



唐师曾

Think of The Yellow River

黄河的联想



唐师曾 摄影
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李肇星 赵南起 熊光楷 贾平凹 马未都 崔永元 等撰文

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清华大学出版社

图书在版编目(CIP)数据

唐师曾 黄河的联想/唐师曾摄;江林主编. —北京:清华大学出版社, 2008.10
ISBN 978-7-302-18081-4

I. 唐… II. ①唐… ②江… III. 黄河流域—摄影集 IV. K928.42-64

中国版本图书馆CIP数据核字(2008)第099513号

责任编辑:宋丹青

封面设计:HELLO

责任校对:王凤芝

责任印制:孟凡玉

出版发行:清华大学出版社

<http://www.tup.com.cn>

地 址:北京清华大学学研大厦A座

邮 编:100084

社 总 机:010-62770175

邮 购:010-62786544

投稿与读者服务:010-62776969, c-service@tup.tsinghua.edu.cn

质量反馈:010-62772015, zhiliang@tup.tsinghua.edu.cn

印 装 者:三河市春园印刷有限公司

经 销:全国新华书店

开 本:235×265 印张:25²/₃

版 次:2008年10月第1版

印 次:2008年10月第1次印刷

印 数:1~7000

定 价:118.00元

本书如存在文字不清、漏印、缺页、倒页、脱页等印装质量问题,请与清华大学出版社出版部联系调换。联系电话:010-62770177 转 3103 产品编号:028346-01

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北 京

目 录

序言：唐师曾 /1

1. 摄影：唐师曾 /2 ~ 82

撰文：江平，唐勤，高敏，王俊义，乔良，任法融，柯云路，孟华，李肇星，朱宛宜，姜昆，孔庆东，田永清，唐曾会，熊光楷，杨笑天，全莉，苏发，王秋群，李方，张东波，马未都，郭椿涛，欧阳冰清，王珍珍，胡家红，郭银星，任红，王鸿，宋金刚，郝远征，柳建伟，郑渊洁，海啸，张敬滋，张晓梅，崔永元，张伟刚，一诚法师，乔林生，郝敏燕，宋志国，刘树珍，黑明，王文杰，陈周堂，谷望宁，卢北峰，恬鸪

2. 摄影：唐师曾 /83 ~ 152

撰文：梁衡，孙立川，臧永清，毛一丁，王钧，刘牧雁，宋怡强，半仙，李栓科，刘北宪，陈剑雄，马宏，李前光，唐学曾，孟西安，段炼，秦志军，张睿，张暴默，任宇，徐芸，张恒，胡晓东，李拥铭，文松辉，郑明广，曹彭龄，周科，橡子，刘齐，沈苏林，朱学东，王厚立，初方，孙蕊，夏军飞，王伟，吴欢，杨福昌，霍云，王炬，杜永胜，贾平凹，解玺璋，朱靖江，王耀阳，王林，阿忆，林晓，陈丹青，单慧敏

3. 摄影：唐师曾 /153 ~ 218

撰文：王文杰，谢东娜，孔东梅，张冯阳子，钱红，李根兴，郭海婴，龙伟成，屠敏，蔡砺，王厚立，初方，米德，潘宇，屠敏，蔡丽洁，唐子骞，赵南起，焦波，高原，于耀辉，邓明，顾军，孙小宁，谢军，甜词，唐启凤，汪风，范蛮溪，魏纪中，周可，徐小平，江薇薇，谢芳，张月明，冯辉，袁正阳，陈向东，雪潮，郑达庸，高晓春，徐云献，高重道，孟敬，朱红有，甜词，高清禄，陈健，马燕红，杨晓建，盛小明

4. 摄影：唐师曾 /219 ~ 262

撰文：杨继跃，周凤珍，陈绍鹏，董强，凌青，牟正蓬，陈彤，王厚立，新桥恋人，二月河，张越，赵国强，吴祖强，刘剑宇，刘国柱，侯小强，陈宏，张清，陈曦，张强，徐云献，伊丽莎白，张富汉，张效春，曹峰，李松，徐锴，肖大卫，吴文彦，王日魁，任法融，庄羽

