

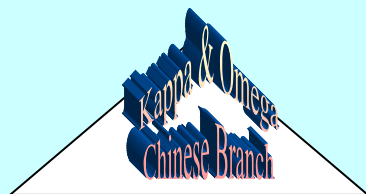
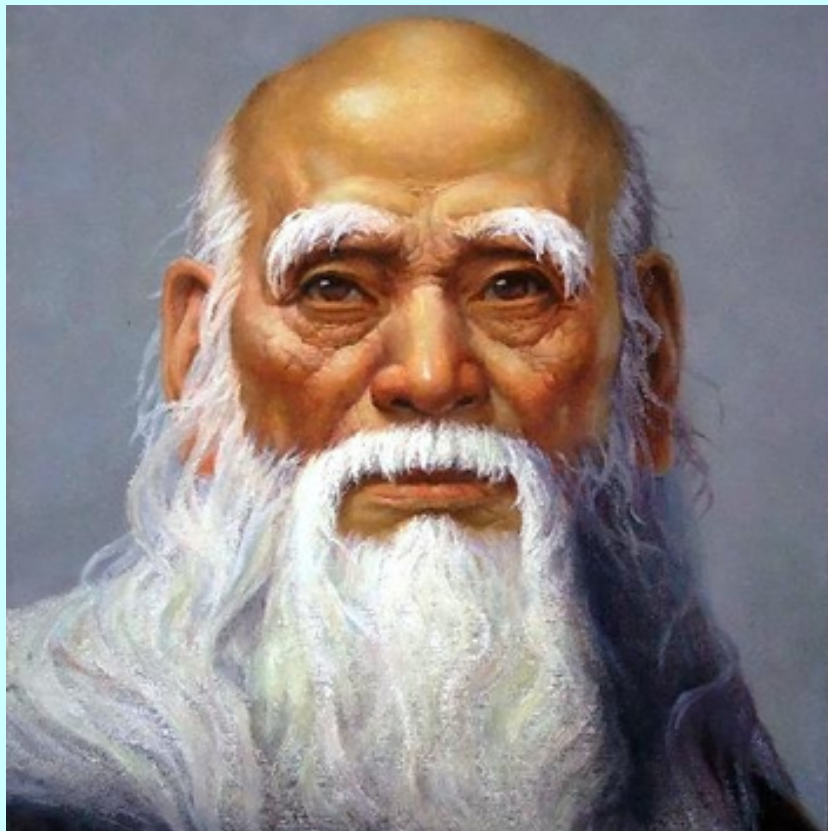
Florentin SMARANDACHE & FU Yuhua
Neutrosophic Interpretation
of
Tao Te Ching

弗罗仁汀·司马仁达齐，付昱华

道德经的中智学解读和扩充

—正反及中智道德经

English-Chinese Bilingual (英汉双语)



2011

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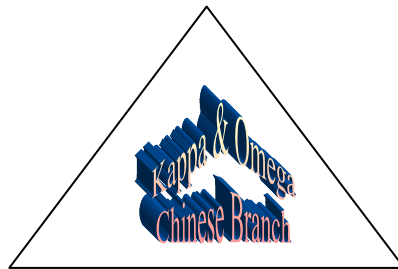
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Brief Introduction

The purpose of this book is to extend the foundation and application range of 'Tao Te Ching'. The reasons for this are as follows. Firstly, we are willing to point out that 'Tao Te Ching' already has some limitation, because many questions we are interested in cannot be answered within 'Tao Te Ching'. For example, 'Tao Te Ching' basically discussed the matters in China, however considering all possible situations it should matter in foreign countries as well, i.e. the “global village”. This was impossible in Lao Tzu’s time. Secondly, if the original “Tao Te Ching” is regarded as “Positive Tao Te Ching”, its opposite is “Negative Tao Te Ching”, while the intermediate or compound state is “Neutral Tao Te Ching”. Thus, our book presents the way to extend the original “Tao Te Ching” in various neutrosophic interpretations.

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Foreword

'Tao Te Ching' ("Classic of the Virtue"), by Lao Tzu, is the first complete philosophy work in the Chinese history; it is also one of the classical Taoism literatures and one of the most outstanding cultural heritages in China and world. At present, there exist many people in different countries that are interested in this mode of thinking.

Throughout the ages, there have been published so many books related to 'Tao Te Ching'.

Indeed, we can extend the ancient Tao Te Ching from a neutrosophic point of view, considering the opposite of Tao Te Ching, as well as the neutral ideas between Tao Te Ching and anti-Tao Te Ching.

Our book will update the old Chinese thinking in Tao Te Ching to the modern way of life, where contradictions are accepted and two opposite ideas 'A' and 'nonA' and their neutrality 'neutA' can all three be true at the same time. This is a distinction between para-consistent logic, which considers that two contradictions can be true simultaneously, and neutrosophy which bring in the neutralities between contradictions and sustains that all three categories ('A', 'nonA', and 'neutA') can be true simultaneously.

Tao Te Ching has many philosophical interpretations and it is hard to translate since it deliberately has vague, ambiguous, and multi-sense ideas with no punctuation. We have to learn from Asian philosophy, and interconnect the Western with Eastern thinking (i.e. interpret from a neutrosophic point of view these opposite philosophical schools of life).

Tao Te Ching has 81 chapters in the form of poems.

What are the characteristics of our book entitled *Neutrosophic Interpretation of Tao Te Ching*? Simply to present the Positive, Negative, and Neutral Tao Te Ching ideas?

We combine Taoist ideas in this way: yes + no simultaneously, as well as indeterminacy (I) in neutrosophy. Indeterminacy means true and false at the same time, or neither true nor false; for example a tight game means victory and defeat at the same time, or none of them.

We can apply the 'nonA' and 'neutA' principles to any philosophy we want. We just consider a 'nonA' and 'neutA' version of each, or most of the Tao Te Ching ideas and aphorisms.

We do not criticize the Tao Te Ching philosophy, we only extend it from a neutrosophic point of view.

Let's see some examples of neutrosophic aphorisms/interpretations:

The Great Way exists and doesn't exist.

The best action is inaction.

When you desire something too hard, you don't get it.

Acknowledgement.

The authors would like to express their heartfelt acknowledges to the following Peer Reviewers: Prof. Wu Shuiqing, Prof. Chen Jianguo, Prof. Wan Jinhua, Prof. Yi-Fang Chang, and Prof. Jiang Zhengjie. They gave us the great encouragement and valuable comments. For example, Prof. Wan Jinhua said: This book, written by the modern scholars, is the new development and exertion to the "Tao Te Ching" handed down from ancient times, and that is not the annotation only to the primitive thought of Lao Tzu. He also pointed out: Many versions of "Tao Te Ching" have been discovered, all of them may not reflect the real thought of Lao Tzu in certain aspects. Therefore, as studying the "Tao Te Ching" or "Lao Tzu", the new archaeology discoveries must be paid attention to in any case, while for the new development and exertion to the "Tao Te Ching", such new archaeology discoveries may not be taken into consideration almost. Moreover, Prof. Yi-Fang Chang said: This book, as the research achievement to combine the ancient Chinese outstanding culture tradition with the modern science and technology, I support it completely.

A Short History of Taoism

Tao (or *Dao*) means the Way of doing something. *Tao* is the principle of order and unity of the cosmos. It is the source of all things, the universal law, the prime cause of existence, an ethical norm. It represents the unique, the whole. It is independent from the human or divine will, *Tao* is an abstract essence.

In other texts *Tao* is a metaphysical entity.

Tao-chia is the School of the Tao.

Taoism (or *Daoism*) means a philosophical movement of unity to *Tao* (the Way) and how to take energies from the universe, how to meditate. Taoism is rather a social and political philosophy of life. We need to live in harmony with the universe, and for doing so we need to follow the Way, but the Way is inexpressible in words. We need to forsake the thinking, culture, and social stays.

Its foundation text called “Tao Te Ching” was written by Lao Tzu (sixth-fifth century B.C.). Chuang Tzu (fourth century B.C.), another great Taoist, advocates in some of his writings a conventional way of life with less emotions, and in other writings a more radical change. Chuang Tzu pledged an anti-neutrosophic view: that there is no neutral approach between opposites, and that’s why we need to relax the importance of such judgments. We want this book to prove the contrary.

Lao Tzu’s Taoism is different from Chuang Tzu’s Taoism.

From Lao Tzu’s point of view, a notion 'A' gives birth to its opposite 'antiA' initiating anxiety. Neutrosophy generalizes it, i.e. a notion 'A' gives birth to its opposite 'antiA' and in turn to their neutralities 'neutA' (meaning neither 'A' nor 'antiA', but in between; for example, if 'A'=big, then 'antiA'=small, while 'neutA'=medium).

Yin + Yang in some classical Chinese philosophy.

It is expended by neutrosophy to *Yin + Yang + Neutral*. We study the relationships between these three third-complementary features of things.

The Confucian idea of "Rid of the two ends, take the middle" is a Chinese equivalent of Hegel's idea of "thesis, antithesis, and synthesis", which is a way of reconciling opposites, arriving at some middle ground combining the best of both [according to Wikipedia].

In neutrosophy, between two ends there are many, sometimes a continuous range of neutralities (degrees of middle, or degrees of synthesis). Each middle (called "neutrality" or "indeterminacy" in neutrosophy) is a $k\%$ degree of truth and a $(100-k)\%$ degree of falsehood.

We have a paradox if the sentence is 100% true, 100% false, and 100% indeterminate.

Chuang Tzu predicated for an empty mind (*hsü*), i.e. non-thinking for the peace of mind, the state without thoughts. Tzu said that people should not change society, but instead themselves.

Besides its sense of universal order (expressed by Lao Tzu, Yang Chu (c. 370-319 B.C.), Sung Tzu (c. 360-290 B.C.), Taoism was viewed as a divine Way by Chuang Tzu. A religious Taoism (*Tao-chiao*) was emerging between the 1st and 3rd centuries A. D. that people could access through mystical ecstasy.

Taoism was later redeveloped as Neo-Taoism by Wang Pi (Wang Bi 226-249), Xiang Xiu and Kuo Hsiang (Guo Xiang) (second-third century A.D.).

Wang Pi considered that the world emerged from a unified state (*wu*, or 'Nonbeing') and he analyzed the connection between *t'i* (substance) and *yung* (function), the function of each substance.

Kuo Hsiang said that for achieving a mystical oneness with the universe we have to be *tzu jan* (spontaneous). Our individual *fen* (allotment), received from the cosmos structure, should comprise the great virtues.

Taoism describes the dynamical structure of the cosmos.

People should live a simple life, according to *t'ien li* (heaven's principles), and they should break the *jen-yü* (human desires). The desires bring dissatisfaction and suffering when they are not accomplished; they make us our own slaves is what Sung-Ming and his Neo-Confucian disciples advocate.

Zhu Xi was the founder of Neo-Confucianism.

The mind following the Way (*tao-hsin*) is opposite to the mind following man's selfish desires (*jen-hsin*). To stimuli one should respond spontaneously, or naturally, without discrimination. Excessive desires unequilibrates the soul's state.

As model in Confucianism, the sages take the Heaven, while people the Superior Man (*chün-tzu*). (Was Nietzsche (1844-1900), with his *Übermensch* -overman, superman) that distinguished between 'higher men' and 'the herd' in his book "Thus Spoke Zarathustra" (1880), influenced by Confucians?)

Li means principle, pattern, or inherent order. The contrast heart/mind (*hsin*) includes all *li*. In Neo-Confucianism a metaphysics of *li* and *ch'i* aroused. We need to purify our *ch'i* (ether) for attaining a complete understanding.

The first characteristic of this book is our attempt of to extend the foundation and application range of 'Tao Te Ching'. How can we dare to speak such words? Before answering this question, we may ask whether it is entirely correct and necessary to be consummate again. Because nothing is perfect, we can work to improve it.

Moreover, according to the viewpoint of 'one divides into two', there will be the opposite of "Tao Te Ching" if there is 'Tao Te Ching'. Therefore, if the original "Tao Te Ching" is regarded as "Positive Tao Te Ching", its opposite is "Negative Tao Te Ching", thus the 81 chapters of the original "Tao Te Ching" will be extended to 162 chapters.

However, besides 'one divides into two', more and more people are discussing 'one divides into three', 'one divides into many' and so on. In fact, 'one divides

into three' has appeared in China since ancient times. For example, thousands of years ago the Miao national minority sages proposed that 'one divides into positive, negative and neither positive nor negative'.

The notion of 'Golden Mean' presented by Confucius (Kong Zi) was also based on 'one divides into three'.

Mao Zedong said: "Kong Zi's notion of Golden Mean is one of his great discoveries and achievements, also is an important philosophy category, and worth explaining well."

The position of 'mean' pursued by Golden Mean, is the optimized third position, situated between the excessive and inferior .

It should be noted that a Nobel Prize nominee for Literature in 1999, Professor Florentin Smarandache proposed Neutrosophy in 1995.

Neutrosophy is a new branch of philosophy that studies the origin, nature, and scope of neutralities, as well as their interactions with different ideational spectra. This theory considers every notion or idea 'A>' together with its opposite or negation 'Anti-A' and the spectrum of 'neutralities' 'Neut-A' (i.e. notions or ideas located between the two extremes, supporting neither 'A' nor 'Anti-A'). The 'Neut-A' and 'Anti-A' ideas together are referred to as 'Non-A'.

Neutrosophy is the base of neutrosophic logic, neutrosophic set, neutrosophic probability and statistics used in engineering applications, in particular, software and information fusion, medicine, military, cybernetics, physics.

Neutrosophic Logic (NL) is a general framework for unification of many existing logics, such as fuzzy logic (especially intuitionistic fuzzy logic), paraconsistent logic, intuitionistic logic, etc. The main idea of NL is to characterize each logical statement in a 3D Neutrosophic Space where each dimension of the space represents respectively the truth (T), the falsehood (F), and the indeterminacy (I) of the statement under consideration. where T, I, F are standard or non-standard real subsets of $]0, 1^+[$ without necessarily connecting them.

From the classical logic we have the following statements:

Conditional statement: $A \rightarrow B$

Converse statement: $B \rightarrow A$

Inverse statement: $\text{non}A \rightarrow \text{non}B$

Contrapositive statement: $\text{non}B \rightarrow \text{non}A$

Where $\text{non}A$ is the negation of A, and similarly $\text{non}B$ is the negation of B.

Neutrosophy studies the degrees of truth, falsehood, and neutrality/indeterminacy (i.e. neither true nor false) of philosophical ideas, philosophical schools, and philosophical movements. Neutrosophy is like a meta-philosophy.

A philosophical conditional idea may also be conversely, inversely, or contrapositively interpreted.

According to these notions of ‘one divides into three’, if the original “Tao Te Ching” is regarded as ‘Positive Tao Te Ching’, its opposite is ‘Negative Tao Te Ching’, while the intermediate or compound state is ‘Neutral Tao Te Ching’. Thus, the 81 chapters of the original “Tao Te Ching” will be extended to at least 243 chapters.

Why do we have 243 chapters at least? The reason for this is that there are more than one kind of ‘negative chapter’ and more than one kind of ‘Neutrosophic Chapter’ corresponding with any ‘positive chapter’.

In fact, there are many ways to structure the ‘negative chapter’. We list only two ways: The first way is to structure the one whose meaning and formation are completely opposite to the ‘positive chapter’. The second way is to consider how to destroy or correct the ‘positive chapter’ (as the enemy or rival attacks us with ‘positive chapter’, we should consider destroying the attack; as the “positive chapter” has some disadvantages we should avoid or modify the ‘positive chapter’).

For example, the first sentence of ‘positive chapter 1’ is “*The Principle that can be explained is not the eternal Principle*”. The ‘negative sentences’ corresponding to this ‘positive sentence’ with completely opposite meanings are as follows: ‘The Principle that cannot be explained is the eternal Principle’, ‘The Principle that cannot be explained is not the eternal Principle’, ‘The Principle that can be explained is the eternal Principle’, . While in order to destroy or modify the ‘positive sentence’, the ‘negative sentences’ are as follows: ‘To blockade and forbid the Principle, thus there is not the eternal Principle’, ‘To misinterpret the Principle, thus there is not the correct Principle’, and the like.

Similarly, there are also many ways to structure the ‘Neutrosophic Chapter’. Now we only list three ways: The first way is to structure the one that neither ‘positive chapter’ nor ‘negative chapter’, in which the special ones are the so-called ‘side chapter’ (the chapter structured with side Way) and ‘deviation chapter’ (the chapter structured with deviation Way). The second way is to structure the one including partial ‘positive chapter’ and partial ‘negative chapter’ with suitable proportion; besides 5:5, the proportions may also be 6:4 or 4:6, 7:3 or 3:7, 8:2 or 2:8, 9:1 or 1:9, and so on. The third way is the combination of the first one and second one, namely the combination of positive, negative, non-positive and non-negative.

For example, corresponding to “*The Principle that can be explained is not the eternal Principle*”, the ‘neutral sentences’ are structured in the three ways as follows. For the first way we have: ‘The Principle that can be explained is easy to be actualized’, ‘The Principle that cannot be explained is difficult to be actualized’, ‘The Principle that can be drawing is not the eternal Principle’, ‘The Principle that cannot be drawing is not the eternal Principle’, ‘The Principle that can be pondered is not the eternal Principle’, ‘The Principle that cannot be pondered is not the eternal Principle’, and the like. For the ‘side sentence’ and ‘deviation sentence’ we have: ‘The wrong Principle is not the eternal Principle’, ‘The fuzzy Principle is not the eternal Principle’. For the second way we have:

‘The Principles that can be and cannot be explained, all are not the eternal Principle’. For the third way we have: ‘The Principles that can be or cannot be explained, can be or cannot be drawing, can be or cannot be pondered, may be or may not be the eternal Principle’.

The second characteristic of this book is that, in order to keep pace with the times, with the sights of informationization, digitization, globalization and the like, we will reconsider the original 'Tao Te Ching' and present the ‘Modern Tao Te Ching’.

The third characteristic of this book is that in order to expand the application scope, as many problems as possible related to politics, military, economy, sport, science and technology, arts and literary, as well as the manner in which we get along with people, and so on will be discussed.

It needs to stress that, some people thought 'Tao Te Ching' only discussed the two kinds of situations which are positive and negative (masculine and feminine, yin and yang, pro and con). While in fact it was not so simple, the 'Tao Te Ching' also discussed three kinds of situations which are positive, negative and neutral. For example, in Chapter 41 Lao Tzu said: Some scholars, hear about the ‘Tao’ and earnestly carry it into practice. Some scholars, when they hear about it, laugh greatly at it. Some scholars, when they hear about it, seem to keep it now only to lose it later.

This kind of condition is unavoidable. For example, as the people face the sea in the early sunny morning, they often say: ‘The rising sun is really attractive!’ But nobody will supplement again: ‘On a rainy day we cannot look at the sun, and on a cloudy day, we may see the dim sun.’

However, in this book our goal is to consider all the possible situations. Therefore, for the sections of the 'Tao Te Ching' we will take three different measures. If the 'Tao Te Ching' only discussed the positive situation, we will supplement the negative situation and the neutral situation, and present some example; If the 'Tao Te Ching' discussed the positive situation and negative situation, we will supplement the neutral situation, and present some example; If the 'Tao Te Ching' already discussed the positive, negative and neutral situations, we will make the affirmative reaction and present an example.

After such expansions and supplements, the 'Tao Te Ching' will be more perfect. Furthermore, the thinking mode of this book may be used in many aspects. For example, besides ‘Positive, Negative and Neutral Tao Te Ching’, we may also propose ‘Positive, Negative and Neutral Hegel Logic’, ‘Positive, Negative and Neutral Kantianism’, ‘Positive, Negative and Neutral Keynes Economics’, ‘Positive, Negative and Neutral Euclidean Geometry’, ‘Positive, Negative and Neutral Law of Universal Gravitation’, ‘Positive, Negative and Neutral Theory of Relativity’, ‘Positive, Negative and Neutral Darwinism’ and so on.

We hope that this book can play the role that offers a few ordinary introductory remarks so that others may offer their valuable ideas.

It should be noted that Fu Yuhua took the translation mainly referring the translation version of James Legge (see Reference 5), sometimes he found it not

suitable and modified Legge's version referring to other scholars' translations, even re-translating some sections by himself.

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Positive, Negative and Neutrosophic Chapter 1

Positive (Original) Chapter 1

*The Way that can be followed is not the eternal Way.
The name that can be called is not the eternal name.
The Principle that can be explained is not the eternal Principle.
“Nonexistence” is the name of the origin of heaven and earth;
“Existence” is the name of creating the myriad things.
Therefore, the essence of Principle always can be seen from “Nonexistence”;
The operation of Principle always can be seen from “Existence”.
These two are profound and from the same origin, while their titles are different.
More and more profound, that is the general door to all essences.*

Negative Chapter 1

**The Way that cannot be followed is the Eternal Way.
The name that cannot be called is the eternal name.
The Principle that cannot be explained is the eternal Principle.
‘Nonexistence’ is not the name of the origin of heaven and earth;
‘Existence’ is not the name of creating the myriad things.
Therefore, the essence of Principle cannot ever be seen from ‘Nonexistence’;
The operation of Principle cannot ever be seen from ‘Existence’.
These two are simple and from the different origins, while their titles are different.
Simple and simple, that is the general door to all essences.**

Commentary on Negative Chapter 1

The Principle that cannot be explained is the Principle which needs to be discussed eternally, but this is just the meaning of Eternal Principle. The name that cannot be called is the name which needs to be pursued eternally, but this is just the meaning of eternal name.

As we already pointed out in the foreword, the sentence “*The Principle that can be explained is not the eternal Principle*”, may have many ‘negative interpretations’, or even degrees of negations.

For instance, the Chinese first emperor Qin Shihuang’s atrocity “to burn the books and bury the Confucian scholars alive”, is an example “To blockade and forbid the Principle, thus there is not the eternal Principle”. Namely, with this manner, Qin Shihuang attempted to prevent the Confucianist theory from becoming the eternal Principle.

The name of the origin of heaven and earth is the ‘early phase of cosmos’, instead of ‘Nonexistence’;

The name of creating the myriad things is the ‘earliest phase of cosmos’, instead of ‘Existence’.

Therefore, the essence of Principle always can be pondered from ‘Nonexistence’;

The operation of Principle always can be pondered from ‘Existence’.

According to another classical Chinese literature ‘Yi Ching’ The Book of Changes, all truths are simple.

The Neutrosophic Chapters combine the ideas of previous Positive and Negative Chapters in order to reconcile them. It makes a dualism of positive and negative things.

Neutrosophic Chapter 1

The Way, that can be and cannot be followed, is the Eternal Way.

The name, that can be and cannot be called, is the eternal name.

The Principle, that can be and cannot be explained, is the Eternal Principle.

‘Nonexistence’ is and is not the name of the origin of heaven and earth.

‘Existence’ is and is not the name of creating the myriad things.

Therefore, the essence of Principle always can be and cannot be seen from ‘Nonexistence’.

The operation of Principle always can be and cannot be seen from ‘Existence’.

These two are profound and simple, and from the same and different origin, while their titles are the same and different.

Profound and simple simultaneously is the general door to all essences.

Commentary on Neutrosophic Chapter 1

As we already pointed out in the foreword, the sentence “*The Principle that can be explained is not the eternal Principle*”, may have many ‘neutral interpretations’.

The ‘positive (original) chapter 1’ didn’t consider all possible negative, neutral, or degrees of negative+positive+neutral situations/statements. For example, between ‘eternal’ and ‘non-eternal’, there exist statements of ‘partially eternal, partially non-eternal’, ‘sometimes eternal, sometimes non-eternal’ and so on; between ‘Nonexistence’ and ‘Existence’, there exist the cases of ‘partial Nonexistence, partial Existence’, ‘sometimes Nonexistence, sometimes Existence’ and so on.

Things can be and cannot be at the same time, they are more mysterious than they appear, ‘Existence’ and ‘Nonexistence’ interfere. We live and we don’t live simultaneously. We are ourselves and often we are not:, we fall in duplicity.

We have degrees of Existence and degrees of Nonexistence every moment.

For example: for the equality $1+1=2$, may be regarded not only as the eternal truth, but also as a non-eternal truth, because in the computer’s field we may have $1+1=10$ (addition in the numeration base 2).

Even $A=A$ doesn't always constitute a tautology, since a person A at time t_1 may be different from herself at time t_2 .

Positive, Negative and Neutrosophic Chapter 2

Positive (Original) Chapter 2

All in the world know the beauty as beauty, that's why the idea of ugliness exists; and they all know the virtue as virtue, that's why the idea of wickedness exists.

So it is, that existence and nonexistence give birth to one another; that difficulty and ease produce one another; that length and shortness fashion out the figure of the other; that height and lowness arise from the contrast of 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 give the idea of one following another.

Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech. It allows all things to develop and change naturally, but doesn't create anything and glom on to the myriad of things, pursue the achievement not to rely on one person's ability only, for the success never try to take credit to oneself. Just about never try to take credit for yourself, you will not lose anything.

Negative Chapter 2

All in the world know the beauty as ugliness; and they know the virtue as wickedness.

So the existence and nonexistence don't give birth to each other; the difficulty and easy don't produce each other; the length and shortness fashion do not out the one the figure of the other; the height and lowness don't arise from the contrast of the one with other; the musical notes and tones do no become harmonious through the relation of one with another' and being ahead and behind do not give the idea of one following another.

Therefore the sage manages affairs doing a lot of things, and conveys his instructions with the use of speech. Cannot allow all things to develop and change naturally, but creates something and glom on to the suitable things, after the success should request the suitable repayment. The reason for this is that the suitable repayment can guarantee the unceasing progress. If you never try to take credit to yourself, you may lose something.

Commentary on Negative Chapter 2

The baby will think that his or her mother is beautiful instead of ugly. Even in

“Tao Te Ching”, it is a case when there exists one side only. For example, in Chapter 42 Lao Tzu said: “The Tao produced One; One produced Two; Two produced Three; Three produced All things.”

Good teachers want to make the model for the student, but must criticize student's wrong words and deeds. Without innovation, the airplane, tall buildings and so on will not appear. After the success, without repaying the workers they will be starving to death. Even if you do not claim credit, the lost years for the success will not come back again.

Neutrosophic Chapter 2

The beauty and ugliness exist simultaneously in the same thing.

Existence gives birth to non-existence and to the neutralities in between; 'A' gives birth to 'antiA' and 'neutA'.

So the existence and nonexistence reside in each being; difficulty and ease manifest together in each phenomenon; length and shortness fashion characterize everything; height and lowness arise together; the musical notes and tones are harmonious and inharmonious through the relation of one with another; and being ahead and behind give the idea of simultaneousness.

Therefore the sage can and cannot manage affairs without doing anything, and can and cannot convey his instructions without the use of speech. Can and cannot allow all things develop and change naturally, but can and cannot create something and glom on to the suitable things, after the success should partially request the suitable repayment. The reason for this is that the suitable partial repayment can guarantee the unceasing progress. Even if never trying to take full credit to yourself, you may and may not lose something.

Commentary on Neutrosophic Chapter 2

Things are governed by indeterminacy, unknown, vagueness; that's why we have a degree (percentage) of beauty and a degree of ugliness and a degree on unclearness (i.e. neutrality, neither beautiful nor ugly, but in between).

Some scientists thought that the magnetic monopole existed, while other scientists thought that it didn't exist, but these two kinds of viewpoint existed simultaneously for a long time.

In “The Analects of Confucius”, Confucius (Kong Zi) said: “Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.” Contrarily, one should look at what is in agreement with the propriety and what is not; listen to what is in agreement with the propriety and what is not; speak what is in agreement with the propriety and what is not; make movements which are in agreement with the propriety and which are not in order to understand the property from all possible angles.

Positive, Negative and Neutrosophic Chapter 3

Positive (Original) Chapter 3

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 procure 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.

Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. He constantly tries to keep them without knowledge and without 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.

Negative Chapter 3

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

Therefore the sage, in the exercise of his government, doesn't empty the people's minds and doesn't weaken their wills, while filling their bellies and strengthening their bones. He constantly tries to run them with knowledge and desire, and where there are those who have knowledge, to call them to do people good turns. When these situations appear, good order may be universal.

Commentary on Negative Chapter 3

Ordinary thing also may cause some persons becoming thieves. If the people work in an inefficient way the society will go no further.

Neutrosophic Chapter 3

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

Therefore the sage, in the exercise of his government, empties and doesn't empty the people's minds (i.e. partially empties and partially doesn't empty) and

weaken and doesn't weaken their wills, while filling and not filling their bellies and strengthening and not strengthening their bones. He constantly tries to run them with and without knowledge and desire, and where there are those who have knowledge, to call them to do people good turns and nothingness. When these situations appear, good order may be universal.

Commentary on Neutrosophic Chapter 3

It must take a different measure to a different person, for example, let the young people work, while let the senior citizen retire.

Positive, Negative and Neutrosophic Chapter 4

Positive (Original) Chapter 4

The Tao is like the emptiness of a vessel; while its action is infinitude. How deep and unfathomable it is, as if it were the Honored Ancestor of all things! We should blunt our sharp points, and unravel the complications of things; we should attempt 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! I do not know whose son it is. It might appear to have been before God.

Negative Chapter 4

The Tao isn't like the emptiness of a vessel; its action is finitude. It is shallow and fathomable, as if it weren't the Honored Ancestor of all things! Sometimes we should insist our sharp points, and unravel the complications of things; we shouldn't attempt our brightness, and bring ourselves into agreement with the obscurity of others. The Tao is impure and unstill as if it wouldn't ever so continue!

I know whose son it is. It might appear to have been after God.

Commentary on Negative Chapter 4

There are things not ruled by the Tao, that's why it is like the emptiness of a vessel. For example, in ancient times the country was ruled by an emperor.

Neutrosophic Chapter 4

The Tao is and isn't like the emptiness of a vessel; its action is finite and

infinite. It is and isn't deep and unfathomable, as if it were and weren't the Honored Ancestor of all things! Sometimes we should insist and blunt our sharp points, and ravel and unravel the complications of things; we should and shouldn't attempt our brightness, and bring ourselves into agreement with the obscurity of others. The Tao is and isn't pure and still, as if it would and wouldn't ever so continue!

Sometimes I know whose son it is, sometimes I do not. It might appear to have been before and after God.

Commentary on Neutrosophic Chapter 4

There are things which are and which are not ruled by the Tao, like the emptiness and fullness of a vessel. For example, although in ancient time the country was ruled by an emperor, it was also ruled by the principle of religion.

Positive, Negative and Neutrosophic Chapter 5

Positive (Original) Chapter 5

Heaven and earth do not act with any benevolent idea; they consider all things as the dogs made by grass. The sages do not act with any benevolent idea also; they consider the people as the dogs made by grass.

