

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

*Lama Jigme Gyatso's adaptation and amplification of
Rosemarie Anderson's translation of*

Lao Tzu's

Tao Te Ching

or Classic of the Beneficial Way

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chapter 1

Understanding the Tao



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01:01 **Thé Tao that can be told**
01:02 **is NOT the everlasting Tao.**

01:03 **Thé Name that can be named**
01:04 **is NOT the everlasting name.**

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Lama Jigme Gyatso's NOTES:

Convention dictates that a book about the Tao would begin with explanations and definitions.

But time and again this book explains that the way is NOT controlling BUT laid back. By refusing to begin with explanation and definitions the author uses frustration as a tool to reveal the reader's own controlling tendencies.

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01:05 **Ná**meless is the virgin of **ALL** things.

01:06 **N**amed is the mother of **Á**LL things.

Lama Jigme Gyatso's NOTES:

Patriarchal culture treasures a virgin women more than it does one who has given birth.
Thus it is inferred that being so laid back as to refrain from labeling
is superior to being so controlling that one would obscure one's ignorance through the deceptive use of labels;
and thus a dichotomy is introduced

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01:07 **Free** of desire we see subtleties.

01:08 **NOT** free we see **only** things.

Lama Jigme Gyatso's NOTES:

The dichotomy is further explored
by contrasting the benefits of being liberated from the tyranny of desire
with the consequence of being desire's puppet.

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01:09 **Thé two are the same**
01:10 **yet arise ás two.**

Lama Jigme Gyatso's NOTES:

Lao Tzu now collapses the dichotomy
through the brilliant use of a vague non-duality,
further exciting our resistance to confusion.

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01:11 **Á** oneness called dark.
01:12 **Dark** beyond dark
01:13 **is the door to ALL** subtléties.

Lama Jigme Gyatso's NOTES:

The ultimate meaning of this FIRST poem is now revealed:
the key that opens the door comprehending all that is unknown (or dark)
is found NOT in approaching our ignorance actively (yang or light)
but passively (yin or dark).

Ironically the antidote to the darkness of ignorance
is the darkness of the passivity of centered spontaneity

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Rosemarie Anderson's NOTES:

In line 5 the Chinese character shih means “virgin,” “pregnant woman,” or “origin” and refers to the nameless or mysterious nature of the Tao, meaning “path” or “way,” that arises without effort. The Chinese character shih also describes the Tao in Poem 14.

In contrast, in line 6 “named is the mother of all things” refers directly (to) the manifest nature of the Tao in the world. The character mu, meaning “mother,” also describes the Tao in Poems 20, 25, 52, and 59. In Line 9, “the two” refers to the “nameless” and “named” in lines 5 and 6.

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chapter 2

Lessons Learned from Interdependence



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02:01 **Thé world knows beauty**
02:02 **yet when beauty appears**
02:03 **ugliness arisés too.**

02:04 **Thé world knows virtue**
02:05 **yet when virtue appears**
02:06 **recklessness arisés too.**

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Lama Jigme's NOTES:

Lao Tzu has set the scene with an uncertain correlation;
but what is the CAUSE behind this ugliness and recklessness
could it be that our controlling tendencies label
which feed our rigidity and court disaster?
Let's read on...

02:07 **Présence and absence**

create the óther

02:08 **Hárd and easy**

define each óther

02:09 **Lóng and short
offset the óther**

02:10 **Hígh and low
position the óther**

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02:11 **Souúnd and silence**
harmonize one anóther

02:12 **Frónt and last**
follow the óther

Lama Jigme Gyatso's NOTES:

Our first clue seems to be the universality of interdependence.
Everything effects everything and is effected BY everything:

directly or circuitously,
immediately or eventually,
overtly or subtly,
actually or potentially.

- 02:13 Hénce the wise
abide without action
- 02:14 teach without words
- 02:15 áttend to ALL things
without withdrawing

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02:16 **áct without expectation**

02:17 **succeed without claíming**

02:18 **Ín NOT claiming
nothing ís lost.**

Lama Jigme Gyatso's NOTES:

Could interdependence (latent and spontaneous)
make the indulging of our controlling tendencies
an unnecessary, vulgar, and destructing thing?

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Rosemarie Anderson's NOTES:

Holding on to success or possession is like holding on to water with your fingers clenched.

No matter how hard one hold tight, water will eventually slip through.

In this sense the greatest guarantee of success or weal tis NOT to expect or claim anything.

What comes to us comes naturally.

Line 13 contain a common expression wei wu in the Tao Te Ching, meaning act "without acting" or simply NO action.

It is also found in Poem 43.

A similar expression wei wu wei, meaning "act without actin," is found in Poems 3, 48, and 63.

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chapter 3

Calming the Minds of the People



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- 03:01 **NÓT** exalting the worthy
03:02 prevents people from fíghting.
03:03 **NÓT** cherishing precious objects
03:04 keeps people from stéaling.
- 03:05 **NÓT** displaying possessions
03:06 calms the minds of péople.

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Lama Jigme Gyatso's NOTES:

The price of exalting, cherishing, and displaying
seems to be fighting, stealing and turmoil.

The price of a clever yang lifestyle
sacrifices peace upon the altar of pettiness.

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03:07 **Thús governing**
in the way of thé wise
03:08 **émpties the mind**
03:09 **fills the stómach**

Lama Jigme Gyatso's NOTES:

It would seem that undermining the basic needs of the populace
stimulates their predatory cunning
whereas meeting those needs
as a taming effect,
increasing their cooperative nurture.

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03:10 **sóftens the ambition**
03:11 **strengthens charácter**
03:12 **keéps people innocent and content**
03:13 **and the cunning afraid tó act.**

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03:14 **Áct without acting**
03:15 **and nothing is out óf place.**

Lama Jigme Gyatso's NOTES:

We return to the theme of this classic of the beneficial way:
the way to set space for the fulfillment of ALL needs
is for our choices, utterances, and deeds
to habitually flow from a place of centered spontaneity.

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Rosemarie Anderson's NOTES:

In line 8 (“*empties the mind*”) the Chinese character **Hsin** means “heart” or “mind”

because the Chinese of ancient times
considered the human heart
to be the source of both mental and emotional activity.

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chapter 4

The Practicality of Wu Wei



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04:01 **Thé Tao is empty**

04:02 **yet when used**

04:03 **never éxhausts.**

04:04 **án abyss**

04:05 **that seems the ancestor óf ALL**

Lama Jigme Gyatso's NOTES:

In what manner could this path of wise yin be deceptively effective?

Read on!

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04:06 shé softens our edges
04:07 loosens our entanglements
04:08 témpers our light (*of clever yang*)
04:09 merges with ordinariness.

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04:10 **Só still**

04:11 **she seems ever présent**

Lama Jigme Gyatso's NOTES:

Could this be a reference to passive meditation?

Rosemarie Anderson's NOTES:

“So still in line 10 of the poem (#) 4
is linked to the stillness and darkness
of deep water.

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04:12 wé do NOT know
whose child thís is
04:13 shé seems to have existed
before création.

Lama Jigme Gyatso's NOTES:

Older than the real or imagined gods,
for she is not a god,
but rather a process
that we anthropomorphize at our peril.

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chapter 5

Impartial Abundance



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

05:01 Héaven and Earth are without favorites
05:02 neutral toward création
05:03 Thé wise are without favorites
05:04 neutral toward péople.

