

老子道德經的心靈實踐

How to practice Tao Te Ching in your  
life-A book for your mind  
-Ancient wisdom for your heart

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## I. The rhyme of life

### Chapter 1 The truth of life

The Dao can be stated is not Dao. The name can be explained is not the real name. The anonymous is the origin of the earth. Naming is the nurture of the creation. Thus, observing the complex with emptiness, detecting the border with desires. These two entities come from the same origin with diverse names, but they are all Mystery, the access of all of the mysteries.

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。

The Dao can be stated is not the eternal Dao. The name can be named is not the lasting denomination. The nameless is the origin of the universe. Also, the mother of the whole creation. Thus, with emptiness to penetrate the origin of Bodhi; with emerging desires to penetrate the vastness. Both of them are but from the same origin as Mystery. The most mysterious and profound is Dao, the origin of all the consciousness.

可言说之道，非永恒之道体，可称呼之名，非永恒不变之名称。无名之道体，创造天地，天地创生万物。所以常在清静时，观觉性(bodhi)之源；常在欲念萌生时，观其出处。妙觉之源与欲望之徼，同出一处，同称为玄(Mystery)，深彻难明者，称为万念之源。

### Chapter 2 The true value of virtue

It's not virtual that people all recognize the same form of beauty as beauty. The public all recognize the well-known merit as moral; that's not a good deed. Thus, being and empress proliferate with each other. Difficulty and easiness complement each other. Length and shortage shine each other. Thus, the saint devotes to things without asking for merit, educates people without preaching. The universe nurtures the creation with painstaking. The universe nurtures all creations without obtaining, contributing without claiming merit; they achieve the accomplishment without being recognized. That the reason why they don't obtain their merits remaining eternally.

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

是以圣人处无为之事，行不言之教，万物作焉而不辞。生而不有，为而不恃，功成而弗居。夫唯不居，是以不去。

The general standard of beauty that most people chase for is not genuine beauty. Promoting virtual behaviors for praise is not truly out of conscience. Therefore, there is complementary coexistence between being and emptiness, difficulty and easiness, length and shortness, superiority and inferiority, sound and voice, front and back. Comparing beauty with ugliness makes differences. Because conscience connects with evil, there must be great evil hidden in the well-known great conscience. Therefore, enlightened practitioners would not be blinded by the external appearance but consistent in penetrating their internal selves for achieving their virtue. They behave responsibly as role models, constantly educating the universe and the whole creation with painstaking. They create the universe without attempting to occupy them and educate the whole creation without anticipating rewards. Even they succeed, they would not keep it as their morals and what exactly makes their merits and virtues immortal.

众人一致追求相同的美貌，此恶事也。到处宣扬的善行，行善者非单纯行善。所以阴阳相生，难易互显、长短相比、高下相对、音声互存、前后同在。美丑相形，所以有美丑之分；善恶相随，因此众人皆知的大善，其另一面必有大恶存在。所以成道者，不昧于外在的假像，内观己心，成就己德，以身作则，行无言之教，学道体化育天地、万物而不辞其劳。创生天地而不占有，养育万物而不求回报，功成而不执其德。只因不执其德，所以功德永存。

### **Chapter 3 The value of cherishing**

Getting along with society should focus on cherishing. The cherishing is called the morning gown. That means accumulating virtue. When accumulating virtue and nothing can't be achieved. When nothing can't be achieved, the value will be lasting. The achievement will be followed and sustained. Thus, letting the root of charitable deed stable is the truth of sustainability.

治人事天莫若嗇，夫唯嗇是谓早服，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。

The principle of getting along with people and respecting heaven is cherishing. Cherishing is called "morning gown" which means accumulating abundant virtues, and that makes everything achieved. Achieving everything will lead to

endless developments which result in great achievements. The essence of great achievements will exist forever. If the root of virtues is planted deeply, the achievements would be stable. And that is the approach of achieving longevity and transcending life and death.

处世、敬天以珍惜为上，只有珍惜，称为「晨衣」，晨衣即是厚积德，厚积德则无事不成，无事不成则发展无止尽，发展无止尽则可以有一番大成就，大成就的根本可以长久存在！能德根深植，则成就之基础稳固，此为长生、解脱生死之道。

#### **Chapter 4 The origin of life**

The God of emptiness is immortal and called maternal nature. The gate of maternal nature is the root of the universe. It's tender and is inexhaustible in supply.