May not the space between heaven and earth be compared to a bellows? It is emptied, yet it loses not its power. The more it moves, the more the wind will be created. Much speech will quicken up the poor, not as good as keeping your heart's silence.

Negative Chapter 5

Nature is kind; it treats all things impartially. The sages are kind also; they treat the people impartially.

Nature isn't like a bellows, it isn't empty, yet never ceasing its movement. The more it moves, the more it yields. So the sages draw upon experience and cannot be exhausted.

Commentary on Negative Chapter 5

As the earthquake and tsunami happened, the disaster area people obtained the world's support, this manifested humanity's compassion and kindness.

Neutrosophic Chapter 5

Heaven and earth act and do not act with benevolent idea; they consider all things with different opinions. People partially act with benevolent idea and partially with non-benevolent idea also; they consider other people with different opinions.

Nature sometimes is like a bellows and sometimes isn't like a bellows, it is solid and empty, it may move and cease. As it moves, it yields something; as it ceases, it yields nothing. May and may not the space between heaven and earth be compared to a bellows? It is empty and solid, yet it loses and loses not its power. Sometimes much speech will quicken up the poor, and sometimes much speech will quicken up the rich.

Commentary on Neutrosophic Chapter 5

As the earthquake and tsunami occur, the good persons want to help the disaster area people, while the unprincipled people try to plunder them.

Positive, Negative and Neutrosophic Chapter 6

Positive (Original) Chapter 6

The Tao (it is the valley spirit here) dies not, this is entitled the profound motherhood. The mystery female door of procreation is the springhead of heaven and earth. Long and unbroken does its power remain, and its action is endless.

Negative Chapter 6

The Tao (it is the valley spirit here) will die eventually, this is entitled the property of the cosmos. Only the cosmos is the springhead of heaven and earth, the mystery female door may not be the springhead of a baby. Anything will disappear and any person will finally pass away.

Commentary on Negative Chapter 6

The test tube may be the springhead of a baby, that is the test tube baby.

Neutrosophic Chapter 6

As the old Tao dies, the new Tao will appear, this is the nature of the cosmos. The cosmos, anti-cosmos (composed by anti-matter) and the like are the springhead of everything. Although any person will pass away finally, his or her later generations will be alive along with the earth.

Commentary on Neutrosophic Chapter 6

Besides matter and anti-matter, there exists a new possible form of matter, namely unmatter formed by particles and anti-particles (the un-cosmos).

Positive, Negative and Neutrosophic Chapter 7

Positive (Original) Chapter 7

Heaven is long-enduring and earth continues long. The reason for this is that they do not live for themselves. This is how they are able to continue and endure. Therefore the sage puts his own person last, yet is found in the foremost place; he treats his person as if it were foreign to him, yet that person is preserved. Is it not because he has no personal and private ends, therefore his private ends are reached.

Negative Chapter 7

Heaven and earth will finally be disappearing. This is the unavoidable principle of the universe. Besides, how do you know that the heaven and earth do not live for themselves? Similarly the sage also has his own selfish motives more or less.

Commentary on Negative Chapter 7

Anything has the processes of occurrence, development and perdition.

Neutrosophic Chapter 7

Something lasts forever, something doesn't last forever. As the sage is alive, he or she has the selfish motives more or less. While as the sage is dead, he or she has selflessness, that he or she is able to perfect him or herself. ?

Commentary on Neutrosophic Chapter 7

Although anything has the processes of occurrence, development and perdition, the energy cannot be created or destroyed, it may be changed from one form to another form only.

Positive, Negative and Neutrosophic Chapter 8

Positive (Original) Chapter 8

The great well-doer is like that of water. The excellence of water appears in its benefiting all things, instead of striving to anything, and lives in the low place which all men dislike. Hence its way is near to that of the Tao.

The residence of the well-doer is in the suitable place, the mind is in abysmal stillness, treating the friend with the virtuous promises must be kept, the governing is in good order, the conduct of affairs is in its ability, and that of the initiation of any movement is in its timeliness. For the reason that the well-doer does not wrangle about his low position, no one finds fault with him.

Negative Chapter 8

The highest goodness is like the fire. The fire can be used to cook the food, warm the people and light the road, therefore it is like the Tao.

For dwelling, the Earth is good. For the mind, gentle is good. The goodness of speech is in honesty. In government, self-mastery is good. In handling affairs, wisdom is good. Sometimes if you do not wrangle, you will be blamed also.

Commentary on Negative Chapter 8

A father instructs his son to kill the most tame dog in the yard, the son is crying for the dog never trying to wrangle about its low position, but the father insists on doing so, because he thinks that only in such a way his son will become a strong man.

Neutrosophic Chapter 8

Sometimes the water gives itself to all things, while the flood water damages all things. In dwelling, live in harmony with the land as the peacetime, while in dangerous as the wartime. In dealing with others, do not judge in some cases, or argue if necessary. In governing, be fair, legal, strict, and so on.

Commentary on Neutrosophic Chapter 8

In the court, the accused person and the trial lawyer should have the different manner. For the accused person, in some cases he should keep silence because he may not have the ability to argue with the others, while the trial lawyer should speak as much as possible for his duty.

Positive, Negative and Neutrosophic Chapter 9

Positive (Original) Chapter 9

To hold until full is not so good, it is better to leave a vessel unfilled. A sharpened top cannot last long. When gold and jade fill the hall, their possessor cannot keep them safe. When wealth and honor lead to arrogance, this will bring evil on you. When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of nature.

Negative Chapter 9

Sometimes to hold until full is necessary. As the over sharpened point is formed by diamond, it can be preserved for a long time. If the gold and jewel are stored in the state treasury, they can be protected safely. Boasting of little wealth and virtue may trouble you also. After finishing the work, you cannot withdraw if a new one is to be done.

Commentary on Negative Chapter 9

In the midseason, the hotels are booked up frequently.

Neutrosophic Chapter 9

For different cases, you should keep a vessel filled, unfilled, and emptied respectively. Honing a sharpened blade and it will become blunt; you can sharpen it again and again. In any case, you should remember that modesty helps one to progress, conceit makes to lag behind. When a task is complete, you can have a rest, move on, or prepare to do a new job, and so on.

Commentary on Neutrosophic Chapter 9

A very kindhearted rich man should earn money as much as possible at beginning, and return all his wealth to the society finally.

Positive, Negative and Neutrosophic Chapter 10

Positive (Original) Chapter 10

People's spirit and body are held together in one embrace, can they be kept from separating? When one gives undivided attention to the vital breath, and brings it to the utmost degree of pliancy, can he become as a baby. When he has cleansed away the most mysterious sights of his imagination, can he become without a flaw? In loving the people and ruling the state, can he not proceed without ability and wisdom? In the opening and shutting of his gates of heaven, can he not do so as a female bird? While his intelligence reaches in every direction, can he not appear to be without knowledge?

To produce all things and not claim them as its own, to foster everything on earth and not desire any return, to preside over all and yet does not control them, this is what is called the grand excellence.

Negative Chapter 10

Only in man's cerebra, the soul and the brain organization cannot be separated, for other parts, such as hands and feet, the soul does not exist in them. Why some people ask the adult to become as a baby, he or she can do many things better than a baby.

In loving the people and ruling the state, besides ability and wisdom, the law, the justice, and the like are needed. At present, the computer and internet are very important.

Commentary on Negative Chapter 10

With the help of a chess computer such as 'Deep Blue', even you as an ordinary player, you can defeat the world champion Garry Kasparov.

Neutrosophic Chapter 10

In the real world, the soul, body and mind are kept together; while in the fable world, they can be separated.

You cannot work in harmony with all things, if you create something, you may damage other things.

What is the greatest excellence? For different people, the answers are different.

Commentary on Neutrosophic Chapter 10

As you build a house, some land will be occupied and it cannot be used for another purpose. Besides, for the celebration of living in the new home, a pig may be killed for cooking.

Positive, Negative and Neutrosophic Chapter 11

Positive (Original) Chapter 11

The thirty spokes join together in the one nave; but it is on the empty space for the axle that the use of the wheel depends. Clay is fashioned into vessels; but it is on their empty hollowness, which their use depends. The door and windows are cut out from the walls to form an apartment; but it is on the empty space within, which its use depends. Therefore, what has a positive existence serves for profit, but it is in absence or on empty that there is usefulness.

Negative Chapter 11

The cartwheel may be made of solid and thick metal plate, which the cart is also useful. Stone is formed into a pillar, it is because of its non-hollow that the pillar is useful. Therefore, the solid body presents that it is also used for profit.

Commentary on Negative Chapter 11

If the Earth is hollow, it is very dangerous for us to live on.

Neutrosophic Chapter 11

Sometimes the solid body and strong structure are needed, sometimes the hollow body and empty space are needed, and some cases both are needed.

Commentary on Neutrosophic Chapter 11

Although the doors and windows are cut out from the walls to form an apartment, the remaining walls are solid to protect the people who live in it.

Positive, Negative and Neutrosophic Chapter 12

Positive (Original) Chapter 12

The five colors make one to be daze; The five sounds dull the ear; The five flavors deprive the mouth of taste; The chariot course and wild hunting make the mind mad; and objects rare and strange sought for men's conduct will change to evil.

Therefore the sage seeks to satisfy the craving of the belly, and not the insatiable longing of the eyes. He puts from him the latter, and prefers to seek the former.

Negative Chapter 12

If the five colors are suitable and beautiful, they cannot make the people to be daze; as do the five sounds and the like.

Commentary on Negative Chapter 12

At present, the people have so many chances and conditions to see so many colors, and to eat so many delicious dinners, therefore you have to acclimatize yourself to them.

Neutrosophic Chapter 12

Not only the five sounds can dull the ear, but also the one sound and even no sound can dull the ear.

Commentary on Neutrosophic Chapter 12

The one sound thunder can dull the ear, the no sound infrasonic wave can even kill the people and dull the ear forever.

Positive, Negative and Neutrosophic Chapter 13

Positive (Original) Chapter 13

Favor and disgrace would seem to be equally feared; Value great misfortune as your own self. What is meant by speaking thus of favor and disgrace? Are they equally feared? When you are humble you are bestowed favor. Of course you will be pleasantly surprised and uneasy, while losing it leads to the fear of still greater calamity. This is what is meant by saying that favor and disgrace would seem to be equally feared. And what is meant by saying, value great misfortune as your own self? What makes me liable to great calamity is my having the body, if I did not have the body, what great calamity could come to me?

Therefore, the man who would be appointed as the governor of the country may sacrifice himself to serve the people.

Negative Chapter 13

The most dangerous politicians are those who pretend to sacrifice themselves to serve the people. In these cases, we cannot let him govern a country.

Commentary on Negative Chapter 13

For most actors and actresses, although they may play the role of king or queen rightly in the movie, we cannot really let them govern a country.

Neutrosophic Chapter 13

The man that is not only selfless, but also capable, may be elected as the president or premier of a country.

Commentary on Neutrosophic Chapter 13

Fan Zhongyan (989–1052) was a prominent politician and literary figure in the Song dynasty in China. He was also a strategist and educator. Therefore, he excellently served the central government of the state for many years. He is most famous for the political ideal he expressed, if you feel worried before the whole world people will start to worry, and if you feel happy before the whole world people will rejoice.

Positive, Negative and Neutrosophic Chapter 14

Positive (Original) Chapter 14

We look at it, and do not see it, we name it “the Invisible”. We listen to it, and do not hear it, we name it “the Inaudible”. We try to grasp it, and do not get hold of it, we name it “the Infinitesimal”. With these three qualities, it cannot be made the subject of description; and hence we blend them together and obtain ‘The One’. Its upper part is not bright, and its lower part is not obscure. Ceaseless in its action, it cannot yet be named, and then it again returns and becomes nothing. This is called the Form of the Formless, and the Semblance of the Invisible; this is called the Fleeting and Indeterminable.

We meet it and do not see its front; we follow it, and do not see its back. When we can lay hold of the Tao (Way, Principle, and the like) of old to direct the things of the present day, and are able to see it as it was of old in the beginning, this is called the clue of Tao (Way, Principle, and the like).

Negative Chapter 14

There are many reasons why ‘We look at it, and we do not see it’, so we cannot name it ‘the Invisible’ in many cases.

Sometimes, we have to lay hold of the Tao (Way, Principle, and the like) of

present to direct the things of present day.

Commentary on Negative Chapter 14

For example, you look at 10, 000 people at the same time, although you can see each of them, you cannot remember all of them. Therefore, for many people, you cannot decide whether or not you have seen them.

When handling many things related to the internet, we have to use today's principle instead of the old one.

Neutrosophic Chapter 14

Sometimes, we have to lay hold of the Tao (Way, Principle, and the like) of present and old to direct things of the present day.

Commentary on Neutrosophic Chapter 14

For example, when facing the people related to internet, we can use present and ancient principles to handle many things.

Positive, Negative and Neutrosophic Chapter 15

Positive (Original) Chapter 15

The skillful masters of the Tao in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were so deep as to elude men's knowledge. As they were beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.

They, like those who wade through a stream in winter; irresolute like those who are afraid of all things around them; grave like a guest in awe of his host; evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into anything; vacant like a valley, and dull like muddy water.

Who can make the muddy water clear? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.

They who preserve this method of the Tao do not wish to be full of themselves. For this reason, they can afford to seem worn and not appear new and complete.

Negative Chapter 15

It is not good that those who emanated wisdom in the olden times were subtle,

mysterious, recondite, and penetrating.

Commentary on Negative Chapter 15

The Chinese ancient famous scholar, Dongfang Shuo said: “The water is too clean that does not have the fish, the man observes too carefully that does not have the friend.”

Neutrosophic Chapter 15

A wise person often has subtle marvelous mystic penetration, sometimes he hasn't any penetration.

Commentary on Neutrosophic Chapter 15

Zheng Banqiao (1693-1765) said: “The intelligent is difficult, the woozy is also difficult, while the intelligent changes into woozy is still more difficult. Put down the hands, draw back one step, you will feel at ease immediately.”

Positive, Negative and Neutrosophic Chapter 16

Positive (Original) Chapter 16

The phase of vacancy should be brought to the utmost degree, and that of stillness guarded with unwearied vigor. All things alike go through their processes of activity, we then see them return to their original state. This returning to their root is what we call the state of stillness. Stillness is called returning to the beginning of life. Returning to the beginning of life is called being constant. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging rule produces a grand capacity and forbearance, and that capacity and forbearance lead to a community of feeling with all things. From this community of feeling comes a kingliness of character; and he who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tao. Possessed of the Tao, he endures for a long time; and to the end of his bodily life, is exempt from all danger of decay.

Negative Chapter 16

Be careful, possessing the Tao principle is different for different people. Therefore, if you possess one kind of Tao or principle, you may be damaged by the people who possess another kind of Tao or principle.

Commentary on Negative Chapter 16

Swedish Prime Minister Olof Palme was welcomed by most of the Swedish people, but he was later assassinated in the night on a snowy Stockholm sidewalk. Shot at least twice at close range only minutes after leaving a movie premiere with his wife. His assassination came as a shock to the Swedes. They took great pride in the fact that their prime minister could walk openly in the streets without the security which accompanies other heads of state.

Neutrosophic Chapter 16

In order to avoid all danger of decay, not only possessing the Tao or principle is needed, but also many factors should be prepared to guarantee safety.

Commentary on Neutrosophic Chapter 16

Swedish Prime Minister Olof Palme had two bodyguards to protect him on official functions but frequently walked unattended through the Swedish capital and went on holidays unescorted to his summer cottage on the island of Gotland, which gave the killer a chance to murder him.

Positive, Negative and Neutrosophic Chapter 17

Positive (Original) Chapter 17

The best leader is one that the people merely know exists. The next best are those who are respected, closely followed by those who are feared. The worst are those who are despised. Thus it was when faith in the Tao was deficient in the rulers that the people didn't trust them. When the leaders are careful and in harmony with their followers, few laws are necessary and all tasks are accomplished with ease. The followers, not perceiving the administration of leadership, marvel at the manifestations of harmony and experience a sense of self-worth.

Negative Chapter 17

For modern society, in some cases the leaders have to issue many orders, rules and laws to govern the country.

Commentary on Negative Chapter 17

For example, the American Constitution set up a federal system of government which has two layers of rule. There is central or federal government for the

nation which alone has the power to answer questions that affect the nation as a whole. There are also state and local governments. Each layer of government has separate and distinct powers laid down in the Constitution and within the law.

Neutrosophic Chapter 17

Besides the order, rule and law, ethics is also very important. In fact, administering the country by ethics is the essential requirement of administering the country by laws.

Commentary on Neutrosophic Chapter 17

Confucius was the first one to present administering the country by ethics. He said in the Analects that government may be conducted with efficiency, by honoring five excellent things, and putting away four bad things. For the meaning of the five excellent things, Confucius said: "When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud and when he is majestic without being fierce." For the meaning of the four bad things, Confucius said: "To put the people to death without having instructed them is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning; this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity; this is called injury. And, generally, in the giving pay or rewards to men, to do it in a stingy way; this is called acting the part of a mere official."

Positive, Negative and Neutrosophic Chapter 18

Positive (Original) Chapter 18

When the Great Tao (Way or Principle) declines, benevolence and righteousness should be advocated. When the wisdom and shrewdness appeared, there ensued great hypocrisy and fraud.

When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into disorder, loyal ministers appeared.

Negative Chapter 18

When the wisdom and knowledge appear, they may be used to make valuable contributions, such as to select the right person to do the right thing.

Commentary on Negative Chapter 18

In Waterloo Campaign, Wellington was appointed to command an Anglo-German-Dutch army. This was correct absolutely. He could beat Napoleon, but he hadn't the ambition to usurp the kingship.

Neutrosophic Chapter 18

Sometimes the wisdom and knowledge can gain an excellent result, while they sometimes gain the bad result. In some cases, the ordinary people, even the animal should be the right choice.

Commentary on Neutrosophic Chapter 18

It is surprising that for buying the stock, sometimes the gorilla is better than some so-called specialists.

Positive, Negative and Neutrosophic Chapter 19

Positive (Original) Chapter 19

If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. If we could renounce our artful contrivances and discard our scheming for gain, there would be neither thieves nor robbers.

Those three theoretical principles aren't enough. The real situations should be as follows: See the origin and keep the non-differentiated state. Lessen selfishness and decrease desire.

Negative Chapter 19

In some cases the people will live in misery to abandon wisdom and discard knowledge.

Commentary on Negative Chapter 19

As the earthquake and the like happened, the knowledge and wisdom will help the people narrowly escape. When the Indonesian tsunami occurs, all the people of a village obey the ancestor teaching: "As seeing the big ocean waves

toward the land, quickly run toward the mountain.” Therefore nobody has died. This is the life wisdom that the ancient people leave behind.

Neutrosophic Chapter 19

Sometimes the knowledge and wisdom are required, sometimes we should keep the non-differentiated state, but this state must be tested many times, i.e., it must be based on the knowledge and wisdom.

Commentary on Neutrosophic Chapter 19

There are many infallible laws for the family teaching. One of the most important laws is that the family education should take the child seriously, more the nurturance of good convention.

Positive, Negative and Neutrosophic Chapter 20

Positive (Original) Chapter 20

When we renounce learning we have no troubles. The ‘agree’ and ‘denounce’, small is the difference they display. So do the beauty and ugly. What all men fear is indeed to be feared; but how wide and without end is the range of questions asking to be discussed!

The multitude of men look satisfied and pleased; as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I look dejected and forlorn, as if I had no home to go to. The multitude of men all have enough and some to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos.

Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on the sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. Thus I alone am different from other men, but I value the nursing-mother (the Tao).

Negative Chapter 20

Anybody cannot be entirely different from other men.

Commentary on Negative Chapter 20

Lao Tzu is Man, not a God. He also wanted to eat, drink, marry and the like.

Neutrosophic Chapter 20

An outstanding man or woman is the person whose capacity and achievement are excellent in one or several fields. As for other fields, he or she is the same as the ordinary person.

Commentary on Neutrosophic Chapter 20

Pelé is widely regarded as the greatest footballer of all time. In total he scored 1281 goals in 1363 games, even he became known as ‘The King of Football’. While as forecasting the game result, he often made the mistake.

Positive, Negative and Neutrosophic Chapter 21

Positive (Original) Chapter 21

The only source of the grandest virtue and active force is the Tao. Who can tell the nature of Tao? The Tao as a ‘thing’ is only vague and obscure. How obscure! How vague! In it there is form. How vague! How obscure! In it are things. How deep! How dark! In it there is an essence. The essence is so real, it contains the contents that can be tested. From the present to antiquity, its name and form have never changed. How do I know all the beginnings of existing things? By the nature of the Tao.

Negative Chapter 21

For some things, its name and form will be changed with the passage of time.

Commentary on Negative Chapter 21

The dog is a domesticated form of the gray wolf. Over the 15,000 year span that the dog had been domesticated, whose morphology and behavior have been shaped by environmental factors and functional roles.

Neutrosophic Chapter 21

There exists invariance in change; there exists change in invariance.

Commentary on Neutrosophic Chapter 21

Although the gray wolf is domesticated into the dog, they are all carnivores. On the other hand, while the gray wolf and dog are both carnivores, the former is the enemy of mankind, the latter is the friend of mankind.

Positive, Negative and Neutrosophic Chapter 22

Positive (Original) Chapter 22

The partial inconvenience becomes the general interest; the crooked, straight; the empty, full; the worn out, new. He whose desires are few gets them; he whose desires are many goes astray. Therefore the sage holds in his embrace the one thing of the Tao, and manifests it to the world. He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is free from striving that no one in the world is able to strive with him. The saying of the ancients that “the partial inconvenience becomes the general interest was not vainly spoken, all real completion is comprehended under it.”

Negative Chapter 22

At present, self-sales promotion is necessary and very important.

Commentary on Negative Chapter 22

When responding to a call for recruits and facing several thousand people in competition, you must defeat the rivals to obtain the ideal work.

Neutrosophic Chapter 22

In certain circumstances, as the same time of advocating competition, the monopoly must be forbidden.

Commentary on Neutrosophic Chapter 22

The antitrust law and the competition laws are both laws that promote or maintain market competition by regulating anti-competitive conduct.

Positive, Negative and Neutrosophic Chapter 23

Positive (Original) Chapter 23

Nature says only a few words. A violent wind does not last for a whole morning; a sudden rain does not last for the whole day. Who makes the wind and rain in this way? It is nature. If nature cannot make such acts last long, how much less can man?

Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that. While even those who are failing in both these areas agree with him where they fail.

Hence, those with whom he agrees as to the Tao have the happiness of attaining it; those with whom he agrees as to its manifestation have the happiness of attaining it; and those with whom he agrees in their failure have also the happiness of attaining the Tao.

Regarding these viewpoints, some people believe them, some are ambiguous, and some people do not believe them at all.

Negative Chapter 23

The man who studies the ‘Tao’ cannot only study the ‘Tao’, he should also have some special interests besides his career and obtain happiness from the special interests.

Commentary on Negative Chapter 23

The poet cannot only study the poem. The Chinese ancient famous poet Lu You said to his son: “The poet’s skill is obtained outside the poem”. This means that the poet also should travel around the world, keep in touch with various people, and so on.

Neutrosophic Chapter 23

In course of time, in “Tao Te Ching” we find the Positive, Negative and Neutral situations: *Regarding these viewpoints, some people believe them, some do not believe them, and some people are ambiguous.*

Commentary on Neutrosophic Chapter 23

Sometimes, it is very difficult to find the Positive, Negative and Neutral situations. For example, in many countries, the opposed viewpoint to theory of relativity nearly cannot be heard. While, in China you can hear all of the three

opinions. Some people support the theory of relativity, some oppose the theory, and some people neither support nor oppose the theory of relativity.

Positive, Negative and Neutrosophic Chapter 24

Positive (Original) Chapter 24

He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk easily. So, he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self-conceited has no superiority allowed to him. Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumor on the body, which all dislike. Hence those who pursue the course of the Tao do not adopt and allow them.

Negative Chapter 24

After the age of Lao Tzu, the one who stands on whose tiptoes also can stand firm.

Commentary on Negative Chapter 24

Human's originality is inexhaustible. Puts on the high-heeled shoes, the woman is possible to stand on tiptoes firmly. While in outer space, at the null-gravity state, all the people may stand on tiptoes for a long time.

Neutrosophic Chapter 24

Some people only consider the possible situation, some only consider the impossible situation. While consider not only the possible but also the impossible situations, you can be in an impregnable position for a long time.

Commentary on Neutrosophic Chapter 24

'Deep Blue' was a chess-playing computer developed by Feng-hsiung Hsu, et al. They worked for IBM at that time. On May 11, 1997, the machine won a six-game match by two wins to one with three draws against world champion Garry Kasparov. The 'Deep Blue' can both consider many methods to win the match, and avoid the cases to be defeated. Moreover, the computer 'Deep Blue' will never be tired.

Positive, Negative and Neutrosophic Chapter 25

Positive (Original) Chapter 25

There was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger of being exhausted! It may be regarded as the Mother of all things.

I do not know its name, and I give it the designation of the Tao (the Way or Course). Making an effort further to give it a name I call it The Great.

Great, it passes on. Passing on, it becomes remote. Having become remote, it returns. Therefore the Tao is great, Heaven is great, Earth is great and mankind is also great. In the universe there are four that are great, and mankind is one of them.

Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is.

Negative Chapter 25

Not only man takes his law from the Earth, but also from Heaven, from the Tao, and from the principle of universe directly.

Commentary on Negative Chapter 25

At present, and only at present, based on the development of radio astronomy, not only the humanity can understand the solar system's basic principle, but also understand the basic principle of universe.

Neutrosophic Chapter 25

In the universe, not only there are 'four that are great', but also there are 'four that are small' and 'four that are medium'.

Commentary on Neutrosophic Chapter 25

For example, we may say: 'the human is great', 'the human is small' and 'the human is medium'. Generally speaking, the human can find all the natural laws finally, therefore 'the human is great'. But, for some problem such as the abnormal phenomenon of gravity, the human has not known its real reason at present, thus 'the human is small'. However, the human has known many theories about gravity after all, for example the law of gravity and the general theory of relativity, therefore 'the human is medium'.

Positive, Negative and Neutrosophic Chapter 26

Positive (Original) Chapter 26

Heavy is the root of lightness; stillness, the ruler of movement. Therefore a wise prince, marching the whole day, does not go far from his baggage. Although he may have brilliant prospects to look at, he quietly remains in his proper place, indifferent to them. How should the lord of a myriad chariots carry himself lightly before the kingdom? If he attacks without support, he loses his base; if he becomes a raider, he forfeits his throne.

Negative Chapter 26

The man cannot be at very tense condition for all of his lifetime.

Commentary on Negative Chapter 26

Newton, after finishing “Mathematical Principles of Natural Philosophy”, was at one kind of leisure condition, moreover he did not consider any scientific question again for a long time.

Neutrosophic Chapter 26

Kong Zi (Confucius) said that “The Cultural and Martial Doctrines: alternates tension with relaxation.”

Commentary on Neutrosophic Chapter 26

Although Newton did not consider any scientific question for a long time, his scientific research ability never weakened. For example, in 1696, at the age of 53, mathematician Bonuli proposed two mathematical problems to challenge all the European mathematicians; as Newton heard this news, he solved it in that night. Moreover, as Newton was over 70 years old, mathematician Leibniz proposed a question to challenge him, Newton solved it in only one afternoon.

Positive, Negative and Neutrosophic Chapter 27

Positive (Original) Chapter 27

The skilful traveler leaves no traces of his wheels or footsteps; the skilful speaker says nothing that can be found fault with or blamed; the skilful reckoner uses no tallies; the skilful closer needs no bolts or bars, while to open what he has shut will

be impossible; the skilful binder uses no strings or knots, while to loosen what he has bound will be impossible. In the same way the sage is always skilful at saving men, and so he does not cast away any man; he is always skilful at saving things, and so he does not cast away anything. This is called 'Hiding the light of his procedure'.

Therefore the man of skill is a master to be looked up to by him who has not the skill; and he who has not the skill is the helper of the reputation of he who has the skill. If the one did not honor his master, and the other did not rejoice in his helper, an observer, though intelligent, might greatly err about them. This is called 'The utmost degree of mystery'.

Negative Chapter 27

It is impossible for the skilful speaker to say nothing that can be found fault with or blamed

Commentary on Negative Chapter 27

The well-known Chinese proverb says, With a wish to incriminate, has no lack of a pretext.

Neutrosophic Chapter 27

It is impossible to find the ever-victorious general. We must allow people to make a mistake, and give him the opportunity to correct his mistake.

Commentary on Neutrosophic Chapter 27

Zeng Guofan (1811~1872), fought against the Taiping army, and in the beginning was fighting on despite repeated setbacks, finally he caught the fighting advantage and defeated the Taiping army.

Positive, Negative and Neutrosophic Chapter 28

Positive (Original) Chapter 28

Know the Masculine, cleave to the Feminine, be the valley for everyone. Being the valley for everyone, you are always in virtue without lapse, and you return to infancy. Know the White, cleave to the Black, be a model for everyone. Being the model for everyone, you are always in virtue and free from error. You return to limitlessness. Know glory but cleave to humiliation, be the valley for everyone. When your constancy in virtue is complete, you return to the state of the 'uncarved

block.’ The unwrought materials, when divided and distributed, form vessels. The sage, when employed, becomes the Head of all the Officers; and in his greatest regulations he employs no violent measures.

Negative Chapter 28

Considering the two aspects only is insufficient.

Commentary on Negative Chapter 28

For example, besides the black and white colors, there still exist the gray, red, green and so on.

Neutrosophic Chapter 28

The three primary colors are red, green, and blue. The primary color cannot be obtained from mixing other colors. While mixing the primary colors with the different proportions, other new colors can be obtained.

Commentary on Neutrosophic Chapter 28

The case of three primary colors is one of the best examples for the concept of ‘One divides into three’. The colors of the street-traffic control lights are red, green, and yellow. Supposing that the green light is the positive (allow to pass through), the red light is the negative (forbid to pass through), then the yellow light is the neutral (means to slow down because the light will soon be red).

Positive, Negative and Neutrosophic Chapter 29

Positive (Original) Chapter 29

If anyone should wish to get the kingdom, and to affect this by what he does, I see that he will not succeed. The kingdom is a spirit-like thing, and cannot be attained by active doing. He who would so win it destroys it; he who would hold it in his grasp loses it. The course and nature of things is such that what was in front is now behind; what warmed anon we find freezing. Strength is of weakness of the spoil; The store in ruins mocks our toil. Hence, the sage shuns excess, shuns grandiosity, and shuns arrogance.