5. 摄影：唐师曾 /263 ~ 299

撰文：夏林，过士行，秦文炜，范承民，杨连起，张华峰，徐海燕，庄则栋，金宏利，陈铎，陈实，张秀俊，杨明朗，章开元，俊·施奈德，钱李仁，贾平凹，吕植，王沂蓬，王文澜

唐师曾简历 /300

后记：江林 /302

Contents

Preface: Tang Shizeng / 1

1. Photographer: Tang Shizeng / 2~82

Contributors: Jiang Ping, Tang Qin, Gao Min, Wang Junyi, Qiao Liang, Ren Farong, Ke Yunlu, Meng Hua, Li Zhaoxing, Zhu Wanyi, Jiang Kun, Kong Qingdong, Tian Yongqing, George Tang, Xiong Guangkai, Yang Xiaotian, Quan Li, Su Fa, Wang Qiuqun, Li Fang, Zhang Dongbo, Ma Weidu, Guo Chuntao, Ouyang Bingqing, Wang Zhenzhen, Hu Jiahong, Guo Yinxing, Ren Hong, Wang Hong, Song Jingang, Hao Yuanzheng, Liu Jianwei, Zheng Yuanjie, Hai Xiao, Zhang Jingzi, Zhang Xiaomei, Cui Yongyuan, Zhang Weigang, Master Yicheng, Qiao Linsheng, Hao Minyan, Song Zhiguo, Liu Shuzhen, Hei Ming, Wang Wenjie, Chen Zhoutang, Gu Wangning, Lu Beifeng, Tian Ci

2. Photographer: Tang Shizeng / 83~152

Contributors: Liang Heng, Sun Lichuan, Zang Yongqing, Mao Yiding, Wang Jun, Liu Muyan, Song Yiqiang, Ban Xian, Li Shuanke, Liu Beixian, Chen Jianxiong, Ma Hong, Li Qianguang, Tang Xuezheng, Meng Xi'an, Duan Lian, Qin Zhijun, Zhang Rui, Zhang Baomo, Ren Yu, Xu Yun, Zhang Heng, Hu Xiaodong, Li Yongming, Wen Songhui, Zheng Mingguang, Cao Pengling, Zhou Ke, Xiang Zi, Liu Qi, Shen Sulin, Zhu Xuedong, Wang Houli, Chu Fang, Rui "Red" Sun, Xia Junfei, Wang Wei, Wu Huan, Yang Fuchang, Huo Yun, Wang Ju, Du Yongsheng, Jia Pingwa, Xie Xizhang, Zhu Jingjiang, Wang Yaoyang, Wang Lin, Aryee, Lin Xiao, Daisy Chen, Shan Huimin

3. Photographer: Tang Shizeng / 153~218

Contributors: Wang Wenjie, Xie Dongna, Kong Dongmei, Zhang Feng Yangzi, Qian Hong, Li Genxing, Guo Haiying, Long Weicheng, Tu Min, Cai Li, Wang Houli, Chu Fang, Mede, Pan Yu, Tu Min, Cai Lijie, Tang Ziqian, Zhao Nanqi, Jiao Bo, Gao Yuan, Yu Yaohui, Deng Ming, Gu Jun, Sun Xiaoning, Xie Jun, Sweet Mouth, Sarina Tang, Wang Feng, Fan Manxi, Wei Jizhong, Zhou Ke, Xu Xiaoping, Sophie Jiang, Xie Fang, Zhang Yueming, Feng Hui, Yuan Zhengyang, Chen Xiangdong, Snow Tide, Zheng Dayong, Gao Xiaochun, Shirley Y S Tsui, Gao Chongdao, Meng Jing, Zhu Hongyou, Sweet Mouth, Gao Qinglu, Chen Jian, Ma Yanhong, Yang Xiaojian, Sheng Xiaoming

4. Photographer: Tang Shizeng / 219~262

Contributors: Yang Jiyue, Zhou Fengzhen, Chen Shaopeng, Dong Qiang, Ling Qing, Mou Zhengpeng, Chen Tong, Wang Houli, New Bridge, Er Yue He, Zhang Yue, Zhao Guoqiang, Wu Zuqiang, Liu Jianyu, Liu Guozhu, Hou Xiaoqiang, Chen Hong, Zhang Qing, Chen Xi, Zhang Qiang, Shirley Y S Tsui, Elisabeth, Doudinot De La Boissiere, Zhang Fuhuan, Zhang Xiaochun, Cao Feng, Li Song, Xu Kai, David Shaw, Wu Wenyan, Wang Rikui, Ren Farong, Zhuang Yu