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。

The invisible Dao, as the mother of the universe, is immortal. It is the origin and creator of the universe. It is shapeless, but its tender air provides permanent support for the whole creation.

幽藏之道体，无生常存，此谓玄妙之母。玄妙之源，是创生天地者，虽无形体，但柔和之气，绵绵不绝，万物取用不尽。

#### **Chapter 5 The tolerance of nature**

The universe is eternal. The universe can last forever for they won't self-reproduction. Thus, the saint will be the leader for they make the public in priority and take care of their benefit in advance. Saints ignore their interests, so their merit exists. Doesn't their virtue achieved by their unselfishness?

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

The universe can exist permanently because it maintains its original and prevents individual development. Thus, saints do not strive for merit and that makes them reach their achievement as successful. Practicing kindness without intention maintaining the virtue makes the virtue immortal. Isn't it similar to the nature of the generous universe? Thus, not being eager to striving for merit can

lead to the achievement of immortal morals.

天地长久存在，天地所以能长久存在的因素，是因为它保持原貌，不自行增长。所以圣人不争功，却因不居其功，而成其功业，以无为之心行善，不执其德，却德存其身。不是和天地无私心之性质相同吗？所以不为己贪求功德，才能成就德业。

## **Chapter 6 The behavior of practitioners**

The behavior of evangelist abides by the guidance of Dao. Exploring Dao as objectives will be vague and obscure. Though there are shapes and spirits of Dao, the phenomenon is vague. There's an essence in the gloom while that seems authentic and traceable. From ancient times until now, the name still exists. The name can't fade for its function for observing the universe. How can I know the truth of the universe, by the Dao!

孔德之容，唯道是从。道之为物，唯恍唯惚，忽兮恍兮，其中有象；恍兮忽兮，其中有物。窈兮冥兮，其中有精，其精甚真，其中有信。自古及今，其名不去，以阅众甫。吾何以知众甫之状哉？以此！

The evangelist of Dao behaves by the essence of Dao. Analyzing Dao by the concrete concepts makes it obscure; however, analyzing Dao by the abstract concepts makes it clear. The status of abstract things is with lives. There is holy knowledge which is close to the truth and with signs concealing in the gloom. From the ancestry to nowadays, Dao exists eternally, and it is workable to observe all the creation by the sign of Dao. How can I conceive the original appearance of all the creation? It is based on the sign of Dao.

证道者之行事风格，依道性而行。以物论道，恍惚难见，模糊不清，却有样貌；恍惚之状态中，有其生命。幽暗之貌，其中涵神藏识，其神识甚为真实，其中有迹象可识。从古至今，「道」名永存，以此迹象，观察万物。我如何知道万物生命之原貌？以此迹象。

## **Chapter 7 The principal of life**

There's an entity mixed before the birth of the earth. It's fixed and solely with emptiness. It's independent and still, circling lastingly. It is the origin of all creation. I don't know its name so barely call it the enormous. the enormous represents elapsing, elapsing means the ancient, the ancient means repetition. Thus, heaven is enormous, the land is vast, Dao is immense and the human being is mass. There are four significant parts in the universe and all creation is one of

them. People learn from the land, land follows heaven, the heaven imitates Dao, and Dao learns from nature.

有物混成，先天地生。寂兮寥兮，独立而不改，周行而不殆，可以为天下母。吾不知其名，字之曰道，强为之名，曰大。大曰逝，逝曰远，远曰反。故道大，天大，地大，人亦大。域中有四大，而王居其一焉！人法地，地法天，天法道，道法自然。

There is a compound of being and emptiness before the creation of the universe. It is empty and alone, existing solely and stably. It circulates and spreads constantly, called the mother of the whole creation. I do not know its name, naming it as "Dao" or naming it as "limitless." "Limitless" is called "passed." "Passed" is called "perpetual." "Perpetual" is called "repetitious." Thus, Dao, heaven, earth, and people are limitless. There are four kinds of limitlessness in the universe, and one of them is the spirit of the whole creation. People obey earth, earth obeys heaven, heaven obeys Dao, and the principle of Dao originates from nature.

