

# 《开放空间之道》

*The Tao of Holding Space*

加拿大 *Chris Corrigan*

译文（第二稿）

翻译

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---- 欢迎大家以“开放空间”之精神，共同完成最佳译文！ ----

感谢群内各位老师的帮助

## 1. 《道德经》原文第一章

道可道，非常道。

名可名，非常名。

无名天地之始；有名万物之母。

故常无欲以观其眇；常有欲以观其徼。

此两者，同出而异名，同谓之玄。

玄之又玄，众眇之门。

### 释义：

天地初始，一片混沌黑暗，之后从混沌走向有序。此乃自然规律，玄妙无比。人不可胜天，放弃控制，少欲求。顺其自然，才能得到真理。

### TAO 英文版

1.

The tao that can be described  
is not the eternal Tao.

The name that can be spoken  
is not the eternal Name.

The nameless is the boundary of Heaven and Earth.

The named is the mother of creation.

Freed from desire, you can see the hidden mystery.  
By having desire, you can only see what is visibly real.

Yet mystery and reality  
emerge from the same source.  
This source is called darkness.

Darkness born from darkness.  
The beginning of all understanding.

## 大像无形

哈里斯-欧文指出，“开放空间的维护”是这样一种行为：既无处不在、又全然无形。这好比老子的“道”，矛盾中蕴含真谛。

开放空间的维护过程，也是坚持某种信念的过程，这种信念，就是充分相信“自组织”的自我成长。“自组织”，这种创造万物并带人类走到今天的力量，依然继续展现着它的魔力。为了让自己全身心地依靠“自组织”，你必须放弃对最终结果的主观预期。你必须主动践行如下原则：“开放空间中无论发生什么，都是当下最自然合理的事情”。我们要学会抛下主观欲念，坦然面对开放空间中呈现的真实和鲜活。

“维护空间”就是依赖“黑暗混沌”，黑暗代表着一种宽广未知的潜在场域。你，正是在这个场域内邀请和迎接嘈杂喧嚣。这个场域会绽放“理解”之花，闪现“智慧”之光，萌生各种“可能”。

英语原文：

### Embodiment

Harrison Owen wrote that “holding space” is an act that is at once totally present and totally invisible. It is, like the Tao, an activity that is characterized by paradox.

Holding space is about resting in the trust that self-organization, that force which created the universe and brought us to this point, will continue to work its magic. To prepare yourself to submit to the power of self-organization, you must let go of outcomes. You must breathe life into the principle that “whatever happens is the only thing that could have happened.” We learn to let our desires fall away and confront what is present in the space, and what is real and living before us.

To hold space is to rest in the chaos that is darkness; a darkness that represents a vast field of unknown potential. It is this field that you are inviting to hum. From this field understanding will blossom, light will emerge, possibilities will grow.

## 2. 《道德经》原文第二章

天下皆知美之为美，斯恶已；  
皆知善之为善，斯不善已。  
故有无相生，难易相成，  
长短相形，高下相倾，音声相和，前后相随。  
是以圣人处无为之事，行不言之教，  
万物作而弗始，生而弗有，为而弗恃，功成而弗居。  
夫唯弗居，是以不去。

### 释义：

万物皆对立而生，如同美丑，高低，好恶。  
无为就是有为。顺其自然，“无为”才能大治。  
不期许，不占有，功成身退，始得永恒。

### TAO 英文版

2.

When people see things as beautiful,  
ugliness is created.

When people see things as good,  
evil is created.

Being and non-being produce each other.  
Difficult and easy complement each other.  
Long and short define each other.  
High and low oppose each other.  
Fore and aft follow each other.

Therefore the Master  
can act without doing anything  
and teach without saying a word.

Things come her way and she does not stop them;  
things leave and she lets them go.  
She has without possessing,  
and acts without any expectations.  
When her work is done, she takes no credit.  
That is why it will last forever.

## “矛盾对立”生万物

无为就是有为。静坐就是邀请大家行动。“放开”，才使得人们愿意向空间注入热情。“不期待”，才能够留出空间迎接“责任感”的不期而至。上诉所有行为，都是和谐统一的。维护空间时的每一个“有为”之举，都需要定位于强烈的“无为”精神。

请抑制你每一次试图干预、指导或命令的冲动，让人们在空间里规划他们自己的“生态之旅”。你只需创造一个空间，然后在一旁静观其变，看着“活力”如何注入、填满这个空间。你无需阻止一帮共创未来的人们在空间自由流动，相反，如果你想得到成果，你想让自己贡献于这个空间，最好的方式，就是以你的“无为”保持安静。

这不是你的秀场，你是在维护开放空间，是在呈现开放空间，是在同时放空并充实自己。如果在终场围圈的时候，人们感谢你而不是感谢他们自己，那么说明，作为开放空间的维护者，你还做的不够完美。

### 英语原文：

## Opposites creating

Non-doing defines doing. Sitting in stillness invites people to move. Getting out of the way allows people to fill space with their passion. Letting go of expectations leaves room for responsibility to come forth. All of this is integrity. Every piece of doing requires the strong presence of non-doing to anchor it.

Stifling every impulse to intervene, to give directions and orders leaves space for others to design their lives. You can create a container and then stand by and watch it fill and teem with life. You don't resist the natural movements of groups of people co-creating their futures. Instead you work on your own inability to be still, to want to own the outcomes, to want to invest your ego.

This is not your show. You are holding space, embodying space and being empty and full at the same time. If they thank you in the closing circle, you have not done enough.

### 3. 《道德经》原文第三章

不尚贤，使民不争；  
不贵难得之货，使民不为盗；  
不见可欲，使民心不乱。  
是以圣人之治，虚其心，实其腹，弱其志，强其骨。  
常使民无知无欲。  
使夫智者不敢为也。为无为，则无不治。

#### 释义：

无为则无不治！对于修炼“无为”的人而言，重要的是远离功利私欲，不炫耀成就，老天自有最好的安排。

#### TAO 英文版

3.

If you overly esteem talented individuals,  
people will become overly competitive.

If you overvalue possessions,  
people will begin to steal.

Do not display your treasures  
or people will become envious.

The Master leads by  
emptying people's minds,  
filling their bellies,  
weakening their ambitions,  
and making them become strong.

Preferring simplicity and freedom from desires,  
avoiding the pitfalls of knowledge and wrong action.

For those who practice not-doing,  
everything will fall into place.

### 不炫耀以往的成功

我们从围圈而坐开始。圈中的人，无名、无位、无级别，或者说不经任何包装。只是一群人围圈在一起而已。

你鼓励他们扫视全场、逐一对视，注意现场同伴，同时各自思考他们知道的或暂时不知道的。

此刻，你无需显示自己以往的成功，无需获得现场人们的认可，而只需简单地绕圈而行，鼓励目光接触，邀请大家的内心聚集一起，聚集在你将要维护的这个开放空间中。

#### 英语原文：

### No acclaim

We begin with people in a circle. There are no names, not titles, no ranks or descriptions. Just a circle of people, being a circle together.

They gaze at one another. Invited to sweep the circle with their eyes, note who is here and contemplate what they know and what they don't know.

It is not your job at this point to say that you have credentials. It is not your job to seek approval from them. You simply walk the circle, inviting eyes to connect, inviting hearts to meet in the empty space you are about to hold.

## 4. 《道德经》原文第四章

## 空

道冲，而用之或不盈。  
渊兮，似万物之宗，  
挫其锐，解其纷，  
和其光，同其尘。  
湛兮，似或存。吾不知谁之子，象帝之先。

### 释义：

“道”就像一个中空、宽敞的容器，博大精深而又深藏不露，世间一切问题都可从中寻求答案。它永远不会被掏空，也永远无法被填满。世间万物诞生之前，它便早已存在。

### TAO 英文版

4.

The Tao is like an empty container:  
it can never be emptied and can never be filled.

Infinitely deep, it is the source of all things.

It dulls the sharp, unties the knotted,  
shades the lighted, and unites all of creation with dust.

It is hidden but always present.  
I don't know who gave birth to it .  
It is older than the concept of God.

所谓“开放空间”，最关键的是“空”的概念。当然，也不是完全空无一物，我们仍需要一些工具，来让最终的成果充满开放空间。

空白纸上可以绽放无限可能，全新的世界就在“空”中诞生。在被邀请进入这个全“空”场域时，大量的未知能量聚集起来并促使新事物的诞生。

你在维护一个这样的“空”间，就像手中握着一个微妙的水晶球，万物皆在你手里的那个奇妙空间。你必须让这个空间稳定地存在，让空间中的人们抒发内心最深处的回声，并共赴其成长之旅。

### 英语原文：

## Emptiness

It is called "Open Space." The centre is empty except for a few tools. These tools are all that is needed to completely fill the space.

Blank sheets of paper are open to any possibility. Entirely new worlds can be created out of this emptiness. Great quantities of unknown energy can coalesce around the invitation to step into the full emptiness and give birth to the new.

You are holding this space. You have all of creation in your hands, like a delicate glass ball. You must simply allow it to rest there, and let the people draw on the echoes planted in their genes, and continue the journey of evolution together.

## 5. 《道德经》原文第五章

天地不仁，以万物为刍狗；  
圣人不仁，以百姓为刍狗。  
天地之间，其犹橐籥乎？  
虚而不屈，动而俞出。  
多闻数穷，不若守于中。

### 释义：

天地是中立的，为“道”者也是中立的。  
“道”就像古时候的鼓风机，空而有力！  
你越用它，它给予你的力量也越大。

凡事中立不预判，一切皆有可能。

### TAO 英文版

5.

Heaven and Earth are impartial;  
they treat all of creation as straw dogs.

The Master doesn't take sides;  
she treats everyone like a straw dog.

The space between Heaven and Earth is like a bellows;  
it is empty, yet has not lost its power.

The more it is used, the more it produces;  
the more you talk of it, the less you comprehend.

It is better not to speak of things you do not understand.

## 中立

你又能评论什么呢？一个 20 人参与的空间内可以碰撞出几千万种想法。你怎么可能逐一评价？当人们彼此互动讨论的时候，谁又能说谁的想法更出色？

我们随着空间中能量的激情振动而起舞。我们不知道会发生什么，当我们看着过程不断深入时，我们甚至无法预判它的效果。降临到空间中心点的能量越多，中心点产出的能量也越多。随后，能量从中心点涌向中部，再进一步从中部蔓延到空间的边缘，（直至整个空间充满激情和创造力）。

你要做的，只是为周围发生的一切惊艳。必须有人坚守“不预判”的中立立场来维护这样的信念：一切皆有可能。

### 英语原文：

## Impartiality

What can you possibly say?

In a room of twenty people there are XX millions of possibilities. How can you evaluate them? As they engage in action, who can say that there is a better way?

We dance around the stunning vibrancy of energy filling the space. We cannot know what will happen, and as we watch it unfold, we cannot judge it's efficacy. The more energy that falls into the centre, the more energy the centre produces. Passion flooding into the middle inspires passionate engagement on the edges.

It is your job to marvel as it happens all around you. Someone must sit in non-judgment and hold forth the belief that all possibilities may exist.

## 6. 《道德经》原文第六章

谷神不死，是谓玄牝。  
玄牝之门，是谓天地之根。  
绵绵呵！其若存！用之不堇。

### 释义：

道，乃万物从零到有的根本，  
它无影无踪，却又无处不在，永远伴随。

### TAO 英文版

6.  
The spirit of emptiness is immortal.  
It is called the Great Mother  
because it gives birth to Heaven and Earth.  
  
It is like a vapor,  
barely seen but always present.  
Use it effortlessly.

## 空--道的精髓

开放空间的中心是空的。这也就是它的本质，它本身就是一个邀请的空间，一个无限可能的空间，它将激发出任何潜能，探索至任何方向，得到任何结果。

开放空间是这样一种方法：“尽在掌握”但又“全然放手”。维护开放空间是一门艺术：在“全然无形”中显示“无所不在”。

### 英语原文：

## Spirit of emptiness

The middle of the space is empty. It is itself, the space of invitation, a space of possibility, a space that gives rise to any potential, any direction, any result.

Open Space is a way of navigating everything and nothing. Holding space is the art of being completely present, and totally invisible.

## 7 . 《道德经》原文第七章

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

### 释义：

先人后己，天地如此，大师亦如此，故能德高望重。  
置身其外，方能融入其中。不顾己，方能功德圆满。

### TAO 英文版

7.

The Tao of Heaven is eternal,  
and the earth is long enduring.  
Why are they long enduring?  
They do not live for themselves;  
thus they are present for all beings.

The Master puts herself last;  
And finds herself in the place of authority.

She detaches herself from all things;  
Therefore she is united with all things.  
She gives no thought to self.  
She is perfectly fulfilled.

## 置身其外方能长久

这纯粹是一种仆人式领导风格的实践。除了维护一个空间、预祝成果的显现外，你其实不提供任何（居高临下的）指导。当“市集”开放后，你悄然置身其外，你发现团队会处于自我管理中。

你站在圈外，以同理心观察着，但不对最后成果注入任何影响。你相信这群人，相信流程，相信正在不断呈现的事实。最后你发现，自己会被周围蓬勃而出的新想法包围。

### 英语原文：

## Long enduring

This is the pure practice of servant leadership. You have nothing to offer in terms of direction, only a container to hold and a will to manifest. You place yourself outside the circle, get out of the way when the marketplace opens and you find that the group manages itself.

You stay away to the side, observe with compassion but remain detached from the outcome. You trust the people, the process, the great truth unfolding, and find yourself folding in to the emergence which is springing out all around you.



## 8. 《道德经》原文第八章

上善若水。  
水善利万物而不争，  
处众人之所恶，  
故几于道。  
居善地，心善渊，  
与善仁，言善信，  
政善治，事善能，动善时。  
夫唯不争，故无尤。

### 释义：

终极之善就像水，  
滋润万物却与世无争。  
只有精诚合作，与世无争，  
世界才平静美好。

### TAO 英文版

8.  
The supreme good is like water,  
which benefits all of creation  
without trying to compete with it.  
It gathers in unpopular places.  
Thus it is like the Tao.  
  
The location makes the dwelling good.  
Depth of understanding makes the mind good.  
A kind heart makes the giving good.  
Integrity makes the government good.  
Accomplishments makes your labors good.  
Proper timing makes a decision good.  
  
Only when there is no competition  
will we all live in peace.

## 与世无争

我们要引导的是一股“沟通合作”之泉，你的角色就是守护好细微无形的东西（比如热情、氛围）、维护好开放空间、关注到邀约的品质，以及所有这些的协调统一。

空间中也许会有意见向左、言论冲突，也许参与者之间会摩擦出火苗，但一个真正的开放空间可以容纳所有这些冲突。对立的双方在同一个议程中相遇，被鼓励合作，从而产生卓越的创意。

开放空间是一个让参与者避免相互攻击的场所。唯一留给彼此的是一起参与工作的邀请和鼓励。

### 英语原文：

## No competition

What we want is to facilitate the flow of collaboration. Your role is to care for the small intangibles, the space, the quality of the invitation, the integrity of the offering.

There may be conflicting ideas and contrasting statements. There may be heat between participants. But if there is truly an open space, then all of this can be accommodated. Opposites can meet on the same agenda, collaboration can be invited, transcendent ideas can come forward.

The open space is the place that frees participants from the need to beat each other. All they are left with then is the invitation to work.

## 9. 《道德经》原文第九章

持而盈之不如其已；  
揣而锐之不可长保；  
金玉满堂莫之能守；  
富贵而骄自遗其咎。  
功遂身退天之道也。

### 释义：

空杯比满杯容易把持，财富越多越难守，  
骄傲越盛越麻烦。功成身退才是天道。

### TAO 英文版

9.

It is easier to carry an empty cup  
than one that is filled to the brim.

The sharper the knife  
the easier it is to dull.

The more wealth you possess  
the harder it is to protect.  
Pride brings it's own trouble.

When you have accomplished your goal  
simply walk away.  
This is the path way to Heaven.

## 功成身退

当空间启动，众人开始工作时，哈里森告诉我们，这时该拿起你的咖啡杯了。只有当我们提醒自己，携带一个空杯比塞满它更容易时，我们才能够真正营造好开放空间。

当会议结束时，你退闪一边，让人们彼此拥抱、分享感受、交换微笑和惊喜。这是他们的劳动成果，你只是为他们营造了一个空间，仅此而已。剩下来你要做的，只是功成身退。

英语原文：

## Walk away

When the space has been opened, and the people are working, Harrison tells us to pick up coffee cups. We can care for the space at the same time as we are reminded that carrying emptiness is easier than trying to fit everything into the cup.

And when the event is over, walk away and let the people embrace each other, share their comments with one another, exchange smiles and astonishment. It is their work, and you have held space for it and that is all. All that is left to do is to walk away.

## 10. 《道德经》原文第十章

载营魄抱一，能无离乎？  
专气致柔，能婴儿乎？  
涤除玄览，能无疵乎？  
爱民治国，能无为乎？  
天门开阖，能无雌乎？  
明白四达，能无知乎？  
生之畜之，生而不有，  
为而不恃，长而不宰，  
是谓“玄德”。

### 释义：

你能做到返璞归真，形神合一，荣辱不惊吗？  
生养而不求拥有，不图回报，  
使之成长而不图主宰，  
这就是美德！

### TAO 英文版

10.  
Nurture the darkness of your soul  
until you become whole.  
Can you do this and not fail?  
  
Can you focus your life-breath until you become supple  
as a newborn child?  
  
While you cleanse your inner vision  
will you be found without fault?  
  
Can you love people and lead them  
without forcing your will on them?  
  
When Heaven gives and takes away  
can you be content with the outcome?  
  
When you understand all things  
can you step back from your own understanding?  
  
Giving birth and nourishing,  
making without possessing,  
expecting nothing in return.  
To grow, yet not to control:  
This is the mysterious virtue.

