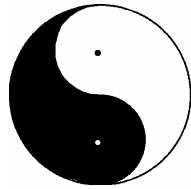


The Dragon Behind The Cloud



By: Wen T. Lin

Author Biography

Wen T. Lin is the inventor of CMOS positive logic technology which revolutionized the IC industry. He received his MSEE from Penn State University in 1984 and BSEE from National Taiwan University in 1978. Although he had only worked as a hardware engineer in his career, he had changed his field many times, from audio, video, RF, digital, until IC when he hit a breakthrough and became an inventor at the age of 50. At this age, he finally understood Confucius' and Lao-Tze's teachings and wrote this book.

Preface

Lao-Tze is probably the most influential person in the history of mankind, yet people know very little about him; he was respected as the wisest person in China twenty five hundred years ago, yet no one knew what he had done. When Lao-Tze rode a water buffalo and applied for an exit visa to retire from China, the government demanded him to surrender his wisdom. So Lao-Tze wrote the book of “Dao-Der-Jing”. Once Lao-Tze left China, he was never heard of again. The most likely place that Lao-Tze rested forever was India, because Buddhism, which was strongly influenced by Lao-Tze’s teachings, suddenly appeared there shortly afterward.

Dao-Der-Jing is the only book in this world that teaches an ordinary person everything he needs to know to accumulate infinite wisdom, to build a country, and to conquer and rule the world. Lao-Tze knew that his book would have no chance to survive if he opined his teachings explicitly; without any doubt, the authorities and dictators would be afraid of his teachings so much as to suffocate his book utterly. As a precaution, Lao-Tze obfuscated his teachings by employing the techniques of eviscerating and reversing the order of words, phrases, sentences, and even breaking up the sentences and paragraphs to hide his sensitive teachings. As can be imagined, Lao-Tze’s aphorisms in Dao-Der-Jing became the most elusive teachings ever existed.

On the surface, Dao-Der-Jing appears to be a book teaching people the impalpable power of creation with a hint of supernatural origin. Lao-Tze had successfully fooled not only all the dictators, but also all the

intellectuals trying to decipher his secrets in the past twenty-five hundred years, until today.

This book was developed originally from the author’s study notes of Dao-Der-Jing when he embarked the journey to promote his inventions of CMOS positive logic technology to semiconductor industry in 2009 and had to spend weeks and months on the road. He continued his study when he returned home and decided to apply Lao-Tze’s teachings to supplement the modern science. His efforts finally hit a breakthrough in the summer of 2012 that eventually led to the development of the unified theory.

The author did not list any reference for the writing of this book because it was impossible to do so. The foundation of the unified theory was laid down by Einstein, Newton, Lao-Tze, Emperor Suen, and many more incognito Saints in the ancient China; that was why Emperor Suen was so humble.

Due to his great respect for these pioneers, the author dedicates this book to them.

Wen T. Lin
Ambler, Pennsylvania

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Wen T. Lin
840 Tennis Ave.
Ambler, PA 19002
USA
Or
winster215@gmail.com

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Part One: The Background

Chapter 1. Chou Dynasty

The Chinese world in Chou Dynasty was very similar to today's world. At the time when Chou Dynasty was founded, the Heaven's Son divided China into about two hundred countries ruled by kings and barons according to the differences in customs, culture, or language. Even the weighing, measurement, currency, writing system, and the size of wheel and vehicle were different among these countries. The Chinese world in Chou Dynasty was basically a microcosm of today's world.

The Heaven's Son also owned the most powerful military forces in the world to protect the Chinese from the invasion of barbarians. Since the taxes imposed by the Heaven's Son were very affordable, all the kings and barons in China were obsequious to the Heaven's Son. Consequently, the Chinese world was peaceful and prosperous under the protection of the Heaven's Son in the years after Chou Dynasty was established in 1046 B.C.

But due to the differences in the geographic location, quality of people, education, culture, natural resources, weather, and climate, the disparity among the countries grew larger as the years went by and resulted in many confrontations and conflicts. And the most troublesome problem was the flooding of the Yellow River when the rich countries raised the embankments and deepened the ditches and canals to dump the flood water into poor neighbors. Since the wisdom of the Heaven's Son and the power of Chou Dynasty were well respected, all the countries could still rely on the

Heaven's Son to resolve their disputes. As a result, the Chinese world generally remained peaceful in the first three hundred years of Chou Dynasty.

Unfortunately, once the Heaven's Son was humiliated by the western barbarians and was forced to relocate to the east in 770 B.C., the Heaven's Son lost his dominant control over China permanently and all countries were racing to build up their own military forces. Large countries would grow even larger after they devoured small countries. At the end, by the year of 221 B.C., the whole China was to be ruled by a single country and all the Chinese would be fused together to become a single Han people that makes up to more than 90% of Chinese population today.

The Chinese were able to successfully melt away their differences to become one people mainly because of two reasons; firstly, the pressing need to solve the flooding problem of the Yellow River that required the cooperation of all people in China. The Yellow River's flooding problem became the glue bonding the Chinese together. And secondly, the clandestine power from the character of yielding that gave the Chinese the breadth and depth to tolerate the differences and assimilate all cultures.

The ancient Chinese were awed by the power of Mother Nature so much that they developed the Chinese culture by emulating Her. And the Chinese discovered that the source of Mother Nature's mighty forces was rooted in Her ability to yield without limit; Mother Nature behaved just like water in this respect. Mother Nature always quietly tolerates all kinds of abuses people dumping on Her as if She were an effete mother who is forceless to deal with Her fractious children, just like

water always yields to any container by tightly fitting to it. But the clandestine power of yielding, as the Chinese also discovered, can be flipped to become the most powerful physical force when needed. As a result, the Chinese are the only people in this world that have inherited the character of yielding from Mother Nature, which can be evinced by the way Chinese empire expanded during the past two thousand years --- The Chinese empire expanded because they yielded first. But to successfully adopt the strategy of yielding, you must have the capability to yield unlimitedly until the opponent falls by himself; otherwise, the consequence will be devastating. In other words, you must be much stronger than or far outnumber the opponent in order to succeed by yielding. As the opponent becomes stronger, it is getting even harder to win by yielding. Consequently, there is rarely anyone who becomes successful by yielding, despite the fact that yielding is the most productive strategy for winning as taught by Lao-Tze.

Lao-Tze is the best person to represent this unique clandestine character of Chinese culture; his Dao-Der-Jing is the quintessence of Chinese wisdoms. The teachings in Dao-Der-Jing, basically, were deduced from the historical experiences accumulated by the Chinese during the first two thousand years after the inception of Huang-Di (the Yellow Emperor). Lao-Tze discovered that these historical experiences not only repeated themselves regularly but also could be extrapolated to prognosticate the future. Lao-Tze called this predictable, repetitive characteristic of history as the Fiber of Dao. Consequently, Lao-Tze applied the concept of Fiber of Dao to teach the future generations the philosophy to establish an ideal world order and wrote the book of Dao-Der-Jing.

Today, there are about two hundred countries in this world and we are facing the threat of a runaway global warming problem that will affect the lives of all people. These situations are very similar to situations in the early days of Chou Dynasty. If we follow the principle of Fiber of Dao, we can confidently predict that the global warming problem will become the common fate of all human being to amalgamate all the people in this world together in less than a thousand years.

Due to the similarity between Chou Dynasty and today's world, we can learn a lot from the Chinese experiences in this period when we are dealing with today's problems. As the wisest person of Chou Dynasty, Lao-Tze deserves the most of our attention and his Dao-Der-Jing, which taught us the methods to establish a new world order with perpetual peace, should become the textbook for all leaders.

Lao-Tze was such an enigmatic person that we can't even be certain about his real name. Without any doubt, the name "Lao-Tze", which was a commonplace nickname among ordinary people to call a respectable old man, could not be a real name. Confucius called Lao-Tze as "Lao-Dan". Since the word "Lao", which means "old" in Chinese, is a commonly used adjective word added in front of a person's family name to make it into a nickname, Lao-Tze's real family name should be Dan, instead of Lao. Lao-Tze had to have lived to a very old age to be called by this name, but no one knew how long he lived. Lao-Tze was an incognito Saint because he was an ordinary guy for all his life and people did not recognize his wisdom until he was very old.

Lao-Tze was born in the country of Tzu which was regarded as the southern barbarian country and was

not administrated under the laws of the Heaven's Son when Chou Dynasty was founded. Although no one knows when Lao-Tze was born, we can arrive at the conclusion that Lao-Tze probably was born around 600 B.C. from the following analysis.

Lao-Tze taught us to return to the uncontaminated state of newborn baby to possess the Enlightenment; only at this stage, a person's wisdom will enter the state of Nothing-To-Do to become outstanding and noticeable as a Saint. In theory, if a person followed Lao-Tze's teaching to start the process to cleanse his body at the age of 30, he would be able to return to the uncontaminated state of newborn baby by the age of 60, because for every year the body was contaminated requires a year's efforts to cleanse the body if this person never makes a wrong decision in the whole process. Since it is very easy to fool oneself and make mistakes in the cleansing process, it is very unlikely that any person can return to the uncontaminated state of newborn baby by the age of 60. Confucius claimed that he became a Saint at the age of 70. As we will learn later, Confucius's method to become a Saint requires less time than Lao-Tze's method. Consequently, Lao-Tze probably did not become a Saint until at the age of 80 when he was visited by the thirty-year-old Confucius. So Lao-Tze was probably 50 years older than Confucius. Since Confucius was born in 551 B.C., Lao-Tze had to be born around 600 B.C.

As Confucius taught us in the book of Middle Path theory, the Chinese culture was made of two parts, the aggressive northern culture and the forgiving southern culture. The northern Chinese were muscular, strong, and aggressive while the southern Chinese were short, nimble, and gentle. Due to the superior physical power and more

advanced culture, the northern culture had led the Chinese world in the most part of Chinese history; however, the real soul of Chinese culture came from the southern culture primarily due to the fact that the population of southern Chinese far outnumbered the population of northern Chinese.

The country of Tzu originated from a small southern tribe located at the upstream basin of Han River in the current Hu-Bei Province and was the origin of the southern Chinese culture. Although the culture development of the country of Tzu was far behind the countries in the northern China when Chou Dynasty was founded, it was the pinnacle of the southern Chinese culture due to its proximity to the northern culture. At that time, the northern Chinese generally despised the southern Chinese and called them as barbarians because most southerners were illiterate, did not wear shoes, did not comb and tie their hair, spoke with a curly tongue, and lived in a matriarch society. Since the southern Chinese were small and short, there was not much a difference in physical strength between woman and man; consequently, the women easily dominated the southern society due to their advantage in reproduction.

Although the Heaven's Son did not include the country of Tzu into China, the expansion of Chinese world threatened the existence of the country of Tzu. The kings of the country of Tzu determined to catch up with the northerners. The northern Chinese were completely unprepared for the rapid rise of the southern barbarians; the Heaven's Son even lost his own life and half of his military forces in a battle in 977 B.C. due to his disparaging of the southerners.

The success of the country of Tzu to stop the expansion of Chou Dynasty enabled itself to expand rapidly into the southern China along the downstream of Han River and then along the Yang-Tze River. By the year around 400 B.C., the country of Tzu even had conquered all the small southern barbarian tribes and countries along the Yang-Tze River, and the territory of the country of Tzu had expanded from the Three Gorges of Yang-Tze River, following the downstream of Yang-Tze River all the way, covering the whole basin of Yang-Tze River, reaching the coast of the East China Sea. The country of Tzu was finally accepted as a part of the Chinese world after it had almost doubled the size of Chinese world in seven hundred years.

Lao-Tze's hometown was believed to be located in the current An-Hui province which is halfway between the East China Sea and the Han River. From its geographic location, we can estimate that Lao-Tze belonged to an uncivilized, indigenous tribe that was conquered by the country of Tzu in the middle stage of its expansion, probably around 700 B.C. In other words, Lao-Tze's tribe had just been civilized for about 100 years when he was born.

Lao-Tze's influence was nonpareil in the history of mankind. Both Confucius and Siddhartha Gautama were deeply affected by him and we can clearly see the roots of their teachings in Dao-Der-Jing. That was also the reason why Buddhism became popular in China but was rejected by Indians eventually; the teachings of Buddhism, like the concept of emptiness, the eradication of desire, the adherence to contentment, metempsychosis, and Middle Path, etc. were all traditional Chinese

concepts, cultures, and values as taught by Lao-Tze but were foreign to Indians.

Since Dao-Der-Jing included many rebellious teachings to educate a person to conquer and rule the world, Lao-Tze had to hide his sensitive teachings from the authorities. Although Lao-Tze successfully outsmarted all rulers in the past twenty five hundred years and Dao-Der-Jing did survive until today, many frustrated and clueless scholars modified and altered the contents of Dao-Der-Jing when they could not fathom the secrets of Lao-Tze. As a result, the today's edition of Dao-Der-Jing has deviated very far from the original, even to a degree to become ludicrous in some places, and no one really knows what this book is about.

Luckily, the archaeologists had made many significant discoveries in the past forty years and unearthed many ancient editions of Dao-Der-Jing; it finally became possible for us to recover the original teachings of Lao-Tze. The earliest edition unearthed so far, commonly known as the "Cotton Book", was written about two hundred years after Lao-Tze's time. With this edition, we can finally have a good confidence to restore Dao-Der-Jing into its original order and to reveal the secrets of Lao-Tze; as a result, the author was able to write this book.

But before we study Dao-Der-Jing, we need to know where it came from first. We must understand the trichotomy of universe and the origin of Chinese religion, because it was on these foundations that Lao-Tze invented the philosophy of Dao.

Chapter 2. The Philosophy of Dao

The ancient Chinese believed that not only the entity of universe was made of three dissimilar parts, the Heaven, the Earth, and the Human, but the human being itself was also made of these three dissimilar parts, too. As Confucius taught us in the book of “The teachings of Confucius family”, the phrase of “human life” in Chinese is made of two words; the first word is Heaven’s giving or Siin, which was bestowed at the inception of a new life by Di (God) from the Heaven (yang), and the second word is Ming, which includes both the human body and humanity. The physical human body was created and nourished by the Earth (ying) while the incorporeal humanity was created when the ying and yang were brought together to become one at the inception. The human life is thus the process to develop the humanity and to grow the human body.

The presence of Heaven’s giving in human body is the most evident when you observe the healing of skin. Your skin will heal automatically if you just leave a cut alone and keep the wound clean; the presence of Heaven’s giving is unmistakably demonstrated as the power of healing. Since this magical healing power is utterly different from any power that is created, or understood, or controlled by human being, the human being can only be amazed by this miracle and call it as the Heaven’s giving. In theory, the powers of healing and rejuvenation of our skin are no difference to the power of creation in our brain, because these powers all have the same magical, seminal force to create something from nothing. As a result, Lao-Tze taught us that the seminal power of creativity originated from the Heaven’s giving.

Lao-Tze also taught us that the Heaven’s giving was accountable for all the phenomena of growth in this universe, including the growth of something from nothing and the growth to become bigger, larger, or more. The concept of Heaven’s giving was the main column to support the philosophy of Dao.

Consequently, the Heaven’s giving is very precious since it is requisite not only for the growth of a person, but also for the growth of a country and civilization as well, especially when the Heaven’s giving was normally bestowed by Di (God) only once at the inception of each life. As Confucius taught us, since there is not much difference in the Heaven’s giving that each person received from Di (God) at the inception, the amount of the Heaven’s giving that a country possesses is proportional to the population linearly. As a result, the larger the population is, the more growth potential this country possesses. Furthermore, Lao-Tze also discovered that it was possible for a person to acquire additional Heaven’s giving in his lifetime through the efforts to elevate his wisdom and the experiences of serendipity.

Although Lao-Tze never explicitly explained why the Heaven’s giving has the magical, seminal power, it is not difficult for us to figure that out and believe that the seminal power of Heaven’s giving originated from the Di’s (God’s) infinite wisdom and power that keep the universe growing without limit. If we believe so, then we can draw the following conclusions quickly ---

Since the accumulation of wisdom will increase the probability to experience serendipity which in return will facilitate the accumulation of more wisdom, the pursuit of wisdom can form a positive feedback loop. Once a positive feedback loop is established, the wisdom

can be elevated forever without limit and it becomes the pursuit of infinite wisdom. The pursuit of infinite wisdom can thus be called as the process to acquire Heaven's giving.

That was why Lao-Tze taught us in the teaching the author marked as 6.8 that only the person with the highest wisdom in his field would be most likely to experience serendipity, just like the lightning always strikes the tallest building first.

In addition to separate the entity of universe into three dissimilar parts, the ancient Chinese also separated the spirits in the universe into three dissimilar kinds, including god, humanity, and ghost. Gods dwelled in the Heaven and the humanity prospered on earth. When a person died, his humanity would turn into ghost that resided in the Earth. The trichotomy of the Heaven, the Earth and the Human is the root of Chinese culture.

From the foundations of trichotomy and the historical Chinese experiences, Lao-Tze invented the philosophy of Dao to explain the origin of the universe and to teach us the method to acquire infinite wisdom to build a world with perpetual peace.

Lao-Tze believed that the universe was empty in the beginning. Everything we see today was grown by Mother Nature from the emptiness and Dao was the ingredient that Mother Nature used to grow something from nothing. Dao is an independent agent that flows, accumulates, and eventually disappears by flowing to somewhere else. Dao is dissimilar to all the things in the universe; because Dao is incorporeal and periodic, it can last forever to give life and to promote the growth of all creations over and over again. So what is Dao?

In modern language, Dao should be defined as the periodic fortunate event that brings us positive energy. The concept of Dao is completely foreign to the western civilizations and there is no equivalent word in English as Dao. The closest term to describe Dao in English is the Act of God, but the westerners use this term mostly for unfortunate events and are not aware of the periodic nature of Dao.

Lao-Tze taught us that, at the inception of the universe, an infinite amount of energy suddenly appeared from nowhere to become the seed that grew into this universe we see today. Not only so, since the energy is incorporeal, Dao can create energy from nowhere regularly and bring more energy to this universe forever. But once energy is transformed into material of substance to become corporeal, the life of this physical substance is limited.

The vestige of Dao, which Lao-Tze named as Der (virtue), or The One, or Heaven's giving, or the Heaven-Earth-Link, is what actually possesses the seminal power to create the life for and to promote the growth of all creations, as so claimed by Lao-Tze. Lao-Tze used all these different names to describe the same vestige of Dao because the vestige of Dao could promote the growth or create the life in so many different ways. For example, when Dao creates a life, it forms a Heaven-Earth-Link for a brief moment first. After a life is created, the vestiges of Dao become the Heaven's giving to this new creature. When this creature is a human being, this person's Heaven's giving will appear later as the Der (virtue) when this person grows up. The Der (virtue) of this person can emanate influences to the society, either by attracting more Dao from the Earth or obtaining more Dao from the

Heaven or Di (God) through serendipity. Since life is such a long journey with so many different facets, Lao-Tze also used a general name of The One to describe the vestige of Dao. Without any doubt, in modern language, the vestige of Dao should be called as energy.

Consequently, all the Lao-Tze's teachings in Dao-De-Jing were to teach us to grow our wisdom so that we can follow Dao closely to acquire The One frequently to bring substantial benefits to mankind. And Lao-Tze's conclusion was that only a person who obeys the laws of Dao and lives an austere life can possibly acquire The One incessantly to become munificent and have the capability to establish an austere society that will last for a long time. In other words, creativity has a strong affinity to austerity; only the power of incessant creativity arising from austerity can eradicate the desire and greed of mankind to transform the human society into an austere, righteous, and egalitarian society.

In theory, a creature or a country can live forever if it sticks to Dao to receive a constant supply of The One, because it will be constantly rejuvenated. And that was also the goal of Daoism and the dream of many ancient Chinese dictators. But, in reality, it is impossible to stick to Dao constantly because the course of Dao is unpredictable and erratic. And most terrifyingly, Dao is capable of making turns abruptly. Dao behaves just like random noises and no one can live an insane life like that. As a result, the best anyone can do is to obey the laws of Dao and to remain at a fixed course that closely follows Dao in the long term, but allowing some minor adjustments to show the progressions of four seasons to increase the chance to receive The One. The frequent appearances of serendipity and stable growth rate will

corroborate the correctness of our directions. On the other hands, the frequent appearances of disaster, unfortunate accident, or faltering growth rate clearly indicates the loss of our direction.

As Lao-Tze taught us, a person or a country that lost the direction of Dao would never receive meaningful The One to promote the growth; although a fortuitous event might bring in additional The One occasionally, sure enough, the net gain would be nullified by misfortunes sooner or later. Only when a person or a country obeys the laws of Dao and follows Dao closely so that the appearance of serendipity becomes the fruition of arduous efforts, but not the result of a haphazard event, then the net gain will not be nullified by misfortune. When a person or a country loses the direction of Dao, with a dwindling supply of The One, a person or a country will be unable to produce the needed growth to make up the detriments caused by Mother Nature. Inevitably, The One that a person or a country currently possesses will be depleted someday and a person or a country will degenerate and fall into a downward spiral and perish quickly as a result.

Lao-Tze believed that the incorporeal and clandestine Mother Nature was the master of the whole universe. Naturally, there was Dao. Naturally, Dao left The One to grow everything, including the Heaven and the Earth. And Dao remained as the independent agent that was capable of short-circuiting the Heaven and the Earth together to create life on earth. To Lao-Tze, the Heaven and the Earth were two creatures that would eventually die, too, just like human being; the Heaven and the Earth breathe and have heartbeats, too, just like human being.

Although Lao-Tze did not explicitly define The One in Dao-De-Jing, from the teaching of “Dao created The One. The One created the The Two. The Two created the Three.” we know that The One is not only the agent to create the Heaven and the Earth but also is the agent to bring them together for a very brief moment during the inception of a new life. Consequently, Lao-Tze also called The One as the Heaven-Earth-Link, because The One was connecting the Earth and the Heaven together at the brief moment when a new life was created on earth.

In addition to create life, The One also promotes the growth of all creatures. This phenomenon is most evident when we envisage The One as the ingredient that promotes the growth of all plants and the flow of Dao coincides with the progression of four seasons. The flow of Dao starts trickling in the spring, culminates in the summer, starts dwindling in the fall, and is totally abated in the winter. In the fall season, the dwindling supply of Dao will bring the growth of all plants eventually to a halt. At the same time, the weather also starts cooling down to eliminate weak plants. Only a plant that has grown and stored enough nutrition during the spring and summer can survive the torturing of Mother Nature during the fall and winter.

Lao-Tze also stated that the Heaven-Earth-Link is usually concentrated at the confluence of valley and plain due to the abundance of lives at the meeting point. Nonetheless, the Heaven-Earth-Link could also exist anywhere.

