveness but distributes to support all other people? Only the one has Dao. Therefore, a sage works but not owns; achieves but does not take merits, and he does not want people to know his capabilities.

第七十八章

天下莫柔弱于水，而攻坚强者莫之能胜，以其无以易之。弱之胜强，柔之胜刚，天下莫不知，莫能行。是以圣人云：受国之垢，是谓社稷主，受国不祥，是谓天下主，正言若反。

今释：略

解：

老氏以为人主当任劳任怨，不居功，不诿过。是亦理想状态，实不多见。

Chapter 78

No material is softer, weaker, and more flexible than water, but to attack hard, solid, and strong stuff, nothing is better than water*. This is because weakness can win over strong, and softness can win over solid and hard stuff. All persons know about this fact but none can do it.

Hence, a sage has said: "he who bears all filthy blames is the master of a society; he who carries all the misfortune is the master of the world". Truthful words often sound opposite to common persons' perception.

*Note: check the "water jet cutter" and related information online.

第七十九章

和大怨，必有余怨，安可以为善？是以圣人执左契，而不责于人。有德司契，无德司彻。天道无私，常与善人。

今释：略

解：

德善二字原互通，然为善言调解，非德之本意。有德者予而不取，亦不做中做保，任其自然而不强为善，所谓上德不德，是以有德也。

Chapter 79

In conflicts, after one reconciles a major animosity, many small grudges must have remained. Hence it is no good to be a moderator; rather, a wise man gives to but not collects from others.

A nice man is like a philanthropist, only gives but never collects; a nasty man is like a tax-collector, only collects but never gives; Nature has no intention to be intimate to anyone, but blessings always go to a nice man.

第八十章

小国寡民，使有什伯之器而不用，使民重死而不远徙。虽有舟輿，无所乘之；虽有甲兵，无所陈之。使民复结绳而用之。甘其食，美其服，安其居，乐其俗。邻国相望，鸡犬之声相闻，民至老死不相往来。

今释：略

解：

老氏之理想社会是小国寡民，无为之道必可行；然今日人多国大，已难符实际状况。汉初文景之世，承大乱之後，人口锐减，极需生养安息，黄老治国其宜焉。

Chapter 80

An ideal society is a small country with not too many people, although people have weapons and arms, they don't use or display those; people respect and love life hence don't want to move far, although they have boats and carts, thus no need to use that. People live simple life as in the ancient time hence they tie rope-nodes to memorize the few items they want to do. They think their foods are sweet and clothes are beautiful; they feel comfortable in their homes and happy with their customs. The neighboring

countries are not far, people can see each other and hear the sound of their chickens and dogs, but they don't meet, even till death.

Note: LaoZi prefers simple ancient societies, somewhat like a small scale Swiss of today. The basic reason is that one can perform Dao in his body easier there.

第八十一章

信言不美，美言不信，善者不辩，辩者不善。知者不博，博者不知。圣人不积，既以为人已余有，既以予人已愈多。天之道，利而不害；圣人之道，为而不争。

今释：略

解：

老氏复言凡人之表现与实质，每每相反。

唯得道圣人，力行五不原则：不争，不言，不积，不知，不息，如此而已。

Chapter 81

Trustworthy words are not pleasant to hear, pleasant words are not trustworthy; Good causes need no arguments, an arguing person has no good causes; One who really knows is not broad nor superficial, a broad and superficial person does not really know.

A wise man does not accumulate material wealth, he contributes to others to show that he has excess capacity; he gives to others to achieve more virtue for himself. The nature's way is to benefit but not to harm people, thus the way of life of a wise man is to do and contribute without fighting, i.e., not to strife for material wealth for himself.

行笔至此，已属多言。老氏送孔子以言曰：“聪明深察而近于死者，好议人者也，博辩广大而危其身者。发人之恶也。。。良贾深藏若虚，君子盛德，容貌若愚，去子之骄气与多欲，态色与淫志，是皆无益于子之身。。。 ” “善者不辩，知者不博”，斯诚大道哉！