Negative Chapter 29

In general, there are two kinds of people who should wish to get the kingdom. First are the people who want to act on the heavy responsibility, and the second are the people who want to enjoy the nabobism.

Commentary on Negative Chapter 29

In the Chinese ancient times, there were innumerable people who risked their lives to rebel, their goals were to get the kingdom and enjoy the nabobism.

Neutrosophic Chapter 29

For the people who worked as the emperors, besides the people who wanted to enjoy the nabobism and act on the heavy, there were other kinds of people.

Commentary on Neutrosophic Chapter 29

Chinese last emperor Puyi, as he ascended the throne, was only a child at the age of three, he did not understand to act the heavy responsibility and enjoy the nabobism, he only knew how to play.

Positive, Negative and Neutrosophic Chapter 30

Positive (Original) Chapter 30

He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return. Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years.

A skilful commander strikes a decisive blow, and stops. He does not dare by continuing his operations to assert and complete his mastery. He will strike the blow, but will be on his guard against being vain, boastful or arrogant in consequence of it. He strikes it as a matter of necessity; he strikes it, but not from a wish for mastery.

When things flourish they decline. This is called non-Way. The non-Way is short-lived.

Negative Chapter 30

When things flourish, they may not decline.

Commentary on Negative Chapter 30

The peak annual output of China's Daqing Oil Field is 50,000,000 tons, it maintained ten years and created the miracle.

Neutrosophic Chapter 30

After the oil field output reaches the peak, the outputs may have three cases: Does not decline, fast decline, and the neutral case: slow decline.

Commentary on Neutrosophic Chapter 30

After Daqing Oil Field's output reaches the peak, at beginning the output does not decline for ten years, then it slowly declines, certain years later it may be at the stage of fast decline.

Positive, Negative and Neutrosophic Chapter 31

Positive (Original) Chapter 31

The arms, however beautiful, are instruments of an evil omen hated by all creatures. Therefore they who have the Tao do not like to employ them.

The superior man ordinarily considers the left hand the most honorable place, but in time of war it is the right hand. Those sharp weapons are instruments of the evil omen, and not the instruments of the superior man; he uses them only on the compulsion of necessity. Calm and repose are what he prizes; victory by force of arms is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will into the kingdom.

On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding in chief has his on the right; his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place rightly according to those rites.

Negative Chapter 31

In some cases, the weapon is not the instrument of evil.

Commentary on Negative Chapter 31

The weapon may protect the people to avoid injury by the enemy and wild animals.

Neutrosophic Chapter 31

The weapon also has the third case, namely we cannot say whether or not it is the mascot.

Commentary on Neutrosophic Chapter 31

As a child's toy, the weapon is unable to say whether or not it is the mascot.

Positive, Negative and Neutrosophic Chapter 32

Positive (Original) Chapter 32

The Tao is eternal, but has no name. Though in its primordial simplicity it may be small, the whole world dares not deal with one embodying it as a minister. If a feudal prince or king could guard and hold it, all would spontaneously submit themselves to him.

Heaven and Earth under its guidance unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.

As soon as it proceeds to action, it has a name. When it once has that name, men can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error.

The relation of the Tao to the world is like that of the great rivers and seas to the streams from the valleys.

Negative Chapter 32

Any thing may have a name. The name is just a mark. Even if the name is inappropriate, as we call it for a long time, then it will be appropriate.

Commentary on Negative Chapter 32

In 'Tao Te Ching', 'Tao' is a very appropriate name, because people are used to this name. Moreover, for 'X-ray', it is properly known by the scientist for a long time, but we still call it 'X-ray', because this name has been known well by the people for a long time.

Neutrosophic Chapter 32

For the man who holds the ‘Tao’, has at least three possibilities: He can direct all things; he cannot direct all things; sometimes he can direct all things, sometimes he cannot direct all things.

Commentary on Neutrosophic Chapter 32

Nixon once campaigned as president and won with an overwhelming victory, but he can only direct all things to the government officers before the Watergate; he cannot direct all things to the foreign people; as he left office after the Watergate, he cannot direct anybody.

Positive, Negative and Neutrosophic Chapter 33

Positive (Original) Chapter 33

To know other men is discerning; to know himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty. He who is satisfied with his lot is rich; he who goes on acting with energy has a firm will.

He who does not fail into the requirements of his position, continues long; he who dies and yet does not perish, has longevity really.

Negative Chapter 33

Not to know other men, also may be discerning.

Commentary on Negative Chapter 33

As studying science, Newton is secluded from human world nearly, however he can discover the mystery of the solar system and the universe, therefore he is the greatest scientist.

Neutrosophic Chapter 33

The modern people not only have to understand many people and many things, but also have to struggle diligently in many aspects.

Commentary on Neutrosophic Chapter 33

As the Olympic Games champions, not only they have to defeat themselves and the opponents, but also overcome many disadvantage factors, such as the bad weather and so on.

Positive, Negative and Neutrosophic Chapter 34

Positive (Original) Chapter 34

All-pervading is the Great Tao! It may be found on the left hand and on the right. All things depend on it for their production, which it gives to them, no one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment, and makes no assumption of being their lord; it may be named in the smallest things. All things return to their root and disappear, and do not know that it is it which presides over their doing so; it may be named in the greatest things.

Till the end, it does not regard itself as Great. Therefore it actualizes its greatness.

Negative Chapter 34

The order of nature may also punish the humanity.

Commentary on Negative Chapter 34

The earthquake, tsunami and so on also have their certain orders and rules, when the people do not understand these orders and rules, the earthquake, tsunami and so on will bring the serious disasters to the humanity.

Neutrosophic Chapter 34

For the benefit and harm caused by the order of nature, the people are often located at the neutral state: Both use the benefit caused by the order of nature, and avoid the harm caused by the order of nature. When they do not understand the order of nature, they will also adopt the compromised plan.

Commentary on Neutrosophic Chapter 34

When the people cannot forecast the earthquake, they may neither live in the tall buildings, nor live in the open-air, but live in the wooden cabin to reduce the earthquake's disaster.

Positive, Negative and Neutrosophic Chapter 35

Positive (Original) Chapter 35

To him who holds in his hands the Great Image of the invisible Tao, the whole world repairs. Men resort to him, and receive no hurt, but find rest, peace, and a feeling of ease.

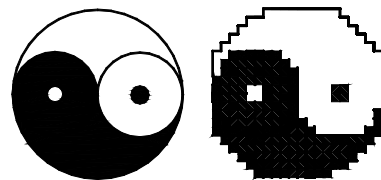
Music and delicious food will make the passing guest stop for a time. But the 'Tao', as it comes from the speaking, seems insipid and without flavor, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

Negative Chapter 35

The natural order and rule may also use the exquisite way to express.

Commentary on Negative Chapter 35

For many people, Taoism's Taijitu or Taiji diagram (diagram of the supreme ultimate, masculine and feminine elements fish) splendidly displayed the masculine and feminine elements rule.



Taiji diagram and digital Taiji diagram

Neutrosophic Chapter 35

For the specific natural rule and its expression, some people think that it is exquisite, some think it is ugly, and some people think that it doesn't matter.

Commentary on Neutrosophic Chapter 35

For the Taoism's Taijitu or Taiji diagram (diagram of the supreme ultimate, masculine and feminine elements fish), not only many Chinese like it, moreover many Japanese, Korean and so on also like it; while many foreigners think it doesn't matter; while the people who oppose Taoism theory, possibly will not like it.

Positive, Negative and Neutrosophic Chapter 36

Positive (Original) Chapter 36

That which will be shrunk, must first be stretched; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him: this is called Hiding the light of his procedure. The soft overcomes the hard; and the weak the strong. A fish cannot leave the water; instruments for the profit of a state should not be shown to the people.

Negative Chapter 36

When he is going to despoil another, he will not first have made gifts to him, because something may be given by nature.

Commentary on Negative Chapter 36

For example, the wild fruit in the wooded mountain, and the fish and water in the river, were not given by people, they were given by nature.

Neutrosophic Chapter 36

Besides the soft overcomes the hard, we can also find that the hard overcomes the hard and the medium hard overcomes the hard.

Commentary on Neutrosophic Chapter 36

Character belongs to person's intrinsic factor. In war the commander and hero are generally the strongest; the deserter is generally the coward; While the common soldier possibly is at the medium state.

Positive, Negative and Neutrosophic Chapter 37

Positive (Original) Chapter 37

The Tao always does nothing, yet there is nothing which it does not do. If princes and kings were able to hold it, all things would be transformed to be useful. If this transformation became to me an object of desire, I would express the desire by the nameless simplicity.

Simplicity without a name is free from all external aim. Without desire, at rest and still, all things go right as of their will.

Negative Chapter 37

At present, if the people do not have the big development desire, they are impossible to have the big development.

Commentary on Negative Chapter 37

If Microsoft's CEO Bill Gates had not had the determination to do his best in the computer world, then he could not become the world's richest person.

Neutrosophic Chapter 37

People may have large, medium and small desires, though these three often exist simultaneously.

Commentary on Neutrosophic Chapter 37

For the Microsoft's CEO Bill Gates, although he has enormous development desire in the commercial domain; in the philanthropy's domain, to compare with the greatest special philanthropist, his development desire is only the medium; while in the domains of sports, arts and so on, his development desire is equal to zero nearly.

Positive, Negative and Neutrosophic Chapter 38

Positive (Original) Chapter 38

Those who possessed in highest degree the attributes of the Tao did not seek to show them, and therefore possessed them in the fullest measure. Those who possessed in a lower degree those attributes sought how not to lose them, and therefore they did not possess them in the fullest measure.

Those who possessed in the highest degree those attributes did nothing with a purpose, and had no need to do anything. Those who possessed them in a lower degree were always doing, and had the need to be so doing.

Those who possessed the highest benevolence were always seeking to carry it out, and had no need to be doing so. Those who possessed the highest righteousness were always seeking to carry it out, and had the need to be doing so.

Those who possessed the highest sense of propriety were always seeking to show it, and when men did not respond to it, they bared the arm and marched up to them.

Thus it was that when the Tao was lost, its attributes appeared; when its attributes were lost, benevolence appeared; when benevolence was lost, righteousness appeared; and when righteousness was lost, the proprieties appeared.

Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; swift apprehension is only a flower of the Tao, and is the beginning of stupidity.

Thus it is that the Great man abides by what is solid, and eschews what is flimsy; dwells with the fruit and not with the flower. It is thus that he puts away the one and makes choice of the other.

Negative Chapter 38

Some people are infatuated in the highest position, some people are interested in the lowest position, and some people are satisfied in the medium position.

Commentary on Negative Chapter 38

It is very important to know one's own limitations. Some people are willing to work as president, some are willing to work as common people, while some people are placed in the middle and willing to work as minister and so on.

Neutrosophic Chapter 38

In many situations, consideration must be given to both aspects, instead of rejecting one aspect.

Commentary on Neutrosophic Chapter 38

In the past, the enterprise and the family often could not give dual attention; moreover they did not need to be given dual attention, because the women did the housework in the home. But at present, more and more women work outside the home, therefore the man and the woman are often required to consider both enterprise and family.

Positive, Negative and Neutrosophic Chapter 39

Positive (Original) Chapter 39

The things which from of old have got the One only; the Heaven has got pure; Earth has got sure; Spirit has got supplied; Grist has got splendid; Princes and kings have got moral model.

All these are the results of the Tao.

If heaven were not pure, it soon would rend; If earth were not sure, it would break and bend; Without these powers, the spirits soon would fail; Without grist, creatures would pass away; Princes and kings, without moral model, would all

decay.

Thus, dignity finds its firm roots in its previous meanness, and what is lofty finds its stability in the lowness from which it rises. Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' Is this not an acknowledgment that in their considering themselves mean they see the foundation of their dignity? So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. They do not wish to show themselves looking nice but useless as jade, and handle difficult as hard stone.

Negative Chapter 39

All over the world, the thing must be useful. The beautiful jade is not pleasant to the eye but of no use.

Commentary on Negative Chapter 39

Modern medicine has already proven: The jade includes many trace elements, such as zinc, iron, copper, manganese, magnesium, cobalt, selenium, chromium, titanium, lithium, calcium, potassium, sodium and so on. Worn frequently with the jade carving, can play health care roles, for example, to improve circulation, cell regeneration, and so on.

Neutrosophic Chapter 39

The hard stone is not the only situation that cannot be carved. As carving the hard stone may encounter three kinds of situations: difficult to carve, easy to carve, not too difficult and not too easy.

Commentary on Neutrosophic Chapter 39

Carving hard stone with a tool that is softer than the hard stone is certainly difficult; carving the hard stone with a tool that is harder than the hard stone, is certainly easy; carving the hard stone with a tool that's hardness is equal to the hard stone, is not difficult and not easy.

Positive, Negative and Neutrosophic Chapter 40

Positive (Original) Chapter 40

Return is the motion of the Tao. Softening is its function. All things in the cosmos are born from being. Being is born from non-being.

Negative Chapter 40

Everything not only is born from something, but also will be dead.

Commentary on Negative Chapter 40

The men who pursue immortality, such as the Chinese first emperor Chin Shihuang et al., are all defeated finally.

Neutrosophic Chapter 40

Besides living and dead, it also has the middle state: some part is born and another part is dead.

Commentary on Neutrosophic Chapter 40

For a living person's body, every day some cells will be born, simultaneously other cells will be dead.

Positive, Negative and Neutrosophic Chapter 41

Positive (Original) Chapter 41

Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it. If it were not thus laughed at, it would not be the Tao. Therefore the sentence-makers have thus expressed themselves: The Tao, when brightest seen, seems to lack light; who progress in it makes, seems drawn back; its even way is like a rugged track. Its highest virtue from the vale doth rise; Its greatest beauty seems to offend the eyes; And he has most whose lot the least supplies. Its firmest virtue seems but poor and low; Its solid truth seems to undergo change; its largest square doth yet no corner show a vessel great, it is the slowest made; loud is its sound, but never word is said; a semblance great, the shadow of a shade.

The Tao is hidden, and has no name; but it is the Tao which starts well and ends well.

Negative Chapter 41

Some action seems to be intelligent, although it may actually be stupid.

Commentary on Negative Chapter 41

Sometimes it may be stupid for people that hear about the rule to earnestly carry it into practice immediately. The best method should inspect its feasibility. For example, penicillin can treat many diseases, but before being injected with it, the patient should be examined as to whether or not the injection is permitted, otherwise it may cause the medical accident.

Neutrosophic Chapter 41

It should be noted that, in this chapter we find the Positive, Negative and Neutral situations again: Some scholars, when they hear about the Tao, earnestly carry it into practice. Some scholars, when they hear about it, seem now to keep it and now to lose it. Some scholars, when they hear about it, laugh greatly at it.

Commentary on Neutrosophic Chapter 41

Regarding the 'Tao', not only it should start well and end well, but also it should have the perfect middle process. A Chinese proverb says: 'find happiness within it'. In fact, for many scholars engaged in the scientific research, their purpose is not to win the Nobel Prize, while being interested in it only, they obtain the great pleasures in this process.

Positive, Negative and Neutrosophic Chapter 42

Positive (Original) Chapter 42

The Tao produced One; One produced Two; Two produced Three; Three produced All things. All things leave behind them the Obscurity out of which they have come, and go forward to embrace the Brightness into which they have emerged, while they are harmonized by the Breath of Vacancy.

What men dislike is loneliness, to have little virtue, to be as carriages without naves; and yet these are the designations which kings and princes use for themselves. So it is that some things are increased by being diminished, and others are diminished by being increased.

What other men thus teach, I also teach. The violent and strong do not die their natural death. I will make this the father of my teaching.

Negative Chapter 42

Besides the model of 'One produced Two; Two produced Three'; we also have the models of 'One produced Two; Two produced Four; Four produced Eight' and the like.

Commentary on Negative Chapter 42

The model of cell division is 'One produced Two; Two produced Four; Four produced Eight'.

Neutrosophic Chapter 42

In this book we discuss the model of 'One produced Three directly': One divides into positive, negative and neutral aspects.

Commentary on Neutrosophic Chapter 42

The 'trilling' is another example of 'One produced Three directly'. Moreover, the world also divides into three parts: the first world, the second world and the third world.

Positive, Negative and Neutrosophic Chapter 43

Positive (Original) Chapter 43

The softest thing in the world dashes against and overcomes the hardest; that which has no substantial existence enters where there is no crevice. I know hereby what advantage belongs to doing nothing with a purpose.

There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

Negative Chapter 43

'Non-action' is not multi-purpose, some knowledge cannot be obtained with 'non-action'.

Commentary on Negative Chapter 43

For the people who can speak English only, they cannot speak French with 'non-action'. They can only speak French after learning it for a long time.

Neutrosophic Chapter 43

Besides ‘the soft thing overcomes the hard’, we also have ‘the hard thing overcomes the hard’, ‘the hard and soft thing overcomes the hard’. Moreover, if you like, you can add another six cases: ‘the soft thing overcomes the soft’, ‘the hard thing overcomes the soft’, ‘the hard and soft thing overcomes the soft’, ‘the soft thing overcomes the hard and soft’, ‘the hard thing overcomes the hard and soft’, and ‘the hard and soft thing overcomes the hard and soft’.

Commentary on Neutrosophic Chapter 43

Copes with all attacks football team, it may have three methods: Attack the attack, defend the attack, as well as defensive counter-attack.

Positive, Negative and Neutrosophic Chapter 44

Positive (Original) Chapter 44

Fame or life, which do you prefer? Life or wealth, which is more important? Which is more painful, gain or loss? Therefore we always pay a great price for excessive love and suffer deep loss for great accumulation. Knowing what is enough, you will not be humiliated. Knowing where to stop, you will not be imperiled. Thus you are forever safe and secure.

Negative Chapter 44

Stands relatively with the life, besides fame and wealth, there are also love and so on.

Commentary on Negative Chapter 44

Hungarian poet Petofi wrote: Life is dear, love is dearer. Both can be given up for freedom.

Neutrosophic Chapter 44

Be careful, here appear two kinds of neutral states again: Knowing what is enough; Knowing where to stop.

Commentary on Neutrosophic Chapter 44

The world richest person, Microsoft's Bill Gates retired early, giving an excellent example of knowing what is enough, and where to stop.

Positive, Negative and Neutrosophic Chapter 45

Positive (Original) Chapter 45

Great perfection seems flawed, yet functions without a hitch. Great fullness seems empty, yet functions without exhaustion. Great straightness seems crooked, Great skill seems clumsy, Great eloquence seems stuttering.

Constant action overcomes cold; being still overcomes heat. Purity and stillness set everything right.

Negative Chapter 45

In some case, there is only the curving, and there is not the straightness.

Commentary on Negative Chapter 45

For the circumference, there is only the curving, and there is not the straightness. Moreover, for the airplane, it cannot straightly fly, sometimes it goes right, sometimes it goes left and also moves up and down.

Neutrosophic Chapter 45

At the neutral state, the man often can achieve success one way or another.

Commentary on Neutrosophic Chapter 45

Although constant action overcomes cold, it may not overcome heat; although being still overcomes heat, it may not overcome cold. Only in such a way that both constant action and being still in the suitable cases, it may overcome both cold and heat.

Positive, Negative and Neutrosophic Chapter 46

Positive (Original) Chapter 46

When the Tao prevails in the world, they send back the swift horses to leisurely graze and fertilize the ground. When the Tao is disregarded in the world, the war-horses breed in the border lands. There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the

wish to be getting. Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

Negative Chapter 46

To be discontented with one's lot, if its meaning is never satisfied, then it may have the positive significance.

Commentary on Negative Chapter 46

Olympic Motto: “Faster, Higher, Stronger”, it contains the meaning of never satisfied.

Neutrosophic Chapter 46

The man should understand to be contented with one's lot, to be discontented with one's lot, and the neutral state: to be contented temporarily with one's lot.

Commentary on Neutrosophic Chapter 46

The young people may use their energetic advantage to the top of their bent; but they also should know that it is impossible to be young forever; moreover the advantage of young man is only temporary and one-sided, therefore they cannot waste their best years, but also cannot flaunt their superiority excessively.

Positive, Negative and Neutrosophic Chapter 47

Positive (Original) Chapter 47

For the best result of one person, without going out the door, knows everything; without looking out from the window, sees the Tao of Heaven. The farther that one goes out from himself, the less he knows. Therefore the sages got their knowledge without traveling; gave their right names to things without seeing them; and accomplished their ends without any purpose of doing so.

Negative Chapter 47

Strictly speaking, it is impossible that without going out the door, one knows everything.

Commentary on Negative Chapter 47

Mao Zedong said that in ancient times technology is not developed, it is impossible that the skillful writer knows everything under the Heaven though he needs not to leave his home. At present that the technology is developed, although it is possible, the man who really knows everything under the Heaven is the one who is really practicing.

Neutrosophic Chapter 47

In the Internet era, there are three states: without going out the door, knows everything; does not know everything; and the neutral one: knows something and does not know something.

Commentary on Neutrosophic Chapter 47

Through on-line video, the people may have the feeling of experiencing personally. But for the people never access the net, they do not have this kind of feeling. Moreover, for the people who occasionally access the net, they sometimes have this kind of feeling, and sometimes do not have this kind of feeling.

Positive, Negative and Neutrosophic Chapter 48

Positive (Original) Chapter 48

The more he who devotes himself to learning, the more to increase his knowledge; while the more he who devotes himself to the Tao, the more to diminish his doing. He diminishes it and again diminishes it, till he arrives at doing nothing on purpose. Having arrived at this point of non-action, there is nothing which he does not do. He who gets his own under heaven does so by giving himself no trouble with that end. If one takes trouble with that end, he is not equal to getting as his own under heaven.

Negative Chapter 48

The more people devote themselves to a project, the more often they will reach their goals.

Commentary on Negative Chapter 48

In August, 1942, the US government drew up the “Manhattan Project” to develop the atomic bomb. About 500,000 people were engaged in this project, including many scientists and engineers. After several years’ effective work,

Manhattan Project opened the mysterious riddle of atomic energy, and for the first time made the most destructive power weapon, i.e., atomic bomb.

Neutrosophic Chapter 48

Most scientists and engineers engaged in the Manhattan Project are in the medium level.

Commentary on Neutrosophic Chapter 48

The most outstanding scientists, such as Einstein, were not engaged in the Manhattan project; certainly, the ignorant people also were not engaged in this project. Chief design engineer Oppenheimer is only a second-class scientist. However, he is the best superintendent of the scientists, and the best scientist of the superintendents.

Positive, Negative and Neutrosophic Chapter 49

Positive (Original) Chapter 49

The sage always has no mind of his own; he makes the mind of the people his mind. To those who are good (to me), I am good; and to those who are not good (to me), I am also good; and thus get to be really good. I trust the trustworthy, I also trust the untrustworthy. This is real trust. When the sage lives with people, he harmonizes with them. The people all keep their eyes and ears directed to him, and he deals with them all as his children.

Negative Chapter 49

Sometimes, to those who are not good to me, I should not be good to them,

Commentary on Negative Chapter 49

The invader must be attacked firmly. In the Second World War, the way that the people of the world treated the Fascist invaders was to firmly attack them.

Neutrosophic Chapter 49

Generally speaking, the invader or the enemy must be attacked firmly, but in some cases, the people should make a difference between them. For the captives, they should be given better treatment. For the ones who can stir up rebellion, the counterespionage plan should be carried out, and let them turn their weapon

around and strike the invader or the enemy.

Commentary on Neutrosophic Chapter 49

In China's war of liberation (1945-1949), at one time or another, the People's Liberation Army stirred up rebellion to the Kuomintang army's high-ranking general officers, their army was also reorganized into a part of the People's Liberation Army.

Positive, Negative and Neutrosophic Chapter 50

Positive (Original) Chapter 50

Men come forth and live; they enter (again) and die.

*Coming into life and entering death. The followers of life are three in ten. The followers of abortion are three in ten. Those whose hard **lives** activities are their death grounds are three in ten. Why is it? Is it Because they cherish their lives very much? But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a battle without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. What is the reason for this? Because there is in him no place of death.*

Negative Chapter 50

At present, in the longevity country, the followers of life are more than three in ten, and the followers of abortion are less than three in ten for a long time.

Commentary on Negative Chapter 50

There are many longevity's countries and regions in the world, for example, the Hong Kong's masculine mean lifetime reaches 78.9 years old, and the Japanese feminine mean lifetime reaches 85.52 years old. Obviously, in these countries and regions, the followers of life are more than three in ten, and the followers of abortion are less than three in ten for a long time.

Neutrosophic Chapter 50

Here the neutral state is recognized in disguised form. Because there are three kinds of states: The followers of life are three in ten. The followers of abortion

are three in ten. Those whose hard lives activities are their death grounds are three in ten. They are positive state, negative state and neutral state respectively.

Commentary on Neutrosophic Chapter 50

How to name and differentiate these three positive, negative and neutral states? There is more than one method. For example, if 'The followers of life' is named for the positive state, in this case the negative state may have two choices: "The followers of abortion" or "Those whose hard lives activities are their death grounds". Accordingly, the neutral state should be "Those whose hard life activities are their death grounds" or "The followers of abortion". Certainly, the positive state also may be "The followers of abortion" or "Those whose hard life activities are their death grounds". And so on and so forth.

Positive, Negative and Neutrosophic Chapter 51

Positive (Original) Chapter 51

Tao gives birth to all things, virtue rears them, materiality shapes them, and activity perfects them. Therefore all things without exception honor the Tao, and exalt its outflowing operation. This honoring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute. Thus it is that the Tao produces all things, nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them.

It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them; this is called its mysterious operation.

Negative Chapter 51

Along with the development of science' and technology, humanity might transform nature now, even "order" nature.

Commentary on Negative Chapter 51

If the Heaven does not rain, humanity might "order" the Heaven rain through the artificial rain.

Neutrosophic Chapter 51

The relationship between humanity and nature may have three kinds of

situations: Humanity can “order” the nature; humanity cannot “order” nature, and the neutral situation: humanity can conditionally “order” nature.

Commentary on Neutrosophic Chapter 51

In fact, artificial rain is the situation that humanity can conditionally “order” nature. Because only in the case that the cloud exists then the artificial rain can be realized, if the cloud does not exist then the artificial rain is impossible.

Positive, Negative and Neutrosophic Chapter 52

Positive (Original) Chapter 52

All things have a beginning, which we can regard as their Mother. When the mother is found, we know what her children should be. When one knows that he is his mother's child, and proceeds to guard the qualities of the mother that belong to him, to the end of his life he will be free from all peril. Let him keep his mouth closed, and shut up the portals of his nostrils, and all his life he will be exempt from laborious exertion. Let him keep his mouth open, and spend his breath in the promotion of his affairs, and all his life there will be no safety for him.

The perception of what is small is the secret of clear-sightedness; the guarding of what is soft and tender is the secret of strength. Who uses well his light, reverting to its source so bright, will from his body ward all blight, and hides the unchanging from men's sight.

Negative Chapter 52

Knows the reason not always knows the result, knows the result not always knows the reason.

Commentary on Negative Chapter 52

Mayan culture, was magnificent temporarily at one time, vanished suddenly, the reason is still a riddle.

Neutrosophic Chapter 52

In the case that knows the result, the reason may have three states: knows the reason, does not know the reason, and the neutral states: knows the partial reasons, may guess the reason, and so on.

Commentary on Neutrosophic Chapter 52

For the reason that Maya culture vanished suddenly, people guessed that it was because of the bitter experience and long-term drought or war between tribes. Later some people proposed again that after the Maya people discovered their king was not the immortal god, the formidable Maya civilization started to decline. Because they thought the king had not the privilege from heaven, then it was not necessary to work very hard to build the luxurious palace and the grand temple for him.

Positive, Negative and Neutrosophic Chapter 53

Positive (Original) Chapter 53

If I had just a little bit of wisdom, I should walk according to the Great Tao and fear only straying from it. The great Tao or way is quite broad, but people love shortcuts. Their court shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. In spite of this, some people shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth; such people may be called robbers and boasters. This is contrary to the Tao surely!

Negative Chapter 53

Any phenomenon may be the result of natural law or natural rule.

Commentary on Negative Chapter 53

Although their court shall be well kept, this cannot guarantee their fields shall not be ill-cultivated or desolate. The correct view may be that if the field is not cultivated, then it will be desolate.

Neutrosophic Chapter 53

As the result of person's intervention, the original natural law or principle may have three kinds of situations: it has effect, it does not have effect, and the neutral situation: it has effect temporarily or it does not have effect temporarily.

Commentary on Neutrosophic Chapter 53

Originally, if the field is not cultivated, then it will be desolate; but if the agricultural chemicals are utilized to eliminate the weed, then the field may not be desolate, while after agricultural chemicals' period of validity, the field may be desolate again.

Positive, Negative and Neutrosophic Chapter 54

Positive (Original) Chapter 54

The Tao's well-established plants cannot be uprooted. The Tao's well-grasped thing does not slip away. Generation after generation carries out the ancestor worship without break. Cultivate it in yourself and virtue will be real. Cultivate it in the family and virtue will overflow. Cultivate it in the town and virtue will be great. Cultivate it in the country and virtue will abundant. Cultivate it in the world and virtue will be everywhere. Therefore, take yourself and observe yourself. Take the family and observe the family. Take the town and observe the town. Take the country and observe the country. Take the world and observe the world. How do I know the world as it is? By this method of observation.

Negative Chapter 54

For anybody, it is impossible to know all the principles, even if in the most familiar domain, he or she is also impossible to be the most excellent always. Moreover, even the wise is not always free from error, and even the fool occasionally has a good idea.

Commentary on Negative Chapter 54

Napoleon was a talent in military affairs, however as a result of the battle of waterloo, his illustrious name was destroyed in a moment.

Neutrosophic Chapter 54

There are three states for knowing the principle or profound mystery in the world: Knowing many things, knowing nothing about everything, as well as the neutral state: knowing one or two things only.

Commentary on Neutrosophic Chapter 54

Da Vinci (1452 — 1519) was the most perfect representative for the entire European Renaissance of the 14th–17th centuries. He was a versatile painter, fabulist, sculptor, inventor, philosopher, musician, medical scientist, biologist, geographer, building engineer and military engineer. To compare with him, Vincent Willem van Gogh (1853-1890) was only skilled in painting. But the idiot knows nothing about everything.

