

**Inner Heart's
Confirmation and Insight of the
*Tao Te Ching***

《道德經》問道心得

中英和合本

Zhao Miaoguo 趙妙果 著 / Liu Yi 劉義 譯

A Female Scholar's Enlightenment from the *Tao Te Ching*

The *Tao Te Ching* is a manual for life itself, and *Inner Heart's Confirmation and Insight of the "Tao Te Ching"* unveils a fresh perspective to comprehend this classic. It is our sincere hope that this profound work of Eastern wisdom may be embraced and cherished by people all over the world. May the radiance of the Tao illuminate every corner of the globe where wisdom is loved. Let there be no hesitation — join us now in this cross-cultural journey to wisdom!

Let's rely on ourselves to create whatever we need!



泰國老子文化城
Lao Tzu Cultural Town, Thailand



康養社區 Health and Wellness Community



《道德經學用及問道心得》泰文版
Learning, Practicing and Understanding Tao Te Ching, Thai Version



老子文化城隨處可悟的經典智慧
Classic Wisdom Comprehended
Ubiquitously In Lao Tzu Cultural Town



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中英和合本

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and
Insight of the *Tao Te Ching***

Contents

Preface		12	Chapter 18	Leaving the <i>Tao</i> for the Opposite Direction	76
Chapter 1	The Gate of All that Is Subtle and Wonderful	21	Chapter 19	Desire Less, Take Less	79
Chapter 2	Existence and Non-existence Give Birth to Each Other	24	Chapter 20	Exterminate Learning and There Will Be No Worries	82
Chapter 3	The Application of No-doing	28	Chapter 21	Follow the <i>Tao</i> Only	86
Chapter 4	The Emptiness of the <i>Tao</i>	32	Chapter 22	The Opposite are Complementary to Each Other	89
Chapter 5	Selflessness and Impartiality	35	Chapter 23	The Secret of Success	92
Chapter 6	The Roots of Heaven and Earth	38	Chapter 24	Something the Followers of the <i>Tao</i> Will Never Do	96
Chapter 7	Aloof from the World	41	Chapter 25	The <i>Tao</i> Follows Nature	99
Chapter 8	The <i>Tao</i> is as Good as Water	44	Chapter 26	Self-Cultivation of Rulers	103
Chapter 9	Develop into the Opposite Direction when Reaching Extremes	47	Chapter 27	Skills in Life	106
Chapter 10	Cultivate the Mysterious Quality of the <i>Tao</i>	50	Chapter 28	Best Virtues Return Plain	109
Chapter 11	Being and Not being are in Unity	54	Chapter 29	Govern by Doing Nothing	113
Chapter 12	Discarding Excessiveness for Moderation	57	Chapter 30	Ways of War	116
Chapter 13	I am the Others	60	Chapter 31	Attitudes to War	119
Chapter 14	State of the <i>Tao</i> : Vague Semblance	63	Chapter 32	The <i>Tao</i> Prevails under Heaven	122
Chapter 15	Modest Is the <i>Tao</i>	66	Chapter 33	Cultivate Oneself and His Wisdom	125
Chapter 16	Empty and Peaceful Is the Root	69	Chapter 34	Characters of the Great <i>Tao</i>	128
Chapter 17	I am Nature	73	Chapter 35	The <i>Tao</i> has Limitless Usages	131
			Chapter 36	The Great Wisdom, Not Too Bright	134
			Chapter 37	The Rules of Heaven and the Desires of Human	137

Chapter 38	The Criteria of Achievements	140
Chapter 39	Adhering to the “One”	144
Chapter 40	By Contraries Proceeds the <i>Tao</i>	148
Chapter 41	Learn the <i>Tao</i> and Practice It Eagerly	151
Chapter 42	The <i>Tao</i> Gives Birth to All	155
Chapter 43	Benefits of Doing Nothing	158
Chapter 44	Contentment Keeps Disgrace Away	161
Chapter 45	Success	165
Chapter 46	Contentment Brings Happiness	168
Chapter 47	Wisdom Leads to Spirit	171
Chapter 48	Seek the <i>Tao</i> and Diminish Himself	174
Chapter 49	Take People’s Hearts as Your Own	178
Chapter 50	The Way of Living	182
Chapter 51	High Is the <i>Tao</i> and Noble Is the <i>Te</i>	185
Chapter 52	Light and Insight	189
Chapter 53	Against the <i>Tao</i>	193
Chapter 54	To Cultivate the <i>Te</i> (Power) Makes Man Deeply Rooted	196
Chapter 55	Much Strength Leads to Decline	200
Chapter 56	Dim Your Light	204
Chapter 57	Run a Country by Doing What’s Expected	207
Chapter 58	Principles of Governance	211
Chapter 59	Accumulate the <i>Te</i> to Run a Country	214
Chapter 60	Run a Country with the <i>Tao</i>	217
Chapter 61	Stay Low-profiled in Foreign Affairs	221

Chapter 62	The <i>Tao</i> Cherishes Everything	225
Chapter 63	Start from Doing the Trivial	229
Chapter 64	Start Well and End Well	233
Chapter 65	The Wise Appears Slow-witted	236
Chapter 66	Lowdown	239
Chapter 67	Light of Three Treasures	242
Chapter 68	Right Use of People’s Abilities	246
Chapter 69	Despising Enemy Leads to Disaster	249
Chapter 70	Root of Sage’s Heart	252
Chapter 71	Attitude of Knowing	255
Chapter 72	True Authority	259
Chapter 73	Justice Has Long Arms	262
Chapter 74	Dialectics	265
Chapter 75	Those Who Value Life Less Are Wiser Than Those More	269
Chapter 76	Stay Soft, Stay Tender	272
Chapter 77	The <i>Tao</i> of Heaven and the <i>Tao</i> of Human	275
Chapter 78	Right Words Sound Wrong	279
Chapter 79	The <i>Tao</i> of Heaven Plays No Favorites	283
Chapter 80	Harmonious Society	286
Chapter 81	Do without Outdoing	290
	Afterword	294
	Translator’s Postscript	297
	Acknowledgements	300

Preface

Lao Tzu's *Tao Te Ching*, which covers many fields like nature, philosophy, politics, military affairs, humanities, arts, etc., reveals the laws of the universe, the ways of heaven and sages from a panoramic view. This book is not only a bright pearl of Chinese thoughts and culture but also a lighthouse guiding the process of world peace and human civilization.

Part I

Lao Tzu is a mystery. He was born, allegedly, in today's Anhui Province, or He'nan Province, or even Gansu Province in the Zhou Dynasty (1056-256 B.C.), and was once the curator of a national library and archives. The great historian Sima Qian has, somehow tentatively, listed the following seven possibilities in his *Records of the Historian*:

1. Lao Tzu is a native of the hamlet of Qu Ren in the district of Li in Ku County of the Zhou Dynasty. His given name is Er, his courtesy name is Dan, and his family name is Li. He is a scribe in the Zhou office of archives.

2. Confucius went to Zhou, intending to ask Lao Tzu about the rites. Lao Tzu said, "Those of whom you speak have all already rotted away, both the men and their bones. Only their words have been passed down. Moreover, when a gentleman obtains his season, he will harness his horses. When he does not obtain it, he will move on like tumbleweed

rolling in the wind." Confucius departed. He told his disciples, "Birds I know can fly. As for the dragon, I can never know how it mounts the wind and clouds and ascends into the sky. Today I have seen Lao Tzu; is he perhaps like the dragon?"

3. Some say Lao Tzu is Lao Lai Tzu, also a man of the Kingdom of Chu. He has composed a book in fifteen sections that spoke of the ideas of Taoism and was a contemporary of Confucius.

4. Lao Tzu cultivated the Way and its Virtue. His teachings emphasized hiding oneself and avoiding fame. After living in Zhou for a long time, he witnessed Zhou's decline and left. When he reached the pass, the Prefect of the pass Yin Xi said, "Since you are going to retire from the world, I beg you to endeavor to write a book for us." Lao Tzu thus wrote a book in two sections that spoke of the meaning of the Way and its Virtue in five thousand and some characters and then departed. No one knew where his journey finally ended.