有阴阳之气合成之物，出于天地诞生之前。其性质、空寂、单独存在、永不变异，循环、广布而不停歇，可以称为万物之母。我不知它的名称，称呼它为「道」，勉强取名为「大」。「大」称为「逝」，「逝」称为「久远」，「久远」称为「反复」。所以道大、天大、地大、人亦大。宇宙中有四大，而万物之灵居其中之一，人效法地，地效法天，天效法道，道之原则出自于本性。

## **Chapter 8 The circle of life**

Returning to nature is the function of Dao. Humbleness is the goal of Dao. The creation was given birth from the universe. And the universe comes from the invisible Dao.

反者，道之动。弱者，道之用。天下万物生于有，有生于无。

The functions of education of Dao are returning to the ancestry, the essence and the origin. Humble and forgiving attitude are goals of practicing Dao. The whole creation is originated from the universe and the universe is from the infinite Dao.

返古、返本、返源，是道法教育的用途。谦下、宽柔的心态，是修道的目标。世间万物生于天地，天地生于无极的道体。

## **Chapter 9 The content of nature**

Dao gives birth to one qui, and one produces two concepts. Two concepts nurture all creations. All creations face Yang and bear Ying. They inhale air to harmonize the body. The solitary, the widowed and the negative are declined by people but used as a title by kings. Something diminishing will be of benefit while others enriched will be harmful. I deliver all the content mentors taught me. The tough person can't achieve, and that is the thumb rule in my teaching.

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。

Dao is born as nothingness that transforms into being and nothingness. Being and nothingness divide into the sky, earth, and water which generate the whole creation. In front of the whole creation is the "positive" while behind the whole creation is the "negative." They maintain their health by breathing. Dukes and emperors considered being alone and unique which is a taboo for most people as their essence.

Thus, when some parts of the functions of human beings' bodies decrease, they get benefits from it. On the other hand, some of them increase but lead to harm. I teach the knowledge of Dao as the same as what the ancient teacher taught me. Violent and tyrannical people would not have good results at the end of their lives, and I consider it the most important thing in education.

道之出生为一炁，一炁化为阴阳二气，阴阳二气化生天、地、水，天、地、水化生万物。万物面为阳、背为阴，呼吸以维持身体健康。众人所忌讳的孤、寡、不谷之内容，而帝王、诸侯以此形容自己的本质。

因此人类身体的功能，某部分被减少，反而受益；有些则给予增长，反而造成伤害。先师传授给我的道法，我以相同的内容传给大家。刚强横行者不得善终，我取此作为教育之首要。

## **Chapter 10 The law of nature**

To people running wild with brevity, the universe will make them diminished. And people restraining others with courage brevity, the universe will keep them alive. Even practitioners are hard to understand the rationale of all-mighty. The people who don't scramble are good at winning while the ones who don't

request are blessed. The ones who don't ask for support will be helped. The rationale of the universe is delicate and of deliberation. Though it's loose but precise.

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

The god will pose someone running wild to moral danger and keep those with the courage to restrain running rampant lives Between those two, who is good, and who is evil? The god doesn't like someone running wild. Who knows the reason? Even people closing Dao still hard to understand.

上天对于有勇气横行着，则置之于死地；对于有勇气克制横行之心者，则保存其生命。此两者，谁是好？谁是坏？上天不喜欢有勇气横行着，谁知其原因？此事连近道者犹难以理解。

## **Chapter 11 About death**

Since people don't fear death, why we treat them with the penalty? If people are afraid of death and violate the law severely, I can execute the death penalty. And in the future, no one dares to violate the law. In the world, there's the all-mighty in charge of death.

When people execute this authority, there's always a wound happening.

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。夫司杀者，是大匠斲，夫代大匠斲者，稀有不伤其手矣！

People aren't afraid of death, why we still threaten them by death? Assuming people are scared of death, we can catch those violating regulations by unfair approaches and execute them. Thus, no one dares to commit acts in violation of the law. In the eternal world, there're authorities in charge of executing penalty. The people in the real world kill people m such as on behalf of the carpenter to carve, most of the time they will get wounded.