Positive, Negative and Neutrosophic Chapter 55

Positive (Original) Chapter 55

One who remains rich in virtuous power is like a newborn baby. Bees, scorpions and venomous snakes do not bite it, the wild beasts do not attack it, and birds of prey do not sink their claws into it. Its bones are weak and muscles soft, yet its grasp is firm. It knows not yet the union of male and female, and yet its virile member may be excited; showing the perfection of its physical essence. All day long it will cry without its throat becoming hoarse; showing the harmony in its constitution. To him by whom this harmony is known, the secret of the unchanging Tao is shown, and in the knowledge wisdom finds its throne. All life-increasing arts to evil turn; where the mind makes the vital breath to burn, false are the strength, and o'er it we should mourn. When things have become strong, they then become decay, which may be said to be contrary to the Tao. Whatever is contrary to the Tao soon ends.

Negative Chapter 55

Although some people do not have the congenital wisdom and advantage, they have the possibility to obtain great success.

Commentary on Negative Chapter 55

The British writer Defoe only received a secondary education, however as a result of doing his best to write, he obtained roaring success in the literature domain. His representative works Robinson Drifts About Records is a successful realistic fiction. It had the positive function of the British novel's development, in this book the leading character Robinson therefore already became a famous literary figure in the European history of literature.

Neutrosophic Chapter 55

The men who make very important contributions in history were not the most intelligent ones, or the most diligent ones, but they were all the neutral ones: enough intelligent and enough diligent.

Commentary on Neutrosophic Chapter 55

Newton and Einstein were intelligent enough and diligent enough people. Whereas, for the highest intelligence quotient person, his achievement is often average. For example, an extremely high intelligence quotient person's greatest achievement is writing a bestseller to teach the reader how to obtain a good result on the intelligence quotient test.

Positive, Negative and Neutrosophic Chapter 56

Positive (Original) Chapter 56

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 close the portals of his nostrils. He will blunt his sharp points and unravel the complications of things; he will attempter his brightness, and bring himself into agreement with the obscurity of others. This is called 'the Mysterious Agreement.' Such one cannot be treated familiarly or distantly; he is beyond all consideration of profit or injury; of nobility or meanness: he is the noblest man under heaven.

Negative Chapter 56

People who know many things, sometimes have to speak many words.

Commentary on Negative Chapter 56

For the teacher to teach the students, especially the ones that are not so intelligent, he or she must speak many words repeatedly.

Neutrosophic Chapter 56

The men who know many things have three manners to speak: Say everything, say nothing, and finish only half of what they have to say.

Commentary on Neutrosophic Chapter 56

As the teacher carries on the heuristic teaching, sometimes he or she only says half of the answer, or does not say anything, in order to inspire student's ponder.

Positive, Negative and Neutrosophic Chapter 57

Positive (Original) Chapter 57

A state may be ruled by measures of open and aboveboard; weapons of war may be used with crafty dexterity; (but) the kingdom is made one's own (only) by freedom from action and purpose. How do I know that it is so? By these facts: In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; the more implements to add to their profit that the people have, the greater

disorder is there in the state and clan; the more acts of crafty dexterity that men possess, the more do strange contrivances appear; the more display there is of legislation, the more thieves and robbers there are. Therefore a sage has said, 'I 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 correct. I will take no trouble about it, and the people will of themselves become rich; I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

Negative Chapter 57

Resorting to arms may also use the fair and square method.

Commentary on Negative Chapter 57

If demonstrating the extremely formidable military force, the enemy will be afraid and surrender. This is the strategist's highest bourn said the Chinese ancient renowned strategist Sun Tzu: To subdue the enemy without fighting.

Neutrosophic Chapter 57

In many situations, resorting to arms must use the operations of the extraordinary and normal forces.

Commentary on Neutrosophic Chapter 57

In the Normandy campaign, on the one hand, US-Soviet made the matter known to the public that they had opened up a second front in Europe. On the other hand, several operations were adopted to deceive the Germans. For example, Operation Bodyguard, performed during World War II, was the overall Allied strategic deception plan in Europe for 1944, carried out as part of the build-up to the invasion of Normandy. The major objective of this plan was to lead the Germans to believe that the invasion of northwestern Europe would come later than was actually planned, and to threaten attacks at locations other than the true objective, including the Pas de Calais, the Balkans, southern France, Norway, and Soviet attacks in Bulgaria and northern Norway.

Positive, Negative and Neutrosophic Chapter 58

Positive (Original) Chapter 58

The government that seems the most unwise, oft goodness to the people best supplies; that which is meddling, touching everything, will work but ill, and disappointment bring. Misery! Happiness is to be found by its side! Happiness! Misery lurks beneath it! Who knows what either will come to in the end? Shall we then dispense with correction? The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. The delusion of the people (on this point) has indeed subsisted for a long time. Therefore the sage is (like) a square which cuts no one (with its angles); (like) a corner which injures no one (with its sharpness). He is straightforward, but allows himself no license; he is bright, but does not dazzle.

Negative Chapter 58

Substituting the sentence, “Misery! Happiness is to be found by its side!” may be “Misery! Misery again is to be found by its side!”

Commentary on Negative Chapter 58

A Chinese proverb says: Misfortune may not come singly. In the real cases, after earthquake disaster, possibly the plague will appear.

Neutrosophic Chapter 58.

It is a neutral state really that “Happiness! Misery lurks beneath it!” and so on. They are the cases that not only happiness is to be found, but also misery is to be found.

Commentary on Neutrosophic Chapter 58 .

There are many cases for both happiness to be found and misery to be found. For example, another Chinese proverb says: After the bitter comes the sweet.

Positive, Negative and Neutrosophic Chapter 59

Positive (Original) Chapter 59

In governing the country and serving Heaven, there is nothing like frugality. It is only by this frugality that there is effected an early return to man's normal state. That early return is what I call the repeated accumulation of the attributes of the Tao. With that repeated accumulation of those attributes, there comes the subjugation of every obstacle to such return. Of this subjugation we know not what shall be the limit; and when one knows not what the limit shall be, he may be the ruler of a state. He who possesses the essence of the state may continue long. His

case is like that of the plant of which we say that its roots are deep and its flower stalks firm: this is the way to secure that its enduring life shall long be seen.

Negative Chapter 59

In governing the country and serving Heaven, there is also another thing-like bounty.

Commentary on Negative Chapter 59

In China, there are many preferential policies to the senior citizen. For example, the son and daughter should support their parents. Moreover, in many cities, the senior citizen may take a bus freely.

Neutrosophic Chapter 59

In governing the country, sometimes should be generous, sometimes should be parsimonious, sometimes should combine generous with parsimonious.

Commentary on Neutrosophic Chapter 59

For example, how do governments collect taxes? They do not collect taxes from some people, this is generous. They collect a lot of taxes from some people, this is parsimonious. After collecting taxes, they run many beneficial matters for the people, this is to combine generous with parsimonious.

Positive, Negative and Neutrosophic Chapter 60

Positive (Original) Chapter 60

Governing a large country is like cooking small fish. Let the country be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. It is not that those manes do not have that spiritual energy, but it will not harm people. It is not that it could not hurt men, but neither does the ruling sage hurt people. When these two do not injuriously affect each other, their good influences converge in the virtue of the Tao.

Negative Chapter 60

Sometimes, governing a large country is like holding the grand banquet, instead of cooking small fish.

Commentary on Negative Chapter 60

Entertaining the state guest should hold the banquet, and that cannot use the small fish merely, otherwise it does not respect the visitor. The large country's matter is extremely complex, therefore must use complex management.

Neutrosophic Chapter 60

Regardless of Governing a large country, small country, or medium degree's country, sometimes is like cooking small fish, sometimes is like holding the grand banquet, and sometimes is located at a medium situation, such as dinner in a restaurant.

Commentary on Neutrosophic Chapter 60

A Chinese proverb says: “Although the house sparrow is small, be fully equipped”. Regardless of a large country, small country, or medium degree's country, they all have the complex matters, simple matters, as well as medium degree matters. The large country has its special difficulty, and the small country has its special difficulty too.

Positive, Negative and Neutrosophic Chapter 61

Positive (Original) Chapter 61

The large country should be located at the lower reaches of a river; it becomes the gathering place to which tend many rivers under heaven. To illustrate from the case of all females: the female always overcomes the male by her stillness. Stillness may be considered a sort of abasement. Thus it is that a great state, by condescending to small states, gains them for itself; and that small states, by abasing themselves to a great state, win it over to them. In the one case the abasement leads to gaining adherents, in the other case to procuring favor. The great state only wishes to unite men together and nourish them; a small state only wishes to be received by, and to serve, the other. Each gets what it desires, but the great state must learn to abase itself.

Negative Chapter 61

At present it already has a very big difference from ancient times, the national position already determined and generally cannot be migrated at will again. The national condition can only be changed in other ways.

Commentary on Negative Chapter 61

Several countries may unite into a new country. For example, Tanganyika and Zanzibar unite into the Tanzanian union Republic. But the USSR is divided into more than 10 new countries.

Neutrosophic Chapter 61

The large country not only may be located at the lower reaches of a river, but also may include the upper reaches, middle reaches and lower reaches of a river.

Commentary on Neutrosophic Chapter 61

China's national territory includes the upper reaches, middle reaches and lower reaches of Yangtze River, Yellow River, and so on. U.S.'s national territory includes the upper reaches, middle reaches and lower reaches of the Mississippi and Colorado rivers, and so on.

Positive, Negative and Neutrosophic Chapter 62

Positive (Original) Chapter 62

Tao is the ruler of all things. It is the treasure of the good men, and the refuge of the bad men. The admirable words can purchase honor; the admirable deeds can raise their performer above others. Even men who are not good are not abandoned by it. Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses, such an offering would not be equal to the Tao. Why was it that the ancients prized this Tao so much? Was it not because it could be got by seeking for it, and the guilty could escape by it? This is the reason why all under heaven consider it the most valuable thing.

Negative Chapter 62

Besides it is the treasure of the good man, and the refuge of the bad man, Tao may also punish the bad man, sometimes even may punish the good man.

Commentary on Negative Chapter 62

For the bad man, he who is unjust is doomed to destruction. For the good man, sometimes whose good intentions result in wrongdoing.

Neutrosophic Chapter 62

Everyone, no matter the good people, the bad people, or the common people, has his or her special 'Tao'.

Commentary on Neutrosophic Chapter 62

The most formidable situation may be the medium one. For example, the bad man dresses up as a good man. The Arabic proverb says: The most dangerous enemies are those who pretend to be friend.

Positive, Negative and Neutrosophic Chapter 63

Positive (Original) Chapter 63

To do without 'doing'; to conduct affairs without feeling the trouble of them; to taste without discerning any flavor; to consider what is small as great, and a few as many; and to recompense injury with kindness. Deal with difficulties while they are still easy. Handle the great while it is still small. Therefore the sage never does what is great, is able on that account to accomplish the greatest things. He who lightly promises is sure to keep but little faith; he who is continually thinking things are easy is sure to find them difficult. Therefore the sage sees difficulty even in what seems easy and so never has any difficulties.

Negative Chapter 63

Sometimes, we cannot deal with difficulties while they are still easy, in this case, we have to deal with difficulties while they are the most difficult.

Commentary on Negative Chapter 63

When responding to a call for recruits, if the examination official asks a most difficult question from the very beginning, the applicant must reply the most difficult question earnestly, because he or she cannot request the examination official to ask a simple problem.

Neutrosophic Chapter 63

If facing many questions, they often include easy, difficult, and medium degree questions, all of them need to adopt the different methods to find the solution carefully.

Commentary on Neutrosophic Chapter 63

In Chinese ancient times, Qin's wars of unification were a series of military campaigns conducted during the late 3rd century BC by the Qin state against the other six major states (Han, Zhao, Yan, Wei, Chu, Qi) in China. By the end of the wars in 221 BC, Qin had unified most of China and also conquered some lands south of the Yangtze River. The territories annexed by Qin became the homeland of the Chinese nation and formed the basis of the Qin Dynasty. In which, to conquer Han is the easiest, to conquer Chu is the most difficult, and to conquer other states the degree of difficulty belongs to medium.

Positive, Negative and Neutrosophic Chapter 64

Positive (Original) Chapter 64

What is at rest is ease to hold; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun. The tree which fills the arms grew from the tiniest sprout; the tower of nine-storey rose from a (small) heap of earth; the journey of a thousand li commenced with a single step. He who acts (with an ulterior purpose) does harm; he who takes hold of a thing (in the same way) loses his hold. The sage does not act, and therefore does no harm; he does not lay hold, and therefore does not lose his hold. (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. If they were careful at the end, as at the beginning, they would not so ruin them. Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

Negative Chapter 64

Sometimes, before a thing has given indications of its presence, it is difficult to take measures against it, instead of easy to take measures against it.

Commentary on Negative Chapter 64

For the earthquake, before it has given indications of its presence, it is difficult to know how to prevent the disaster. While, after having the indications of earthquake, it is easy to take measures against it.

Neutrosophic Chapter 64

Before an earthquake, the people often face three kinds of situations: Have the indications, do not have the indications, and have a part of the indications. The people must do everything possible to treat all situations with different measures.

Commentary on Neutrosophic Chapter 64

For the area that has the indications of an earthquake, the people should move away rapidly to the security area. For the area that has not the indications of earthquake, the local government may strengthen the monitor. For the area that has the partial indications of an earthquake, the local government may sound the caution, and remind the people to prepare to move away at any moment.

Positive, Negative and Neutrosophic Chapter 65

Positive (Original) Chapter 65

The ancients who are good at Tao, would not to enlighten the people, but rather to make them simple and ignorant. The difficulty in governing the people arises from their having much knowledge. He who tries to govern a state by his wisdom is a scourge to it; while he who does not do so is a blessing of the state. He who knows these two things finds in them also his model and rule. Ability to know this model and rule constitutes what we call the mysterious excellence of a governor. Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

Negative Chapter 65

At present, most people will consider that he who tries to govern a state by his wisdom is a blessing of the state instead of a scourge to it.

Commentary on Negative Chapter 65

Perhaps in the list of all the US Presidents, Coolidge may be the only one that does not try to govern a state by his wisdom. His famous saying is that, the thing is smoothly processing, the good way is to let something slide. Until 1929,

Coolidge also predicted that there is no mark to show that the disaster will appear. However, in autumn of the same year, the unprecedented great depression of the capitalist world erupted, first in the US.

Neutrosophic Chapter 65

To govern a state, he who may use his wisdom, may not use his wisdom, and may partly use his wisdom.

Commentary on Neutrosophic Chapter 65

In the US, President Coolidge did not try to govern a state by his wisdom. However, the most intelligent American President Thomas Jefferson did try to govern a state by his wisdom. As a President, he successfully reduced the national debt, simplified the US Navy and Army, through the Louisiana Purchase, let the American territory expand by nearly one time. Moreover, many other Presidents did try to govern a state by his partial wisdom.

Positive, Negative and Neutrosophic Chapter 66

Positive (Original) Chapter 66

The reason the river and sea can be regarded as the rulers of all the valley streams, is their skill in being lower than they; it is thus that they are the kings of them all. So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them. In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them. Therefore all in the world delight to exalt him and do not weary of him. Because he does not strive, no one finds it possible to strive with him.

Negative Chapter 66

Sometimes, the lake and desert, instead of the river and sea, can be regarded as the rulers of all the valley streams.

Commentary on Negative Chapter 66

Yili River flows into the west of Lake Balkhash; Qarqan River flows into the desert.

Neutrosophic Chapter 66

At present, the sage has three ways to handle matters: To compete, not to compete, and to direct others to compete.

Commentary on Neutrosophic Chapter 66

If a person wants to work as president, he or she must run for this position, and defeat the rival candidate. After working as president, besides the yearly salary, he or she could not struggle for the wealth again. Moreover, the president may not appear personally, but direct the ministers to compete in many cases.

Positive, Negative and Neutrosophic Chapter 67

Positive (Original) Chapter 67

The reason that everybody says my Tao is great is because there is nothing quite like it. If it were like any other, for long would its smallness have been known! But I have three precious things which I prize and hold fast. The first is gentleness; the second is frugality and the third is shrinking from taking precedence of others. With that gentleness I can be bold; with that frugality I can be liberal; shrinking from taking precedence of others, I can take the time to perfect my abilities. Nowadays they give up gentleness and are all for being bold; frugality, and are all for being liberal; the hindmost place, and seek only to be foremost; of all which the end is death. Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his gentleness protecting him.

Negative Chapter 67

Sometimes the first is not gentleness, because the person who is too gentle will not be greatly successful.

Commentary on Negative Chapter 67

For the proverb that the gentle general cannot control the army, there was a famous story in ancient times.

Sun Tzu was an ancient Chinese military general, strategist and philosopher. When he visited the Wu state, the king of Wu wanted to test Sun Tzu's skills and asked: "May the test be applied to women?" The answer was in the affirmative, then Sun Tzu was tested by commanding him to train a harem of 180 concubines into soldiers. Sun Tzu divided them into two companies, appointing the two concubines most favored by the king as the company commanders. When Sun Tzu ordered the concubines to face right firstly, they giggled. In response, Sun

Tzu said that the general was responsible for ensuring that soldiers understood the commands given to them. Then, he reiterated the command again, and the concubines giggled again. Sun Tzu then had to order the execution of the king's two favored and beautiful concubines, to the king's protests. He explained that if the general's soldiers understood their commands but did not obey, it was the fault of the officers. Sun Tzu also said that once a general was appointed, it was their duty to carry out their mission, even if the king protested. After both concubines were killed, he straightway installed the pair next in order as leaders in their place. Afterwards, both companies performed their maneuvers flawlessly. Then Sun Tzu sent a messenger to the King saying: "Your soldiers, Sire, are now properly drilled and disciplined, and ready for your majesty's inspection. They can be put to any use that their sovereign may desire; bid them go through fire and water, and they will not disobey."

Neutrosophic Chapter 67

Besides gentleness, but should also have the severity, as well as to combine gentleness with severity.

Commentary on Neutrosophic Chapter 67

Zhuge Liang (181 – 234) executes Ma Su is the model that combines gentleness with severity.

Ma Su is an officer of the Shu state who served Liu Bei. His talents were admired by Zhuge Liang, but Liu Bei did not approve of Ma Su and warned that he not be highly praised. He is best known for losing the battle at Jie Ting and causing Zhuge Liang to cry tears of grief when he ordered Ma Su's execution.

In additional, after Ma Su died, Zhuge Liang received Ma Su's son as an adopted son of himself.

Positive, Negative and Neutrosophic Chapter 68

Positive (Original) Chapter 68

The best warrior is never aggressive. The best fighter is never angry. The best tactician does not engage the enemy. The best utilizer of people's talents places himself below them. Thus we say, 'He ne'er contends, and therein is his might.' Thus we say, 'He has the ability to engage other people's talents.' Thus we say, 'Like Heaven's his ends, No sage of old more bright.'

Negative Chapter 68

It is best to be the host to commence the war; instead of to be the guest to act on the defensive. In fact, to engage other people's talents is not as good as to engage own talents.

Commentary on Negative Chapter 68

In a football contest, it is not so honored to win the game that merely depends upon the opponent's 'own goal'.

Neutrosophic Chapter 68

In war, three kinds of factors may be depended upon: the own strength, the enemy side's fault, as well as the third party's support.

Commentary on Neutrosophic Chapter 68

In the Second World War's European war field, the Soviet Red Army's victory depended upon three kinds of factors: Soviet Red Army's own strength, the allied armies' second front, as well as German army's own fault.

Positive, Negative and Neutrosophic Chapter 69

Positive (Original) Chapter 69

Strategists have a saying, 'I do not dare to be the host to commence the war; I prefer to be the guest to act on the defensive. I do not dare to advance an inch; I prefer to retire a foot.' This is called marshaling the ranks where there are no ranks; bearing the arms to fight where there are no arms to bear; grasping the weapon where there is no weapon to grasp; advancing against the enemy where there is no enemy. There is no calamity greater than under-estimating the enemy in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores will conquer.

Negative Chapter 69

In war, the greatest calamity is to surrender without fighting, instead of under-estimating the enemy.

Commentary on Negative Chapter 69

The people who under-estimate the enemy still have possibility to win the war; but the result of "to surrender without fighting" is no other than to have lost a

war.

Neutrosophic Chapter 69

In war, not only should the enemy not be under-estimated, but also should not be over-estimated, the correct manner is to appropriately estimate the enemy. As well as to estimate oneself.

Commentary on Neutrosophic Chapter 69

The Chinese ancient renowned strategist Sun Tzu said: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, your chances of winning or losing are equal. If you know neither the enemy nor yourself, you will be defeated in every battle.

Positive, Negative and Neutrosophic Chapter 70

Positive (Original) Chapter 70

My words are very easy to understand, and very easy to practice; but there is no one in the world who is able to know and able to practice them. My words have an origin; my actions have a comprehensive principle. It is because they do not know these, that men do not know me. They who know me and follow me are few. The sage wears a poor cloth, while he hides a jewel in his bosom.

Negative Chapter 70

If the people's actions have a comprehensive principle, it is because they already ruminate over. However, facing the anfractuous phases, they may not have enough time to ponder carefully.

Commentary on Negative Chapter 70

If it is pressed for time, many people will “go with feeling” (“follow the instincts” or “act emotionally”) without thinking.

Neutrosophic Chapter 70

There are three ways to manage affairs: actions have a comprehensive principle that is pondered earnestly, ‘go with feeling’ without thinking, as well as the will to make judgment in an extremely short amount of time according to the “urgent intellect”.

Commentary on Neutrosophic Chapter 70

A Chinese woman meets two sturdy robbers, she thinks quickly in emergencies and roars while exhibiting a pose of the master-hand of martial arts, then the robbers run away immediately.

Positive, Negative and Neutrosophic Chapter 71

Positive (Original) Chapter 71

There is nothing better than to know that you don't know something. It is a dire disease not to know that you cannot know everything. Only when you know this disease as a disease, then you can be cured. The sage has not the disease. He knows the pain that would be inseparable from it, and therefore he does not have it.

Negative Chapter 71

It is the better only, not the best, to know that you don't know something.

Commentary on Negative Chapter 71

It is the best to know how to handle the matter that you don't know something. For example, if you stay in China and cannot speak Chinese, to only know that is not enough, while the best bet is to look for a translator.

Neutrosophic Chapter 71

There are three ways to handle the situation that 'don't know something': To know this situation only, to find out the method to solve this problem by oneself, to entrust others to assist in solving this problem.

Commentary on Neutrosophic Chapter 71

If you stay in China and cannot speak Chinese, there are three ways to handle this situation: to know this situation only and sleep in the hotel, to talk with others by using hand signal and picture, certainly the best bet is to look for a translator.

Positive, Negative and Neutrosophic Chapter 72

Positive (Original) Chapter 72

When the people do not fear what they ought to fear, that which is their great dread will come on them. Don't interfere with the people's household affairs. Don't oppress the people's livelihood. If you don't oppress the people, they won't feel oppressed. Therefore the sage knows these things, but does not parade his knowledge; he loves himself, but does not appear to set a high value on himself. And thus he puts the latter alternative away and makes choice of the former.

Negative Chapter 72

When people do not fear what they ought to fear, that which is their great victory, will come to them instead of dread.

Commentary on Negative Chapter 72

In the period of Second World War, the Soviet people did not fear the threat of the German army, and gained the great victory of the Great Patriotic War. The Chinese people did not fear the threat of the Japanese army, and gained the great victory of the War of Resistance against Japan.

Neutrosophic Chapter 72

For treating the threat, each person may have three choices: to fear, not to fear, and to adopt an indifferent attitude.

Commentary on Neutrosophic Chapter 72

Facing the prediction of judgment day, people who are fearful may jump off the building, the people who are not fearful may point out that this prediction is absurd, the people who adopt an indifferent attitude may live as usual.

Positive, Negative and Neutrosophic Chapter 73

Positive (Original) Chapter 73

If you are courageous in daring you will die. If you are courageous in not-daring you will live. Of these two cases the one appears to be advantageous, and the other to be injurious. But when Heaven's anger smites a man, who the cause shall truly scan? On this account the sage feels a difficulty to explain. It is the way of Heaven not to strive, and yet it skillfully overcomes; not to speak, and yet it is skillful in

obtaining a reply; does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skillful and effective. The meshes of the net of Heaven are large; far apart, but letting nothing escape.

Negative Chapter 73

Sometimes, if you are courageous in daring you will live.

Commentary on Negative Chapter 73

A long time ago, a female engineer was responsible for a railway tunnel's construction. The plan of construction was to excavate the tunnel from both sides of the mountain, and link up in central part of the mountain. When the project was carrying on, this female engineer found that one side's excavation direction was wrong and the excavation from the both sides will not link up. For the reason of fright and attached importance to face, she committed suicide. However other people did not pay attention to this 'mistake', they continued to excavate, finally the tunnel was linked up. In fact, the female engineer's survey was wrong. If she had the courage to continue to excavating, it would not have presented the tragedy.

Neutrosophic Chapter 73

Sometimes, if you do not strive, then you will not be successful. In this case, you must analyze the strengths on both sides earnestly. In war the strengths on both sides may have three kinds of situations: Our strength is greater than the enemy's strength is greater than ours, as well as the neutral situation: both sides are evenly matched.

Commentary on Neutrosophic Chapter 73

If our strength is greater than the enemy, we may adopt the method to launch an attack initiatively. If the enemy's strength is greater than ours, or both sides are evenly matched, we may adopt the fourth stratagem in 'The Thirty-Six Stratagems', namely 'Substitute leisure for labor'. The idea is to have your troops well-prepared for battle, at the same time that the enemy is rushing to fight against you. This will give your troops a huge advantage in the upcoming battle, of which you will get to select the time and place. For example, in the Battle of Maling (took place in Maling, currently Dazhangjia Town, Shen County, Henan Province, in 342 BC during the Warring States Period), Wei troops had both the number and morale advantage over the Qi troops. Sun Bin ordered his Qi troops to retreat, while encouraging the Wei troops to pursue them with haste. The end result was that the Qi forces were well prepared and well located for an

ambush, while the Wei forces were tired from the speedy march. Finally the Qi forces won the Battle of Maling.

Positive, Negative and Neutrosophic Chapter 74

Positive (Original) Chapter 74

The people do not fear death; to what purpose is it to frighten them with death? If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong? There is always one who presides over the infliction death. If you play the role that presides over the infliction death, it is like replacing the master carpenter to cut wood, and there are few who will not cut their own hands.

Negative Chapter 74

Along with the development of science and technology, the man who is replacing the Master Carpenter to cut wood, may not cut his own hands.

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Commentary on Negative Chapter 74

In the times of Lao Tzu, It does not have the robot. Now, the human may operate the robot to cut wood and even more dangerous work, in this way there is not any danger to the human.

Neutrosophic Chapter 74

To cut wood one may select from three methods: Let the carpenter cut, let the robot cut, and let the extra-curricular carpenter cut.

Commentary on Neutrosophic Chapter 74

Many people, in their spare time, are engaged in some housework, such as doing carpenter work, repairing the house, cleaning garden and so on. For example, Ming Dynasty's emperor Mingxizong was good at carpenter work. Mingxizong once personally designed the plan and sawed the wooden board. In more than one year, he produced a big bed, the bed-board may be folded, on the bed frame also carved various patterns. It may be called an elegant appearance, and was gasped in admiration by the artisans of the time.

Positive, Negative and Neutrosophic Chapter 75

Positive (Original) Chapter 75

The people suffer from famine because of the multitude of taxes consumed by their superiors. It is through this that they suffer famine. The people are difficult to govern because of the excessive agency of their superiors in governing them. It is through this that they are difficult to govern. The reason people take death lightly is because the rulers want life to be rich. Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

Negative Chapter 75

The people who suffer from famine may not be because of the multitude of taxes consumed by their superiors.

Commentary on Negative Chapter 75

The reason people suffer from famine may be because of natural disasters, such as the drought, flood, locust plague and so on. In addition, war also may cause people to be hungry.

Neutrosophic Chapter 75

The reasons for people to suffer from famine, besides the reasons caused by Heaven (drought and so on), and the reasons caused by Earth (flood and so on); also includes the medium reasons: the reasons caused by human (war and so on), some people are hungry voluntarily.

Commentary on Neutrosophic Chapter 75

At present, more and more people go on a diet to lose weight. However, some people's effects are obvious, some people's effects are not obvious, and some people also have the side effect.

Positive, Negative and Neutrosophic Chapter 76

Positive (Original) Chapter 76

When people are born they are soft. At death they are hard. Trees and plants, in their early growth, are soft and brittle; at their death, dry and withered. Thus the hard and stiff are the followers of death. The gentle and soft are the followers of life. Hence he who relies on the strength of his forces does not conquer; and a tree

which is strong will fill the out-stretched arms, and thereby invites the feller. Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

Negative Chapter 76

Sometimes, the soft is not at the ascent stage, but is at the downward stage.

Commentary on Negative Chapter 76

For example, when steel and iron are heating, they will be softened, in this case the rigidity and the temperature will be in reverse ratio, namely the higher temperature, the lower rigidity. Moreover, if an athlete is “softhearted”, then his or her strength will drop.

Neutrosophic Chapter 76

The three relationships between thing’s optimum condition and degree of hardness are as follows: the hard is the best, the soft is the best, and not too soft, not too hard is the best.

Commentary on Neutrosophic Chapter 76

For the steel and iron, harder is better; for the cotton, softer is better; for the rubber, not too soft, not too hard is better.

Positive, Negative and Neutrosophic Chapter 77

Positive (Original) Chapter 77

May not the Tao of Heaven be compared to the method of bending a bow? The top is pulled down. The bottom is pulled up. The superabundance is diminished. The deficiency is supplemented. It is the Tao of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the Tao of man. He takes away from those who have not enough to add to his own superabundance. Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Tao! Therefore the sage acts without claiming the results as his; he achieves his merit and does not rest arrogantly in it: he does not wish to display his superiority.

Negative Chapter 77

Sometimes, it is also the Tao of man to diminish superabundance, and to supplement deficiency.

Commentary on Negative Chapter 77

For example, tax revenue is a good means to eliminate the gap between rich and poor.

Neutrosophic Chapter 77

The Tao of Heaven, may be same as the Tao of man, may not be same as the Tao of man, and may be partially same as the Tao of man.

Commentary on Neutrosophic Chapter 77

The case that they are the same: The Tao of Heaven and the Tao of man are all changed perpetually; The case that they are not the same: The heavenly body's change needs several million years, but human body's change needs about 100 years at most. The case that they are partially the same: Between the heavenly bodies there exist the universal gravitation, but for humanity, only the lovers or friends are mutually attracted; the people and their enemy are mutually excluded; As for the men in the street, they are not mutually attracted, and not mutually excluded.

Positive, Negative and Neutrosophic Chapter 78

Positive (Original) Chapter 78

There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it; for there is nothing that can replace it. Everyone in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice. Therefore a sage has said: The one who accepts the dirt of the state becomes its master; the one who accepts its calamity becomes king of the world. Words that are strictly true seem to be paradoxical.