5. Photographer: Tang Shizeng / 263~299

Contributors: Xia Lin, Guo Shixing, Qin Wenwei, Fan Chengmin, Yang Lianqi, Zhang Huafeng, Xu Haiyan, Zhuang Zedong, Jin Hongli, Chen Duo, Chen Shi, Zhang Xiujun, Yang Minglang, Zhang Kaiyuan, Jun Schneide, Qian Liren, Jia Pingwa, Lu Zhi, Wang Yipeng, Wang Wenlan

The Chronicles of Tang Shizeng / 301

Postscript: Jiang Lin / 302

毛泽东主张无产阶级专政，平生无所畏惧，游遍中国的江河湖海，但始终对黄河心怀敬畏，不敢下水。1952年10月，毛泽东首次出京，就是视察黄河。他教导手下：“你们可以藐视一切，就是不能藐视黄河。”“李白说‘黄河之水天上来’，我真想骑着毛驴到天上去，从黄河的源头一直走到入海，看看黄河究竟是怎么回事。”

黄河是世界上起伏、温差、水量波动变化最大的“浑河”，三分之一水，三分之一泥，三分之一泡沫。它就像中国的历史：接连不断的运动式政治，汹涌澎湃的浪潮型经济，起伏汹涌的商业性文化……都难免泥沙俱下，泡沫汹涌。

黄河作为中华文明之源，不仅是自然属性，而且在人文意义。中文中的“河”特指黄河，《汉书》就把黄河尊为百川之首，“中国川源以百数，莫著于四渎，而河为宗。”黄土地解理性优良，便于先民凿窑居住；黄土中矿物质丰富，有较高的天然肥力，适合种植五谷……所以说，中国人是黄河的儿子。

与我的同胞稍有不同，我是喝百家水长大的，是“众河之子”。1990年海湾战争以来，我五次壮游两河流域，最长一次达五个半月，出版《我从战场归来》、《重返巴格达》，萨达姆亲笔签名。1991年12月至1993年12月常驻埃及，驾大吉普碾过尼罗河畔每一寸沃土，出版《我钻进了金字塔》。2003年独自驾车穿越巴基斯坦、印度、尼泊尔，深入恒河、印度河流域，出版《一个人的远行》。1996年至1997年独自驾车环绕美国，纵穿科罗拉多大峡谷、横跨密西西比河，出版《我在美国当农民》……

常年孤魂野鬼般在外游荡，八缸引擎的咆哮愈发反衬“殊方落日玄猿哭”的孤独。枯藤老树，古道西风……我越来越热爱哺育我的黄河。我渴望成为一个有历史感的摄影家，把我的个人感受与更多热爱黄河的人分享。

远行的鸟是关不住的，每片羽毛都闪烁着自由的光辉。老鸭属游禽、涉禽……能游擅走，“出门有功，行地无疆”，生命因思想而存在，思想因远行而有力。

感谢200多位朋友参加《唐师曾：黄河的联想》，感谢北大恩师季老先生题写书名，感谢陈绍鹏、陈丹青、蔡武、袁纯清、方玮峰，感谢联想、陕西省政府……

献给亚述7岁生日！献给所有过生日的小朋友！

唐师曾

2008年5月4日，什刹海初稿 2008年7月23日，汶川归来定稿

Preface

Mao Zedong stressed the dictatorship of the proletariat and was afraid of nothing in his whole life. He swam in all the major rivers and lakes of China, but from start to finish he held the Yellow River in awe and never dared to swim in it. The first time he travelled outside Beijing after assuming power was on January 10, 1952, to inspect the Yellow River. He told his subordinates: "You can despise everything, but you cannot despise the Yellow River." "Li Bai said, 'The waters of the Yellow River comes from heaven.' I would very much like to ride a donkey to the heavens and see what the Yellow River is really all about, from its source all the way to where it enters the sea."

The Yellow River is the most changing, mutable, inconstant, fickle-minded, fugitive, lapsable, dirty river in the world: One third of it is water, one third mud, and the other third foam. It is just like Chinese history, its political movements, economic developments and cultural revolutions: always full of water, mud and foam. It is somehow a reflection of both China and its people.