人民不惧死亡，为何仍用死亡威吓？假设一般人怕死，以奸诈手段违法乱纪者，我们就可以执而杀之，此后，谁还敢违法乱纪？永恒的世界，有掌管杀戮之职者执行死刑。世间人代理死神杀人，譬如代木匠师傅雕刻，少有手不受伤的！



In the masses, people realizing Dao closes their eyes to observing others, and they care about the masses and take care of them.

悟道者永无私心，以美化众人之心灵为志向。怀着善意来访者，我以善意相待；怀着恶意而来者，我亦以善意对待，此称为个性善良。言而有信者，我以诚信交往；言而无信者，我亦以诚信相待，此为具有诚信之美德。

悟道者在大众中，紧闭觉察众人的心眼，众人皆是他关怀的对象，悟道者皆照顾他们。

### **Chapter 35 Observation of social communities**

People mastering accumulating virtue do immoral work of charity while people abiding by Dao never go astray. Their offspring will worship them lastingly. Practicing Dao by self-cultivation is genuine. If they can lead their family to practice Dao, it shows their virtue and merit is sufficient. If they can lead their neighbors to practice Dao, it indicates their virtue and merit are endless. If they can lead their citizens to practice Dao, it indicates their merit is universal. Thus, while comparing myself with others with virtue, comparing the family with the one with merit, comparing the community with the one with virtue, and comparing the country with the one with virtue, I realize the rationale of Dao.

善建者不拔，善抱者不脱，子孙以祭祀不辍。修之于身，其德乃真；修之于家，其德乃余；修之于乡，其德乃长；修之于邦，其德乃丰；修之于天下，其德乃普。

故以身观身，以家观家，以乡观乡，以国观国，以天下观天下。吾何以知天下然哉？以此！

People who practice kindness and achieve virtues will make their virtues immortal. People who cultivate their personality would behave according to the classics and discipline. Meanwhile, their offspring will not stop venerating their ancestors. Cultivating one's mind and behaviors is truly practicing virtues. People can lead their relatives to practice Dao because of their excessive merits and virtues. People who can lead their neighbors to practice Dao make their merits last permanently. People who can lead other countries to practice Dao make their merits great. If they can lead all the citizens to practice Dao, their merits will be shared with the public.

Thus, we consider the merits of self-cultivation as the means of observing and comparing with others' results of practicing Dao. We compare the family in

which people lead their relatives to practice Dao with other families to observe the differences. We compare the town in which practitioners of Dao lead the residents to practice Dao with other towns to observe the differences. We compare the country in which practitioners of Dao lead the citizens to practice Dao with other countries to observe the differences. We compare the world in which practitioners of Dao lead all the people to practice Dao with other worlds to observe the differences. How can I understand the world? In this way.

会行功立德者，立不朽之功德，会修身养性者，言行不离经叛道，子孙行祭祀不中断。修己心行，才是真正的修德；能引领其家属同修者，功德有余之故；能引领乡人同修者，其德久远；能引领邦国同修者，其德伟大；能影响天下人同修者，其德普施。

所以，用个人修行之德，作为观察比较其他个体之修行成果；用引领其家属同修之家庭，作为观察比较其他家庭之差异；用有修行者引领乡民修行之乡，观察比较其他乡之差异；用有修行者引领国人修行之国，观察比较其他国之差异；用有修行者引领天下人修行之天下，观察比较其他之天下。我用什么知道天下的样子？用此方法。

## **II. The approach of learning Dao**

### **Chapter 36 Doing from the scratch**

为无为，事无事，味无味。大小多少，报怨以德。图难于其易；图大于其细。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！

Sitting still and meditating with a purposeless mind make you penetrate the internal self; moreover, practicing mind without disturbance makes you realize the feeling of desiring for nothing. The existence of hugeness and smallness and abundance and shortage are generated by comparisons, and we do not have to care about them. Losing out can be regarded as a way of practicing virtues and assisting others. To achieve the tough tasks, we should find out simple solutions at first. To achieve great business, we should finish small duties at first. Difficulties in the world must be solved by simplified approaches. The great achievement must be founded by the accomplishment of small duties.