5. Supposedly, Lao Tzu lived to be 160 years old, some say over 200; his great longevity came through cultivating *Tao*.

6. The scribes record that 129 years after Confucius died, Dan, the Grand Scribe of the Zhou Dynasty, had an audience with Duke Qin Xiangong (r. 384-362 B.C.) and said, "In the beginning, Qin and Zhou were united. After 500 years of union, they separated. Seventy years after they have separated, a hegemony will emerge there." Some say that Dan was Lao Tzu. Others say he was not. Our generation does not know the truth of the matter. Lao Tzu was a sage who retired from the world.

7. The given name of Lao Tzu's son is Zong. Zong was a general of the Kingdom of Wei. He was enfeoffed at Duan Gan. Zong's son was

Zhu, and Zhu's son was Gong. Gong's great-great-grandson was Jia, who served as an official to Emperor Xiaowen of Han (r. 180-157 B.C.).

On January 19, 2003, 27 pieces of bronze were unearthed in Yangjia Village, Meixian County, Baoji, Shaanxi Province. After analysis and research, archaeologists believed that the name Shan Lai mentioned in the inscriptions thereby is supposedly to be Lao Tzu (the author of *Tao Te Ching*).

From this precious collection of cultural relics, it can be seen that Shan Lai took four significant official posts at that time. Firstly, a military officer who devoted himself to protecting his country throughout his life; secondly, the minister of agriculture, who was engaged in developing the agriculture and forestry of his country, and advocating to share the natural resources among the royal families and people; thirdly, the “prime minister” of the royal court, who was appointed by Emperor Zhou Xuanwang (?-783 B.C.) to make a more sophisticated system of social institutions, and to qualify and supervise all the other officials; fourthly, a legislator, who was to make and revise the laws, regulations, and important canons for the Zhou Dynasty. Those inscriptions indicate that Shan Lai, who seems to hold a superpower and enjoys a top status even over the imperial ruler, is unrivaled in Chinese history! At that time Shan Lai, following the directions of Emperor Zhou Xuanwang, wrote the book *Tao Te Ching*.

Lao Tzu, who lived nearly three thousand years ago, is the father of Chinese philosophy and human dialectics. Lao Tzu's *Tao Te Ching*, with *Tao* (literally meaning the way) as the core, has built a unique and

complete life system, including outlooks on the world, life, and society. We really appreciate the great author who created *Tao Te Ching* for the future generations. No matter who the author's identity is, he, by writing *Tao Te Ching*, has left a valuable treasure for the culture and thoughts of China and mankind.

Part II

Lao Tzu's *Tao Te Ching* enjoys a good reputation in all countries and has become a life guidance admired by politicians, philosophers, scientists, and entrepreneurs.

Kristofer Schipper, a professor at Leiden University in the Netherlands, once remarked, “*Tao Te Ching* is a rare source of motivation and vitality that can renew Western culture.”

Professor John Gower from Harvard University believes that *Tao Te Ching* “is the most valuable textbook on human behavior.”

A scholar from Germany once pointed out that Lao Tzu is the driving force for the future. He is more modern than any modern one and the most vital among all lives.

American historian Will Durant believes that *Tao Te Ching* is the most fascinating book.

German philosopher Nietzsche holds that Lao Tzu's *Tao Te Ching* is like a spring that is full of treasures and never exhausts.

American scholar Raymond Blakney predicts that the *Tao Te Ching* is to become a household book.

The reason why the *Tao Te Ching* is so valued and praised by the world is that it is the oldest and most systematic study of “Supreme Wisdom”.

In politics, leaders of many countries have pointed out, in order to build a “harmonious society” as well as a “harmonious world”, we must skillfully explore political wisdom from Lao Tzu’s *Tao Te Ching*.

Former German Chancellor Gerhard Schroeder exclaimed, “Every German family should buy a *Tao Te Ching* to help solve the puzzles in mind.”

Former US President Ronald Reagan quoted the famous words from the *Tao Te Ching* — “governing a large state is like boiling a small fish” — to elaborate on his governance philosophy and strategies.

Former UN Secretary-General Ban Ki-moon fervently admired Lao Tzu’s *Tao Te Ching*, and once quoted his famous saying that “with all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage, he does not strive”, trying to apply this immortal philosophical wisdom to UN works.

In economics, in order to solve problems in the modern market economy, we also need to seek philosophical wisdom of fostering the economy from the *Tao Te Ching*.

The British philosopher Andy Clark believes that the free market principle of the modern economy is derived from “governing while doing nothing” proposed by Lao Tzu.

The “Tao Shang” or businessmen following the *Tao*, an economic and cultural group, have already emerged all over the world. A “Tao Shang” is a businessman who is engaged in management with the dialectical thinking and philosophical wisdom of the doctrines of the *Tao*.

Mr. Alain Berger, President of Alstom, China, once said, “To do business in China, you must understand Lao Tzu.”

James, a former senior executive of one of the Fortune 500 companies, honors the *Tao Te Ching* as the business theory of the new century.

Austrian economist Friedrich August von Hayek believes the idea that “I (a sage) will do nothing of purpose, and the people will be transformed of themselves; I will be fond of keeping still, and the people will of themselves become rich” in the *Tao Te Ching* is the classic expression of the theory of spontaneous order.

Bill Gates, the founder of Microsoft, following Lao Tzu’s idea that “it is the Way of Heaven to diminish superabundance, and to supplement deficiency”, is devoted to social philanthropy.

Jack Welch, the former CEO of GE in the US, inspired by what Lao Tzu claims as “he who devotes himself to the *Tao* seeks from day to day to diminish his doing”, advocates the “simple management” or “governing while doing nothing”.

The development of modern science and technology has also drawn inspiration from the *Tao Te Ching*.

Enlightened by Lao Tzu’s thought that all things under heaven sprang from the existing, and the existing sprang from the non-existing, Stephen Hawking, the British scientist, put forward the theory that the universe was born from nothing or the non-existing.

The principle “mass without mass” proposed by American physicist John Wheeler coincides with the simplicity of *Tao* described by Lao Tzu.

Dr. Tsung-Dao Lee, the Chinese-born American Nobel Laureate, discovered that the “uncertainty principle” in quantum mechanics is consistent with Lao Tzu’s statement that “the *Tao* that can be trodden is not the enduring and unchanging *Tao*.”

Japanese agronomist Masanobu Fukuoka proposed “natural farming”, and claimed that he was inspired by Lao Tzu’s great proposition that the *Tao* takes its law from nature.

The *Tao Te Ching* not only belongs to China, but also the whole world. In the intellectual history of the world, this book can indeed be regarded as one of the most fascinating. The *Tao Te Ching* is a great spiritual wealth for all. As Chinese, we have the responsibility to extensively disseminate the *Tao Te Ching*, a life guidance that contains the supreme outlooks on the universe, society and life, so that it can benefit the whole world.

Part III

What the *Tao Te Ching* illustrates is the laws of the universe, society, and life. Therefore, to learn and practice this book is to understand and perceive the outlooks on the universe, society and life. By doing so, we will be more attached to nature, country, peace and life itself.

Through myriad experiences of learning and practicing the *Tao Te Ching* by entrepreneurs, scholars and others from all walks of life, we have distinctively discovered the genes of Lao Tzu’s philosophy: the *Tao* (the way) and the *Te* (the virtue) articulated by him have always been the root and soul of all human beings. We have made this classic more

simplified and applicable so that people can turn to the *Tao Te Ching* for countermeasures and strength when they are in trouble.

We advocate the studies and application of the *Tao Te Ching* based on the following reasons: by reading this book, the individual life can be gradually integrated into the grand and objective system about the origin of the universe, laws, and qualities described in the *Tao Te Ching*, and can further establish an awareness of the secrets of one’s healthy growth. It is clear to us that everything in the world is in motion. Everything happening to us — our physical beings, emotions, thoughts, as well as the whole society and the world sensed by us — is a flow of life. Therefore, it is not appropriate to study the *Tao Te Ching* only by oneself confined in a small room; a good approach to study this book requires people to get associated with the destiny of the country, harmony of the society, enterprises, families and the whole world. Moreover, the harmony among all creatures of the universe is also expected.

All things, ranging from the universe, to land, countries, enterprises, and families, have their own life without any essential differences. Always being grateful and awe-inspired is the best way of nourishing one’s life. People are fully integrated into the world where we live and share the same fate with other creatures. What supports this coexistence is the *Tao*. The *Tao* is the foundation of all relationships. It creates the universe, life, and all the other things, and grants us the meaning and purpose of our lives.