The Yellow River is the source of Chinese civilization, not only from its natural attributes but also from its cultural significance. The word "River" in Chinese specifically refers to the Yellow River. The "Han Shu" venerates the Yellow River as the head of a hundred rivers. "The sources of China's rivers number in the hundreds and they all feed into four main rivers, but the Yellow River is the ancestor of them all." Loess is easy to break apart and convenient for digging caves to live in. It is rich in minerals and highly fertile, suitable for planting the five types of cereal. We therefore say that Chinese are sons of the Yellow River.

I'm a little different from my compatriots. I was raised by others and am a "son of a multitude of rivers." Since the Gulf War in 1990, I have swum in the two rivers the Tigris and the Euphrates five times. My longest stay was five and a half months. Afterwards, I published "I Survived the Gulf War" and "I Return to Baghdad," which Saddam Hussein personally signed. From December 1991 to December 1993 I was stationed in Egypt and after driving my big jeep along every inch of the fertile banks of the Nile River, I published "I Entered the Pyramids." In 2003, after driving through Pakistan, India, and Nepal alone and entering the Ganges River Valley in India, I published "New Pilgrimage to the West." From 1996 to 1997, I drove around the United States alone from the Grand Canyon to the Mississippi River and published "I Was a Farmer in America Having a Solo drive in USA"...

I have wandered as a lonely soul for many years, and the roar of my eight-cylinder engine has been foiled by the loneliness of hearing "the cries of apes at sunset in distant lands." "The vines are withered on the tree and a cold west wind blows over ancient roads"... I find I love the Yellow River that nurtured me more and more. I have longed to become a photographer with a historical orientation, sharing my impressions with others who also love the Yellow River.

Birds that embark on long journeys can't be confined. Every feather glistens with the splendor of freedom. I am a swimming and wading bird, able to swim and good at moving. "One can learn many things if he steps out his door, and moves without boundaries." Life's existence depends on thinking, and thinking takes on power with long journeys.

I wish to thank more than 200 of my friends who took part in "Tang Shizeng: Think of the Yellow River," my teacher Mr. Ji for rendering the calligraphy for the title of the book, and Chen Shaopeng, Chen Danqing, Cai Wu, Yuan Chunqing, Fang Weifeng and Lenovo the Shaanxi Government...

To Ashur for his seventh birthday, and for all children on their birthdays!

Tang Shizeng, Shichahai, Beijing May 4, 2008

Epicenter, Wenchuan County, Sichuan Province, July 23, 2008

乾坤湾，陕西省延川县
Gulf of Qiankun, Yanchuan County, Shaanxi Province

江林 摄影
Photographer: Jiang Lin

1 1990年，我参加国家可可西里考察队，进入藏北无人区，攀登格拉丹冬雪山，上溯黄河源。藏羚、原羚、藏驴、野牦牛、白唇鹿……都是饥寒交迫者的盘中餐。我突然发现，真正的黄河源不在地球之巅，而在每个人的心里……