From the concept of Heaven-Earth-Link, Lao-Tze created the concept of Middle Path. In Lao-Tze’s theory, the Middle Path of a person is the replicate of his Heaven-Earth-Link but flows in the exact opposite direction. In

other words, the Heaven-Earth-Link was the path that the Heaven’s giving from Di (God) took to leave the Heaven to arrive at this world to become humanity; the Middle Path is the path for a person to follow to elevate his humanity to the Heaven. Consequently, the Middle Path is the path a person must embrace to accumulate infinite wisdom. Since the Heaven-Earth-Link is perfectly straight up to connect the Heaven and the Earth together, a person must maintain perfectly balanced to embrace the Middle Path; the appearance of Middle Path reveals itself as the Absolute Righteousness.

The existence of Absolute Righteousness is also a cruel reality to humble human being because it tells us that the righteousness can not be determined or altered by human being. Even if everybody in this world agrees that something is righteous, there is still no guarantee that it is righteous.

The existence of Absolute Righteousness brings us the Absolute Equality naturally as depicted by the Cross symbol of Christianity. A world built on the principle of Absolute Equality, which Confucius named as Da-Tung or Large Equality, is the destiny of mankind. In the world of Da-Tung, all people including the rich and the poor, the smart and the foolish, the good and the not good, or the healthy and the handicapped, are on level footing. There is no preferential treatment for the rich, the smart, the not good, or the healthy, or discrimination against the poor, the foolish, the good, or the handicapped. If the healthy have the access to a building, the handicapped must also have the same access; if the good pay the high taxes, the not good must also pay the same taxes; if the smart go to college, the foolish must also go to college; if the poor can’t buy advertisement to influence the election, lobby

the Congress, or create bubble, the rich must not be allowed to do so, neither.

The ideal world of Absolute Equality is a peaceful and austere world that can last forever because it is supported by a large number of congenial middle class, while allows everyone to pursue his dream with dignity independently to fully develop each person's gifted talent without interfering with others. The ideal world of Absolute Equality, nevertheless, is not a world of communism because everybody still needs to compete with others to make a living and is responsible for his own well-being; small companies still fight with large companies for market share. But all the competitions will be on a level footing, fair and square. The large and the rich, which are already at the upper hand position in competitions, can't use leverage or buy influence to plunder the small and the poor.

The enmity between the rich and the poor has been the most difficult problem for mankind to solve since there was a written history in both the East and the West. And Lao-Tze discovered that the root of this problem was due to the ability of the rich to use leverage to create bubble. Consequently, in the very first teaching of Dao-Der-Jing, Lao-Tze introduced us the concept of bubble which he called as the parameter of Dao. From this teaching, we learn the following:

The parameter of Dao that a creature possesses defines the entity of a creature.

In other words, it really does not matter what is inside the parameter, regardless of how tenuously it might be, as long as there is a parameter to define a creature, the creature is all real. Lao-Tze also elaborated the characteristics of three kinds of bubble, as listed in the

teaching which the author labeled as 6.3, and taught us that the empty part of an object is the useful part of an object.

From these teachings, we can conclude that the phenomenon of bubble is generally beneficial when we are making something tangible, since it is the most productive way to utilize the limited amount of material we have got in hand. Besides, because everybody can judge the security and stability of a tangible object easily, it is generally safe to stretch the limited resources as much as possible when we are creating a tangible object. But in the financial world, since the bubble created by financial products is intangible, it is very difficult for anyone to judge whether if it is a precarious bubble and take necessary precautions to avoid the bursting, and history had taught us repeatedly that no one had the wisdom to make that judgment. Additionally, the ability to use leverage to create financial bubbles gives the rich a distorted and unfair advantage over the others; consequently, we should forbid leverage in the financial market to avoid all intangible bubbles all together.

According to Confucius' teaching as recorded in the book of Luen-Yu, although the appearance of the Saint would bring Absolute Righteousness to this world instantly, it still needs a hundred years to totally eradicate the aggressive and cruel natures from human being to bring Absolute Equality to this world. Apparently, it will require the efforts of many Saints to achieve that because the presence of the Absolute Righteousness is prerequisite to establish and maintain the Absolute Equality. And both Lao-Tze and Confucius believed that it was his duty to educate the future Saints to pursue infinite wisdom.

According to Lao-Tze's teachings, there are three kinds of Dao in this universe, the positive Dao of the Heaven, the negative Dao of the Earth, and the intrinsic, fluid, periodic, neutral Dao that flows everywhere by following a circular path. And both the period of the cycling of Dao and the significance of Dao vary. Generally speaking, the significance of a Dao is proportional to its period linearly. In other words, the longer the period of a Dao is, the more impact a Dao will bring to us when it arrives.

In Lao-Tze's theory, Dao is cyclical and is the agent that brings us something new, either as a new creature or a new creation, or as the growth of something new. In other words, anything that is cyclical and productive can be attributed to Dao. Once a new life, or a new thing, or a new growth is created, Dao will go away so that the life of this new creature or new creation, or the amount of new growth is limited. How long this new creature or new creation will live, or how much benefit this new growth will bring us, depends totally upon the vestige of Dao. And Lao-Tze claimed that when this new creature or new creation is eventually dead, or the new growth is ended, the Dao that brought this new creature, or new creation, or new growth to this world before would then return to bring another new creature, or new creation, or new growth to this world again. In other words, the flow of Dao is just like a spinning wheel or the waves of the ocean hitting the shore; a large Tsunami might not come often while small waves like wrinkles constantly come and go, but one thing is certain -- their arrivals will repeat over and over again.

For example, the Dao that grows all vegetations and produces harvest has the period of a year, as

demonstrated by the progression of four seasons dictated by Mother Nature. So the ancient Chinese worshipped Mother Nature to beseech Her Dao annually for a bountiful harvest. But the Dao that brings growth to a nation usually manifests itself as the cycle of boom and bust of economy, and the ancient Chinese observed that a typical boom and bust cycle of economy lasted five years. The ancient Chinese also believed that the Dao that produced the cycle of economy was controlled by Di (God); as a result, the ancient Chinese worshipped Di (God) to beseech His Dao every five years for a prosperous economy. The Dao of Di (God) is thus five time more significant than the Dao of Mother Nature.

So what is the most significant Dao that mankind ever experienced? Since the time between the invention of animal-powered vehicle and the invention of the self-powered locomotive is about six thousand years, which is also about the same length as the recorded human history, the longest period of Dao ever recorded in human history belongs to the Dao that brought us the inventions of transportation vehicle. As a result, the invention of self-powered locomotive brought the most significant benefits to mankind in human history as the industrial revolution.

As Lao-Tze also taught us in the very first teaching of Dao-Der-Jing, once a Dao manifests itself with a physical form that can be named, the life of this new Dao is limited. In other words, regardless of how great or perfect a creation or an invention might be, it will eventually die or be superseded by something new. From this teaching, we can predict that the next time the Dao that brought us the self-powered locomotive returns, in five thousand and eight hundred years from now, it will

bring us something new, which we can't even imagine right now, to replace all self-powered vehicles.

So what is the least significant Dao of mankind? Since the life of every person is regulated by the cycle of day and night, the least significant Dao of mankind, is the Dao that brings us the growth from daily routine. Although the growth from daily routine looks so insignificant, as Lao-Tze taught us, it is actually the most significant Dao because it allows us to gain everyday and enable us to accumulate incessantly without limit. The effect of the accumulation of this unobtrusive daily gain, unfortunately, is very difficult to see and is hardly noticeable unless the accumulation exceeds a very high threshold; your accumulation must be higher than the achievements of all other people in your field before they will know about it. In the extreme case when the competition is in world stage, before your accumulation crossing over the threshold to beat all others in this world, all your accumulation is worthless and no one will know about it; but once you cross over this threshold and enter the state of Nothing-To-Do, as Lao-Tze taught us, all people in this world will know about it and you will become a Saint.

Each life of human being began with the positive Dao bestowed by Di (God) from the Heaven and negative Dao supplied by Mother Nature from the Earth brought together by the intrinsic Dao as the Heaven-Earth-Link. Once a new life is created, the growth of human body requires the nourishment of negative Dao that resides on the Earth. Lao-Tze called the accumulations of negative Dao that resides on the Earth to grow all creatures as Clandestine Maternity or Valley God. And the amount of negative Dao that a new life can acquire from the Earth

totally depends upon the vestige of intrinsic Dao left in the forming of Heaven-Earth-Link. That is why the vestige of intrinsic Dao is also called as the Heaven's giving; because, by this time, the intrinsic Dao has become positive in nature, due to its association with the positive Dao from Di (God), so that it is capable of attracting the negative Dao from the Earth to grow the new life.

Unfortunately, the growth of humanity and human body will consume the Heaven's giving bestowed at the inception because the human body is subject to all kinds of wear and tear and requires constant maintenance. When the Heaven's giving of a person is depleted, the human body will be dilapidated and the person will eventually die. When a person dies, since the humanity is utterly different from the spirit of god, unless the humanity has been elevated to the state of Heaven during the lifetime, otherwise, the humanity needs to enter the realm of ghost upon death and becomes the spirit of ghost before decomposing into positive and negative Dao. The negative Dao that this person has acquired from the Earth will be returned to the Earth and the positive Dao bestowed by Di (God) will need to be returned to the Heaven. Eventually, through the process of Serenity, the realm of ghost will lead the humanity to return the positive Dao to Di (God) and recycles. In the meantime, the intrinsic Dao will become negative in nature since it is residing in the Earth and it will also be recycled to become neutral again through the process of Serenity eventually.

According to Lao-Tze's teachings, the intrinsic, neutral Dao constantly circulates between two realms with opposite polarity, one is the negative and steadfast

Earth and the other is the positive and infinite Heaven. When the intrinsic Dao is associated with the Heaven, its polarity turns positive but its polarity can turn to negative instantly when it is associated with the Earth. The Heaven and the Earth do not need these neutral Dao so that they simply pass it through; consequently, we can simply call the intrinsic, neutral Dao as Dao without causing any confusion.

Since Dao was responsible for the growth and determined the fate of a person or a nation, the ancient Chinese worshipped Dao with great devotion to beseech Di (God) and Mother Nature to release Dao to them. To beseech Mother Nature, since She was clandestine and in control of the fate of all vegetations and harvests, the ancient Chinese worshipped the Heaven and the Earth annually to represent the two states of Dao. And reputed as the son of Heaven, it was the prerogative of Heaven's Son to worship the Heaven. The worshipful rituals for Mother Nature and Di (God) were always held outdoors because that was the only way to communicate with Mother Nature and Di (God) directly.

Since the Heaven was considered paternal or yang, the ritual to worship the Heaven was held at the midnight of Lunar New Year's Day, which was normally the darkest moment on the coldest day of the year, at the outskirts of Heaven's Son's capital. All the kings and barons in ancient China also performed similar worshipful ritual for the Heaven at the outskirts of their own capitals but could only claim to worship their paternal ancestors instead.

The ritual to worship the Earth was actually the ritual to worship Valley God; since Valley God dwelled at any confluence of valley and plain, it appeared that both

the Heaven's Son and all kings and barons in ancient China worshipped their own local Valley God. The ritual to worship the Earth, which was maternal or ying, was held at the day and time exactly opposite to the ritual to worship the Heaven and was held at the noon time on the hottest day in the middle of summer.

The trichotomy of universe had guided the Chinese to develop a great tolerance toward all religions. The ancient Chinese accepted all gods and believed that there were many gods in the Heaven. Since gods and ghosts showed us their divine powers from time to time with miracles and calamities, Chinese people had worshipped all kinds of holly spirits faithfully since ancient time and there was never a conflict among holly spirits. Among all the holly spirits, there was a god that was the most mighty and powerful and the ancient Chinese called this mighty god as Di (God). Confucius even stated that he who knew how to serve Di (God) could easily rule the world and to rule the world would be just as easy as looking into his palm; Confucius believed that Di (God) possessed the Dao that originated all creativities to promote the growth of a nation.

The worshipful rituals for Dao, especially the ritual to worship the Heaven, were the most important annual ceremonial duty for the Heaven's Son for more than two thousand years before the dictators ruled China in the year of 221 B.C. According to the records in "The teachings of Confucius family", on the day of ceremony, the whole China was shut down and the streets were cleaned; people would also stay home and abstain from all other activities. The worshipful rituals for Dao were always held at outdoors so that the procession of ritual was subject to the moods of Mother Nature.

The worshipful rituals for Dao had to have fulfilled the wishes of the Heaven's Sons and the weather condition and the procession of the ritual had to correlate to the fate of the nation so that the ancient Chinese followed the rituals dogmatically for so long. The rituals to worship Dao could be torturous when Mother Nature was not pleased, especially for the ritual to worship the Heaven, since it was supposed to be held at the coldest hour on the coldest day of the year. That was also the reason why the ancient Chinese celebrated Lunar New Year on various days. Apparently, some wanton Heaven's Sons could not stand the tortures of Mother Nature; since they could not change the law to hold the ritual on the Lunar New Year's Day, they circumvented this law by moving the Lunar New Year's Day forward to a different date with a better chance for fair weather, sometimes to Dec. 1, or Nov. 1, or even to Oct. 1. When the dictators ruled China, they even held the ritual indoors and built the Temple of Heaven to completely ignore Mother Nature (apparently, Mother Nature was never kind to the dictators!). And the rituals to worship Dao became inane to bring no result or show no correlation to anything; consequently, these rituals were regarded as perfunctory burdens and neglected eventually. Due to the lack of Dao, China lost the directions and plunged into depravity under the rule of wanton dictators for two thousand years.

According to the records in "The book of songs", an early Heaven's Son in Chou Dynasty was very nervous and could not fall into asleep before the ritual to worship the Heaven because it reminded him of the love of his father. But the author suspected that the most likely cause for his insomnia was because he did something wrong and

had an apprehension of the punishment from Mother Nature.

As Lao-Tze taught us, the purposes of the worshipful rituals for Dao were to pray for a bountiful harvest in the future and to exculpate the sins committed in the past. Also as Lao-Tze taught us, fortune and misfortune would be eventually equalized so that the weather conditions during the rituals should also be equalized, too. So what was the point to relate a haphazard natural phenomenon on one particular day with the fate of a nation or future harvest many months later? The author believes that there were two good reasons. Firstly, a severe weather to punish the Heaven's Son was just like a severe punishment from Heaven's Son's father for his misdeeds. The severe weather was the ablution to rid of Heaven's Son's sin so that he would rectify his mistake and cautiously steer the country to the right direction as a result. Secondly, a soothing weather was just like the father's loving stroke on Heaven's Son's head to praise him for his achievements. The Heaven's Son and all the government officials would get a boost of confidence to face new challenges bravely and eventually to enjoy a bountiful harvest. In both cases, the ritual could only make the Heaven's Son into a better leader regardless of the weather conditions and that was the real purpose of this ritual.

Although the rituals to worship Dao had disappeared in China for so long, they seemed to resurrect in U.S. today as the Presidential Inauguration Ceremony that is held outdoors every four years on a cold winter day, 20th of January, in Washington, D.C. The purpose of this ceremony is to pray for God's blessing on the country under the new presidency which is very much the same as

the prayers of ancient Chinese rituals to worship Dao. No wonder the U.S. has acquired so much Dao subconsciously through this ceremony and grown from a small country to the most powerful country to lead the world in less than two hundred years.

In the regard of religious tolerance, the Chinese culture is far superior to all the western cultures. That is why, in their long history, the Chinese had never fought a war for religion and was able to amalgamate all the different people of two hundred countries into a single Han people. This fact proved the profundity of the teaching of the trichotomy of universe.

Chapter 3. The Do-Nothing-Ruler

Lao-Tze invented the philosophy of Dao to teach us the methods to acquire infinite wisdom and to establish a new world order by following the examples of Do-Nothing-Ruler, which was the sobriquet of Emperor Suen. Confucius called a world that was ruled by the Do-Nothing-Ruler as a world of Da-Tung (large equality) which was a prosperous, peaceful, righteous, loving, austere, and democratic world, and it was the ideal destiny of mankind.

The world of Da-Tung was neither a fantasy, nor a utopia; it was a Chinese experience. Chinese had lived in the world of Da-Tung once four thousand years ago when China was ruled by Emperor Suen. The world of Da-Tung disappeared from the Chinese world for the past four thousand years because no one had the wisdom to lead people, to establish an austere, righteous society, and to disseminate productivity like Emperor Suen. The Chinese people had known this reason too well. Consequently, since there was a written record, all Chinese intellectuals were inspired to follow the example of Emperor Suen to pursue Dao, or to carry Dao for the world, but no one had any idea about what Dao was or how to acquire Dao. And the first priority of a teacher, as taught by Han-Yui, who was the most famous scholar of Tang Dynasty around the fifth century, was to pass the torch of Dao; but even he was unable to define Dao explicitly.

The Emperor Suen's secret to acquire Dao was discovered by Confucius and Lao-Tze independently in fifteen hundred years after the death of Emperor Suen. However, Lao-Tze was just an engineer and Confucius was just a teacher. Due to their ignoble status and the

profundity of their discoveries, the two Saints knew that no one would understand their teachings or believe their claims even if they told the world about their discoveries. Consequently, they did not tell anyone about their discoveries when they were alive. But they all knew that they had to pass their findings to the future generations so that Confucius wrote the main themes for both the Grand Learning Theory and the Middle Path Theory and Lao-Tzo wrote the book of Dao-Der-Jing. Although each of the two Saints followed a completely different path, they both reached the same goal and discovered the secrets to accumulate infinite wisdom. Confucius taught us the method through tenacious pursuits of perfection for a tangible objective and Lao-Tze taught us the power of the accumulation of trifling intelligence and the incessant purification of our body until it returned to the uncontaminated state of newborn baby. One was marked by the masculine forcefulness of tenacity while the other reached the same goal by the accumulations of persistent purging and unobtrusive gain.

According to the “Historical Archives” written by Si-Ma-Chian in the years around 100 B.C., Confucius visited and learned from Lao-Tze when Confucius was at the age of 30. It was quite possible that Lao-Tze taught Confucius the concept of Dao and Middle Path during this visit. As recorded in the books of “The teachings of Confucius family” and Dao-Der-Jing, although Lao-Tze was very impressed by Confucius’ passion for knowledge and gave him many teachings, Lao-Tze was very harsh toward Confucius’ pursuits of prescience, ceremony, and Social Laws. Lao-Tze’s teachings had to have shocked Confucius so much that Confucius stated, “Having

learned Dao in the morning, I have no regret to die in the evening.”

Lao-Tze was such an inscrutable person that even Confucius did not recognize him as a Saint. Confucius was only able to describe Lao-Tze as “the dragon behind the cloud”. Lao-Tze was a maverick; there was not a single word about friend or classmate in Dao-Der-Jing. Confucius’ characters were antithesis to Lao-Tze’s. Confucius was gregarious; he was followed by many students everywhere he went and established a broad network with many friends among many countries. Confucius was preaching his Dao and showing off his knowledge and intelligence to the kings and barons to solicit for a governing job for fourteen years.

Confucius, Lao-Tze, and Siddhartha Gautama were all born in the same period and they all taught us the concept of Middle Path. Since Lao-Tze was born first and his perspicacity was the deepest among all three, the author believed that Lao-Tze was the progenitor of the concept of Middle Path.

“The Golden Three Generations” ruled by the Emperors Yau, Suen, and Yui, around 2000 B.C. was the most prosperous period in Chinese history. In this period, according to Confucius, the world belonged to the citizens and the king was elected. The democratic process to elect the king happened in China a thousand years earlier than in Greek. The reason that “The Golden Three Generations” was so prosperous, according to Confucius’ explanation, was due to the appearance of Da-Dao (big Dao). Unfortunately, Da-Dao disappeared from this world afterward, so did the prosperity. To Confucius, Da-Dao was the magical power of infinite wisdom possessed by the three emperors. Confucius’ explanation, apparently,

was not persuasive. If we examine what happened in this period carefully, we can clearly see the correlation between the prosperity in this period and the productivities brought by the innovations of Emperor Suen.

Consequently, the so-called Da-Dao should mean the productivities brought by the innovations of the great inventor, Emperor Suen, since both Emperors Yau and Yui were not known to have worked on anything. However, due to the humbleness of Emperor Suen, there was very little record about his achievements. By Confucius time, in fifteen hundred years after the death of Emperor Suen, most people, including Confucius, had no knowledge about the significance of Emperor Suen's achievements.

Due to the lack of historical records, we only know that Emperor Suen worked on pottery, fishery, and farming for thirty years and lived in different areas before he took the throne. Wherever he lived, people followed him and developed a new city around his residence in three years. Emperor Suen had to have brought so much productivity to all the people around him. Consequently, the author believed that the influences of Emperor Suen were far beyond any historian could imagine and the spread of Chinese culture had already culminated during his period, long before there was a written record. So the author conjured up the following stories of Emperor Suen based on a few indirect evidences and clues.

The ancient Chinese handled their food with hands and fingers directly while eating so that they got sick easily; fortunately, an unknown inventor solved this problem with the inventions of chopsticks and rice bowl and greatly uplifted the well-being of all people. And the

chopsticks and rice bowl quickly spread into neighboring countries. The large demand for rice bowl propelled the Chinese pottery industry. Since the rice bowl must be held in one hand, it should be thin, small, and light-weighted. But it presented quite a difficult challenge for the ancient Chinese manufacturers and no one could achieve that in the beginning until Emperor Suen appeared. Emperor Suen perfected the art of pottery making to manufacture small and thin rice bowl in large quantity and the archaeological evidences from the Long-Shan Culture period seemed to support this claim. Emperor Suen was the most likely inventor of the turntable for pottery making to speed up the manufacturing process for rice bowl. Or, at least, Emperor Suen had to have improved the performance of turntable so much that it could turn stably to make thin rice bowl possible and quickly. Since a thin rice bowl required much less time to bake in the kiln, it greatly uplifted the productivity of the Chinese pottery industry.

The Chinese merchants from the north in Shangdong Peninsular, near the hometown of Emperor Suen, then traded rice bowls for sea shells with aboriginal people that dwelled on the coastal areas of southern Fu-Chien and Korea by boats because the sea shells in the northern China had already been depleted four thousand years ago. The sea shell was a valuable commodity in ancient China because it could be made into many useful little things, such as button, fish hook, jewelry, and etc. Consequently, the sea shell was also used as the legal currency in China for many years. Even today, people are still making buttons from sea shells in China as reported by NHK in one of their documentaries.

After the Chinese merchants returned to northern China with traded sea shells from Korea and southern Fu-Chien, Emperor Suen also perfected the technologies to turn sea shells into fish hooks. Because with some additional gears, he could modify the turntable for pottery making into a high speed sanding or cutting machine for sea shells to facilitate the fabrication of fish hooks. Since fish hook was a productive device, it could fetch a good price; the trading of fish hooks was much more lucrative than the trading of rice bowl and profits soared as a result to create the famous golden era. The activities of sea shell trading continued for about a thousand years until the sea shells in the southern Fu-Chien and Korea were also depleted and superseded by metallic coins as currency about three thousand years ago.