As human beings, we must love and keep in touch with our parents and families; as human beings, we all have the responsibility to connect

with our own country which raises us; as human beings, we have the responsibility to realize harmony of the world, because all people have originated from the same root and stay in one community of destiny.

If we are willing to give priority to the thought of “being responsible for a harmonious society, a harmonious enterprise, a harmonious family, and a harmonious spirit”, each of us will be able to uphold this beautiful blue sky with our lives and mission. A prosperous country and peaceful society will lead to numerous happy and healthy families. In other words, our happiness and well-being cannot be realized without a rich and civilized country. Therefore, we must incessantly get connected with the country, the society, the people, and the great natural *Tao*.

Practicing the idea of “loving country, loving peace, loving nature, and loving life” does not seem to make any difference to people only by day or by month. Although it changes people by year, the change is not remarkable. However, in every five years, it will be a huge watershed for one’s health, vision, and mental state! When you look at yourself in ten, twenty, thirty, or forty years, you can see a completely renewed life in yourself.

Chapter 1

The Gate of All that Is Subtle and Wonderful

Chapter 1 of the *Tao Te Ching*

1. The *Tao* that can be trodden is not the enduring and unchanging *Tao*. The name that can be named is not the enduring and unchanging name.

2. *Conceived of as* having no name, it is the Originator of the heaven and earth; *conceived of as* having a name, it is the Mother of all things.

3. Always without desire we must be found,

If its deep mystery we would sound;

But if desires always within us be,

Its outer fringe is all that we shall see.

4. Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

The work is done, but how no one can see;

’Tis this that makes the power not ease to be. (translated by James Legge)

My Inner Heart's Confirmation and Insight

1. "*Tao*" represents the three evolutionary stages of the universe itself and its root: the first is the chaotic stage, or the origin of the universe; the second is the incubation stage, or the flow of the universe; the third is the tangible stage, or what the universe can be seen by humans.

2. *Tao* is a state of desirelessness, which evolves into different life versions without being noticed. We'd better always show our awe and respect for the "nothingness" hidden in the universe.

3. With "desirelessness", we can sense the eternal way of the infinite life. If we can cultivate the "desirelessness" in us, our lives will be made more extensive and meaningful — we gain whatever we sow; on the contrary, the "desires within us" are to observe the differences of all things in the world, and they endeavor to find a feasible way for life.

4. The word "Mystery" has a connotation of supreme power or godly power. Superficially the supreme power or godly power is to supervise people's behaviors; however, profoundly they indicate that people are watching the behaviors from above.

5. Everything in heaven and earth has its own track of life. It is most important to know how to follow one's destiny so as to be human and become grown naturally.

6. Having opened "the gate of all that is subtle and wonderful", we can only find two ways of existence in the world: either to broaden the dimension of life with pains, or to nourish us with happiness and make us willing to help more people.

7. The key to developing one's natural disposition is to revere the law of cause and effect, to be prepared for the uncertainties when staying in peace, and to fulfill the spirit of self-improvement and commitment. When there is a congruity between humans and the grand "*Tao*" in heaven and earth, people will be able to overcome the obstacles in life and sense the great energy of freedom and peace.

8. One will certainly stay out of the protection of nature if he is only concerned with his physical body and the external materials rather than the eternal law of the universe. Therefore, it is important to stay healthy, but it is even more important to understand life and the law of the universe! All human civilizations are accompanied by crises; when the crises come, they will always be followed by hopes.

9. There are various kinds of "*Tao*" or ways, e.g., great or tiny ways, righteous or vicious ways, the way of governing a country, doing business, staying healthy, or practicing arts. Whatever we choose to do, it will become our life experience. As human beings, each of us has distinct genes; therefore, it is reasonable for people to have varied life flowers and paths.

10. The great way of philosophy must begin with self-awareness, and the great way of communal happiness should first be the way of self-happiness. The mission of science is to help people explore the unknown world that occupies 99% of the universe with a sense of humility and awe, which is the true cosmic spirit.

Chapter 2

Existence and Non-existence Give Birth to Each Other

Chapter 2 of the *Tao Te Ching*

1. All in the world know the beauty of the beautiful, and in doing this they have *the idea of* what ugliness is; they all know the skill of the skillful, and in doing this they have *the idea of* what skill they want.

2. So it is the existence and non-existence give birth the one to *the idea of* the other; that difficulty and ease produce the one *the idea of* the other; that length and shortness fashion out the one the figure of the other; that *the idea of* height and lowness arises from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; and that being before and behind gives the idea of one following another.

3. Therefore, the sage manages affairs without doing anything and conveys his instructions without the use of speech.

4. All things spring up, and there is not one that declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation *of a reward for the results*. The work is accomplished, and there is no resting in it *as an achievement*. (translated by James Legge)

My Inner Heart's Confirmation and Insight

1. Things are meaningful only by referring to what stays in the opposite way. In essence, there is never such a thing as absolutely right or wrong. If there is no “existence”, there will be no “non-existence”; if there are no roots, there will be no branches, flowers, or fruit. Lao Tzu's words — “give birth the one to.....the other, produce the one.....the other, fashion the one the figure of the other, arise from the contrast of the one with the other, become harmonious through the relation of one with another, give the idea of one following another” — ask us to think and act, and to gather strength together.

2. “Managing affairs without doing anything” is not doing nothing, but knowing when to stop. Those words also require one to owe credits to the society and others, and gradually he or she reaches a state of harmony with the body and mind, the family, and the society; in contrast, a deliberate pursuit and possession of things will result in great loss.

3. Good mental state refers to a state with no greed, sorrow, impatience, fear, or panic. To know and make good use of oneself makes people happier. Good or evil, right or wrong — all these just show the different forms of life in the world. Different angles make different views, and we are the ones to choose our own destinies.

4. All the resources and people in the world are supposed to make their due contributions; all the masters and great masters are supposed to show us the right way and help us to explore inwardly. We must face everything that happened in our lives. When we are more and more

courageous to face reality, and become more grateful and harmonious, we get closer and closer to solving the problems.

5. Nowadays, people are fond of competing with one another in all aspects, which makes them exhausted, or even mad to death. People don't have to care about the different social status, physical appearances, or inner worlds between "selves" and "others". All the things and experiences that happened in life make us extraordinary!

6. One cannot really live his own life if he is confined at the bottom of his heart by fear, blame, jealousy, and anxiety — no matter how long he practices the *Tao*, no matter how perfectly he shows off. We all follow the cycle of cause and effect. For a person who finds it hard to be satisfied, no chair is comfortable.

7. When Heaven puts the challenge before us, we must accept and be grateful. We must face and solve it by ourselves; otherwise, our inner power will never come out, and our inner wisdom will never have a real rise.

8. When people get angry, it will produce toxins and is harmful to their health. The bad-tempered are hard to stay healthy because anger will lead to blockages, and heart blockage will cause physical blockage. Therefore, when we are healthy in habits, behaviors, thoughts, and ideas, we will naturally have no illness.

9. When we are born into the world, we ought to be successful. Success is not about possessing merits, but realizing merits; we should not attribute success only to ourselves, but to all people. When we are sympathetic with others, others will certainly demonstrate their empathy. The most effective education often does not require speaking.

10. To practice *Tao* is not to distinguish right or wrong of the external world, but to go inwardly into one's heart. In the process of practicing, one should learn to listen to different opinions and voices so that he will have a more intelligent and more relaxing life, really touch and see himself, and ultimately find and become himself.

Chapter 3

The Application of No-doing

Chapter 3 of the *Tao Te Ching*

1. Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to produce is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder.

2. Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones.

3. He constantly *tries to* keep them without knowledge and desire, and where there are those who have knowledge, to keep them from presuming to act *on it*. When there is this abstinence from action, good order is universal. (translated by James Legge)

My Inner Heart's Confirmation and Insight

1. *Tao* is the foundation of all relationships, for it creates the universe, life, and everything. *Tao* endows us with the meaning and purpose of our existence; *Tao* is not to possess, control, or make use of someone else.

2. Those words “keep them without knowledge” are a wise interpretation of Chapter 56 which utters, “He who knows *the Tao* does not *care to* speak *about it*; he who is *ever ready to* speak about it does not know it. He who knows it will keep his mouth shut and closes the portals of his nostrils. He will blunt his sharp points and unravel the complications of things; he will attemper his brightness and brings himself into agreement with the obscurity *of others*. This is called ‘the Mysterious Agreement.’”. Moreover, they are also an explanation of the scientific and humane spirit in Chapter 81 which says, “Sincere words are not fine; fine words are not sincere. Those who are skilled *in the Tao* do not dispute *about it*; the disputations are not skilled in it. Those who know *the Tao* are not extensively learned; the extensively learned do not know it.”