Negative Chapter 78

In many cases, for attacking things that are firm and strong there are some things that can take precedence of water.

Commentary on Negative Chapter 78

For example, the bullet may penetrate the flagstone in the extremely short time; While for the water to do so, several dozen years, even several hundred years are needed.

Neutrosophic Chapter 78

Many people in the world know that there are three ways to overcome the hard: the soft overcomes the hard, the hard overcomes the hard, and the soft and the hard overcome the hard.

Commentary on Neutrosophic Chapter 78

The examples for three ways to overcome the hard are as follows: Dripping water can wear through a stone; the diamond cuts down the glass; the blacksmith heats the iron and hammers it again, then various tools may be made.

Positive, Negative and Neutrosophic Chapter 79

Positive (Original) Chapter 79

When a reconciliation is effected between two parties after a great animosity, there are always resentments left over. And how can this be called a good method? Therefore the sage keeps the left-hand portion of the record of the engagement, and does not insist on the speedy fulfillment of it by the other party. While he who has the attributes of the Tao regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favorable to him. In the Tao of Heaven, there is no partiality of love; it is always on the side of the good man.

Negative Chapter 79

The sage also makes the “evildoing”, for example, sometimes he has to force others to repay a debt.

Commentary on Negative Chapter 79

As the sage manages a country, if a foreign country borrows money from his country, then repudiates a debt, moreover, his country meets the natural disaster and urgently needs the money, thus for the national benefit the sage must force the country which borrows money to repay the debt.

Neutrosophic Chapter 79

There are three ways the debt can be treated: Needs the sum total repayment, needs the part repayment, as well as needs to repay nothing at all.

Commentary on Neutrosophic Chapter 79

A bank loan not only needs the sum total repayment, but also must add-on the interests. At the present age, as dealing with the debt between the countries, if the country which borrows money is extremely impoverished, then the debt may be avoided partially even completely.

Positive, Negative and Neutrosophic Chapter 80

Positive (Original) Chapter 80

In a little country with a small population, the men who have much machinery, don't use it; and they take death seriously and don't wander far away. Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to go to war. I would make the people return to the use of knotted cords instead of the written characters. They should think their coarse food sweet; their plain clothes beautiful; their poor dwellings places of rest; and their common simple ways sources of enjoyment. There should be a neighboring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

Negative Chapter 80

The age that stops all foreign contact has gone with the wind, the exchanges between countries and peoples are already getting more and more common.

Commentary on Negative Chapter 80

The mutual visits between the national leaders have already become more and more frequent. Furthermore, in order to attract the foreign exchange, more and more countries become major tourist destinations.

Neutrosophic Chapter 80

For ordinary people, there are three manners to treat tourism: To be interested in tourism, to not be interested in tourism, and to be a little interested in tourism.

Commentary on Neutrosophic Chapter 80

Kant was not interested in the tourism, and he almost never left the 40 kilometers area surrounding the Konigsberg. While, Charles Wehle is the most interested in tourism, during a short 10 years he has been to 813 traveling destinations (there are 871 altogether in the world); about the traveling significance, he said lightly that, seeing the sun, I will do my best to look at the world. At the same time most people have only been to several countries.

Positive, Negative and Neutrosophic Chapter 81

Positive (Original) Chapter 81

True words are not fine; fine words are not true. The good people do not debate. Debaters are not good people. The one who really knows the expertise is not broadly learned. The extensively learned one does not really know the expertise. The sage does not hoard, he gives people his surplus. Giving his surplus to others he is enriched. With all the sharpness of the Tao of Heaven, it injures not; with all the doing in the Tao of the sage he does not strive.

Negative Chapter 81

Debaters also may be good people.

Commentary on Negative Chapter 81

The lawyers are all debaters, while they may be good people, bad people, and ordinary people respectively.

Neutrosophic Chapter 81

There is not any advantage without disadvantage, there is not any disadvantage without advantage, and advantages are accompanied by disadvantages. It is impossible that with all the sharpness of the Tao of Heaven, it benefits everything. Also it is impossible that with all the sharpness of the Tao of Heaven, it injures not. Moreover, there are the neutral situations: such as the Tao of Heaven slightly benefits something, or the Tao of Heaven slightly injures something.

Commentary on Neutrosophic Chapter 81

For the principle that ‘The truth generally is simple and easy to be understood’, it is advantageous for most people, and enables them to learn the truth in

ordinary affairs. But this principle may be harmful to a small number of people, and enables them to think wrongly that all jobs are also easy and feasible, while in fact that is not so, certainly there are some jobs that are difficult and complicated. Once faced such jobs they will often feel helpless. In addition, for some people this principle is both advantageous and harmful. Because they believe it unconditionally, thus they are always confident in work and study, and handle the simple business smoothly; but on the other hand, they often think that the questions are all simple, and do not carefully distinguish the trap set up by the sly person, thus lead them to be disastrous.

For the viewpoint that “To Stay Young Forever is impossible”, some people believe it firmly, some people simply do not believe it and some people are in the middle. They are dubious, or sometimes they believe it and sometimes they do not believe it.

Li Shimin, known as Taitsung of Tang Dynasty, was a renowned emperor in Chinese History. In the beginning, Emperor Taitsung also thought that living forever was absurd. He ever ridiculed the Chinese first emperor, Chin Shihhuang, and Martial Emperor of Han Hynasty. Emperor Taitsung said that Chin Shihhuang wanted to strive for immortality and was deceived by the alchemist who led several thousand boys and girls to the sea to find the elixir, but did not obtain anything. Emperor Taitsung also said that the Martial Emperor of Han Dynasty asked the deity to help him, even married his daughter to an alchemist, and he was also deceived. But twenty years later, Emperor Taitsung became infatuated with immortality. He unexpectedly believed that the so-called pill of immortality could cause him to live forever. At last, Emperor Taitsung became Tang Dynasty’s first emperor killed by the poisonous pill of immortality, and died at the age of fifty-two.

Postscript

In this book we presented the Positive, Negative, and Neutrosophic Tao Te Ching ideas for each of the 81 chapters of Lao Tzu's book.

We extended the old Chinese thinking in Tao Te Ching to the contemporary way of life where contradictions are accepted and two opposite ideas 'A' and 'antiA' and their neutrality 'neutA' can all three be true at the same time.

Many examples related to the alternative forms of Tao Te Ching are given in the text.

道德经的中智学解读和扩充

—正反及中智道德经

弗罗仁汀·司马仁达齐，付昱华

内容简介

本书的目的是试图从形式和内容上对《道德经》进行求新、求变、求扩充的工作。首先我们愿意指出，由于时代的限制，《道德经》具有很大的局限性，当代人感兴趣的很多问题，在《道德经》中根本不可能涉及。举例来说，《道德经》讨论的基本上都是中国的事情，然而考虑一切可能的情况，在研究某些问题时，不但要考虑中国的事情，而且要考虑外国的事情，亦即考虑信息网络时代“地球村”的事情，这在老子年代是不可能的。其次，如果将原有的“道德经”视为“正道德经”，其对立面就是“反道德经”，而处于中间或复合状态的就是“中性道德经”（或“中智道德经”）。本书给出了对于原有的《道德经》用中智学方法进行解读和实施千变万化的途径，使其可以在相当大的范围内扩充。

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本书前言

《道德经》，是中国历史上首部完整的哲学著作，是道家学派的经典著作之一，是中国古代乃至世界范围内最著名的传世宝典之一，是中华民族最优秀的文化遗产之一。在国际上也引起了各方面有识之士的广泛关注。

古往今来，有关“道德经”的著作已经难以计数。而我们呈献给读者的这本书又有什么特殊的地方呢？

实际上，我们从事的是以中智学（其解释在后面）的观点来扩充古老的道德经，所考虑的是道德经的对立面，以及处于道德经与反道德经之间的中性概念。

我们在本书中将更新道德经中体现的古代中国人的某些思想，使之适应现代人的生活方式，其中不仅矛盾将被接受，而且认为三个概念，亦即两个相反的概念：A与非A（nonA）、及其中性概念：中性A，同时为真实存在的。此处显现出并行相容性逻辑（paraconsistent logic，它考虑矛盾的双方同时为真实存在的）与中智学之间的差别。中智学引进同时真实存在的三类范畴：A、nonA以及NeutA（矛盾双方以及介于两者之间的中性范畴）。

道德经有许多哲学解释，而且很难翻译（因为它刻意保留有隐晦、模棱两可以及多种意义的概念，并且没有标点）。我们必须借鉴其它亚洲哲学，并且使东西方思想互相连接（也就是以中智学的观点解释这些具有生命力的对立哲学学派）。

道德经的 81 章文字像诗一般的凝练。

我们以这样的方式对道家学说加以组合：同时具有是+否，以及中智学的不确定性（indeterminacy (i)）。不确定性意味着对与错

同时存在，或者既不是对也不是错；例如一场难解难分的比赛意味着胜利和失败同时存在，或者既没有胜利也没有失败。

我们可以将 nonA（反面）和 neutA（中性）的原则应用于我们面对的所有哲学。

现在我们仅仅考虑 nonA（反面）和 neutA（中性）版本的有关道德经的每一则（或多数的）的概念和警句。

我们的目的不是批评道德经，只是以中智学的观点扩充道德经。

让我们看看中智学格言或解释的一些实例：

最好的方式存在和不存在。

最佳的行动是无行动。

当您过分渴望某事时，则得不到它。

下面简单叙述本书的几个特点。

第一个特点，本书对于《道德经》从形式和内容上进行求新、求变、求扩充的工作。

如此声言是不是有些自不量力？在做出答案之前，必须要看《道德经》是不是完全正确、没有必要再完善了？对于目前认为是完全正确、没有必要再完善的命题、论述、理论等等，自然就没有必要（或暂时没有必要）对其进行求新、求变、求扩充的工作。但是，《道德经》显然不属于这种情况。由于时代的限制，《道德经》具有很大的片面性，当代人感兴趣的很多问题，在《道德经》

中根本不可能涉及。举例来说，《道德经》讨论的基本上都是中国的事情，然而考虑一切可能的情况，在研究某些问题时，不但要考虑中国的事情，而且要考虑外国的事情，亦即考虑信息网络时代“地球村”的事情，这在老子年代是不可能的。

其次，根据“一分为二”的观点，有“道德经”，就有“道德经”的对立面。因此，如果将原有的“道德经”视为“正道德经”（或“阳道德经”），则其对立面就是“反道德经”（或“阴道德经”）。这样，就将原有“道德经”的“八十一章”扩充为“一百六十二章”。

然而问题并非到此为止。除了“一分为二”的观点以外，目前有越来越多的人讨论“一分为三”以及“一分为多”等等的观点。

实际上，“一分为三”的观点古已有之。其中最早、最著名的是中国苗族的“一分为三”。从历史文献得知，几千年前的苗族先民崇拜“日、月、星”，视其发出的三光为纯洁之至。此外，苗族先民认为组成宇宙万物的原生物质为雷、龙、夔三种（意译为水、火、气），记为“三专”。早在黄帝之前的岁月（具体年代已不可考），苗族先哲就提出一分为三（阳、阴、不阳不阴）的观点。

孔子的中庸观念也是在“一分为三”的基础上提出的。

毛泽东说：“孔子的中庸观念是孔子的一大发现，一大功绩，是哲学的重要范畴，值得很好地解释一番。”（《毛泽东书信选集》147页）

中庸之道追求的所谓“中”的位置，是优化选择决定的第三种位置，也就是坐落在过头和不及之间的“无过无不及”的“临界位置”。无论左偏右离，都不如这个中间位置的效果最好。

值得注意的是，美籍罗马尼亚学者，1999 年被提名为诺贝尔文学奖候选人的弗罗仁汀·司马仁达齐（Florentin Smarandache）于 1995 年创立了中智学（Neutrosophy）。

中智学是哲学的一个新分支，研究中性（中间状态）的起源、本质和范畴以及和不同思想观念范畴的相互作用。

该理论考虑各种可能的观念，换言之，考虑概念〈A〉和其对立面〈Anti-A〉（反A），以及中性（中间状态）的领域〈Neut-A〉（中性A）（亦即，位于两个极端概念之间的概念，维持既不是〈A〉也不是〈Anti-A〉的状态）。概念〈Neut-A〉和〈Anti-A〉加在一起统称为非〈A〉（〈Non-A〉）。

中智学是中智逻辑、中智集合、中智概率论和中智统计学的基础，这些内容已经用于工程学（特别是软件和信息融合），医学，军事学，控制论，物理学等等。

中智逻辑是统一许多现有逻辑的一个一般框架，这些现有逻辑包括模糊逻辑（特别是直觉模糊逻辑），并行相容性逻辑、直觉逻辑等等。中智逻辑的主要观念是描绘在 3D 中智空间的每个逻辑状态，此处空间的每个维度代表所考虑状态下的真实性（T），谬误性（F），以及不确定性（I），其中T, I, F是 $]0, 1[$ 的标准或非标准的实数子集，它们之间没有必然的联系。

从经典逻辑我们有以下语句：

条件语句： $A \rightarrow B$

逆向语句： $B \rightarrow A$

反转语句： $\text{non}A \rightarrow \text{non}B$

倒置语句： $\text{non}B \rightarrow \text{non}A$

此处，nonA 是 A 的否定，nonB 是 B 的否定。

中智学研究哲学意义、哲学学派、哲学运动领域之中，真实性，谬误性，以及中性/不确定性（即不是真实性也不是谬误性）的程度。中智学就像一种元哲学。

一个哲学上的条件概念也可以被逆向、反转、倒置地解释。

根据这种“一分为三”的观点，如果将原有的“道德经”视为“正道德经”，其对立面就是“反道德经”，而处于中间状态的就是“中性道德经”（“中智道德经”）。换句话说，原来的“道德经”中的每一章都可扩充为三章：正章、反章、中性（中智）章。合起来至少就有了“二百四十三章”。

为什么至少有二百四十三章？因为对应于某一“正章”，却可以有不止一种的“反章”或“中性（中智）章”。

实际上，“反章”可以有多种方式进行构造（对“反章”又可以“一分为二”，“一分为三”，“一分为多”等）。我们在此只列出将要重点讨论的两种构造方式：第一种方式是从涵义或形式上与“正章”完全相反；第二种方式则考虑如何破解、纠正“正章”（当对手利用“正章”攻击我方时，要考虑破解攻击；当“正章”存在问题造成不利影响时，要考虑避免不利影响或修改“正章”）。

例如，对应于“正第一章”的第一句话“道可道，非常道。”（“正句”），其涵义或形式上与“正句”完全相反的“反句”可以有“道不可道，常道”、“道不可道，非常道”、“道可道，常

道”等。而破解、纠正“道可道，非常道”的“反句”可以有：“阻击道，使无常道”，“扭转道，使无正道”等。

同样，“中性（中智）章”可以有多种方式进行构造（对“中性（中智）章”又可以“一分为二”，“一分为三”，“一分为多”等）。我们在此只列出将要重点讨论的三种构造方式：第一种方式是非正章非反章的另外一章，其中特别值得提出的是所谓的“侧章”（从侧面构造的章）、“偏章”（从偏向构造的章）等；第二种方式是有正章有反章的另外一章；当然，正反的比例除了五比五以外，还可以是六比四或四比六，七比三或三比七，八比二或二比八，九比一或一比九等等。第三种方式是前两种方式的组合，即非正非反和有正有反的组合。

例如，对应于“道可道，非常道”，三种构造方式得出的“中性（中智）句”如下所述。非正句非反句的“中性（中智）句”可以有“道可道，易实施”，“道不可道，难实施”，“道可画，非常道”、“道不可画，非常道”，“道可想，非常道”、“道不可想，非常道”等以及“侧句”、“偏句”（叙述、画图、想象都是从侧向、偏向来进行；或者虽然从正面叙述、画图、想象，但是从侧向、偏向去理解和实行），如：“错误的道，非常道”，“模糊的道，非常道”，“道可道，常侧向想”，“道可道，常侧向走”，“道可道，常偏向想”，“道可道，常偏向走”等。有正句有反句的“中性（中智）句”可以有“道可道和不可道，均非常道”等；前两种方式组合的“中性（中智）句”可以有“道可道或不可道、可画或不可画、可想或不可想，可以是常道或非常道”等。

第二个特点，本书贯彻与时俱进的精神，应用社会信息化数字化、经济全球化、知识爆炸化，网络普及化、科技高新化、各行各业产业化的眼光对原有《道德经》的某些论述予以重新思考。

第三个特点，为了扩大涉猎范围，本书尽量涉及政治、军事、经济、科学、技术、文艺、体育、为人处世等领域的内容。当然，不可能每章每段都涉及这些领域的内容，那样的话篇幅将过大。

不仅如此，这里提到的思维方式，还可以在许多领域获得成功应用。例如，除了“正反及中性（中智）道德经”；还可以提出“正反及中性（中智）黑格尔逻辑学”，“正反及中性（中智）康德哲学”，“正反及中性（中智）凯恩斯经济学”，“正反及中性（中智）欧氏几何”，“正反及中性（中智）万有引力定律”，“正反及中性（中智）相对论”，“正反及中性（中智）进化论”等等。

需要强调指出的是，有人认为《道德经》只讨论阴阳（正反）两种情况，其实不然，《道德经》也包含部分正、反及中性的三种情况。例如，老子在第四十一章提到：人们对自然法则有三种态度：尽力遵循、嗤之以鼻以及其中间状态：半信半疑。

不过，在某些情况下，《道德经》并没有谈到正、反及中性的三种情况或状态，有时只谈到正的情况，有时只谈到正和反的两种情况。这种状况是在所难免的。例如，人们在晴朗的早上面对大海，经常会说：“初升的太阳真漂亮！”而没有人会再补充：“如果在雨天则看不到太阳，如果在阴天可能看到朦胧的太阳。”

然而，我们的目的是要考虑一切可能的情况。因此，我们对《道德经》的论述采取三种不同的对策。如果《道德经》只谈到正的情

况，我们会补充反的情况和中性的情况，及其实例；如果《道德经》只谈到正和反的两种情况，我们会补充中性的情况，及其实例；如果《道德经》已经谈到正、反及中性的三种情况，我们除了做出肯定的反应之外，还会补充若干实例。

经过这样的扩充和补充，《道德经》将更加完善。

当然，尽善尽美的论述、理论和方法等等是没有的。但是，如果试图寻找一个以不变应万变的论述、理论和方法等等，那么我们可以说：最好策略是，先考虑一切可能的情况。这个观点和方法将会在本书中始终加以考虑和贯彻执行。

最后，希望本书能够起到抛砖引玉的作用。

本书的若干约定

以“正反及中智第一章”为例，“正第一章”指的就是原有的“第一章”。不过有时在不会引起误会的情况下，可以将“正”字省略，将“正第一章”简化为“第一章”。对于其他八十章则同样照此办理。

但是，为避免误会，“反第一章”和“中智第一章”永远不会做省略处理。对于其他八十章同样照此办理。

本书中每一章的叙述次序为：正章原文，正章译文，反章，反章述评，中智章，中智章述评。其中正章原文和正章译文用斜体字，以示区别。

致谢

作者向本书的审稿专家吴水清教授、陈建国教授、万金华教授、张一方教授、江正杰教授表示衷心的感谢。他们给予我们极大的鼓励和有价值的评论。例如，万金华教授说：这本书是现代智者对“世传本”《道德经》的思想的新的发挥与发展，而不是对原始《老子》思想的诠释！他还指出：《道德经》已经出现多种版本，“世传本”的《道德经》在某些方面并非是老子的真实思想之反映。研究《道德经》或《老子》无论如何要注意这方面考古文物新发现！当然对于“发展”或“发挥”原始《老子》或世传本《老子》则可少顾及考古文物新发现了。张一方教授说：本书作为弘扬中华民族优秀传统文化传统和与现代科学相结合的研究结晶，我是完全支持的。

正反及中智第一章

【正章原文】

道可道，非常道。名可名，非常名。

无，名天地之始；有，名万物之母。

故常无，欲以观其妙；常有，欲以观其徼。

此两者，同出而异名，同谓之玄。玄之又玄，众妙之门。

【正章译文】

可以说出来的道，就不是永恒的道。可以叫出来的名，就不是永恒的名。

无，是天地本源的名字；有，是产生万物的名字。

所以常从“无”中，去观察道的真谛。常从“有”中，去观察道的运行。

这两者出于同一个来源，只是名称不同。都可说是含义深远。深远再深远，就是洞悉一切真谛的总门径。

【反章】

不可说出来的道，就是永恒的道。不可叫出来的名，就是永恒的名。

无，不是天地本源的名字；有，不是产生万物的名字。

所以常从“无”中，不能观察道的真谛。常从“有”中，不能观察道的运行。

这两者不是出于同一个来源，而且名称不同。都可说是含义简易。简易再简易，就是洞悉一切真谛的总门径。

【反章述评】

不可说出来的道，就是需要永恒探讨的道，简称为永恒的道。不可叫出来的名，就是需要永恒探讨的名，简称为永恒的名。

正如前言中所述，“道可道，非常道”的反句还可以有很多。

例如，“阻击道，使无常道”的实例有秦始皇的“焚书坑儒”。秦始皇企图通过这种方式阻止儒家学说成为“常道”。

天地本源的名字是“早期的宇宙”，产生万物的名字是“更早期的宇宙”。

所以常从“无”中，能够思索道的真谛。常从“有”中，能够思索道的运行。

根据《易经》，所有的真理都是简易的。

【中智章】

可以说出来和不可说出来的道，都可能是永恒的道。可以叫出来和不可叫出来的名，都可能是永恒的名。

无，是或不是天地本源的名字；有，是或不是产生万物的名字。

所以常从“无”中，能或不能观察道的真谛。常从“有”中，能或不能观察道的运行。

这两者名称不同，是出于同一个或不同的来源，可说是含义深远、简易，深远和简易同时具备，就是洞悉一切真谛的总门径。

【中智章述评】

正如前言中所述，“道可道，非常道”的中性句还可以有很多。

“正第一章”中，没有考虑一切可能的情况，特别是没有考虑“中性”的东西。例如：在“永恒”和“不永恒”之间，还有“部分永恒、部分不永恒”，“有时永恒、有时不永恒”等；在“无”和“有”之间，还有“部分有、部分无”，“有时有、有时无”等。

例如： $1+1=2$ ，既可以看成是永恒的真理，又可以看成是不永恒的真理，因为在电脑等领域中，可以出现 $1+1=10$ 。

正反及中智第二章

【正章原文】

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，高下相盈，音声相和，前后相随。

是以圣人处无为之事，行不言之教；万物作而弗始，生而弗有，为而弗恃，功成而弗居。夫唯弗居，是以弗去。

【正章译文】

天下人都懂得美之所以为美，是因为有丑的存在；都懂得善之所以为善，是因为有恶的存在。所以，有和无相互产生，难和易相互形成，长和短相互显现，高和低相互依存，音和声相互谐和，前和后相互跟随。

因此，圣人以无为的态度和方式处理事物，以无言的态度和方式实施教化；听任万物自然发展变化而不为其创始，万物生成了而不据为己有，追求有作为而不自恃一己之能，成功了而不居功。正是因为不居功，所以就无所谓失去。

【反章】

在特殊情况下，美、丑等都可以单独存在。

因此，圣人不能以无为的态度和方式处理事物，不能以无言的态度和方式实施教化；不能听任万物自然发展变化而不为其创始，成功之后理应要求适当的回报。正是因为适当的回报，才能保证不断的进取。就算是不居功，也会失去一些东西。

【反章述评】

婴儿都认为母亲是美丽的，而不会认为母亲是丑恶的。

甚至在《道德经》中，也有只存在一方面的情况。例如老子在第42章说：“道生一，一生二，二生三，三生万物。”

好的老师要给学生做出表率，还要批评学生的错误言行。如果没有创新，飞机和高楼大厦等等都不会出现。成功之后没有回报，人们可能就会被饿死。就算是不居功，为了成功所失去的岁月也不会再回来。

【中智章】

美、丑等都可以同时或单独存在。

因此，圣人能或不能以无为的态度和方式处理事物，能或不能以无言的态度和方式实施教化；能或不能听任万物自然发展变化而不为其创始，成功之后理应要求或不要求适当的回报。即使是适当的回报，也不一定能够保证不断的进取。如果不居功，一些东西会失去，一些东西则不会失去。

【中智章述评】

有的科学家认为存在磁单极，有的科学家认为不存在磁单极，这两种截然相反的观点将会长期存在。

孔子说：“非礼勿视，非礼勿听，非礼勿言，非礼勿动。”反之，符合礼的事情，就可以视，听，言，动。

正反及中智第三章

【正章原文】

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，常使民无知无欲也。使夫智者不敢为也。为无为，则无不治矣。

【正章译文】

不推崇有才能的人，导致人民不互相竞争；不珍爱难得的货物，导致人民不去偷窃；不让人民看到可以引起贪心的事物，使民心不被迷乱。因此圣人治理天下的原则，使天下人心里空空如也，

肚子吃得饱饱的，减弱百姓的竞争意识，增强百姓的身体，经常使百姓没有智慧和欲望，致使那些有才智的人也不敢妄为。用无为的原则做事，天下就不会不能治理。

【反章】

不重视和不重用能力超群的人不一定会导致人民不互相竞争；不珍爱难得的货物，也不能保证没有人去偷窃；不让人民看到可以引起贪心的事物，民心还可以被其他情况所迷乱。所以明智的人主政，在让人民吃饱肚子、身体健康的同时，并不减弱百姓的竞争意识，还设法增加他们的知识和智慧，让那些有知识有智慧的人做对人民有益的事情。当这些作为实现时，天下可能会稳定。

【反章述评】

普通的东西也会有人偷窃。用无为的原则做事，社会就会止步不前。

【中智章】

不重视和不重用能力超群的人一定或不一定会导致人民不互相竞争；不珍爱难得的货物，能或不能保证没有人去偷窃；不让人民看到可以引起贪心的事物，民心可以或不可以被其他情况所迷乱。所以明智的人主政，在让或不让人吃饱肚子（例如对患富贵病的人要劝导其节食）、以保证其身体健康的同时，减弱或不减弱人民的意愿（减弱坏的意愿、不减弱好的意愿），还设法或不设法增加他们的知识和智慧（设法增加有益的知识 and 智慧、不设法增加有害的知识和智慧），让或不让人那些有知识有智慧的人做对人民有益的事情（例如达到一定年龄的人就要退休）。当这些作为实现时，天下就会长治久安。

【中智章述评】

对不同的人要采取不同的政策。例如要增加年轻人的就业机会，而对部分老年人可以考虑让其提前退休。

正反及中智第四章

【正章原文】

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。

【正章译文】

道是空虚无形的，而其作用却是无穷无尽的。深远呀，它好像是万物的宗主。挫灭锐气，解脱纠纷，涵蓄光芒，混同尘俗。幽隐不见形迹呀，似乎实际存在。我不知道它是从哪里产生的，有天帝之前就有它。

【反章】

道不一定是空虚无形的，其作用是有限的。它可能是易懂和可测的，它好像不是万物的宗主。有时我们应该保持锐气，并且要超凡脱俗。我们对许多事情都要刨根问底，许多事情都要以人民（上帝）的意志为转移。

【反章述评】

有些事物不受道的统治，此时它是空虚无形的。例如在古代，国家是由皇帝而不是由道统治的。

【中智章】

道是或不是空虚无形的，其作用是或不是有限的。它可能是或不是易懂和可测的，它好像是或不是万物的宗主。有时我们应该或不应该保持锐气，并且要或不要超凡脱俗。我们对许多事情都要或不要刨根问底，许多事情都要或不要以人民（上帝）的意志为转移（注意有时真理在少数人手中）。

【中智章述评】

有些事物受或不受道的统治，此时它是或不是空虚无形的。例如在古代，国家虽然是由皇帝统治的，但是宗教的教义也有极大的权威，皇帝对教皇也要礼让三分。

正反及中智第五章

【正章原文】

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。

【正章译文】

天地不存在仁爱之心，将万物视为草扎的狗；圣人也不存在仁爱之心，视百姓为草扎的狗。天地之间不正像风箱吗？虽然空虚，但不竭尽，越鼓动风就越多。说的多了就会加速贫穷，不如保持内心的清静。

【反章】

大自然是仁慈的，它公平地对待万事万物。圣人也是仁慈的，他们公平地对待所有的人。大自然并不像风箱，它并不空虚，而且从未停止运动。它运动的越多，产生的也就越多。因此圣人可以永无休止地不断得出经验。

【反章述评】

当地震和海啸发生时，灾区人民得到了全世界人民的支援，这体现了人类的爱心和同情心。

【中智章】

大自然是或不是仁慈的，它以不同的观点看待万事万物。人们部分行动是仁慈的、部分行动是非仁慈的；他们以不同的观点看待其他人。大自然有时像风箱有时不像风箱，它是坚实的又是虚空的，它有运动也有静止。当它运动时将产生某些事物，当它静止时什么都不产生。天地之间的空间是否可以比喻为风箱？它同样是坚实的又是虚空的，它损失又不损失其动力。有时说的多了就会加速贫穷，有时说的多了就会加速富有。

【中智章述评】

当地震和海啸发生，好心人想要帮助灾区人民，而不道德的人却设法趁火打劫。

正反及中智第六章

【正章原文】

谷神不死，是谓玄牝。

玄牝之门，是谓天地根。

绵绵若存，用之不勤。

【正章译文】

生养天地万物的道（谷神）是永存的，这叫做深奥的母性。深奥母性的生育之门。是天地的根源。它连绵不断地存在着，其作用是无穷无尽的。

【反章】

道（谷神）最终将消逝，这是宇宙的属性。只有宇宙是天地的根源。深奥母性的生育之门可能不是婴儿的根源。任何事物都将消逝，任何人最终将难逃一劫。

【反章述评】

试管也可能是婴儿的根源，这就是试管婴儿。

【中智章】

当陈旧的道消逝时，新生的道将出现，这是宇宙的本性。宇宙和反宇宙（它是由反物质组成的）等等是万事万物的根源。虽然任何人都将过世，然而他们的子子孙孙将与地球一起生存。

【中智章述评】

除了物质和反物质以外，还有可能存在一种新的物质形式，亦即非物质，它是由（非宇宙）的粒子和反粒子构成。

正反及中智第七章

【正章原文】

天长地久。天地之所以能长且久者，以其不自生也，故能长生。

是以圣人后其身而身先；外其身而身存。非以其无私邪？故能成其私。

【正章译文】

天长地久。天地所以能够长久存在，因为它们生存不是为自己，所以能够长久生存。因此圣人把自己放在后面，反而站在前面，把自己置之度外反而得到保全。这不正是它不自私吗？所以能达到自私的目的。