Lama Jigme Gyatso's NOTES:

Let us NOT confuse the vice of indifference
with the virtue of the compassionate equanimity
that longs for the benefit of ALL.

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05:05 **B**etween Heaven and Earth
05:06 (*empty*) space is like a **b**ellows!
05:07 **E**mpy but never lacking
05:08 pump it and more **p**ours out.

Lama Jigme Gyatso's NOTES:

The centered spontaneity of the Tao
may not be flashy
and yet it meets all needs.

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05:09 **Múch talk exhausts it**
05:10 **better to hold the cénter.**

Lama Jigme Gyatso's NOTES:

Neither controlling nor scattered behaviors are sustainable
better, it is, to flow from CENTERED spontaneity.

Rosemarie Anderson's NOTES:

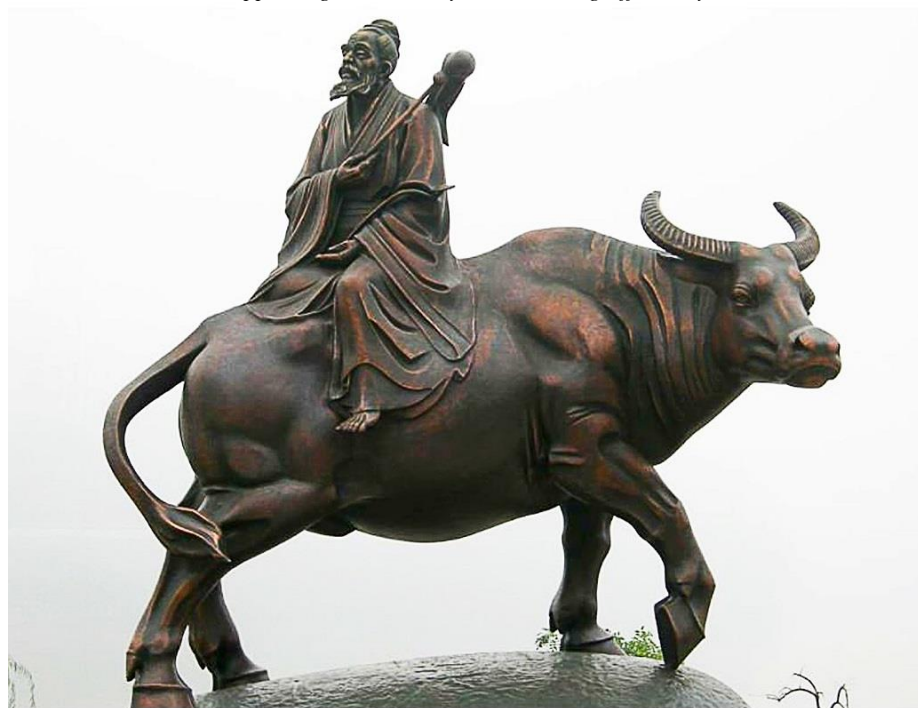
In Line 6, Poem 5 likens the Tao to a bellows that never exhaust, referring back to Poem 4, which likens the Tao to an abyss that never exhausts.
Yet in Line 9, referring to humans, talking exhausts.
Furthermore, in the concluding line of Poem 5 advises holding the center, referring to the ch'i, the breath of life, residing in the solar plexus.
See not on ch'i accompanying Poem 10.

In Lines 2 and 4 of Poem 5, I have translated the Chinese characters, literally meaning "straw dogs," as "neutral toward."
In ancient China, straw dogs were ceremonial offerings made of straw and clay that were offered and later discarded or burnt because they were no longer of use.

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chapter 6

Appearing Vulnerable yet Functioning Effectively



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06:01 **Thé immortal void**
06:02 **is called the dark womb,**
the dark wómb's gate.

Lama Jigme Gyatso's NOTES:

Thus this immortal void could be described as:
unknown, mysterious, flexible, loving, laid back, egalitarian, cooperative and kind.
This womb of all good things
is mysterious and acquiescent.

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06:03 **Fróm Her**
06:04 **creation tákes root**

06:05 **án unbroken gossamer**
(of autumn's delicate spider webs)

06:06 **that imparts without éffort.**

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Lama Jigme Gyatso's NOTES:

Although the path appears to be insubstantial and vulnerable

it is a cornucopia of physical sustenance and spiritual well being.



Rosemarie Anderson's NOTES:

In Line 1 the source of creation is an “immortal void,” which is likened to a womb in Line 2.

Through this dark and mysterious gate, creation flows onward endlessly and tirelessly, like a silken thread drawn from a cocoon that continues as through without end.

The Chinese characters *Hsüan*, meaning “dark” or “mysterious,” and *P'in*, meaning “womb,” “female,” or “mare,” are repeated twice in Line 2.

In inscriptions on oracle bones, the Chinese character *Hsüan* resembles threads so twisted together that they signify that which is obscure, mysterious, or dark.

The character *Hsüan* also describes the nature of the Tao in Poems 1, 10, 15, 51, 56, and 65.

Further information about the etymology of this character can be found in (*Rechnici's 'Etymological Dictionary of Han Chinese Characters'*).

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chapter 7

Yin's Beneficial Selflessness



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07:01 Héaven is eternal
07:02 and the Earth is everlásting
07:03 Héaven and Earth
are eternal and everlásting

Lama Jigme Gyatso's NOTE:

In view of contemporary cosmology
this statement is clearly hyperbolic
and leading to a point

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07:04 **Fór** in living **NOT** for themselves
07:05 **The** can ever **á**rise
07:06 **Thús** they wise put themselves last
and end up **ín** front

Lama Jigme Gyatso's NOTE:

The impressive longevity of heaven and earth
is due neither to sentience nor yang's cleverness
therefore it could be safe
to rely upon yin's wisdom (selfless and loving)

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07:07 Neútral to self they endure
07:08 Is it not because they are selfless
07:09 That they can perfect thé self?

Lama Jigme Gyatso's NOTE:

Breathing in we could passively notice self-serving thoughts
Breathing out we could physically relax and mentally release them.

Meditation is the engine that drive our journey upon yin's path.



Rosemarie Anderson's NOTE:

The Chinese characters *ch'ang*, meaning “eternal,” and *chiu*, meaning “everlasting,” appear in Lines 1 and 2 and repeat in Line 3. It is unclear to me whether a distinction is being made by contrasting these two characters or if two different characters with slight differences in meaning give emphasis. I tend to favor the second interpretation. Like song lyrics, oral traditions favor repetition and slight variation in meanings to make a strong point. In Lines 8 and 9 the wise are NOT selfless in the sense that they forget to take care of selves, but selfless in NOT claiming credit or reward for what they do.

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chapter 8

Being of Service Sustainably



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08:01 **Thé highest good is like water
bringing goodness
to ALL things without strúggle.**

Lama Jigme Gyatso's NOTE:

The highest kindness is spontaneous and uncontrived.

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08:02 In seeking low places
spurned by others
the Tao resembles water.

Lama Jigme Gyatso's NOTE:

Freed from the shackles of dignity and agenda
we are free, as last, to be of service.

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08:03 **For a house
the good is the land.**

Lama Jigme Gyatso's NOTE:

Not size of dwelling
but spaciousness and balance of local

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08:04 **For the mind
the good is depth.**

Lama Jigme Gyatso's NOTE:

It is a mistake to confuse recall for intelligence
or glibness for wisdom.