3. Being “desireless” doesn’t necessarily mean one wants nothing, but requires one to discard the profane greed that will blind people’s eyes and drive people mad. To practice “No-doing” and altruism is a deep-rooted and permanent approach to longevity.

4. “No-doing” doesn’t mean one does nothing, but requires one to do silently with high efficiency and frequency; “no-doing” is doing in a selfless, devoted, and harmonious way; “no-doing” is not a short-sighted or pretentious action. To naturally practice altruism is the best approach to “no-doing” in the universe.

5. When people are in trouble and difficulties, they will usually refuse to accept the very moment. However, as time goes on people will suddenly come to the realization that every decision made in different

periods of life is reasonable, which represents the best of life to us by making us wait patiently and surrender something.

6. One who is committed to fame, high status, and his own glory can never become a “sage”. All the fame, status, and wealth that one spends his life on will eventually be left behind — one will cast off whatever he has obtained. So don’t be confused by the superficial reputations, but try to have peace at heart to keep from chaos. By being congruous with the *Tao* and “winning people’s praise and support”, one can grow into a “sage”.

7. What makes a sage of *Tao*? A sage of *Tao* doesn’t brag about his glory even when he is in a higher position, but always takes others into his consideration and brings them a sense of achievement and well-being. By doing so, the sage will be convincing enough and attract respect from people and the universe.

8. All the sufferings, losses, responsibilities, sorrows, and pains we bear today will eventually turn into light, which will illuminate our way ahead. Life never provides us with a smooth way, and the twists and turns make our lives wonderful. Life would give us an answer, but not one to any problem.

9. What really makes a person successful is the life-draining setbacks rather than flowers, applause, and praises. From today on, try to express your gratitude to those who have been helpful in your life. Only by losing something can you have enough space for the valuable yet to come; only by lowering yourself can you jump high; only by breaking your life into pieces can you remold it into perfection.

10. The core of *Tao Te Ching* is to cultivate one’s heart, namely, to pay attention to oneself, and to improve and clarify his heart. People around us, like our family members and colleagues, will bring us problems every now and then, but we are obliged to solve them. We will realize our perfection so long as others and the whole world are in good condition.

Chapter 4

The Emptiness of the *Tao*

Chapter 4 of the *Tao Te Ching*

1. The *Tao* is *like* the emptiness of a vessel, and in our employment of it, we must be on our guard against all fulness. How deep and unfathomable it is, as if it were the Honored Ancestor of all things!

2. We should blunt our sharp point, and unravel the complication of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the *Tao* is, as if it would ever so continue!

3. I do not know whose son it is. It might appear to have been before God. (translated by James Legge)

My Inner Heart's Confirmation and Insight

1. *Tao* is the mother of nature and all things; *Tao* is the ultimate truth, and it is about both being and after-being. *Tao* is not only tangible to people, but also profound, vast, and tender. *Tao* is the general law, the prime root, and the total strength.

2. By “no-doing”, we are not going to interpret and further change the world; instead, we advocate to respect and take good care of nature. For the sake of future generations, we should unswervingly devote all our

strength, spirit, and emotion to protecting nature in the same way that *Tao* has done for us all.

3. The balance of life lies in every choice, devotion and renewal we have made. It also owes to our courage to overcome the fearful, our behaviors of “blunting sharp point, unraveling the complication of things, attempering our brightness, and bringing ourselves into agreement with the obscurity of others”, and our idea of “emptiness but not fulness”. However, sometimes losing balance is precisely part of the balance.

4. When our spirit loses control of ourselves, we will easily slide into having grudges, worries, and fears. We should refrain from speaking poignantly, being confused in mind, and thinking inconstantly. What smashes us is our arrogance and flaunt — a killer, which is hired by ourselves to destroy us.

5. Only when all the space is not filled up, will there be a possibility to grow freely. Silence has a special power, and it is still working when all sounds fade away. Silence is able to penetrate visible or invisible barriers, and reach the very bottom of the human heart.

6. The idea of selfishness leads to the bud of destruction. Everyone who needs our help is our “God” to a certain degree. The great freedom, consummation and balance in life actually lie in knowing how to make choices and work hard, or when to persist and abandon.

7. Life is supreme and priceless, so it is the most uneconomical investment in life on the negative emotions such as arguing about right or wrong. The key to the forces of success lies in the harmony of our

thinking and behaving. Sometimes being aggressive to hurt others will eventually hurt ourselves.

8. Do not always pursue the externally glamorous and bright things, nor complacency. One is supposed to be open-minded and modest, know how to grow with the mundane, and “grow up from filth without being polluted”. By doing so, life can possibly get improved.

9. Many people keep complaining about social unfairness but refuse to ask what contribution they have made to society. Many people keep complaining about the inferiority of their fate or feng shui (literally means geomancy) but are not aware that their own behaviors are the very feng shui. As long as one cares for the happiness of others, happiness will also grow robustly in his own heart.

10. When we fall ill, we will “convert” to believe the doctor; when it rains, we will “convert” to believe the umbrella. But who do we “convert” to when we encounter special difficulties in our journey of life? The answer is we should “convert” to Lao Tzu’s words — “The *Tao* is *like* the emptiness of a vessel; and in our employment of it we must be on our guard against all fulness”. Therefore, we must hold everything in awe and treasure whatever surrounds us. The great *Tao* has always been resting in the universe where “the existence and non-existence give birth one to the other”, it is around us, and it is everywhere. Only by being compatible with *Tao* can we be kind to others and things. It is an endless wealth to hold one’s heart in the track of the great *Tao*, to which all the universe and human beings turn forever.

Chapter 5

Selflessness and Impartiality

Chapter 5 of the *Tao Te Ching*

1. Heaven and earth do not act from *the impulse of* any wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from *any wish to be* benevolent; they deal with the people as the dogs of grass are dealt with.

2. May not the space between heaven and earth be compared to a bellows?

’Tis emptied, yet it loses not its power;

’Tis moved again, and sends forth air the more.

Much speech to swift exhaustion lead we see;

Your inner being guard, and keep it free. (translated by James Legge)

My Inner Heart’s Confirmation and Insight

1. The world is full of noise and fury, and the heaven and the earth take the initiative to be malevolent, which is in fact the grand benevolence.

2. The sages take the initiative to be malevolent, by doing so, they can examine their inner deficiency, keep themselves empty and make

their vitality more abundant. The problems occurring in this world should be shouldered by all of us.

3. That “your inner being guard, and keep it free” indicates to be selfless and impartial. This behavior keeps one from fury and speech because fury leads to destruction and speech to deprivation. When one takes the heaven and earth as a mirror, he will speak less and do more; when one takes somebody else as a mirror, he will constantly examine his own deficiency — this is what “your inner being guard, and keep it free” means. And eventually one can achieve great freedom and success.

4. The greatest tolerance and compassion of people is to protect and support others. After God creates a person, he will destroy that very mold. Therefore, everyone comes to the world as a unique flower of life. We can learn from others’ strengths, meanwhile refrain from getting lost.

5. People don’t suffer their entire lives, but will always for a while. Many people try to escape from suffering for a while, but at last they find they suffer for the rest of their lives. Many people like complaining about bad fortune and blaming family members and others; however, people are supposed to examine themselves because the eyes given by God are to do self-examination.

6. Life is a cultivation journey of languages, including thinking language, verbal language, and behavioral language. It’s important to make achievements in a down-to-earth manner.

7. A small defect will possibly safeguard the whole; removing the small defect will probably make the whole collapse. Therefore, leaving some defects alone may be the best way to protect the whole.

8. Change your mind — value whatever you have undervalued, and undervalue whatever you have valued. You will encounter many people in your life, but they will only give you a lesson and then turn and go away.

9. The function of the great *Tao* is to make a balance. The great *Tao* is nothing but love. Energy in life comes from the complete burning of ourselves, as well as opening ourselves up to others. The purpose of human existence is to discover unconditional love.

