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[Tao Te Ching] For Qi Gong:

The authorship and date of Lao zi(Lao Tzu) has been hitherto debatable. The earliest record of the issue is seen in Chinese Recordings of history by Qian Sima(145 BC-? BC). He was head of the imperial library of the Eastern Zhou Dynasty(770 BC-256 BC). His later years were lived in seclusion, and he was believed to have a life-span of more than 160 years.

Chapter 8

English	Chinese
<p>The perfect goodness is like water. Water approaches all things instead of contending with them. It prefers to dwell where no one would like to stay; Hence it comes close to Tao. A man of perfect goodness chooses a low place to dwell as water, He has a heart as deep as water, He offers friendship as tender as water, He speaks as sincerely as water, He rules a state as orderly as water, He does a thing as properly as water. Like water, he never contends with others, So he never commits a mistake.</p>	<p>上善若水。水善、利萬物而不爭。處眾人之所惡、故幾於道矣。居善地。心善淵。與善仁。言善信。政善治。事善能。動善時。夫惟不爭、故無尤。</p>

Chapter 10

English	Chinese
<p>Body and soul are one, But can they avoid separation? Though concentrating on breathing exercises to be supple, Can you finally become as supple as a baby? Though getting rid of your distracting thoughts for a deeper meditation, Can you be devoid of blemish? If you are to love the people and govern a state, Can you avoid taking ill action? When the door of Heaven opens or closes, Can you remain inactive as a female? When your power of perception penetrates every corner, Are you capable of knowing nothing? Giving all things life and propagation Without claiming to be their owner, Benefiting them without claiming to be their benefactor, And being their head without ruling them, All these are called the most intrinsic virtue.</p>	<p>載營魄、抱一能無離乎？專氣致柔、能如嬰兒乎？滌除玄覽、能無疵乎？愛民治國能無為乎？天門開闔、能無雌乎。明白四達、能無知乎？生之、畜之、生而不有、為而不恃、長而不宰、是謂玄德。</p>

Chapter 16

English	Chinese
<p>I try my best to be in an extreme emptiness of mind; I try to keep myself in a state of stillness. From the vigorous growth of all things I perceive the way they move in endless cycles. All things, full of vitality, Finally return to their own roots. Returning to roots means stillness, Also means a return to destiny. A return to destiny is know as the law of eternity. To understand the law is know as enlightening. He who is ignorant of the law, if acting rashly, Will be in great trouble. But he who knows the law is tolerant, And the tolerance leads to impartiality; Impartiality to thoroughness; Thoroughness to nature; Nature to Tao; Tao to eternity. Thus he will not be endangered all his life.</p>	<p>致虛極。守靜篤。萬物並作、吾以觀其復。夫物芸芸、各歸其根。歸根曰靜。靜曰復命。復命曰常。知常曰明。不知常、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。</p>

Desires excite our bodies and befuddle our mind, distorting our senses and reason, rendering us unable to observe and examine the world calmly and objectively. A deep meditation, therefore, summons up the great necessity of discarding knowledge and desires. The discussion above convinces us that the idea of “desire less”, it means to get rid of desire as much as possible for those who are engaged in Qigong practice.