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08:05 **For relationships
the good is kindness.**

Lama Jigme Gyatso's NOTE:

Kindness always trumps
beauty, power, or wealth

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08:06 **For speech
the good is trustworthiness.**

Lama Jigme Gyatso's NOTE:

May we be (to others) a safe harbor
and not a perilous sea

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08:07 **In government
the good is peace.**

Lama Jigme Gyatso's NOTE:

Better peace than conquest

08:08 **In work
the good is skill.**

Lama Jigme Gyatso's NOTE:

Better competence than prestige

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08:09 **In actions
the good is timing.**

08:10 **Above ALL do NOT struggle
remain without blame.**

Lama Jigme Gyatso's NOTE:

The purpose of life:

to lovingly flow from centered spontaneity.



Rosemarie Anderson's NOTE:

The Tao can be likened to the fine art of mothering.
For example, in guiding children, saying less and NOT more is often better.
The Tao withdraws when a work or task is done.

Applied to everyday actions,
accepting every invitation,
pressing on with each possibility,
or dwelling on success INVITES misfortune.

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chapter 9

The Peril of Reaching and Clinging



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 09:01 **Hólding** on and filling to the brim
is **NOT** as good as stopping **ín** time
- 09:02 **Póunding** to sharpen a point
will **NOT** make it last **lóng**er

Lama Jigme Gyatso's NOTE:

Nether clinging nor reaching are sustainable nor even beneficial.

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09:03 **Rooms filled with gold and jewels
can NOT be protected**

09:04 **Pride in wealth and power
invites misfortune**

Lama Jigme Gyatso's NOTE:

Greed is like a hungry dog,
it is never satisfied,
and given the chance
will eat itself to death.

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09:05 **Whén your task is done withdraw**

09:06 **This is the Tao (*or way*) of Héaven**



Lama Jigme Gyatso's NOTE:

There is great wisdom in knowing when enough is enough,
and then rest in preparation for the next spontaneous action.

Rosemarie Anderson's NOTE:

The Tao can be likened to the fine art of mothering.
for example, in guiding children,
saying less and NOT ore is often better

The Tao withdraws when a work or task is done.
Applied to everyday actions,
-accepting every invitation,
-pressing on with each possibility,
-or dwelling on success invites misfortune.

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chapter 10

Mindfulness and acceptance



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10:01 **Cán you embrace and unify your spirit
and NOT dívide?**

Lama Jigme Gyatso's NOTE:

Both perceiving and letting-go in harmony
with inhalation's mindfulness and exhalation's meditation

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10:02 **Cán** you *collect* your ch'i
and render it
as tender as a baby's breath?

Lama Jigme Gyatso's NOTE:

Turbulent or serene, painful or pleasurable
can we notice and release?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

10:03 **Cán you cleanse your dark mirror
and free it óf grime?**

Lama Jigme Gyatso's NOTE:

Can we passively meditate in such a manner
as to transcend all that obscures our YIN nature?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

10:04 **Cán you love the people
and govern the state
without clevérnness?**

Lama Jigme Gyatso's NOTE:

Could we use our talents and authority
selflessly, in service of all others
(even those who cannot overtly benefit me)?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

10:05 **Cán** you receive like a woman
as fate opens and closes **í**ts doors?

Lama Jigme Gyatso's NOTE:

Could we receive both the good and the bad
vulnerably, passively, viscerally, and spontaneously?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

10:06 **Cán you bring light to the world
without trying?**

Lama Jigme Gyatso's NOTE:

Doing without doing
in harmony with centered spontaneity

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

10:07 **Tó** give birth and nurture

10:08 Rear and **NÓT** claim

Lama Jigme Gyatso's NOTE:

Could we SERVE:
joyfully, and selflessly;
without agenda?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

10:09 **Léad and NOT control**

10:10 **This is called dark v́irtue**



Lama Jigme Gyatso's NOTE:

Passively guiding by example
without actively controlling
is the PATH:
mysterious yet beneficial.

Rosemarie Anderson's NOTE:

In line 2 the Chinese character ch'i refers to the vital force of the body associated with the breath of life, the solar plexus, and the energy that flows through the body from birth until death.

The Chinese character cannot be fully translated in(to) English.

The "dark mirror" of line 3 may refer to the bronze mirrors of ancient China.

When light was projected onto the polished surface of a bronze mirror, the images carved on the reverse side were mirrored on nearby surfaces.

Poem 10 asks us to unify opposites.

In the last line, the Chinese characters hsüan means "dark" or "Mysterious" and the character te means "virtue" (or beneficial).

Placed together, I have translated them as "dark virtue," meaning the hidden mysterious virtue inherent to the mirroring nature of the Tao in the world.

These two characters also appear together in Poems 51 and 65.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 11

The Value of the Worthless



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

11:01 **Thirty spokes join to a hub**
11:02 **But emptiness at the center**
11:03 **Gives a wheel purpose**

Lama Jigme Gyatso's NOTE:

Greatness depends on non-greatness

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

11:04 **Shape clay to form a pot**
11:05 **But emptiness at the center**
11:06 **Gives a pot purpose**

Lama Jigme Gyatso's NOTE:

Usefulness depends on uselessness

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

11:07 **Cut out doors and windows
to build a house**

11:08 **But emptiness at the center**

11:09 **Gives a house purpose**

Lama Jigme Gyatso's NOTE:

purposefulness depends on purposelessness

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

11:10 Hence things are useful

11:11 But emptiness makes them work



Lama Jigme Gyatso's NOTE:

The flashy
without the practical
is mere scrap.

Rosemarie Anderson's NOTE:

Poem 11 expresses the practical ways in which ALL that exists flows effortlessly from the "immortal void" of Poem 6.
ALL that is comes from empty space at the center.
The Chinese character wu meaning "without," "not," and eventually the Buddhist concept of emptiness – is used four times in Poem 11.

In his notes accompanying Poem 11, translator Red Pine comments that the ancient Chinese living near the Yellow River in central China carved out habitat from loess hillsides and cut doors and windows out of the exterior-facing walls.
The Tao Te Ching was composed near the Yellow River watershed and was transcribed at least 2,500 years ago.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 12

Physical and Emotional Fulfillment



12:01 The five colors

blind the eye

12:02 The five tones

deafen the ear

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

12:03 **The five flavors
dull the palate**

Lama Jigme Gyatso's NOTE:

Craving is without peace
and is easily overwhelmed

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

12:03 Racing and chasing about
makes our minds wild

12:04 Precious things
incite wrong actions

Lama Jigme Gyatso's NOTE:

Frenzied craving
makes an excellent soldier
but a poor general

12:05

This is why the wise
attend to the belly
and NOT (*to*) that the eyes see

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

12:06 Hence they reject the latter
and favor the former



Lama Jigme Gyatso's NOTE:

It is always a mistake
to confuse mere wants
with essential needs

no less physical pleasure
with emotional pleasure.

Just as a bird requires both wings to take to the sky
the Tantrika requires both physical AND emotional fulfillment

Rosemarie Anderson's NOTE:

Based on the Chinese classification of the five elements (water, fire, wood, metal, and earth), colors, musical tones, and tastes are similarly classified into five parts.