10. The universe is a large bellows while the human body is a small one. The role of the bellows is to make the fire heavier, but the mystery of life lies in the “emptiness”. When we are obsessed with the emptiness in the heaven and earth or in the body, the nutritious energy of the universe will come to us continuously because the emptiness is connected to the universe as a whole. The virtue of being modest and open-minded will make life richer and more powerful.

Chapter 6

The Roots of Heaven and Earth

Chapter 6 of the *Tao Te Ching*

The valley spirit dies not, aye the same;
The female mystery thus do we name.
Its gate, from which at first they issued forth,
Is called the root from which grew heaven and earth.
Long and unbroken does its power remain,
Used gently, and without the touch of pain. (translated by James

Legge)

My Inner Heart's Confirmation and Insight

1. There is no death in nature, and the end of life marks a new stage for it. Life has its end, but never dies. This is what mass conservation law and energy conservation law are about. There is always a root for anything, and the root is in heaven and earth as a seed of cause and effect. Therefore, we must pay attention to the law of life. Life requires people to treat it carefully in accordance with the teachings of the great *Tao*.

2. The most beautiful blessing that *Tao* brings to people is "Try to be yourself". Each of us is like a program, with his own life road map.

We should not be passive, but actively be the master of our own lives and emphasize the treasures of *Tao* resting in our hearts. The power of the great *Tao* is inexhaustible.

3. "Valley" has the spirit of the great *Tao*, which is modest and open-minded. "Valley" is humble even when it makes tremendous achievements; "valley" makes everyone feel the warmth of the sunshine. Those who practice the valley spirit are agile and magical, and they will exist forever in an unnoticed way.

4. Different spiritual levels breed different fates. The closer the spiritual level is to the valley spirit, the smoother the life runs. During the journey of life, we will constantly meet some people and bid farewell to others. No matter who we meet or leave, we should equally be grateful to them, since all meetings and leavings are doomed by heaven. Express gratitude to all the people in our lives.

5. To cultivate the spirit of valley can alleviate many unpleasant things in life. To empty the human mind means there is room for inexhaustible development. If you are as modest and open-minded as the valley, your life can get rejuvenated.

6. Heaven has been watching human activities, so we must always be filled with awe. One day we will enter into a new stage as caterpillars break out of their cocoons and grow more beautiful than they are expected. This process is very hard and painful, but life is a mixture of pains and happiness.

7. A heart of gratitude and awe is the most efficient tool in the universe.

8. We are in the world to give, not to take; to get improved, not to get extra advantages; to bring harmony to the world, not exclusively to ourselves.

9. All people, who have made miracles, unexceptionally follow their hearts and inner desires, fully believe in themselves and devote themselves to a better world. The truth of the universe is, in Lao Tzu's words, "He who would administer the kingdom with the love which he bears to his own person may be entrusted with it."

10. It is the universe that human beings are born into, and the earth is just a university about life. When we finish our studies and get the diploma, we will return to our beautiful hometown. But if our souls are downgraded over before, we will be painfully plunged into a lower-dimensional world.

**Inner Heart's
Confirmation and Insight of the
*Tao Te Ching***

《道德經》問道心得

中文版

Zhao Miaoguo 趙妙果 著 / Liu Yi 劉義 譯

目錄

序	306	第十九章 少私寡欲	355
		第二十章 絕學無憂	357
第一章 眾妙之門	313	第二十一章 惟道是從	360
第二章 有無相生	315	第二十二章 相反相成	362
第三章 無為妙用	318	第二十三章 成功秘密	364
第四章 道體虛空	321	第二十四章 道者不處	367
第五章 不偏不倚	323	第二十五章 道法自然	369
第六章 天地之根	325	第二十六章 君主修養	372
第七章 超然物外	327	第二十七章 處事要妙	374
第八章 以水喻道	329	第二十八章 常德歸樸	376
第九章 物極必反	331	第二十九章 無為而治	379
第十章 修養玄德	333	第三十章 用兵之道	382
第十一章 有無相對	336	第三十一章 用兵心態	384
第十二章 去奢取淡	339	第三十二章 道動天下	386
第十三章 天下如己	341	第三十三章 明人修養	388
第十四章 道態恍惚	343	第三十四章 大道品格	390
第十五章 為道謙恭	345	第三十五章 道用無窮	392
第十六章 虛靜歸根	347	第三十六章 大智微明	394
第十七章 我即自然	350	第三十七章 天道人欲	396
第十八章 失道走反	353	第三十八章 功德標準	398

第三十九章 得道抱一	401	第六十二章 道無善惡	462
第四十章 反者道動	404	第六十三章 小事做起	465
第四十一章 聞道勤行	406	第六十四章 善始善終	468
第四十二章 道生萬物	409	第六十五章 大智若愚	471
第四十三章 無為有益	411	第六十六章 虛心謙下	473
第四十四章 知足不辱	413	第六十七章 三寶之光	476
第四十五章 成功之象	416	第六十八章 用人之力	479
第四十六章 知足常樂	419	第六十九章 輕敵禍大	481
第四十七章 智慧通靈	421	第七十章 聖人心源	484
第四十八章 為道日損	423	第七十一章 認識心態	486
第四十九章 百姓之心	426	第七十二章 真正權威	489
第五十章 攝生之道	429	第七十三章 天網恢恢	491
第五十一章 道尊德貴	432	第七十四章 刑典辯證	494
第五十二章 同明相照	435	第七十五章 賢於貴生	497
第五十三章 背道而馳	438	第七十六章 處柔處弱	499
第五十四章 修德為本	440	第七十七章 天道人道	502
第五十五章 物壯則老	443	第七十八章 正言若反	505
第五十六章 和光同塵	446	第七十九章 天道無親	508
第五十七章 以正治國	449	第八十章 和諧社會	511
第五十八章 為政原則	452	第八十一章 為而不爭	514
第五十九章 治國重德	454		
第六十章 以道治國	456	後記	517
第六十一章 外交宜下	459	致謝	519

序

老子《道德經》以全視角的高度揭示了宇宙大道、天之道、聖人之道的運化規律，內容涵蓋了自然、哲學、政治、軍事、人文、藝術等諸多領域。老子《道德經》既是中國思想文化史上的一顆璀璨明珠，也是世界和平、人類文明進程中的一座燈塔。

一

老子是一個謎！老子的生平，根據歷史記載，一是說在安徽，一是說在河南，一是說在甘肅，職務是周朝守藏室之吏。史學家司馬遷就曾以存疑的筆法在《史記》中記錄了如下七種可能：

一、「老子者，楚苦縣厲鄉曲仁里人也。姓李氏，名耳，字聃（dān）。周守藏室之吏也。」

二、「孔子適周，將問禮於老子，老子曰：『子所言者，其人與骨皆已朽矣，獨其言在耳。且君子得其時則駕，不得其時則蓬累而行。』孔子去，謂弟子曰：『鳥，吾知其能飛……至於龍，吾不能知其乘風雲而上天，吾今日見老子，其猶龍邪（yé）。』」

三、「或曰：老萊子亦楚人也，著書十五篇，言道家之用，與孔子同時云。」

四、「老子修道德，其學以自隱無名為務。居周久之，見周之衰，乃遂去。至關，關令尹喜曰：『子將隱矣，彊為我著書。』於是老子乃著書上下篇，言道德之意五千餘言而去，莫知其所終。」

五、「蓋老子百有六十餘歲，或言二百餘歲，以其修道而養壽也。」

六、「自孔子死之後百二十九年，而史記周太史儋（dān）見秦獻公曰：『始秦與周合，合五百歲而離，離七十歲而霸王者出焉。』或曰儋即老子，或曰非也，世莫知其然否，老子，隱君子也。」

七、「老子之子名宗，宗為魏將，封於段干。宗子注，注子宮，宮玄孫假，假仕於漢孝文帝。」

二零零三年一月十九日，從陝西省寶雞市眉縣楊家村出土了二十七件窖藏青銅器文物。考古學家經過分析考證，認為鼎文中所述的單逯（lái）應該就是《道德經》的作者老萊子。

從這批珍貴的文物中，可以看出單逯當時身兼四大要職：一是掌握軍權、南征北戰、保家衛國、戎馬一生的統帥；二是擔任國土四方農林發展、讓宮廷王室與民共享山澤物產、安居樂業的農林部長；三是周宣王冊封單逯為朝廷「曆人」，令其制超越天子九鼎禮制的「十鼎」，成為百官之首，行監察朝野大臣的選拔任用之權；四是單逯為周王朝立法，負責組織整理修訂國家法律法規等重要典籍。從鼎上銘文中可見，作為手握高於皇權之權的單逯，其地位之尊、權利之重在中國歷史上可謂絕無僅有！當時，單逯受周宣王旨意寫下了這部《道德經》。