## 帮助成长而不试图控制

你貌似在被要求做一件违反直觉的事情，乍一看，是不可能完成的任务。你不提供指导，不提供专家的经验分享。发生什么也不归功与你。当场发生什么，就是在当下唯一能自然发生的事情。

你应该清楚地明白，无论发生什么都不是你的，无论人们如何感受都不是因你而起。当你看到某些成果的雏形时，你必须顺其自然并让所有人都能发现。总之，你就是要这样来开始你的开放空间之旅。

你只是耕种这块土地，而种子早已由他们撒下，收获也是他们的。

### 英语原文：

## Grow, not control

You are being asked to do something that seems so counterintuitive that at first blush it also seems impossible. There is nothing to direct, no expertise to share, and no way you can take credit for what has happened. Whatever happens is the only thing that could have.

To do this you need to be clear, to understand that whatever gets made is not yours, and however people feel is not a result of you. When you see the pattern emerge, you must simply let it emerge and let everyone else discover it to. After all, that is how you got started doing this.

You have tilled the ground in which the people have planted seeds. What has grown is theirs.

## 11. 《道德经》原文第十一章

三十辐共一毂，当其无，有车之用；  
埴埴以为器，当其无，有器之用；  
凿户牖以为室，当其无，有室之用；  
故有之以为利，无之以为用。

### 释义：

“空”就是“实”，以空为用，车毂、陶罐、房间的功能，莫不如此。唯有空，才能产出实际的成果。

### TAO 英文版

11.

Thirty spokes are joined together in a wheel,  
but it is the center hole  
that allows the wheel to function.

We mold clay into a pot,  
but it is the emptiness inside  
that makes the vessel useful.

We fashion wood for a house,  
but it is the emptiness inside  
that makes it livable.

We work with the substantial,  
but the emptiness is what we use.

## 以空为用

开放空间这个“容器”之所以有用，是因为围圈中央的空间打开了一扇“鼓励参与”之门。除了沿圈而走，有时候你还要在圈内径向走动，有时候邀请人们离开座椅，站出来展示自己的观点，大家经由这个“中空”，让各自的议题填满这个“空的容器”。

但是不要忘记，此时你还需要培育另一个“中空”，那就是你内心深处的“空”：不主观预期、不强加个人意志，这样，你就会成为现场参与者的最佳榜样——这群正在以“空”务“实”的参与者的榜样。

### 英语原文：

## Using emptiness

Open Space works because of the space in the middle, the empty, open invitation to action. As you walk the circle to open space, sometimes you might want to walk in lines across the middle of the circle, to invite people to come forward out of their chairs, to transit the face of emptiness and begin filling their container with ideas.

But there is another emptiness to cultivate and that is the emptiness within you. Free of expectation, free of attachments to outcomes, you can be the best example to the participants of using emptiness to work with substance.

## 12. 《道德经》原文第十二章

五色令人目盲。  
五音令人耳聋。  
五味令人口爽。  
驰骋畋猎，令人心发狂。  
难得之货，令人行妨。  
是以圣人为腹不为目。  
故去彼取此。

### 释义：

华而不实的东西，没有意义。  
安定知足，不追名逐利才是真理。

### TAO 英文版

12.  
Five colors blind the eye.  
Five notes deafen the ear.  
Five flavors makes the palate go stale.  
Too much activity deranges the mind.  
Too much wealth causes crime.

The Master acts on what she feels  
and not what she sees.  
She shuns the latter,  
and prefers to seek the former.

## 恰到好处的邀请

再多的华丽辞藻、无论怎样取悦人们的官感，都不能带给我们未来的成果。相反，只需一个对内心、对心智的召唤（邀请），让大家感知到我们真正的期待：正是这个，让我们此刻聚在一起！

开放空间的维护，需要转变你视觉和听觉的方向，从外而内，审视你的内心，当市集中各种邀请在你周围不断展现的时候，保持平静。

英语原文：

### Sensing invitation

No amount of slick presentation, pleasing to the eye, attractive to the ear, sensual to the touch, is going to bring the future to fruition. A tug only, at the heart, at our faculties to sense what wants to be born: that is what draws us together. The act of holding space demands that you turn your eyes and ears inward and still yourself while the invitations unfold around you.

## 13. 《道德经》原文第十三章

宠辱若惊，贵大患若身。  
何谓宠辱若惊？  
宠为下，得之若惊，失之若惊。  
是谓宠辱若惊。

何谓贵大患若身？  
吾所以有大患者，  
为吾有身，及吾无身吾有何患。

故贵以身为天下，若可寄天下。  
爱以身为天下，若可托天下。

### 释义：

最大的敌人就是我们自己，唯有放下自我，  
才能无敌于天下。

#### TAO 英文版

13.

Success is as dangerous as failure,  
and we are often our own worst enemy.

What does it mean  
that success is as dangerous as failure?  
He who is superior is also someone's subordinate.  
Receiving favor and losing it both cause alarm.  
That is what is meant  
by success is as dangerous as failure.

What does it mean  
that we are often our own worst enemy?  
The reason I have an enemy  
is because I have "self".  
If I no longer had a "self",  
I would no longer have an enemy.

Love the whole world as if it were your self;  
then you will truly care for all things.

## 放下自我

守护开放空间的关键在于放下自我，保持自己  
和与会者的距离。如果你做不到，人们会因为失败  
而责怪你，或因为成功而感激你。但其实，这二种  
情况都不该发生。

无论你围圈而走还是安坐一隅，请避免你的肢  
体语言表现出“由我负责”的意味。让你的言行一  
致，让你的行为和你刚刚发出的邀请保持一致。

英语原文：

### Let go of self

The key to holding space is letting go of your  
self and becoming unattached from the work.  
If you can't do this, then people will blame you  
for their failures and praise you for their  
successes. Neither condition is fair.

When you walk the circle, when you sit with the  
process, watch that your body language does  
not say "I am in charge." Align your actions  
with your statements, and your being with the  
invitation you have just issued.

## 14. 《道德经》原文第十四章

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

### 释义：

“道”是这样一种东西：  
视，不得见；听，不得声；抓，不得物。如同蒸汽，  
“无形”之状，无像之影，微妙恍惚不可理解。  
掌握了道，也就等于开启了智慧。

### TAO 英文版

14.

Look for it, and it can't be seen.

Listen for it, and it can't be heard.

Grasp for it, and it can't be caught.

These three cannot be further described,  
so we treat them as The One.

It's highest is not bright.

It's depths are not dark.

Unending, unnameable, it returns to nothingness.

Formless forms, and image less images,  
subtle, beyond all understanding.

Approach it and you will not see a beginning;  
follow it and there will be no end.

When we grasp the Tao of the ancient ones,  
we can use it to direct our life today.

To know the ancient origin of Tao:  
this is the beginning of wisdom.

## “蒸汽皿”

哈里森-欧文曾称开放空间是“蒸汽皿”。成千上万的人想完整描述此“蒸汽皿”的含义，但是没有一种解释使人满意。

它从一个空的围圈开始，又回归到空的围圈而结束。从外部进入一个开放空间会议，就如同观看一个不断进行中的茶歇。安坐在开放空间会议中的一天，就好比被带入一次深不见底的旅程。

你怎样才能守护好它呢？

英语原文：

## Using vapourware

Harrison Owen once called Open Space “vapourware.” There are a million people who want to describe it, but no one is ever satisfied with the explanation.

It arises from an empty circle and returns to an empty circle. To come into an Open Space meeting from the outside is to see a coffee break in progress. To sit in an Open Space meeting all day is to be taken on journeys of unfathomable depth.

How can you facilitate this?

## 15. 《道德经》原文第十五章

古之善为道者，微妙玄通，深不可识。  
夫不唯不可识，故强为之容：  
豫兮若冬涉川；犹兮若畏四邻；  
俨兮其若客；涣兮其若凌释；  
敦兮其若朴；旷兮其若谷；混兮其若浊；  
澹兮其若海；飏兮若无止。  
孰能浊以静之徐清？孰能安以静之徐生？  
保此道者，不欲盈。  
夫唯不盈，故能蔽而新成。

### 释义：

学习古代大师的特质，  
谨慎，似如履薄冰。机警，像身临战场。谦礼，如  
做客他家。虚怀若谷，清浊同流。  
打破常规的思考及行动模式，  
耐心禅静直至浮泥自沉、水自清。  
沉着冷静直到正确行动自发而起。  
保持空杯，才能取得新的成果。

### TAO 英文版

15.

The Sages of old were profound  
and knew the ways of subtlety and discernment.  
Their wisdom is beyond our comprehension.  
Because their knowledge was so far superior  
I can only give a poor description.

They were careful  
as someone crossing an frozen stream in winter.  
Alert as if surrounded on all sides by the enemy.  
Courteous as a guest.  
Fluid as melting ice.  
Whole as an uncarved block of wood.  
Receptive as a valley.  
Turbid as muddied water.

Who can be still  
until their mud settles  
and the water is cleared by itself?  
Can you remain tranquil until right action occurs by  
itself?  
The Master doesn't seek fulfillment.  
For only those who are not full are able to be used  
which brings the feeling of completeness.

## 打破固有思维

“当下发生的任何事，都是当时只能发生的”，  
掌握好这条基本法则的唯一要点，是你带着开放的  
思维去面对每一次开放空间会议。你像客人一样来  
到一群人中间，你不了解他们，也不刻意去厘清什  
么。

把真相留给过程，开放地面对结果，你才能  
诠释什么叫“厘清”。以静致动，以空为满。

英语原文：

## Flexible mind

The only way “Whatever happens is the only  
thing that could have happened” can be a  
principle that comes to life is if you approach  
each Open Space with a flexible mind. You  
come like a guest to a group of people, not  
knowing them, not seeking clarity.

By remaining true to the process and open to the  
outcome, you begin to embody clarity. By  
remaining calm, you invite action. By  
remaining empty you encourage fullness.



## 16. 《道德经》原文第十六章

致虚极，守静笃。  
万物并作，吾以观复。  
夫物芸芸，各复归其根。  
归根曰静，是谓复命。  
复命曰常，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，没身不殆。

### 释义：

看万物春长秋落，终究要顺天意、回归于起源地。  
放空杂念，顺应天意与自然，才是永恒之道。

### TAO 英文版

16.

If you can empty your mind of all thoughts  
your heart will embrace the tranquility of peace.  
Watch the workings of all of creation,  
but contemplate their return to the source.

All creatures in the universe  
return to the point where they began.  
Returning to the source is tranquility  
because we submit to Heavens mandate.

Returning to Heavens  
mandate is called being constant.

Knowing the constant is called 'enlightenment'.  
Not knowing the constant  
is the source of evil deeds  
because we have no roots.

By knowing the constant  
we can accept things as they are.  
By accepting things as they are,  
we become impartial.  
By being impartial, we become one with Heaven.  
By being one with Heaven,  
we become one with Tao.

Being one with Tao,  
we are no longer concerned about  
loosing our life because we know the Tao is constant  
and we are one with Tao.

## 充分准备好自己

如果你事先满脑子各种想法，你就无法守护好开放空间。守护开放空间需要你稳定地释出你所有的“宽容”。你的个人想法和团队无关，所以你要做的准备，就是剔除自己的主观预设。

维护空间好比扮演一个基础的角色，这也是团队希望的角色。该清则清，该静则静，一切顺其自然。

问自己：我现在足够清醒吗？我现在足够平静吗？

### 英语原文：

## Prepare yourself

You cannot hold space if you are already full. Holding space requires all of your capacity, offered fully and with certainty. Your concerns don't matter to the group, so your preparation is directed at shedding them.

Holding space is about being the fundamental character the group is seeking. If it's clarity, be clear, if it's peace, be peace. Are you clear now? Are you peace in this moment?

## 17. 《道德经》原文第十七章

太上，下知有之。  
其次，亲而誉之。  
其次，畏之。  
其次，侮之。  
信不足焉，有不信焉。  
犹兮其贵言。  
功成事遂，百姓皆谓我自然。

### 释义：

一流的领袖，人们几乎不觉得他的存在。  
二流的领袖，人们对他爱戴和赞扬。  
三流的领袖，人们畏惧他。  
最次的领袖，人们藐视他。  
一流领袖惜字如金，不随便发号施令。  
当成功的时候，他的人民会说，  
太棒了！我们成功了，靠的是我们自己！

### TAO 英文版

17.

The best leaders are those  
the people hardly know exist.  
The next best is a leader who is loved and praised.  
Next comes the one who is feared.  
The worst one is the leader that is despised.  
If you don't trust the people,  
they will become untrustworthy.

The best leaders value their words,  
and use them sparingly.  
When she has accomplished her task,  
the people say, "Amazing:  
we did it, all by ourselves!"

## 我们自己干成了！

不容置疑，维护开放空间需要你成为与众不同的一流领袖。请信任团队。而你要做的应该是在无影无踪中完全展现。

如果人们不是独立地完成他们自己的任务，那么这就不是开放空间。

英语原文：

### We did it

Holding space demands that you be the best kind of leader, without compromise. Trust the group, be totally present and completely invisible.

If the people did not do it themselves, it is not Open Space.

## 18. 《道德经》原文第十八章

大道废，有仁义；  
智慧出，有大伪；  
六亲不和，有孝慈；  
国家昏乱，有忠臣。

### 释义：

归零心态，不破不立。

### TAO 英文版

18.

When the great Tao is abandoned,  
charity and righteousness appear.

When intellectualism arises,  
hypocrisy is close behind.

When there is strife in the family unit,  
people talk about 'brotherly love'.

When the country falls into chaos,  
politicians talk about 'patriotism'.

## 走出自我

正是我们以往创造的成就和业绩阻碍了我们发现新的真理。

无论过去的业绩如何成功，你都得靠自己走出固步自封的境地。以往的成就对正向变革毫无用处。

英语原文：

## Way finding

It is the stories and constructions that we create to maintain our power that obscures us from seeing our true nature.

Whatever these stories are, it is up to you to invite an opening through. Power founded on contrivance is useless for making positive change.

## 19. 《道德经》原文第十九章

绝圣弃智，民利百倍；  
绝仁弃义，民复孝慈；  
绝巧弃利，盗贼无有。  
此三者，以为文不足，故令有所属，  
见素抱朴，少私寡欲。

### 释义：

放弃一切华而不实的东西，不要故作高深。  
剔除私欲，他人为先，返璞归真。

### TAO 英文版

19.

Forget about knowledge and wisdom,  
and people will be a hundred times better off.  
Throw away charity and righteousness,  
and people will return to brotherly love.  
Throw away profit and greed,  
and there won't be any thieves.

These three are superficial and aren't enough  
to keep us at the center of the circle, so we must also:  
Embrace simplicity.  
Put others first.  
Desire little.

## 简单

开放空间是简单而优美的东西。不要让智慧、聪明、专业这些所谓的“高级”概念成为开放空间的负担和包袱。你只需走到围圈的中央，解释一下流程，然后走开。

开放空间就是这样打开……

英语原文：

## Simplicity

Open Space is a simple yet elegant thing. Don't burden it with wit and savvy and expertise. Simply walk to the centre of the circle, explain the process and get out of the way.

This is opening space.

## 20. 《道德经》原文第二十章

绝学无忧。  
唯之与阿，相去几何？  
美之与恶，相去若何？  
人之所畏，不可不畏。  
荒兮，其未央哉！  
众人熙熙，如享太牢，如春登台。  
我独泊兮，其未兆；沌沌兮，如婴儿之未孩；  
累累兮，若无所归。众人皆有馀，而我独若遗。  
我愚人之心也哉！  
众人昭昭，我独昏昏。众人察察，我独闷闷。  
恍兮其若海，恍兮其若无所止。  
众人皆有以，而我独顽似鄙。  
我欲独异于人，而贵食母。

### 释义：

我不会随波逐流，也无需哗众取宠。哪怕天下沸腾，我自独醒。我如此与众不同，是因为得到了自然（道）的滋养。

### TAO 英文版

#### 20.

Renounce knowledge and your problems will end.  
What is the difference between yes and no?  
What is the difference between good and evil?  
Must you fear what others fear?  
Nonsense, look how far you have missed the mark!  
Other people are joyous,  
as though they were at a spring festival.  
I alone am unconcerned and expressionless,  
like an infant before it has learned to smile.  
Other people have more than they need;  
I alone seem to possess nothing.  
I am lost and drift about with no place to go.  
I am like a fool, my mind is in chaos.  
Ordinary people are bright;  
I alone am dark.  
Ordinary people are clever;  
I alone am dull.  
Ordinary people seem discriminating;  
I alone am muddled and confused.  
I drift on the waves on the ocean,  
blown at the mercy of the wind.  
Other people have their goals,  
I alone am dull and uncouth.  
I am different from ordinary people.  
I nurse from the Great Mother's breasts.

## 做你自己

身在围圈中的你只是一个中立的个体。你可以展现热忱，可以陶醉在开放空间和充沛潜能的欢乐里。

但你不要由于人们暂时的不安而刻意创造热忱的气氛，也不要因为人们的暂时羞怯而刻意呈现快乐轻松，不要试图创造本来不存在的气氛及条件。

你知道什么都可能发生，无论发生什么，欢迎它，和发生的任何结果拥抱！你被身边的活力滋养着。站在圈中央，心如止水，开放空间就在此刻开始！

### 英语原文：

## Be yourself

You stand in relation to nothing. Model enthusiasm, revel in the joy of empty space and full potential.

But don't model enthusiasm because people are timid, don't revel in joy because people are frightened. Don't try to create conditions that aren't there.

You know what could happen here. Welcome it. Embrace it with everything you are. You have been nourished by life. Standing in the middle of the circle, in utter silence, is the time to live.

## 21. 《道德经》原文第二十一章

孔德之容，惟道是从。  
道之为物，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，以阅众甫。  
吾何以知众甫之状哉？以此。

### 释义：

盘古至今，“道”始终存在，超越一切。  
它高深无形，然而却时时显露。  
它隐而不明，然而却充满活力。  
我们如何知晓世事万物之源头？  
内观即得“道”！

### TAO 英文版

21.

The greatest virtue you can have  
comes from following only the Tao;  
which takes a form that is intangible and evasive.

Even though the Tao is intangible and evasive,  
we are able to know it exists.

Intangible and evasive, yet it has a manifestation.  
Secluded and dark, yet there is a vitality within it.  
It's vitality is very genuine.  
Within it we can find order.

Since the beginning of time, the Tao has always existed.  
It is beyond existing and not existing .

