



Discussing the chapter 48 in *Laozi Dao De Jing*; 為學日益，為道日損

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I

Introduction

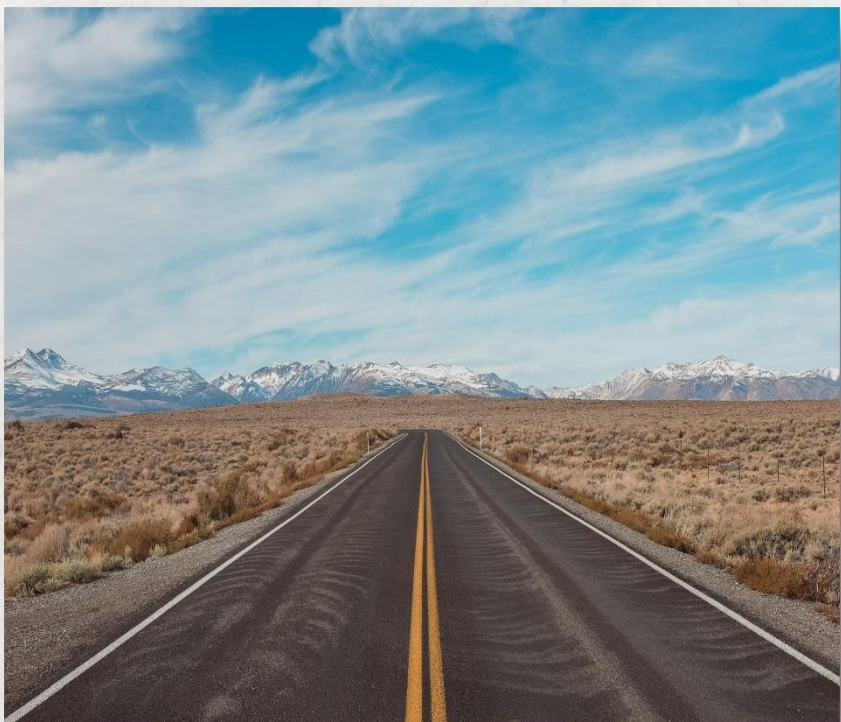
Chinese:

為學日益，為道日損。損之又損，以至於無為，無為而無不為。故取天下常以無事。及其有事，不足以取天下。

For Dao道:

- Laozi said that: “道可道，非常道；名可名，非常名”
- Xu Yuanchong translated as “Divine law”.
- *Yijing* 易經 describes Dao: “形而上者謂之道”。
- Zhuangzi 莊子 said: “道不可言，言而非也。”
- Zigong once said that: “夫子之言性與天道，不可得而聞也。”





But Dao is always in our life and never leave us.

In 中庸, it said: “道不遠人”。

Exactly, we cannot do anything without Dao, it just like we cannot violate law.

Thus, 中庸 said: “道也者，不可須臾離也。可離，非道也。”

For Wuwei無為:

It is one of the **most core theories and thoughts** of Laozi.

It can be simply understood as
“**non-action**”.



In terms of Tianxia 天下：
It can be regarded as the concept of nation or world.

It will be more appropriate to be understood as
“**Under heaven**”. Like the saying in Zhuangzi:
“天無不覆，地無不載。”



2

M e a n i n g s

E x p l a n a t i o n

1、為學日益，為道日損。

Master Hanshan explained:

“為學者，增長知見，故日益；
為道者，克去情欲，隳形泯智，
故日損。”



Thus, the **tendency** of both learning and pursuing Dao is **different**, and seemed like orienting the opposite direction. This is what we need to pay attention to.



2. 損之又損，以至於**無為**，無為而無不為。

Master Hanshan said that:

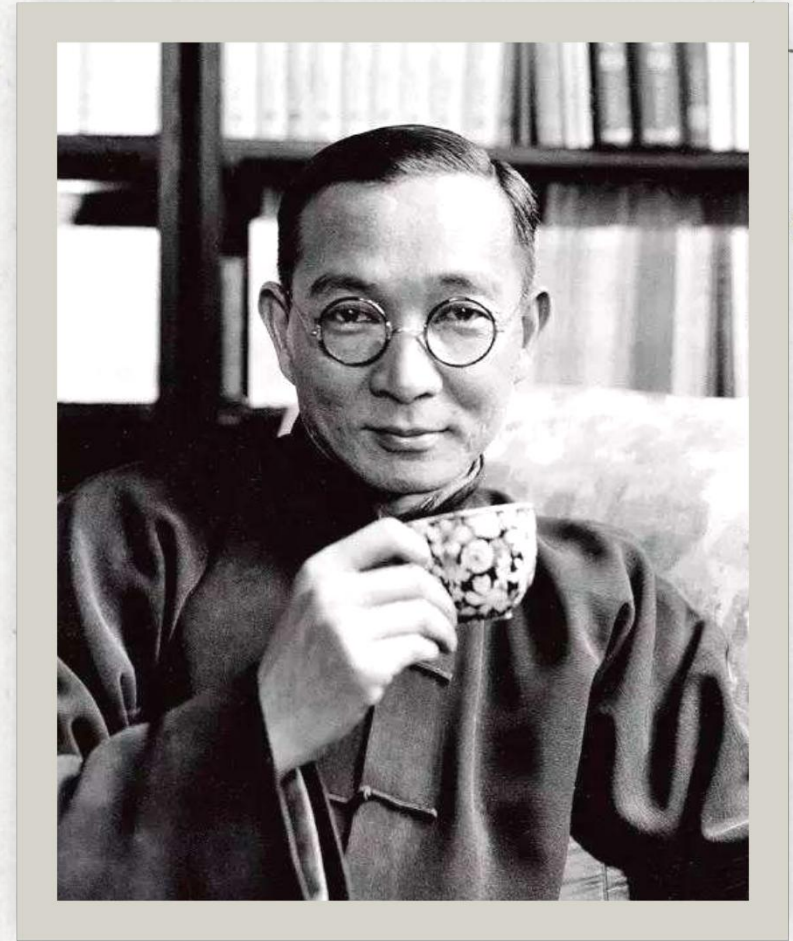
“初以智去情，可謂損矣；情忘則智亦泯，故又損。如此則心境兩忘，私欲淨盡，可至於無為。”