近三千年前的老子，可謂中國哲學之父，同時也是人類辯證法之父。老子所著《道德經》，以道為核心，構建了一套獨特而完整的宇宙觀、社會觀和人生觀的生命體系。感謝歷史上這位為後世子孫留下《道德經》的偉大作者！無論他是誰，處於何時何地撰寫了《道德經》，他都為中華文化、為世界人民留下了一部無比珍貴的思想文化寶藏！

二

老子《道德經》在世界各國享有崇高聲譽，業已成為眾多政治家、哲學家、科學家、企業家所推崇的融通萬物的生命導航經典。

荷蘭萊頓大學教授施舟人說：「《道德經》是一本不可多得的，能使西方文化得以更新的動力和活力的源泉。」

美國哈佛大學教授約翰·高認為《道德經》「是一本最有價值的關於人類行為的教科書」。

德國人尤利斯噶爾指出：「老子，他是推動未來的能動力量，他比任何現代的都更加具有現代意義，他比任何生命都更具有生命的活力。」

美國歷史學家威爾杜蘭認為《道德經》「是最迷人的一部奇書」。

德國哲學家尼采認為老子的《道德經》「像一個永不枯竭的井泉，滿載寶藏」。

美國學者蒲克明預言未來「《道德經》將是一本家傳戶誦的書」。

《道德經》之所以能受到世人如此重視與高度評價，究其根本，是因為它是人類最古老、最系統的第一部「大成智慧學」。

在政治上，不少國家的領導人都指出：要想構建「和諧社會」與「和諧世界」，必須善於從老子《道德經》中去尋找政治智慧。

德國前總理施羅德大聲呼籲：「每個德國家庭買一本中國的《道德經》，以幫助解決人們思想上的困惑。」

美國前總統里根援引《道德經》中「治大國若烹小鮮」的治國名言，以尋求其治國理念和方略。

聯合國前秘書長潘基文極力推崇老子的《道德經》，援引老子的「天之道，利而不害；聖人之道，為而不爭」的名言，努力將這種不朽的哲學智慧應用到聯合國工作中。

在經濟上，要解決現代市場經濟中出現的問題，也需要從《道德經》中尋找發展經濟的哲學智慧。

英國哲學家克拉克認為「現代經濟自由市場的原理就是源自《老子》的無為而治」。

在世界範圍內，已悄然地出現了一個經濟文化群體「道商」。所謂「道商」，就是以道學的辯證思維和哲學智慧從事企業經營管理的商人。

法國阿爾斯通總裁安南·博格先生聲稱：「在中國做生意，要懂《老子》。」

曾擔任財富五百強公司高級執行官的詹姆斯把《道德經》尊為新世紀的商業理論。

奧地利經濟學家哈耶克認為《道德經》中的「我無為而民自化；我好靜而民自正」的觀點，就是自發秩序理論的經典表述。

美國微軟公司創始人比爾·蓋茨根據老子的「天之道，損有餘而補不足」的思想，從事社會公益慈善事業。

美國GE公司前總裁傑克·韋爾奇依據老子的「為道日損」的思想，提倡「無為式」的「簡單的管理」。

在科技上，現代科學技術的發展，也可以從老子的《道德經》中汲取靈感。

英國科學家霍金在老子的「天下萬物生於有，有生於無」的思想啟示下，提出了「宇宙創生於無」的理論。

美國物理學家約翰·惠勒提出的「質樸性原理」，與老子所述「道」的質樸性是不謀而合的。

美籍華人李政道發現量子力學中的「測不準原理」與老子所說的「道可道，非常道」的思想，也有吻合之處。

日本農學家福岡正信提出「自然農法」，並稱自己「就是在老子『道法自然』這一偉大命題的啟發下提出來的」。

《道德經》屬於中國，更屬於世界。在世界思想史中，《道德經》的確可以稱得上是最令人著迷的一部奇書！《道德經》是中國乃至世界的巨大精神財富！作為中國人，我們有責任把代表中國智慧的《道德經》傳出去，把這部蘊含著至高宇宙觀、社會觀、人生觀的生命使用手冊傳出去，讓《道德經》惠及全世界！

三

《道德經》所闡述的是宇宙規律、社會規律、人生規律；因此，《道德經》學用的重點就在於瞭解並感知其中所講述的宇宙觀、社會觀、人生觀，進而引導我們熱愛大自然、熱愛國家、熱愛和平、熱愛生命。

我們通過許許多多企業家、學者等各界人士學用《道德經》的啟示，清晰地找到了老子的思想基因：老子所說的道與德，原本就是人類

血脈中流淌的根和魂。所以，我們把幾千年來老子的哲學成果簡約化、實用化——當人們在生活、工作和社會交往中遇到問題時，我們一定要以社會主義核心價值觀為指導，鼓勵大家到《道德經》中去尋找到我們所需要的方法論與力量源泉。

我們之所以倡議《道德經》學用，是旨在通過誦讀《道德經》，讓個體生命逐步融會到《道德經》所指向的宇宙本源、規律、品質的宏大客觀性體系學習中；並由此能建立起一種洞察、領悟的健康成長空間的覺知。我們會看到：世界上的一切都處在運動中——我們身上發生的每件事，我們的身體、情感、想法以及感知到的社會乃至整個世界，都是一種生命的流動。因此，《道德經》學用不是關在小房子裡一個人修，而是需要與國家命運連接起來修，與社會和諧連接起來修，與企業和諧連接起來修，與家庭和諧連接起來修，與世界和諧連接起來修，與天地萬物的和諧連接起來修！

宇宙是生命體，土地是生命體，國家是生命體，企業是生命體，家庭是生命體——萬物都是同一體！常懷感恩、敬畏之心就是在滋養自己的生命體。我們人類生活的世界是一個整體，人類與萬有息息相通，人類與天地同一體，而承載這一切的就是「道」。道是一切關係的基礎，道創造宇宙、創造生命、創造萬有，道賦予了我們每個人存在的意義與目的。

作為人類，我們要和自己的父母、家庭保持連接，愛自己家人、愛自己父母；作為人類，我們都有責任與自己的國家連根，這是養育我們的熱土；作為人類，我們有責任與世界的和諧保持連接，因為全人類是同一個命運共同體，我們原本同宗同源。

如果我們把「和諧社會我的責任、和諧企業我的責任、和諧家庭我的責任、和諧身心我的責任」給予最高的擔當，每個人就在用自己的生命與使命支撐起這片美麗的藍天！國家富強、社會安定將成就千千萬萬個小家幸福安康，我們的幸福安康離不開國家的富強文明。所以，與國家連根、與社會大眾連根、與為人民服務連根、與自然大道連根，這一過程只有進行時，沒有完成時！

踐行「熱愛國家，熱愛和平，熱愛大自然，熱愛生命」在每天看來似乎沒有任何區別，在每月看來差異也是微乎其微，在每年看來雖有不同，但好像也沒什麼了不起。但在每五年來看的時候，那就是身體、格局和精神狀態的巨大分水嶺！等到了十年、二十年、三十年、四十年後再看的時候，也許就是一種人生對另一種人生不可企及的鴻溝了！

第一章 眾妙之門

【原文】

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（jiào）。此兩者同出而異名，同謂之玄。玄之又玄，眾妙之門。

【譯文】

人間道很多，不是永恆的道；人間名很多，不是永恆的名。無，是天地的開始；有，是萬物的母親。無，可以觀察道的奧妙；有，可以觀察事物的終端。有和無，是同一根源而名稱不同，都叫玄妙。玄之又玄，眾妙之門。

【問道心得】

一、「道」代表宇宙本體與根源的三個演化階段：第一是混沌階段，即宇宙源；第二是運化階段，即宇宙流；第三是有形階段，即人類可以看到的宇宙。

二、道是未顯化的「常無」狀態，默默演化出不同的生命版本。對於宇宙中不可知的「常無」，我們要常懷敬畏心和恭敬心。

三、「常無」可以體悟造化無窮的永恆之道，我們養出「常無」的謙虛，「常無」就養出我們的廣大——播下什麼種子，將收穫什麼果實；「常有」則是觀察世間萬物個體的差異性，「常有」是為人生找出一條可以走得通的路。