How do I know where creation comes from?  
I look inside myself and see it.

## 对自然规律的在意及遵守

“开放空间”不是一种可根据你主观想象而修改的工具。它来源于生命的最基本过程：自组织（自我完善），即一种自我改进、自我进化的生命意愿。

如果有什么需要修改的，一定不是流程而是我们自身。你脑海中浮现出改变过程的念头时，内观你自己，发现你的冲动并改变它。你的胸怀有多开放，你维护的空间就有多开放。

### 英语原文：

## Care of life

Open Space is not a tool to be modified and changed to suit your whims. It is born out of the fundamental processes of life: self-organization, a desire to improve, a will to evolve.

It is not the process that needs modification; it is ourselves. When you feel the need to change it, look within you, find that impulse and change that instead. Then you keep the space as open as yourself.

## 22. 《道德经》原文第二十二章

“曲则全，枉则直，洼则盈，敝则新，少则得，多则惑。”是以圣人抱一，为天下式。不自见，故明；不自是，故彰；不自伐，故有功；不自矜，故长。夫唯不争，故天下莫能与之争。古之所谓曲则全者，岂虚言哉？诚全而归之。

### 释义：

先空才能满盈，先曲反而能直。  
欲望无，则反而容易得。  
欲念重，则反而会迷失。  
因为与世无争，所以世上无人能与之争。

### TAO 英文版

22.

If you want to become whole,  
first let yourself become broken.  
If you want to become straight,  
first let yourself become twisted.  
If you want to become full,  
first let yourself become empty.  
If you want to become new,  
first let yourself become old.  
Those whose desires are few gets them,  
those whose desires are great go astray.  
For this reason the Master embraces the Tao,  
as an example for the world to follow.  
Because she isn't self centered,  
people can see the light in her.  
Because she does not boast of herself,  
she becomes a shining example.  
Because she does not glorify herself,  
she becomes a person of merit.  
Because she wants nothing from the world,  
the world can not overcome her.  
When the ancient Masters said,  
"If you want to become whole,  
then first let yourself be broken,"  
they weren't using empty words.  
All who do this will be made complete.

## 开发空间的存在方式

四大原则：

来的都是对的人。  
任何发生的，都是只能发生的事情。  
任何时间开始，都是对的时间。  
当结束时，就是结束了。

双脚法则：

如果你发现在某个地方，你既学习不到也贡献不出，就可以随意走开，到另一个你愿意去的地方。

以上规则不仅仅是锦囊妙句，它们更是你开放空间的生存指南，放低自己、懂得妥协，让自己融入这个鲜活、生动、无所不包的开放空间。

英语原文：

### Way of life

The four principles:

*Whoever comes are the right people  
Whatever happens is the only thing that could  
have happened  
When it starts is the right time.  
When it's over, it's over*

The Law of Two Feet:

*If you find yourself in a place where you are  
not learning or contributing, move  
somewhere where you can.*

These are not just clever statements. They are guides for living a life in open space., lowering oneself, bending and disappearing into wholeness and life.

## 23. 《道德经》原文第二十三章

希言自然。飘风不终朝，骤雨不终日。孰为此者？天地。天地尚不能久，而况于人乎？故从事于道者，同于道；德者，同于德；失者，同于失。同于道者，道亦乐得之；同于德者，德亦乐得之；同于失者，失亦乐得之。信不足，焉有不信。

### 释义：

如果你把自己托付给“道”，  
你就和道成为一体。

如果你把自己托付给“德”，  
你就和德成为一体。

把信任交给别人，别人也会信任支持你。

### TAO 英文版

#### 23.

Nature uses few words:

when the gale blows, it will not last long;

when it rains hard, it lasts but a little while;

What causes these to happen? Heaven and Earth.

Why do we humans go on endlessly about little

when nature does much in a little time?

If you open yourself to the Tao,

you and Tao become one.

If you open yourself to Virtue,

then you can become virtuous.

If you open yourself to loss,

then you will become lost.

If you open yourself to the Tao,

the Tao will eagerly welcome you.

If you open yourself to virtue,

virtue will become a part of you.

If you open yourself to loss,

the lost are glad to see you.

"When you do not trust people,

people will become untrustworthy."

## 展现热忱

一旦你真正理解开放空间，一旦你接纳它，和它一起工作并邀请它融入你的生命，你就能真正地展现它！

人们可能会用怀疑的目光注视你，窃窃私语地议论你，而你则热忱地以短短几句提问来回应。

“你真正需要的是什么？”

“为什么你不重视它？”

让我们彼此信任，用这种方式达成我们的需求。

### 英语原文：

## Model enthusiasm

Once you truly understand Open Space , once you have embraced it and worked with it and invited it to meld with your life, then you can embody it.

You meet the stares of cynical disbelief and the skeptical murmurs and model your own enthusiasm for what is transpiring, using few words and simple questions.

What do you really want to do? Why don't you take care of it?

Let's trust one another to meet our own needs that way.



## 24. 《道德经》第二十四章

企者不立；跨者不行；自见者不明；自是者不彰；自伐者无功；自矜者不长。其在道也，曰：馀食赘形。物或恶之，故有道者不处。

### 释义：

刚愎自用者，败！  
自我吹嘘者，弱！  
急功近利者，失！

### TAO 英文版

24.

Those who stand on tiptoes  
do not stand firmly.

Those who rush ahead  
don't get very far.

Those who try to out shine others  
dim their own light.

Those who call themselves righteous  
can't know how wrong they are.

Those who boast of their accomplishments  
diminishes the things they have done.

Compared to the Tao, these actions are unworthy.  
If we are to follow the Tao,  
we must not do these things.

## 对的时间

在这空间开启后美好的当下，我们拥有所需的一切。我们可以急速推进，也可以抽丝剥茧地让答案自然浮现。

然而我们不能急功近利，不能指望通过一个短时间的简单过程，就能获得我们需要的一切，我们也不能自认为正在进行的开放会议有多么了不起。“任何时候开始都是对的”，“结束了就自然结束了”，这些原则意味着开放空间无关乎“规模”、“正确”和“伟大”。我们需要掌握的是关注当下，因为当下包含了一切。

### 英语原文：

## Right time

In the glorious enfolded Now, we have everything we need. We can choose to explode it everywhere at once, or to tease out the threads and follow their unraveling.

But we can't draw sustenance from expecting great things in short measure, nor can we say that what we are doing has great merit. When it starts is the right time, when it's over it's over. These things say nothing about scale, rightness or great things. The skill we need is to keep focused on the Now, which contains everything.

## 25. 《道德经》第二十五章

有物混成，先天地生。寂兮寥兮，独立而不改，周行而不殆，可以为天地母。吾不知其名，故强字之曰道，强为之名曰大。大曰逝，逝曰远，远曰反。故道大，天大，地大，王亦大。域中有四大，而人居其一焉。王法地，地法天，天法道，道法自然。

### 释义：

宇宙中，道、天、地、人都可以是“大”，人受制于地，地受制于天，天受制于道，道就是自然本身。遵循自然规律，混沌中会出现次序，出现成果。

### TAO 英文版

25.

Before the universe was born  
there was something in the chaos of the heavens.  
It stands alone and empty,  
solitary and unchanging.  
It is ever present and secure.  
It may be regarded as the Mother of the universe.  
Because I do not know its name,  
I call it the Tao.  
If forced to give it a name,  
I would call it 'Great'.  
Because it is Great means it is everywhere.  
Being everywhere means it is eternal.  
Being eternal means everything returns to it.  
Tao is great.  
Heaven is great.  
Earth is great.  
Humanity is great.  
Within the universe, these are the four great things.  
Humanity follows the earth.  
Earth follows Heaven.  
Heaven follows the Tao.  
The Tao follows only itself.

## 混沌，自然之律

真正的创新从来不会诞生于固有的模式。我们创立的开放空间中，涌动着的是创意的动力、集聚待发的能量，以及奇妙的宇宙潜力，它来自于天地初开时的混沌。

当人们或紧绷着神经、或漫无目的地细读“市集”中的内容时，此刻你可以全神关注起来了：关注那一瞬间的创意之火，那创意的火花促使混沌转化为有序，那创意之火带你进入成果之旅---那邀约中已经展现的成果之旅。我们只是遵循自然之道而去，我们要做的，只是认可自然规律。

### 英语原文：

## Chaos as natural law

Nothing truly new is born from encrusted forms. At play in the spaces we create are all the forces of Creation; the balled-up energy, the fantastic potential of a universe unfolding from the chaos of beginning.

When people are nervous, or aimlessly perusing the marketplace, this is when you can be most vigilant. Watch for that spark, the spark of creation that, in a moment, tips the chaos towards order, begins the journey towards the point embodied in the invitation. We follow the natural laws to the letter. We need only acknowledge them

## 26. 《道德经》第二十六章

重为轻根，静为躁君。是以君子终日行，不离其辎重。虽有荣观，燕处超然。奈何万乘之主，而以身轻天下？轻则失根，躁则失君。

### 释义：

重胜于轻、静胜于动。应时时保持平静之心，不为外界所动。若分神，也就失去了力量源泉。

### TAO 英文版

26.

Heaviness is the basis of lightness.

Stillness is the standard of activity.

Thus the Master travels all day  
without ever leaving her wagon.

Even though she has much to see,  
is she at peace in her indifference.

Why should the lord of a thousand chariots  
be amused at the foolishness of the world?

If you abandon yourself to foolishness,  
you lose touch with your beginnings.

If you let yourself become distracted,  
you will lose the basis of your power.

## 聚焦，不分神

你的工作，不是代替团队做他们自己的份内事，也无需纠缠和主题无关的细枝末节。尽管在场的这些人正在为自己的问题苦苦追寻，但你的工作，不是替在场的人们担心焦虑。

请聚焦于你自己的职责：维护开放空间。在混沌中保持平静，在混沌融合的漩涡中保持自己和他们的分离。人们也许会在你周围讲述他们的故事和观点，请不要介入其中！

### 英语原文：

## Stay focused

Your job is not to do the work of the group. Your job is not to involve yourself in the small distractions of the day. Your job is not to feel anxious for all the people who are struggling with their learning.

Stay focused on your job: holding space. Remain at peace in the chaos, remain detached in the emerging swirl of attachment. People will be shedding stories and assumptions all around you. Avoid catching them.

## 27. 《道德经》第二十七章

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

### 释义：

善于旅行的人不留行迹，  
善于计算的人无需工具，  
大师善于助人而不拒人，  
向高于你的人学习，  
向低于你的人借鉴，  
这就是最基本道理的秘密所在。

### TAO 英文版

27.

A good traveler leaves no tracks,  
and a skillful speaker is well rehearsed.  
A good bookkeeper has an excellent memory,  
and a well made door  
is easy to open and needs no locks.  
A good knot needs no rope and it can not come undone.  
Thus the Master is willing to help everyone,  
and doesn't know the meaning of rejection.  
She is there to help all of creation,  
and doesn't abandon even the smallest creature.  
This is called embracing the light.  
What is a good person but a bad person's teacher?  
What is a bad person but raw material for his teacher?  
If you fail to honor your teacher  
or fail to enjoy your student,  
you will become deluded  
no matter how smart you are.  
It is the secret of prime importance.

## 为创新助力

你怎样才能帮助到整个团队的每一个人而不是替人行事？

其实，团组中的每一位，都有其独特的能力来照顾自己的需求。维护开放空间，意味着你进入一个正在涌现创造力的容器。

一整天来，你都有机会不断地自我学习，你修补这个容器的洞，加强这个容器的墙。你维护空间的时候，意味着你在维护这种创造力，并让这创造力持续有效。当你，与他们自己的成果之旅保持距离、让他们以自己的步调发挥创造力的时候，你就是在为他们全体服务了！

英语原文：

## Helping creation

How can you help everyone and serve no one?  
Everyone in your group is uniquely capable of caring for their needs. Holding space means attending to the container in which all of this creation is occurring.

All day, you are confronted with opportunities to learn about yourself, as you patch the holes and strengthen the walls of the container. You serve creation when you hold a space for it to work. You serve all the people when you fall away from their journeys and let them create their own footprints.

## 28. 《道德经》第二十八章

知其雄，守其雌，为天下溪。为天下溪，恒德不离，复归于婴儿。知其白，守其黑，为天下式。为天下式，恒德不忒，复归于无极。知其荣，守其辱，为天下谷。为天下谷，恒德乃足，复归于朴。朴散。则为器；圣人用之，则为官长，故大制不割。

### 释义：

知其雄，守其雌。知其白，守其黑。知其荣，守其辱。凡事皆有二面，得“道”之人，就是善于平衡的人。

### TAO 英文版

28.

Know the masculine,  
but keep to the feminine:  
and become a watershed to the world.  
If you embrace the world,  
the Tao will never leave you  
and you become as a little child.  
Know the white,  
yet keep to the black:  
be a model for the world.  
If you are a model for the world,  
the Tao inside you will strengthen  
and you will return whole to your eternal beginning.  
Know the honorable,  
but do not shun the disgraced:  
embracing the world as it is.  
If you embrace the world with compassion,  
then your virtue will return you to the uncarved block.  
The block of wood is carved into utensils  
by carving void into the wood.  
The Master uses the utensils, yet prefers to keep to the  
block  
because of its limitless possibilities.  
Great works do not involve discarding substance.

## 平衡

开放空间的进行过程中，“混乱”和“次序”在你的周围及内心不断交替翻滚，你需要发现其中的平衡点，内心不为外界所动。

你既要能维护正向的空间（一切好的都在发生），也要能维护负向的空间（貌似一潭死水，什么都不发生）。人们是在创造，而不光是拼装，拼装只是把零件叠加而已，而创造则不总是做加法。突然，灵光乍现，前景便一片光明。

这是你的空间，你维护着它，并供给这群人使用，让他们千姿百态的创造型态，有一个容身之处。

### 英语原文：

## Balance

Chaos and order swirl around you and within you. You find that spot where they fall from you equally, neither one tipping you from your balance.

You need to hold out both the positive space of what is happening and the negative space of what is not happening. In the act of making something, people do not so much assemble things, as remove space from between the parts of the whole. Suddenly the light shines through and things glow.

That space is yours to hold and offer to the group so they may use it to fill out the intricate patterns of their creation.

## 29. 《道德经》第二十九章

将欲取天下而为之，吾见其弗得已。夫天下神器也，非可为者也。为者败之，执者失之。凡物，或行或随；或噤或吹；或疆或铍；或培或堕。是以圣人去甚，去奢，去泰。

### 释义：

得道之人，不控制，无欲求，接受当下。因为他深知，越控制越糟糕。

#### TAO 英文版

29.

Do you want to rule the world and control it?  
I don't think it can ever be done.

The world is sacred vessel  
and it can not be controlled.  
You will only it make it worse if you try.  
It may slip through your fingers and disappear.

Some are meant to lead,  
and others are meant to follow;  
Some must always strain,  
and others have an easy time;  
Some are naturally big and strong,  
and others will always be small;  
Some will be protected and nurtured,  
and others will meet with destruction.

The Master accepts things as they are,  
and **out of compassion** avoids extravagance,  
excess and the extremes.

## 放弃控制

这是最艰难的一环：直到你开始维护这个空间那一刻，你还不知道自己控制的冲动有多大！在开放空间过程中，这种冲动以最微妙的方式表现出来：你想让招贴墙有序；你想活跃气氛；想移动座位加入到人群的讨论中。

所以时刻铭记：你不是在控制！

你要做的，就是能少则少，凡他们能自己解决的，你绝对不参与。你的角色是维护好这个空间，让这个空间充满同理心，让人们坚信，这个空间发生什么，都是在当下应该发生的。

有时候，尽管你的身心会有某种渴望和隐痛，但你的强制介入将画蛇添足、适得其反。很简单，你只需觉察自己的冲动，忍受你自己的折磨；放手给这个团组吧，这也是给自己的一份自由之礼。

英语原文：

### Let go of control

This is the hardest part. Until you have held space, you have no idea the extent to which the impulse to control things is alive in you. It shows up in Open Space in the subtlest ways: wanting to order to the wall, wanting to turn up the heat, wanting to move chairs into circles.

So hear this deeply: you are not in control. Everything you do for the group is one less thing they know they can do for themselves. Your role is to hold this big space, full of compassion and acceptance that whatever happens is the only thing that could have happened.

Your body and soul will ache at times. Your volition to move in will become overpowering. Simply notice this impulse. Gift it to yourself and spare the group from your own private tortures.

## 30. 《道德经》第三十章

以道佐人主，不以兵强于天下。其事好还；师之所处，荆棘生焉。大军之后，必有凶年。故善战者果而已矣，勿以取强焉。果而勿骄，果而勿矜，果而勿伐，果而勿得已居，是谓果而不强。物壮则老，是谓不道，不道早已。

### 释义：

以道治国的人不以武力来达成自己的意愿。用武往往导致无法预料的麻烦。善战者用兵只为结果，得胜及止而非穷兵黩武。得胜之后，需戒骄戒躁，非万不得已不再用兵。战胜者也不会奴役战败者。极盛意味着衰亡的开始，极盛不是“道”提倡的。不遵循道的东西，很快就会消亡。

### TAO 英文版

30.  
Those who lead people by following the Tao  
don't use weapons to enforce their will.  
Using force always leads to unseen troubles.  
In the places where armies march,  
thorns and briars bloom and grow.  
After armies take to war,  
bad years must always follow.  
The skillful commander  
strikes a decisive blow then stops.  
When victory is won over the enemy through war  
it is not a thing of great pride.  
When the battle is over,  
arrogance is the new enemy.  
War can result when no other alternative is given,  
so the one who overcomes an enemy should not  
dominate them.  
The strong always weakened with time.  
This is not the way of the Tao.  
That which is not of the Tao will soon end.