Once the trading activities of sea shell ceased, Korea and southern Fu-Chien also lost the direct contact with the Chinese for a period about fifteen hundred years until the Chinese empire reached them again by land. By this time, the activities of sea shell trading had left an indelible mark in the languages spoken in these two areas. The pronunciations of Chinese words were still the same in these two remote, isolated areas, as simple as in the ancient time, but were utterly different from the rest of China. During the interim and after China had amalgamated two hundred countries with different languages, the pronunciations of Chinese word had evolved into a very advanced and sophisticated art in China.

During the millennial sea shell trading era, inevitably, some unfortunate Chinese merchants and sailors were carried to Taiwan by strong winds or currents. These ancient Chinese merchants and sailors were truthful,

sincere, trustworthy, diligent, and hardworking. They behaved very much like Emperor Suen, due to his strong influence; they were welcomed by the aboriginal people and their offspring, along with their culture and language, proliferated in the island. This is the reason why only the Taiwanese today still preserve the distinctive and noble characters of the ancient Chinese, speak the ancient Chinese language that is remotely related with modern Chinese language, because they were isolated from the Chinese world by water while China plunged into decadence, but people in Korea and southern Fu-Chien were not as lucky. That was also the reason why the Chinese from southern Fu-Chien came to Taiwan to hunt deer for the Dutch four hundred years ago were so shocked that they called the Taiwanese as “people of ancient culture” (gwou-yi-lnan).

The Taiwanese had lived in a primitive society on a self-sufficient island with no need to learn to read and write or to contact with outside world since ancient time. For example, the author's hometown at northeastern Taiwan, a small delta with an area about 300 square kilometer, was home to two different kinds of indigenous people with utterly different language and culture. No one knew how long they had lived together there; one lived at the foothills or by the rivers while the other lived in the mountains, but did not communicate with each other at all. They did not learn to read and write until the Chinese immigrants were allowed to settle 150 years ago.

Taiwan was an isolated, multiracial society because it was located at the confluence of two major currents of Pacific Ocean that brought many unfortunate sailors from many different places to this small island. Although the Taiwanese let all peaceful people stay on

the island, as proved by the fact that this tiny island is inhabited by more than ten different kinds of indigenous people, they were repulsive to heinous intruders. Due to their isolation, the Taiwanese have fully preserved the characters of ancient Chinese. And it is no doubt that Taiwan met all the conditions of the primitive society as described by Lao-Tze as the place for his rebirth, according to the author's interpretation.

Lao-Tze taught us to avoid the temptation to pursue prescience because people could be fooled by prescience easily. Lao-Tze also taught us that the more people knew a prediction, the less likely it would become true. Consequently, Lao-Tze did not want people to know of the prediction of his rebirth, as the author interpreted in Chapter 11. And as Lao-Tze designed, no one, except Confucius, was able to elucidate the meaning of Chapter 11 until now. Confucius had to have read the book of Dao-Der-Jing since he left us with a couple of records discussing the teachings of Dao-Der-Jing. Confucius had to have understood Lao-Tze's connotation of Chapter 11 about the place of his rebirth; as a result, Confucius made his own prediction for the arrival-time of the future Saint to supplement Lao-Tze's prediction. It is without question that the future Saint predicted by Confucius was the rebirth of Lao-Tze, but not Confucius himself.

Many people might be wondering why Emperor Suen was called as the Do-Nothing-Ruler? How did he rule his country by doing nothing? Literally, the phrase Do-Nothing has twofold meanings in Chinese; it can mean to do-nothing as a verb or nothing-to-do as a noun. The pronunciations for these two meanings are different in Chinese. Since Lao-Tze used this phrase in both occasions, we have to differentiate them precisely.

In most cases, Lao-Tze used this phrase as a verb as to do-nothing which means to live a life without a predetermined objective. A person who does-nothing is a man without ambition but diligently accumulates his intelligence and purifies his body everyday. And Lao-Tze even taught us emphatically that if he had had an ambition for a specific grand goal in the beginning, he would not have become successful to materialize it at the end. A do-nothing-ruler is a simple person who just ascertains that by the end of today he will be better off than where he was yesterday, even maybe by just a minuscule amount -- a little bit more intelligence or a little bit less wrong doing --- and repeats this process for a lifetime.

Following the examples of do-nothing-ruler, a person should only care about the accumulation of intelligence and the purifying of his body. Through the incessant accumulations of intelligence and purging for over a long period of time, his wisdom will eventually reach the state of infinity. At this point, his achievements will be far beyond anyone's imagination and he will have nothing to do because people will do everything for him. This was what Lao-Tze wanted to teach us --- a person who does-nothing will have nothing-to-do. Once a person enters the state of Nothing-To-Do, as Lao-Tze taught us, he will know everything and be able to do anything and become a Saint.

In Chinese, the direct translation of "Dao-Der-Jing" should be "Teachings to embody wisdom". The word "Dao" means path in Chinese; in other words, the Dao of a person manifests his prudence of judgment in choosing the right path. The word "Der" means virtues which are the incarnations of a person's intelligence. Consequently, the phrase of Dao-Der should be literally

translated as the embodiment of wisdom. Unfortunately, the Chinese have misused the phrase Dao-Der for so long to mean “moral” and do not know the true meaning of this phrase any more.

The word “wisdom” in English, in literal meaning, is equivalent to the Chinese phrase of “Tze-Hui”. The first word “Tze” is the power of intelligence which enables a person to learn or understand something so as to produce something noble and useful; the second word “Hui” is the power of enlightenment which illuminates the mind to enable a person to differentiate objects without ambiguity. The ancient Chinese discovered that although the two qualities of intelligence and enlightenment were disparate, they could intertwine, convolute, and boost each other to elevate the wisdom at the same time. A person’s intelligence can be reflected directly from what he has achieved; it is an ability accompanied by tangible entity that can be measured by others precisely. But a person’s power to illuminate his mind to enable him to differentiate right or wrong without ambiguity or make a sound judgment is an ability of mind that can’t be measured by others directly. Subsequently, the ancient Chinese invented the symbol of Tai-Chi to represent not only the two disparate powers, the incorporeal Ying for enlightenment and the substantial Yang for intelligence, but also as the convolution process of the elevation of wisdom; subsequently, Tai-Chi became the symbol to represent the infinite wisdom of Emperor Suen.

In theory, there are three methods to elevate a person’s wisdom to the state of infinity. The first method is to practice self-control through the pursuit of perfection for a tangible objective as taught by Confucius. The second method is to accumulate trifling intelligence and

to purify the body until it is free from contamination and return to the state of newborn baby as taught by Lao-Tze. And the last method is to purge the mind until it is immaculate to enter the state of nirvana as taught by Siddhartha Gautama.

In practice, Confucius’ method is the most reliable way to achieve the goal in the shortest time because this process is guided by a tangible objective. With a tangible objective to let other people judge your wisdom objectively, you will never lose your direction in your pursuit of wisdom so that Confucius’s method is the shortest and surest way to accumulate the infinite wisdom. However, the process to perfect a tangible objective is full of travails.

Siddhartha Gautama’s method, in contrast, is the least painful way physically since everything needs to be done is inside the brain. Unfortunately, without the guidance of a tangible objective, a person can make a wrong decision easily; and once a skewed course has been taken for a long period of time, it will require the same amount of time to rectify the mistake later. As a result, Siddhartha Gautama’s method is actually much more difficult than Confucius’ method and it will require a lot more time to achieve the goal.

Lao-Tze’s method is the middle path among the three methods to pursue the infinite wisdom. Just like Confucius’s method, with a physical body as the guide, you can clearly see where you are going. Nonetheless, since no one else can judge the condition of your health objectively for you, you can only count on yourself in making the judgment to determine whether if your course is correct. Although Lao-Tze’s method is not as painful as Confucius’s method, since it requires tireless cleansing of

the body and it is very easy to make mistakes to fool oneself in the process, it will definitely require more time than Confucius' method. Luckily, with a physical body as a guide, it is still much easier than Siddhartha Gautama's method.

Both Confucius and Lao-Tze did not explicitly teach us what to do to pursue the infinite wisdom for two reasons. Firstly, if you need to be taught, you will never make it. Secondly, since everybody is different, there is nothing they could teach you other than the basic principle for you to follow. You have to study their teachings over and over again to figure out your own way, and cautiously proceed.

Regardless of which method a person chooses, in the end, a person still has to produce something tangible to prove his infinite wisdom; empty words are nothing.

Chapter 4. Lao-Tze

Lao-Tze was born in the southern barbarian country of Tzu but served in the court of the Heaven's Son of Chou Dynasty when he was regarded as the wisest person in China. From the records in Dao-Der-Jing, we could see that Lao-Tze was probably an engineer specializing in metallurgy and weaponry; Lao-Tze probably had traveled as far as India, Middle East, or even Europe to learn the metallurgy when he was young because he saw and knew that there were many worlds other than the Chinese world, as he stated in the teaching the author labeled as 2.4.

Under the feudal system, Chou Dynasty divided most of the territory of China into many countries. The territory directly administrated by the Heaven's Son was very small. As a small country to lead the Chinese world, the Heaven's Son relied on his military forces and superior weapons, instead of the title of Heaven's Son, to guarantee that all the kings and barons would obey his commands and pay their taxes punctually. Because once a new weapon was used, people would learn of its strength and weakness and develop a counter weapon to nullify its advantages, the Heaven's Son hired many engineers to design and develop secret weapons. The Heaven's Son always had a number of secret weapons in his war chest. Since the Heaven's Son was able to collect taxes from all countries, he could afford and attract the best talents in China to maintain his supremacy in weaponry. The situation of Chinese world in Chou Dynasty was exactly the same as today's competition among high-tech companies. Due to the secrecy of military weaponry,

people only knew that Lao-Tze was a wise man but no one knew of his specialty.

In Dao-Der-Jing, Lao-Tze described the war in great detail; from this clue, we knew that Lao-Tze was involved in military operations. The principle of Clandestine Equalization as taught in the teaching labeled as 3.13, without any doubt, was the formula of Lao-Tze's success in his engineering career and proved that Lao-Tze was an engineer. The statement of "Never wear armors and bear weapons while in military service" in the teaching 9.6 suggested that Lao-Tze did not serve in combative units. Lao-Tze also told us how the Heaven's Son carried a sharp sword to collect taxes, enjoyed a lavish lifestyle, and possessed piles of treasure while mismanaged his own fields and were nonchalant toward the dwindling grains in his empty barns. From these clues, it is quite logical to posit that Lao-Tze was an engineer who developed sharp weapons for Heaven's Son. It could also explain the difference between Lao-Tze and Confucius.

Lao-Tze's understanding of Dao was far deeper than Confucius; this was primarily because Lao-Tze was an engineer so that he could see through the nature of invention and innovation easily, while Confucius was just a teacher who acquired his knowledge through reading. It was very difficult for Confucius to think like an engineer. From Confucius' standpoint, he could only postulate that the mysterious, magical, seminal power of Dao was rooted in the ritual to worship Di (God); through this ritual, the ancient Saints successfully beseeched Di (God) to release the power of Dao, but Confucius could not figure out how it was done. That was why he specialized

in ceremony and frequently practiced with his students. Unfortunately, Confucius was very wrong.

From the first day it was known, Dao-Der-Jing was divided into two halves, the Dao-Jing and Der-Jing. The teachings in Dao-Jing were arranged in a semi-structured order to explain the philosophy of Dao but the teachings in Der-Jing were completely disorganized. It was quite possible that the binding of Dao-Der-Jing was once broken and it was put together by someone who had little idea about the contents. Since most books in ancient China were written on bamboo sticks bonded together by strings, the problem of missing or misplaced sentences occurred very often. The most likely explanation, the author believed, was that it was Lao-Tze himself who purposely broke up the binding and put them back together in a disorganized way to hide his sensitive teachings. Fortunately, since Lao-Tze's writing was so succinct that, no matter how disorganized it might be, we can still rearrange Dao-Der-Jing back to become a treatise of do-nothing-ruler.

Because the current edition of Dao-Der-Jing has been modified and altered by many people, it should be abandoned. The best example to support this viewpoint is the teaching for Fiber of Dao: "From the successful experiences of commanding today's technology to develop new products for today, you can project the same experiences to the old days. In doing so, you will understand how people in the past developed products for their time. The projection of today's experience to the old days is possible because of the Fiber of Dao". In current edition, the original teaching, which consisted of 17 Chinese words, was altered by only one word but the meaning of this teaching had become completely different

and became: “From the experiences of applying the old days’ technology to develop new products for today, you will learn how products were made in the old day. This process of knowing old history is called the Fiber of Dao.” And the most incredible thing was that this modification occurred probably two thousand years ago and no one had complained about this ridiculous teaching; this is the best proof for the profundity of Lao-Tze’s teachings.

Since the “Cotton Book” is the oldest version of Dao-Der-Jing we know of today, most of the materials in this book come from the “Cotton Book”. But even the “Cotton Book” version was published about two hundred years after Lao-Tze’s time, it was very likely that this version was not the original version, neither. Nevertheless, since we can still use the principle of do-nothing-ruler as the thread to knit this version of Dao-Der-Jing together satisfactorily, we can treat the “Cotton Book” as if it were the original version.

The author believed that the “Cotton Book” version was probably not the original version of Dao-Der-Jing because there were conflicts in the naming of characters. Among all the naming of characters in Dao-Der-Jing, the word “I”, without doubt, should mean Lao-Tze himself; the word “Saint” could also mean Lao-Tze himself since he was a Saint, or Emperor Suen since he was the best known Saint at that time; but the word “king” or “ruler” had to be someone else since Lao-Tze was not a king or ruler, although it could mean Emperor Suen. However, in the “Cotton Book” version of Dao-Der-Jing, the “king”, “ruler”, or “Saint” was the same person in some occasions but were different persons in another. This conflict seemed to suggest that this version

was not written by a single person or it might be just a natural ramification for the process to elaborate the philosophy of Dao. Anyway, this uncertainty has no effect on the interpretation of the principle of do-nothing-ruler in this book.

The content of Dao-Der-Jing covered as deep as the origin of universe and as far as the destiny of mankind. It explained the fundamental laws of universe and applied these laws to everything, including, history, politics, economy, religion, military, law, engineering, and invention. Due to its broad spectrum, the author divided Dao-Der-Jing into eleven chapters, as (1) Dao (2) Der (3) Water (4) Conquering the world (5) Ruling the world (6) Middle Path (7) The ulterior ruling (8) The non-offensive tactics (9) Contentment (10) Governing (11) Conclusion & prediction. By this arrangement, the author believes, we can finally see the intent of Lao-Tze clearly.

For those readers familiar with the current edition of Dao-Der-Jing, the author included the chapter number of the current edition inside the bracket following the new chapter number assigned by author. The author reserved most of the contents in 81 chapters of current edition of Dao-Der-Jing but combined the teachings of chapter 18 and 19 into other teachings.

In this book, the author translated Lao-Tze’s teachings as faithfully as he possibly could. However, in many chapters, the flow of thought appeared to abruptly jump from one place to another, or was even reversed, and some sentences apparently were either orphaned from other chapters or implanted into wrong chapter. The causes of these kinds of phenomena were unknown; the author believed that they were most likely the techniques Lao-Tze used to hide his secrets. At any rate, the author

decided to re-arrange and rectify the flow of thoughts and to fill up all the gaps with either his personal interpretations or misplaced Lao-Tze's teachings and using the *italic font* to mark the added words of his personal interpretation and using underlines to mark the reversal and using **bold letters** to mark the misplaced Lao-Tze's teachings. The author hoped all readers would agree that the author's efforts were requisite to the full understanding of Lao-Tze's teachings. Dao-Der-Jing has been regarded as the most difficult book to understand in all Chinese literatures for a good reason.

The chapter 37 of Dao-Der-Jing, or the last chapter of Dao-Jing, explained the origin of do-nothing-ruler. Since the whole Dao-Der-Jing was developed from this main theme, the author listed it separately.

Part Two: Dao-Der-Jing

Theme (37) Dao is nameless. If the ruler obeys the laws of Dao, his country will undergo a metamorphosis. At the very moment when a new project begins, I must make sure that the new project is at its simplest form. With the simplest form that allows no waste to nourish noxious behaviors, *I need to do nothing afterward*, this new project will grow up and the country will prosper by itself naturally.

道恆無名，候王若守之，萬物將自化。化而欲作，吾將鎮之以無名之樸。鎮之以無名之樸，夫將不辱，不辱以靜，天地將自正。

Author's remark:

What are the laws of Dao? Although Lao-Tze never listed all the laws of Dao explicitly in order to obfuscate the powerful dictators, it is not difficult for us to find them out; consequently, the author listed them as below, according to the sequence they are mentioned in author's chapter arrangement shown inside the parenthesis, as the Ten Laws of Dao.

1. (1.12) To be moderate
2. (1.12) To remain incognito
3. (1.15) To favor the strong
4. (1.21) Rebirth
5. (2.1) To respect Dao and honor Der
6. (3.2) Yielding
7. (3.4) To be humble
8. (5.3) To be stingy
9. (6.1) Absolute Righteousness
10. (9.1) To be content

As explained earlier, the purposes of Dao-Der-Jing were to teach us three things; to accumulate infinite wisdom, to build a country, and to conquer and rule the world. And the theme taught us the method to build a country to last for a long time ---

A country must be built with the simplest structure that allows no wasteful spending to breed corruption and to consume the productivity from the very beginning. Without any noxious behavior, the country will grow up naturally by itself. To achieve this goal, the ruler must obey all the Ten Laws of Dao as listed above to build his country. Only by obeying all these Ten Laws to build something, according to Lao-Tze's teachings, what we leave behind to our children will be able to last for a long time.

Chapter 1. Dao

1.1 [1] *Dao is incorporeal and lasts forever.*

Once Dao manifests itself in a physical form, it is no longer the true Dao *that lasts forever*; because with a physical form that can be named or described with words, the life of this physical form is limited.

The universe was completely empty in the beginning. *The appearance of physical substance from the emptiness was the most mysterious phenomenon of creation accomplished by Dao.* Once a physical substance appeared, all creations followed.

Only a person who has no desire *has the clairvoyance and sensitivity to perceive the creation of Dao*; but once a physical substance is created, anyone can observe the growth as Dao expands its parameter. These two different phenomena of growth, both *the creation of something from nothing and the growth in size or quantity*, are both accomplished by Dao. Although the appearances of these two phenomena of growth are different, both are the wonders of Dao, and both are the most mysterious phenomena in universe.

道，可道也，非恒道也；名，可名也，非恒名也。

無，名萬物之始也；有，名萬物之母也。
故恒無欲也，以觀其妙；恒有欲也，以觀其
微。

兩者同出，異名同謂；玄之又玄，眾妙之門。

1.2 [4] Dao falls from the Heaven and the supply of Dao appears to be unlimited. Sometimes Dao

accumulates on earth to become the fountain of life, but the accumulation of Dao might dwindle or even disappear suddenly. I don't know who brought Dao to this universe; it appeared that Dao was the progenitor of Di (God).

道冲，而用之有弗盈也。淵兮，似萬物之宗；湛兮，似或存。吾不知其誰之子也，象帝之先。

1.3 [5] The empty space between the Heaven and the Earth is like the empty space inside the bag of an air pump or a flute; it looks empty but the moment air flows through, melt iron or mellifluous melody flows out. And the more air flows through, the more melt iron or mellifluous melody flows out.

When Dao flows through the empty space between the Heaven and the Earth, creatures start to grow on earth; the more Dao flows through, the more creatures grow on earth.

天地之間，其猶橐籥乎？虛而不屈，動而愈出。

1.4 [6] *When Dao unites both the Heaven and the Earth together and forms a Heaven-Earth-link, a new life will be created on earth. The Heaven-Earth-Link is imperceptible and it does not occur very often.*

On the surface of the earth, Dao accumulates in valleys; the accumulation of Dao is thus called as Valley God. The Valley God never dies and can be also named as the Clandestine Maternity. The Heaven-Earth-Link usually concentrates at the place where Dao flows out of a

valley because the new life needs the nourishments of Valley God in order to grow.

谷神不死，是謂玄牝。玄牝之門，是謂天地之根。綿綿兮其若存，用之不勤。

1.5 [34] No one knows where Dao will flow to; it might flow to the right or left randomly. *Wherever Dao flows to, all creatures in its path will be nourished and grow.* After the growth has occurred, Dao will flow to somewhere else and leave us no clue to name Dao's contribution.

Since all creations were created from emptiness by Dao but Dao is not part of all creations, Dao must be an entity extremely small in size; the size of Dao must be smaller than emptiness.

Since the growth of all creations came from Dao but Dao is not part of all creations, Dao must be an entity extremely large in size; the size of Dao must be larger than all the creations combined.

The reason that the achievement of the Saint was so high *was not because of his extraordinary ambition. On the contrary, it was due to his perfection of many minute chores in his daily life to purify his body. After a life-long accumulation of successful trifling experiences, his wisdom finally became extraordinarily high to allow him to achieve so much.*

道泛兮，其可左右也。功成事遂而弗名有也。萬物歸焉而弗為主，則恆無欲也，可名於小；萬物歸焉而弗為主，則恆有欲也，可名於大。

是以聖人之能成大也，以其不爲大也，故能成大。

1.6 [7] The eternal life of the Heaven and the Earth;

The reason that the Heaven and the Earth can live a long life because *when Dao is falling from the Heaven to the Earth*, the Heaven and the Earth simply passes the precious Dao to nourish all creatures instead of themselves. Because the Heaven and the Earth are so unselfish, they possess eternal life.

When Dao was falling from the Heaven to the Earth, Dao would fall into the head of the Saint first. The Saint would *pass the Dao* to elevate the productivity of his people instead of his personal gain; the Saint would also help his people to become successful while remained incognito. Because of his unselfishness, the Saint also possessed eternal life.

天長地久。

天地之所以能長且久者，以其不自生也，故能長生。

是以聖人退其身而身先；外其身而身存。不以其無私與？故能成其私。

1.7 [25] There is a unique substance mixed with all other positive and negative substances in this universe long before the Heaven and the Earth were created. This substance is independent, incorporeal, and lasts forever and differs from all other things in this universe. This substance flows by following a circular path; consequently, it will never diminish and can feed all

creatures. I don't know the name of this substance so that I call it Dao. *Since Dao is such a strange thing, I could not find a right word to describe it; the best I could do was to describe it as "Big" or as "Da-Dao"*. Dao flows and it will flow to a place very far away but it will return eventually.

So Dao is very large, so is the Heaven, so is the Earth, and so is the king. Every country consists of all these four large things. And the king is just one of them.

The development of civilization greatly depends upon the fertility and the natural resources of the land people living on; the fertility of the land is greatly determined by the condition of climate; the climate condition is governed by the flow of Dao; and the flow of Dao is dictated by Mother Nature.