第二章 有無相生

【原文】

天下皆知美之為美，斯惡矣（yǐ）；皆知善之為善，斯不善矣。故有無相生，難易相成，長短相形，高下相盈，音聲相和（hè），前後相隨，恆也。是以聖人處無為之事，行不言之教。萬物作而弗（fú）始，生而弗有，為而不恃（shì），功成而弗居。夫唯弗居，是以不去。

【譯文】

天下皆知美自稱為美，就有醜了；皆知善自稱為善，就有不善了。因此有與無相互生成，難與易相互促成，長與短相互顯形，高與下相互補充，音與聲相互和諧，前與後相互隨從，這是永恆的規律。所以聖人做無為之事，行不言之教。萬物生長而不加干預，生養萬物而不佔為己有，為萬物盡力而不思圖報，功成而不自居。正因為不居功，他的功績就不會失去。

【問道心得】

一、事物都有自身的對立面，對立雙方都是相反相成的。當走入本源，會發現原來世間沒有絕對的對與錯，沒有「有」就沒有「無」，沒有根就沒有枝葉花果，其中「相生、相成、相形、相盈、相和、相隨」就是讓我們去悟道做到，讓我們去整合力量。

四、一個「玄」字中蘊藏著神通廣大、出神入化。「神」的初級階段定義是「人在做，天在看」；而高級階段的定義則是「天在做，人在看」。

五、天上人間萬事萬物原本都有自己的生命軌跡。盡人事，聽天命，懂得自然自在地生長是最重要的。

六、打開生命的眾妙之門，世界只有兩種存在：要麼是用痛苦來幫助我們拓寬生命的維度；要麼是用幸福來滋養我們，讓我們有願力去幫助更多的人。

七、化秉性、亮天性的核心就是敬畏因果、居安思危、完善自我、奉獻精神等法則。人若與天地大道規律同頻共振，就能化解生命中的卡點，就能感應大自在、大平安的眾妙能量。

八、人假如只知道愛惜肉身、追求外在的一切，而不明天理，就離開了天性的保護。所以練身重要，但立命覺知更重要！人類在創造每一個文明的同時，總會伴隨著一種危機；同樣，每一種危機到來時，也總會有希望相伴！

九、道有大道小道、正道邪道、治國之道、經商之道、養生之道、藝術之道……不論您選擇做什麼，都將會成為您生命的經驗。作為人類，每個人的基因版本不同，所以，每個人不同的生命之花、不同的生命路線圖，都有他存在的理由。

十、哲學的大道必須從認識自我開始，人類社會的幸福之道首先應是自我的幸福之道。科學之任務，是讓我們用謙卑心、敬畏心去認知宇宙中百分之九十九的未知世界，這是真正的宇宙精神！

二、「無為之治」不是什麼都不做，而是做了能放下，做好事不居功，把功勞歸於社會、歸於大家，逐步到達與身心和諧、與家庭和諧、與社會和諧的境界；反之，刻意地追求和佔有，結果只能是失去。

三、人生健康無病的狀態是指：無貪無欲、無躁無奢、無驚無恐的狀態。發現自己，運用自己，我們的生命更幸福！善惡對錯只是在展示大千世界不同生命的形態，角度不同看法也不同，我們的命運是由自己選擇的。

四、天下所有的資源、所有的人都是來貢獻我們的；所有大師、上師只能成為那個指月的手指，成為我們向內探索的工具。生命中所有的發生，都要去面對，當我們越來越敢於面對現實時，越來越感恩和諧時，離問題的解決就不遠了。

五、現在的人攀比心都很強，什麼都要跟別人比。很多人因為攀比，活得很累，甚至人比人，氣死人。不必計較人與我之間的高低、長短、善惡、美醜，人生所有的發生和經歷都是來成就我們的偉大的！

六、一個只被內心底層能量的恐懼埋怨、妒忌焦慮等卡點捆綁的人，是無法真正活出自己的——不論修行多久，不論外表做得多完美，我們都是在因果循環中打轉。對於不知足的人，沒有一把椅子是舒服的。

七、當上天把挑戰扔在我們面前時，我們要接受、要感恩。我們必須要自己面對、自己來解決，否則內在的那個力量永遠出不來，內在的智慧永遠沒有辦法真正地開發。

八、人生氣時會分泌毒素，毒害身體。愛生氣的人很難健康，因為情緒將導致堵塞，心堵將產生身堵。所以，生活習慣健康、行為健康、觀念健康、思想健康，身體往往自然跟著健康。

九、人來到世間，一定是成功的。成功不是佔有功，而是成就功；成功不要有功在自己的想法，而要有功在天下的心胸。當我們的心有了慈悲之時，別人心中的慈悲自然會被喚醒。最有效的教育，往往不需要說話。

十、修行不是看外在世界的對錯，修行開悟是朝內走的。在修行的過程中，學會聽進不同的意見、不同的聲音，人生才會更智慧、更自在；我們才會真的觸碰自己、看到自己，從而找到自己、成為我們自己。

第三章 無為妙用

【原文】

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。

【譯文】

不要特意崇尚賢才，使民不爭鬥。不要看重稀有物品，使民不偷盜。不顯耀各種貪欲，使民心不亂。所以聖人的方法是：淨化人的心靈，關心人民生活，弱化爭名鬥志，增強人民體質。常使民沒有雜念貪欲，使「智者」也不敢妄為。為無為，就沒有什麼不可以治理的。

【問道心得】

一、道是一切關係的基礎，道創造宇宙、創造生命、創造萬有；道賦予了我們每個人存在的意義與目的；道不是佔有，不是控制某人，也不是利用某人。

二、無知，是對《道德經》第五十六章中「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」的大智若愚解釋；是對第八十一章中「信言不美，美言不信，善者不辯，辯者不善，知者不博，博者不知」求真務實的科學人文精神解釋。

三、無欲，並非是沒有欲，而是要去掉使人目盲、耳聾、口爽、

心發狂、行妨和馳騁畋獵的世俗之貪欲。無為、利他才是深根固柢、長生久視之道。

四、無為，不是不做，而是默默地做、高效率、高頻率地做；無為是無我、無私、奉獻、和諧之為；無為不是蠅頭小利、鼠目寸光之為；無為不是被急功近利的表象名號所迷惑——自自然然地利他，才是宇宙中最有威力的無為藥方。

五、在人的一生中所遭遇的困境和不解，在當下或許是難以被接受的。但時過境遷後的某一刻，我們會突然覺得：生命程序不會無緣無故做出莫名其妙的決定，它讓我們放棄和等待，原來是為了給我們最好的。

六、為名、為功、為己、為榮耀而付出的人，是不能成為「賢人」的。人生所建立的一切名譽、地位、財富最終都得拋下，得到多少，就要放下多少。所以不要被表象的名號所迷惑，心要寧靜，不要紛亂。「賢人」是合道的結果，是「天下樂推而不厭」的結果。

七、在其位不是為了顯擺榮耀，而是能站在大家的角度，讓大家都獲得感、幸福感，這就是有道的聖人，那麼大家就會信服您，天地就會尊崇您。

八、我們今天受的苦、吃的虧、擔的責、扛的罪、忍的痛，到最後都會變成光，照亮我們的路。命運從來都是峰迴路轉的，因為有了曲折和故事，我們的生命才會精彩。生活總會給出答案，但不會把一切都告訴我們。

九、真正成就一個成功者的，不是鮮花、掌聲和讚美，而是那些可以置人於絕路的挫折。從今天開始，幫自己一個忙，感恩一切成就您的人。所有的丟失，都是為了給珍愛之物的來臨騰位置；所有的匍匐，都是高高躍起前的熱身；所有的支離破碎，都是為了來之不易的圓滿。

十、《道德經》的核心是修心，就是關注自己；就是把自己的心弄好、弄明白、弄乾淨！我們的同事、家人、周圍的一切人，只是為我們提供問題，而我們負責解決問題。其結果就是，世界大好，他人大好，我們也大好。

第四章 道體虛空

【原文】

道沖，而用之或不盈（yíng）。淵（yuān）兮（xī），似萬物之宗。挫（cuò）其銳，解其紛；和其光，同其塵。湛（zhàn）兮，似或存。吾不知誰之子？象帝之先。