Line 4 refers to the royal practice of horse racing and hunting in ancient times.
For this line I have rendered a modern phrasing pertinent to our times.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 13

Favor, Disgrace, Honor, and Suffering



- 13:01 Favor and disgrace
come as warnings
- 13:02 Honor and suffering
accompany a body

13:03

What does it mean
that favor and disgrace
come as warnings?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 13:04 Favor is risky
13:05 Gain it with trembling
13:06 Lose it with trembling
13:07 Regard both as warnings

Lama Jigme Gyatso's NOTE:

Perhaps “trembling” could be a metaphor for sobriety and mindfulness

13:08

What does it mean
that honor and suffering
accompany a body?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

13:09 The reason we suffer
13:10 Comes from having a body
13:11 If we had NO body
13:12 Why would we worry?

13:13 Thus those who value
their own body as the world
can be trusted with the world

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

13:14 And those who cherish
their own body as the world
13:15 Can be trusted to care
for ALL under heaven



Lama Jigme Gyatso's NOTE:

Six centuries before Jesus is alleged to have taught
that he who is faithful with a little will be faithful with a lot
Lao Tzu taught that how we treat our body is how we will treat the world and its denizens.

Rosemarie Anderson's NOTE:

In lines 2, 8, 10, 11, 14, and 15, the Chinese character shen means "body" or "person."

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 14

Accepting Chaos



14:01 **What cannot be seen
is called dim**

14:02 **What cannot be heard
is called faint**

14:03 **What cannot be held
is called formless**

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

14:04 **Three ways to know
that confound**

14:05 **And join together as one**

Lama Jigme Gyatso's NOTE:

Not everything is clear cut.
Reality is seldom convenient and accurately labeled.
Life can be ambiguous, amorphous, and messy

14:06 Above is vague and
the bottom is dim

14:07 Like twisted threads
with NO names

14:08 That lapse into formlessness

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

14:09 Form without form

14:10 Form without substance

14:11 Called the ever-changing

14:12 A face that cannot be seen

14:13 A back that cannot be followed

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

14:14 Those who hold to the ancient Tao
14:15 Master existence as it is
14:16 And know the ageless virgin
14:17 This is called the thread of the Tao.

Lama Jigme Gyatso's NOTE:

Those who are freed from the toxic extremes of contrivance and scatteredness
who have mastered centered spontaneity
go with the flow;

spontaneous, carefree, and at ease
in the face of ambiguity, confusion, and chaos.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

Rosemarie Anderson's NOTE:

In line 16 the Chinese character shih means “virgin” or “origin.”

The same character is used in poem 1 to describe the nameless, transcendent origin of all things.

In the last line the Chinese character ch'i means “thread” and refers to the sacred lineage or tradition of the Tao.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 15

Characteristics of the Great Taoist Masters



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

15:01 Great masters in ancient times
15:02 Penetrated their true nature
15:03 And plumbed the dark
15:04 You can NOT know them

Lama Jigme Gyatso's NOTE:

The benefits of penetrating our true, yet hidden, nature
by plumbing the depth of centered spontaneity
cannot be described,
only experienced

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

15:05 Since they cannot be known
15:06 With reluctance
15:07 I am compelled to describe them

Lama Jigme Gyatso's NOTE:

The descriptions that follow
are therefore bound to be inadequate

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

15:08 They are: careful as though crossing
a river in winter!

15:09 Alert to danger from ALL directions!

15:10 Cautious as a guest!

Lama Jigme Gyatso's NOTE:

MINDFUL, they are free from scatteredness

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 15:11 Yielding as melting ice!
15:12 Simple like uncarved wood!
15:13 Open like a valley!
15:14 Obscure like muddy water!

Lama Jigme Gyatso's NOTE:

Whether lucid or befuddled
they flow from centered spontaneity

15:15 Yet like muddy water,
when still

15:16 They become clear

15:17 When in quietude

15:18 They gradually
stir themselves to action

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

15:19 Those who embrace the Tao
15:20 Guard against excess
15:21 Never overflowing
15:22 They grow old and remain new



Lama Jigme Gyatso's NOTE:

FREE from the extremes of dread and desire
their flow of centered spontaneity
lavishes them with the wisdom of old age

yet protects them from decrepitude
BOTH physical and mental

Rosemarie Anderson's NOTE:

Poem 15 describes the unfathomable nature of the great Taoist masters who have perfected their obscurity. They cannot be known from the outside except by a few. The theme of the final stanza is similar to the theme of Poem 9, which guards against 'filling to the brim.'

In Never overflowing, the great masters are ever filled from source. See Poem 28 for the meaning of "uncarved wood" in Line 13.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 16

Remain in your Center



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

16:01 **Take emptiness to fullness**

16:02 **Remain still in your center**

Lama Jigme Gyatso's NOTE:

Although concentrating upon the breath is folly
it is beneficial to use it as a metronome
with which to coordinate the noticing and releasing
of mindfulness and meditation.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

16:03 Ten thousand things arise together

16:04 We witness their return

Lama Jigme Gyatso's NOTE:

In the words of Ajahn Chah,
*"Everything arises
everything falls away."*

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

16:05 All things flourish in profusion

16:06 Each returning to its root

16:07 Returning to root is to be still

Lama Jigme Gyatso's NOTE:

Acquiescence is the key to flourishing.

- 16:08 This is called returning to source
- 16:09 Returning to source is to be eternal
- 16:10 Knowing the eternal
is called illumination
- 16:11 NOT knowing the eternal
incites error and misfortune

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 16:12 Knowing the eternal is to embrace ALL
- 16:13 Embracing ALL is to be neutral
- 16:14 Being neutral is to be noble
- 16:15 Being noble is to be one with Heaven

Lama Jigme Gyatso's NOTE:

This is summed up in the contemplative rhetorical question,
"How could I... accept this?"

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

16:16 Being one with Heaven
is to be one with the Tao

16:17 Being one with the Tao is to live long

16:18 To the end of life without peril



Lama Jigme Gyatso's NOTE:

Tragically many minds die before their bodies die
unable to go with the flow
once their rigid expectations are shattered.

Rosemarie Anderson's NOTE:

For notes about the character translated as "illumination" in line 10, see notes for poem 52.

In lines 12 and 13 I have translated the Chinese character Jung as "to embrace ALL" and "embracing all."

The character is composed of two simplified characters known as radicals, meaning roof covering a valley.

What is intended is the capacity of the wise to embrace ALL that occurs and might occur in an illuminated state of awareness.

In line 17 "to live long" could be understood as living a long life, enjoying the immortality of the Tao, personal immortality – or ALL three.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 17

Fear is the Engine that Drives the Decent into Yang



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

17:01 Great rulers
are unnoticed by the people
17:02 the next best are loved and praised

Lama Jigme Gyatso's NOTE:

Why are the great rulers unnoticed?
Because they tread the path of Yin.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

17:03 **The next best are feared**

17:04 **The next best are scorned**

Lama Jigme Gyatso's NOTE:

Why are the foolish feared and scorned?
Because they tread the path of Yang.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 17:05 **When trustworthiness declines**
17:06 **Trust is NOT returned**
17:07 **Be cautious!**
17:08 **Spare your words**

Lama Jigme Gyatso's NOTE:

Fear is the engine
that drives the decent into Yang.
May our words and deeds
therefore inspire peace: the root of Yin.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

17:09 Allow tasks and deeds completed

17:10 Thought natural and everyone's doing

Lama Jigme Gyatso's NOTE:

The price of glory is Yang,
the price of Yin is obscurity;
always choose Yin.