【反章】

天和地最终都将消亡。这是宇宙的不可避免的法则。此外，您怎么知道天和地的生存不是为自己？同样，圣人也或多或少有其自私动机。

【反章述评】

任何事物都有发生、发展和毁灭的过程。

【中智章】

某些事物可以永存，某些事物不能永存。当圣人活着的时候，他或她或多或少有其自私动机；当圣人逝去以后，他或她就是无私的了，而且会成为完人（不会再犯错误）。

【中智章述评】

虽然任何事物都有发生、发展和毁灭的过程，然而能量不可能被创生和消灭，它只能从一种形式转换成另外一种形式。

正反及中智第八章

【正章原文】

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，政善治，事善能，动善时。

夫唯不争，故无尤。

【正章译文】

崇高的善人像水一样。水善于有利万物而不与之相争，处在众人讨厌的低洼低方，所以水性接近道。善人居住在善于选择的地方，心胸善于保持深沉，交友善于真诚相待，说话善于遵守信用，为政善于治理，办事善于发挥才能，行动善于掌握时机。正因为他与世无争，所以才不会招惹怨恨。

【反章】

最有益的事物像火一样。火可以烹调食物，温暖人的身体和照亮道路，因此火像道一样。对于居住，地球是上等的地方。对于精神风貌，温和文雅是好的。出色的演讲在于诚实。为政要善于自律，办事善于发挥智慧。有时，即使您不争吵，也可能被责备。

【反章述评】

一位父亲命令他的儿子杀掉院子里最温顺的狗，儿子为狗哭泣，因为它从未设法为其低下的处境争吵，但是父亲坚持这样做，因为他认为只有这样他的儿子才能成为强人。

【中智章】

有时，水将自己奉献给所有的事物，而洪水则损害所有事物。居住方面，和平时期要与大地和睦相处，战时则不得不居于危险之中。与其他人打交道时，在某些情况下不要轻易评价，而如果必要的话也要争论。为政要公平，合法，严谨等等。

【中智章述评】

在法庭上，被告和辩护律师应该采取不同的方式方法。对于被告，应该在某些情况下保持沉默，因为他可能没有能力与其他人辩论，而辩护律师的职责是尽可能多发言。

正反及中智第九章

【正章原文】

持而盈之，不若其已；揣而锐之，不可长保。

金玉满堂，莫之能守；富贵而骄，自遗其咎。

功遂身退，天之道也。

【正章译文】

积累满盈，不如适可而止。尖尖的顶端，锐利不能长久。金玉满堂，不可能守住。因富贵而骄傲，就会给自己带来灾害。成功了就急流勇退，这才顺应自然的道理。

【反章】

有时积累满盈还是必要的。当尖尖的顶端由金刚石形成，它的锐利可以长期保持。如果金子和珠宝在国库存放，则可以被安全地保护好。仅仅有一点点财富和美德就吹嘘，同样会带来麻烦。成功了之后如果有新的工作要去做，那就不能急流勇退。

【反章述评】

在旅游旺季，旅馆总是客满，没有老板会适可而止地留有空房。

【中智章】

对于不同的情况，应分别将容器装满，装一半，清空。磨快的刀片虽然会变钝，然而可以再一次又一次地磨快。无论如何，您应该记住谦虚使人进步，骄傲使人落后。当成功了之后，您可以休息一下，继续前进，准备做一个新的工作，等等。

【中智章述评】

一个非常善良的富人应该在开始时尽量赚钱，并且最终将他的全部财富返还给社会。

正反及中智第十章

【正章原文】

载营魄抱一，能无离乎？专气致柔，能如婴儿乎？

涤除玄览，能如疵乎？爱国治民，能无为乎？

天门开阖，能为雌乎？明白四达，能无知乎？

生而畜之，生而不有，为而不恃，长而不宰，是谓玄德。

【正章译文】

人的精神与形体合一，能不分离吗？聚集精气达到柔顺，能像婴儿吗？清除内心的杂念，能够一尘不染吗？爱民治国，能够不用聪明才智吗？人在万物运动变化之中，能甘于宁静柔弱吗？什么都明白，能不依赖知识吗？生长万物而不据为己有，养育万物而不企图回报，滋养万物而不去主宰，这就是崇高的美德。

【反章】

只有在人的大脑中，精神与形体合一，在其他部位，例如手和脚，精神是不存在的。为什么某些人要求成人像婴儿一样？男女成年人做许多事情都可以比婴儿做得更好。在爱民治国方面，除了要用聪明才智以外，法律、正义等等都是需要的。当前，计算机和网络也是非常重要的。

【反章述评】

在会下国际象棋的计算机（例如“深蓝”）的帮助下，即使是一个普通的选手，也能击败世界冠军卡斯帕罗夫。

【中智章】

在现实世界中，精神、灵魂与形体合一；而在神话世界中，他们可以被分离。您不可能与所有的事物协调工作，如果您创造了某些事物，您就可能损害其他事物。什么是最崇高的美德？对于不同的人，答案是不一样的。

【中智章述评】

当您建造一间房屋时，一片土地将被占用，并且不能再用于其他目的。另外，在新房屋里庆贺乔迁之喜时，可能要杀猪来烹饪。

正反及中智第十一章

【正章原文】

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。

故有之以为利，无之以为用。

【正章译文】

三十根辐条环绕在车毂的周围，车毂中间有了空虚的地方，才有车的作用。烘烤粘土制作器具，当器具中有空虚的地方才成就了器具的作用。开凿门窗建造房屋，当房屋中有空虚的地方才有房屋的功能。实体“有”之所以提供实惠，是因为空虚处“无”起到重要作用。

【反章】

车轮也可以由坚实和厚重的金属片制成，这样的车也是能用的。石头被做成柱子，它是以非空心形式的柱子而起作用的。所以，非空虚形式的实心物体也能获得有益的应用。

【反章述评】

如果地球是空心的，我们居住在上面是非常危险的。

【中智章】

有时需要实心物体和坚固结构，有时需要空心物体和真空，有时两者都需要。

【中智章述评】

虽然从墙壁上切去一部分容纳门窗而形成公寓，剩余的墙壁仍然是坚实的以保护居住在里边的人。

正反及中智第十二章

【正章原文】

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。是以圣人为腹而不为目，故去彼而取此。

【正章译文】

五色斑斓使人眼花缭乱；过多的乐声使人耳聋；过多的美味使人口味败坏；纵情的骑马打猎使人心放荡发狂；保存珍贵的东西使人提心吊胆。因此圣人只为吃饱，不贪求耳目的享受，所以要抛弃那些东西取得这些东西。

【反章】

如果五种颜色适当调配得很美，则不会使人眼花缭乱；五音等等皆是如此。

【反章述评】

当前，人们有许多机会和条件欣赏许多颜色和享用许多美食，因此您必须使自己适应这些情况。

【中智章】

不仅五音可能使耳朵反应迟钝，而且单调的声音、甚至没有声音都可能使耳朵反应迟钝。

【中智章述评】

单调的雷声可能使耳朵反应迟钝，没有声音的次声波甚至可以杀人或使耳朵永远反应迟钝。

正反及中智第十三章

【正章原文】

宠辱若惊，贵大患若身。

何谓宠辱若惊？宠为下，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。

【正章译文】

受到宠爱或污辱都感到担惊受怕，重视大的忧患就像重视身体一样。为什么说受到宠爱或污辱都感到担惊受怕呢？因为受宠者本

来是低下的，得到它当然会惊喜不安，失去它就感到惊恐不安，这就叫做宠辱若惊。什么叫重视大的忧患就像重视身体一样？我之所以会有大的祸患，是因为我有个身体，如果我没有这个身体，还有什么忧患呢？所以，如果有一个人愿意牺牲自己为天下人服务，就可以把天下交给他。

【反章】

最危险的政客是假装牺牲自己为天下人服务的那些人。在这种情况下，不能让其统治国家。

【反章述评】

对于许多男演员和女演员，虽然他们能够在电影中出色地扮演国王或女王的角色，然而我们不能真正让他们治理国家。

【中智章】

不仅要无私，而且还要有能力的人，才可以被选为国家的元首或总理。

【中智章述评】

范仲淹（989-1052）是宋朝的一个著名政治家和文学家，同时也是一个军事家和教育家。因此，他能够出色地为中央政府服务多年。他为表达其政治理想写下了其最著名的格言：“先天下之忧而忧，后天下之乐而乐！”

正反及中智第十四章

【正章原文】

视之不见，名曰微；听之不闻，名曰希；搏之不得，名曰夷。

此三者不可致诘，故混而为一。一者，其上不皎，其下不昧。
绳绳兮不可名，

复归于物。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。

【正章译文】

看它看不见，叫做“微”，听它听不到，叫做“希”，摸它摸不着，叫做“夷”，这三种现象，无法追究。因为它们是混为一体的。“一”这个东西，它上面并不光亮，下面也不阴暗，它连绵不绝，难以形容，复回归于没有物体的状态。这叫做没有形状的形状，没有物形的形象，就叫做“恍惚”。迎着它看不见它的头，跟着它看不见它的尾，拿着古时的道理来驾驭今天的事物。能够认识古时的道理，才可以说认识道的规律。

【反章】

有许多情况可以造成“视而不见”，在这些情况下就不能说没有看见。

有时，我们必须用今天的道理来驾驭今天的事物。

【反章述评】

例如，一个人同时看一万个人，虽然他能够看到每一个人，但不可能记住所有的人。所以，对于许多人，他就不能确定是否看见过他们。

当处理许多与互联网有关系的事情时，我们必须使用现在的原则而不是过去的原则。

【中智章】

有时，我们在指导现在的事物时，必须同时采取现在和过去的道（方法，原则等等）。

【中智章述评】

面对与互联网有关的人和事时，我们可以同时采取现在和过去的原则处理许多事物。

正反及中智第十五章

【正章原文】

古之善为道者，微妙玄通，深不可识。夫唯不可识，故强为之容：豫兮若冬涉水；犹兮若畏四邻；俨兮其若客；涣兮其若凌释；敦兮其若朴；旷兮其若谷；混兮其若浊；澹兮其若海；颺兮若无止。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。

【正章译文】

古时善于为士的人，细微深远而通达，深远得难以认识。正因为难以认识，只能勉强加以形容：谨慎啊，像冬天冒着严寒趟水过河；警惕啊，像害怕四方邻国来围攻；恭敬啊，像作宾客；和蔼啊，像冰将融化；朴质啊，像没有雕琢的素材；空旷啊，像深山幽谷；浑厚啊，像江河的浑水；恬静如大海；飘如无止境。谁能使浑

水不浑？安静下来就会慢慢澄清。谁能像安静的东西动起来，缓慢地发生变化？保持此道的人不会自满。正因为不自满，所以能去旧换新。

【反章】

古时那些有智慧的人，尽管他们是微妙的、神奇的、深奥的、明察秋毫的，然而也有缺点和不好的一面。

【反章述评】

中国古代著名学者东方朔说过：“水至清则无鱼，人至察则无徒。”

【中智章】

一个明智的人常常有微妙的、奇妙的、神秘的洞察力，然而有时则没有任何洞察力。

【中智章述评】

郑板桥（1693-1765）说：聪明难，糊涂尤难，由聪明而转入糊涂更难。放一著，退一步，当下安心，非图后来福报也。

正反及中智第十六章

【正章原文】

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，静曰复命。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。

【正章译文】

尽量使心灵空虚到极点，坚守清静。万物都在生长，我观察到了它们的往复循环。万物尽管变化万千，最后都要回归本原。回归本原叫做静，也叫使命。使命叫做常，认识了常叫做明。不认识常，而轻举妄动，必定有凶险。认识了常才能宽容，能宽容才能大公，能大公才能天下归从，天下归从才能符合自然。符合自然才能符合道，符合道才能长久，终生不遇危险。

【反章】

注意，不同的人有不同的“道”。所以，如果某人具有某种类型的道或原则，那么他可能受到具有其他类型的道或原则的人的伤害。

【反章述评】

瑞典首相帕尔梅受到大多数瑞典人的欢迎，但是一天夜间他在一条多雪的斯德哥尔摩人行道上被刺杀了。当时他正和夫人一起看完一场首映电影，离开影院后仅仅几分钟，就在近距离内至少受到两次枪击。他的被刺杀震惊了所有的瑞典人，他们曾经非常自豪地认为他们的首相可以公开地在街上散步，而不必像其他国家的领导人那样需要警卫陪伴。

【中智章】

为了避免所有凶险，不仅需要具有道或原则，而且也应该有能力考虑许多因素以保证安全。

【中智章述评】

瑞典首相帕尔梅在履行官方职责时有两位保镖，但是他常常在无人护卫的情况下在瑞典首都行走，或前往他在哥特兰岛的夏季别墅，这样就给了凶手行刺的机会。

正反及中智第十七章

【正章原文】

太上，下知有之；其次，亲而誉之；其次，畏之；其次，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。

【正章译文】

最好的君王，下面的百姓仅仅知道他的存在；其次的君王百姓亲近赞美他，再次一等的，百姓害怕他，最次的，百姓看不起他，统治者不值得信任，人们自然就不相信他！最好的君王是多么悠闲啊，他不轻易发号施令，事情办成功了，百姓都说我们顺乎自然。

【反章】

对于现代社会，在某些情况下领导人不得不发布许多命令，条例，法律等等。

【反章述评】

例如，美国联邦宪法概括了全国政府的结构，并规定了其权利和职能。其中中央或联邦政府有权独立处理与整个国家有关的事务。其他政府职能则由各个州来承担，各州都有自己的宪法和法律。

【中智章】

除了命令，条例，法律等等之外，道德规范也是非常重要的。实际上，以德治国是依法治国的基本需要。

【中智章述评】

孔子首先提出以德治国的思想。他在《论语》中指出：“尊重五种美德，排除四种恶政，这样就可以治理政事了。”关于五种美德孔子说：“君子要给百姓以恩惠而自己却无所耗费；使百姓劳作而不使他们怨恨；要追求仁德而不贪图财利；庄重而不傲慢；威严而不凶猛。”关于四种恶政孔子说：“不经教化便加以杀戮叫做虐；不加告诫便要求成功叫做暴；不加监督而突然限期叫做贼，同样是给人财物，却出手吝啬，叫做小气。”

正反及中智第十八章

【正章原文】

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。

【正章译文】

大道被废弃了，才显示出仁义。智慧出现了，才有狡诈虚伪。
六亲不和睦了，才提倡孝慈。国家昏乱了，才出现忠臣。

【反章】

当智慧和知识出现时，不一定就有狡诈虚伪，它们也可能做出可贵的贡献，例如智慧和知识可以用于选择正确的人做正确的事。

【反章述评】

在滑铁卢战役中，任命威灵顿将军指挥一支由英、德、荷军队组成的混合部队绝对是正确的。他能够打败拿破仑，但是又没有篡夺王位的野心。

【中智章】

智慧和知识有时能够获得出色的成果，有时能够获得不好的结果。在某些情况下，普通人甚至动物也能做出正确的选择。

【中智章述评】

令人感到惊奇的是，在买股票时，有时大猩猩的成绩比一些所谓的专家还要好。

正反及中智第十九章

【正章原文】

绝圣弃智，而民利百倍；绝仁弃义，而民复孝慈；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，少思寡欲，绝学无忧。

【正章译文】

抛弃了聪明和智慧，百姓可以得到百倍的利益；抛弃了仁 and 义，百姓才能恢复孝慈的天性；抛弃了巧和利，盗贼就能绝迹。这三条作为法则是不够的，所以要使人们的认识有所从属：内心保持朴素，减少私欲，抛弃仁礼学问，自然无忧无虑。

【反章】

在某些情况下，抛弃了聪明和智慧，百姓将处于悲惨境界。

在地震等发生时，知识和智慧将帮助人们死里逃生。

【反章述评】

在印尼海啸发生时，全村的人都遵循祖先的教导：“看见大浪冲向陆地时，赶快朝山上跑。”因而没有一个人遇难。这得益于先民留下的生命智慧。

【中智章】

有时需要知识和智慧，有时则应该保持与知识和智慧无关的纯真质朴状态，但是这种状态必须经过多次检验证明是正确的。

【中智章述评】

在家庭教育中有许多确实可靠的法则，其中最重要的一点是认真地培养儿童更多的好习惯。

正反及中智第二十章

【正章原文】

唯之与阿，相去几何？美之与恶，相去若何？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；沌沌兮，如婴儿之未孩；累累兮，若无所归。众人皆有馀，而我独若遗。我愚人之心也哉！俗人昭昭，我独昏昏。俗人察察，我独闷闷。惚兮，其若海。望兮，其若无所止。众人皆有以，而我独顽且鄙。我独异于人，而贵食母。

【正章译文】

应诺与呵斥，相差有多少？美好与丑恶，相差有多少？人们所怕的东西，也不能不怕人。自古以来就是如此啊，还没有尽头！众人都兴高采烈，好像享受盛宴，又像春天登楼台观美景。唯独我却淡淡的无动于衷，好像还不会笑的婴儿。疲倦啊，像是无家可归！众人都有余，只有我好像什么也没有，我有的是愚人心肠啊，混混沌沌啊！人们都是那么清醒，我却混混迷迷，人们是那么精明，我却这样糊涂。恬静啊，像大海，无尽无休啊，像随风飘荡。众人都有能耐，唯独我愚笨无能。我和人们都不一样，是因为我推崇万物的母亲“道”为贵。

【反章】

任何人都不能说：“我和人们都不一样”。

【反章述评】

老子也是人，而不是神。他也要吃，喝，结婚等等。

【中智章】

一名优秀的男人或女人只能在一个或几个领域中具有出色的能力和成就，而在其他领域，他或她和普通人是一样的。

【中智章述评】

贝利被认为是最伟大的足球运动员。他在 1363 场比赛中进球 1281 个，因而被称为“球王”。然而在预测比赛结果时，却经常出错，甚至被称为“乌鸦嘴”。

正反及中智第二十一章

【正章原文】

孔德之容，惟道是从。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。自今及古，其名不去，以阅众甫。吾何以知众甫之状哉？以此。

【正章译文】

大德的形态，与道一致。道这个东西，是恍恍惚惚的没有固定的形体。惚啊恍啊，惚恍之中却有形象；恍啊惚啊，恍惚之中却有实物；深啊远啊，深远之中却有精气，这种精气是真实可信的。从古到今，它的名字不能废去，根据它才能认识万物的开始。我怎么会知道万物的开始的情况呢？就在于知道“道”。

【反章】

对于某些事物，它的名字和形态会随着时间的流逝而改变。

【反章述评】

狗是由灰狼驯化而成的。这个驯化过程长达一万五千年，其形态和行为根据环境因素和角色功能而形成。

【中智章】

变化中存在不变化，不变化中存在变化。

【中智章述评】

虽然灰狼被驯化为狗，但它们还都是食肉动物。另一方面，虽然灰狼和狗都是食肉动物，但是前者是人类的敌人，后者是人类的朋友。

正反及中智第二十二章

【正章原文】

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。夫唯不争，故天下莫能与之争。古之所谓“曲则全”者，岂虚言哉！诚全而归之。

【正章译文】

委屈才能保全，弯曲才能伸直，低洼才能充盈，破旧才能出新，少取才有收获，多取反而迷惑。因此圣人用这一原则作为天下的典范。不固执己见，才能看的分明；不自以为是，才能是非昭彰；不自我夸耀才显得有功，不自高自大才能保持长久；正因为不与人争，所以天下就没有人能争得过他。古时所说的委屈才能保全等话，怎么能是空话呢！正因为如此才获得了完全的效果。

【反章】

目前，自我推销是必要的和非常重要的。

【反章述评】

在应聘工作时，如果面对几千人的竞争，必须战胜对手才能获得理想的工作。

【中智章】

在某些情况下，在提倡竞争的同时，也必须反对垄断。

【中智章述评】

反托拉斯法（Antitrust Law），或称竞争法，是阻止“反竞争行为”和“不公平商业行为”的法律，此法将某些被认为会伤害商业环境或消费者权益的行为定为非法，政府机关里的竞争管理监督部门负责监管反托拉斯法，他们可能还要负责监管和消费者保护相关的法律。

正反及中智第二十三章

【正章原文】

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。

【正章译文】

多说话是不合乎自然法则的。狂风刮不到一个早晨，暴雨下不到一整天，是谁使它这样的？是天地。天地的狂风暴雨尚且不能持久，何况于人呢？所以凡是从事于道的人就与道相同；求德的就与

德相同；求失的就与失相同。与道相同的人，道也乐意得到他；与德相同的人，德也乐意得到他；与失相同的人，失也乐意得到他。

对于这些道理，有人相信，有人模棱两可，有人不相信。

【反章】

研究“道”的人，不能只研究“道”，除了事业之外还应该其他的兴趣并从中获得快乐。

【反章述评】

写诗的人，不能只研究诗。所谓“功夫在诗外”，就是这个道理。

【中智章】

在“道德经”中，终于出现了正、反和中性三种情况：对于这些道理，有人相信，有人模棱两可，有人不相信。

【中智章述评】

在中国，人们对待相对论的态度最自由。一些人支持相对论，一些人反对相对论，一些人对相对论不置可否。而在国外，几乎就听不见反对相对论的声音。

正反及中智第二十四章

【正章原文】

企者不立；跨者不行；自见者不明；自是者不彰；自伐者无功；自矜者不长。

其在道也，曰：余食赘形。物或恶之，故有道者不处。

【正章译文】

掂起脚跟是站不稳的；跨大步是走不远的；固执己见者不明真相；自以为是者看不清是非；自我炫耀者是显不出功劳的；自高自大者是不能长久的。从道的观点来看，应当说全是剩饭赘瘤。谁都厌恶它们，所以有道的人不这样做。

【反章】

掂起脚来也可以久立。

【反章述评】

人的创作力是无穷无尽的。穿上高跟鞋就可以掂起脚来站立很久。在太空中的失重状态，也可以掂起脚来站立很久。

【中智章】

有人只考虑可能的情况，有人只考虑不可能的情况；只有既考虑一切可能的情况，又排除一切不可能的情况，才能长久地立于不败之地。

【中智章述评】

许封雄等人研制的电脑“深蓝”，能够既考虑尽可能多的获胜情况，又排除尽可能多的导致失败的情况，所以能够战胜棋王卡斯帕罗夫。而且，电脑“深蓝”也从来不知疲劳。

正反及中智第二十五章

【正章原文】

有物混成，先天地生。寂兮寥兮，独立而不改，周行而不殆，可以为天地母。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。

【正章译文】

在天地形成之前，所有的东西都是模糊不清的。那时是寂寥的，这些东西是独立的，也是永恒的。它们始终作一些周期性的循环运动，它们就是天地的本源。我不知道这种东西如何称呼，就称为“道”吧，勉强将其叫作“大”，所谓“大”，就是指已消逝的过去，所谓“逝”，是指在时空上离我们相当遥远，而遥远的事物总是会一反原有的形态。因此，道大；地大；天大；人亦大。整个宇宙中有“四大”，而人类就是其中之一。人类要以大地为法则，大地又要以天为法则，而天又要以道为法则，道又是取法于自然界。

【反章】

人类不仅以大地为法则，而且以天、道和自然界的基本原理为法则。

【反章述评】

射电天文学的发展，可以使人类不仅能够了解太阳系的基本原理，而且能够了解宇宙的基本原理。

【中智章】

宇宙中不仅有“四大”，而且有“四小”，“四中”。

【中智章述评】

例如，我们可以说：“人是伟大的”，“人是渺小的”和“人是中等的”。总体来说，人类能够认识自然规律，因而“人大”。但是，对于某些问题如引力异常现象，人类目前还没有认识其规律，因而是“人小”。不过，人类毕竟认识了相当多的引力规律，例如万有引力定律和广义相对论，因此这又是“人中”。

正反及中智第二十六章

【正章原文】

重为轻根，静为躁君。是以君子终日行，不离辎重。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。

【正章译文】

重以轻为基础，静是躁的主导。正是懂得这样一个道理，故圣人们终生不离开对自然道理这一伟大事业的追求，他们就是以静的态度来实现人生的自我价值。即便有荣华富贵的引诱，他们也毫不动心。为什么开明的君主在天下人面前以卑微的态度来对待自己，实施较节俭的生活方式？因为他们懂得：若轻视民众，就会失去当国君的根基，过分浮躁就会失去王位。

【反章】

人不能终身处于一种十分紧张的状态。

【反章述评】

牛顿在写完“自然哲学的数学原理”之后，就处于一种休闲状态，而且在以后的很长一段时期内都没有再考虑科学问题。

【中智章】

孔子说，“文武之道，一张一弛”。

【中智章述评】

牛顿虽然在很长一段时期内都没有再考虑科学问题，但是他的科研能力并没有下降。例如，1696年（牛顿53岁），数学家伯努利提出两个数学难题向欧洲数学家挑战，牛顿获悉后当天晚上就解决了。再如，牛顿70多岁时，数学家莱布尼兹提出一个问题企图难倒牛顿，结果牛顿一个下午就解决了。

正反及中智第二十七章

【正章原文】

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。是谓神明。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。

【正章译文】

善于走路的人，走起路来不留踪迹；擅长言辞的人，说起话来无懈可击；善于计算的人，用不着筹码；擅长关闭的人，没有门闩却任何人都不能打开。善于捆绑的，不用绳索却不能解脱。因此，圣人常常救助别人，所以没有被废弃的人；他们常常能拯救物质，

所以没有废弃的物质。这就是所谓神明。善良的人，是恶人的老师，恶人是善人的借鉴。不尊重他的老师，不爱护他的借鉴，虽自以为明智，而实际上很糊涂。这就是精深奥妙的道理。

【反章】

说话无懈可击是不可能的。

【反章述评】

有一句中国谚语说得好：欲加之罪，何患无词。

【中智章】

百战百胜的将军是没有的。要允许人们犯错误，并给其改正错误的机会。

【中智章述评】

曾国藩（1811～1872）在与太平军的战斗中，开始时是屡败屡战，最后捕捉到有利战机，终于将太平军击败。

正反及中智第二十八章

【正章原文】

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，守其黑，为天下式。为天下式，常德不忒，复归于无极。知其荣，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。

【正章译文】

懂得刚强，却安守柔弱，甘作天下的溪流。甘作天下的溪流，永恒的德就不会离去，而回复到初生的婴儿的状态。明知什么是白色，却安守黑色，甘作天下的模式。甘作天下的模式，永恒的德就不会丢失，回复到最终的真理。明知什么是荣耀，却安守卑辱，甘愿作天下的川谷。甘作天下的川谷，永恒的德才可以充足，回复到纯朴，纯朴分散就成为器具，圣人们顺应情况而成为领导。所以，完善的体制，不割裂对立的双方。

【反章】

仅仅考虑两方面是不够的。

【反章述评】

例如颜色，除了黑与白之外，还有灰色，红色，绿色等等。

【中智章】

三原色是红色、绿色、蓝色。原色是指不能通过其他颜色的混合调配而得出的“基本色”。以不同比例将原色混合，可以产生出其他的新颜色。

【中智章述评】

三原色是“一分为三”的最好实例之一。交通信号灯由红灯、绿灯、黄灯组成。我们可以假设绿灯为正（表示允许通行）、红灯为反（表示禁止通行）、黄灯为中（表示警示）。

正反及中智第二十九章

【正章原文】

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。是以圣人无为，故无败；无执，故无失。物或行或随；或嘘或吹；或强或羸；或载或隳。是以圣人去甚，去奢，去泰。

【正章译文】

打算治理天下而担当重任，我看他是不得已而为之。天下是神圣的东西，是不能妄为的，也不能据为己有。妄为的人要失败，想据为己有的要丢失。所以一切事物有前行的有后随的，有轻嘘的有急吹的，有强壮的有瘦弱的，有增益的有毁坏的。所以圣人要去掉极端的、奢侈的、过分的東西。

【反章】

一般情况下，在想要夺取政权的人之中，除了有想担当重任的人以外，还有想享受荣华富贵的人。

【反章述评】

在中国古代，无数的人冒着杀头的危险造反，目的就是为了当皇帝，享尽荣华富贵。

【中智章】

在当皇帝的人之中，除了担当重任和享受荣华富贵之外，还有第三种状态。

【中智章述评】

中国清朝末代皇帝溥仪在其他人的安排下三岁时登基，当时还是一个不懂事的小孩子，他既不懂得担当重任也不懂得享受荣华富贵，他只知道嬉戏。

正反及中智第三十章

【正章原文】

以道佐人主者，不以兵强天下。其事好还。师之处，荆棘生焉。大军之后，必有凶年。善有果而已，不以取强。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。

【正章译文】

用道辅助君王的人，不用兵力逞强于天下。用兵这事容易得到报应：军队经过的地方，就会长满荆棘。大战之后，必定有灾年。善于用兵的只求有个好结果就行了，不要用兵来逞强。有好结果了，不要自高自大，有好结果了不要夸耀，有好结果了不要骄傲，有好结果了要看成是出于不得已，有好结果了不要逞强。事物壮大到了极限就会加速衰败，这就叫不合乎道，不合乎道的必然消亡。

【反章】

事物达到旺盛的极限，不一定就会加速衰败。

【反章述评】

中国的大庆油田的高峰年产量 5000 万吨保持了十年之久，创造了奇迹。

【中智章】

油田的产量达到高峰之后，可以有三种状态：不下降，快速下降，其中间状态是缓慢下降。

【中智章述评】

大庆油田的产量达到高峰之后，先是不下降，然后是缓慢下降。若干年后，可能达到快速下降的阶段。

正反及中智第三十一章

【正章原文】

夫兵者，不祥之器，物或恶之，故有道者不居。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。夫乐杀人者，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。

【正章译文】

兵器是不吉利的东西，大家都厌恶它，所以有道的人不使用它。君子平时以左边为上，打仗时就以右边为上。所以兵器是不吉利的东西，不是君子的东西，不得已而用它，对它看淡一些为好。胜利了也不要看成是美事。如果看成美事，就是喜欢杀人了。喜欢杀人的人，就不可能统治天下了。吉庆事以左边为上，凶丧事以右边为上。偏将军在左边，上将军在右边，就是说用办丧事的规矩来处理战事。战争杀人众多，要带着悲痛的心情参与，就是战胜了也要按丧礼来处理。

【反章】

某些情况下，兵器并不是不吉祥之物。

【反章述评】

兵器可以保护自己不受敌人和野兽的伤害。

【中智章】

兵器还有第三种状态，即无所谓吉祥物还是不吉祥物。

【中智章述评】

兵器作为儿童的玩具，无法判断它是否是吉祥物。

正反及中智第三十二章

【正章原文】

道常无名。朴虽小，天下莫能臣。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，知止可以不殆。譬道之在天下，犹川谷之于江海。