【譯文】

道是廣大的，其作用無窮無盡。道是深遠的，就好像萬物的始祖。磨掉鋒芒，化解糾紛；與光相和，與塵同在。道是幽隱的，似在似不在。吾不知是誰的孩子？好像在天帝之先。

【問道心得】

一、道是大自然的母親，是萬物之母；道是終極的，是彼岸的，又是人間的；道是物質的，又是深邃的、遼闊的、柔和的。道是總規律、總本源、總力量。

二、無為，不是讓我們來說明世界，不是用解釋世界來達到改造世界的目的，而是提倡尊重自然、照管好自然。為了子孫後代，我們應該矢志不渝地獻出自己的全部力量、精神和情感來保護自然，就像大道對我們所有人所做的那樣。

三、人生的平衡在於每一次的選擇、每一次的奉愛、每一次的歸零、每一次順道而行的「挫其銳解其紛，和其光同其塵」、每一次的勇於不敢以及每一次的「道沖而用之或不盈」！有時候失去了平衡，恰恰

是平衡的一部分。

四、所謂埋怨、憂愁、恐懼，就是靈魂失去了調控自己的能力。為人做事言辭不要銳利，頭腦不要紛亂，思緒必須清晰。粉碎我們的驕慢自大、炫耀自吹，它是個殺手——是我們僱來摧毀自己的敵人。

五、不要填滿所有的空間，才有自在生長的可能。靜默有一種特別的力量，當一切喧囂靜息下來後，它仍然在工作著，穿透可見或不可見的間隔，直達人心的最深處。

六、自私自利的想法包含著毀滅的萌芽，每一個需要我們幫助的人都是上帝。人生中的大自在、大圓滿、大平衡其實就在於懂得選擇與努力、堅持與放手。

七、生命是至高無上的、是無價的，所以把時間放在是非對錯的爭辯懷疑等情緒層面上，是人生最不合算的投資！一切成功的力量，其奧秘全在於我們思維與行為的和諧上，銳利傷人也會傷己。

八、不要老追求光鮮亮麗，不要自滿，要虛懷若谷，要懂得和著塵世生長，但出污泥而不染，人生才能有長進的可能。

九、很多人天天抱怨社會不公，其實自己為社會又貢獻了什麼？很多人抱怨自己的命不好、風水不好，其實人的行為就是風水。心裡裝著他人的安樂，幸福也在自己心田上生長。

十、生病時，我們會「皈依」醫生；下雨時，我們會「皈依」雨傘。但當我們在人生旅途中碰到特殊困難時，皈依誰？皈依「道沖而用之或不盈」。故我們對萬物要有敬畏心，要愛護我們的左右，大道原在有無相生的萬象之先，在我們身邊，道無處不在！只有自己的心合於道，才能去善待他人、善待萬物，守得住內心的大道，那將是我們無盡的財富。道是天地萬物及我們人類永恆的皈依。

第五章 不偏不倚

【原文】

天地不仁，以萬物為芻（chú）狗。聖人不仁，以百姓為芻狗。天地之間，其猶橐（tuó）籥（yuè）乎？虛而不屈，動而愈出。多言數窮，不如守中。

【譯文】

天地無所謂仁愛，任憑萬物自然生長。聖人無所謂仁愛，任憑百姓自然生活。天地之間，不是像風箱嗎？雖然空虛卻不會窮盡，越是抽動風量越大。多言害身，不如守中。

【問道心得】

一、世界萬象，躁動不已，天地主動承擔自己的不仁，實乃大仁。

二、聖人主動承擔自己不仁、內觀自己不足，就是讓自己保持虛空、讓生命力更豐盈。這個世界所發生的種種問題都是我們共同要承擔的責任。

三、守中，就是不偏不倚。守中是為了防止躁動和多言。因為躁動則滅，多言則窮。以天地為鏡少說多做、以人為鏡時時檢查自己不足的人，才是守中，才能獲得大自在、大成功。

四、人最大的寬容與慈悲就是：能夠護持他人的善念！上帝每造出一個人，就會把那個獨有的模具毀掉。所以，每個人來到這個世界都

第六章 天地之根

【原文】

谷神不死，是謂玄牝（pìn）。玄牝之門，是謂天地根。綿綿若存，用之不勤。

【譯文】

自然之神不死，它是玄妙之母。玄妙母性之門，是天地之根。綿綿不絕永遠存在，它的作用取之不盡。

【問道心得】

一、大自然中是不存在死亡的，一個生命的結束就進入了新的階段。所以生命有結束，但沒有死亡。這就是物質不滅定律、能量守恆定律。世間事總有個根源，根源就在天地，也在因果種子。所以，要重視生命規律，生命是需要經營的，經營生命規律在於「道」。

二、大道送給人類最美的祝福是：讓人成為我們自己！每個人都是程序，每個人都有自己獨一無二的生命路線圖。人不應該是被動的，每個人都應該是自己生命的主人，重視自己心中的大道寶藏，大道的力量才是取之不盡、用之不竭的。

三、「谷」就是大道精神，就是虛懷若谷。「谷」就是做出成績還謙卑低下，就是讓所有人感受到陽光溫暖。實踐谷神品質的人具有靈動性、隱蔽性、永恆性、神奇性。

是獨一無二的生命之花。我們可以學習別人長處，但是千萬不要迷失了自我。

五、人不會苦一輩子，但總會苦一陣子。許多人為了逃避苦一陣子，卻苦了一輩子。很多人在埋怨命運不好、埋怨家庭和他人的不是，上帝給我們眼睛是讓我們內觀自己的，所以還是讓我們從自己做起吧。

六、人生就是一場語言的修行，有思維語言、口頭語言、行為語言。腳踏實地默默無聞地做出成績，很重要！

七、有個小缺陷可能保住了整體；封住了那個小缺陷，可能垮掉了全部！所以留些缺憾，可能是保住整體最好的藥方！

八、把原本看重的東西看輕一點，把原本看輕的東西看重一點。很多人闖進我們的生活，只是為了給我們上一課，然後轉身離開。

九、大道的功能就是平衡，大道不是別的，而是愛！能量來自我們完全燃燒自己，能量來自我們全然開放自己。人類存在的目的在於發現無條件的愛。

十、天地是一個大風箱，人體是一個小風箱，風箱的作用在於使爐火更旺，生命的奧秘在於一個「虛空」。當我們意守天地或身體裡面的虛空，宇宙的營養能量就會源源不斷地來到我們身上，因為虛空是連接宇宙整體的。虛懷若谷的品德，會使生命更富有、生命力更強大。

四、不同的心靈層面孕育不同的人生命運，心靈層次越接近谷神的大道品行，生命運行就越通暢無礙！人生路上，我們會不斷遇見一些人，也會不停和一些人說再見。無論遇到什麼人，緣到，報之以感恩；緣散，也報之以感恩——感恩生命中所有遇到的人。

五、修山谷精神，可化解生活中許多不愉快的事情。人的心靈放空，意味著有發展餘地，意味著不可窮盡。虛懷若谷，才能起死回生。

六、人在做天在看，所以我們時時都要有一顆敬畏之心。有一天我們將破繭而出，成長得比人們期待得還要美麗。但這個過程會很痛，會很辛苦，人生往往就是痛並快樂著。

七、感恩心、敬畏心是宇宙中最給力的藥方。

八、我們來到人間就是來奉獻的，不是來索取的，不是來撿便宜的，而是為了完善自己，把和諧帶給世界。

九、這個世界上所有創造奇跡的人物，都是遵從內心的指引和渴望，全然地相信自己，為更美好的世界而去創造一切。上天的道理就是「愛以身為天下，若可託天下」。

十、人類的註冊地在宇宙，地球只是一所生命大學。我們拿到了畢業證書，還要回歸自己美麗的故鄉。除非靈魂比來的時候降級了，那就會痛苦地墜落到低維世界中。

Inner Heart's Confirmation and Insight of the *Tao Te Ching*

《道德經》問道心得

中英和合本

作者：Zhao Miaoguo 趙妙果

譯者：Liu Yi 劉義

設計：Dawn Kwok

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《道德經》是一本生命的使用手冊，《問道心得》為我們打開了理解《道德經》的全新視角。我們衷心希望，這本凝聚著東方智慧的經典之作，能被更多國家的人們所瞭解、所珍視。讓「道」的光芒照亮全球每一個熱愛智慧的角落。別再猶豫，一同開啟這場跨越文化的智慧之旅吧！一切自己創造，創造自己一切！