Rosemarie Anderson's NOTE:

Oral tradition in China attests to wise and perhaps legendary rulers who were thought great because they did NOT intrude on the lives of common people.
They were out of sight and out of mind.
People went about their affairs without being mindful of the government and the tasks accomplished over time were thought natural and spontaneous rather than imposed.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 18

No Substitute for a Tao-centered Society



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

18:01 **When the great Tao declines**

18:02 **Kindness and morality arise**

Lama Jigme Gyatso's NOTE:

In the absence of empathy: centered and spontaneous;
its contrived analog is sought.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

18:03 **When knowledge
and cleverness appear**

18:04 **Great hypocrisies arise**

Lama Jigme Gyatso's NOTE:

The cleverness and trivia arising
from the union of the under-brain and the forebrain
are a poor substitute for the wisdom that comes
from the teamwork of empathy and intellect.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

18:05 **When the six relations
are NOT in harmony**

18:06 **Duty and devotion arise**

Lama Jigme Gyatso's NOTE:

The contrivances of duty and devotion
are a poor remedy to the turmoil that comes
when parents and children, older siblings and younger siblings, and the marriage partners
are no-longer in harmony.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

18:07 **When a country is in chaos and strife**

18:08 *There are loyal ministers*

from Derek Lin's translation

Lama Jigme Gyatso's NOTE:

Outwardly loyal ministers and bureaucrats
are a poor remedy
to the chaos and strife that inevitably arises

in the absence of empathy's centered spontaneity.



Rosemarie Anderson's NOTE:

Both Taoist and Confucian accounts attest to a meeting between Lao-tzu as an old man and Confucious, who was then about half Lao-tzu's age. At this meeting Lao-tzu challenges Confucious, asserting that his teachings on morality were of NO use. That is, when the Tao flourishes, goodness arises naturally without the need for moral codes or rules.

In line 5 "the six relations" refers to the traditional Chinese relationships between father and son, elder brother and younger son, elder brother and younger brother, and husband and wife.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 19

Contrivance is Poison



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 19:01 **Abandon holiness
and forsake cleverness**
- 19:02 **And the people will be
a hundred times better off**

Lama Jigme Gyatso's NOTE:

The kindness and wisdom that flow from centered spontaneity
are infinitely more beneficial than their contrived analogs

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 19:03 **Abandon kindness
and forsake righteousness**
- 19:04 **And the people will love
and obey the other**

Lama Jigme Gyatso's NOTE:

Forsake the contrived analogs of love and kindness
if you wish the needs of others to be respected:
spontaneously, sincerely, and from the heart.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

19:05 **Abandon cunning
and forsake selfishness**

19:06 **And thieves and robbers will vanish**

Lama Jigme Gyatso's NOTE:

When love and wisdom
mutate into selfishness and cunning
violence and exploitation abound

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

19:07 Yet these three sayings
are like decorations and not enough
19:08 Hence use this to guide you

Lama Jigme Gyatso's NOTE:

Let's take a deeper dive

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

19:09 **Be like undyed silk
and uncarved wood**

19:10 **Restrain self-interest and contain desire**

19:11 **Stop studying and worries will end**

Lama Jigme Gyatso's NOTE:

Abandon the polish of contrivance
as well as conniving selfishness and greed.

The benefits of contrived learning
are nothing compared to the understanding that flows

from centered spontaneity.



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

Rosemarie Anderson's NOTE:

Poems 17, 18, and 19 could be considered a unit and read together in sequence.

The Chinese character Su in line 9 means “undyed silk,” which is white, pure, and has a glossy sheen.

Similarly the Chinese character P'u means “uncarved wood” and is a metaphor for what is simple, humble, and in its natural state.

The Character P'u is also found in poems 15, 28, 32, 37, and 57.

Both characters refer to our original or true nature.

Curiously enough the character Su is also my Chinese personal name.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 20

The Oddity of Sagehood



- 20:01 Yes and no
- 20:02 Are they so different?
- 20:03 Good and bad
- 20:04 Are they so far apart?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

20:05 **What others fear**
20:06 *Must I* fear too(?)
20:07 **Such recklessness!**
20:08 **Without an end!**

Lama Jigme Gyatso's NOTE:

Seeing things differently than most others do
is not only safe
but downright necessary
if we are to master the way.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

20:09 Most people
are merry making and happy

20:10 As though celebrating
the Great Sacrifice

20:11 And climbing a lookout in spring

Lama Jigme Gyatso's NOTE:

As happy as enjoying a religious holiday
or celebrating the arrival of spring after a cold, cruel winter.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 20:12 I alone am unmoved!
- 20:13 Like one without preferences
- 20:14 Like an infant who never smiles

Lama Jigme Gyatso's NOTE:

Freedom from the tyranny of dread and desire
is so rare
as to be seen as an oddity by the masses.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

20:15 **Lost!**

20:16 **As though homeless**

Lama Jigme Gyatso's NOTE:

Governed NOT by plans and agenda
BUT rather flowing from a place
of centered spontaneity

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

20:17 Most people have excess
20:18 I alone appear *lacking*
20:19 With the mind of a fool!
20:20 Muddled and confused!

Lama Jigme Gyatso's NOTE:

In a world governed by craving and clinging
the content appear as oddities.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

20:21 Others are bright and clear

20:22 I alone am dim

20:23 Most people are smart and assured

20:24 I alone am dull and dim

Lama Jigme Gyatso's NOTE:

In a culture where fiction is preferable to mystery
those who comfortable admitting their lack of omniscience
are an oddity.

- 20:25 Placid!
- 20:26 Abiding LIKE the ocean
- 20:27 Aimless!
- 20:28 Drifting (*as*) without an anchor

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

20:29 Most people have things to do

20:30 I alone appear awkward and crude

Lama Jigme Gyatso's NOTE:

In a world enslaved by agenda
the centered and spontaneous appear an oddity.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

20:31 I alone differ from others

20:32 Because I cherish
the milk of the Mother

Lama Jigme Gyatso's NOTE:

Our greatest: guidance, contentment, comfort, and vulnerability
flow from our centered spontaneity.



Rosemarie Anderson's NOTE:

The self-referential voice of Poem 20 is unusual in the Tao Te Ching.
Is Lao Tzu speaking to us directly down through the centuries?
The tone of the poem sounds like a rant.

In Line 10 the Great Sacrifice is a spring time festival when people climbed towers to enjoy the view of trees full in bloom.
In Line 32, to “cherish the milk of the Mother” is to receive substance directly from the Tao, the Mother.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 21

Wisdom is Revealed from Within



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

21:01 The spread of great virtue
21:02 Flows only from the Tao
21:03 Yet the nature of the Tao
21:04 Has NO shape and NO form

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

21:05 Vague! Elusive!
21:06 Yet within is an image
21:07 Dim! Obscure!
21:08 Yet within is an essence

Lama Jigme Gyatso's NOTE:

Like switching from the foveal vision of our controlling tendencies
to the peripheral vision of those more acquiescent
although information is revealed in the former
wisdom is only revealed in the latter.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

21:09 **Hidden! Dark!**
21:10 **Yet within is spirit**
21:11 **A spirit so vital that**
21:12 **She is Her own proof**

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 21:13 Through the ages
21:14 Her nature remains
21:15 Hence we see the origin of all things

Lama Jigme Gyatso's NOTE:

What is this origin?