Refer to *Wuwei*

Lin Yutang 林語堂 explain “non-action” that:

“若以科學的眼光來解釋，便是
「利用自然達成目的」”



Zhuangzi think, action would be useless and unnecessary for situations, he analogized as:

“以火救火，以水救水，名之曰益多，順始無窮。”



We have to **obey the law of universe**, and see everything work by the law. Even though, it seems we really do nothing from surface, everything works well without any interruptions and control.



3、故取天下常以無事。及其有事，不足以取天下。

• Laozi believed, the best way of **holding under heaven place** is being the state of “無事”, which can be understood as “non-causing”.

Why does being “non-causing” can hold the world?

· Master Hanshan said:

“無事，則無欲；我無欲，而民自正；民自正，而天下之心得；天下之心得，則治國如視諸掌，此所以無事足以取天下也。”

· Confucius also said: “政者，正也。”





尧



舜

Laozi's ideal state of politics is to back to the period of Yao, Shun 尧、舜.

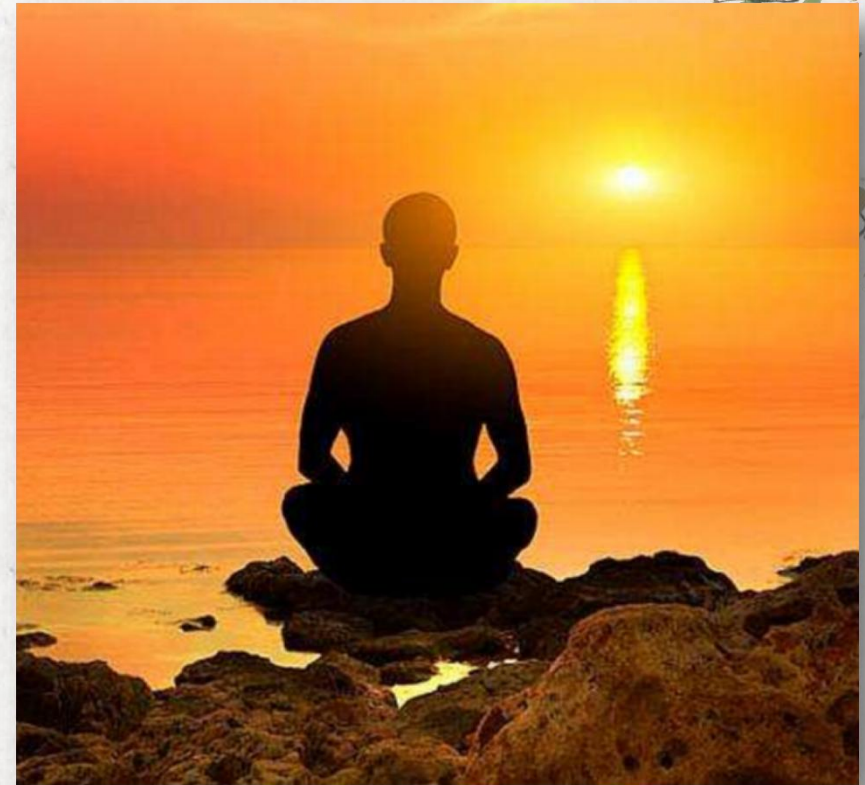
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Conclusion

When talking about 為道日損
the decrease of the pursuit of Dao.
I think about a story in Zhuangzi,
which called “庖丁解牛”



I have the same experience.
The process of pursuit of Dao is to
get rid of all of our bad habits and
desires. When I make progress to
do in this way, I feel the true inner
peace in mind, which is so
comfortable. **The less burden we
have, the more happiness we get.**



In terms of 無為, non-action.
I think about the history of Han
dynasty. There is a period called
文景之治, which was proof of the
practise of non-action in politics.



汉文帝



汉景帝



Laozi also said: “我無為而民自化”



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Thank you
for listening