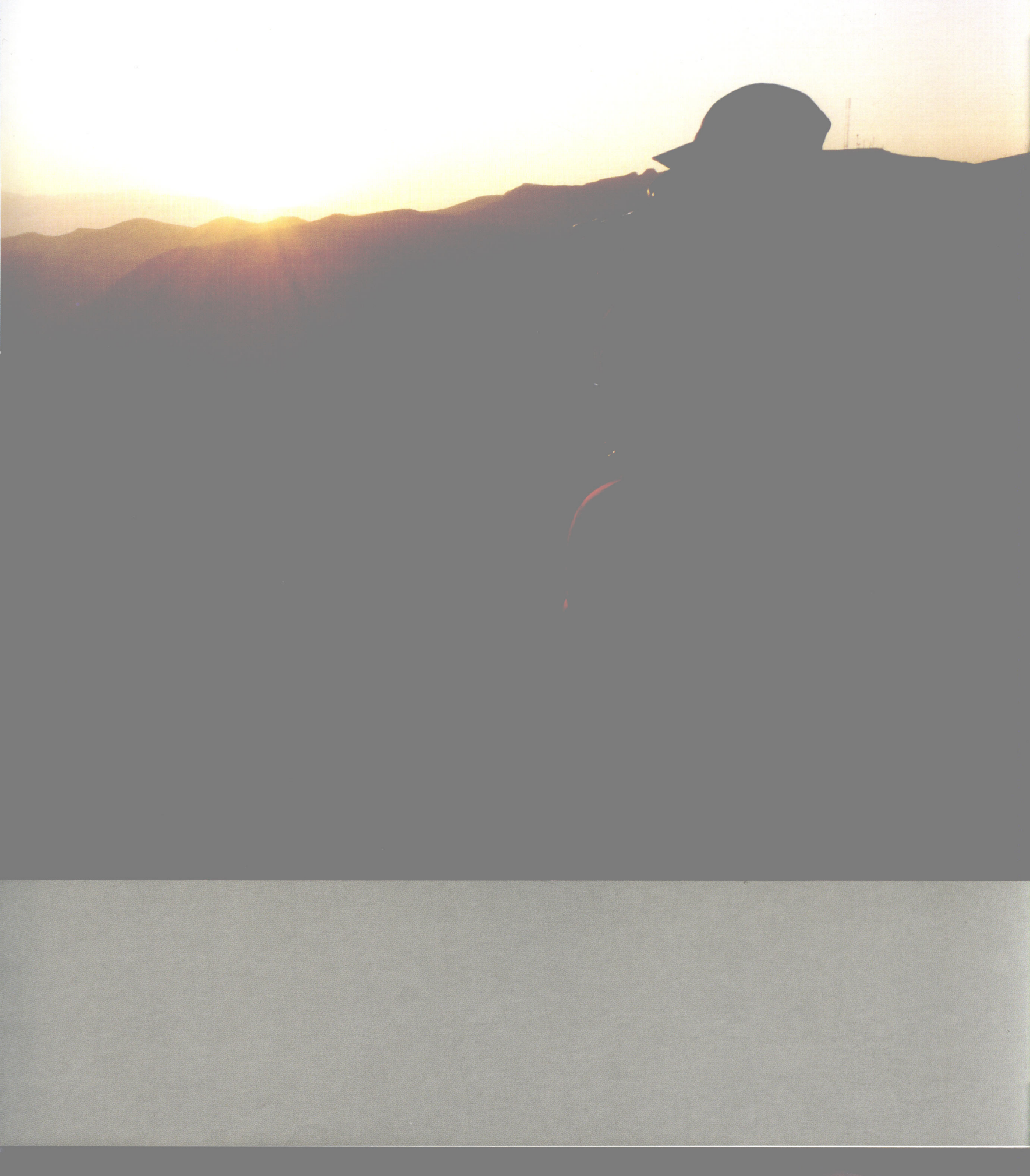
师曾自识

In 1990, I participated in the National Hoh Xil (a yak preserve in western Tibet) Expedition Team and entered the no-man's-land of northern Tibet. We climbed the snow-capped Ge La Dan Dong Mountain, tracing the origins of the Yellow River. Tibetan antelope and donkeys, yak, white-lipped deer...were all part of the meals for us hungry travelers.

I suddenly discovered that the true origins of the Yellow River are not at the summits of the world but in every person's heart...

Tang Shizeng





遥想 2500 年前，这里既是文明的发源地，似乎又是文明的分水岭：河东是正统的中原文明地区，河西则是新兴的次文明地区。在河西这片黄土山川怎么就能造就一个强大的秦国呢？不能不令人想起商鞅和他的变法。从帝国孕育之初的商鞅变法到帝国之尾的康梁变法，两千多年的历史长河中，这些人推动了历史前进却又不断人头落地！在这块土地上最敢于直言秉笔书写历史的司马迁遭到的是宫刑，而最敢于改革变法变弱为强的商鞅遭到的是车刑，一个是生不如死，一个则是死不留尸，岂不令人长叹长思！

江平 教授，原中国政法大学校长，全国人大常委会

2,500 years ago, the Yellow River was the cradle of Chinese civilization, and also the watershed of two kinds of ancient Chinese civilizations. To the east of the Yellow River was the region of orthodox Chinese civilization. To the West was a newly emerging secondary civilization. How could this loess area with mountains and rivers give birth to the powerful State of Qin? One cannot help but think of Shang Yang and his government reforms. From the beginning of Shang Yang's reforms in the Qin Dynasty Empire 2,500 years ago to Kang You Wei and Liang Qichao's political reform at the end of the Qing Dynasty 100 years ago, these people pushed history forward, but how many people's heads were cut off in the process? On this land, Sima Qian, who dared to speak bluntly and wrote history, was castrated in punishment. Shang Yang, who dared to reform the government from a weak to a powerful entity was dismembered in punishment. One's fate was worse than death and one died in pieces. We should take a deep breath and consider our history carefully.