Empathetic, centered spontaneity!

I have used the word "origin" for consistency with the female pronoun four Tao used in this translation.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

21:16 How do we know
the origin of all things?

21:17 From this



Lama Jigme Gyatso's NOTE:

Wisdom is revealed
as we flow from centered spontaneity.

Rosemarie Anderson's NOTE:

The Ma-wang-tui texts use the character Fu, meaning either "father" or "origin,"
in contrast to the received text (*which*) used the Chinese character "Fu," meaning "origin" or "beginning" in lines 15 and 16.
The two characters may have been used interchangeably in ancient times.
I have used the word "origin" for consistency with the female pronoun four Tao used in this translation.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 22

YANG's strife or YIN's harmony



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 22:01 The humble become whole
22:02 The crooked become straight
22:03 The empty become full
22:04 The weary become new

Lama Jigme Gyatso's NOTE:

Problems identified
and resolutions promised.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

22:05 The poor become content
22:06 The rich (*become*) bewildered
22:07 Therefore the wise hold to the One
22:08 And become shepherds for the world

Lama Jigme Gyatso's NOTE:

Here "One" functions as a synonym of the Tao.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

22:09 **NOT** claiming to be right
they stand out

22:10 **NOT** showing off they shine

22:11 **NOT** boasting they succeed

22:12 **NOT** bragging they endure

Lama Jigme Gyatso's NOTE:

Where YANG selfishly shows off, boasts, and brags,
YIN effortlessly stands out, shines, succeeds, and endures.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

22:13 Since they do NOT compete
22:14 NO one competes with them
22:15 The ancients said
the humble become whole

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

22:16 How could these words be empty?

22:17 Becoming whole relies on this



Lama Jigme Gyatso's NOTE:

Free of YANG's strife, the followers of YIN drink deep of peace and wholeness.

Rosemarie Anderson's NOTE:

"The One" in line 7 refers to the Tao.

The similarity between poem 22 and the Beatitudes of Jesus (Mathew 5: 2-12, Luke 6: 20b-23) is uncanny.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 23

Vulnerably Own the Present Moment Experience



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

23:01 To say few words aligns with nature
23:02 Fierce winds do NOT last the morning
23:03 NOR rainstorms the day

Lama Jigme Gyatso's NOTE:

How could brevity align with the Tao? Read on!

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

23:04 What causes these?

23:05 Heaven and Earth

23:06 If Heaven and Earth
cannot keep them going

23:07 How much less can humans?

Lama Jigme Gyatso's NOTE:

Nature's brevity illustrates the folly of both
our controlling and perfectionistic tendencies.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 23:08 Thus in ALL you do
23:09 Follow the Tao and be one with the Tao
23:10 In virtue be one with virtue
23:11 In loss be one with loss

Lama Jigme Gyatso's NOTE:

Flowing from empathetic: centered spontaneity
be fully authentic as you own the present moment;
be it glorious or be it grotesque.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

23:12 Be one with virtue
and the Tao gains too

23:13 Be one with loss
and the Tao loses too



Lama Jigme Gyatso's NOTE:

Good times or bad times
we are never abandoned
as long as we dance with the Dao.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 24

The Folly of Active Contrivance



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 24:01 Standing on tiptoe is unsteady
24:02 Striding is NOT to walk far
24:03 Showing off is NOT to shine

Lama Jigme Gyatso's NOTE:

The active path of contrivance
utterly fails to give us what we want
no less what we need

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

24:04 Seeking attention is **NOT** to be seen

24:05 Boasting brings **NO** merit

24:06 Parading around is short lived

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

24:07 Those who know the Tao say
24:08 Too much food and excess doing
24:09 Are things to scorn

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

24:10 Those who live the Tao
do NOT indulge



Lama Jigme Gyatso's NOTE:

Indulging
in too much work
and too much pleasure
is not sustainable.

Coasting in centered spontaneity
is the surest bet.

Rosemarie Anderson's NOTE:

“Standing on tiptoe” in line 1 may be a metaphor for trying to make oneself taller than one is.
If so the line fits well with the next five lines, which detail the pitfalls of flaunting oneself.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 25

Ambiguity, Ignorance, and Perfectionism



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

25:01 A formless presence existed
25:02 Before Heaven and Earth arose
25:03 Soundless! Vast!
25:04 Solitary and unbounded

Lama Jigme Gyatso's NOTE:

These words paint a picture of ambiguity,
antithetical to the rigidity of YANG

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

25:05 She may be the mother of the world

25:06 I do NOT know Her name

25:07 I call Her the Tao

Lama Jigme Gyatso's NOTE:

Before we can transcend our ignorance
we have to concede its presence

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

25:08 Obligated to describe Her

25:09 I call Her great

Lama Jigme Gyatso's NOTE:

Forsake perfectionism
for an imperfect beginning
is still a beginning

and a parked car
cannot be steered.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 25:10 Great means to go forth
25:11 To go forth means to go far
25:12 To go far means to return

Lama Jigme Gyatso's NOTE:

Organic growth
is seldom linear
to the very great distress
of every perfectionist

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

25:13 The Tao is great

25:14 Heaven is great

25:15 Earth is great

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 25:16 **The King also is great**
- 25:17 **The realm contains four greats**
- 25:18 **The king is one among them**

Lama Jigme Gyatso's NOTE:

We must admit
that some folks have more power, prestige, wealth, and talents than ourselves
though our pride cries out in pain

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 25:19 Humans imitate Earth
25:20 Earth imitates Heaven
25:21 Heaven imitates the Tao
25:22 The Tao imitates Herself



Lama Jigme Gyatso's NOTE:

Empathic, centered spontaneity
sometimes original,
sometimes derivative,

sometimes amazing,
sometimes not.

Rosemarie Anderson's NOTE:

The activity of the Tao in lines 10, 11, and 12 is described as “to go forth,” “to go far,” and “to return.” These three metaphors suggest that the Tao moves toward creation, through creation, and beyond, and returns to herself. The last line, “The Tao imitates Herself,” repeats this theme.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 26

The Perils of Restlessness



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

26:01 Equanimity is the root
of the lighthearted

26:02 Stillness is the sovereign
of the restless

Lama Jigme Gyatso's NOTE:

Balance and stillness are the fruits of YIN
scatteredness and restlessness the consequence of YANG

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

26:03 Thus the wise travel ALL day

26:04 Never far from provisions

26:05 When in protected places

26:06 They remain peaceful
and above worries

Lama Jigme Gyatso's NOTE:

The pragmatism of food and safety
support the peace of the YIN ;
peril feeds YANG

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

26:07 Why would the rulers
of a vast country
26:08 Treat themselves
more lightly than the world?

Lama Jigme Gyatso's NOTE:

The compassion of the wise
encompasses ALL beings
including themselves

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

26:09 To be lighthearted
is to lose the root

26:10 To be restless
is to lose sovereignty



Lama Jigme Gyatso's NOTE:

Scatteredness and restlessness
undermine the personal power
that depends upon grounding:
the fruit of meditation

Rosemarie Anderson's NOTE:

Poem 26 concerns the placement of authority where it belongs.
That is, equanimity secures what is lighthearted and stillness commands restlessness.