有物混成先天地生。寂兮寥兮，獨立而不改，周行而不殆，可以爲天下母。吾未知其名也，字之曰道，吾強爲之名曰大，大曰逝，逝曰遠，遠曰反。道大，天大，地大，王亦大。國中有四大，而王居一焉。人法地，地法天，天法道，道法自然。

1.8 [42] *In the beginning, the whole universe was a mixture of positive and negative materials. And when Dao passed, it left behind a substance called The One. The One created The Two; when the positive materials met with The One, they ascended and became the Heaven or as Yang and when the negative materials met with The One, they descended and became the Earth or as Ying. The Two created The Three; a physical substance was created when The One united The Two together through the Heaven-Earth-Link to become The*

Three. The Three then grew into all creations. The essence of all creations is *originated from the Earth (Mother Nature) which is Ying and is negative in nature* while also embraces *The One originated from the Di (God) which is Yang and is positive in nature.* The neutralization of Ying and Yang brings peace and harmony.

道生一，一生二，二生三，三生萬物。萬物負陰而抱陽，中氣以為和。

1.9 [39] The One had done a lot of works for us in this universe. The Heaven became clear because of it. The Earth became tranquil because of it. God acquired His power from it. The valley acquired her fertility from it. All creatures were born because of it. All kings asserted their rules because of it.

Without The One, the Heaven would be nebulous and become fragmented; the Earth would rattle incessantly and become uninhabitable; God would be powerless and become retired; the valley would lose fertility and become empty; all creatures would be sterile and become perished; all kings would lack of support and tumble from their thrones.

昔之得一者：天得一以清，地得一以寧，神得一以靈，谷得一以盈，萬物得一以生，侯王得一以為正。

其致之也，謂天無以清將恐裂；地無以寧將恐廢；神無以靈將恐歇；谷無以盈將恐竭；萬物無以生將恐滅；侯王無以正將恐蹶。

1.10 [52] Because this world was started by The One and nurtured by Mother Nature, we must learn the laws of Dao to understand why all the creations in this world become the way they are today. Only after we have learned that, we will know where they came from. Only by then, we will be able to obey the laws of Dao to build our world and what we leave behind to our children will be able to last for a long time.

天下有始，以為天下母；既得其母，以知其子，既知其子，復守其母，沒身不殆。

1.11 [53] Although my intelligence enables me to follow Da-Dao closely; I still worry that I might unknowingly stray into a wrong path. Although the passage of Da-Dao is very wide and flat, people make mistakes all the time.

Just like today's Chou Dynasty that prospers from the Da-Dao acquired by Chou-Gong: The Court is neatly organized but the field is neglected and the barn is near empty; even so, *the Heaven's Son still dresses lavishly, carries a sharp sword, possesses piles of treasure, while is querulous about the insipidity of his food.* This kind of ruler is no more than a thief who steals the drinking utensils from citizens; he no longer follows Dao.

使我介有知，行於大道，唯他是畏；大道甚夷，民甚好解。

朝甚除，田甚蕪，倉甚虛，服文綵，帶利劍，厭食而財貨有餘，是謂盜杆，盜杆非道也。

1.12 [77] The *first* law of Dao is *to be moderate*, just like the principle of archery. *If you hit the top of target last time, you should aim lower this time; if you hit the bottom of target this time, you should aim higher next time; Mother Nature will diminish the flow of Dao when there is a surfeit of things and intensify the flow of Dao when there is a paucity of things. If the government follows the first law of Dao, the government should tax the rich to subsidize the poor. Unfortunately, in our world, it is just the opposite; the government helps the rich robbing the poor.*

Who else has the incessant productivity to become munificent other than a person who obeys the laws of Dao? That was why the Saint always produced something but did not own it, yielded the credits to others surreptitiously so that no one knew what he had done, *because to be incognito is the second law of Dao.*

天之道，猶張弓與？高者抑之，下者舉之；有餘者損之，不足者補之。
故天之道損有餘而益不足。人之道，損不足以奉有餘。孰能有餘而有以取奉於天者，唯有道者乎？是以聖人爲而弗有，功成而弗居，若此其不欲見賢也。

1.13 [46, 18] When Dao is falling in torrents, *the economy is prosperous; horse manures are on the right or left of the street wherever you walk.*

When Dao disappears from this world, the economy collapses. Only when it is impossible to find enough horses to fight a war, people will then realize that the headache with horse manure was the symbol of good life.

When the flow of Dao is diminishing *and the decadence of society breeds many nefarious criminals*, people will then value virtues.

When the flow of Dao is *dwindling and smart* people must develop clever contrivances *to keep up the productivity*, charlatans and liars are also busy in devising clever swindles *to keep up their productivity.*

These situations are just like the parent's love will not be apparent until when the children become disobedient, or the cruelty of loveless parents will not be noticeable until when the children obediently bear the abuses, or it takes a clueless ruler to find out who is a righteous subject.

天下有道，卻走馬以糞。天下無道，戎馬生於郊。

故大道廢，安有仁義；智慧出，安有大偽；六親不合，安有孝慈；邦家昏亂，安有貞臣。

1.14 [62] *All creatures exist because they were bestowed with The One by Dao at inception. When creatures die, eventually the The One they received at inception will be recovered and returned to Dao. A wise person who obeys the laws of Dao can gain additional The One to grow his wisdom, while a benighted person who ignores the laws of Dao will abrade his The One; he is still alive today because his The One bestowed at inception is not completely depleted yet so that he is protected by The One.*

A successful intercession might bring substantial reward; a genteel act might reap tangible benefit. *Even a hollow act or symbol could be beneficial, not to mention a person with a physical body full of The One; we should*

not give up the effort to bring out the productivity of a benighted person.

That is why there are the Heaven's Son and three ministers; *their jobs are to bring out the productivity of all people*. Although the Heaven's Son already has all kinds of jewelry and treasure and many vehicles and horses, these valuable possessions are not as worthy as his subjects. *His subjects are the real treasures; because the Heaven's Son just needs to wisely guide them, they will produce whatever the Heaven's Son desires.*

Why did the ancient people treasure *and worship* Dao? Didn't Dao answer their prayers for bountiful harvests or to exculpate their sins? *Since Dao can grant these two wishes*, consequently, all ancient people treasure *and worship* Dao *dogmatically*.

道者萬物之注，善人之保也，不善人之所保也。

美言可以市，尊行可以賀人。人之不善，何棄之有？故立天子，置三卿，雖有共之璧以先駟馬，不如坐而進此。

古之所以貴此道者何也？不曰：求以得，有罪以免與？故為天下貴。

1.15 [40] *Since the strong one is more productive than the weak one, a strong one can utilize a weak one righteously. It is the third law of Dao that favors the strong one.*

However, the strong one eventually will become decrepit and perish, too, if it loses the direction of Dao and depletes The One someday. The reversal of the role

from the strong one to the weak one is the result of the reversal of Dao.

Because the nature of Dao is peaceful, it is very difficult to perceive the flow of Dao when you follow Dao closely. But when you contravenes the laws of Dao and lose the direction of Dao, because you will fail in whatever you do and suffer endless misfortunes, setbacks, and frustrations, you will definitely notice the reversal of Dao.

All creations were the results of the appearance of physical substance; physical substance was created by Dao from emptiness.

反也者，道之動也。弱也者，道之用也。天下萬物生於有，有生於無。

1.16 [27] *A cunning spy will not leave any footstep to expose himself.*

An eloquent orator will not speak wrong words to provoke sharp reprimands.

An expert of abacus can perform calculations accurately in his mind.

A lock made by a skillful locksmith can never be opened unless you have his key.

A knot may look so simple but impossible to disentangle.

People are skillful and talented. Since the Saint constantly guided people to be productive, he knew how to fully utilize the talents of people and resources as well; as a result, there was no wasted resource and loiterer to possess Godlike Wisdom.

A ruler should get the skillful people to teach smart people their skills, while ordinary people can offer

the labors needed by those smart people. *A ruler who has the wisdom to utilize people according to their gifted talents is said to possess the Salient Wonder. No matter how high the wisdom the ruler possesses, if a ruler does not respect the smart people and despises the ordinary people, he is a perplexed idiot.*

善行者無達跡，善言者無瑕謫，善數者不用禱策，善閉者無關籥而不可啓也，善結者無纏約而不可解也。是以聖人恆善救人，故無棄人，物無棄財。是謂申明。

故善人，善人之師；不善人，善人之資。不貴其師，不愛其資，雖智乎大迷，是謂妙要。

1.17 [41] *At this point, I have taught you all the rudimentary knowledge of Dao. From my experiences of teaching the philosophy of Dao: A wise person would have started practicing my teachings by now; an average person might have difficulties to understand my teachings and hesitate; but a foolish person would definitely laugh at me. So which kind of person are you? If you are a foolish person, you should put this book away immediately and come back later in your life when you think you have accumulate enough wisdom. If you are an average person, I encourage you to read on.*

Here are some of the teachings to help an average person envisaging the unique characters of Dao.

It is arduous to find out *the whereabouts of The One* left by Dao.

Since Dao moves forward constantly, if you are tardy, you will seemingly move backward.

The breadth of Dao *is so huge that it can accommodate everybody in all walks of life.*

The best virtue is *wisdom because it has the seminal power to create something from nothing, just like the fertility of Valley God.*

An immaculate object *can't tolerate any blemish or stain; consequently, it requires a good scour frequently as if it were the dirtiest object.*

A person of wisdom *is never complacent so that he keeps learning all the time as if he lacked of knowledge.*

A person of wisdom is always stealthily performing good deeds.

A person of wisdom is always diligently purifying his body.

A truly large square has no corner.

It takes a long time to grow a person with a gigantic capability.

An influential person rarely speaks.

A truly large image is incorporeal.

Dao rewards those who remain incognito.

Only Dao has the ability to grow something successfully from inception until cessation every time.

上士聞道，勤而行之；中士聞道，若存若亡；
下士聞之，大笑之。不笑不足以爲道。故建言有之：
明道若費，進道若退，夷道若類；
上德若谷，大白若辱，廣德若不足；
建德若偷，質真若渝，大方無隅；
大器晚成，大音希聲，大象無形；
道褒無名，夫唯道善始且善成。

1.18 [14] We use the word “Wei” to describe an object that is too fine to see, and the word “Sii” to describe a sound that is too weak to hear, and the word “Yii” to describe an object that is too small to grab. Because the above three things are all beyond the limit of our perceptions, we really can’t differentiate them. Consequently, we don’t need to distinguish them and we can call them as one. *That was why I used the name The One to describe the substance left behind by Dao.*

The flow of Dao is steady. The best we can describe the flow of Dao is “never too fast” or “never too slow”. But no matter how carefully you look for Dao, you will find nothing. Dao is a substance that has no shape or image; it is a surrealistic substance. You can see everything is growing steadily but what is fueling the growth is imperceptible. When the growth begins, you will not notice it; when the growth stops, you will not notice it, neither.

What we have today are the contributions of today’s Dao. Although we don’t have any historical records for many things happened in the past, we can still figure out what had happened. From the successful experiences of commanding today’s technology to develop new products for today, we can project the same experiences to the old days. In doing so, we will understand how people in the past developed products for their time. It is possible to project today’s experience to the old days because of the Fiber of Dao.

視之不見名曰微；聽之不聞名曰希；搏之不得名曰夷。此三者不可致詰，故混而爲一。一者，其上不攸，其下不忽。尋尋兮不可名，復歸於無物。是謂

無狀之狀，無物之象，是謂惚恍。迎之不見其首，隨之不見其後。

執今之道，以御今之有。以知古始，是謂道紀。

1.19 [15] *From the principle of the Fiber of Dao, I could figure out what the ancient expert of Dao (Emperor Suen) had done and understood him:*

His clairvoyance was so sharp, his wisdom was so high, and his perspicacity was so deep, I could only describe him as follows:

When he was making an important decision, *he would ruminate so much before taking an action, as if he were on thin ice of the river, looking so carefully for a safe spot to foot his next step.*

When he was making a small decision, *he would ponder the steps to be taken so thoroughly, as if he were totally surrounded by enemies, trying to find a way to break out.*

He was so restrained in his behavior as though he were a guest visiting his own house.

His sincerity was emanating naturally as though the melting of an ice cube.

His appearance was simple and pure as though a piece of unpainted wood *displaying its beautiful grain.*

His perspicacity was unimaginably deep as though the darkness of deep water *concealing its bottom.*

Who had the patience to wait until order appeared from chaos to make his decision?

Who had the dogmatic discipline to carry out his decisions one successful small step at a time?

Anyone who had acquired Dao *had to be a very humble person who* was never complacent. And only such a humble person could gain wisdom incessantly.

A person of Ultimate Humbleness accumulated the most wisdom.

古之善爲道者，微妙玄通，深不可識。夫唯不可識，故強爲之容：

豫兮若冬涉川；猶兮若畏四鄰；儼兮其若客；渙兮其若凌釋；

沌兮其若樸；濬兮其若濁。孰能濁以靜之徐清；孰能安以動之徐生；

保此道者不欲盈。夫唯不盈，故能蔽而新成。至虛，極也。

1.20 [16] *A person, who pays close attention to the new thing and perfects it while it is still small, is called Guarding Serenity; only such a person could possibly produce something to last for a long time.*

The life of all creations, *from inception, growth, until debilitation, death, in my opinion, is like a turning wheel that repeats itself over and over again.*

All creations, *no matter how large they have grown into, will perish someday and return to the place where they came from. And when a creation perishes, it enters a period called Serenity. Afterward, rebirth will occur. Rebirth is a Common Sense and is the fourth law of Dao. To perceive the Common Sense of rebirth requires Enlightenment. Benighted people always lack the Common Sense of rebirth and make mistakes.*

Only a person who perceives the Common Sense of rebirth *has the Enlightenment and seminal power to*

originate new things, so that he has the capacity to endure the pain to sever himself from what he cherishes and has the tolerance as broad as the Valley God; a person with a tolerance as broad as the Valley God will never be selfish; an unselfish person will have no opponent and eventually become the king; a king will have many opportunities to accumulate more wisdom; when the wisdom of the king reaches the state of infinity, the king will acquire Dao; once he acquires Dao, his name will last forever.

守靜，篤也

萬物並作，吾以觀其復也。

夫物芸芸，各復歸於其根，曰靜。靜是謂復命。復命常也，知常明也。不知常，妄，妄作凶。

知常容，容乃公，公乃王，王乃天，天乃道，道乃久，沒身不殆。

1.21 [23, 32] *Mother Nature rarely spoke. When the Heaven has intercourse with the Earth, rain will fall on earth. And very naturally, all creations have their share of rain evenly.* A soothing breeze or a torrential downpour will never last long, why? Because *the Heaven and the Earth follow Dao closely and walk their own separate path most of the time, just like the parallel tracks of railroad; a soothing breeze or a torrential downpour happens when the Heaven and the Earth go awry and lose the adherence to Dao. Even the Heaven and the Earth will not tolerate their deviations and fix themselves promptly; human being must learn the lessons from the Heaven and the Earth.*

If you obey the laws of Dao, you will be able to follow Dao closely *and have many good chances to acquire additional The One*. If you obey virtues, you will be virtuous *naturally*. But if you obey nothing, you will become nothing. If you obey virtues, since virtues always follow Dao, you will not be too far away from Dao *and still have some chances to acquire additional The One*. But if you obey nothing, you will have no chance to find Dao *or to acquire additional The One*.

希言自然。

天地相合，以俞甘洛，民莫之令而自均焉。故飄風不終朝，驟雨不終日，孰爲此者？天地。天地尚不能久矣，而況於人乎？故從事於道者同於道。德者同於德；失者同於失。同於德者，道亦德之；同於失者，道亦失之。

Chapter 2. Der

2.1 [51] Once Dao *manifested and formed a Heaven-Earth-Link* to originate a new creation on earth, *the vestige of Heaven-Earth-Link would attract more Dao from Valley God to grow the new creation*. The vestige of Heaven-Earth-Link is thus also called as Der or virtue of Dao because it determines what this new creation will grow into in the future. This phenomenon is just like the production of raw material is useless until the raw material is turned into something useful. As a result, all creations respect Dao and honor Der *and it is the fifth law of Dao*.

The deference to Dao and devotion to Der are very natural with no need for advocacy.

Dao brings creations to this world, grows them, raises them, develops them, protects them, nurtures them, *but Mother Nature* harms them, and eventually destroys them. In the life journey of a creation, Dao creates it but does not own it; develops it but does not count on it; raises it but does not enjoy it. This kind of unselfish virtue is called Clandestine Virtue.

道生之而德畜之，物形之而器成之。是以萬物尊道而貴德。

道之尊，德之貴也，夫莫之爵而恆自然。

道生之，畜之，長之，遂之，亭之，毒之，養之，覆之。生而不有，爲而不恃，長而不宰。是謂『玄德』。

2.2 [21] Just like a hole on the wall that is so apparent when the sunlight passed through it, Der is the

trace of Dao left behind in the brain of inventor when Dao passes through his head, but the invention process for the embodiment of Der is quite a dark and laborious journey.

In the beginning, it was just a fuzzy image. *After the inventor tossed it over in his brain for so many times, the image would congeal into a solid object. The inventor had to keep grinding the object for so long until it would be reduced into quintessence. But the quintessence was still not good enough. The quintessence still had to be distilled further until Der appeared as an entity.*

This is the same process that all inventors, from ancient time until today, have to go through to create something. How do I know the process of invention? Because I went through this process many times myself.

孔德之容，唯道是從。道之爲物，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，其名不去以順眾父。吾何以知眾父之然也！以此。

2.3 [38, 24] *Since Der was also the trace of Dao left behind in the brain of the founding father when Dao passed through his head and manifested itself with a physical entity as a country, we can grade the Der of the founding father according how long his country survived.*

The best Der was unselfish so that the country brought so many benefits to all people and lasted for a long time.

The worst Der was selfish so that there was nothing for us to talk about this short-lived country.

The best country was created by wisdom which enabled the rulers to do-nothing so that no one could improve upon it any further.

The second best country was created by mercy. *Although this country might not be perfect, since the behaviors of people were restrained, there was no need for any further improvement, neither.*

The third best country was created by indignation. Since the judgment of injustice could be fuzzy, this country would inevitably need amendments from time to time.

The last thing to follow to create a country was to follow the arbitrary rules and laws imposed by a person. Since these rules and laws were artificial and nonsensical, this country would not last long.

From the above historical experiences, we can learn the following:

When you are building a country, if you do not know the whereabouts of The One to follow, naturally, you count on your wisdom;

When you don't have the wisdom to build a country, naturally, you follow your merciful heart;

When the forbearance and tolerance do not work, naturally, you need to arouse your bravery from indignation;

When you don't have the bravery to deal with problems, you have no choice but to set the rules and laws arbitrarily.

By the time you arbitrarily set the rules and laws, it not only shows that you lack of virtue but also guarantees many troubles in the future.

It is very natural that a person who obeys the laws of Dao and follows Dao closely will acquire additional The One and possess prescience; prescience is just like the flower of the tree of Dao. But, be careful; prescience is also the gateway to a factious fiasco. Although flower is

beautiful, it is short-lived; only a solid branch can last for a long time. A person who determines to build something to last for a long time should thus stick with the solid branch of Dao while avoids being distracted by prescience.

Prescience is also like the leftover of a banquet.
The more people left their saliva in the leftover, the quicker it would spoil; even animals would not eat it. Likewise, the more people learn of the prediction, the less likely it will become true. A person in pursuit of Dao should avoid the temptation of prescience.

上德不德，是以有德；下德不失德，是以無德。

上德無爲而無以爲也；上仁爲之而無以爲也；上義爲之而有以爲也；上禮爲之而莫之應也；則攘臂而扔之。

故失道而後德，失德而後仁，失仁而後義，失義而後禮。夫禮者，忠信之薄也而亂之首也。

前識者，道之華也，而愚之始也。是以大丈夫處其厚，不居其薄；處其實，不居其華。其在道也，曰餘食贅形，物或惡之，故有道者不處也。

2.4 [54] He who embraces Dao will accumulate Der to benefit his offspring for many generations to come, just like no one can uproot a column raised by a skillful architect;

When his virtues fill his body, his body will be purified;

When his virtues overflow his body, his family will be harmonious;

When his virtues grow out of his family, his neighborhood will be friendly;

When his virtues expand out of his neighborhood, his country will prosper;

When his virtues are ubiquitous, all people in his world will appreciate his contribution.

So,

I can know whether if a person's virtues filling his body or not by juxtaposing my body with his body;

I can know whether if a person's virtues overflowing his body or not by juxtaposing my family with his family. By analogy,

I can know whether if there is a person in this neighborhood with virtues growing out of his family by juxtaposing my neighborhood with his neighborhood;

I can know whether if there is a person in this country with virtues expanding out of his neighborhood by juxtaposing my country with his country;

I can know whether if there is a person in this world with ubiquitous virtues by juxtaposing my world with his world;

How do I know why a world is the way as it is? It is simple. I just need to know myself to find it out.

善建者不拔，善抱者不脫，子孫以祭祀不絕。

修之身，其德乃真；修之家，其德乃餘；修之鄉，其德乃長；修之國，其德乃豐；修之天下，其德乃普。

故以身觀身，以家觀家，以鄉觀鄉，以國觀國，以天下觀天下。吾何以知天下之然也？以此。

2.5 [55] A person who embraces Dao and accumulates Der is as wise as a newborn baby.

He presents no threat to anyone and is free from malevolence, just like a newborn baby presents no threat to animals and insects and is free from their harms,

His embrace of Dao is so tight, just like a newborn baby that tightly closes its fists despite of little muscle and weak bone,

His body is full of The One, just like a baby that has erection without sexual desire.

A newborn baby is unforgiving; it will cry at top of its lung when it is uncomfortable, yet it will quietly prepare for the next cry once the discomfort is eradicated. So you just hear a newborn baby crying all day but never losing its voice. The quiet satisfied state that a new baby remains at most of the time is called Harmony. A newborn baby is an ultimate expert to remain in Harmony. A person who embraces Dao is the same; he is unforgiving to his deviations from Dao so that he rectifies his deviations quickly to remain in Harmony most of the time.

The ability to remain in the state of Harmony is called Common Sense. The ability to detect the deviation of Common Sense is called Enlightenment.

含德之厚，比於赤子。蜂虿虺蛇不螫，攫鳥猛獸不搏。骨弱筋柔而握固。未知牝牡之合而媵作，精之至也。終日號而不嗶，和之至也。

知和曰常，知常曰明。

Chapter 3. Water

3.1 [8] The virtues of water are the best --- all creatures need water to survive; all creatures are fighting for upper hand position to dominate others but water humbly flows to the lower place. --- These virtues of water are very similar to the virtues of Dao. *Consequently, a person who obeys the laws of Dao and follows Dao closely will acquire additional The One and behave like water ---*

He lives in a friendly neighborhood, just like water only flows to the place that is beneficial to plants and creatures;

He has an open mind that is constantly filled with new thoughts, just like fresh water keeps gushing out from a fountain;

He is beneficent to all others, speaks sincerely and is trustworthy, manages others effectively, is capable, and always acts at the right time. He brings so many benefits to others, yet he humbly yields all the credits to others. No one will ever complain about him.