Jiang Ping, Professor, Former President of China University of Political Science and Law, Member of the Standing Committee of the National People's Congress







仓颉庙，陕西省白水縣
Cangjie Temple, Baishui County, Shaanxi Province

这段历史被黄帝的史官仓颉记录下来，共用28个字，仓颉由此成为发明汉字的鼻祖。今天，中国的港、澳、台及海外诸国，凡是使用传统繁体字的华人群体，最常用的键盘语言还是“仓颉码”。

唐勤 学者，中国社会科学院

Cang Jie was the inventor of the Chinese Han writing system. In Baishui County of Shaanxi Province, there is a Cang Jie Temple. Half a mile east of the Temple is a village called Wu Zhuang where Cang Jie lived. In June 2001, the State Council designated this a National heritage Conservation Units.

The earliest record of Cang Jie is in the works of Xunzi. Cang Jie is also mentioned in Lü Buwei's "Lü's Spring & Autumn" and Han Fei's Book of "Han Feizi". He is praised for having "two pupils in each of four eyes". In Chinese history, there are a total of three people praised for this attribute: they are Yu Shun, Xiang Yu and Cang Jie. The chieftain Yu Shun was "respectfully given" the power by the chieftain Tang Yao. Xiang Yu is praised as "the Military Overlord", and Cang Jie as the "Sage of Civilization".

At the end of the period of King Yan (the Lord of Agriculture), the tribal stability was deteriorating and tribes were rebelling against authority. King Huang, representing Northern nomadic tribes, was far better skilled at the force of arms than in the realm of agriculture. He cultivated social virtue and raised an army, was able to master the five elements, was skilled at growing the five main crops, appeased the people, and established rules for the entire country. He also trained animals to fight with King Yan in the wild lands of Ban Quan, and defeated King Yan after only three battles. The defeated King Yan retreated out of the Yellow River Valley and fled to the South. The Chieftain Chi You did not bend to the rule of King Huang, and King Huang fought and killed him in Zhuo Lu. From then on, King Huang was respected by the tribal chieftains. He was referred to as Xian Yuan, "the Son of God," replacing the "God of Agriculture."

This piece of history is recorded by King Huang's official historiographer, Cang Jie, who used only 28 words in his account and from which he became the inventor of what we now know as Chinese Han characters. Today, within Chinese communities in Hong Kong, Macau, Taiwan and elsewhere outside Mainland China the most popularly used keyboard code for traditional characters remains "Cang Jie".

Tang Qin, Scholar, China Social Science Academy

仓颉，汉字发明者。陕西白水县仓颉庙，庙东一里为武庄村，相传仓颉生前在此生活居住。2001年6月，国务院将其定为国家级文物保护单位。

最早记述仓颉的是荀子，吕不韦《吕氏春秋》、韩非《韩非子》也提到此公，赞他“双瞳四目”。中国史书有三人“目有重瞳”：虞舜、仓颉、项羽。虞舜“禅让”了唐尧的政权，项羽是“武霸王”，仓颉是“文圣人”。

炎帝（神农氏）部族衰败，各部落不听号令。黄帝代表北方游牧民族，比农耕文明更擅长武力，他修德振兵，治五气，艺五种，抚万民，度四方，率熊、貔、貅、豸、虎，与炎帝决战于阪泉之野，三战方得其志。战败的炎帝退出黄河流域，远走南方。蚩尤不服黄帝统治，黄帝再战于涿鹿，杀蚩尤。诸侯尊黄帝轩辕为天子，取代神农氏。