When I first when tot China in 1978, I noticed that the Chinese walked as though grounded to the earth beneath their feet in ways atypical of Westerners.
Some spiritual masters from China and Tibet seemed to walk as though they had weights in their feet.
Of course what I was sensing is energetic and NOT physical in the ordinary sense.

These observations helped me to understand the meaning of the metaphors in poem 26.
In particular the last line means that rulers and spiritual masters “lose sovereignty” or weight in the world when they become ungrounded or restless.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 27

Skillful Empathy



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 27:01 **Skillful walking leaves NO tracks**
- 27:02 **Skillful words offer nothing to fault**
- 27:03 **Skillful reckoning does NOT calculate**

Lama Jigme Gyatso's NOTE:

The greatest skill is not the product of contrived effort
but rather flows from empathy's centered spontaneity.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

27:04 Skillful closure bars NO doors
and yet NO one can open them

27:05 Skillful joining uses NO cords
and yet NO one can loosen them

Lama Jigme Gyatso's NOTE:

YIN's skillfulness is unsurpassed.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

27:06 Hence the wise are skillful
in rescuing others
27:07 They abandon NO one

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

27:08 Skillful in caring for things
27:09 They abandon nothing
27:10 This is called holding the light

Lama Jigme Gyatso's NOTE:

Skillful empathy is the highest fruit
of YIN's centered spontaneity

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

27:11 Hence the skillful teach the unskillful

27:12 And the unskillful
are the charge of the skillful

Lama Jigme Gyatso's NOTE:

Where physical reproduction generates pleasure
emotional nurture generates meaning.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

27:13 In NOT honoring teachers
27:14 In NOT cherishing the unskillful
27:15 Even the wise may go astray
27:16 This is called the most sublime



Lama Jigme Gyatso's NOTE:

Divorcing centered spontaneity from empathy
always ends in tears.

Rosemarie Anderson's NOTE:

IN poem 27 the Chinese character shan is often translated as "good" and the characters pu shan meant "not good" or "bad."
However, repeating the word "good" and the contrasting word "bad" over and over gives the poem a judgmental or moralistic tone in English.
Therefor I have chose to translate the characters as "skillful" and "unskillful."

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 28

The Feminine, Lowly, and Dark



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

28:01 Know the masculine
28:02 But hold to the feminine
28:03 And be to the world a channel

Lama Jigme Gyatso's NOTE:

We read to **know**: the masculine, the glorious, and the bright;
and we read to **hold** to: the feminine, the lowly, and the dark;

that consequently we may be:

- a channel to the world
- a mirror to the world
- a model for the world.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

28:04 As a channel to the world

28:05 Your original nature never departs

28:06 NOT departing from original nature

28:07 You become

(*like*) a newborn child again

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

28:08 Know the glorious
28:09 But hold to the lowly
28:10 And be to the world a mirror

Lama Jigme Gyatso's NOTE:

Doing so causes:

- our original nature to NEVER depart,
- our original nature to BE content, and
- our original nature to NEVER stray;

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 28:11 As a mirror to the world
28:12 Your original nature is content
28:13 Content in original nature
28:14 You become like uncarved wood again

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

28:15 Know the bright
28:16 But hold to the dark
28:17 And be to the world a model

Lama Jigme Gyatso's NOTE:

Thus:

- we become like a newborn child again,
- we become like uncarved wood again,
- we become without limits again.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

28:18 As a model to the world
28:19 Your original nature never strays
28:20 NOT straying from original nature
28:21 You are again without limits

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

28:22 Uncarved wood is cut up into tools

28:23 The wise use them as managers

28:24 Master carvers do NOT cut



Lama Jigme Gyatso's NOTE:

The foolish delight in competing with others (causing them to be exploited),
whereas the wise relish cooperating with others (that all needs be met).
Those who have mastered the Tao are neither manipulative nor coercive.

Rosemarie Anderson's NOTE:

In lines 13 and 22 the Chinese character P'u, which means "uncarved wood," is a metaphor for what is humble and in its natural state.
When uncarved wood is cut up and fashioned into tools, it loses its original or true nature.
The character P'u is also found in poems 15, 19, 32, 37, and 57.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 29

Force cannot Succeed



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

29:01 To act with force upon the world
29:02 I see as bound to fail
29:03 All below Heaven is a sacred vessel
29:04 Force cannot succeed!

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

29:05 To force is to spoil

29:06 To grasp is to destroy

Lama Jigme Gyatso's NOTE:

In the thrall of YANG
we view all as prey
and act as predators.

Riding the momentum of YIN
we view all as sacred, beautiful,
fragile, and worthy of respect.

And in the spirit of compassion
we are gentle.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

29:07 With worldly things,

29:08 Some lead

29:09 Some follow

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 29:10 **Some breathe in**
- 29:11 **Some breathe hard**
- 29:12 **Some increase**
- 29:13 **Some decrease**

Lama Jigme Gyatso's NOTE:

The two extremes of contrivance and scatteredness:
BOTH are toxic.
Better to cultivate empathy's centered spontaneity
with which to flow.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

29:14 Thus the wise

29:15 Abandon extremes

29:16 Abandon extravagance

29:17 Abandon excess



Lama Jigme Gyatso's NOTE:

Balance is experienced
NOT by hating extremes
NOR by playing a role
BUT by relaxing into the centered spontaneity
CULTIVATED by effective meditation.

Rosemarie Anderson's NOTE:

In line 10, to "breathe in" signifies a soft breath as sighing.
In line 11, to "breath hard" signifies a forceful or cold breath.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 30

The Folly of State Sanctioned Violence



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

30:01 In harmony with the Tao
30:02 Guide your rulers **NOT** to use
arms (*or weapons*) to rule the world

Lama Jigme Gyatso's NOTE:

Guide your rulers
NOT through coercion, violence, or threats of violence
BUT rather by flowing empathetically and effortlessly
from the Tao of centered spontaneity

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

30:03 Such actions attract a response in kind
30:04 Where armies camp
30:05 Thorn bushes grow

Lama Jigme Gyatso's NOTE:

Just as a sine wave's steep peak
precedes a deep trough
likewise the violence we create
generates an equal and opposite reaction.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

30:06 The skillful succeed and then stop

30:07 Do NOT dare to seize by force

30:08 Succeed without pride

30:09 Succeed without boasting

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

30:10 Succeed without brutality

30:11 Succeed with reluctance

30:12 This is to succeed without violence

Lama Jigme Gyatso's NOTE:

Victory achieved
through the means of YANG's
rigidity, fear, controlling, elitism, competitiveness, and cruelty
is NO victory, but defeat in sheep's clothing.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

30:13 Things reach prime and grow old

30:14 This is Not Tao

30:15 What is Not Tao soon ends



Lama Jigme Gyatso's NOTE:

The meaningfulness to which we reach
is NOT the all too solid flesh, blood, and bones
ultimately impermanent
and impossible to truly grasp.

The meaningfulness we seek
is in the ever present constance
of the TAO: and its
simplicity, patience, and compassion.

Rosemarie Anderson's NOTE:

Poem 30 is an emphatic statement addressed to rulers.

In harmony with the Tao, rulers are advised NOT to use arms and to succeed without violence.