## 空间的入侵者

在开放空间进行中，有些人似乎总是显得比别人懂更多。他们常常貌似意见领袖，要求多多。有时候，只是提出一些简单问题，有时候，却对正在发生的事情全盘否定。在所有的这些形式中，不管是细微的有帮助的，还是突兀的有破坏性的，这些人都是在为自己的立场强势辩护。这看起来确实不顺眼，尤其是你自己成为他们辩论对象的时候。

随着你对开放空间的经验越来越多，你会常常发现这些人，你会学会让空间足够大以包容这些人。如果你用关闭空间的方式来应对他们，你就阻碍了大家对这些人的帮助，阻止了这些人的成长，也关闭了群体的一个学习机会——学习如何包容这些人的机会。

所以，请暗暗地管住自己的舌头不要介入。感谢他们，继续开放空间之旅。

### 英语原文：

## Space invaders

It seems like there is always someone who knows more than anyone else. They will appear from time to time with demands, big and small. Sometimes it is a simple question, occasionally it is an outright rejection of what is happening. In all forms, subtle and helpful as well as bold and destructive, these people are fighting to hold on to themselves. It is a hard thing to watch, worse still if you are the target of their grasping.

With practice you can see them and with practice you can embrace a space big enough for them to dwell. If you close the space to accommodate their fears, you prevent the group from helping them to grow, and you deny the group the possibility of its learning how to accommodate them.

So inwardly, bite your tongue. Thank them and move on.

## 31. 《道德经》第三十一章

夫兵者不祥之器也，物或恶之，故有道者弗处。君子居则贵左，用兵则贵右。故兵者非君子之器也，不祥之器也，恬淡为上。胜而勿美也。若美之，是乐杀人。夫乐杀人，不可以得志于天下矣。是以吉事上左，丧事上右。是以偏将军居左，上将军居右，言以丧礼居之也。杀人之众，以悲哀泣之，战胜，以丧礼处之。

### 释义：

武力意味着毁灭，智者尽量避之。非万不得已不会用之。诉诸武力的人从来不会为世界带来和平。要以深深悲戚之心对待战死的敌人，战赢者要礼尊牺牲者。

### TAO 英文版

31.  
Weapons are the bearers of bad news;  
all people should detest them.  
The wise man values the left side,  
and in time of war he values the right.  
Weapons are meant for destruction,  
and thus are avoided by the wise.  
Only as a last resort  
will a wise person use a deadly weapon.  
If peace is her true objective  
how can she rejoice in the victory of war?  
Those who rejoice in victory  
delight in the slaughter of humanity.  
Those who resort to violence  
will never bring peace to the world.  
The left side is a place of honor on happy occasions.  
The right side is reserved for mourning at a funeral.  
When the lieutenants  
take the left side to prepare for war,  
the general should be on the right side,  
because he knows the outcome will be death.  
The death of many  
should be greeted with great sorrow,  
and the victory celebration should honor those who have  
died.

## 养育和平

我们彼此相处的方式，反映出我们内心的倾向。群组中会出现以粗暴、激烈的方式，要求改变旧次序和规则，如果你站在他们这边，支持他们以这种方式继续议程，你就是他们一伙的了。

所以你应该站在另一边，让空间同时也能容纳另一种可能和方式，一种让暴力无法存活的方式。

开放空间是这样一种地方，它让最坚强的士兵，也会以慈悲之心面对战役后的失败者。它是一个让我们换一种方式思考的空间。你就是养育这种思考方式的胚芽和源头。

### 英语原文：

## Cultivate peace

The way we are with one another is the way we want to be. Groups are full of the violence of dying, the railing and fighting against the decay of old order and control. You are complicit in this if you take the side of those who espouse violent tactics to move their agenda forward.

So you stay on the other side, hold space for the possibility that there is another way to be in the world, that the death and war around you does not want to thrive.

Open Space is a place where even the staunchest soldiers can confront the sorrow and loss of the wars they champion. It is a place that opens a new reflective moment. You are the germ of that idea.



## 32. 《道德经》第三十二章

道恒无名、朴，虽小，天下弗能臣。侯王若能守之，万物将自宾。天地相合，以降甘露；民莫之令，而自均焉。始制有名，名亦既有，夫亦将知止，知止，可以不殆。譬道之在天下，犹川谷之于江海也。

### 释义：

天地相合，自降甘露。  
以道治国，百姓不用政律管束，也自然地和睦相处。  
任何事情，切记不要过多的复杂条例，至简为上。

### TAO 英文版

32.

The Tao is nameless and unchanging.  
Although it appears insignificant,  
nothing in the world can contain it.  
If a ruler abides by its principles,  
then her people will willingly follow.  
Heaven would then reign on earth,  
like sweet rain falling on paradise.  
People would have no need for laws,  
because the law would be written on their hearts.  
Naming is a necessity for order,  
but naming can not order all things.  
Naming often makes things impersonal,  
so we should know when naming should end.  
Knowing when to stop naming,  
you can avoid the pitfall it brings.  
All things end in the Tao  
just as the small streams and the largest rivers  
flow through valleys to the sea.

## 至简

造物主创造宇宙，并为万物起名。

所以你要做的，就是表述一下这些条例和法则的名称。这并不表示你有权力约束别人，而只不过指明这个空间是受限于一些简单的自然规则罢了。群组成员其实不需要了解所谓的理论，甚至没必要了解整个议程叫什么，你也最好不要解释什么是开放空间。

你只需说出“四大原则”、“一个法则”、“开放空间”这几个简单的名词就可以了，其他的事情，自有最好的安排。这些条例包含了群组所需要的一切。你无需画蛇添足。

### 英语原文：

## Keep it short

The Creator sang the universe into creation, and named everything.

So all you have to do is state the principles and the law. It is not up to you to force those on people, but simply to name this space as one that is bounded by a few simple, universal rules. Groups don't need theory, they don't even need to know the name of the process. It's better not to tell them what Open Space is.

Simply name the principles and the law, open space, and everything will take care of itself. The order we get for free contains everything the group needs. You have nothing to add.

### 33. 《道德经》第三十三章

知人者智，自知者明；胜人者有力，自胜者强；知足者富，强行者有志；不失其所者久。死而不亡者寿。

#### 释义：

懂得别人的人固然聪明，  
懂得自己的人才智慧。  
当别人的主人固然是强者，  
但当自己的主人才拥有真正的力量。

#### TAO 英文版

33.

Those who know others are intelligent;  
those who know themselves are truly wise.  
Those who master others are strong;  
those who master themselves have true power.  
Those who know they have enough are truly wealthy.  
Those who persist will reach their goal.  
Those who keep their course have a strong will.  
Those who embrace death will not perish,  
but have life everlasting.

### 自我审视（内观）

只有当你彻底了解自己内心的时候，你才能真正地维护好开放空间。有时候，这个工作非常费劲，因为所有的努力都得面对内心的自我。你内心淤积着的火苗，会引燃你的全身，让你的思维抽蓄，这些痛苦其实来源于你的控制欲望。此时，你最好安坐于角落，努力熄灭心中的干预之火，这远胜于在群组内散发你的热情之火。

英语原文：

#### Turn inward

You can only truly hold space when you know what you are made of. At times, this job takes tremendous effort, but it is effort directed inward, at the embers that smolder in you, that raise the heat in your body and send your mind into spasms.

Those are the things over which you have control. It is better to sit in the corner and extinguish those fires than to think you can put out the blazes of passion in the group.

## 34. 《道德经》第三十四章

大道汜兮，其可左右。万物恃之以生而弗辞；成功遂事而弗名有。衣被万物，而弗为主；则恒无欲也，可名于小。万物归焉，而弗知主；则恒无名也，可名为大。是以圣人之能成大也，以其不为大也，故能成其大。

### 释义：

大“道”无所不在，它孕育万物，但从不高高在上，甚至不拒绝任何渺小的生灵。

它无欲无求，甚是谦卑。

万物寻求它的庇护，而它却无欲主宰万物。

它之所以能成就伟大的事业，

恰恰是因为它不寻求伟大。

### TAO 英文版

34.

The great Tao flows unobstructed in every direction.

All things rely on it to conceive and be born,  
and it does not deny even the smallest of creation.

When it has accomplished great wonders,  
it does not claim them for itself.

It nourishes infinite worlds,  
yet it doesn't seek to master the smallest creature.

Since it is without wants and desires,  
it can be considered humble.

All of creation seeks it for refuge  
yet it does not seek to master or control.

Because it does not seek greatness;  
it is able to accomplish truly great things.

## 开放空间不是魔术

你貌似开创了一个空间，群组可在此空间运作。但这不意味着是你——创造了这个空间，似乎应该是主办方创立了它，但是，其实主办方也没有真正创立它，因为这个空间，任何时候，就在那里客观存在着！

你看到的一切，可以发生在任何时间，任何人都能办到。伴随着每一个创意的举动，每一份灵感，每一个新想法，这个空间任何时候就在那里存在着。

你不拥有任何东西，空间内的一切成果都不属于你。魔力并不是开放空间，真正的魔力在于——思维的枷锁被粉碎了！

### 英语原文：

## Open Space is not magic

You have opened a space and the group is at work within it. But you haven't opened a space - the sponsor has. And the sponsor hasn't opened a space - the space has always been there.

What you are seeing can happen anytime. It is something anyone can have. It is right there, bounding every act of creation, every inspiration and every idea.

It is not yours and nothing that happens within it belongs to it. The magic is not Open Space. The magic is the loosening of chains and the dissolving into what is.

## 35. 《道德经》第三十五章

执大象，天下往。往而不害，安平太。乐与饵，过客止。道之出言，淡乎其无味。视之不足见，听之不足闻，用之不足既。

### 释义：

肤浅的东西招摇，容易吸引人，然而“道”却不同，它无形无踪。看“道”，无踪影；听“道”，无声音；然而你运用它，却取之不尽。人们得益于“道”，却不知情。

### TAO 英文版

#### 35.

She who follows the way of the Tao  
will draw the world to her steps.  
She can go without fear of being injured,  
because she has found peace and tranquility in her heart.  
Where there is music and good food,  
people will stop to enjoy it.  
But words spoken of the Tao  
seem to them boring and stale.  
When looked at, there is nothing for them to see.  
When listen for, there is nothing for them to hear.  
Yet if they put it to use, it would never be exhausted.

## 为什么我们要付钱给你？

有时候，他们会问，（所有成果都是我们自己取得的），你为什么收钱？

你只需微笑，以同理心做出回答即可。

“当人们能够为自己的热忱和激情负起责任的时候，管理就会非常容易。”

### 英语原文：

## Why are we paying you?

Sometimes, people will come to you and ask why you are being paid.  
Simply smile and respond compassionately.

“When people are able to take responsibility for their own passion, management gets really easy.”

## 36. 《道德经》第三十六章

将欲歛之，必固张之；将欲弱之，必固强之；将欲去之，必固兴之；将欲夺之，必固予之。是谓微明：柔之胜刚，弱之胜强。鱼不可脱于渊，邦之利器，不可以示人。

### 释义：

想要获得，先要付出。如同欲擒故纵，行左实右。治国之利器，不用昭示天下，最好深藏不露。

### TAO 英文版

36.

If you want something to return to the source,  
you must first allow it to spread out.

If you want something to weaken,  
you must first allow it to become strong.

If you want something to be removed,  
you must first allow it to flourish.

If you want to possess something,  
you must first give it away.

This is called the subtle understanding  
of how things are meant to be.

The soft and pliable overcomes the hard and inflexible.  
Just as fish remain hidden in deep waters,  
it is best to keep weapons out of sight.

## 对抗直觉

不要以大众化的固有思维去寻找答案。最终的目标，恰恰是和表面看起来相反的。（此所谓欲擒故纵）。

事先为“静”准备空间，其实是鼓励人们行动，  
事先为冲突准备空间，其实是促使人们平和。  
事先为萌芽准备空间，其实是邀请人们成长。  
事先为慷慨准备空间，其实是希望最终获益满满。

对抗“直觉”，跳出固有思维模式，是你给团组的一份礼物。当创新力濒临关闭的时候，对抗直觉，可以开启一片新天地。

英语原文：

## Counter intuition

Don't look for answers in the directions that people want to go. The furthest goal lies on the other side of the **invitation**.

Invite people to action, but hold space for rest.  
Invite people to peace, but hold space for conflict. Invite growth, but hold space for germination. Invite fullness but hold space for generosity.

Being counterintuitive is the gift you give to the group. It opens space when their momentum seeks to close.

## 37. 《道德经》第三十七章

道常无为，而无不为。侯王若能守之，万物将自化。化而欲作，吾将镇之以无名之朴。镇之以无名之朴，夫将不欲。不欲以静，天下将自正。

### 释义：

道从来就是“无为”而行，但却能无所不为。

以道的“无我”力量，人们就会剔除私欲。私欲一除，天下自然太平。

### TAO 英文版

37.

The Tao never acts with force,  
yet there is nothing that it can not do.  
If rulers could follow the way of the Tao,  
then all of creation  
would willingly follow their example.  
If selfish desires  
were to arise after their transformation,  
I would erase them  
with the power of the Uncarved Block.  
By the power of the Uncarved Block,  
future generations would loose their selfish desires.  
By loosing their selfish desires,  
the world would naturally settle into peace.

## 一切都是你们的！

一旦你介绍完相关过程，一旦你开启了可以自由招贴的开放空间，你就必须跳出圈子，把空间所有的一切交还给群组。此空间就是一个空的容器，空间中有的，仅仅是你已经注入的能量，以及圈子中心的记号笔和招贴纸——它们正期待群组成员创造力的爆发。

“一切都是你们的！”，此刻，群组成员好比雕刻艺术家，开放空间就是艺术家手里开始创作的“原木”。

英语原文：

### **It's all yours**

There is a moment right after you have introduced the process and you are opening up the space for topics to be posted. In this moment, you must step out of the space and give it all over to the group. The space is empty of form, simply the imprint of your energy on the circle, markers and paper in the middle awaiting the creative energy of the group.

“It's all yours.” The group becomes the sculptor and the space becomes the uncarved block.

## 38. 《道德经》第三十八章

上德不德，是以有德；下德不失德，是以无德。上德无为，而无以为；下德无为，而有以为。上仁为之，而无以为；上义为之，而有以为。上礼为之，而莫之应，则攘臂而扔之。故失道而后德，失德而后仁，失仁而后义，失义而后礼。夫礼者，忠信之薄，而乱之首也。前识者，道之华，而愚之始也。是以，大丈夫处其厚，不居其薄；处其实，不居其华。故去彼取此。

### 释义：

德、仁、义、礼，这些东西，当你还处在努力追求的时候，说明你还没有得“道”，当真正拥有最高美德和能力的时候，这些东西就是下意识的东西，变成了你的存在方式。所以大丈夫立身敦厚、居中，而不是立身于浮华的表面，以守道为务，舍弃浅薄。如此才能成为大智慧的人。

### TAO 英文版

38

The highest good is not to seek to do good,  
but to allow yourself to become it.  
The ordinary person seeks to do good things,  
and finds that they can not do them continually.  
The Master does not force virtue on others,  
thus she is able to accomplish her task.  
The ordinary person who uses force,  
will find that they accomplish nothing.  
The kind person acts from the heart,  
and accomplishes a multitude of things.  
The righteous person acts out of pity,  
yet leaves many things undone.  
The moral person will act out of duty,  
and when no one will respond  
will roll up his sleeves and uses force.  
When the Tao is forgotten, there is righteousness.  
When righteousness is forgotten, there is morality.  
When morality is forgotten, there is the law.  
The law is the husk of faith,  
and trust is the beginning of chaos.  
Our basic understandings are not from the Tao  
because they come from the depths of our  
misunderstanding.  
The master abides in the fruit and not in the husk.  
She dwells in the Tao,  
and not with the things that hide it.  
This is how she increases in wisdom.

## 开放空间是一种存在

我们刚刚提及了双脚法则和四大基本原则。维护空间意味着和它们完全融合。你将呈现出整个会议过程中最核心的每一步。开放空间不是一组解决问题的处方药，它就是事物的存在方式！这种方式下，大家一起工作，一起互动，不存在驱使催促、人为干涉，不存在负担。

要维护一个充满激情和责任的空间，你就得看到每一件围绕在你周围的东西：新想法，新景象，或者困惑。

围圈中心以及你内心的平静和空敞，是开放空间的要素。当外界的纷繁旋绕在你周围的时候，你就平静地居于此中心。

### 英语原文：

## Being open space

Holding space means becoming singularly indistinct from the laws and the principles you have just talked about. You are embodying everything that lies at the heart of the process. Open Space is not a set of prescriptions, it is a way of being. It is a way of people working and living together, without force, without effort, without duty.

To hold a space for passion and responsibility to work, you get inside everything that is enfolding around you and you stay there, inside the contrivances, inside the image, inside the trappings.

The essence of Open Space is in the stillness and emptiness at the centre. Be in that space while everything swirls around you.

### 39. 《道德经》第三十九章

昔之得一者：天得一以清；地得一以宁；神得一以灵；谷得一以盈；侯得一以为天下正。其致之也，谓天无以清，将恐裂；谓地无以宁，将恐发；谓神无以灵，将恐歇；谓谷无以盈，将恐竭；谓万物无以生，将恐灭；谓侯王无以正，将恐蹶。故贵必以贱为本，高以下为基。是以侯王自谓孤、寡、不谷。是其以贱为本也？非欤？故致数舆，无舆。是故不欲碌碌若玉，珞珞若石。

#### 释义：

得“道”后，就是以谦卑为本，就意味着“无我”，“无为”，才能万事皆通，万物归顺！

#### TAO 英文版

39.  
The masters of old attained unity with the Tao.  
Heaven attained unity and become pure.  
The earth attained unity and found peace.  
The spirits attained unity so they could minister.  
The valleys attained unity that they might be full.  
Humanity attained unity that they might flourish.  
Their leaders attained unity that they might set the example.  
This is the power of unity.  
Without unity, the sky becomes filthy.  
Without unity, the earth becomes unstable.  
Without unity, the spirits become unresponsive and disappear.  
Without unity, the valleys become dry as a desert.  
Without unity, human kind can't reproduce and becomes extinct.  
Without unity, our leaders become corrupt and fall.  
The great view the small as their source,  
and the high takes the low as their foundation.  
Their greatest asset becomes their humility.  
They speak of themselves as orphans and widows,  
thus they truly seek humility.  
Do not shine like the precious gem,  
but be as dull as a common stone.