【正章译文】

道是永恒的却没有名称。它本性纯朴，虽然微小，天下没有谁能支配它。侯王如果能守着它，万物将会自动归附。天地之气相合，就会下雨。人们没有命令它，它却自然分布均匀。开始有制度就要有名称，名称既然有了，就要适可而止。知道适可而止可以避

免危险。比如道为天下万物之所归，就像江海为一切河流所归一样。

【反章】

任何事物都可以有一个名称。名称只不过是一个符号而已。即使不合适的名称，叫惯了也就是合适的名称了。

【反章述评】

在道德经中，“道”是一个非常合适的名称，因为人们已经习惯了这一称呼。再如，“X射线”的性质已经了解清楚，所以不应该再称其为“X射线”，但是由于已经成为习惯的名称，所以没有人再去改名。

【中智章】

对于掌握“道”的人，也有三种可能：能够指挥一切；不能指挥一切；有时能指挥一切，有时不能指挥一切。

【中智章述评】

尼克松曾经以压倒性胜利竞选成功，连任总统。但是他只能对政府工作人员指挥一切；对其他人例如外国人就不能指挥一切；尼克松由于水门事件而下台后，则不能指挥任何人了。

正反及中智第三十三章

【正章原文】

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。

【正章译文】

能知道别人的是有智慧，能认识自我的方为高明。能战胜别人的叫做有威力，能战胜自我的叫做刚强。知道满足就感觉富有，坚持身体力行的就是有志气，不迷失本性的就能长久，死而不被遗忘的就是长寿。

【反章】

不了解别人的心理和行为的人，也可能是智者。

【反章述评】

牛顿在研究科学的时候，几乎是一个与世隔绝的人，然而他能揭示太阳系乃至宇宙的奥秘，所以是最伟大的智者。

【中智章】

现代人不仅要了解许多人物和事物，而且要在许多方面进行努力奋斗。

【中智章述评】

作为一名奥运会冠军，不但要战胜自我，战胜对手，还要战胜处于中间状态的许多不利因素，例如恶劣的天气等等。

正反及中智第三十四章

【正章原文】

大道泛兮，其可左右。万物恃之以生而不辞，功成而不名有。衣养万物而不为主，常无欲，可名于小；万物归焉而不为主，可名为大。以其终不自为大，故能成其大。

【正章译文】

大道广泛博大，左右上下无所不在。万物依靠它生存而它从不拒绝万物的要求，成功了它不据为己有。养育了万物而不自以为是万物的主人，经常没有欲望，可称为渺小；万物归附于它，而它不自以为主宰，可以称之为伟大。因为它到底不自以为伟大，所以才成为伟大。

【反章】

自然规律也可以惩罚人类。

【反章述评】

地震和海啸等也是有其一定规律的，当人们不了解这些规律时，地震和海啸等就会给人类带来严重的灾难。

【中智章】

对于自然规律的利与弊，人们往往处于中间状态：既利用自然规律带来的益处，又避免其带来的害处。当不了解自然规律时，也会采取折中的方案。

【中智章述评】

当人们不了解地震的规律时，可以既不住高楼大厦，也不住在露天，而是住在木屋之中，以减少地震的灾害。

正反及中智第三十五章

【正章原文】

执大象，天下往。往而不害，安平泰。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。

【正章译文】

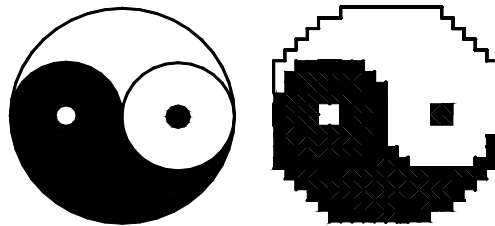
谁要掌握了道，天下人都要向他归顺。都来归顺并且不会互相伤害，就会得到和平安宁。动听的音乐与美食，能吸引行人停步。道要说出来，却平淡无味。看它看不见形，听它听不到声，用它却用不完。

【反章】

自然规律也可以用优美的方式表达出来。

【反章述评】

例如对于许多人来说，道家的太极图（阴阳鱼），就极为出色地表现了阴阳的规律。



太极图和数字化太极图

【中智章】

对于特定的自然规律及其表达，某些人认为它是优美的，某些人认为是丑陋的，某些人则认为无所谓。

【中智章述评】

对于太极图，不仅许多中国人喜欢，而且不少日本人、韩国人等等也喜欢；但是也有许多外国人认为无所谓；当然，反对道家学说的人，可能就不会喜欢太极图。

正反及中智第三十六章

【正章原文】

将欲歛之，必故张之；将欲弱之，必故强之；将欲废之，必故兴之；将欲取之，必故与之。是谓微明。柔弱胜刚强。鱼不可脱于渊，国之利器不可以示人。

【正章译文】

想要收敛它，必须先扩张它；想要削弱它，必须先增强它；想要废除它，必须先兴盛它；想要夺取它，必须先给予它。这叫做精深的谋略，柔弱战胜刚强。鱼不能离开水，国家的精良武器不能显示给人看。

【反章】

取来的东西也可能不是以前给予的，而是自然世界中所固有的。

【反章述评】

例如山林中的野果，河流中的鱼和水，就不是以前人们给予的。

【中智章】

内在的制胜因素除了柔弱以外，还有刚强，中性等等。

【中智章述评】

性格属于人的内在因素。战争中的统帅及战斗英雄，一般都是性格最坚强的人；而逃兵一般都是性格懦弱的人；一般的战士，则可能处于中间状态。

正反及中智第三十七章

【正章原文】

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。镇之以无名之朴，夫将不欲。不欲以静，天下将自正。

【正章译文】

道是无为的而又无所不为的。侯王如果能保持这一原则，万物将自动向他归化。归化后如果有欲望萌动起来，我就用“无名之朴”来镇定它。无名之朴也就是没有贪欲。没有贪欲可以安静，天下自然就会正常。

【反章】

没有大的发展欲望，就不可能有大的发展。

【反章述评】

例如微软的盖茨，如果没有在计算机世界里大干一场的决心，就成不了世界首富。

【中智章】

人的欲望也有大、中、小的区别，而且这三者往往是同时存在的。

【中智章述评】

例如对于盖茨来说，虽然他在商业领域有极大的发展欲望；但是在慈善领域，和立志专门献身于慈善事业的慈善家相比，他的发展欲望只能属于中等；而在体育和文艺等领域，他的发展欲望几乎等于零。

正反及中智第三十八章

【正章原文】

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。故失道而后德，失德而后仁，失仁而后义，失义而后礼。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；居其实，不居其华。故去彼取此。

【正章译文】

上德不自以为有德，实际上是有德。下德自以为不丧失德，实际上是没有德。上德无所表现、不故意表现。下德有所表现、并故意表现。上仁有所表现，但非故意表现。上义有所表现，并故意表现。上礼有所表现而得不到响应，于是就伸出胳膊强迫人家来响应。所以失去了道以后才有德，失去了德以后才有仁，失去了仁以后才有义，失去了义而后才有礼。礼这个东西，是忠信的浅薄、是混乱的开始。有先见之明的人，是道的虚华、是愚昧的开始。因此，大丈夫立身淳厚、宁愿把问题看得复杂一些，而不居于贫薄、把问题看得简单一些，存心朴实，而不在于虚华。所以要舍弃后者采取前者。

【反章】

某些人痴迷于最高级别的地位，某些人痴迷于最低级别的地位，某些人痴迷于中等级别的地位。

【反章述评】

人贵有自知之明。某些人愿意当总统，某些人愿意当老百姓，某些人居中，愿意当部长等等。

【中智章】

许多情况下是要求两方面兼顾，而不是舍弃一方面。

【中智章述评】

过去，事业和家庭往往不能兼顾；而且也不需要兼顾，因为妇女都在家中做家务。但是现在，越来越多的妇女和男人一样工作，因此男人和女人往往都要求事业和家庭兼顾。

正反及中智第三十九章

【正章原文】

昔之得一者：天得一以清；地得一以宁；神得一以灵；谷得一以盈；万物得一以生；侯得一以为天下正。其致之也，谓天无以清，将恐裂；地无以宁，将恐废；神无以灵，将恐歇；谷无以盈，将恐竭；万物无以生，将恐灭；侯王无以正，将恐蹶。故贵以贱为本，高以下为基。是以侯王自称孤、寡、不谷。此非以贱为本邪？非乎？故致誉无誉。是故不欲禄禄如玉，珞珞如石。

【正章译文】

自古以来凡是得到道的：天得到道就清明，地得到道就安宁，神得到道就灵验，洼坑得到道就充盈，万物得到道就生长，侯王得到道就能成为天下的准则。他们都是从得到道才能达到极致，天不能保持清明，恐怕要破裂；地不能保持安宁，恐怕要废弃；神不能保持灵验，恐怕就要消失；洼坑不能保持充盈，恐怕要枯竭；万物不能生长，恐怕要灭绝；侯王不能保持高尚地位，恐怕要垮台。所以，贵以贱为根本，高以下为基础。所以，侯王自称为“孤家”。“寡人”“不谷”。这不是以贱为根本吗？难道不是这样吗？所以，追求过多的荣誉就没有荣誉，不想做中看不中用的美玉，要做坚硬的基石。

【反章】

普天之下，物必有用。美玉也不是中看不中用。

【反章述评】

现代医学已经证明：玉石富含人体所需的多种微量元素，如锌、铁、铜、锰、镁、钴、硒、铬、钛、锂、钙、钾、钠等，经常佩戴和使用玉器，能够起到改善循环、激发细胞再生等保健作用

【中智章】

顽石也不是不可雕琢。雕琢顽石的时候可以遇到三种情况：难于雕琢、易于雕琢、不太难也不太易。

【中智章述评】

用比顽石硬度低的工具去雕琢顽石，当然就十分困难；用比顽石硬度高的工具去雕琢顽石，当然就十分容易；用与顽石硬度相同的工具去雕琢顽石，就不难也不易。

正反及中智第四十章

【正章原文】

反者道之动；弱者道之用。 天下万物生于有，有生于无。

【正章译文】

向相反的方向变化是道的运动，保持柔弱是道的运用。天下万物生于能看得见的“有”，而“有”却生于看不见的“无”。

【反章】

天下万物不仅有生，而且有死。

【反章述评】

追求长生不老的人，例如秦始皇等人，都以失败而告终。

【中智章】

除了生与死之外，还有中间状态：有生又有死。

【中智章述评】

对于一个人的身体来说，每天都会死去若干细胞，同时又会新生若干细胞。

正反及中智第四十一章

【正章原文】

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；质真若渝；大方无隅；大器晚成；大音希声；大象无形；道隐无名。夫唯道，善始且善成。

【正章译文】

上士听了道的道理，就尽力遵循；中士听了道的道理，半信半疑；下士听了道的道理，就嗤之以鼻。不被嘲笑那就不是真正的道了！所以古人说：光明的“道”好像暗昧，前进的“道”好像后退，平坦的“道”好像高低不平，崇高的“德”好像低谷，洁白好像污黑，广大的“德”好像有不足，刚健的“德”好像是怠惰，质地纯净好像是浑浊。最大的方形反而没有边角，重大的器具往往很晚才完成，最大的声音听来无声，最大的形象看来无形。“道”幽隐而无名，只有“道”，才有一个完美的开始和完美的结果。

【反章】

有些做法表面上看起来是聪明的，其实可能是愚蠢的。

【反章述评】

在某些情况下，听到自然法则就去实行，其实可能是愚蠢的，应该事先考察一下其可行性。例如注射青霉素能够治疗许多病，但是对于青霉素过敏的人，如果不事先检验是否可以注射，则可能引起很大的医疗事故。

【中智章】

注意，本章再一次提到正、反及中性三种状态。亦即对自然法则尽力遵循、嗤之以鼻以及半信半疑。

【中智章述评】

对于“道”也是如此，不仅有完美的开始和完美的结局，还有完美的中间过程。中国有一句话：“乐在其中”。实际上，许多人从事科学研究的目的在于获得诺贝尔奖，而只是对于研究工作情有独钟，并且在这个过程中获得了极大的乐趣。

正反及中智第四十二章

【正章原文】

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、不谷，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。

【正章译文】

道产生原始的统一体，统一体产生对立的两个方面，对立的两个方面产生第三方面，此三者产生万事万物。万物内部都包含着阴阳两个对立的方面，它们在交冲中得到和谐。人们所厌恶的就是“孤家”。“寡人”。“不谷”。而王公们却用这些词儿称呼自己。所以，一切事物贬损它时，它却得到增益；增益它时，它却受到贬损。人们所教导我的，我也用来教导别人：强横无理的人不得好死。我要把这句话作为教人的最高宗旨。

【反章】

除了“一生二，二生三”的模式之外，还有“一生二，二生四，四生八”等等的模式。

【反章述评】

细胞分裂采取的就是“一生二，二生四，四生八”的模式。

【中智章】

本文主要讨论的就是“一直接生三”：正、反及中性三个方面。

【中智章述评】

“三胞胎”是“一直接生三”的又一个实例。世界也分为三部分：第一世界，第二世界和第三世界。

正反及中智第四十三章

【正章原文】

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。

【正章译文】

天下最柔弱的东西，能穿行无阻地驾御天下最坚硬的东西。无形的力量能进入没有空隙的东西里面。我因而知道无为的好处。无言的教导，无为的好处，天下的事物很少能够比上得上它。

【反章】

“无为”并不是万能的，有些知识不能靠“无为”获得。

【反章述评】

只懂英语的人，懂了“无为”也还是不懂法语，只有再经过学习才能懂法语。

【中智章】

除了“以柔克刚”之外，还可以有“以刚克刚”和“以刚柔克刚”。此外还有其他六种情况：“以刚克柔”，“以柔克柔”，“以刚柔克柔”，“以刚克刚柔”，“以柔克刚柔”，“以刚柔克刚柔”。

【中智章述评】

对付全攻型的足球队，可以有三种方法：以攻对攻，以守对攻，以及防守反击。

正反及中智第四十四章

【正章原文】

名与身孰亲？身与货孰多？得与亡孰病？

甚爱必大费；多藏必厚亡。

知足不辱，知止不殆，可以长久。

【正章译文】

名声与身体哪个亲切？身体与财产哪个重要？得与失哪个有害？所以，过分的爱惜必然招致更大的破费，丰厚的储藏必有严重的损失。知道满足就不会遭到侮辱，知道适可而止就不会遇到危险，就可以长久安全。

【反章】

与生命相对立的，除了名誉和财产之外，还有爱情等等。

【反章述评】

匈牙利诗人裴多菲写道：生命诚宝贵，爱情价更高；若为自由故，二者皆可抛！

【中智章】

注意，这里再一次出现两种中间状态：满足和适可而止。

【中智章述评】

世界首富、微软的盖茨提前退休，就是满足和适可而止的一个实例。

正反及中智第四十五章

【正章原文】

大成若缺，其用不弊。 大盈若冲，其用不穷。 大直若屈，
大巧若拙，大辩若讷。 躁胜寒，静胜热。清静为天下正。

【正章译文】

有大成就的人，似乎在某些方面总有不足之处，然而其作用不会穷竭。最挺直的好像弯曲，最灵巧的好像笨拙，最好的口才好像笨嘴拙舌。善于运动能战胜寒冷，安静能克服炎热，清静无为可以做天下的首领。

【反章】

在某些情况下，只有弯曲而没有笔直。

【反章述评】

例如圆周，就只有弯曲而没有笔直。再如飞机，就不可能笔直地飞行，而是忽左忽右、忽上忽下地飞行。

【中智章】

处于中间状态，往往就能够左右逢源。

【中智章述评】

善于运动的人固然能够战胜严寒，却不善于战胜炎热；善于守静的人固然能够战胜炎热，却不善于战胜严寒。只有处于中间状态，既能动又能静的人，才既能战胜炎热，又能战胜严寒。

正反及中智第四十六章

【正章原文】

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。

【正章译文】

天下有道时，奔驰的战马都用来运粪肥田；天下无道时，怀孕的军马也要在郊野战场上产驹。最大的灾祸是不知道满足，最大的罪过是贪得无厌。所以，知道满足就会心满意足，内心永远是满足的。

【反章】

贪心，如果是指永不满足，就有积极的意义。

【反章述评】

奥林匹克的格言“更高，更快，更强”就有永不满足的含义。

【中智章】

除了懂得满足之外，也要懂得不满足，还要懂得其中间状态：暂时满足。

【中智章述评】

年轻人可以尽情地利用自己精力充沛的这一优势；但也要懂得自己不可能永远年轻；更要懂得年轻的优势只是暂时的和片面的，所以既不能虚度年华，也不能过分逞强。

正反及中智第四十七章

【正章原文】

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，不见而明，不为而成。

【正章译文】

真正有本领的人不出大门，就能知道天下的事。不望窗外的世界，就能看到天道。走出越远，知道越少。所以圣人不远行就能知晓天下大事，不需眼见就能明了事理，不去做事情就能成功。

【反章】

严格地讲，足不出户就不能真正了解天下事。

【反章述评】

毛泽东说过：“秀才不出门，全知天下事”，在技术不发达的古代只是一句空话，在技术发达的现代虽然可以实现这句话，然而真正亲知的是天下实践着的人。

【中智章】

在互联网时代，足不出户可能了解天下事，也可能不了解天下事，还有可能处于中间状态：部分事情可以了解，部分事情不可以了解。

【中智章述评】

通过网上的视频，可以有身临其境的感觉。但是对于不上网的人，则没有这种感觉。而对于偶尔上网的人，则有时有这种感觉，有时又没有这种感觉。

正反及中智第四十八章

【正章原文】

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。

【正章译文】

从事学问研究的人天天增加，道的法则就会天天减少，减少到了一定程度，以至于达到无为的境地。如果顺应自然而不妄为，就没有什么事情办不成。要想治理天下就要经常依靠无为之道，至于人为地无事生非，就不可能治理好天下。

【反章】

众多的人长时间地从事某一项工作，可能非常有利于取得成果。

【反章述评】

1942年8月美国制订了研制原子弹的“曼哈顿计划”，投入人力50万，其中包括大批科学家和工程师。经过几年的有效工作，曼哈顿工程揭开了原子能的神奇之谜，也第一次把最具破坏力的武器——原子弹赋予了人类。

【中智章】

参加曼哈顿工程的大批科学家和工程师，都是处于中等水平。

【中智章述评】

在曼哈顿工程中，最杰出的科学家如爱因斯坦等都没有参加，当然，不学无术的人也没有参加。总设计师奥本海默也只是二流科学家。不过，他在科学家中是最好的管理者，在管理者中又是最好的科学家。

正反及中智第四十九章

【正章原文】

圣人常无心，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。

【正章译文】

圣人常常没有固定的意志，而以百姓的意志为意志。善良的人我善待他，不善良的人我也善待他，这样就可以使人向善。讲信用的人我信任他，不讲信用的人我也信任他，这样就可以使人守信用。圣人活在世上，总能与世界相和谐。百姓都能倾听圣人的教诲。圣人使百姓们都回复到婴儿般的纯真质朴状态。

【反章】

在某些情况下，对于不善良的人，也不应该报之以善良。

【反章述评】

对于侵略者要坚决打击。第二次世界大战期间，世界人民对待法西斯侵略者就是坚决打击。

【中智章】

对于侵略者或敌人总体而言要坚决打击，但是在某些情况下还要区别对待，对于俘虏就要优待，对于能够被策反的人，还可以让其加入到自己的队伍中来。

【中智章述评】

在中国的解放战争期间，人民解放军曾经多次策反国民党军队的高级将领，他们的部队后来还被改编为人民解放军的部队。

正反及中智第五十章

【正章原文】

出生入死。生之徒，十有三；死之徒，十有三；人之生，动之于死地，亦十有三。夫何故？以其生之厚。盖闻善摄生者，路行不遇兕虎，入军不被甲兵；兕无所投其角，虎无所用其爪，兵无所容其刃。夫何故？以其无死地。

【正章译文】

从出生到死亡的过程无法避免。能生存下来而长命的占十分之三，中途夭折而短命的占十分之三，为求生而挣扎导致过早死去的也占十分之三。这是为什么？因为想长命，珍爱生命而生活过于优厚。听说善于保护生命的人，在陆地上行走不会遇到牛和老虎，在战争中不会遭到杀伤。对于他，牛用不上它的角，老虎用不上它的爪，兵器用不上它的锋刃。这是为什么？因为他从不惧怕死亡。

【反章】

目前，在长寿国家中，能够生存下来而长命的人早已超过三成。

【反章述评】

全世界最长寿的国家或地区男为香港女为日本，香港男性的平均寿命达 78.9 岁，日本女性的平均寿命达 85.52 岁。显然，在这些国家或地区里，能够生存下来而长命的人早已超过三成。

【中智章】

这里变相地承认了中间状态。因为有三种情况：能够生存下来的人，中途夭折的人，为求生奔波而死的人。它们分别是正、反及中性三种情况。

【中智章述评】

如何命名正、反及中性三种情况，可以有不止一种方法。例如，以能够生存下来的人为正方，反方可以有两种选择：中途夭折的人或者为求生奔波而死的人；相应地，中性方为：为求生奔波而死的人或中途夭折的人。当然，正方也可以是中途夭折的人或者为求生奔波而死的人。如此等等，不一而足。

正反及中智第五十一章

【正章原文】

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；成之熟之；养之覆之。生而不有，为而不恃，长而不宰。是谓玄德。

【正章译文】

道生育万物，德养育万物，物体表现自然界的各种形态，环境形成万事万物。因而万物没有不尊重道而珍贵德的。道所以被尊重，德所以被珍贵，就在于它不加干涉而顺应自然。所以道生长万物，德养育万物，使万物得到生长和发育，使万物得到安定和保护，使万物得到养育和繁殖，生养了万物而不据为己有，帮助了万物而不自以为有功，当万物之长而不自认为是主宰，这就是道德的最高境界。

【反章】

随着科学技术的发展，人类现在已经可以改造自然，甚至“命令”自然。

【反章述评】

老天爷不下雨，人类已经可以通过人工降雨的方式“命令”老天爷下雨。

【中智章】

人与自然的关系可以有三种情况：人可以“命令”自然，人不可以“命令”自然，以及其中间状态：人可以有条件地“命令”自然。

【中智章述评】

人工降雨实际上是人可以有条件地“命令”自然，因为在有云的情况下才可以实施人工降雨，在没有云的情况就不可以实施人工降雨。

正反及中智第五十二章

【正章原文】

天下有始，以为天下母。既得其母，以知其子。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；是为袭常。

【正章译文】

天下事物都有个开端，要把这个开端当作天下事物的原因。已经得知了万物的原因，就能认识万物的结果。既然认识了万物，还必须坚守着万物的根本，就一辈子没危险。堵塞着耳目，关闭门户，就终身不必忧愁。打开耳目，完成世间的事业，就终身不可救治。观察细微叫做明，保持柔弱叫做强。用它的光亮返照内在的明，不给自身带来灾殃，这就是因袭常道。

【反章】

知道原因不一定知道结果，知道结果也不一定知道原因。

【反章述评】

曾经辉煌一时的玛雅文化突然消失了，其原因一直是个谜。

【中智章】

在知道结果的情况下，其原因可以有三种：知道原因，不知道原因，及其中间状态：知道部分原因，可以猜测原因等等。

【中智章述评】

对于玛雅文化突然消失的原因，人们猜测是由于遭遇到长期干旱或者是因为部落之间的战争。后来又有人提出，当玛雅人发现他们的君主并不是不朽的神之后，强大的玛雅文明开始趋向衰落。因为他们觉得既然国王并没有“来自天堂的特权”，那么根本没有必要累死累活为其建造豪华的宫殿和宏伟的神庙。

正反及中智第五十三章

【正章原文】

使我介然有知，行于大道，唯施是畏。大道甚夷，而人好径。朝甚除，田甚芜，仓甚虚；服文采，带利剑，厌饮食，财货有馀；是为盗夸。非道也哉！

【正章译文】

假如我有点知识，我就在大道上行走，怕的是走邪路。大路很平坦，而人却喜欢走捷径。宫廷十分华美，农田很荒芜，仓库很空虚；而穿着锦绣衣服，带着锋利宝剑，吃厌了精美饮食，占有过多的财富，这就叫做强盗头子。强盗头子走的不是正道！

【反章】

任何现象都可能是自然法则或规律的产物。

【反章述评】

朝廷有良好的规章，也不能保证田地不荒芜。比较正确的说法是：田地不耕耘就可能会荒芜。

【中智章】

由于人的干预，原有的自然规律或法则是否起作用可以有三种情况：起作用，不起作用，及其中间状态：暂时起作用或暂时不起作用。

【中智章述评】

田地不耕耘本来就可能会荒芜，但是如果使用了农药去除杂草，则田地可以暂时不荒芜，等到农药的有效期过了以后，田地就又会荒芜。

正反及中智第五十四章

【正章原文】

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，其德乃馀；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。

【正章译文】

善建的坚韧不拔，善抱的不会滑脱掉落，子孙遵照这个道理祭祀就会香火不断。用这个道理修身，这人的德就会纯真；用这个道理治家，这个家的德就会有馀；用这个道理治乡，这个乡的德就会长久；用这个道理治国，这个国的德就会丰厚；用这个道理治天

下，天下的德就会普遍。所以，从个人去认识个人，从家去认识家，从乡去认识乡，从国去认识国，从天下去认识天下。我怎么会知道天下的道理是这样的呢？就是用这种方法。

【反章】

知道所有的天下之理是不可能的。即使是在自己所最熟悉的领域，也不可能总是最出色的。另外，智者千虑必有一失，愚者千虑必有一得。

【反章述评】

拿破仑在军事方面可以称之为天才，然而由于滑铁卢战役的失败，一世英名毁于一旦。

【中智章】

对于天下之理的了解有三种：知道很多，一无所知，以及中间状态：仅仅了解一两个领域。

【中智章述评】

达·芬奇，是整个欧洲文艺复兴时期最完美的代表。他是一位思想深邃，学识渊博，多才多艺的画家、寓言家、雕塑家、发明家、哲学家、音乐家、医学家、生物学家、地理学家、建筑师和军事工程师。相比之下，梵高（Vincent Willem van Gogh，1853—1890），只精于绘画。而白痴则对所有的领域一无所知。

正反及中智第五十五章

【正章原文】

含德之厚，比于赤子。毒虫不螫，猛兽不据，攫鸟不搏。骨弱筋柔而握固。未知牝牡之合而媵作，精之至也。终日号而不嘎，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，谓之不道，不道早已

【正章译文】

含德深厚的人，好比是个婴儿。毒虫不会蜇他，猛兽不会伤他，恶鸟不会抓他。筋骨虽然柔弱，但是小拳头却握得很牢固。不知道男女交合之事，而小生殖器却经常勃起，这是精力旺盛的表现。整天哭啼而喉咙却不沙哑，这是人体和谐的反映。认识和谐的道理叫做常，认识到常的叫做明智。贪求生活享受就是祸殃，任意损耗精气就是逞强。事物过分壮大就会衰老，这叫做离开了道，离开了道就会早亡。

【反章】

有的人虽然不具备先天的智慧和有利条件，但是也有可能获得巨大的成功。

【反章述评】

英国作家笛福只受过中等教育，然而由于自身的勤奋努力，在文学领域获得巨大成功。他的代表作《鲁滨逊漂流记》是一部成功的现实主义小说。它对英国小说的发展起了积极的作用，小说主人公鲁滨逊也因此成为欧洲文学史上一个著名的文学形象。

【中智章】

在历史上做出重大贡献和成绩的人，既不是最聪明的人，也不是最勤奋的人，而是处于中间状态的人：足够聪明并且足够勤奋的人。

【中智章述评】

牛顿和爱因斯坦都是足够聪明并且足够勤奋的人。反之，智商最高的人，往往成绩平平。有一位智商极高的人，其最大成果是写出一本畅销书，教导人们如何在智商测试中获得好成绩。

正反及中智第五十六章

【正章原文】

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

【正章译文】

真有知识的不随便乱说，随便乱说的不是真有知识。塞着洞穴，关闭门户，调和光芒，混同于尘垢，挫去锋芒，解脱纠纷，这就叫做“玄同”。所以，不可能对其亲近，也不可能对其疏远。不可能使其获利，也不可能使其受害。不可能使其尊贵，不可能使其下贱。因此成为天下最尊贵的人。

【反章】

真懂的人，有时也会说很多话。

【反章述评】

如果是老师，为了教会学生，特别是领会能力差的学生，必须反复说很多话。

【中智章】

真懂的人可以有三种说话方式：说出全部，一句不说，说出一半。

【中智章述评】

老师在进行启发式教学时，对答案只说出一半，甚至不说，以启发学生的思考。

正反及中智第五十七章

【正章原文】

以正治国，以奇用兵，以无事取天下。吾何以知其然哉？天下多忌讳，而民弥贫；民多利器，国家滋昏；民多伎巧，奇物滋起；法令滋彰，盗贼多有。故圣人云：我无为，而民自化；我好静，而民自正；我无事，而民自富；我无欲，而民自朴。

【正章译文】

用正大光明的方法治国，用奇妙多变的战术用兵，以清静无为的策略来掌握天下。我怎么知道会是这样的呢？因为天下的禁忌越多，人民就越贫困；民间的武器越多，国家就越混乱；人们的技巧心计越多，邪门歪道越多；法令越分明，盗贼就越多。所以圣人说：我无所作为人民自然潜移默化。我好清静，人民自然端正，我没有扰民生事，人民自然富裕，我没有贪欲，人民自然淳朴。

【反章】

用兵也可以用正大光明的方法。

【反章述评】

如果显示出极为强大的力量，敌人因为害怕就会投降。这正是中国古代著名军事家孙子所说的军事家的最高境界：不战而屈人之兵。

【中智章】

在许多情况下，用兵要使用奇正相结合的方式。

【中智章述评】

诺曼底战役中，美苏一方面公开声明开拓“第二战场”，另一方面又多方欺骗德军。

自1941年德国入侵苏联后（巴巴洛萨作战），苏联红军便一直单独在欧洲东部战线与德军正面交锋。美国总统罗斯福及英国首相丘吉尔便向苏联保证英美将会在欧洲开拓“第二战场”，减轻苏联的压力，最初计划在1942年实行，后延至1943年春天，最后“第二战场”终于在1944年6月6日开拓。

与此同时，美英又采取护卫行动：用以混淆德军情报单位，使德军对盟军登陆地点判断错误。护卫行动有坚毅行动和齐柏林行动两个子计划。

坚毅行动：成立一个实际上不存在的美国第一集团军，以盟军中最让德军畏惧的乔治·巴顿为指挥官。下辖同样不存在的美国第

十四军团和英国第四军团（总部在爱丁堡）。让德军以为要入侵挪威和距离英国本土最近的加来。

齐柏林行动：让德军误以为盟军将在克里特岛、希腊西岸或罗马尼亚黑海海岸登陆的计划。

正反及中智第五十八章

【正章原文】

其政闷闷，其民淳淳；其政察察，其民缺缺。祸兮福之所倚，福兮祸之所伏。孰知其极？其无正也。正复为奇，善复为妖。人之迷，其日固久。是以圣人方而不割，廉而不刿，直而不肆，光而不耀。