上善若水。水善利萬物而不爭，處眾人之所惡，故幾於道，

居善地，心善淵，與善仁，言善信，政善治，事善能，動善時。夫唯不爭，故無尤。

3.2 [78] Water is the softest and the supplest substance on earth *that can not even maintain a shape by itself and yields to any container by fitting it tightly, yet if you accumulate enough water and release them at the same time, water can destroy anything. This proves that*

once the accumulation exceeds a threshold, the softest and the supplest object can be flipped to become the strongest and the most rigid object; the most yielding person can be flipped to become the most powerful person. That is why yielding is the sixth law of Dao.

The principle that the soft overpower the strong and the supple destroy the rigid is well-known, but no ordinary person could become the most powerful person *by yielding unlimitedly.*

That is why the Saint said: to hold the filth for the country is what it takes to become the king; to bear the misfortune for the world is what it takes to become the Heaven's Son.

天下莫柔弱於水，而攻堅者莫之能先，以其無以易之也。

弱之勝強，柔之勝剛，天下莫不知，而莫之能行。

是以聖人云：受國之垢，是謂社稷之主；受國之不祥，是為天下之王。

3.3 [66, 39] The ocean's position is at the lowest in the whole world; consequently, all water flows to the ocean. From this example we know: When the Saint commanded his people, he *respected their expertise and* commanded them from below; when the Saint led his people, he *empowered his people and* led them from behind. *Only by doing so*, although the Saint was so high above his people, he was never too heavy for his people to support and everybody gladly followed him and elected him as the leader. Because the Saint competed with no one, no one could compete with him.

So, a noble person must have the ignoble root as a low caste person, just like a tall building must be supported by a deep foundation. It was this reason that all kings called themselves by base name instead of noble name to remind themselves of their humble origin. So the noblest name is the basest name. Consequently, a person should avoid a lofty name of rarefied treasure; instead, it is preferable to choose a plain name of commonplace stone.

海之所以能為百谷王者，以其善下之也，是以能為百谷王。

是以聖人之欲上民也，必以其言下之；欲先民也，必以其身後之。故居上而民弗重也，居前而民弗害也。天下皆樂推而弗厭也。不以其無爭與，故天下莫能爭。

故貴以賤為本，高以下為基。是以侯王自稱孤，寡，不穀。此其賤之本與？非也？故至譽無譽。是故不欲祿祿如玉，硌硌如石。

3.4 [68] A man of knowledge is never belligerent;

A master of martial art is never irascible;

A real champion has no war to fight;

A successful leader humbly empowers his subordinates;

All these phenomena demonstrate *the power of the virtue of humbleness, by which was also how the wise leader of ancient time commanded his subjects, and by which was also how the wise leader of ancient time followed the examples of the Heaven.*

As a result, the ancient people called humbleness as the Ultimate Wisdom. *So, to be humble is the seventh law of Dao.*

善爲士者，不武；善戰者，不怒；善勝敵者，不與；善用人者，爲之下。是謂不爭之德，是謂用人，是謂配天，古之極也。

3.5 [73] If you brazenly offend your superior, you will surely lose your life; if you avoid him and bravely attack all others, you will definitely survive. From the above two cases, you should have learned the lesson that the superior should never be offended because this behavior is loathed by the Heaven. Do you know why?

The following are a few examples of the Heaven's way:

The Heaven never competes with anyone, but always wins;

The Heaven never replies to any profanation, but always teaches the offender a lesson;

The Heaven always appears without invocation;

Every bit the Heaven did was so simple, yet when all bits came together, it became a miracle.

The reach of Heaven is like a net, although it looks so sparse, no one can escape from it.

勇於敢則殺，勇於不敢則活。此兩者，或利或害。天之所惡，孰知其故？天之道，不爭而善勝，不言而善應，不召而自來，繹然而善謀。天網恢恢，疏而不失。

3.6 [81] Benevolent advices are never flattering while flattering advices are never benevolent;

A munificent person is never rich while a rich person is never munificent;

An intelligent person has a narrow focus while a multitasking person is never intelligent.

The Saint never accumulated wealth, *instead he accumulated wisdom. That was why the harder the problems he solved for others, the higher he elevated his wisdom; the more advises he gave to others, the more wisdom he accumulated.*

The One can only help the growth of all people but never hinder them; *The One just humbly* does the work but never demands anything.

信言不美，美言不信。

善者不多，多者不善。

知者不博，博者不知。

聖人不積，既以爲人已愈有，既以與人已愈多。

天之道，利而不害人之道，爲而不爭。

3.7 [61] A large country should condescend to small countries.

Although this world is built by men, it is owned by women.

When man is competing with woman, because of her steadfastness, woman always wins in the end. Because of her steadfastness, woman can make better decision and win by being passive and defensive.

When a large country condescends to a small country, this small country will depend upon the large

country so much that it will be absorbed by the large country eventually. When a small country condescends to a large country, the small country can benefit from the hegemony. No matter what is the intention of condescending, --- whether if it is a large country trying to absorb a small country or a small country trying to benefit from hegemony --- since it is harder for a large country to condescend, the large country will prevail in the end when both countries are condescending to each other.

大國者下流。

天下也，牝也。天下之交也，牝常以靜勝牡，爲其靜也，故宜爲下。

故大國以下小國，則取小國。小國以下大國，則取於大國。故或下以取，或下而取。大國者不過欲并畜人，小國者不過欲人事人。夫各得其欲，則大者宜爲下。

3.8 [76] When a person was alive, his body was lissome and tender; but when a person died, his body became stiff and tense.

When a plant was alive, its leaf was soft and fragile; but when a plant died, its leaf became hard and rigid.

“Stiff, rigid, hard, and tense” belongs to things that are dead, while “lissome, tender, soft, and fragile” belongs to things that are alive.

Strong armed forces will lose the battle and perish eventually; an unyielding tree will be eventually fractured by the wind.

Although a stalwart person is impressive, since all others who are threatened are hatching plots against him, he is at the lower hand position; while a weak person who never possesses a threat to others is actually at the upper hand position.

人之生也柔弱，其死也堅強。
草木之生也柔脆，其死也枯槁。
故堅強，死之徒也；柔弱，生之徒也。
是以兵強則滅，木強則折。
故強大居下，柔弱居上。

3.9 [43] Water is the softest and supplest substance. But *with enough accumulation of water*, it can destroy the strongest object in the world. This is in equivalent to penetrate the hardest object with something that can not even hold a shape by itself; from this phenomenon, I understood the benefit to Do-Nothing --- you don't need to preach others, you just need to diligently accumulate your wisdom everyday, *no matter how insignificant the daily gain might be; with enough accumulation, your wisdom will be higher than anyone could imagine and rarely anyone in this world can reach the level of your wisdom.*

天下之至柔，馳騁天下之至堅，無有入無間，吾是以知無爲之有益。不言之教，無爲之益，天下希及之。

3.10 [51] Enlightenment allows you to differentiate small objects. The ability to incessantly accumulate trifling wisdom is called Strength. The

Enlightenment from The One allows you to *differentiate small objects and to make right decisions to accumulate trifling wisdom. With enough accumulation of wisdom, you will* become successful and your success should, in return, enlighten The One to let it shine upon the whole world. Only a person who achieves this state, which is called as a state of Replication of Common Sense, will not be harmed by his success.

見小曰明，守柔曰強。用其光，復歸其明，無遺身殃，是謂襲常。

3.11 [63] The grandest ambition is the ambition to Do-Nothing. A great achievement is the accumulation of innumerable trivial successes. The taste of food can only be learned when the food is prepared without any additive to alter its taste.

Although large and small, more and less, are antagonistic couples, their relationships should never be confronting. The small and the less should only be forgiving to the large and the more *but never be vengeful.*

Because all difficult jobs are evolved from easy jobs and all large projects are the results of the accumulation of trifling details, to tackle a difficult problem, you must deal with the easy part first; to execute a large project, you must begin with the small detail first.

Consequently, even though the Saint had no idea about what the small job he was doing currently might grow into in the future, the Saint punctiliously perfected each small job. It was this attitude that enabled the Saint to make the greatest achievement.

Just like a person making promises frivolously is unlikely to fulfill all his promises, if you are multitasking

many easy jobs, you will surely have difficult problems in the end. That was the reason why the Saint treated all easy jobs as the most difficult jobs and only tackled them one at a time. And that was why the Saint faced no difficult problem in the end.

爲無爲，事無事，味無味。

大小多少，報怨以德。

圖難於其易，爲大於其細。天下難事，必作於易，天下大事，必作於細。是以聖人終不爲大，故能成其大。夫輕諾必寡信，多易必多難，是以聖人猶難之，故終無難。

3.12 [64] A baby is easily tenable before it can walk;

A project is easily manageable before it is being executed;

A shellfish can be easily split before its shell ossifies;

All minute problems can be easily solved.

A project should be perfected before it started to grow; the politics of a new country should be well planned when it was founded.

A tree with a trunk larger than two persons can embrace began from a sprout with the size no more than the tip of a feather. A nine-story tower was built from the ground up. A journey of a thousand miles began from a first step.

The most likely reason that people failed to execute a project successfully was due to the inability to maintain focused to the last minute. Only a person who

maintains the same consistent focus from the beginning till the end will be able to succeed.

其安易持，其未兆易謀，其脆易判，其微易散。

爲之於未有，使之於未亂。

合抱之木，生於毫末；九層之臺，起於羸土；千里之行，始於足下。

民之從事，常幾成而敗之。慎終如始，則無敗事。

3.13 [56, 52] A person who knows *how to fix a problem* will be busy fixing the problem and have no time to conjure up excuses and argue. A person who does not know *how to fix a problem* will do just the opposite.

Shut your mouth and stop complaining; only after you have thoroughly eradicated the problem, it will never bother you again. Complaining, arguing, and sputtering saliva will never bring results.

Shut your mouth and stop complaining; turn on the light and look carefully. *If you see a protruding sharp edge, file it down; if you see an entanglement, sort it out. The ability to employ this kind of pragmatic attitude in solving problems* is called to possess Clandestine Equalization.

Clandestine Equalization *enables a person to see the weakness of others clearly* to prevent him from getting close to others; at the same time, it also *enables him to see their merits clearly* to prevent him from alienating them too far.

Clandestine Equalization *enables a person to understand the price of selfish* to prevent him from

pursuing personal wealth; at the same time, it also *enables a person to understand the harm of desires* to protect him from noxious detriments.

Clandestine Equalization will not elevate a person to the nobility, *because he does not like to be served*; at the same time, it will not debase him, neither, *because he is a maverick*.

A person of Clandestine Equalization is thus precious.

知者不言，言者不知。

塞其悶，閉其門，終身不勤。啓其悶，濟其事，終身不棘。

塞其悶，閉其門，和其光，同其塵，挫其銳，解其紛，是謂『玄同』。

故不可得而親，亦不可得而疏，不可得而利，亦不可得而害，不可得而貴，亦不可得而賤。故爲天下貴。

Chapter 4. Conquering The World

4.1 [57, 58] Ruling a country with righteous means, fighting an enemy with tricks and traps, but the path that leads *you* to conquer the world is to do-nothing. How do I know?

Superstitious forbidding will only *waste the resources* to lower the productivity of people;

The abundance of sharp weapons will only *breed vicious criminals* to discomfit law and order;

Skillful craftsmen with abnormal dexterity will only produce strange things *that bring no productivity*;

The legislations will only encourage shameful thieves *to benefit from loopholes*.

Consequently, the Saint said:

I did nothing so that people metamorphosed by themselves naturally;

I did not disturb people so that they grew righteously naturally;

I did not encumber people so that they became wealthy naturally;

I did not have desire so that people preferred austerity naturally.

A country with the least governing will breed the most scrupulous people; a country run by a captious government will breed the most unscrupulous people.

以正治國，以奇用兵，以無事取天下。吾何以知其然哉？以此：

天下多忌諱，而民彌貧；人多利器，國家滋昏；人多伎巧，奇物滋起；法令滋彰，盜賊多有。

故聖人云：『我無爲，而民自化；我好靜，而民自正；我無事，而民自富；我無欲，而民自樸』。其政悶悶，其民淳淳；其政察察，其民缺缺。

4.2 [48] *How did the Saint do-nothing? This was how ---*

The Saint learned new knowledge and accumulated intelligence everyday; at the same time, he diligently purified his body everyday. It was this incessant effort of purging that eventually propelled him into the state of nothing-to-do.

Once he entered the state of nothing-to-do, there was nothing he could not do, including the long journey to conquer the world that he had never contemplated at the beginning. *As a matter of fact*, if he had planned that in the beginning, he would not have conquered the world in the end.

爲學日益，爲道日損，損之又損，以至於無爲。

無爲而無不爲，取天下常以無事，及其有事，不足以取天下。

4.3 [29] Anyone with an ambition to conquer the world, in my humble opinion, will never become successful. The world is something with divine nature that can only be conquered by The One but not by human efforts. Anyone trying to change the world would fail; anyone trying to control the world will lose his grip.

將欲取天下而爲之，吾見其弗得已。夫天下神器也，不可爲者也。爲者敗之，執之者失之。

4.4 [30] A man who has acquired The One may assist a righteous ruler *to conquer the world*, but he should not depend on military forces to do the conquering; *he should depend upon The One, instead*. Military forces will only bring destructions and sufferings.

A successful ruler never coerces others; he just patiently waits for the fruition.

A successful ruler is never proud of a bountiful harvest, neither is he discouraged by a penurious gain;

A successful ruler is never boastful of his luck, neither is he accredited himself with his achievement;

A successful ruler is man of Fruition Without Coercion.

以道佐人主，不以兵強於天下。兵之所至，其棘生之。善者果而已矣，勿以取強焉，果而勿驕，果而勿矜，果而勿伐，果而勿得已居，是謂果而不強。

4.5 [13] The Thrills of Promotion and Demotion and to Treasure Illness as Our Body.

When serving a righteous ruler, you must be very careful about promotion. Promotion is a good thing because it *brings you attentions that can give a thrill of joy*. But when you *lose the attentions and* are demoted *one day*, the loss will give you a thrill of terror. That is why it is called as the Thrills of Promotion and Demotion. The reason that we suffer from illness is because we have a vivacious body. You will not suffer from illness any more if you are dead. *So we should treat illness as cautiously and affectionately as we treat our body*. That is why it is called as to Treasure Illness as Our Body.

If you project the caution that you treat your body to this world, this world will follow you *in the same way* like your body *follows you*; If you project the love that you give to your body to this world, this world will demand your love *in the same way* like your body *demand your love*.

寵辱若驚，貴大患若身。

何謂寵辱若驚？寵爲上，得之若驚，失之若驚，是謂寵辱若驚。

何謂貴大患若身？吾所以有大患也，爲吾有身，及吾無身，吾有何患？

故貴以身爲天下，若可寄天下；愛以身爲天下，若可託天下。

4.6 [31] In the everyday life of a king, the left is reserved for the noble while the right is reserved for the base. But it is just the opposite when the king is bearing weapons. Weapons are ominous; they are not the favorite choices of a righteous king. If the weapons have to be used, they should be used swiftly and decisively. Victory is never worthy of celebration. He who celebrates victory is blood-thirsty. A blood-thirsty person will never rule the world.

Normally, the left side is reserved for the good while the right side is reserved for the bad; but in the battlefield, the strong forces are positioned as the right wing while the weak forces are positioned as the left wing. Planning a battle is just like planning a funeral. Many lives will be lost in a battle, no matter whether the losses are ours or the opponent's, all the lost life should be treated with equal respect and sorrow. To claim the

victory to end a battle should be treated as to hold a funeral.

君子居則貴左，用兵則貴右。夫兵者不祥之器，非君子之器，不得已而用之，銛擯爲上。勝而不美，而美之者，是樂殺人。夫樂殺人者，則不可得志於天下矣。

吉事尙左，凶事尙右。下將軍居左，上將軍居右，言以喪禮處之。殺人之眾，以悲哀泣之，戰勝以喪禮處之。

Chapter 5. Ruling The World

5.1 [26, 45] *Just like the leaves and branches of a tree gracefully dancing to the wavy breeze but the roots are penetrating deeply into the rock bottom unshakably; the heavy, solid object is the root of the light, shaky object. Just like the steadfast ground is the root of all flying dusts, an imperturbable king should be the root of his jittery subjects.*

That is why the king travels in a heavy vehicle with all the essential amenities. Although being surrounded by many houses of his women, his residence is always quiet, bright, and roomy. But why the kings nowadays are so petulant? A light and shallow root will not be able to support a large tree. A petulant king will lose his subjects eventually.

Only a king who constantly retains imperturbable equanimity will rule the world.

重爲輕根，靜爲躁君。是以君子終日行不離輜重，雖有環館，燕處則昭若若。何萬乘之王，而以身輕於天下？輕則失根，躁則失君。清靜可以爲天下正。

5.2 [35] *Just like riding an elephant can go anywhere, the strongest country can go anywhere as long as it obeys the laws of Dao. Strength and power are the guarantee for safety.*

Music and gourmet food can attract many people. *However, at the leading edge of Dao as the strongest country, there is no tasty food, no fancy scenery, no*

soothing music, no pleasant amenity, *because the essence of Dao is austerity.*

執大象，天下往，往而不害，安平大。
樂與餌，過客止。道之出口也曰：淡乎其無味，視之不足見，聽之不足聞，用之不足既。

5.3 [59] The most important principle to abide by when ruling a country and serving the Heaven is to be stingy *and it is the eighth law of Dao.*

Only a stingy person can eliminate superfluous expenditures that cultivate noxious behaviors. To obviate malfeasances demands high wisdom. With a high wisdom, there is no problem that he can't solve. When he has solved all problems, no one can fathom the limit of his wisdom. When a person's wisdom is beyond anyone could imagine, the country naturally becomes his. A country built by wisdom will last for a very long time.

Following the stingy principle to build a country is thus called as To Grow Deep Roots Penetrating Into Solid Foundation, which is the method to build something to last a long time.

治人事天，莫若嗇。

夫唯嗇，是以早服；早服是謂重積德；重積德則無不克；無不克則莫知其極；莫知其極，可以有國；有國之母，可以長久；是謂深根固砥，長生久視之道也。

5.4 [17] The most successful ruler remains incognito; the second best ruler is admired by his subjects.

A ruler who is feared by his subjects is never a good ruler and a ruler who is despised by his subjects is a real loser.

The most successful ruler rarely spoke, yet every project was successful in the end. His subjects would claim, "Naturally, we succeeded."

太上，不知有之；其次，親而譽之；其次，畏之；其次，侮之。猶兮其貴言。功成事遂，百姓皆謂：『我自然』

5.5 [22, 24] **To start a fire for cooking, you need to bend down to blow air into the stove. Standing up will not help. By analogy,**

A complacent person achieves nothing because he never improves himself;

An ostentatious person makes poor decisions because he only pays attention to himself;

A braggadocio has achieved nothing for others to praise him so that he praises himself;

A person of self-pity never gains wisdom because he never pushes himself.

Consequently, the Saint who embraced The One to rule the world was just like a shepherd that led the sheep.

He was never complacent; he empowered the capable to execute projects for him so that every project was successful;

He was never egotistic; he made sound decisions because he could see everything objectively;

He never bragged because everybody praised him already;

He never pitied himself so that he kept learning knowledge and accumulating intelligence.

Because he competed with no one but himself, *he was able to accumulating intelligence incessantly, even to a level that no one could ever compete with him.*

炊者不立。

自視者不彰，自見者不明，自伐者無功，自矜者不長。

是以聖人執一爲天下牧，不自是故彰，不自見故明，不自伐故有功，不自矜故能長。夫唯不爭，故天下莫能與之爭。

Chapter 6. Middle Path

6.1 [2, 20] When people say something is beautiful, there must be another thing that is ugly;

When people say something is good, there must be another thing that is bad.

All things that are opposite, for example, full and empty, easy and difficult, long and short, high and low, base and treble, front and behind, are all the same.

What is the difference between the “yes” spoken by an obsequious servant and the “yes” mumbled by an impatient teenager? What is the difference between beauty and ugliness? If something makes people frightened, no matter what it is, you should also be afraid of it.

Since the Saint *knew the exact boundaries of the two extremes, he could precisely identify the location of Middle Path, his decisions would bring the most productivity and he could do-nothing to rule his country.* He led by example; his people just needed to follow his example and every project would become successful automatically. Since the Saint did not say anything, did not do anything afterward, did not count on the project, never claimed any credit, no one knew what he had done. An incognito ruler was the most successful ruler.

天下皆知美之爲美，斯惡已；皆知善之爲善，斯不善已。

有無相生，難易相成，長短相形，高下相盈，音聲相和，前後相隨。

唯之與阿，相去幾何？美之與惡，相去若何？人之所畏，不可不畏。

是以聖人處無爲之事，行不言之教，萬物作而不爲始，生而不有，爲而不恃，功成而弗居，夫唯弗居，是以不去。

6.2 [3] The Saint did not advocate the good deed so that people wouldn't compete for fame;

The Saint did not value rare treasure so that people wouldn't steal;

The Saint had no desire so that people wouldn't become disoriented.

The Saint humbled the heart of his people but fed their stomach; softened the will of his people but strengthened their bone. As a result, his people had no extravagant pursuit or wanton desire, *and followed the Middle Path imperviously*. No one, including those erudite experts, could alter the course of his people.

That was why the practice to do-nothing was so productive.

不尚賢，使民不爭；不貴難得之貨，使民不爲盜；不見可欲，使民不亂。

是以聖人之治，虛其心，實其腹，弱其志，強其骨，常使民無知無欲。使夫智者不敢爲也。爲無爲，則無不治。

6.3 [11] *Although the Middle Path is the best choice for most decisions, there are a few exceptions. The first exception is when you are dealing with the choice of empty or full.*

For example, a piece of round wood is not good for a wheel because it is too heavy, only after a piece of round wood is eviscerated and supported by thirty thin

rods to concentrate the weight on the axial; it then becomes a useful wheel.

Burning wood to turn a clay mold into a pot, it is the empty part of the pot that is useful.

Building a house with window and door, it is the empty part of the house that people live in.

So, having the entity of material substance is good, but it is the empty part, *within the parameter that the entity of material encloses*, that makes it useful.

Consequently, the Middle Path is not the best choice when you are producing something tangible. Instead, you should stretch the parameter of the object as much as possible from the limited amount of material substance you have got in hand. The more you stretch, the more you get.

三十輻，共一轂，當其無，有車之用。
燃埴以爲器，當其無，有器之用。
鑿戶牖以爲室，當其無，有室之用。
故有之以爲利，無之以爲用。

6.4 [28, 32] *The second exception is when you are dealing with exclusive antagonistic couples.*

When you are dealing with non-exclusive enmity, for example, in the kingdom of birds, there is masculine hawk and feminine pigeon. Both the aggressive predator and the peaceful messenger have their own roles so that they can peacefully coexist, so in the kingdom of birds, the Saint chooses to be a rooster because it is the Middle Path. No matter whether it is a dark and gloomy day or a day with bright sunshine, roosters always punctually wake people up. Roosters have the most sensitive judgment of

time, just like *the sensitive judgment of a newborn baby to detect the deviation of Common Sense.*

But when the Saint is dealing with the judgments for right or wrong, clean or filthy, scrupulous or unscrupulous, since the two choices can not coexist, he must only choose the right one. So he is fully aware of what is right, clean and scrupulous and pays close attention to the wrong, filthy, and unscrupulous, and assumes the role as the water that cleanses the world. Without the maladies that are brought by the wrongful, filthy, and unscrupulous, the world will grow healthily and become austere.