### 得道、一体

为了运作开放空间，你必须“无为”。把握空间就是把握“无我”。想从“无为”、“无我”中创造成果，你首先就得创造“空无”！

得“空间”之道，就意味着：外在表面和内部灵性的统一；激情和责任的统一；时间和空间的统一；存在和无形的统一。

你无处不在，而又全然无形！

#### 英语原文：

### Attaining unity

To facilitate open space you must facilitate nothing. To hold space you hold nothing. To make something from these efforts you must create nothing.

Attaining unity means to bring spirit and matter together. Bring passion and responsibility together. Bring time and space together. Bring presence and absence together. You are totally present and completely invisible.



## 40. 《道德经》第四十章

反者，道之动；弱者，道之用。  
天下万物生于有，有生于无。

### 释义：

万物运作归之于道，  
道的运作特色在于低调。  
万物来自“有形”，  
而“有形”来自“虚无”。

### TAO 英文版

40.  
All movement returns to the Tao.  
Weakness is how the Tao works.  
All of creation is born from substance.  
Substance is born of nothing-ness.

## 本源

开放空间开始前，你早早来到现场，结束后你晚些离去，此时你会感觉到，经历了潮起潮落，开放空间仿佛在你面前空无一物。

在寂静中开始，经过中途的演化，又归于寂静。

### 英语原文：

## The source

Arrive early and leave late. Then you will see that an empty room lies on either end of Open Space. You can feel it fill with life and ebb again. Beginning in silence, ending in silence, transformation in the middle.

## 41. 《道德经》第四十一章

上士闻道，勤而行之；中士闻道，若存若亡；  
下士闻道，大笑之。弗笑，不足以为道。  
是以建言有之曰：明道若昧；进道若退；  
夷道若颡；上德若谷；广德若不足；建德若媪；  
质真若渝；大白若辱；大方无隅；  
大器晚成；大音希声；大象无形；道隐无名。  
夫唯道，善始且善成。

### 释义：

大音希声，大象无形。  
道，幽隐而没有名称，无名无声。只有“道”，才能使万物善始善终。

### TAO 英文版

41.

When a superior person hears of the Tao,  
She diligently puts it into practice.  
When an average person hears of the Tao,  
he believes half of it, and doubts the other half.  
When a foolish person hears of the Tao,  
he laughs out loud at the very idea.  
If he didn't laugh,  
it wouldn't be the Tao.  
Thus it is said:  
The brightness of the Tao seems like darkness,  
the advancement of the Tao seems like retreat,  
the level path seems rough,  
the superior path seem empty,  
the pure seems to be tarnished,  
and true virtue doesn't seem to be enough.  
The virtue of caution seems like cowardice,  
the pure seems to be polluted,  
the true square seems to have no corners,  
the best vessels take the most time to finish,  
the greatest sounds cannot be heard,  
and the greatest image has no form.  
The Tao hides in the unnamed,  
Yet it alone nourishes and completes all things.

## 隐匿、无名

当你想“做更多”时，尽量设法克制。当你想“说更多”时，尽量设法安静。当你想拼命抓住某个结果、期望更多成果时，放手吧，放手使你拥有更多！

在开放空间，行动缘起于“静止”，答案来源于疑问。精华和本质都是隐匿的，而正是你的邀请，它们才来到空间！

英语原文：

## Hiding in the unnamed

When you feel the need to do more, find a way to do less. When you think there is something else to say (say?), look for another way to be silent. When you grasp at outcomes and desire results, open your hand and hold more.

In Open Space, action arises from stillness. The answers are contained in the question. The essence is hiding and you are inviting it into the room.

## 42. 《道德经》第四十二章

道生一，一生二，二生三，三生万物。万物负阴而抱阳，冲气以为和。人之所恶，唯孤、寡、不谷，而王公以自称也。故物，或损之而益，或益之而损。人之所教，亦议而教人。“强梁者不得其死！”吾将以为学父。

### 释义：

道生一，一生二，二生三，三生万物。  
万物都包含阴阳二气，并且在阴阳二气的互相激荡中生成新的和谐体。  
欲速则不达，功成自然，水到渠成。

### TAO 英文版

42.

The Tao gave birth to One.

The One gave birth to Two.

The Two gave birth to Three.

The Three gave birth to all of creation.

All things carry Yin  
yet embrace Yang.  
They blend their life breaths  
in order to produce harmony.

People despise being orphaned, widowed and poor.  
But the noble ones take these as their titles.  
In losing, much is gained,  
and in gaining, much is lost.

What others teach I too will teach:  
"The strong and violent will not die a natural death."

## 市集

一开始，喧嚣的市集显得散乱，看不到预期，漫无目的。但随后，灵感、互动、共识，接踵而来，次序由此建立。

这些动态变化无法人为制造。相反，我们必须放手让团体寻找自我，让对的主题自然吸引对的人群，无论发生什么，都是自然应该发生的事。

团队由此获益的原因在于，当激情彼此交集、碰撞、融和的时候，一加一大于二的效应就会产生，人们便马上找到了新的朋友、新的合作者。

在市集中，没有一种力量会强制一小群人彼此连接，或强制他们保持连接。人们在一起的原因只源于“邀约”、“呼唤”和“回应”产生的磁力。

### 英语原文：

## The marketplace

The chaos of the marketplace loosens up connections, expectations and intentions. Serendipity, proximity and synchronicity take over and order arises.

There is no way to work with these dynamics. We must instead step away and allow people to find their place, allow topics to attract the right people, allow whatever happens to happen.

The group gains from this because synergies occur where passions overlap and meet and envelop one another and friends and collaborators are quickly found. There is no forcing together of the pieces that requires continued force to stay together. People are instead bound by the magnetic forces of invitation, call and response.

## 43. 《道德经》第四十三章

天下之至柔，驰骋天下之至坚。无有，入于无间；吾是以知无为之有益也。不言之教，无为之益，天下希能及之矣。

### 释义：

天下最柔弱的东西，  
却腾越穿行于最坚硬的东西中；  
“不言”的教导、无形的力量，  
可以穿透没有间隙的东西。

### TAO 英文版

43.

That which offers no resistance,  
overcomes the hardest substances.

That which offers no resistance  
can enter where there is no space.

Few in the world can comprehend  
the teaching without words,  
or understand the value of non-action.

## 如何驾驭空间的入侵者

绝大多数参与者并不想故意成为空间的入侵者，但他们无意的行为却会导致空间关闭，从而起到搅局者的负面效果。当有人来到围圈的中部，似乎想弄点事出来的时候，你只需起身走过去，紧靠那人身边站立，不说话，保持安静。

那人马上会意识到自己的行为对开放空间有害，于是一切又会照着原来的程序自然推进。

### 英语原文：

## Handling space invaders

Most people don't want to be space invaders, but by their actions they close space just the same. When someone seems to want to run things, and steps to the middle to try to gain something from the circle, just go and stand beside that person. Remain silent, and remain close.

The person will soon feel what it is like to have space close. Things will then usually move on.

## 44. 《道德经》第四十四章

名与身，孰亲？身与货，孰多？得与亡，孰病？  
甚爱，必大费；多藏，必厚亡。故知足，不辱，知  
止，不殆，可以长久。

### 释义：

过分的爱名利就必定要付出更多的代价。  
懂得满足，就不会受到屈辱；懂得适可而止，就不  
会遇见危险；这样才可以保持住长久的平安。

### TAO 英文版

44.

Which is more important, your honor or your life?

Which is more valuable, your possessions or your  
person?

Which is more destructive, success or failure?

Because of this, great love extracts a great cost  
and true wealth requires greater loss.

Knowing when you have enough avoids dishonor,  
and knowing when to stop will keep you from danger  
and bring you a long, happy life.

## 适可而止

开启开放空间之前，只需要简短的说明和介  
绍。而该说明的精彩与否，看来无足轻重。团队的  
成功与否，完全取决于他们自己。

团队不需要你的操心，不需要你的教诲和指  
导，他们甚至不需要你在现场。

你只需简单地开启空间，然后坐一边即可。

### 英语原文：

## Doing just enough

To open space requires only a few minutes of  
introduction and instruction. Whether you do  
this well or badly hardly seems to matter. The  
success or failure of the group is entirely up to  
them.

The group does not need you to invest in them,  
to teach them or to guide them. They don't  
need your presence at all.

Simply open space and sit with them.

## 45. 《道德经》第四十五章

大成若缺，其用不弊。大盈若冲，其用不穷。大直若诘，大辩若讷。大巧若拙，其用不屈，静胜躁，寒胜热（错版为：躁胜寒，静胜热），清静可以为天下正。

### 释义：

最完满的东西，好似有残缺一样，但它的作用永远不会衰竭；  
最充盈的东西，好似是空虚一样，但是它的作用是不会穷尽的。  
最正直的东西，好似有弯曲一样；  
最灵巧的东西，好似最笨拙的；  
最卓越的辩才，好似不善言辞。

世界和你想象的不太一样，  
清静无为才能统治天下。

### TAO 英文版

45.

The greatest accomplishments seem imperfect,  
yet their usefulness is not diminished.

The greatest fullness seems empty,  
yet it will be inexhaustible.

The greatest straightness seems crooked.

The most valued skill seems like clumsiness.

The greatest speech seems full of stammers.

Movement overcomes the cold,  
and stillness overcomes the heat. （原文用了中文错版）

That which is pure and still is the universal ideal.

## 这并不是你原来想的那样

从“无议程”的“空”开始，但随即议程自然形成。从“零”开始，但深入的思维交融随即而来。当下发生什么，都是此刻必然会发生的，看似委婉曲直的路径，却能引领团队，开启务实的时刻。

在开放空间结束的时候，请体验这空间结束后，开始一个新世界的美妙感觉。

### 英语原文：

## Not what you expect

Start with no agenda and one will emerge. Begin with nothing and great depths will flood in. Whatever happens is the only thing that could have happened, and yet that crooked and twisty path leads us to the moment of action.

At the end of a day a half, savour the moment between the close of the space and the opening of the new world.

## 46. 《道德经》第四十六章

天下有道，却走马以粪。天下无道，戎马生于郊。罪莫大于可欲，祸莫大于不知足；咎莫憯于欲得。故知足之足，恒足矣。

### 释义：

如果以“道”治国，则天下太平，战马也可归田农耕。

如不以“道”治国，则天下大乱，连怀孕的母马也得奔走战场。

最大的罪过是自私自欲。

最大的祸害是知足，

最大的报应是贪婪。

不控制，知足者方能永恒。

### TAO 英文版

46.

When the world follows the Tao,

horses run free to fertilize the fields.

When the world does not follow the Tao,

war horses are bred outside the cities.

There is no greater transgression

than condoning peoples selfish desires,

no greater disaster than being discontent,

and no greater retribution than for greed.

Whoever knows contentment will be at peace forever.

## 不控制

我们总是被自我局限：认为只有掌控始终，才能获得应有的结果。但我们一旦屈从于“控制”的诱惑，便为自己带来了更多的麻烦。我们应该关注于激活内在的东西，避开外部的干扰。

如果你第一次维持开放空间，你会感觉自己在“需要控制”和“任其无序”中摇摆不定；而事实上，这正是你的内心在挣扎：是选择“痛苦纠结”？还是选择“安心知足”？

### 英语原文：

## No control

We are conditioned to believing that controlling things gets us results. When we bend to the temptation to control, we create an awful lot of hard work for ourselves. We have to become responsible for animating that which is within, and staving off the attacks from outside.

The first time someone comes to Open Space it seems that the choice is between control and chaos. In reality it is the choice between misery and contentment.

## 47. 《道德经》第四十七章

不出户，以知天下；不窥于牖，以知天道。其出弥远，其知弥少。是以圣人弗行而知，弗见而明，弗为而成。

### 释义：

不窥见，而能明“天道”，  
不妄为，才可有成就。  
有道之人，足不出户便知天下事。

### TAO 英文版

47.

Without opening your door,  
you can know the whole world.  
Without looking out your window,  
you can understand the way of the Tao.

The more knowledge you seek,  
the less you will understand.

The Master understands without leaving,  
sees clearly without looking,  
accomplishes much without doing anything.

## 一切尽在此空间

当你开启空间的时候，你必须认可：所有我们将得到的一切，都在这个空间内。所有改进工作的潜能，行动的能力，将浮现的成果，所有的一切，都在这个空间里！

有时候我们老想着，需要从我们外部搜寻、调查、多处聚焦，从而收集到必要的知识和材料，似乎答案应该藏在我们以外的什么地方。

然而，外面也许有值得我们学的东西，但是最佳的问题、最佳的答案，却只有在这里、在我们中间、在这个时刻产生！

### 英语原文：

## It's all in the room

When you open the space acknowledge that everything we might become is here in the room. All the potential for change, the capacity to do it well, the future that wants to be born – it's all in the room.

We sometimes think that we need to gather knowledge from environmental scans, surveys, focus groups. It's as if the answers lie outside of ourselves somewhere.

There is stuff to learn out there, but the best questions and the right answers are right here, right now.



## 48. 《道德经》第四十八章

## 能简则简

为学者日益，为道者日损。损之又损之，以至于无为，无为则无不为。将欲取天下者，恒以无事。及其有事也，又不足以取天下矣。

对开放空间的不断实践和修炼，意味着我们要不断发现哪些环节多此一举，没有必要去做。对大多数引导者而言，引导开放空间，似乎是在做违反常规的事情。

### 释义：

大道至简，无为治天下。  
顺自然之道，方能主宰世界。

但是如果我们坚持修炼，勇于发现并剔除我们曾经执着坚持的东西，放弃控制，慢慢地，我们就赢得了一个让团队倾情投入的空间。你会发现，很多其他事情也会随之改变。

### TAO 英文版

### 英语原文：

48.

One who seeks knowledge  
learns something new every day.  
One who seeks the Tao  
unlearns something new every day.  
Less and less remains until you arrive at non-action.  
When you arrive at non-action,  
nothing will be left undone.

Mastery of the world is achieved  
by letting things take their natural course.  
You can not master the world by changing the natural  
way.

## One less thing

Cultivating a practice of opening space means constantly finding things not to do. For most facilitators, facilitating open space runs counter to everything that we know.

But if we practice finding those things we cling to and let go of them, gradually we will develop a practice of opening space that welcomes the group fully into it's work. And you will find that many other things change too.

## 49. 《道德经》第四十九章

圣人恒无心，以百姓之心为心。善者善之，不善者亦善之，得善矣。信者信之，不信者亦信之，得信矣。圣人之在天下歛歛焉，为天下浑浑焉。百姓皆注其耳目，圣人皆孩之。

### 释义：

圣人是没有私心的，以百姓之心为己心。不管世界如何险恶，面前的人是恶是善，他一样用真诚善良之心面对一切。

### TAO 英文版

49.

The Master has no mind of her own.  
She understands the mind of the people.

To those who are good she treats as good.  
To those who aren't good she also treats as good.  
This is how she attains true goodness.

She trusts people who are trustworthy.  
She also trusts people who aren't trustworthy.  
This is how she gains true trust.

The Master's mind is shut off from the world.  
Only for the sake of the people does she muddle her mind.

They look to her in anticipation.  
Yet she treats them all as her children.

## 真诚面对

“来的人都是对的人”，预示着我们在开放空间相遇的人，彼此都是充满潜力、具有无限可能的关联方。更进一步，我们甚至于连这个预判都不需要带入空间。

在开放空间，我们遇见每一个真实的彼此，每个人都自然流露自己的本真。做为引导师，除了维持一个空间让他们自我流露、自我实现，你无需在他们的过程中注入任何东西。

### 英语原文：

## Meet each as they are

Whoever comes are the right people means we meet the people in Open Space in all of the possibility of their true potential. And beyond this, we don't even bring that judgment to work.

Meet people as they are and let them be what they will be and flow will show up in Open Space. You have nothing to do with their work but to hold the container for it all to unfold.

## 50. 《道德经》第五十章

出生入死。生之徒十有三；死之徒十有三；而民之生，生而动。动皆之死地，亦十有三。夫何故也？以其生生之厚也。盖闻善摄生者，陆行不遇兕虎，入军不被甲兵；兕无所投其角，虎无所惜其爪，兵无所容其刃。夫何故也？以其无死地焉。

### 释义：

贪生者不长寿，  
不惧死，不控制，对“道”充满信心，  
才是永恒的。

### TAO 英文版

50 .

Those who leave the womb at birth  
and those who enter their source at death,  
of these; three out of ten celebrate life,  
three out of ten celebrate death,  
and three out of ten simply go from life to death.

What is the reason for this?

Because they are afraid of dying,  
therefore they can not live.

I have heard that those who celebrate life  
walk safely among the wild animals.

When they go into battle, they remain unharmed.

The animals find no place to attack them  
and the weapons are unable to harm them.

Why? Because they can find no place for death in them.

## 一切为“生”

当你进入围圈为团队带来“生命之旅”的时候，你最大的任务是体现你所邀约的“活力”。如果你面对着迷茫和悲观，想要邀约“英勇刚强”，那么你就必须在迷茫悲观前表现出“英勇刚强”。如果你不担心开放空间的“开放失控”，其他人也不会担心“开放失控”。

我们固有的负面思维会在这里发生作用：对死亡的恐惧会阻碍我们拥抱生命，而自我满足又会妨碍我们用心投入。

然而我们最基本的行动，就是要在踏入空间时，带着这样一个强烈的信念：这里发生的一切，都能让空间充满生命力。

### 英语原文：

## Serving life

When you enter the circle to bring life to the group, your greatest task is to embody the life you are inviting. If you are inviting fierceness in the face of confusion and grief, you must stand fiercely against confusion and grief. If you are not afraid of Open Space then others will not be afraid of Open Space.

Our shadows play in this arena. Our fear of death stops us from welcoming life. Our normal complacency prevents us from attending to this work mindfully.

But the fundamental motion is to walk into that space with the strong knowledge that all that happens in there serves life.