【正章译文】

政治宽松，百姓就淳朴。政治苛刻，百姓就狡诈。灾祸啊，幸福就在它身边，幸福啊，灾祸就藏在里边。谁知道它们的界限？这里没有定论。正常的可能变为反常，善良可能变为妖孽。人们对此的了解，由来已久。因此圣人虽是方正的但不切割万物，虽是兼收并蓄的但不伤人，虽是坦直的但不放肆，虽是光亮的但不耀眼。

【反章】

灾害的身边可能并不是幸福，可能依然是灾害。

【反章述评】

中国有一句谚语：祸不单行。在现实生活中，地震灾害之后可能又接着出现瘟疫。

【中智章】

幸福在灾害身边，实际上是一种中性状态。说的是既有灾害又有幸福。

【中智章述评】

既有灾害又有幸福的方法可能不止一种，中国还有一句谚语：苦尽甘来。

正反及中智第五十九章

【正章原文】

治人事天，莫若嗇。夫为嗇，是谓早服；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。

【正章译文】

治理人和事奉天都不如吝啬（爱惜精力）为好。由于吝啬，可以比别人先顺奉“道”。先顺奉“道”可说成是重积德。重积德就无往而不胜。无往而不胜这种力量是没有极限的。这种没有极限的力量，可以用于管理国家。有了治国的根本，就可以长治久安。这就叫做根扎得深，柢生的牢，这是生命长存的道理。

【反章】

治理人也要实行慷慨的政策。

【反章述评】

中国对老年人有许多优惠政策。例如子女应赡养父母。再如许多城市的老年人可以免费乘坐交通车。

【中智章】

治理人有时要慷慨，有时要吝啬，有时要慷慨与吝啬相结合。

【中智章述评】

例如纳税。对有些人不收税，这是慷慨。对有些人收很多税，这是吝啬。收税之后又做许多对人民有益的事情，这又是慷慨与吝啬相结合。

正反及中智第六十章

【正章原文】

治大国若烹小鲜。以道立天下，其鬼不神；非其鬼不神，其神不伤人；非其神不伤人，圣人亦弗伤也。夫两不相伤，故德交归焉。

【正章译文】

治理大国好比煎小鱼。用道来治理天下，那些鬼怪就不起作用。不是鬼怪不起作用，就是它起作用也不能伤人。不是它起作用也不能伤人，圣人也不伤人。这样双方互不伤害，所以能彼此相安无事。

【反章】

治理大国有时就好比举办宴会。

【反章述评】

招待国宾就要举办宴会，而不能仅仅用小菜，否则就是对客人的不尊敬。大国的事情极为复杂，所以也要用复杂的管理方法。

【中智章】

无论管理大国，小国，还是中等程度的国家，都要有时好像做小菜，有时好像举办宴会，又是处于中性状态：例如在餐馆中用餐。

【中智章述评】

“麻雀虽小，五脏俱全”。无论大国，小国，还是中等程度的国家，都有复杂的事情，简单的事情，以及中等程度的事情。大国有大国的难处，小国有小国的难处。

正反及中智第六十一章

【正章原文】

大邦者下流，天下之牝，天下之交也。牝常以静胜牡，以静为下。故大邦以下小邦，则取小邦；小邦以下大邦，则取于大邦。故或下以取，或下而取。大邦不过欲兼畜人，小邦不过欲入事人。夫两者各得所欲，大者宜为下。

【正章译文】

大国要居于江河的下流，这是天下百川所交汇的地方，自居于雌柔地位。雌性经常以安静战胜雄性，就在于她安静而居下。所以，大国对于小国谦下，就可取得小国的信任。小国对大国谦下，

才能被大国所容纳。所以，谦下可以信任人，谦下可以被人信任。大国不过分要求领导小国，小国不过分要求事奉投靠大国，大国小国都可以满足自己的愿望，大国应特别注意采取谦下的姿态。

【反章】

目前与古代已经有很大的不同，国家的位置已经确定，一般不能再随意迁移。国家的状态只能采取其他的方式来改变。

【反章述评】

几个国家可以联合成一个新的国家。例如坦噶尼喀和桑给巴尔联合成为坦桑尼亚联合共和国。而苏联则分裂为十几个新的国家。

【中智章】

大国不仅可以居于江河的下游，而且可以包括江河的上游，中游和下游。

【中智章述评】

中国的国土包括长江和黄河等河流的上游，中游和下游。美国的国土包括密西西比河和科罗拉多河等河流的上游，中游和下游。

正反及中智第六十二章

【正章原文】

道者，万物之注。善人之宝，不善人之所保。美言可以市尊，美行可以贺人。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。

【正章译文】

“道”是万物的主宰，是善人的法宝，不善的人也受它的保护。美好的言词能博得人们的尊敬，善良的行为可以值得庆贺。即使有不善的人，怎能把他们抛弃呢？所以树立天子，设置大臣，虽然先献美好的玉石，后献珍贵的车辆，还不如把道作为献礼。古时为什么要重视“道”？不是说有求即能得，有罪即能免吗？所以“道”被天下所重视。

【反章】

道也可以惩罚恶人，有时甚至惩罚好人。

【反章述评】

对于坏人，多行不义必自毙。对于好人，有时好心办坏事。

【中智章】

每个人都有自己的“道”。好人，坏人，普通的人都有自己的“道”。

【中智章述评】

最难对付的是出于中性状态的情况，例如坏人装扮成好人。阿拉伯谚语有云：最危险的敌人是装扮成朋友的敌人。

正反及中智第六十三章

【正章原文】

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。

【正章译文】

以顺其自然的态度去作为，把无事当作事，把无味当作味。不管大小多少，要用德来报答怨恨。克服困难要从容易处入手；实现远大理想要从细微处开始。天下的难事必须从容易处做起；天下的大事必须从细微处做起。因此圣人始终不做大事，所以才能完成大事，轻易允诺别人的要求，必定要失信，把事情看得过分容易势必会遇到很多困难。因为圣人总是把问题看得困难些，所以最终就没有困难了。

【反章】

克服困难有时必须从最困难处入手。

【反章述评】

在应聘时，如果考官一开始就提出一个最困难的问题，应聘者必须也只能认真应答，而不能要求考官重新出一道简单的问题。

【中智章】

如果面对许多问题，往往包括容易的，困难的，中等程度的问题，都要采取不同的方法加以认真解决。

【中智章述评】

在中国古代，秦国先后灭六国。在长达十年的时间里，先后按顺序消灭韩、赵、魏、楚、燕、齐六国，结束了中国自春秋以来长达 500 多年的诸侯割据纷争的局面，建立了中国历史上第一个君主中央集权国家，即秦朝。其中灭韩最容易，灭楚最困难，灭其他国家的困难程度属于中等。

正反及中智第六十四章

【正章原文】

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。民之从事，常于几成而败之。慎终如始，则无败事。是以圣人欲无欲，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。

【正章译文】

事物安定时容易维持；事物的变故还没有迹象时容易解决；事物脆弱时容易分解；事物细微时容易消散。要在事件发生前就把它处理妥当，要在祸乱未发生以前就加以治理。合抱的大树是由小树苗长成的；九层的高台是由泥土积累起来的；千里的远行是从脚下第一步开始的。人们做事往往在快成功的时候失败。当事情快要办完的时候还能像开始时那样谨慎，就不会失败了。因此圣人的欲望就是没有欲望，不重视稀有的货物；圣人的学问就是人所不学的学问，以补救众人的过错。用这些去辅助万物自然发展，而不敢去妄加干涉。

【反章】

有时没有迹象时根本就没有办法解决问题。

【反章述评】

例如地震，没有迹象时根本就不知道如何设防，在哪里设防。有了迹象之后才可以很容易地对症下药。

【中智章】

在地震之前，往往面对三种情况：有迹象，无迹象，有部分迹象。都要想方设法区别对待。

【中智章述评】

对于出现地震迹象的地区，可以迅速将人员转移到安全地区。对于没有出现地震迹象的地区，可以加强监测。对于出现部分地震迹象的地区，可以发出警示，提醒人们随时准备转移。

正反及中智第六十五章

【正章原文】

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；不以智治国，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，然后乃至大顺。

【正章译文】

古时善于行道的人，不是教人民聪明些，而是教人民愚蠢些。人民之所以难治理，就是因为他们智巧太多。所以用智巧心计治国，是国家的灾害；不用智巧心计治国，是国家的福分。认识这两种治国的差异也是一条法则。永远懂得这一法则，这就叫做“玄

德”。“玄德”又深奥又高远啊，与万物一起返归淳朴，最后达到的是完全顺应自然。

【反章】

在目前，可能多数人还是主张用智巧治国。

【反章述评】

在美国的历届总统中，恐怕只有柯立芝不主张用智巧治国。他的名言是：“事物正在顺利进行，好办法就是不管它。”直到1929年时，柯立芝还在预言：“没有任何灾祸到来的迹象。”而历史事实却是，同年秋天资本主义世界空前的大萧条首先在美国爆发。

【中智章】

治国可以用智巧，不用智巧，半用智巧。

【中智章述评】

在美国，不主张用智巧治国的是柯立芝总统。主张用智巧治国的是最聪明的美国总统托马斯·杰斐逊，杰斐逊在任期间，成功减少国债，精简了美国海军和陆军规模，通过路易斯安那购地案，几乎让美国领土扩大了一倍。而其他许多总统，则都主张半用智巧。

正反及中智第六十六章

【正章原文】

江海之所以能为百谷王者，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，必以身后之。是以圣人处上而

民不重，处前而民不害。是以天下乐推而不厌。以其不争，故天下莫能与之争。

【正章译文】

江海所以能成为一切溪流的王者，由于它善于处在溪流的下游，所以能成为一切溪流的王者。所以要想处在百姓上面，必须在言词上对百姓表示谦下；想处在百姓之前，必须站在百姓后面。所以圣人处在百姓上面，而百姓不感到负担；处在百姓前面而百姓不感觉碍事。所以天下人民喜欢推崇他而不厌弃他，因为他不跟人争，所以天下没有人能和他相争。

【反章】

有时处在河流下游的不是江海，而是湖泊和沙漠。

【反章述评】

伊犁河流入巴尔喀什湖的西部；车尔臣河流入沙漠。

【中智章】

目前“圣人”处事有三种态度：竞争，不争，指挥别人竞争。

【中智章述评】

要想当总统，就要竞选，击败竞选对手。当了总统之后，除了年薪以外，对财富就不能再争了。另外，当了总统之后，在许多情况下可以自己不出面，指挥手下的部长等人去竞争。

正反及中智第六十七章

【正章原文】

天下皆谓我道大，大而不肖。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；舍后且先；死矣！夫慈以战则胜，以守则固。天将救之，以慈卫之。

【正章译文】

天下人都说我的“道”博大，不像一般事物。正是因为大，所以不像一般事物。如果像一般事物，早就变得渺小了！我有三件法宝，我掌握并保护着它们：第一件叫慈爱，第二件叫节俭，第三件叫不敢在天下人的前头。因为慈爱，才能勇敢，因为节俭，才能宽绰，不敢在天下人的前头，才能做天下的首长。现在舍弃慈爱而求勇敢，舍弃节俭而求宽绰，舍弃退后而去争先，只有死路一条。用慈爱去作战就能获胜，用它去守卫就能牢固。天要拯救谁，就用慈爱去保卫谁。

【反章】

慈爱有时就办不成大事。

【反章述评】

对于“慈不掌兵”，有一个著名的故事。孙武去见吴王谈论带兵打仗之事，吴王出了个难题，让孙武替他操练宫女。孙武挑选了一百个宫女，让吴王的两个宠姬担任队长。孙武将列队操练的要领讲得清清楚楚，但这些女人笑作一堆，谁也不听他的。孙武严厉地说道：两个队长带头不听指挥，这就是公然违反军法，理当斩首！

武士将两个宠姬杀了之后，宫女们吓得谁也不敢出声，当孙武再喊口令时，她们严格照办，很快就成为整齐的队列。

【中智章】

除了慈爱之外，还应有严厉，以及慈爱和严厉相结合。

【中智章述评】

诸葛亮挥泪斩马谡是慈爱和严厉相结合的典范。马谡兵败失街亭，按律当斩，马谡死后诸葛亮又将其儿子收为义子。诸葛亮此举，全军将士无不为之震惊。

正反及中智第六十八章

【正章原文】

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，古之极也。

【正章译文】

善于作武士的不逞其勇武；善于作战的不靠其愤怒而去拼命；善于战胜敌人的不与敌人硬拼；善于用人的，对人谦下。这叫做与人无争的美德，这叫做能利用别人的力量，这叫做与天道符合，这是自古以来的准则。

【反章】

利用别人的力量不如利用自己的力量。

【反章述评】

在足球比赛中，仅仅依靠对方的“乌龙球”获胜不是很光彩的。

【中智章】

在战争中可以利用三种因素：自己的力量，敌方的失误以及第三方的支持。

【中智章述评】

在第二次世界大战的欧洲战场上，苏联红军的胜利依靠三种因素：自己的力量，盟军的第二战场，以及德军自己的失误。

正反及中智第六十九章

【正章原文】

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。故抗兵相若，哀者胜矣。

【正章译文】

用兵的有这样的说法：我不敢主动进攻而要防守，不敢前进一寸而要后退一尺。这就叫做出兵行军却不见行列，奋臂上举却看不见胳膊，握紧武器却看不见武器，这样就没有敌手了。祸害没有比轻敌更大的了，轻敌几乎丧失我的法宝。所以当两军势力相当时，悲愤的一方会获胜。

【反章】

不战而降的祸害比轻敌更大。

【反章述评】

轻敌还有获胜的可能，而不战而降则只有失败。

【中智章】

在战争中既不可以轻视敌人，也不可以高估敌人，而应该恰如其分地评价敌人。对自己也是同样如此。

【中智章述评】

孙子说：知己知彼，百战百胜。

正反及中智第七十章

【正章原文】

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。是以圣人被褐而怀玉。

【正章译文】

我的道理很容易理解，很容易实行。可是天下竟没人理解，没人实行。言论要有主旨，做事要有根据有主心骨。由于人们的无知，所以才不理解我。理解我的人很少，效法我的就更珍贵了。所以圣人穿的虽不好怀里却揣着宝玉。

【反章】

要有“主心骨”，往往需要反复思考。但是面对错综复杂的局面，有时就没有时间来思考。

【反章述评】

在时间紧迫的时候，许多人会不假思索地“跟着感觉走”。

【中智章】

处理事务有三种方式：认真思考以后再行动，不假思索地“跟着感觉走”，以及在极短时间内凭借“急智力”做出判断。

【中智章述评】

一位华裔女子路遇两个身强力壮的劫匪，她急中生智，一边怒吼一边摆出一幅功夫高手的架势，劫匪见状慌忙逃窜。

正反及中智第七十一章

【正章原文】

知不知，上矣；不知知，病也。圣人不病，以其病病。夫唯病病，是以不病。

【正章译文】

知道自己有不知道的**最好**，不知道而自以为知道就是毛病。圣人没有这种毛病，因为他把这种毛病当作弊病，所以才没有病。正因为把这种毛病当作弊病，所以才没有这种病。

【反章】

仅仅知道自己有不知道的，并不是最好的。

【反章述评】

知道如何处理不知道的事情才是最好的。例如到了中国而不懂中文，仅仅知道这一点是不够的，最好的办法是赶紧找一个翻译。

【中智章】

对待“不知道”可以有三种方式：仅仅知道这一点，想出自己解决的方法，委托别人协助解决问题。

【中智章述评】

到了中国而不懂中文，可以有三种方式应对：躲在旅馆里睡大觉，自己用手势或画画来与人交流，当然最好的方法还是找翻译。

正反及中智第七十二章

【正章原文】

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。

【正章译文】

一旦百姓不怕威压时，可怕的祸乱就要到来。不要逼迫百姓不得安居，不要阻断百姓的谋生之路。只有不压迫人民，人民才不感到压迫。所以圣人有自知之明而不自我表现，只求自爱自重而不自居高贵。所以要舍弃后者而选取前者。

【反章】

人民不怕威胁时，可贵的后果可能会出现。

【反章述评】

例如在第二次世界大战期间，苏联人民不怕德军的威胁，取得了卫国战争的胜利；中国人民不怕日军的威胁，取得了抗日战争的胜利。

【中智章】

每个人对待威胁都可以有三种选择：害怕，不怕，无所谓。

【中智章述评】

面对世界末日的预言，害怕的人去跳楼，不怕的人指出这个预言的荒谬，无所谓的人则照常生活。

正反及中智第七十三章

【正章原文】

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？天之道，不争而善胜，不言而善应，不召而自来，繹然而善谋。天网恢恢，疏而不失。

【正章译文】

勇气用于争强好胜就会死，勇气不用于争强好胜就会活。这两种不同的“勇气”，有的得利有的遭殃。天所讨厌的，谁知道是什么原因？天的道，不争斗而善于取胜，不说话而善于应付，不召唤而自动到来，慢条斯理的而善于谋划。天网广大无边，网孔虽稀，却从来没有遗漏。

【反章】

有时有胆量就会生，或者想出极好的办法。

【反章述评】

很久以前，一位女工程师负责一条铁路隧道的施工。施工方案是从两侧开挖，在中间贯通。当工程进行到一半的时候，女工程师经过测量发现施工的方向偏了，继续开挖将不会贯通。出于恐惧和好面子，她自杀了。然而施工的人并没有理会这一点，他们继续开挖，最后终于贯通。原来女工程师的测量出现了错误。当时她如果有胆量继续开挖下去，就不会出现悲剧。

【中智章】

有时，不经过努力奋斗就不会成功。此时要认真分析双方的实力。战争中双方的实力对比有三种情况：自己的力量强，敌方的力量强，以及中间状态：双方势均力敌。

【中智章述评】

如果自己的力量强，可以采取主动出击的方法。如果敌方的力量强，或者双方势均力敌，则可以采用三十六计中的第四计：以逸待劳。就是在敌人气势正旺的时候，采取守势，对付敌方的进攻，借以消磨敌人的士气和战斗力，然后寻找最有利的战机，后发制人，一举将敌人击败。

正反及中智第七十四章

【正章原文】

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，是谓代大匠斫，夫代大匠斫者，希有不伤其手矣。

【正章译文】

人民不怕死，怎么能用死来吓唬他们？如果使人民经常怕死，对那些为非作歹的人，我把他们抓来杀掉，谁还敢为非作歹？应由专管杀人的人去杀。要代替专管杀人的去杀，正如同代替木匠去砍木头。要代替木匠去砍木头，很少有不砍伤自己手的。

【反章】

随着科学技术的发展，不是木匠的人去处理木头，也不会伤手。

【反章述评】

老子时代没有机器人。现在，人可以操纵机器人去处理木头和更危险的工作，这样对人没有任何危险。

【中智章】

处理木头可以采用三种方式：让木匠去处理，让机器人去处理，让业余木匠去处理。

【中智章述评】

许多人在工作之余，从事一些家务劳动，做一些木匠活，修理房屋，清洁花园等等。例如，明朝的皇帝明熹宗的木匠活很有水平。明熹宗曾经设计图样，亲自锯木钉板，一年多工夫便造出一个

大床，床板可以折叠，床架上还雕有各种花纹，堪称美观大方，为当时的工匠所叹服。

正反及中智第七十五章

【正章原文】

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。

【正章译文】

人民所以饥饿，是由于上面赋税太多太重，所以人民才饥饿。人民所以难治理，是因为上面有所妄为，所以人民才难治理。人民之所以不重视自己生命而铤而走险，是因为上面过分地保养自己的生命。所以人民才不重视自己的生命而铤而走险。不过分看重生命的人，比过分看重生命追求享受的人高明。

【反章】

人民饥饿，不一定是由于租税太多。

【反章述评】

自然灾害，如旱灾，水灾，蝗灾等等都可以导致人民饥饿。此外，战争也可以导致人民饥饿。

【中智章】

人民饥饿，除了天上的原因（旱灾等）和地上的原因（水灾等）；还有中间的原因：人的原因（战争等），特别是：有人自愿挨饿。

【中智章述评】

目前有越来越多的人为了减肥而节食。不过，有的人效果明显，有的人效果不明显，有的人还有副作用。

正反及中智第七十六章

【正章原文】

人之生也柔弱，其死也坚强。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。是以兵强则灭，木强则折。强大处下，柔弱处上。

【正章译文】

人活着时身体是柔软的，人死后躯体是僵硬的。草木活着时是柔软脆弱的，草木死后就变得枯槁了。所以僵硬的属于死亡一类，柔软的属于生存一类。所以用兵时逞强就会被消灭，树木长到强壮时就会被砍伐。僵硬的处于下降状态，柔软的处于上升状态。

【反章】

有时柔软的不是出于上升阶段，而是处于下降阶段。

【反章述评】

例如钢铁加热时会变软，此时其刚度与温度成反比，温度越高，刚度越低。另外，如果运动员“手软”了，则实力就会下降。

【中智章】

事物的最佳状态与硬度的关系有三种：硬的为最佳，软的为最佳，不软不硬为最佳。

【中智章述评】

对于钢铁，越硬越好；对于棉花来说，越软越好；对于橡胶来说，不软不硬最好。

正反及中智第七十七章

【正章原文】

天之道，其犹张弓与？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。

【正章译文】

天的道不正如拉弓射箭吗？高了就压低些，低了就抬高些，有多余的就减少些，不足的就补充些。天的道是减少有余的补足不足的，人世的道却不是这样，而是减少不足的补充有余的。谁能把有余的拿来补充不足的？只有有道的人。因而圣人助长万物而不图回报，事业有成却不居功，他不愿意表现自己的贤能才德。

【反章】

人的道也有减少有余的补充不足的。

【反章述评】

例如税收，就是消除贫富差距的一个好办法。

【中智章】

天道和人道的差别可以有三种：一样，不一样，部分一样。

【中智章述评】

一样的情况：天和人都处于不断的变化之中。不一样的情况：天体的变化要几百万年才显现出来，而人体的寿命至多一百多年。部分一样的情况：天体之间有万有引力；但是对于人类，只有恋人和朋友之间才互相吸引；敌人之间则互相排斥；普通人之间既不排斥也不吸引。

正反及中智第七十八章

【正章原文】

天下莫柔弱于水，而攻坚强者莫之能胜，以其无以易之。柔之胜刚，弱之胜强，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，是为天下王。正言若反。

【正章译文】

天下没有哪一种东西比水更柔弱的了，然而对于攻破坚强的东西却没有能够胜过水的，没有别的东西能代替它。柔能胜刚，弱能胜强，天下没有人不懂，却不能实现。因此圣人说：承担国家遭受屈辱的责任，才配称为国家的君王。承担全国发生祸乱的责任，才能当天下的君王。正话好像是反话一样。

【反章】

在许多情况下，有一些物体的攻坚力量胜于水。

【反章述评】

例如子弹可以在极短时间内击穿石板；如果水滴石穿，则要几十年甚至几百年。

【中智章】

战胜刚强可以有三种方法：以刚强胜刚强，以柔克刚，以刚强配合柔软制服刚强。

【中智章述评】

三种方法的实例是：用金刚石划破玻璃；水滴石穿；铁匠将钢铁烧红了再加以锤击，就可以打制成各种工具。

正反及中智第七十九章

【正章原文】

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。天道无亲，常与善人。

【正章译文】

和解重大的仇怨，必然还会有残余的仇怨，这怎么算作妥善的办法呢？所以圣人虽然拿着借据的存根，而不强迫人家还债。只拿着借据的是有德的人，只管收债的是无德的人。天道对谁都没有偏爱，经常帮助有德的善人。

【反章】

圣人也做“坏事”，例如有时也强迫别人还债。

【反章述评】

当圣人管理国家的时候，如果遇到外国借债之后赖帐，而本国又遇到自然灾害急需用钱，此时为了国家的利益，就要强迫借债的国家还债。

【中智章】

对于债务有三种方式：需要全额偿还，部分偿还，以及全部免除。

【中智章述评】

如果向银行贷款，不但需要全额偿还，而且还要追加利息。在当代，国与国之间处理债务问题时，如果借债的国家极为贫困，则其所欠的债务可能被部分免除甚至全部免除。

正反及中智第八十章

【正章原文】

小国寡民。使有什伯之器而不用；使民重死而不远徙。虽有舟舆，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。

【正章译文】

国要小人要少。即使有各种器具也不使用；使人民看重死亡而不向远方迁移；虽有船车，没有乘坐的必要；虽有武器装备，没有

陈兵列阵的必要。使人民回复到结绳记事的状况。自己的食物吃得香甜，自己的衣服穿得美观。自己的居所住得安逸，自己的习俗过得欢乐，邻国之间互相看得见，鸡鸣犬吠的声音互相听得着，而人民直到老死都不互相往来。

【反章】

闭关锁国的时代已经过去，国家与人民之间的交流已经越来越普遍。

【反章述评】

国家领导人之间的相互访问已经越来越频繁。此外，为了吸引外汇，越来越多的国家成为旅游大国。

【中智章】

普通人对待旅游的态度有三种：对旅游感兴趣，对旅游不感兴趣，对旅游虽有兴趣不过很小。

【中智章述评】

康德对旅游不感兴趣，他几乎一生没有离开过哥尼斯堡方圆 40 公里的范围。而查尔斯·韦利可能是世界上旅行最多的人，在短短的 10 年间他到过全球 871 个旅行目的地中的 813 个；关于旅行的意义，他淡淡地说：“活着，就想尽我所能看世界。”但是对于多数人来说，一生之中只到过有限的几个国家。

正反及中智第八十一章

【正章原文】

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，既以为人已愈有，既以与人已愈多。天之道，利而不害；圣人之道，为而不争。

【正章译文】

真实的语言不一定漂亮，漂亮的语言不一定真实。行为善良的人不巧辩，巧辩的人不是善良的人。有专门知识的人不是什么都懂，什么都懂的人不会有真正的专门知识。圣人没有积蓄，尽力帮助别人，自己反而更富有，尽力给与别人，自己反而更充实。天的道有利万物而不伤害它们。圣人的道对人有所施为，却不与人争夺。

【反章】

巧辩者不一定就是不善良的人。

【反章述评】

律师都是巧辩者，然而律师当中就有善良的人，邪恶的人，既不善良也不邪恶的人。

【中智章】

有一利必有一害，有一害必有一利，还有可能既有利又有害。

天的道不会有利于万物，也不会对任何事物没有伤害。同时还会有一些事物处于中间状态：例如它们从天的道获得很少的利，或者受到其轻微的伤害。

【中智章述评】

“真理一般是简单易懂的”这个道理，对于大多数人来说是有利的，让它们可以在平凡的事务中悟出真理。但这个道理对于少数人可能就有害，他们错误地认为所有的工作也都是简单易行的，其实不然，确实有一些困难而复杂的工作，他们一旦面临这样的工作，往往就会不知所措。另外，这个道理对于一些人则是既有利又有害。他们由于无条件地相信这个道理，一方面在工作和学习中总是信心十足，因而处理简单的事务十分顺利；但是另一方面，他们看问题往往简单化，对于狡猾的人所设下的圈套也不认真分辨，因而导致吃大亏上大当。

“长生不老是是不可能的”这个观点，有的人坚信不移，有的人根本不信，有的人处于中间状态：或者半信半疑，或者先不相信后来又相信，或者先相信后又不相信。

唐太宗李世民是中国历史上著名的皇帝。唐太宗开始时也认为想长生不老是荒唐的。他曾经嘲笑过秦始皇和汉武帝。说秦始皇想求长生不老被方士骗了，派方士率几千童男童女入海求仙药，结果什么也没有得到。还说汉武帝求神仙，连女儿都嫁给了方士，结果还是被骗了。但是二十年后，唐太宗却转而迷上了长生不老。唐太宗竟深信所谓的仙丹能使自己长生不老。最终，唐太宗成了唐朝第一个被仙丹毒死的皇帝，终年 52 岁。

本书后记

在本书中我们对老子所著的《道德经》的 81 章分别提出了正章、反章、中性（中智）章的概念。如果将原有的《道德经》视为“正道德经”，其对立面就是“反道德经”，而处于中间状态的就是“中性道德经”（“中智道德经”）。实际上，我们的是将《道德经》中的中国古代思想扩充为适应当代生活的思维模式，其中不仅矛盾概念被接受，而且认为三个概念，亦即两个相反的概念：“A”与“反 A（antiA）”、及其中性概念：“中性 A（neutA）”，同时为真实存在的。在本书中给出了许多替代或扩充《道德经》原文的实例。

The purpose of this book is to extend the foundation and application range of 'Tao Te Ching'. The reasons for this are as follows. Firstly, we are willing to point out that 'Tao Te Ching' already has some limitation, because many questions we are interested in cannot be answered within 'Tao Te Ching'. For example, 'Tao Te Ching' basically discussed the matters in China, however considering all possible situations it should matter in foreign countries as well, i.e. the "global village". This was impossible in Lao Tzu's time. Secondly, if the original "Tao Te Ching" is regarded as "Positive Tao Te Ching", its opposite is "Negative Tao Te Ching", while the intermediate or compound state is "Neutral Tao Te Ching". Thus, our book presents the way to extend the original "Tao Te Ching" in various neutrosophic interpretations.

In a same way it is possible to neutrosophically interpret any theory T in any field: positive T , negative T , and Neutrosophic T .

本书的目的是试图从形式和内容上对《道德经》进行求新、求变、求扩充的工作。首先我们愿意指出，由于时代的限制，《道德经》具有很大的局限性，当代人感兴趣的很多问题，在《道德经》中根本不可能涉及。举例来说，《道德经》讨论的基本上都是中国的事情，然而考虑一切可能的情况，在研究某些问题时，不但要考虑中国的事情，而且要考虑外国的事情，亦即考虑信息网络时代“地球村”的事情，这在老子年代是不可能的。其次，如果将原有的“道德经”视为“正道德经”，其对立面就是“反道德经”，而处于中间或复合状态的就是“中性道德经”（或“中智道德经”）。本书给出了对于原有的《道德经》用中智学方法进行解读和实施千变万化的途径，使其可以在相当大的范围内扩充。

根据同样方式，对于任何领域的任何理论 T ，都可能用中智学扩充为：正理论 T 、反理论 T 和中性（中智）理论 T 。

Taiji diagram and digital Taiji diagram (太极图及数字化太极图)