Although the Saint might only help a small country in the beginning, no one dares to subjugate a small austere country that prospers under the tutelage of the Saint. This small country just needs to obey the laws of Dao to grow automatically. Just like by gathering all the water of small creeks, you will eventually form an ocean; The One will enable this small country to grow into a large country eventually.

When this small country grows into a large country, the Saint will possess a high position to command it. A large country commanded by the Saint will never harm people.

知其雄守其雌爲天下雞。爲天下雞，常德不離，復歸於嬰兒。

知其白守其辱爲天下浴。爲天下浴，常德乃足，復歸於樸。

樸雖小，天下弗敢臣。侯王若守之，萬物將自賓。

譬道之在天下也，猶小浴之與江海也。

樸散則爲器，聖人用之，則爲官長，夫大制不割。

6.5 [58] *We must be especially careful when we are dealing with fortune and misfortune because it is very easy to make mistakes. Most people fail to realize that fortune always accompanies misfortune while misfortune always hides behind fortune. Fortune and misfortune are just like the Siamese twins; they coexist and are equalized in the long run. However, most people could only see either the fortune or the misfortune but ignore the other half and make poor decisions as a result.*

The equalization of fortune and misfortune proves the existence of Absolute Righteousness and its existence is the ninth law of Dao. Because of the existence of Absolute Righteousness, the decision of righteousness is very different from all other decisions since the righteousness will not and can not be altered by human's will.

Since most people have no idea about the Absolute Righteousness, what they regard as righteous is actually not righteous at all. And a righteous person becomes an evil person to them.

Poor human being! The perplexity of righteousness has been around for too long.

禍兮福之所倚，福兮禍之所伏。孰知其極？其無正也。正復爲奇，善復爲妖。人之迷，其日固久。

6.6 [49] *Except the above case, since the location of Middle Path was determined as the halfway between the two extremes of people's behavior, the Saint*

chose the Middle Path accordingly. The Saint valued all people, regardless whether if he is an intelligent one or a foolish one, so everybody made his contributions. The Saint also trusted all people, regardless whether if they trusted him or not, so everybody trusted him eventually.

The Saint dissipated his own thought and replaced it with people's thought; the Saint shut his own ears and eyes and replaced them with the ears and eyes of people. The Saint treated his people as though they were his own innocent children.

聖人恆無心，以百姓心爲心。

善者善之；不善者，亦善之，得善也。

信者信之；不信者，亦信之，得信也。

聖人之在天下，歎歎焉，爲天下渾心，百姓皆屬耳目焉，聖人皆孩之。

6.7 [20] The location of Middle Path is quite fuzzy, I have to keep asking myself, "Am I there yet?"

For most people who have no idea about Middle Path, they live their lives as if they are going to a picnic or sightseeing. They will follow the trend that takes them to wherever is attractive or enjoyable.

For me, once I reached the Middle Path, my life would never change again as if a boat were parked at the shore; as if I were tied up and had nowhere to go and my mood became motionless just like a newborn baby.

For most people who have no idea about the Middle Path, they own lots of possessing and wealth; but for me, I am just like a guy who lost everything. People are so calculating to the wealth but I always get lost in the number; people are so organized to their possessing but I

always have little idea about mine. Although I am such a fool to most people, my mind is very deep.

Although the Middle Path looks very small from outside and difficult to find, once I get into the Middle Path, I feel like I am sailing in a sea without boundary.

Those people who have no idea about the Middle Path walk on the right or the left randomly. Only I, who insist to be different from everyone, adhere to the Middle Path. Because I am the only one who knows that the Middle Path is the path taking me to Mother Nature.

恍兮，其未央哉！

眾人熙熙，如享於太牢，而春登臺；

我泊焉未兆，如嬰兒之未孩；累兮如無所歸。

眾人皆有餘，而我獨若遺；我愚人之心也，濬

濬兮！

俗人昭昭，我獨昏昏。

俗人察察，我獨悶悶。

惚兮其若海，恍兮其若無所止。

眾人皆有以，而我獨頑且鄙。

我欲獨異於人，而貴食母。

6.8 [12, 19, 20] Colorful object are only attractive to the eyes;

Melodious music is only agreeable to the ears;

Palatable foods only satisfy the taste buds;

The excitements of gaming only pump up the heartbeat;

Precious treasures only make you worrying about losing them.

The Saint never wasted energy on these shallow pursuits.

The Saint also never encouraged people to pursue destructive, revolutionary invention or marvelous, magical innovation; on the contrary, he encouraged people to focus on simple improvements that could bring instant benefits.

When creative people had no need to pursue extreme inventions, vicious people would also have no need to plot diabolic enormities. The society would become peaceful.

Consequently, people would not pursue things that brought in quick fortune to become lavish and wasteful and there would be no criminal due to the absence of profligate people.

However, the above three measures could only alter the behaviors of people by cleansing their dispositions and sentiments, and were not enough.

Additionally, the Saint would encourage people to pursue the perfection for their professions to elevate the intelligence. With the elevation of intelligence, the top person in each field would have no apprehension so that he would most likely experience the seminal power of wisdom bestowed by God, just like lightning only strikes the tallest building;

The serendipity would enlighten him to become unselfish and have less desire;

And he would eventually become austere to affect all people as a result.

五色令人目盲；五音令人耳聾；五味令人口爽；馳騁收獵，令人心發狂；難得之貨，令人行妨。是以聖人爲腹不爲目。絕聖棄智，民利百倍；絕仁棄義，民復孝慈；絕巧棄利，盜賊無有。此三者以爲

文，不足。故令之有所屬：見素抱樸，少私寡欲，絕學無憂。

6.9 [10] Do I embrace The One constantly?

Is my breath and energy as soft and concentrated as a newborn baby?

Is my mind immaculate?

Is my management bringing substantial benefit to my people?

Do I have an open mind to become creative and productive?

Do I have the wisdom to be away from the extremes?

載營魄抱一，能無離乎？

專氣致柔，能如嬰兒乎？

滌除玄鑿，能無疵乎？

愛民治國，能無爲乎？

天門開闔，能爲雌乎？

明白四達，能無知乎？

6.10 [60, 5] It is very easy to rule a large country, so long as you obey the laws of Dao, you will be successful in whatever you do; just like cooking a piece of meat, as long as it is fresh, it will be delicious no matter how you cook it.

God and ghosts obeys the laws of Dao; they are pitiless toward those creatures that contravene the laws of Dao and treat them as lifeless objects. The Saint also obeys the laws of Dao; he is merciless toward those people who contravene the laws of Dao and treat them as lifeless objects.

When a country obeys the laws of Dao, ghosts will not show their divine power to hurt people;

Not only ghosts, gods will also not show their divine power to hurt people, neither; Not only gods, the Saint will also not punish people, neither.

Without the retributions from the spirits and punishments from the Saint, the wisdoms from the spirits and the Saint will convolute *and the country will thus prosper as a result.*

治大國，若烹小鮮。

天地不仁，以萬物爲芻狗，聖人不仁，以百姓爲芻狗。

以道蒞天下，其鬼不神，非其鬼不神也，其神不傷人也。非其神不傷人也，聖人亦不傷人也。夫兩不相傷，故德交歸焉。

Chapter 7. The Ulterior Ruling

7.1 [65] That was why the Saint said, “To obey the laws of Dao to rule people, you should never let them know about your intent; on the contrary, they should never know about it.”

The reason that people become difficult to rule is because they know the ruler too well. *If they know exactly what the ruler wants, they will act accordingly and it will be difficult for the ruler to make the right decision. When people have no idea about what the ruler wants, the ruler can then locate the Middle Path precisely and makes the right decision accurately.* Consequently, letting people know the intent of the ruler is to harm the country while it is beneficial to the country to hide the intent of ruler. A ruler knowing the difference between these two paths and taking the clandestine approach is called to adopt the ulterior ruling. Once the clandestine approach is taken, it should be kept hidden from the public until all the obstacles are overcome and the ruler can reveal his intent by acting reversely, then the success will arrive naturally.

故曰：爲道者，非以明民也，將以愚之也。

民之難治，以其知也。故以知治國，國之賊也。以不知治國，國之福也。

知此兩者，亦稽式也，恆知稽式，是謂玄德。玄德深矣，遠矣，與物反矣，乃至大順。

7.2 [36] *An example of the application of ulterior ruling is as follows:*

The strongest country of the world must possess powerful, secret weapons that no one can imagine. With

such lethal weapons, the country should only navigate within the boundary that is protected by these secret weapons. And within this boundary, the country should take soft manners, instead of hard-line approaches, in dealing with others. If you want to diminish an opponent, just let it expand; if you want to weaken an opponent, just strengthen it; if you want to destroy an opponent, just build it; if you want to engorge an opponent, just feed it.

The ulterior ruling is productive, because the strongest country possesses the superior judgment and will prevail eventually with the least amount of effort; the ability that allows the strongest country to adopt the teaching of ulterior ruling is called as Micro Enlightenment.

將欲歛之，必固張之；將欲弱之，必固強之；將欲廢之，必固舉之；將欲取之，必固與之。是謂微明。

柔弱勝剛強，魚不可脫於淵，國之利器不可以示人。

7.3 [22] A tree that only grows badly skewed branches will survive a carpenter's ax but a tree that grows slightly bent branches will not. *A shallow pothole that can not keep water will remain empty; but a deep hole that can trap water will become full. Old clothes are just old clothes; but unbearable torn clothes will be certainly replaced by new one. To a poor person, a small gain means a lot; but to a rich person, since he can't tell the significance of small gain, he might even think it is a loss, instead.*

There is an old saying that "To bend is to survive", which is so accurate, isn't it?

曲則全，枉則直，窪則盈，敝則新，少則得，多則惑。古之所謂曲則全者，豈虛言哉，誠全而歸之。

7.4 [45] A great invention may look so simple as if something is missing, but it has no problem no matter how you use it.

A large body of water is filled with so much water that no matter how much you use it, it hardly makes a dent as if water is constantly falling down from sky to refill it.

A straight object appears to bend when it is long enough.

The craftiest tool appears so dull as if it were clumsy.

The most persuasive debater talks so slowly as if he were retarded.

大成若缺，其用不弊。

大盈若冲，其用不窮。

大直若屈，大巧若拙，大辯若訥。

7.5 [47] The Saint stayed at his home and knew everything in this world. He did not need to look out of his window to learn the Heaven's way. The further he was away from his home, the less he learned.

Consequently, the Saint did not need to travel to learn, did not need to see something to understand it, and did not need to do anything but everything would be done automatically.

不出戶，知天下；不闚牖，見天道；其出彌遠，其知彌少。

是以聖人不行而知，不見而明，不爲而成。

7.6 [55] Although whatever promoting growth is salutary, *an old man should have a decrepit body*; an old man with a muscular body contravenes the nature and a person contravenes the nature will not live long. The power generated by the force converted from concentrated mental energy is called strength. An old man should get his power from the strength of mental energy instead of muscles.

益生曰祥，心使氣曰強，物壯而老，謂之不道，不道早已。

7.7 [69] The surest strategy to win a battle is to let the opponent position their troops first, and then to position our troops accordingly. The best way to advance an inch is to withdraw a foot first; *from the process the opponent advancing to the new position, they will expose their weakness so that we can successfully defeat them and achieve the goal of advancing eventually.* He who wins battles by following this method will have no battle to fight.

There is no disaster worse than the disaster caused by disparaging. I almost lost my life because of it. When the two sides are equally in strength and power, the victory usually belongs to the side that is more pessimistic.

用兵有言：吾不敢爲主，而爲客；不敢進寸，而退尺。

是謂行無行，攘無臂；扔無敵；執無兵。

禍莫大於輕敵，輕敵幾喪吾寶。故抗兵相若，哀者勝矣。

Chapter 8. The Non-offensive Tactics

8.1 [67, 58] I have three treasures that I cherish constantly. The first one is mercy, the second one is austerity, and the last one is yielding. Mercy gives me the courage to be brave, austerity supports me through a long and grinding battle, and yielding saves me through surprise attack.

With these three treasures, even though my characters are so stringent, I would not become protruding; even though my intelligence is so high, I would not become poignant; even though my heart is so righteous, I would not control others like using harness to a horse; even though my achievement is so resplendent, I would not blind others.

Showing wisdom might hurt others but showing mercy will never become offensive; the benefit of austerity is the same as gain but will never offend others; by humbly yielding, I always have the second chance to survive. I live to this old age because of the benefits of these non-offensive tactics.

A person who is brave but not merciful, or fighting a grinding battle but not austere, or striving for dominance all the time will certainly die prematurely.

A merciful person will always win when he is taking offense and is impregnable when he is taking defense. When the Heaven wants to help someone, the Heaven gives this person a merciful heart to protect him.

我有三寶，持而保之。一曰慈，二曰儉，三曰不敢爲天下先。慈故能勇，儉故能廣，不敢爲天下先，故能成器長。是以方而不割，廉而不刺，直而不繼，光而不眇。今舍慈且勇，舍儉且廣，舍後而先，

死矣！夫慈以戰則勝，以守則固。天將建之，以慈垣之。

8.2 [79] Hatred is difficult to placate; there will always be some residual, lingering hatred to befoul the relationships even after a peaceful settlement has been reached.

Consequently, although the Saint held the contract agreement, he never blustered others into fulfilling their obligations. A virtuous person holds the contract while a person without virtue litigates.

Although the Heaven is merciless, the Heaven is usually with the kind ones.

和大怨，必有餘怨；焉可以爲善。

是以聖人執左契，而不以責於人。有德司契，無德司徹。

天道無親，常與善人。

Chapter 9. Contentment

9.1 [32] Dao is nameless. When a country is *founded and* named, and the law and order are established, all the expansion activities should also be ended. A country knows to limit its ambition will last long. *To be content is the tenth law of Dao.*

道恆無名，始制有名，名亦既有，夫亦將知止，知止可以不殆。

9.2 [71] If you know what you don't know, that is good. But if you don't know what you don't know, you will definitely make mistakes. The Saint never made a mistake because he stayed away from what he did not know. As long as you don't cross the boundary of your knowledge, you will never make a mistake.

知不知，尚矣；不知知，病也。聖人不病，以其病病。夫唯病病，是以不病。

9.3 [9] When you have already got a handful and insist to get more, *you will need to open your hand; as a result,* you will lose what you have already got;

A tool that you need to carry around all the time must be smooth and round, once a tool is sharpened, you can't carry it around in you hand all the time;

He who focuses only on his treasures will *neglect other important things and* lose everything;

Wealth and status will make people lofty and exalted to commit mistakes inadvertently;

The Heaven always steps down from the stage immediately after the goal is achieved.

持而盈之，不如其已；
揣而銳之，不可長保；
金玉滿堂，莫之能守；
富貴而驕，自遺其咎。
功成身退，天之道也。

9.4 [33] He who understands others possesses intelligence; he who understands himself possesses wisdom;

He who overpowers others possesses forces; he who betters himself possesses strength;

He who is content is rich; he who achieves his goal is resolute;

He who is irreplaceable is perennial; he who is remembered by others after his death has a long life.

知人者，智也；自知者，明也。
勝人者，有力也；自勝者，強也。
知足者，富也；強行者，有志也。
不失其所者，久也；死而不忘者，壽也。

9.5 [44, 46] Which is closer to you, your fame or your body?

Which is more important to you, your body or your wealth?

Which will make you sadder, losing your fame, wealth, or your body?

If you cherish your wealth so much, you will spend all you energy and attention on them. Your

accumulation of wealth will only let you pass a large patrimony to your heirs.

Nothing can bring you more misfortune than desire; nothing can bring you more harm than discontent. The concept of content alone can bring you a lifetime of contentment.

A content person will never attract malice and a person knowing his boundary will live long.

名與身孰親？身與貨孰多？得與亡孰病？

甚愛必大費，多藏必厚亡。

咎莫大於欲得，禍莫大於不知足，故知足之足，常足矣。

故知足不辱，知止不殆，可以長久。

9.6 [50] Life and death,

Among all the people in this world, one third of them are destined to live to the end of their lives, another third are destined to die prematurely, while the rest could have lived to the end of their life but would die prematurely due to their own mistakes, because the only reason for their existences was to reproduce for the human race.

One who knows how to survive will stay away from the roads that have places for crouching tiger to hide or for bulling rhino to charge when he is traveling; when he serves in the military forces, he will not wear armors and bear weapons. To live a long life, you must stay away from dangerous places.

出生入死，生之徒，十有三；死之徒，十有三；而民生生，動皆之死地，十有三。何故？以其生生也。

蓋聞善執生者，陵行不遇兕虎，入軍不被甲兵；兕無所揣其角，虎無所用其爪，兵無所容其刃，夫何故？以其無死地。

Chapter 10. Governing

10.1 [72, 29] When a government fails to get people to obey the laws and order, this government will definitely collapse and be replaced by a more powerful government that makes everybody scared.

Never despise your own house or the means to make a living; only when you do not despise them, you will not summon something that you will really hate and despise.

Consequently, the Saint was fully aware of his own weakness so that he never exposed himself; he was also fully aware of his strength so that he never showed off.

For all the things he had done, whether it was to improve the productivity of people or to offer something for people to consume, whether it was to increase the output or to deal with less input, whether it was to cultivate the crops or to rid the weeds, the principles that the Saint abode by were always to subdue superfluity, to extenuate the extent, and to trash the lavish.

民不畏威，則大威至。

無狎其所居，無厭其所生。夫唯不厭，是以不厭。

是以聖人自知不自見，自愛不自貴。

故物或行或隨；或炘或挫；或培或墮。是以聖人去甚去大去奢。

10.2 [74] When *life is hopeless* and people are not afraid of death, even death penalty will become ineffective to get them to obey the laws. Only when *the government treats people well and let them live a good life*, people are afraid of death, then, the death penalty is effective to make them to respect the laws. However, if the laws become too stringent and cruelly abuse many innocent lives, *this government* has crossed the line and commits the crime of killing and will be definitely punished by the Heaven.

民不畏死，奈何以死懼之？若使民常畏死，而為奇者，吾得而殺之，孰敢？若民常必畏死，常有司殺者殺，夫代司殺者殺，是謂代大匠斲。夫代大匠斲者，希有不傷其手矣。

10.3 [75] People are hungry because they are overburdened by taxes;

People are difficult to govern because the policies of government are not welcomed;

People are not afraid of death because the government officials themselves are so afraid of death.

Only when the government officials do not put their priority before their people, the government will be able to raise good people.

民之饑，以其上食稅之多，是以饑。

民之難治，以其上之有為，是以難治。

民之輕死，以其上求生之厚，是以輕死。

夫唯無以生為者，是賢貴生。

Chapter 11. Conclusion & prediction

11.1 [70] Although my words are easy to understand and everybody is capable to follow my teachings, no one in this world truly understands my words and practices my teachings faithfully.

All my teachings were derived from the concept of The One, just like all the policies of the government came down from the king. A person just needs to understand the concept of The One; he will then understand everything I have said. But people are so ignorant that they can not even understand this simple concept. There were very few people understood me and even fewer people would follow my teachings.

So I, as a Saint, had to remain incognito all my life.

吾言甚易知，甚易行。天下莫能知，莫能行。
言有宗，事有君。夫唯無知，是以不我知。
知我者希，則我者貴。是以聖人被褐懷玉。

11.2 [80] *As I am leaving this world, I shall return. According to where I came from, this is the place of my rebirth ---*

A small country with few people;

Even though there are productive tools, people do not use them;

Even though there are vehicles and boats, people rather stay home;

Even though there are armors and weapons, people never use them.

People even do not need to learn to read and write.

Although it is such a primitive society, people enjoy their food, never complain about their clothing or dwelling, and live a joyful life.

Although the neighboring country is so close, even dog's barking and rooster's crow can be heard clearly, the people of both country never even have a need to talk to each other.

小國寡民，使有什佰之器而不用；使民重死而遠徙。雖有舟輿，無所乘之，雖有甲兵，無所陳之。使民復結繩而用之。

甘其食，美其服，安其居，樂其俗。鄰國相望，雞犬之聲相聞，民至老死，不相往來。

Part 3: The Unified Theory

The readers might be surprised to learn that the philosophy of Dao can lead us to turn a new page for the history of science by not only unifying all the forces in the universe but also explaining the formation of atoms.

The philosophy of Dao can help us understanding why the world becomes the way it is. From this understanding, we can develop new technologies that will bring benefits and productivities to mankind that will last for a long time; just like Lao-Tze taught us in the teaching of 1.10.

Chapter 1. Energy

In Lao-Tze's teachings, the universe was completely empty in the beginning. Through an accident, or better known as the act of God, the positive energy suddenly appeared. The appearance of positive energy from nowhere grew into the universe we see today.

The sudden appearance of positive energy from nowhere attracted the negative energy, which Lao-Tze believed had already resided everywhere throughout the universe unobtrusively till the infinite end of the universe before the appearance of positive energy. The neutralization of positive and negative energies, which the ancient Chinese called as the neutralization of Ying and Yang, produced physical substances.

All creations in this universe, whether if they are lifeless objects or creatures full with life, originated from positive energy. Since all creations originated from a limited amount of positive energy and positive energy is attracted by negative energy constantly, positive energy can only dissipate and disappear into the infinite end of the universe where the negative energy resides; the life of all creations is thus limited.

Lao-Tze's viewpoint of energy was much broader than the viewpoint of modern scientists because he treated energy as an agent to bring life and physical substance to this world; consequently, energy can come and go. The viewpoint of modern scientists that, in a closed system, energy can not be created or destroyed but simply transformed from one form to another is well-proven and there is no question about the accuracy of this viewpoint, but its scope is as narrow as a closed system can be. The law of the conservation of energy should only teach us

that the amount of positive energy in the universe must be always equal to the amount of negative energy, but there is no guarantee that the amount of positive energy is constant through time.

As a matter of fact, from the evidence of the expansion of universe, we can safely posit that the amount of positive energy in this universe must be growing constantly in order for the universe to expand. As long as the negative energy residing at the infinite end of the universe also increases by the same amount, the expansion of universe can continue forever.

The scientists had known since the early 20th century that the law of the conservation of energy was violated in a closed system during the beta decay. To explain the cause of this discrepancy, the scientists introduced a new particle called neutrino to fill the missing gap of energy. A neutrino is supposed to be a very tiny particle that may carry a wide range amount of energy but rarely interact with other particles. However, due to its obscure nature, it has been very difficult for scientists to conduct experiments to investigate the characteristics of neutrino.

If we think more about the strange behavior of neutrino, its behavior is actually very similar to the physical substance created by the neutralization of Ying and Yang. The philosophy of Dao can thus greatly supplement the modern science to help us understanding the behaviors of the mysterious neutrino.