## 51. 《道德经》第五十一章

道生之，而德畜之，物形之，而器成之。是以万物，尊道而贵德。道之尊也，德之贵也，夫莫之爵。而恒自然也。故道生之，德畜之，长之育之，亨之度之，养之覆之。生而弗有，为而弗恃，长而弗宰。是谓玄德。

### 释义：

道生成世间万物，德养育世间万物。万事万物一开始只有自己的初始形态，环境才使万事万物成长起来。故此，万事万物莫不尊道、崇德。道之所以被尊崇，德所以被珍贵，就是由于道生长万物而不加以干涉，不据为己有，德畜养万物而不加以主宰，不自恃有功。

### TAO 英文版

51.

The Tao gives birth to all of creation.

The virtue of Tao in nature nurtures them,  
and their family give them their form.

Their environment then shapes them into completion.  
That is why every creature honors the Tao and its virtue.

No one tells them to honor the Tao and its virtue,  
it happens all by itself.

So the Tao gives them birth,  
and its virtue cultivates them,  
cares for them,  
nurtures them,  
gives them a place of refuge and peace,  
helps them to grow and shelters them.

It gives them life without wanting to possess them,  
and cares for them expecting nothing in return.  
It is their master, but it does not seek to dominate them.  
This is called the dark and mysterious virtue.

## 自然而来的流程形式

人们或许会认为，特定的流程形式会导致某种现象的发生，这没错，但这样的流程形式不是来自事物外部，而是来自事物内部，内心才是爆发某种行为的起源。就像一粒种子里面含有一颗大树。

开放空间，宽敞而包容，它提供了一块土壤来容纳这个种子，从流程形式上布局并支持着“灵感成长为行动”。一开始空空荡荡的场地上，先出现一个小小的邀约，那邀约在对话交融中滋养成长，最后成长到这样一个时刻：它吸引了团队成员的时间、注意力和其他富饶的资源，从而促使一个灵感变为最终成果。

空间越宽敞纯净，它能给予团队的就越多，期间形成的行动也越高级。这个不需要事先告知大家，因为多说无益，你只需提供并维护好它的开放即可。

### 英语原文：

## Emergent structure

People fret that structure leads to action. That is true, but it is not the structure from outside that leads to actions, it is the structure that emerges from inside that is where the explosion of action originates. Like a seed that contains the tree.

Open Space, empty and receiving, is the ground in which structure organizes the support and growth of action from ideas. From that empty place, small invitations emerge. From the small invitations, conversation nurtures growth. From that growth comes the momentum that attracts the resources of time and attention and money to see the ideas to completion.

The emptier the space the more giving it is and the more intricate the action that emerges. There is no need to talk about it, because that only confuses things. Just offer it and hold it open.

## 52. 《道德经》第五十二章

天下有始，可以为天下母，既得其母，以知其子；复守其母，没身不殆。塞其兑，闭其门，终身不勤。开其兑，济其事，终身不救。见小曰明，守柔曰强。用其光，复归其明，无遗身殃，是为袭常。

### 释义：

天地万物本身都有起始，这个始作为天地万物的根源。如果知道根源，就能认识万物，如果认识了万事万物，又把握着万物的根本，就可永无担忧。无欲无为，一切皆会自我完善，自然天成。此为“常道”。

### TAO 英文版

52.

The world had a beginning  
which we call the Great Mother.  
Once we have found the Mother,  
we begin to know what Her children should be.

When we know we are the Mothers child,  
we begin to guard the qualities of the Mother in us.  
She will protect us from all danger  
even if we lose our life.

Keep your mouth closed  
and embrace a simple life,  
and you will live care-free until the end of your days.  
If you try to talk your way into a better life  
there will be no end to your trouble.

To understand the small is called clarity.  
Knowing how to yield is called strength.  
To use your inner light for understanding  
regardless of the danger  
is called depending on the Constant.

## 自组织

开放空间内发生着“自组织”行为，其实“自组织”可以演绎在任何地方。世间万物皆起源于“自组织”，在当下发生，也在随后的时刻发生着。就像 Brian Swimme（著名宇宙进化学者）曾说的：宇宙的奇妙在于，从一簇氢云团开始，等待 150 亿年后，突然爆发演化！

人类就是这种爆发力的产物。我们现实的一切存在，都归功于宇宙的“自组织”。既然“自组织”可以产生如人类一样伟大而完美的东西，那么“自组织”也可以做任何其他完美的事情。

这并不复杂，但正是这种简单，包含着高端深奥。这并不强大，但正是这种柔韧，让强势得以成长。

它无为，但宇宙万物由此诞生。

### 英语原文：

## Self-organization

Self-organization happens in Open Space because self-organization happens everywhere else. It is the story of everything that has occurred to this moment and will occur in the next one. As Brian Swimme once said, the miracle of the universe is that you start with a cloud of hydrogen, wait 15 billion years and suddenly – opera!

We are indeed children of this dynamic. We owe our very existence to self-organization. And if self-organization can produce something as gloriously beautiful as a human baby, it should do fine for anything we use it for.

It is not complicated, but it is simplicity that welcomes and holds complexity. It is not strong but it is yielding that allows strength to grow.

It creates whole universes by doing nothing at all.

## 53. 《道德经》第五十三章

使我介然有知，行于大道，唯施是畏。大道甚夷，而民好径。朝甚除，田甚芜，仓甚虚；服文采，带利剑，厌饮食，财货有馀，是谓盗竽。盗竽非盗也哉！

### 释义：

无道之人，自满自傲。有道之人，谦虚包容。

### TAO 英文版

53.

If I understood only one thing,  
I would want to use it to follow the Tao.  
My only fear would be one of pride.  
The Tao goes in the level places,  
but people prefer to take the short cuts.

If too much time is spent cleaning the house  
the land will become neglected  
and full of weeds,  
and the granaries will soon become empty  
because there is no one out working the fields.

To wear fancy clothes and ornaments,  
to have your fill of food and drink  
and to waste all of your money buying possessions  
is called the crime of excess.

Oh, how these things go against the way of the Tao!

## 多样性

完成最佳开放空间的一个条件是“高度的多样性”。人们常常需要简单明了的答案以及清晰的解决路径。然而，当多样性的众多问题提出时，答案也呈现多样性，解决路径也各有不同。在这种情况下，每个人都可以选择最适合自己的容易路径，走向大家的共同目标。

当如此“多样”及“复杂”的环境产生时，如果你还是只看中一组解决方案，认为只有一个解决路径时，就等于你趋于自我自傲而忽视了真理。这种“自傲自我”和团队成员间的深入汇谈格格不入。

在收敛阶段，要为各种“可能”维护好开放空间，而不是只集中在一些看似光鲜迷人的方案。聪明的做法是鼓励所有的人尽可能地参与。

### 英语原文：

## Diversity

One of the conditions under which Open Space works best is where there are high levels of diversity. People want easy answers and a clear path to a goal. But where there are a diversity of questions, there arises a multiplicity of answers and a variety of paths. And when these emerge, each can join the path that takes them in the easiest way to the places we all need to go.

To invest in one set of solutions, to assume that there is one path when complexity and diversity has created the conditions for our current situation, is to neglect the truth in favour of the preferences of ego and pride. This only serves ego and pride and not the deep questions that we are able to ask of one another.

In convergence, hold space for possibility and don't join the allure of the glamorous solution. Wise action invites all to join where they can.

## 54. 《道德经》第五十四章

善建者不拔，善抱者不脱，子孙以祭祀不绝。修之身，其德乃真；修之家，其德乃馥；修之乡，其德乃长；修之邦，其德乃丰；修之天下，其德乃溥。故以身观身，以家观家，以乡观乡，以邦观邦，以天下观天下。吾奚以知天下然哉？以此。

### 释义：

善于建树的人不可能拔除，  
善于抱持的人不可能松脱，  
有道之人，勤于修炼。  
祖祖孙孙会永远记得他的功绩。

### TAO 英文版

54.

That which is well built  
will never be torn down.

That which is well latched  
can not slip away.

Those who do things well  
will be honored from generation to generation.

If this idea is cultivated in the individual,  
then his virtue will become genuine.

If this idea is cultivated in your family,  
then virtue in your family will be great.

If this idea is cultivated in your community,  
then virtue will go a long way.

If this idea is cultivated in your country,  
then virtue will be in many places.

If this idea is cultivated in the world,  
then virtue will be with everyone.

Then observe the person for what the person does,  
and observe the family for what it does,  
and observe the community for what it does,  
and observe the country for what it does,  
and observe the world for what it does.

How do I know this saying is true?

I observe these things and see.

## 勤学苦练

任何一次开放空间都会曲终人散，但开放理念的维护不会结束。任何邀请都有开始和完结，但邀请中的理念始终不灭。勤学修炼，意味着你不管是在开放空间的实际场景，还是在日常活动中，你始终把开放空间的精髓运用于你自己本身、你的家庭、你的社区、你的族群和你所处的世界。

业精于勤荒于疏。请始终练习，无时不在，无处不在。

英语原文：

### Practicing well

Space can be closed, but space holding cannot collapse. Invitations may come and go, but invitation is always present. Practicing the way of invitation and holding means that whether you are in Open Space or not, you will always be holding space, and the results may flow in yourself, your family, your community, your nation and your world.

Practice well so that the practice survives, even as projects come and go, spaces open and close, bodies arise and die.

## 55. 《道德经》第五十五章

含德之厚者，比于赤子。蜂虿虺蛇弗螫，攫鸟猛兽弗搏。骨弱筋柔，而握固。未知牝牡之会，而媵怒，精之至也。终日号，而不嘎，和之至也。精和曰常，知常曰明，益生曰祥，心使气曰强。物壮则老，谓之不道，不道早已。

### 释义：

符合道的东西，都充满生命力，不遵守道的，则会很快地灭亡。

### TAO 英文版

55.

One who is filled with the Tao  
is like a newborn child.  
The infant is protected from  
the stinging insects, wild beasts, and birds of prey.  
Its bones are soft, its muscles are weak,  
but its grip is firm and strong.  
It doesn't know about the union  
of male and female,  
yet his penis can stand erect,  
because of the power of life within him.  
It can cry all day and never become hoarse.  
This is perfect harmony.

To understand harmony is to understand the Constant.  
To know the Constant is to be called 'enlightened'.  
To unnaturally try to extend life is not appropriate.  
To try and alter the life-breath is unnatural.  
The master understands that when something reaches its  
prime , it will soon begin to decline.  
Changing the natural is against the way of the Tao.  
Those who do it will come to an early end.

## 当下，充满活力

除非你用崭新的视角进入每次开放空间，否则你不会感觉到其中的活力。一开始参与者都自认为知道会发生什么，期望发生的都在意料之中。只有你明白，当下发生什么，都是当时必然会发生的；只有你明白，事情在发生时即充满着崭新的生命力。

所以，保持这种态度，这样其他人才会学着同你一样，来感觉和欣赏各类事件、各种灵感、各种行动在空间中的起起伏伏，从而唤醒他们开辟出一条活力与变革之路。从一开始起，你就要体现出“当下发生的任何事情，充满着生命力”。

### 英语原文：

#### **Whatever happens is full of life**

Unless you approach each Open Space with new eyes, you will never see the life that is there. Everyone thinks they know what will happen and so that is what they look for. You alone know that whatever happens is the only thing that could have, and that which happens is full of the new life that arises from emergence.

So hold this stance, so that others may learn to join you in it to appreciate that as the event itself opens and closes, ideas and actions too arise and pas away, leaving in their wake a trail of life and change. Embody from the first moment that whatever happens is full of life.



## 56. 《道德经》第五十六章

知者弗言，言者弗知。塞其兑，闭其门；挫其锐，解其纷，和其光，同其尘；是谓玄同。故不可得而亲，亦不可得而疏；不可得而利，亦不可得而害；不可得而贵，亦不可得而贱；故为天下贵。

### 释义：

达到“玄同”境界的人，  
无我，不露锋芒，不多言语，  
已经超脱亲疏、利害、贵贱的世俗范围，  
所以就为天下人所尊重。

### TAO 英文版

56.

Those who know do not talk.

Those who talk do not know.

Stop talking,  
meditate in silence,  
blunt your sharpness,  
release your worries,  
harmonize your inner light,  
and become one with the dust.  
Doing this is the called the dark and mysterious identity.

Those who have achieved the mysterious identity  
can not be approached, and they can not be alienated.  
They can not be benefited nor harmed.  
They can not be made noble nor to suffer disgrace.  
This makes them the most noble of all under the  
heavens.

## 无处不在，而又全然无形

你的工作，就是要做到无处不在，然而又全然无形。

人们会忽略你，忘了你的存在。他们会做自己喜欢的事情并为之负责，不期待从你这里得到什么。

当你在他们面前消失的时候，他们只会在你帮着创立的空间中，感觉到他们自己的存在。

### 英语原文：

#### **Fully present, totally, invisible**

Your job is simply to be fully present and totally invisible.

People will ignore you. They will forget that you are there. They will take responsibility for what they love and not expect anything else of you.

And when you have disappeared to them they will only feel themselves acting within the space you helped them create.

## 57. 《道德经》第五十七章

以正治国，以奇用兵，以无事取天下。吾何以知其然哉？以此：夫天下多忌讳，而民弥贫；民多利器，而邦家滋昏；民多智慧，而邪事滋起；法令滋章，而盗贼多有。是以圣人之言曰：“我无为，而民自化；我好静，而民自正；我无事，而民自富；我无欲，而民自朴。”

### 释义：

无为治理天下，  
不要太多陈科戒律。  
有道的圣人说，  
我无为，人民就自我化育；  
我好静，人民就自然富足；  
我无欲，而人民就自然淳朴。

### TAO 英文版

57.  
Govern your country with integrity,  
Weapons of war can be used with great cunning,  
but loyalty is only won by not-doing.  
How do I know the way things are?  
By these:

The more prohibitions you make,  
the poorer people will be.  
The more weapons you possess,  
the greater the chaos in your country.  
The more knowledge that is acquired,  
the stranger the world will become.  
The more laws that you make,  
the greater the number of criminals.

Therefore the Master says:  
I do nothing,  
and people become good by themselves.  
I seek peace,  
and people take care of their own problems.  
I do not meddle in their personal lives,  
and the people become prosperous.  
I let go of all my desires,  
and the people return to the Uncarved Block.

## 空间骚扰者

你事先规定的条例越多，空间骚扰者也会越多。开放空间遵循四大原则和一个法则，这已经足够了。更多的限定条例只会引来空间骚扰者，因为他们要你兑现事先承诺的“开放”。

也许你想制定更多的规则来帮助他们，请打消这个念头，他们知道自己该怎么做。邀请他们进入开放平和的状态，他们自然会遵循。如果强制把他们围入某种状态，他们会首先冲破这个篱笆，然后走向他们自己觉得舒服的平和状态。

有责任心，充满热情！这就够了。

### 英语原文：

## Space invaders

Space invaders become more plentiful the more rules you have. Open Space runs on four principles and one law and that is all you need. More than that and people become “space invaders” to you, demanding the open space they were promised.

Resist the temptation to help people by giving them rules of conduct. People know what their work is. Invite them to peace and they will move to peace. Fence them in and they will first try to break out and then move to peace.

Passion bounded by responsibility. That is all.

## 58. 《道德经》第五十八章

其政闷闷，其民淳淳，其政察察，其民缺缺。祸兮，福之所倚；福兮，祸之所伏。孰知其极？其无正邪？正复为奇，善复为袄。人之迷也，其日固已久矣。是以圣人方而不割，廉而不刿，直而不肆，光而不耀。

### 释义：

祸兮福所倚；福兮祸所伏。  
凡事没有绝对标准，  
谁也不能肯定自己的想法就是最正确的。  
所以，有道之人方正而不生硬，  
有棱角而不伤害人，直率而不放肆，  
光亮而不刺眼。

### TAO 英文版

58.

If a government is unobtrusive,  
the people become whole.

If a government is repressive,  
the people become treacherous.

Good fortune has its roots in disaster,  
and disaster lurks with good fortune.

Who knows why these things happen,  
or when this cycle will end?

Good things seem to change into bad,  
and bad things often turn out for good.

These things have always been hard to comprehend.

Thus the Master makes things change  
without interfering.

She is probing yet causes no harm.

Straightforward, yet does not impose her will.

Radiant, and easy on the eye.

## 冲突和麻烦

面对麻烦，无非二种方式：要么顺其自然。要么进入干预。

答案总是在一团乱麻中厘清的。当人们在自己的事物中处理冲突，并能够对解决问题负起责任时，他们总能找到自己的方法，也许这是一个你完全不了解，也意想不到的方法。你能做的，只不过是发出提问而已：你们真正想要的是什么？你们为什么不行动起来呢？

你只需呈现一个希望：办法总比困难多，前途总是光明的。

### 英语原文：

## Conflict and trouble

There are two ways to deal with things falling apart. You can remain out of the way and let things take their course. Or you can step in and try to control the situation.

The answer is in the fire of trouble. When the people themselves struggle with their own conflicts and are able to take responsibility for resolution, they will find the way that works for themselves. It will be a way that you are totally unaware of. The most you can do is ask a question: What do you really want to do? Why don't you take of it?

Simply embody the hope that there is a way to loosen the struggle and peace will follow.

## 59. 《道德经》第五十九章

治人事天，莫若嗇。夫唯嗇，是以早服。早服是谓重积德。重积德，则无不克。无不克，则莫知其极；莫知其极，可以有国。有国之母，可以长久。深其根固其柢，长生久视之道也。

### 释义：

无论治理国家还是修身养性，放松，不紧绷，不控制，才能积蓄起充分的能量，才能根深柢固，符合长久维持之道。

### TAO 英文版

59.

There is nothing better than moderation  
for teaching people or serving Heaven.  
Those who use moderation  
are already on the path to the Tao.

Those who follow the Tao early  
will have an abundance of virtue.  
When there is an abundance of virtue,  
there is nothing that can not be done.  
Where there is limitless ability,  
then the kingdom is within your grasp.  
When you know the Mother of the kingdom,  
then you will be long enduring.

This is spoken of as the deep root and the firm trunk,  
the Way to a long life and great spiritual vision.

## 让不可能成为可能

开放空间，表面看起来好像不可行。把一群人放在一个空间，没有议程，却让他们创造有效而革命性的沟通，这似乎不太可能！

这确实是蛮难理解的。然而，只要“放松”、“失控”，在任何地方，一切皆有可能！

### 英语原文：

## Embody impossibility

Open Space should not work. It should be impossible to put people together in a room with no agenda and have them create powerful and transformative conversations.