Therefore, people close to Dao are never arrogant and superior, and that makes them able to achieve the status of Dao. If promises are given easily, the rate of accomplishing them must be low. If regarding all the things as easy to be achieved, they get stuck in difficulties most of the time. Therefore, people close to Dao

consider everything as difficult tasks and that makes them able to accomplish them eventually.

以无目的之心，静坐内观己心，以觉能观心所，不干扰心所之修心之行；体会心无所求的感受。大小、多少是相对比较而生，不须计较，吃亏时当作修德助人。想完成困难之事，须先找出简单的解决方法；想成就大事业，先做好小事情。世间之难事，一定是用简化的方法解决；世间的大成就，一定是从做好小事开始的。所以近道者始终不自大、不居高位，所以能成就其道业。轻易随口允诺，实现诺言的机率一定很低，凡事都以易成的态度视之，则多陷困局。因此，近道者面临事情，仍以困难之事看待，所以最终能够完成。

### **Chapter 37 Leaning with humbleness**

Thirty spokes support a wheel. When it's empty inside, the wheel can be used as a car. When molding the clay as containers with emptiness, it can be utilized as a container. When installing a space with emptiness. It can be used as a house. Thus, emptiness works.

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。

A hub is sustained by thirty spokes. There is a hollowness in the center of the spoke and wheel and that function makes the car move forward. Similarly, making utensils by molding the clay which is also with a hollowness inside. And that is space of utensils available for containing food. Installing windows and doors and establishing buildings have to spare the space for use as living rooms, bedrooms, and other indoor function spaces. Thus, the shape objects are valuable while the hollowness is useful.

Utensils with space can contain food. Buildings with space can accommodate people. It's necessary to get rid of perception and scholarly knowledge first to obtain knowledge of Dao and enter the way.

三十支轮辐，共同支撑一支车毂，当车轮、车毂有空心之圆，车辆才有转动前进之功能。操捏黏土做器皿，当中间为空虚，才能成为盛装食物的器皿。开凿门窗，建构房舍，当其中有虚无的空间，才有客厅、房间……等室内之用途。所以有形的物体，有其价值，空虚的部分，有其用途。器皿中有空间，才能盛物，房舍有空间，才能住人。心中之观念、学识移出，挪出空间，始能入道。

### **Chapter 38 How ancient people learn Dao?**

The equable is the entity can't be seen by looking. The inaudible can't be heard by listening. The subtle is the entity that can't be felt by catching. These three entities can't be explained and are mixed as one. When it goes upper, it's not bright. While it goes down its not dim. These three entities can't be described clearly; they return to the condition as there's nothing. This condition is called as nothingness. When it heads on us, we can't recognize their appearance. When we follow it, we can't detect its back. Ancient people abide by the Dao, the rationale is just as the entities we describe.

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

What we look at but cannot be seen is called the "equable." What we listen to but cannot be heard is called the "inaudible." What we try to grasp but cannot be held is called the "subtle." These three qualities cannot be described by language, so they are mixed as one. The form of Dao becomes formless and obscure while being in the deep valley becomes bright. After pondering for a while, we still cannot describe them by language. They only can be classified as the "nothingness." This status of shapelessness and nothingness is called "seen but unseen." Though you confront and look at it, you cannot see it. Though you follow it, you cannot see its back. To maintain the ancients' method of practicing Dao and to mend your mind make you able to realize the origin of antiquity, which is the description of Dao as stated above.

看不见，暂取其名为「夷」；听不见，且取其名为「希」；无实体可抓，取其名「微」。此三者，无法以言语表明，故混为一体。道体腾空，不明亮，入于幽谷不昏暗。再三思索，仍无法形容，重归于以「无物状态」形容。此无形状之状态，无实物之现象，称为「似见、似未见」。迎面视之，不见其身；跟随其后，不见其背。执持古人修道的方法，修正自己的身心，能知远古的源头，即是前述「道体的描述」。

### **Chapter 39 Approach of concentration**

Yielding leads to completion. Tolerance results in a clear explanation. Humbleness produces support; concentration makes innovation. Few approaches lead to realization. Thus, practitioners don't show up for

understanding themselves. They are not arrogant then they can overview everything. They don't claim credit then their merit last. They are not proud of their talent, so their growth won't cease. Their preventing competition causes the public not to compete with them. As the ancient rule demonstrates, tolerance makes completion, does it work? It does work.