Additionally, both the creation and the disappearance of energy are actually anticipated by the Coulomb's Law as follows.

$$F(r) = -kQ_1Q_2/r^2 \quad \text{----- eq. 1}$$

$$E(r) = -kQ_1Q_2/r \quad \text{----- eq. 2}$$

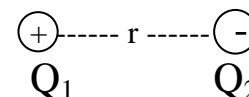


Fig. 1

In this law, the attraction force between two charge particles with opposite polarity of Q₁ and Q₂, shown as in Fig. 1, is inversely proportional to the square of distance between the two particles. As a result, both the attraction force between the two particles of opposite polarity as predicted by eq. 1 and the energy stored in a two-particle system as predicted by eq. 2 will become infinite when the distance between the two particles becomes zero.

In fact, the Coulomb's Law had indirectly corroborated Lao-Tze's teachings that the universe was empty in the beginning and the emptiness brought an infinite amount of energy to create all the physical substances in this universe. Because when the two charge particles of opposite polarity perfectly annihilate each other, although they contain an infinite amount of energy, they are neutralized and become invisible in the electric field; there is not the slightest trace of electric field to show the existence of each charge particle. In other words, the emptiness of electric field actually contains an infinite amount of electric energy; since every charge particle contains only a limited amount of electric energy, an infinite amount of charge particle can be created from the emptiness of electric field as a result.

On the other hand, energy can also disappear without a trace; all the energy stored in the two particle system will eventually disappear as predicted by eq. 2

when the distance between the particles becomes infinite. In analogy, all the planets in the solar system were much closer to the sun when the solar system was created many billions years ago. As the energy of the sun dissipated into the dark space at the infinite end of the universe day after day, the sun has been losing its energy and its grip on planets all the time; as a result, the planets have spread out farther and farther away from the sun since the creation of solar system until one day all the planets will be gone. The energy radiated from the sun eventually will disappear forever. Since the amount of energy radiated from the sun is finite, the intensity of radiated energy from the sun must become zero and disappear at the distance of infinity.

Consequently, the Coulomb's Law has predicted both the appearance and disappearance of energy.

Someone might argue that if an infinite amount of energy can be created by bringing two charge particles with opposite polarity together, why no one has made such an observation in the particle colliders when positrons and electrons were smashed against each other? The is because the size of electron and positron is so small that the chance they collide with each other head-on is slim in the colliders; at best, they simply become near to each other and break apart to become two photons before head-on collision occurs. The frequency of the emitted photon indicated how close the collision took place. If the collision was head-on, the frequency of photon would reach infinity to possess infinite amount of energy to cause a large damage. The particle collider is thus a very dangerous contrivance; regardless how small the possibility is, the threat that they might cause a catastrophe is real.

After examining the eq. 1 and 2, it is very natural for the concept of field to arise. The electric field of a charge particle is thought as the transfer of electric energy from a charge particle to assert physical forces on another charge particle through space. A positive charge particle emits electric energy along the electric field line while a negative charge particle absorbs electric energy from the electric field line; the paths that transfer the electric energy through space constitute the field lines of electric field.

As we will learn later, since the electric field is established by bits of quantum energy that travel from a positive charge particle to a negative charge particle at the speed of light, and an unlimited amount of bits of quantum energy can be supplied by charge particles, an electric field lasts forever.

By induction, we can expand the concepts of field and field lines to cover all the phenomena of the transfer of energy through space, and we conclude that an energy field is established by the presence of an energy source or an energy sink. The field line of an energy field originates from a source of positive energy and disappears into a sink of negative energy to show how the energy is transferred through space by bits of quantum energy. All the transfer of energy through space must be conducted through bits of quantum energy traveling along the energy field line and all bits of quantum energy are destined to be neutralized when they reach the end of field line.

So what is an energy source? Since all matters with a physical substance are made of positive energy, all matters are energy sources. The mass of an object reflects the amount of positive energy it possesses. Although the concept of energy sink is harder to grasp because we are

not used to the concept of negative energy, or the idea that energy can be neutralized and disappear, but it is actually very easy to establish this fresh concept. As explained earlier, since all energies will disappear into the infinite end of the universe eventually, we can treat the infinite end of the universe as an energy sink that is capable of neutralizing an infinite amount of energy.

So what is a bit of quantum energy? The concept of energy particle that possesses mass and is capable of transferring energy through space was first suggested by Isaac Newton but no one listened to him, because the evidences of energy particle could not be established. But the ancient Chinese philosophers had acknowledged the existence of energy particles and named them as Ying and Yang, and they were also aware of the flow of energy through space and named this phenomenon as Qi or Chi. They even noticed the existence of gravity field and named it as the Qi of righteousness.

In other words, Ying and Yang are bits of quantum energy that possesses the smallest possible amount of energy; a bit of Yang contains the positive quantum energy to make energy appeared while a bit of Ying contains the negative quantum energy to make energy disappeared.

Since energy is incorporeal, it is inappropriate to use “particle” to describe the entity of energy, because a particle must have a fixed shape and physical existence. Consequently, the author uses “bit” to describe the quantum unit of energy.

Bits of Ying and Yang are always traveling at the speed of light when the quantum energy is transferred through space.

Chapter 2. Ying and Yang

If we accept the concept that energy can be created and destroyed, it is very natural to accept the concepts of Ying, Yang, energy source, energy sink, and energy field.

Ying and Yang are the fundamental energy entities with a mass; they are bits of quantum energy that constitute not only all the energies and matters but also the transfers of energy through space. In other words, all the matters, energies, and forces in this universe are all made of or come from bits of quantum energy.

There are two kinds of energy sources in this universe, a positive energy source that emits bits of positive quantum energy and a negative energy source that emits bits of negative quantum energy, but it will be easier to treat a negative energy source as a negative energy sink that absorbs and neutralizes bits of positive quantum energy instead. Since bits of Ying and Yang are quantum energy with a mass, they occupy spaces. Since our universe is built by the positive energy, unless specified otherwise, a bit of quantum energy means a bit of positive quantum energy, or simply as a bit of Yang, throughout this book.

Once a bit of quantum energy is emitted, it will travel along the field line created by the energy source and energy sink through space at the speed of light because the bit of quantum energy is requisite for the transfer of energy through space.

Although all the bits of quantum energy travel at the same speed of light, the amount of energy they delivered in a certain time period varies and is determined by both the rate that bits of quantum energy are absorbed

into the negative energy sink that terminates the field line and the rate that bits of quantum energy are emitted by the positive energy source that originates the field line, in other words, by the attraction force from the negative energy sink and by the repulsion force from the positive energy source.

The author will use the following symbols shown in Fig. 2 to represent the bits of Ying and Yang.



Ying



Yang

Fig. 2

The bits of Ying and Yang are very different from all the things we are familiar with because they are so small, without a fixed physical form or shape, and the quantum behaviors are very unique. How small are the bits of Ying and Yang? As we will learn later, the mass of a bit of Ying and Yang is 1/3 of the mass of electron and positron.

Since the bits of Ying and Yang are the fundamental entities to build all other particles in this universe, the bits of Ying and Yang must occupy the smallest quantized space and travel at the increment of the smallest quantized time. It is thus very unlikely that a bit of Ying and a bit of Yang will occur at the same time at the same place to perfectly annihilate each other so that a bit of Yang will completely disappear without a trace. In most cases, they just become near to each other in either space or time and neutralize each other.

Once neutralized, although the quantum energy of Yang is still existent in this universe, the bit of Yang will be controlled by the bit of Ying; the neutralized bits of

Ying and Yang will wander away in a pair indefinitely until reaching the end of the universe. Nonetheless, depending upon the bonding strength between the bits of Ying and Yang, the bit of Ying might lose control over the bit of Yang to other more powerful negative energy sink and the bonding between the pair is broken.

The bonding strength between a pair of the neutralized bits of Ying and Yang is determined by the proximity of time-space coordinates of the two bits of quantum energy. For example, the bits of Ying and Yang that generated the gamma ray were very close in time-space coordinates so that a huge amount of energy was packed inside the photons of gamma ray, and gamma ray can penetrate deep into any object.

On the other hand, the bonding between the bits of Ying and Yang that carries the thermal energy away from an object, commonly known as the blackbody radiation, is very weak because the thermal energy is carried away by a bit of Ying usually originated very far from the energy source where a bit of Yang is emitted. Consequently, the heat radiated from a space heater will stop at our skin, instead of penetrating through our body and escape, and we can easily break the pair of Ying and Yang apart to absorb and enjoy the energy carried by the bit of Yang.

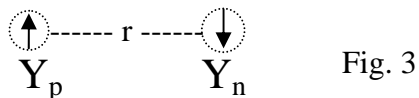
The law of Ying and Yang is thus the fundamental law of the universe. All the different kind of forces we have observed and experienced in this universe, at the root, are all created by the interactions between bits of Ying and Yang directly or indirectly. So what is the law of Ying and Yang? The ancient Chinese philosophers taught us that there is only one law of Ying and Yang:

Ying and Yang are attractive to the opposite kind but repellent to the same kind.

From our experiences, the force and energy stored between bits of Ying and Yang, shown in the Fig. 3 below, have the same form as described by the Coulomb's Law and are shown in eq. 3 and 4 below but with a different constant k_y .

$$F(r) = -k_y Y_p Y_n / r^2 \quad \text{----- eq. 3}$$

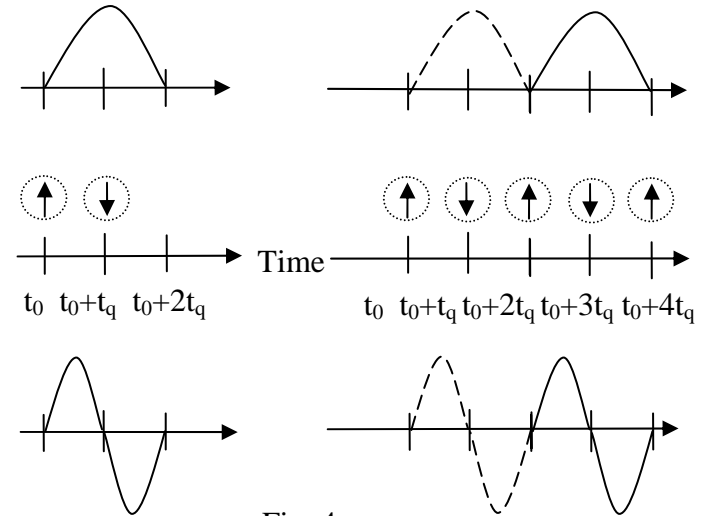
$$E(r) = -k_y Y_p Y_n / r \quad \text{----- eq. 4}$$



Where Y_p is the rate that bits of Yang are emitted from the positive energy source and Y_n is the rate that bits of Yang are absorbed into the negative energy sink.

We will use the following figures in Fig. 4 to illustrate the creation of a lump of energy from bits of quantum energy. We will also show how a lump of energy travels along the energy field line toward the negative energy sink.

In the figures on the left side of Fig. 4, the top figure shows a lump of energy is created at t_0 . This lump of energy lasts for a time period of $2t_q$ which is twice of the smallest quantized time t_q . A lump of energy must be formed in two steps shown as the figure at the bottom. Firstly, a bit of positive quantum energy must be emitted from the energy source at t_0 ; the appearance of positive energy attracts the negative energy so that a bit of negative quantum energy, emitted from the negative energy sink, will arrive at t_0+t_q . After the time of t_0+2t_q , the positive energy is neutralized and a lump of energy has been created.



The smallest lump of energy is made of a bit of positive quantum energy and a bit of negative quantum energy, shown as the bottom figure on the left side of Fig. 4.

Since the bit of negative quantum energy did not annihilate the bit of positive quantum energy totally because these two bits were created at different time, the bit of positive quantum energy will re-appear again at t_0+2t_q , shown in the bottom figure on the right side of Fig. 4. And the whole process will repeat again afterward. By the time t_0+4t_q , the second lump of energy, shown in the top figure on the right side of Fig. 4, will have been created and moved closer toward the energy sink.

A new bit of quantum energy will re-appear immediately afterward again. As soon as a new bit of quantum energy is created, the whole process will keep

repeating until the lump of energy eventually reaches the energy sink.

From the above illustrations, we have learned that a lump of energy need the attraction force from the negative energy sink, delivered by a bit of negative quantum energy, to move along an energy field line. But to our naked eyes, the lump of energy seems to move along by itself, repeating the sequence of appearing and disappearing alternatively until reaching the negative energy sink.

The rate to deliver energy through space depends upon the rate of the generation and absorption for bits of quantum energy from energy sources. If the attraction and repulsion forces from the sources are weak, a lump of energy will move slower and spread into a larger space; consequently, less energy will be delivered during a fixed time period.

The middle figure in Fig. 5 shows the creation of two lumps of energy, P1 and P2, under the influences of two different negative energy sinks. The figure on the top shows how P1 is formed by a weak energy sink while the figure at the bottom shows how P2 is formed by a strong energy sink. Under a weak attraction force, the size of the lump of energy is spread out and the lump travels at a slower speed and less energy will be delivered as a result.

Effectively, the attraction force from the negative energy sink produces a bit of Ying to force the bit of Yang to disappear first, then a short lapsed time later, the energy of the disappeared bit of Yang will reproduce a new bit of Yang at a new location, as if the original bit of Yang were split into a bit of Ying and a bit of Yang slightly offset in both time and space automatically. And every new bit of Yang subsequently created will be split

in the same way, until the lump of energy reaches the negative energy sink. The appearance of alternate bits of Ying and Yang thus populates and constitutes the energy field line to connect the energy source to the energy sink through space.

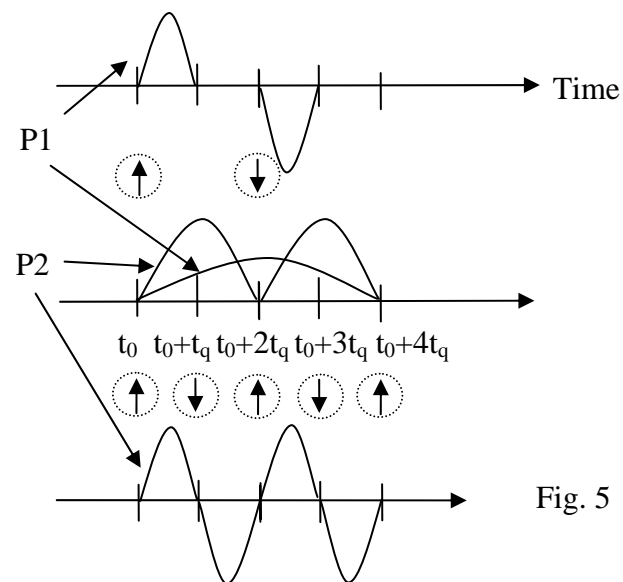


Fig. 5

All the generations of the different forces we know of today, including the transfer of heat, gravity force, electromagnetic force, strong force, and weak force, etc. can all be attributed to the bits of Ying and Yang. So, why the appearances of these forces are so different? To answer this question, we must learn the way our universe was formed first.

Chapter 3. The origin of universe

According to author's understanding of Lao-Tze's teachings, in the very beginning, bits of Ying and Yang were mixed and equalized so that the universe was empty because a bit of Ying and a bit of Yang always appeared together at the same time, at the same place, to annihilate each other perfectly everywhere. Somehow, by a pure accident, a bit of Ying and a bit of Yang were separated. And it is believed that two bits of Ying appeared at the same place, at the same time, before two bits of Yang. The infinite repulsion force between the two bits of Ying pushed each other away instantly and the infinite amount of negative energy created a negative energy field with an expanding spherical wave front.

Since the purpose of the existence of negative energy was to destroy energy but there was no energy for the two bits of Ying to destroy, the two bits of Ying would travel forever at an infinite speed as a result. The size of the spherical wave front grew to infinite and an infinite amount of negative energy filled up the universe. Since the universe was started by an infinite amount of negative energy and there is nothing in front of them to hinder them, there is nothing to limit or to stop the growth of the universe.

By the time the two bits of Yang appeared, the negative energy had already occupied all the space. The bits of Yang could not move freely and had met with obstructions wherever they went. The obstructions from the bits of Ying limit the bits of Yang to travel at the speed no faster than the speed of light.

Since the amount of negative energy had grown to infinite by the time the first two bits of Yang appeared, an

infinite amount of positive energy also appeared all at one time. The infinite amount of positive energy could not disperse themselves fast enough due to the obstruction of negative energy everywhere, a vast amount of positive energy were quickly piled up. The accumulation of infinite positive energy led to an explosion that we named as the Big-Bang.

So, the accident that separated the bits of Ying and Yang in the axial of time to start the universe was what Lao-Tze described as Dao, which, in essence, is simply the occurrence of a fortuitous event. And, without doubt, The "The One" described by Lao-Tze was the appearance of energy and the phenomenon of growth is natural due to the infinite and growing boundary of universe.

The teachings of Lao-Tze could also explain why the universe we see today is made of matters of positive energy only because the Big-Bang was created by the positive energy. It could also explain the existence of dark energy. The dark energy is the presence of negative energy that had filled to the infinite end of the universe before the appearance of positive energy.

The boundary of universe is very thin; it was formed during the time between the appearances of the first two bits of Ying and the first two bits of Yang. Nonetheless, the thickness of the boundary of universe is never changed throughout the expansion of universe. As the bits of Ying were racing toward the infinite end of the universe ahead of the bits of Yang, the racing of the bits of Ying and Yang defined the time axial of the universe.

The moment a larger new boundary is established, new bits of Ying will pop up automatically to fill up all the empty space of the new boundary. At the same time, new bits of Yang will also pop up automatically to grow

the universe. As a result, the thickness of the universe's boundary remains constant through time.

The location of the boundary of universe is determined by the presence of positive energy since there is no way for us to know the presence of negative energy.

The total number of bits of Ying in the universe must be always equal to the total number of bits of Yang all the time. Whenever a bit of Yang is annihilated by a bit of Ying, the number of both kinds is reduced by one. And whenever a new bit of Ying pops up at the boundary of the universe, a new bit of Yang will also pop up somewhere in the universe.

Since the boundary of universe is constantly expanding, the number of bits of Ying and Yang in this universe must be growing constantly. The new bits of Yang can thus appear at any place to bring more positive energy to this universe at any time. And Lao-Tze taught us what to do to receive the positive energy frequently.

All substances in this universe are made of bits of Yang. Unfortunately, Yang will inevitably attract Ying. When a bit of Ying arrives to neutralize a bit of Yang, the bit of Yang will be carried away into the infinite end of the universe and disappear. As a result, all substances in this universe will be carried away by bits of Ying and disappears eventually to bring the end to all substances.

Chapter 4. The transfer of heat

Since all matters are made of positive energy brought by bits of Yang and bits of Yang are attracted by bits of Ying residing at the infinite end of the universe, all matters emit bits of Yang due to the constant arrival of bits of Ying from the infinite end of the universe. The thermal energy of an object, commonly measured as the temperature of the object, reflects the rate of bits of Yang emitted from the surface of the object.

The law of Ying and Yang can be applied to explain the phenomenon of the transfer of heat. The phenomenon that heat always flows from a place of high temperature to a place of low temperature in the nature but never the other way around can be explained by using the following figure in Fig. 6.

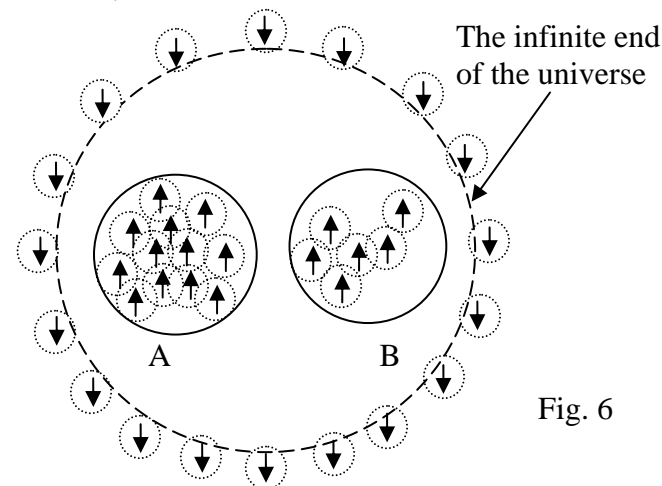


Fig. 6

Assuming that there are two objects of equal size and one, marked as A, emits twice the amount of bits of Yang as the other one, marked as B. The rate of bits of Ying

leaving the infinite end of the universe to cross B to reach A will then be twice of the rate of bits of Ying leaving the infinite end of the universe to cross A to reach B. As a result, there is a net flow of bits of Ying from B to A to carry bits of Yang away from A to B.

Since the bits of Ying from the infinite end of the universe and the bits of Yang emitted from A were created at a very different time and place, the bonding between a pair of bits of quantum energy that carry away thermal energy is very weak. Consequently, as the pair of bits of quantum energy carrying thermal energy away from A reaches B, it would be very easy for B to break it apart, rob the bit of Yang to increase its own energy, and reject the bit of Ying back to A to transport more bits of Yang to B. As a result, the thermal energy can only flow from A to B and prove that heat always flows from a place of high temperature to a place of low temperature.

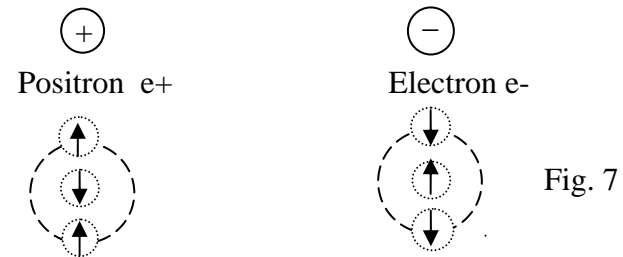
In the above explanation, the bits of Ying originated from the infinite end of universe will flow through all objects without difficulty because firstly, the size of a bit of quantum energy is extremely small and secondly, since the mass of the sun is much greater than all other objects in the solar system and the sun emits a large amount of bits of Yang at a very high rate to attract most of the bits of Ying originated from the infinite end of the universe, most of bits of Ying will pass through the earth and only a very small number of bits of Ying will carry the thermal energy away on earth.

Chapter 5. Electron and positron

After the occurrence of Big-Bang and the appearance of positive energy, since the universe was already filled with the negative energy first, the bits of Yang would collide with the bits of Ying wherever they went and there were two possible immediate results.

The first possible result was the disappearance of energy when a bit of Yang met with a bit of Ying and was carried to the infinite end of the universe.

The second possible result was the creation of new particles, named as electric charge particles, when three bits of quantum energy were entangled together and convoluted into electrons and positrons. Two bits of Yang could be attracted by the same bit of Ying to form a positron, or two bits of Yang could be attracted by the same bit of Ying to form an electron as shown in Fig. 7 below.



As was explained earlier, the traveling of a bit of quantum energy requires the attraction force from the negative energy source which provides a bit of Ying to make the bit of Yang disappeared first so that the disappeared energy can re-appear later at a new position.