That's the hard part. Rest in that and the impossible becomes possible everywhere else.

## 60. 《道德经》第六十章

治大国，若烹小鲜。以道莅天下，其鬼不神。非其鬼不神，其神不伤人。非其神不伤人，圣人亦不伤人。夫两不相伤，故德交归焉。

### 释义：

以道治国，疏而不堵，  
治大国，如烹小鲜。

### TAO 英文版

60 .

Governing a large country

is like frying small fish.

Too much poking spoils the meat.

When the Tao is used to govern the world  
then evil will loose its power to harm the people.

Not that evil will no longer exist,  
but only because it has lost its power.

Just as evil can loose its ability to harm,  
the Master shuns the use of violence.

If you give evil nothing to oppose,  
then virtue will return by itself.

## 疏而不堵

要疏而不堵，一旦你介入、控制，团队就会失去协同的责任，所有的麻烦事都会找上门来，指望你去解决。

让他们融入你维护的空间，他们会自己解决一切。

### 英语原文：

## Don't tinker

The moment you begin to tinker, you steal the responsibility that holds the body together.

The darkest shadows therefore will seek you out and you will be expected to heal them.

Let them dissolve into your space and they will heal themselves.

## 61. 《道德经》第六十一章

大邦者下流也，天下之牝，天下之交也。牝恒以静胜牡，以静为下。大邦以下小邦，则取小邦；小邦以下大邦，则取于大邦。故或下以取，或下而取。故大邦者，不过欲兼畜人；小邦者，不过欲入事人。夫皆得其欲，则大者宜为下。

### 释义：

大国应该像水一样谦卑处下，  
就能成为天下文化的汇归之处，  
大国若对小国谦卑处下，  
便能赢得小国的信赖。  
小国若对大国谦卑处下，  
便能获得大国的保护。  
所以彼此放低姿态，  
就能互相影响彼此受益。

### TAO 英文版

#### 61 .

A large country should take the low place like a great watershed,  
which from its low position assumes the female role.  
The female overcomes the male by the power of her position.  
Her tranquility gives rise to her humility.

If a large country takes the low position,  
it will be able to influence smaller countries.  
If smaller countries take the lower position,  
then they can allow themselves to be influenced.  
So both seek to take the lower position  
in order to influence the other, or be influenced.

Large countries should desire to protect and help the people,  
and small countries should desire to serve others.  
Both large and small countries benefit greatly from humility.

## 万流汇集

邀约发出的时刻，如同水流涌向你。请在中心保持一段时间，然后走开，让中心也接受到邀约的能量。

此时，所有正能量开始发散到整个空间，从而每个人都被滋养到。

### 英语原文：

#### Let the centre receive the current

When the moment of invitation is released, the flood moves in towards you. Abide in the centre for a moment and then move aside and let the centre receive the energy of invitation.

All the intention to improve, to move towards good, to correct, is then directed to the whole itself and everyone is nourished.

## 62. 《道德经》第六十二章

道者，万物之注也，善人之葆也，不善人之所葆也。美言可以市尊，美行可以加人。人之不善，何弃之有？故立天子，置三公，虽有拱璧，以先驷马，不如坐进此道。古之所以贵此道者，何也？不曰求以得，有罪以免邪？故为天下贵。

### 释义：

“道”是荫庇万物之所。

美好的言辞可以换来别人对你的尊重；

但是良好的行为才能做为榜样教育人。

所以推广“道”，除了说，更要做。

### TAO 英文版

62 .

The Tao is the tabernacle of creation,  
it is a treasure for those who are good,  
and a place of refuge for those who are not.

How can those who are not good be abandoned?  
Words that are beautiful are worth much,  
but good behavior can only be learned by example.

When a new leader takes office,  
don't give him gifts and offerings.  
These things are not as valuable  
as teaching him about the Tao.

Why was the Tao esteemed by the ancient Masters?  
Is it not said: "With it we find without looking.  
With it we find forgiveness for our transgressions."  
That is why the world can not understand it.

## 在实践中弘扬开放空间

关于开放空间，空说无用，你能做的除了实践，还是实践。它的能量是用不完的，实践越多，收获越多。

使“开放空间”成为你的习惯，在实践中向你周围推广。

英语原文：

### Offering Open Space as practice

All you can do with Open Space is enter it. You cannot deplete it, but only make more of it.

Be open space and offer it to others as practice.

## 63. 《道德经》第六十三章

为无为，事无事，味无味。大小，多少，抱怨，以德。图难于，其易也；为大乎，其细也；天下之难，作于易；天下之大，作于细。是以圣人终不为大，故能成其大。夫轻诺，必寡信；必多难。是以圣人犹难之，故终无难矣。

大，故能成其大。夫轻诺，必寡信；必多难。是以圣人犹难之，故终无难矣。

### 释义：

大生于小，多起于少。  
天下的难事，一定从简易的地方做起；  
天下的大事，一定从微细的部分开端。  
因此，有“道”的圣人始终不急功贪大，  
所以才能做成大事。

### TAO 英文版

63 .

Act by not acting;

do by not doing.

Enjoy the plain and simple.

Find that greatness in the small.

Take care of difficult problems

while they are still easy;

Do easy things before they become too hard.

Difficult problems are best solved while they are easy.

Great projects are best started while they are small.

The Master never takes on more than she can handle,  
which means that she leaves nothing undone.

When an affirmation is given too lightly,  
keep your eyes open for trouble ahead.

When something seems too easy,  
difficulty is hiding in the details.

The master expects great difficulty,  
so the task is always easier than planned.

## 促使正能量的流动

“来的人都是对的人”，意味着即使是最渺小的一群，也蕴含着大而深的潜能。参与者彼此交流时，会触及到一些微妙细节，这些细节，可能是某种问题的端倪，也可能是某个解决方案的雏形，如果我们能充分注重这些细节，就有机会适当调整，从而促使这些细微的东西演变成为丰硕的成果。

在随后的行动计划中，最重要的就是认定下一步的任务，创造一种推进动力，形成对整个工作进展的承诺。并且达成共识，继续把交流内容落实成最详尽细致的计划。

如果从水的最上游开始就考虑到其冲击力，我们就能引导水流，使之可持续地越来越强，越来越有用，而不是筑起水闸阻碍之。

### 英语原文：

## Back up the flow

“Whoever comes is the right people” means that even the smallest group is capable of great depth. If we are able to focus the powerful lens of conversation on the subtle apprehension of issues before they are problems and opportunities before they are solutions, we have the chance to make the small adjustments to take these things to a powerful and positive end.

In action planning then, it is most important simply to find the next thing to do, to create momentum, to commit to carrying forward the momentum of the event, to agree to continue bringing conversation to the subtlest details, currents and streams.

If we deal with the erosive power of water at the highest levels, we can channel it's flow into growth and sustenance without building a dam to impede it downstream.



## 64. 《道德经》第六十四章

其安易持，其未兆易谋。其脆易判，其微易散。为之于其未有，治之于其未乱。合抱之木，生于毫末；九成之台，起于累土；千里之行，始于足下。为者败之，执者失之。是以圣人无为故无败，无执故无失。民之从事，恒于几成而败之。故曰：慎终如始，则无败事。是以圣人欲不欲，不贵难得之货；学不学，复中人之所过。以辅万物之自然，而弗敢为也。

### 释义：

做事情要在它尚未发生以前就处理妥当；  
治理国政，要在祸乱没有产生以前就早做准备。  
合抱的大树，生长于细小的萌芽；  
九层的高台，筑起于每一堆泥土；  
千里之行，始于足下。

太“有为”容易失败，  
太执着反遭损失。

### TAO 英文版

64.

Things are easier to control while things are quiet.  
Things are easier to plan far in advance.  
Things break easier while they are still brittle.  
Things are easier hid while they are still small.

Prevent problems before they arise.  
Take action before things get out of hand.  
The tallest tree  
begins as a tiny sprout.  
The tallest building  
starts with one shovel of dirt.  
A journey of a thousand miles  
starts with a single foot step.  
If you rush into action, you will fail.  
If you hold on too tight, you will loose your grip.

Therefore the Master lets things take their course  
and thus never fails.  
She doesn't hold on to things  
and never looses them.  
By pursuing your goals too relentlessly,  
you let them slip away.  
If you are as concerned about the outcome  
as you are about the beginning,  
then it is hard to do things wrong.  
The master seeks no possessions.  
She learns by unlearning,  
thus she is able to understand all things.  
This gives her the ability to help all of creation.

## 千里之行，始于足下

急功近利让我们迷失于真理之外。凡事不能一蹴而就。对任何事情的开端倾注足够的心力，才能使我们拥有卓越的领导力。

在事物刚刚出现变化的微妙阶段，开放空间能够为其迈向成功开启极为有效的通道。所以我们应该通过完美的邀约来加强开放空间的这种功效，通过一开始的邀约，让参与者知道机会在哪里，通过一开始的邀约，吸引人们以无法拒绝的热情参与空间，让他们感觉到开放空间式的对话能改变一切。

而空间开启后，必须着重地，让参与者发挥自己的能力，感觉到流动空间中的任何机遇，参与其中、体验其中，依赖空间的动能，发现行动解决之道。

迈出通向成功的第一步，我们才有未来。

### 英语原文：

## Attend to the beginnings

If we demand to see the results of our work immediately, we are deluding ourselves about the way the world works. We are not capable of massive change with instant actions. The power of leadership comes when we direct our energies to the proper beginnings.

Open Space reveals powerful channels of subtle action often at the growing edge of change. Therefore we need to support this capacity with an excellent invitation that fully understands what this chance is and that attracts people into the space with a sense of undeniably inevitability that THIS conversation may change everything.

And yet, the opening of the day must focus the participants on their ability to sense the opportunities in flow, to play and experiment and to find ways of acting that trust the effects of work downstream.

We can never know; we can only act for good.

## 65. 《道德经》第六十五章

古之善为道者，非以明民，将以愚之。民之难治，以其智多。故以知治国，国之贼；不以知治国，国之德。知此两者，亦稽式。恒知稽式，是谓玄德。玄德深矣远矣，与物反矣，乃至大顺。

### 释义：

不要用巧智诡诈来治国安邦，应给予充分的自由，感化民众，传承敦厚朴实的美德，与万物一道返朴归真，最后的结果必然导致大顺的局面。

### TAO 英文版

65.

The ancient Masters  
who understood the way of the Tao,  
did not educate people, but made them forget.

Smart people are difficult to guide,  
because they think they are too clever.

To use cleverness to rule a country,  
is to lead the country to ruin.

To avoid cleverness in ruling a country,  
is to lead the country to prosperity.

Knowing the two alternatives is a pattern.  
Remaining aware of the pattern is a virtue.  
This dark and mysterious virtue is profound.  
It is opposite our natural inclination,  
but leads to harmony with the heavens.

## 自由的震撼

我常常迷失于习惯遵守的固定思维。从小就被灌输这种思维，想当然地认为，凡事皆有答案自天而降，答案一定来自拥有裁决权的权威人士。

而当我们来到开发空间，这些迷惑性的旧思维随风而去了。凡事全靠自己的谨慎思考，我们得信任一个更广泛更大的群体，而以往我们可能从来没有经历过这么大群体内的讨论。在这个群体中，人们被卷入、滞留在一股思维的潮涌中，没有确定性，没有可以依赖的权威人士，这是蛮震撼的。但如果我们能够察觉到自己的能力和周围连接并和其他人一起创造灵感，那么没有什么事是不可以改变的。

维护开放空间，就是维护这个感觉，让他有震撼的感觉。人们会从这种感觉中获益良多。

### 英语原文：

## Freedom shock

We delude ourselves into thinking that we know what's going to happen. We have been schooled this way; to imagine that the answers float in, borne on the wings of an Authority who rules on the quandaries before us.

When we enter open space, these delusions fall away. Only deliberation will save us, and that means trusting into a bigger whole than perhaps we have ever met. It is a shock to be stranded in the flow with no certainty or authority upon which to anchor. But if we are aware of our own capacities to connect and create emergence with others, nothing can stand for long.

Hold space for this, and remember what it feels like to have your world rocked. Your people will benefit from that empathy.

## 66. 《道德经》第六十六章

江海之所以能为百谷王者，以其善下之也，故能为百谷王。是以圣人之欲上民也，必以其言下之；欲先民也，必以其身后之。故居上而民弗重也，居前而民弗害也。天下乐推而弗厌也。非以其无争与，故天下莫能与争。

### 释义：

江海所以能够成为百川河流所汇往的地方，乃是由于它善于处在低下的地方，所以能够成为百川之王。因此，圣人要统治人民，必须用言辞对人民表示谦下，要想领导人民，必须把自己的利益放在他们的后面。所以，有道的圣人虽然地位居于人民之上，而人民并不感到负担沉重；居于人民之前，而人民并不感到受害。天下的人民都乐意推戴而不感到厌倦。因为他不与人民相争，所以天下没有人能和他相争。

### TAO 英文版

66.

Rivers and seas are rulers  
of the streams of hundreds of valleys  
because of the power of their low position.

If you want to be the ruler of people,  
you must speak to them like you are their servant.  
If you want to lead other people,  
you must put their interest ahead of your own.

The people will not feel burdened,  
if a wise person is in a position of power.  
The people will not feel like they are being manipulated,  
if a wise person is in front as their leader.  
The whole world will ask for her guidance,  
and will never get tired of her.  
Because she does not like to compete,  
no one can compete with the things she accomplishes.

## 咖啡杯

一旦开启了开放空间，你只需移步圈外，像 Harrison 教导的那样：该喝几杯咖啡啦！这样能让空间更安全，能让你跳出圈外，更好地服务于他们。你这样做，只会让群体迎来更多的惊喜。

所以，要成就大事，就拿起你的咖啡杯，闪人！

英语原文：

## Coffee cups

Once the space is open, simply move out of the way and take Harrison's advice: collect coffee cups. It will make the space safer, and it will give you something to do that serves the group and stays out of its way. The group will find unanticipated levels of greatness if you stay out of the way.

So to achieve great things, get the coffee cups cleared away.

## 67. 《道德经》第六十七章

天下皆谓我大，大而不肖。夫唯不肖。故能大，若肖，久矣其细也夫！我恒有三宝，持而保之。一曰慈，二曰俭，三曰不敢为天下先。夫慈，故能勇；俭，故能广；不敢为天下先，故能为成器长。今舍其慈，且勇；舍其俭，且广；舍其后，且先；则必死矣！夫慈，以战则胜，以守则固。天将建之，如以慈恒之。

### 释义：

有了柔慈同情，才能真正地勇武；  
有了俭啬，才能真正地大方；  
不敢居于天下人之先，才能真正地成为万物的首长。

### TAO 英文版

67.

The world talks about honoring the Tao,  
but you can't tell it from their actions.

Because it is thought of as great,  
the world makes light of it.

It seems too easy for anyone to use.

There are three jewels that I cherish:  
compassion, moderation, and humility.

With compassion, you will be able to be brave,  
With moderation, you will be able to give to others,  
With humility, you will be able to become a great leader.

To abandon compassion while seeking to be brave,  
or abandoning moderation while being benevolent,  
or abandoning humility while seeking to lead  
will only lead to greater trouble.

The compassionate warrior will be the winner,  
and if compassion is your defense you will be secure.

Compassion is the protector of Heavens salvation.

## 付出关爱

每个人都需要自由，需要有足够的空间，理论上，这似乎不是个难事儿。

但在开放空间中，能否获得这种自由，取决于大家能为彼此提供什么样的氛围。分享一些独特难得的观点时，需要对其他人的关怀和同理心，不能咄咄逼人，表达自己的个人愿望时，也要以空杯的心态。

如果没有同理关怀之心，你也就看不到开放空间如何有效。如果在生活中没有中庸节制，你就无法和他人彼此分享。如果放弃谦逊，你可能树立了权威、导致其他人的依赖心，这就适得其反。

运作、维护好开放空间，依靠的是关爱、仁慈、同理之心。

### 英语原文：

## Offering out of care

Everyone wants to be free, to have space open around them, and it seems an easy thing to have in principle.

But to live there, in open space, you must see that freedom in terms of what can be offered to others. Sharing that hard won perspective requires compassion for others, moderation in what you offer and humility about your own journey and aspirations.

If you can't be compassionate, you can't see how Open Space works for others. If you are not moderate in your own life, you will have nothing to share, and if you relinquish humility you create dependence and therefore the opposite effect.

You only work this, hold this space and offer this gift out of care.

## 68. 《道德经》第六十八章

善为士者不武，善战者不怒，善胜敌者弗与，善用人者为之下。是谓不争之德，是谓用人之力，是谓配天古之极也。

### 释义：

善于带兵打仗的将帅，不逞其勇武；  
善于打仗的人，不轻易乱发武威；  
善于胜敌的人，不与敌人正面冲突；  
善于用人的人，对人表示谦下。

### TAO 英文版

68.

The best warriors  
do not use violence.

The best generals  
do not destroy indiscriminately.

The best tacticians  
try to avoid confrontation.

The best leaders  
becomes servants of their people.

This is called the virtue of non-competition.

This is called the power to manage others.

This is called attaining harmony with the heavens.

## 力求简单、放松、不逞强

维护开放空间是激励和领导的艺术。成功之道是“静观”、是相信你身边的这群人一定会有自己的答案。

你要做的，和一个团队领导需要做的，是完全相反的。你是在邀约而不是督促，你保护多元而不是维持一家之言，在纷繁多样的自然过程中看清本质。

你邀请大家贡献、分享，合作合谋变得容易轻松，任何异想天开都可以拿出来讨论。

### 英语原文：

## Managing ease

Holding space is an act of courage and leadership. It takes resolve to stand still and trust that the people with whom you are working know what to do. You act contrary to what it seems a leader is called to do. You invite rather than compel, cherish diversity rather than a single view, see clarity in the generative nature of complexity.

You invite offerings, shared ideas and collaboration and management becomes so light and easy that the very idea disappears.