曲则全，枉则直，洼则盈，弊则新。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。

Quarrels can be solved well if we are willing to yield. Tolerance enables people to explain the fact of euphemistically. Humbleness enables people to reach better achievements because of support from others. Being familiar and masterful with a profession, a field of knowledge renders people to innovate. The fewer methods of disciplining minds are, the smoother the process of realizing Dao is. The more methods of disciplining minds are, the more confused learners of Dao are. They do not know what to do.

Thus, practitioners of Dao spend their whole life concentrating on practicing Dao as the role models for the mass. They do not make themselves in the limelight, so they can observe the situation they are in. They are not arrogant people, so they can express the wholeness. They do not exaggerate their devotion, so they accumulate their morals. They are not proud of their abilities, so they can keep improving their abilities. As long as they are without selfish minds and intentions of competition, others are unable to deprive them of them. Yielding themselves to others or being taken advantage of by others, said by the ancestors, are the key points of solving quarrels. Isn't it the truth? It surely is.

遇纷争，能吃亏让步，则事情可以圆满解决。能忍受委屈，则能委婉说明事实。谦下则获得各方帮助，成就高、成果丰硕。熟悉、深入一门技术、行业、学问，则能创新。修心的方法少，则体道的过程顺利；修道的法门多，则学道者迷惑，不知所从。

所以悟道者终生专注于修行，为众人之典范；不出锋头，所以明察自己的处境；不自以为是，则事情的全貌可以呈现；不自夸自己的贡献，所以存有功德；不自傲自己的才能，故能力可以持续成长。只要无私心，不起争夺之念，众人就不能与他争夺。古人所说的吃亏、让步，则纠纷可以获得圆满解决之事，难道是不实之言吗？的确可以得到圆满。

## Chapter 40 The resource of learning

There's no trace in virtual behavior while there's no blame embedded in moral language. People good at calculation don't need counters while people mastering restoring leave no traps for solving. People good at binding use no ropes for unbinding. Thus, saints master rescuing people and there's no one abandoned. They are good at utilizing everything, so there's nothing wasted. Thus, enlightened practitioners are mentors of the public. However, these general people are also saints' resources. If they can't cherish each other, both parties with great wisdom will be confused still.

善行无辙迹，善言无瑕谪，善数不用筹策，善闭无关键而不可开，善结无绳约而不可解。是以圣人常善救人，故无弃人。常善救物，故无弃物，是谓袭明。故善人者，不善人之师；不善人者，善人之资。不贵其师，不爱其资；虽智大迷，是谓要妙。

People who master dealing with things well would not leave any trace. People who are good at communication would not make their statements with fastidiousness and blame. People who are good at accounting do not need counters and tallies. People who are skillful at storing things can hide their collections without making traps. People master binding can bind others tightly without ropes or contracts. Thus, practitioners of Dao are always able to benefit mankind and keep their eagerness for assisting the mass. The status of being with the ability to assist the whole creation and eagerness for assisting the mass is called reaching the status of Dao and epiphany.

Therefore, people who assist others can be mentors of people who do not realize Dao.

People who do not realize Dao can be a resource of people who assist others to deepen their practice of Dao. People who do not realize Dao do not learn with their mentors and people who assist others cannot cherish people who do not realize Dao as a resource. Though both of them have intelligent, they are still confused. It's the so-called essence and mystery of practicing Dao.

善于行事者，过程无迹可寻。善于言辞者，内容不夹杂责备、挑剔之言。善于计算者，不用筹码、竹片。善于收藏者，不设关卡而无人能发现。善于捆绑者，不用绳索、契约而令对方不能解脱。所以悟道者，永远怀有济世之能力，因此不舍弃其济众之心。有济世之能，怀济众之心，此境界称为入道、开悟。

故行善助人者，是不会体道者的导师；不会体道者，是行善助人者修道的资粮。无法体道者不重视向其导师学习；行善助人者不珍惜修道的资粮。两者虽有聪明，

仍属于迷惑之徒，此称为修道的精华、奥妙之处。