For the case of positron that consists of two bits of Yang circulating around a motionless nucleus bit of Ying, since the energy in a bit of Ying and a bit of Yang can not be split into two smaller halves, a bit of Ying can only make a bit of Yang disappeared. As a result, one of the two bits of Yang must be traveling around the nucleus bit constantly, and we call it as the circulating bit; while the other bit of Yang is alone and neglected by the nucleus bit, and we call it as the emitted bit.

Theoretically, the two bits of Yang in a positron should stay at the two opposite sides of the nucleus bit, along the two singularities of field line marked as L_p and L_n , so that they don't see each other as shown in Fig. 8 below.

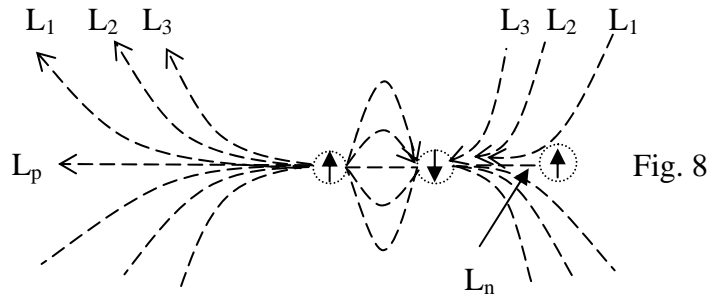


Fig. 8

Since all field lines of the nucleus bit are only serving the left bit of Yang, all of their field lines must form closed loops; for example, L_1 starting from the left bit of Yang will disappear into the nucleus bit, so will all other field lines, except the two singular lines, L_n and L_p . Consequently, the left bit of Yang is subject to a strong centripetal force so that it can circulate the nucleus bit at the speed of light.

But for the right bit of Yang, since it is attracted to the nucleus bit by only a singular field line, lacking of a

strong centripetal force, it will follow the tangential line to escape as an emitted bit of Yang; but the empty space left behind by the emitted bit of Yang will maintain the circular orbit and become a new circulating bit of Ying instantly.

And every time the left bit of Yang travels half of the circle to the right side, it will be emitted and turn the space into a circulating bit of Ying instantly; while the circulating bit of Ying created by the previous emitted bit of Yang at the right side will also have traveled half of the circle to the left side and re-appear as a new bit of Yang to complete a cycle. That is why we call the left bit of Yang as the circulating bit and the right bit of Yang as the emitted bit.

Effectively, the nucleus bit will make the left bit of Yang disappeared when it travels half of the circle to the right side. And the left bit of Yang will re-appear again later after the disappeared energy travels another half of the circle, just like the traveling of a bit of Yang will normally do. The whole process will then repeat over and over again. A positron can thus emit unlimited amount of bits of Yang at the speed of light forever to form the field lines of electric field.

Assuming that the mass of a bit of quantum energy is equal to m_0 and a bit of Yang is circulating around a bit of Ying with a radius of d at the speed of light, according to Newton's Law, the circular motion requires a centripetal force of

$$F_c = - m_0 C^2 / d \text{ ----- eq. 5}$$

This centripetal force is provided by the attraction force between the nucleus bit and the circulating bit. According to eq. 3, it is

$$F = -k_y/d^2 \text{ ----- eq. 6}$$

By equating the eq. 5 and 6, we get

$$m_0C^2 = k_y/d = 2*(1/2*m_0C^2) \text{ ----- eq. 7}$$

Since all the terms in eq. 7 except d are fixed constants, the distance d between the circulating bit and the nucleus bit must also be a constant when the circulating bit is traveling at the speed of light. The physical size of electric charges is thus fixed.

From eq. 4, we know that $-k_y/d$ is the energy stored in-between the two bits of Ying and Yang separated at a distance of d apart; in this case of positron, the kinetic energy of the circulating bit of Yang, $(1/2*m_0C^2)$, only uses up half of the energy stored in-between the two bits of Ying and Yang, the other half of the energy, $(1/2*m_0C^2)$, is used by the circulating bit of Ying. That is why the space left by the emitted bit has the kinetic energy to maintain the circular motion after the emitted bit carries the quantum energy away and the total kinetic energy of the two circulating bits is equal to m_0C^2 .

Since the emitted bit was circulating around the nucleus bit before it was emitted, both the circulating bit of Yang and emitted bit of Yang are theoretically identical and carry the same amount of energy. Whenever an emitted bit is emitted, it will attract a bit of Ying and be neutralized and carried away. So the energy of the

emitted bit is also stored in both a bit of Ying and a bit of Yang, just like the circulating bit.

Conceptually, a positron is made of three parts, a stationary nucleus bit with mass of m_0 , an emitted bit with energy of m_0C^2 to establish the electric field, and a circulating bit with energy of m_0C^2 to maintain the physical shape and size of the positron. This situation is exactly as described by the famous formula $E= mC^2$ invented by Einstein to convert the mass into energy. The mass of an electric charge particle is thus three times the mass of a bit of quantum energy.

The electric field of a positron and an electron will last forever since they can emit unlimited number of bits of quantum energy traveling along the field line at the speed of light forever. Once a bit of quantum energy reaching the speed of light, it will last forever and never die because it can keep growing forever, just like the boundary of universe can keep growing forever. The speed of light is equal to the speed of infinity in our world.

When a positron is at rest in the free space, the nucleus bit is also suspending in the free space and is always located at the exact halfway between the circulating bit and emitted bit, so that the positron maintain a spherical shape physically.

When the positron is under the influence of an external field, since the nucleus bit is shielded from outside influence and the circulating bit must maintain the speed of light, no matter how the external field affects the positron, the distance between the circulating bit and the nucleus bit must always maintain the constant radius. But the radius of the emitted bit is allowed to extend or contract under the influence of the external field.

When two bits of Yang were traveling around a nucleus bit of Ying to form a positron, a new particle made of two bits of Ying traveling around a nucleus bit of Yang would also be created at the same time by the same mechanism. This new system made of two bits of Ying with a nucleus bit of Yang possesses a large amount of negative energy and we call it an electron.

Since a large number of bits of quantum energy are emitted by an electron and a positron, the attraction force between electron and positron is very strong. We call the strong attraction force between electron and positron as electric force and use the unit of electric charge to represent the large number of bits of quantum energy emitted by a charge particle in the electric field.

Since electron and positron can emit bits of quantum energy at the speed of light forever to establish an electric field, they are God's particles because of their eternal life.

Chapter 6. Neutrino, photon, and proton

The appearance of electrons and positrons could also produce two immediate results. The first result was that an electron could be attracted by a positron and smashed into each other to produce new particles when the two opposite kinds of constituent quantum energy neutralized each other.

Since electron and positron are both made of three bits of quantum energy, they can produce three new particles, each with a bit of Ying and a bit of Yang from each of the two charge particles. We call the particle made of a bit of Ying and a bit of Yang as a neutrino shown below in Fig 9. Consequently, three neutrinos are created when an electron neutralizes a positron. Nonetheless, since the circulating bit and emitted bit of the electron and positron are traveling at the speed of light while the nucleus bit is motionless, the neutralization of positron and electron will produce two different kinds of neutrino.



Fig. 9

When the circulating bit and emitted bit of positron meet with the circulating bit and emitted bit of electron, they can maintain the same speed of light and the same course of flight to form two new neutrinos that travel and spin at the speed of light; we call these two neutrinos as photons. But when the nucleus bit of the positron meets with the nucleus bit of the electron to form

a neutrino, the two constituent bits of this new neutrino can travel at any speed with any course of flight but never at the speed of light. This sluggish and unpredictable neutrino becomes a typical neutrino.

A photon is just a special neutrino that contains a bit of Ying and a bit of Yang, traveling, spinning, and chasing each other at the speed of light.

The structure of a photon is very similar to the structure of an electron and a positron without the nucleus bit. The circulating bit and emitted bit of a positron don't see each other. In other words, the energy of the emitted bit appears as zero to the circulating bit. This phenomenon is very similar to the situation of a neutrino.

A neutrino can be depicted by the symbol of Taichi as shown in Fig. 10 below. To the bit of Yang of a neutrino located at the position marked as A, the energy level at the position where the bit of Ying is located, marked as B, appears to be zero because the negative energy totally annihilates the positive energy at this point.

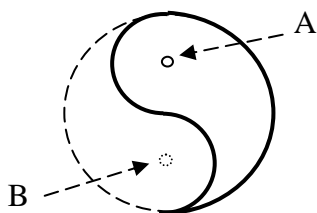


Fig. 10

A neutrino is formed whenever a bit of Ying and a bit of Yang become a pair and travel together; there is no restriction on how fast the pair must travel or spin.

Since the photon is both traveling and spinning at the speed of light, but no one is allowed to travel faster than the speed of light, the bit of Yang of photon must be

traveling at the speed of light while the bit of Ying is at rest and vice versa. As a result, the movement of the bits of Ying and Yang of a photon appears as staccato and the frequency of the photon is simply the rate of staccato. This phenomenon is exactly the same as the bits of quantum energy traveling along the field line as described before.

As the frequency of the photon increases, the rate of staccato increases and the distance between resting is reduced. Since the photon travels at the constant speed, the distance traveled in each spin cycle must be reduced when the frequency of photon increases. Consequently, both the radius of each spin cycle and the distance between the bit of Ying and the bit of Yang must be reduced so that the energy stored in the photon is increased.

As we have learned before, the circulating bit in a positron and an electron must always maintain the same radius and travel at the same speed of light. But there is no such restriction for the radius of the two constituent bits of a photon. Since there is no restriction on the radius of a photon, there is no limit on the amount of energy that a photon can carry. A photon can even carry all the energy needed to create a galaxy.

Also as we have learned before, the bonding between a bit of Ying and a bit Yang, or the strength of a neutrino, depends upon how close the two bits were created in the space-time coordinates. The closer the two, the stronger the bonding, the smaller the radius of spinning, the more the energy stored in the neutrino.

A three-bit system, such as electron and positron, can never travel at the speed of light. When an electron is traveling at the speed of light, the nucleus bit must also

travel at the speed of light. As a result, one of the emitted bit and circulating bit must be traveling faster than the speed of light in order to maintain a stable three-bit system. But according to Einstein, this is impossible. Consequently, only the two-bit system like neutrino and the single-bit system like bits of Ying and Yang can travel at the speed of light.

Strictly speaking, the two bits of Ying and Yang of a neutrino are both produced by the same bit of Yang; that is why although the mass of a bit of Ying and a bit of Yang are both m_0 , the mass of neutrino is still m_0 .

The other direct result after the creation of electrons and positron was that two positrons could circulate around the same electron to form a proton, or two electrons could circulate around the same positron to form an anti-proton. The structure of proton and anti-proton is very similar to the structure of electron and positron. The structure of a proton is shown in the following Fig. 11.

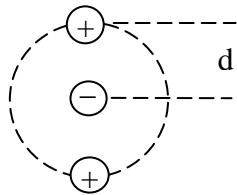


Fig. 11

Suppose the mass of the positron is m_p and the radius of the proton is d and the positron is traveling at the speed of v . Since a positron is a three-particle system, it can never travel at the speed of light. The centripetal force, F_c , of the traveling positron is

$$F_c = - m_p v^2 / d \text{ ----- eq. 8}$$

The centripetal force is supported by the electric attraction force, F_e .

$$F_e = - kQ^2 / d^2 \text{ ----- eq. 9}$$

The energy stored between the electron and positron is

$$E = -kQ^2 / d = -m_p v^2 = 2 * (1/2 * -m_p v^2) \text{ ----- eq. 10}$$

From the above two equations, we know that the kinetic energy of each positron, $1/2 * m_p v^2$, is only half of the energy stored in the electric field between this positron and electron. The other half of the energy is consumed by the positron to support the needed acceleration for circular motion. Since the constant centripetal acceleration creates a field that distorts the spherical shape of the circulating positron, as explained in last chapter, the positron needs energy to adjust its shape to compensate for the distortion of the electric field. In other words, half of the energy stored between each positron and electron is used to maintain the spherical shape for the electric field of circulating positron while the other half of the energy is used as the kinetic energy of the positron to maintain the spherical physical shape of proton.

The amount of energy stored between the positron and electron as shown in eq. 10 is significantly higher than the energy stored between the bits of Ying and Yang inside electric charges, because the strength of electric field established by electric charges is far stronger than the strength of energy field established by bits of quantum

energy. A large amount of positive energy is thus stored inside each proton.

Since the positrons inside the proton can never travel at the speed of light. Proton is not a God's particle, unlike electron and positron.

At the same time when protons were created, anti-protons were also created. However, since it would require a large amount of negative energy to build anti-proton but there were only a large amount of positive energy available in the universe we live in, the creations of proton quickly prevailed.

Mother Nature appeared to be satisfied with the creation of proton and used it as the fundamental particle to build all the other atoms in the universe.

Chapter 7. Hydrogen atom

The first particle Mother Nature built from proton was either a neutron or a hydrogen atom when a free electron was attracted to a proton as shown in the following Fig. 12.

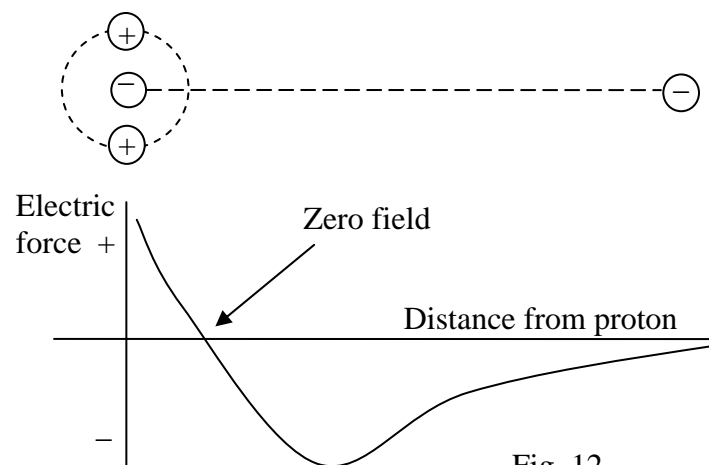


Fig. 12

Since a proton is made of two positrons and an electron, it carries a net positive electric charge. As a result, a proton can attract a free electron. When a free electron is attracted by a proton, two results can occur.

When the free electron is energized with a large kinetic energy initially, it will approach the proton at a great speed. The speed of free electron can even approach the speed of light after it is accelerated by the negative electric force from the proton. The acceleration of free electron, however, will be ended and the proton will produce a positive repulsion force to reject the free electron when the free electron enters the sphere of proton

to approach the nucleus of proton, which happens to be an electron. As a result, the free electron will be pushed away by the nucleus of proton. The movement of free electron will eventually come to a complete stop before being ejected by the nucleus of proton. Once the free electron is ejected outside the sphere of proton, the negative electric force of proton will prevent it from escaping. The free electron will be heading away from the proton initially after being ejected by the nucleus of proton, but eventually its motion will come to complete stop before being accelerated and pulled back toward the proton again. And the free electron will be pushed and pulled by the proton and bounce back and forth against the proton forever to become a hydrogen atom.

The free electron of a hydrogen atom is undergoing a harmonious oscillation and the harmonious oscillation can only occur at a certain energy level that defines the spectra lines of hydrogen atom so that the oscillation will not exhaust the energy stored in the electric field between positron and electron inside the proton.

The hydrogen atom, which includes a proton and a bouncing free electron, is an electrically neutral, stable system. The free electron will always follow the same trajectory to approach the proton along the dead center line as illustrated in the above figure because the electron will consume the least amount of energy when it travels along the dead center line. But the trajectory of free electron could be anywhere within a certain radius from the proton when the free electron is far away from the proton.

Chapter 8. Weak & strong force

But when the free electron is not energized by kinetic energy initially, a lethargic free electron can actually be captured by the proton eventually and rests at a fixed, short distance from the proton for a long period of time to become a neutron as shown in the following Fig. 13. It is possible for a free electron to remain motionless at a short distance from the proton, marked as Zero field in the figure illustrated in previous chapter, because an electron will not experience the force of the electric field of proton at this particular point.

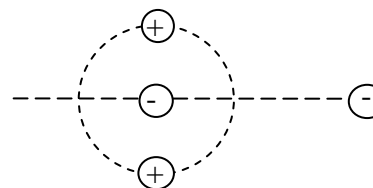


Fig. 13

Although a neutron is a stable system, it can break apart into a proton and a free electron easily in a phenomenon known as beta decay. The lethargic free electron can be knocked out of its resting state easily by a photon or any particle, whether with electric charge or not, or even by its own thermal energy. The amount of force needed to cause the transformation of neutron is very small and this force is called as the weak force.

Once a neutron is created, the lethargic free electron can attract another proton as shown in the following Fig. 14 and the simplest atom with the first complex nucleus, named deuterium, is born. The first complex nucleus is effectively made of an electron that

glues two protons together but it is generally regarded as comprising of a neutron and a proton.

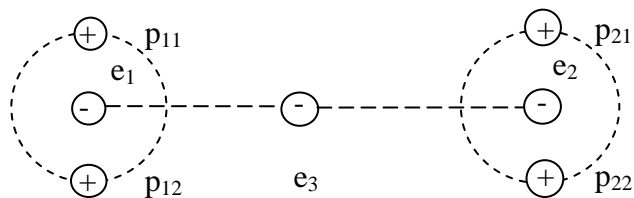


Fig. 14

An electron between the two protons can hold the two protons together to build a stable system because the net attraction force in this system is stronger than the repulsion force. In this example, there are four attraction forces between e₃ and the four positrons, suppose we name each of the attraction force as F_A, there are a total of 4*F_A attraction forces here. Since the distance between e₁ and the two positrons p₂₁ and p₂₂ and the distance between e₂ and the two positrons p₁₁ and p₁₂ are approximately twice the distance between e₃ and the positrons, the attraction force between e₁ and the two positrons p₂₁ and p₂₂ and the attraction force between e₂ and the two positrons p₁₁ and p₁₂ becomes approximately 1/4* F_A. The sum of all the attraction forces in the system becomes approximately 4* F_A + 4* 1/4* F_A = 5*F_A.

But there are only two repulsion forces between e₃ and each of e₁ and e₂ that are of about the same strength as F_A; the repulsion force among the positrons is only about 1/4 *F_A. So the sum of the total repulsion forces becomes approximately 2*F_A + 4* 1/4 * F_A = 3*F_A, and there is a net attraction forces about 2*F_A to bind the two

protons together. This net attraction force is what is called as the strong force.

As a result, both the strong force and weak force are merely two special cases of electric force.

When a lethargic free electron is sandwiched between two protons to form the nucleus of deuterium, the additional anchorage due to the extra proton will not only greatly restrict the movement of free electron but also shield and protect the free electron from external disturbance, the state of free electron inside this complex nucleus is thus stabilized significantly and beta decay will not likely occur afterward.

Chapter 9. Gravity force

When the first hydrogen atom was built from a proton and an electron, the net electric charge of the hydrogen atom is neutralized and the hydrogen atom is no longer subject to the influences of external electric field. In other words, the electric field of the hydrogen atom system is self-contained. As shown in the Fig. 15 below,

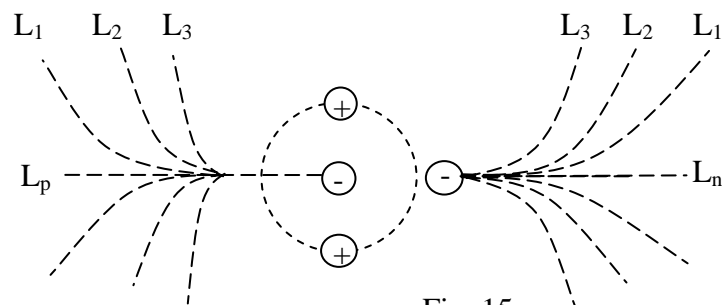


Fig. 15

the field line L_1 extends from the left side of the proton will return as the L_1 into right side of the free electron to form a closed loop. All the electric field lines radiated from the positrons will be ended at the free electron to become closed loops so that they will not interact with other external electric fields. However, there are two singular field lines marked as L_p and L_n that extend away from both sides of the atom toward infinity. The line L_p is the positive field line originated from the proton and the line L_n is the negative field line entering into the free electron. Since these two singular field lines theoretically must reach at the infinite end of the universe to form a closed loop, they are considered as open field lines and

are capable of interacting with the field lines from other sources. And the electric force resulted from the interactions of singular field lines between atoms is called as the gravity force.

All atoms produce two singular field lines for each and every proton and neutron. The strength of the gravity field that an atom experienced from or asserting on other atoms is thus proportional to the number of proton and neutron it contains. The gravity field is thus a special case of electric field.

Since the gravity field is generated by the singular electric field lines of atom, the strength of gravity field is far weaker than the strength of electric field from electric charges.

Both the rates that bits of quantum energy are emitted along the singular field line from the proton and absorbed into the electron are proportional to the masses of proton and electron.

Chapter 10. The magnetic force

As we have learned, a bit of Yang must be attracted by a negative energy sink and gets the help from a bit of Ying to make it disappeared so that it can re-appear and travel; as a result, a traveling bit of Yang is effectively split into a bit of Ying and a bit of Yang automatically because a bit of Yang is a bit of quantum energy.

Since each electron and positron carries the smallest possible electric charge, the electron and positron can be considered as the particles of quantum electricity, just like the quantum energy carried by of a bit of Ying and a bit of Yang. Consequently, we can draw a conclusion from this analogy and say that a traveling electron is effectively split into a positron and an electron automatically.

An electric current is made of a number of traveling electrons. When two wires carrying electric currents flowing in the same direction are in a close proximity to each other, since each traveling electron is split into a positron and an electron automatically, the appearance of positrons and electrons inside one wire will attract the positrons and electrons in the other wire, and this attraction force between two current carrying wires is known as magnetic force. As a result, the magnetic force, at the root, is also a force between bits of Ying and Yang.

Chapter 11. The force of Qi

Since bits of Ying and Yang contain the smallest quantum energy, the attraction force between bits of Ying and Yang is the weakest of all forces. The energy field created by bits of Ying and Yang is called Qi.

The gravity force is a very weak force because it is produced by the interaction between singularities of electric field line. Consequently, a gravity field is established by a single bit of quantum energy traveling at the speed of light to deliver the gravity force from a neutralized proton or neutron to another, or to be more precise, from a proton into an electron.

The attraction force between a bit of Ying and a bit of Yang is very similar to the gravity force since the field line of energy field, or Qi, is also established by a single bit of quantum energy. But the energy field between bits of Ying and Yang is much weaker than the energy field between neutralized protons and/or neutrons because the mass of quantum energy is the lightest of all masses that contains the least amount of energy.

Since the mass of a bit of quantum energy is $1/3$ of the mass of electron and positron, which is about $1/2000$ of the mass of proton and neutron, the force of Qi is thus about $(1/3) * (1/6000) = 1/18000$ of gravity force.

At this point, we have unified all the physical forces in the universe into one --- the force between bits of quantum energy, or the force between the bits of Ying and Yang.