## 69. 《道德经》第六十九章

用兵有言曰：“吾不敢为主，而为客；不敢进寸，而退尺。”是谓：行无行，攘无臂，执无兵，扔无敌。祸莫大于轻敌，轻敌几丧吾宝。故抗兵相若，则哀者胜矣。

### 释义：

以无阵为阵，以无形为形。  
借力打力，退人之兵而不用蛮力，  
摧人之师而无需与之交战。

### TAO 英文版

69.

There is an old saying:

"It is better to become the passive  
in order to see what will happen.

It is better to retreat a foot  
than to advance only an inch."

This is called

being flexible while advancing,  
pushing back without using force,  
and destroying the enemy without engaging him.

There is no greater disaster  
than underestimating your enemy.  
Underestimating your enemy  
means losing your greatest assets.  
When equal forces meet in battle,  
victory will go to the one  
that enters with the greatest sorrow.

## 合气道（日本技击，以借力取胜）

我们这个时代，迫切需要解决的都是些难缠的、错综复杂的、貌似无解的问题。我们如何维持这世界的正常运转？达成和谐的最佳路径在哪里？一切都是命中注定的吗？

当各种思想、各种状况被不断讨论、交流的时候，这些问题都会浮现出来。它们从里到外、从头到脚地纠缠着我们心灵。似乎我们只能任其摆布。

但是，一些问题本身已经蕴含了化解的种子。我们看着它们如何侵入我们的领地，然后我们学着像它们一样，无孔不入，随时调整，下意识地借力顺势反击。

面对这些难题，如果我们借力而为，利用它们本身具有的冲击力、复杂性、多样性和紧迫性，以其人之道反治其身，我们就能站稳脚跟，避免失败。为此，你必须用开放空间提供这种可能。

看到这些问题本身具有的负能量，借用它的能量，用快乐、开放来跨越它！

### 英语原文：

## The aikido of solutions

The pressing problems of our time are wicked, complex, unanswerable questions. How do we feed the world? What is the best path to peace? Are we doomed?

These questions themselves arise out of a steady movement and negotiation of ideas and situations. They sit cunningly at our feet and stare into our eyes and infect our souls with their pleading. And simple answers seem only to feed their power to bewilder us.

But they contain the seeds of their own answering. We see how they move into our sphere and we become like they are, pervasive, experimental, seeping into consciousness.

If you engage the wicked problems of our time with their own tools - passion, complexity, diversity and urgency - then you retain your own ground and avoid the grief of losing your way. But you must hold space for that.

See what energy these problems offer and use it to move past them with joy and spaciousness.

## 70. 《道德经》第七十章

吾言甚易知也，甚易行也。而天下莫之能知也，莫之能行也。言有宗，事有君。夫唯无知也，是以不我知。知我者希，则我贵矣。是以，圣人被褐而怀玉。

### 释义：

“道”其实简单易行，但原意听从的人不多，真正实行的人更少。好东西常常没有华丽的包装，容易被人错过。

### TAO 英文版

70.

My words are easy to understand  
and easier to put into practice.  
Yet no one in the world seem to understand them,  
and are not able to apply what I teach.

My teachings come from the ancients,  
the things I do are done for a reason.  
Because you do not know me,  
you are not able to understand my teachings.  
Because those who know me are few,  
my teachings become even more precious.

## 始终存在

总之，要描述开放空间，几句话就可以表达了。它只是一种谈论已知事物的方式而已。开放空间就在你身边，到处有老师。否则，自古就有的“自组织”怎么能运作起来呢？

应该将理论付诸实践，把实践变成习惯，变成你的生活方式。

### 英语原文：

## To Being

And ultimately, all of this is just words, just a way of talking about what is already known. Open Space surrounds you; the teachers of this are everywhere. How else could self-organization proceed?

Leave the teachings for practice. Leave the practice for being.

## 71. 《道德经》第七十一章

知不知，尚矣。不知知，病矣。夫唯病病，是以不病。圣人之不病也，以其病病也，是不病。

### 释义：

知道自己还有所不知，这是很完美的。  
不知道却自以为知道，这是很糟糕的。  
有道的圣人之所以完美，  
因为他正视自己的缺点，及时处理之。  
正因为他时时检视自己缺点，  
所以，他才能完美。

### TAO 英文版

71.  
Knowing you don't know is wholeness.  
Thinking you know is a disease.  
Only by recognizing that you have an illness  
can you move to seek a cure.

The Master is whole because  
she sees her illnesses and treats them,  
and thus is able to remain whole.

## 好学之心

对未知事物的焦虑，只有一种方法可治：好学之心！

每个人都想知道将来何去何从，有些人认为将来一定很棒，有些人认为将来必然糟糕，你觉得呢？

对将来，我无法知晓，但我乐于探索。

### 英语原文：

## Curiosity

There is only one cure for the anxiety of not knowing what will happen: curiosity. Everyone wants to know how it will go. Some are sure it will be great; others are certain it will be a disaster. What do you think?

I don't know. But I'm curious to find out.



## 72. 《道德经》第七十二章

民不畏威，则大威至矣。无狎其所居，无厌其所生。夫唯弗厌，是以不厌。是以，圣人自知而不自见也，自爱而不自贵也。故去彼而取此。

### 释义：

有道之人，有自知之明，不自傲。有自爱之心也能平等爱他人。

### TAO 英文版

72.

When people become overly bold,  
then disaster will soon arrive.

Do not meddle with peoples livelihood;  
by respecting them they will in turn respect you.

Therefore, the Master knows herself but is not arrogant.  
She loves herself but also loves others.  
This is how she is able to make appropriate choices.

## 无需多言

你也许根本不用直言“开放空间”这几个字，也可以不用刻意表达这四条原则和一条法则。如果你暂时丢失了探寻的灵感，可以依靠一些工具。但切记不要成为所谓的“专家”。人们做了什么，只是他们自己的成果。请把一切留给他们自己完成。

### 英语原文：

## Nothing to say

You may never need to say the words “Open Space.” You may never utter the principles and the law. If you have lost your sense of wonder, you may fall back on tools. But try not to become the expert. What the people have done, they have done themselves. Leave it with them.

## 73. 《道德经》第七十三章

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

### 释义：

勇于坚强就会死，勇于柔弱就可以活。  
这两种勇的结果，一个得以生，一个得以亡。  
自然的规律是，不斗争而善胜；  
不言语而善应承；不召唤而自来，  
所以，放轻松，自然的范围，宽广无边，  
天网恢恢，疏而不漏。

### TAO 英文版

73.

Being over bold and confident is deadly.  
The wise use of caution will keep you alive.

One is the way to death,  
and the other is the way to preserve your life.  
Who can understand the workings of Heaven?

The Tao of the universe  
does not compete, yet wins;  
does not speak, yet responds;  
does not command, yet is obeyed;  
and does act, but is good at directing.

The nets of Heaven are wide,  
but nothing escapes its grasp.

## 放轻松

开放空间只要轻松开启，便能轻松维护。只要有了轻松包容的空间，就能提供足够的开放度容纳其中的争论和各种不同的答案、结论和成果，哪怕讨论的是合作难题、假设性议题或者愿景，亦是如此。整个过程中请保持足够放松，只要坦然邀请所有相关的因素加入，成果便不召自来。

### 英语原文：

## Ease as service

A space easily opened is easily held. A space held with ease is big enough for competition, answers, conclusions and accomplishments, even as it invites collaboration questions, hypotheses and visions. Ease in service of the whole, and inviting all in.

## 74. 《道德经》第七十四章

民不畏死，奈何以死惧之？若使民恒畏死，而为奇者，吾得执而杀之，孰敢？恒有司杀者杀。夫代司杀者杀，是代大匠斲。夫代大匠斲者，则希不伤其手矣。

### 释义：

人民不畏惧死亡，为什么用死来吓唬他们呢？

#### TAO 英文版

74.

If you do not fear death,  
then how can it intimidate you?  
If you aren't afraid of dying,  
there is nothing you can not do.

Those who harm others  
are like inexperienced boys  
trying to take the place of a great lumberjack.  
Trying to fill his shoes will only get them seriously hurt.

## 凡发生的，都是必须的

除了开放空间，Harrison Owen 用得最多的词就是“控制”。就好比这句，“你没有的，你也永远得不到，这一切都是幻觉，还是虚心地放弃控制吧，从即将发生的事情中让自己学到更多！”

放手、接受不确定，接受“失控”，静观其变。

#### 英语原文：

### Whatever happens

Next to all the words of Open Space, Harrison Owen used the word “control” most of all. As in “you don't have it, you'll never get it, it's all an illusion and to think otherwise is to get a sharp lesson from whatever is about to happen.”

Let go into uncertainty and see what comes.

## 75. 《道德经》第七十五章

民之饥者，以其上食税之多也，是以饥。民之难治者，以其上之有为也，是以难治。民之轻死者，以其上求生之厚也，是以轻死。夫唯无以生为者，是贤于贵生也。

### 释义：

如果统治者政令繁苛、喜欢有“作为”，人民就难于统治。

### TAO 英文版

75.

When people go hungry,  
the governments taxes are too high.  
When people become rebellious,  
the government has become too intrusive.

When people begin to view death lightly,  
wealthy people have too much  
which causes others to starve.

Only those who do not cling to their life can save it.

## 不要太多戒律

开放空间已经有了 4 个原则、1 个法则和 1 次邀请。这些已经足够。更多的戒律只会令自由窒息，只会让人们逃避责任。

开放空间是为了他们，不是为你自己。相信他们会用自己的力量解决问题。

英语原文：

## No rules

There are four principles and one law and one invitation. That is all you need. Anything more than this and people crave freedom. Any more rules and people abandon their responsibility.

Open space for the people, not for yourself. Trust them. They'll make it.

## 76. 《道德经》第七十六章

人之生也柔弱，其死也坚强。草木之生也柔脆，其死也枯槁。故曰：坚强者死之徒也，柔弱生之徒也。是以兵强则不胜，木强则折。故坚强处下，柔弱处上。

### 释义：

坚硬的东西属于死亡一族，  
柔弱的东西属于活力一族，  
灵活柔软才能成功。

### TAO 英文版

76.

The living are soft and yielding;  
the dead are rigid and stiff.  
Living plants are flexible and tender;  
the dead are brittle and dry.

Those who are stiff and rigid  
are the disciple of death.

Those who are soft and yielding  
are the disciples of life.

The rigid and stiff will be broken.  
The soft and yielding will overcome.

## 市集中的“心流”

通常，议程在会议中的作用，除了控制还是控制，从气氛及能量场角度看，它比较刚性、死板。但是在开放空间中，所谓的议程只不过是市集阶段的邀约，它灵活可变，适合“心流”的有效形成。

常规议程只会让讨论不了了之，但市集上的讨论却会越来越热烈，同时吸引更多的人带着激情和责任参与进来。放手、顺其自然吧，该解决的自然会解决。

### 英语原文：

## Flow in the marketplace

Agendas exist solely to control what happens. They are rigid and inflexible in the service of power. But in Open Space invitation in the marketplace is the agenda – flexible, adaptable, all in the service of flowing action.

Agendas come undone with contention, but marketplaces only grow larger and more active with one more offering of passion and responsibility. Left alone, everything that wants to get done can get done.

## 给予空间

### 77. 《道德经》第七十七章

天之道，其犹张弓欤？高者抑下，下者举之，有馀者损之，不足者补之。天之道，损之有馀而补不足；人之道则不然，损不足以奉有馀。孰能有馀以奉天下？唯有道者。是以圣人为而弗有，成功而弗居也，若此，其不欲见贤也。

#### 释义：

自然的规律，是减少有馀的补给不足的。可是社会的法则却不是这样，要减少不足的，来奉献给有馀的人。而只有有道的人，才可以做到给予。

#### TAO 英文版

77.

The Tao of Heaven works in the world  
like the drawing of a bow.  
The top is bent downward;  
the bottom is bent up.  
The excess is taken from,  
and the deficient is given to.

The Tao works to use the excess,  
and gives to that which is depleted.  
The way of people is to take from the depleted,  
and give to those who already have an excess.

Who is able to give to the needy from their excess?  
Only some one who is following the way of the Tao.

This is why the Master gives  
expecting nothing in return.  
She does not dwell on her past accomplishments,  
and does not glory in any praise.

开放空间的最佳实践，莫过于给出一个好的正能量空间，莫过于给出一个丰富的、充满养分的空间。在这个空间，培育、鼓励每个个体散发正能量，它们聚集在一起、交融出新，最后回报给空间每一个贡献者，人人受益。

英语原文：

## Giving space

There is no higher practice than making good.  
And there is nothing better to give than rich,  
fertile space – space that cultivates accumulation  
of goodness and that offers it all back to its  
source.

## 78. 《道德经》第七十八章

天下莫柔弱于水，而攻坚强者莫之能先，以其无以易之也。柔之胜刚也，弱之胜强也，天下莫弗知也。而莫之能行也。故圣人之言云：“受国之诟，是谓社稷之主；受国之不祥，是为天下之王。”正言若反。

### 释义：

真理听起来似乎常常违背常理。  
遍天下再没有什么东西比水更柔弱了，  
而攻坚、克强却没有什么东西可以胜过水。  
因为水与世无争。便无敌。

### TAO 英文版

78.

Water is the softest and most yielding substance.  
Yet nothing is better than water,  
for overcoming the hard and rigid,  
because nothing can compete with it.

Everyone knows that the soft and yielding  
overcomes the rigid and hard,  
but few can put this knowledge into practice.

Therefore the Master says:

"Only he who is the lowest servant of the kingdom,  
is worthy to become its ruler.

He who is willing tackle the most unpleasant tasks,  
is the best ruler in the world."

True sayings seem contradictory.

## 静立其中

虽然水流只能绕过每一个障碍，不做正面冲突，但最终却会把所有障碍清除。当悲观、懊恼等负面情绪在空间出现和波动时，你只需站立其中，随波而动，显示出强大的平和、宁静与阳光，然后你会发现，你会成为空间的一个正能量源头，人们的心会随之被引导到你所在的这片静土。

英语原文：

### Service in the midst

Water flows around every obstacle and eventually moves them all. When grief and sorrow erupt in the space, you are called simply to stand in its midst and exercise great serenity as you let yourself flow with that force. Then you become the most valuable resource for the people; standing in a place of calm to which their hearts may lead them.

## 79. 《道德经》第七十九章

和大怨，必有馀怨，焉可以为善？是以，圣人执左契，而不以责于人。故有德司契，无德司彻。夫天道无亲，恒与善人。

### 释义：

有道之人，对人宽松，对己内审。

### TAO 英文版

79.

Difficulties remain, even after solving a problem.  
How then can we consider that as good?

Therefore the Master  
does what she knows is right,  
and makes no demands of others.  
A virtuous person will do the right thing,  
and persons with no virtue will take advantage of others.

The Tao does not choose sides,  
the good person receives from the Tao  
because she is on its side.

## 精益求精

力求做到最好，这份责任感在你心中！  
如果你觉得有必要提高能力，那么内省自己，尽量努力学习。每一次面向他人的空间维护，同样也是每一次面向自己的内省。

### 英语原文：

## Learning

The responsibility for the quality of your experience rests solely with you. If you find your experience wanting for something, go inside and learn what you can about yourself. Hold space also for this inquiry in others.



## 80. 《道德经》第八十章

小国寡民；使有什伯之器，而不用；使民重死，而不远徙；虽有舟舆，无所乘之；虽有甲兵，无所陈之；使民复结绳，而用之。至治之极民各甘其食，美其服，安其俗，乐其业。邻国相望，鸡犬之声相闻，民至老死，不相往来。

### 释义：

心静自然成，宁静得永恒。

### TAO 英文版

80.

Small countries with few people are best.  
Give them all of the things they want,  
and they will see that they do not need them.  
Teach them that death is a serious thing,  
and to be content to never leave their homes.  
Even though they have plenty  
of horses, wagons and boats,  
they won't feel that they need to use them.  
Even if they have weapons and shields,  
they will keep them out of sight.

Let people enjoy the simple technologies,  
let them enjoy their food,  
let them make their own clothes,  
let them be content with their own homes,  
and delight in the customs that they cherish.  
Although the next country is close enough  
that they can hear their roosters crowing and dogs  
barking,  
they are content never to visit each other  
all of the days of their life.

## 平和、宁静致远

当人们带着他们的热情和责任感，聚焦于有生命力的、正确的东西，那么他们便开始迈向成功了。当邀约能够见效并贡献给空间的时候，开放空间的过程也就能成为一次宁静平和之旅。

开放空间可以是一场纯粹的平和之旅，维护开放空间可以是一种最高层次的心灵召唤。

### 英语原文：

## The practice of peace

When people are able to meld their passion and responsibility, to focus on what gives life and is right before them, they set to work. And when the invitation is to work to contribute to good, their work becomes the practice of peace. Open Space can be the pure practice of peace. Holding space can be the highest calling.

## 81. 《道德经》第八十一章

信言不美，美言不信。善者不辩，辩者不善。知者不博，博者不知。圣人无积；既以为人，己愈有；既以与人，己愈多。故天之道，利而不害；人之道，为而弗争。

### 释义：

圣人是不存占有之心的，而是尽力照顾别人，他自己也更为充足；他尽力给予别人，自己反而更丰富。

### TAO 英文版

81.

True words do not sound beautiful;  
beautiful sounding words are not true.  
Wise men don't need to debate;  
men who need to debate are not wise.

Wise men are not scholars,  
and scholars are not wise.

The Master desires no possessions.  
Since the things she does are for the people,  
she has more than she needs.  
The more she gives to others,  
the more she has for herself.

The Tao of Heaven nourishes by not forcing.  
The Tao of the Wise person acts by not competing.

## 无私奉献

Harrison Owen 把开放空间奉献给了世界，只是几句话、几个手势，便把它无私地全盘奉献。

你也应该像 Harrison Owen 那样，倾力付出，全力奉献。这样，所有人都能从你完美维护的空间中获益多多！

### 英语原文：

## Give it away

Harrison Owen released Open Space to the world. With few words and a wave of the hand, he offered it to all.

Take a lesson from him. Give more than you are willing to and set your highest work into the world, so all may benefit from the spaces you will hold so beautifully.