钟楼，陕西省西安市
Bell Tower, Xi'an, Shaanxi Province

古老与现代永远是一对矛盾体，古老的东西常常被视为落后，现代的东西依然层出不穷，将古老一层层覆盖。人们需要现代，因为创建现代化都市是每个城市发展的目标；人们需要古老，不仅因为它是中外人士必选的旅游地，也是一个城市的文化象征。

古老的城墙，古老的钟楼，一切是那样的安逸与熟悉。现代的城市建筑，现代的交通工具，现代的霓虹灯光……

古老与现代的交织产生矛盾，古城下的麦当劳和车水马龙冲淡了古老！而冲淡的古老，却无以复原！只是谁也改变不了这个现实，只能感受着，享受着迷失在现代与古老之间……

高敏 世界跳水冠军

Ancient and modern are always in contradiction. Ancient things are often seen as backward, and modern things emerge constantly, covering up the ancient, layer upon layer. People need the modern, and constructing modernized metropolises is the development goal of every city. People need the ancient because not only is this the inevitable choice of domestic and foreign tourists, but also because it is symbolic of a city's culture.

The old city wall and the Clock Tower are all so comfortable and familiar. Modern city buildings, modern transportation, modern neon lights...

The intermingling of the ancient and the modern produces contradictions. McDonald's in front of ancient cities and bustling traffic dilute the old, and the old never recovers. Yet, no one can change this reality. We can only feel it and enjoy being lost between the modern and the ancient.

Gao Min, World Diving Champion



公路，陕西省延川县
Road, Yanchuan County, Shaanxi Province

全国农民盛赞“免农业税”好，陕北农民认为，“修路”比“免税”更好。修路，使地老天荒的陕北老农首次走出黄土高坡，引进科学，输出产品，改善民生，初尝美好的现代生活。目前陕西高速公路已超过 2000 公里，居西北地区之首。

王俊义 陕西省旅游局司机

Although farmers nationwide praise the “agricultural tax exemption”, farmers in northern Shaanxi think “building roads” is better than “tax exemption”. Building roads enables those who have been farmers in northern Shaanxi from time immemorial to leave the steep loess slopes for the first time, allows the importation of science, the export of products, the improvement of people’s lives, and the first taste of a beautiful modern life. The Shaanxi Expressway is presently over 2,000 kilometers in length at the head of the Northwest China.

Wang Junyi, Driver, Shaanxi Provincial Tourism Bureau

其实，千百年来，在这片土地上走来走去的，就是两个人：女人，还有男人。

乔良 《超限战》作者，少将，空军指挥学院教授

Actually, during thousands of years of Chinese history, there are only two people: a woman and a man.

Qiao Liang, Author of "Unrestricted Warfare",
Major General, Professor of China Air Force Academy

半坡母系氏族博物馆，陕西省西安市
Matrilineal Society Museum of Banpo, Xi'an City, Shaanxi Province







楼观台，陕西省周至县
Louguantai temple, Zhouzhi County, Shaanxi Province

老子是中国古代伟大的自然主义哲学家。他的不朽著作《道德经》（亦称《老子》）是一部博大精深词义锤炼的哲理诗。这部被誉为“万经之王”的神奇之书，像宝塔之巅的明珠，照耀着中国的古老文明。

和谐思想在《道德经》等中国传统经典中是一贯的，和谐是中国道教的基本理念。天地要和谐，天地阴阳和谐才能降甘露，万物才能得滋润。历史上，凡是顺应自然和社会发展规划的社会，人民就安居乐业，国家就风调雨顺，国泰民安。

任法融

中国道教协会会长，楼观台监院

Laozi was China's naturalist philosopher during ancient times. His immortal work, the "Dao De Jing" which is also called "Laozi" is a philosophical poem hammered out with profound meaning. This mystical book that has been commended as the "king of ten thousand classics" is like a bright jewel at the pinnacle of a pagoda shining on China's ancient culture.

The concept of harmony is consistent in the "Dao De Jing" and other traditional Chinese classics, and is the foundational idea of China Taoism. There must be harmony between yin and yang in heaven and earth for there to be sweet dew and for all living things to be moistened. Historically, whatever society conforms to the natural order of development, its people live and work in contentment, the nation enjoys favorable weather for crops, and peace and prosperity reign.

Ren Farong, Chairman of the China
Taoism Association, Dean of Louguantai



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