A similar theme is expressed in poem 31

This poem appears like a series of aphorism on a similar theme.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 31

WEAPONRY: the instigation of peril



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

31:01 Surely weapons augur peril
31:02 Some things are just ugly-hearted
31:03 Hence those living the Tao
resist using them

Lama Jigme Gyatso's NOTE:

When considering firearms remember
that weapons create more peril than they prevent.
Karma Chagme Rinpoche taught
that NON-violence is the essence of morality.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

31:04 At home rulers favor the weak

31:05 And **ONLY** in war favor the strong

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

31:06 Weapons are NOT auspicious

31:07 Wise rulers use them as a last resort
and privilege (*as well as favor*) restraint.

Lama Jigme Gyatso's NOTE:

There are better items to collect
and more wholesome hobbies to indulge.
Few there are who require a shot gun's protection
against the perils of wolves and bears.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

31:08 Best to remain peaceful and calm

31:09 Even in victory
they do NOT delight in them

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 31:10 To delight in them is to enjoy killing
- 31:11 Those who enjoy killing
- 31:12 Gain nothing in this world!

Lama Jigme Gyatso's NOTE:

For empathy and NON-violence
are the antecedents
of peace and prosperity.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

31:13 In happy times favor the weak

31:14 In bad times favor the strong

31:15 The second-in-command
stands on the left

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

31:16 And the commander stands on the right

31:17 This means they stand
as though conducting a funeral

31:18 To grieve and weep for the dead

31:19 And to observe victory with mourning



Lama Jigme Gyatso's NOTE:

This was well illustrated
in the series finale of Star Trek: Deep Space Nine
when the Federation officers
grieved the Cardassians' slaughter.

Rosemarie Anderson's NOTE:

In lines 15 and 16 the positioning of the commanders while engaged in combat is described as though they are "conducting a funeral."
In line 15, to stand on the left is to represent the vulnerable.
In line 16, to stand on the right is to represent strength.
In enacting these symbolic roles, they "Observe victory with mourning."

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 32

The Tao is NOT our Servant, Come to do our Bidding



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

32:01 The eternal Tao has NO name

32:02 So simple and small that

32:03 NO one can command Her!

32:04 Yet if rulers would yield to Her

32:05 The world would yield to them

Lama Jigme Gyatso's NOTE:

The Tao (like the Force in the Galaxy George made)
is subtle and is NOT a tool
that the rigid and controlling
might bend to their will.

Oh contraire,
it is by acquiescing to its will
in the manner of Qui Gon Jinn
that the greatest peace and fulfillment are found.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

32:06 When Heaven and earth unite
32:07 A sweet dew falls
32:08 NO one gives an order
32:09 Yet harmony descends to everyone

Lama Jigme Gyatso's NOTE:

During the dog days of summer
the setting of the celestial sun
upon the terrestrial horizon
ushers in a modicum of relief

likewise, shift from rigidity and control
to being flexible and laid back
and peace as well as fulfillment are at hand:
spontaneous, carefree, and at ease.

32:10 Names come
from cutting things into bits

32:11 When naming begins

32:12 Know when to stop

32:13 And spare yourself trouble

Lama Jigme Gyatso's NOTE:

Labeling is a subtle means
with which to exercise dominance and control.
If you must do it,
keep it to a minimum.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

32:14 The Tao is to the world

32:15 As rivers and streams are to the sea



Lama Jigme Gyatso's NOTE:

As rivers and streams
flow into the sea,
making it even greater

likewise it is NOT by commanding the Tao
but rather by relinquishing control
and surrendering before it
that the Tao is able to increase our greatness.

Rosemarie Anderson's NOTE:

In line 2 the Chinese character P'u, which means "uncarved wood," is a metaphor for what is "simple" and in its natural state.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 33

The Courage to Turn our Perception Inward



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 33:01 Knowing others – is to be clever
33:02 Knowing self – is to be wise
33:03 Overcoming others – requires force
33:04 Overcoming self – requires strength

Lama Jigme Gyatso's NOTE:

Just as Agent: Clarice Starling
challenged Doctor: Hannibal Lecter
to "...turn your high powered perception inward..."
so does Lao Tzu likewise challenge us.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 33:05 Realizing contentment — is wealth
33:06 Strong effort — brings resolve
33:07 Remaining steady — is to endure
33:08 Dying without perishing is to live long



Lama Jigme Gyatso's NOTE:

Realizing contentment is true wealth
that is only accomplished
by enthusiastically and consistently
dying to our YANG-oriented impulses.

Rosemarie Anderson's NOTE:

What I have translated as “to live long” in the last line of poem 33 is the traditional Chinese character Shou for “longevity.”

The last line also begs a practical and esoteric question.

Since longevity and immortality practices are found around the world in traditional cultures, especially in China, what might be their value to us?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 34

All have Access to the Tao of Greatness



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

34:01 **The Tao flows everywhere!**

34:02 **She stretches to the left and to the right**

Lama Jigme Gyatso's NOTE:

All vertebrate life in earth
have access to the Tao of centered spontaneity
they but only have to notice (vulnerably, passively, viscerally, and spontaneously)
in harmony with each inhalation

and to physically relax (as best they can)
in harmony with each exhalation.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

34:03 All things rely on
34:04 Her for life
34:05 She never turns away

Lama Jigme Gyatso's NOTE:

Through the centered spontaneity
(accessed through mindfulness and meditation)
we could love in an all-encompassing manner
free flowing and uncontrived.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

34:06 She accomplishes her work
34:07 And makes NO claims
34:08 She is free of desires
34:09 We call Her small

Lama Jigme Gyatso's NOTE:

Our access to the Tao's centered spontaneity
flows NOT from YANG's rigidity, fear, controlling-tendencies, elitism, competition, or cruelty
but rather from YIN's state of being flexible, loving, laid-back, egalitarian, cooperative, and kind.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

34:10 All things return to Her

34:11 Yet She never controls

34:12 We call Her great

Lama Jigme Gyatso's NOTE:

There is no need to manipulate, plot, or scheme;
for all beings are drawn to those who have mastered the Tao.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

34:13 In NOT striving to be great

34:14 The wise accomplish great things



Lama Jigme Gyatso's NOTE:

Despite the loftiness of our aspirations
striving to make it happen does more harm than good.

It is only by lovingly letting it happen
that great good is accomplished:
ironic, is it not?

Rosemarie Anderson's NOTE:

Carving out canyons and flooding plains like a river on Her way to sea,
the Tao finds Her won course.
Nothing stops Her and She makes NO claims.
Likewise the wise do NOT seek greatness and yet accomplish great things.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 35

Allowing everything to Fall into Place in the Most Wonderful Way



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

35:01 **Grasp the Great Mirror**
35:02 **And the world will follow**
35:03 **In peace, ease, and abundance**

Lama Jigme Gyatso's NOTE:

Master the Tao's path of empathetic, centered spontaneity
and everything else will fall into place
in the most wonderful way.

35:04 For music and cakes
travelers will pause

35:05 Hence the Tao speaks

35:06 Blandly! Invisibly Soundlessly

35:07 Yet imparts without end



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

Lama Jigme Gyatso's NOTE:

Although lacking in pomp and flash
the Tao is our surest guide.

Rosemarie Anderson's NOTE:

In line 1 the Chinese character Hsiang means "image" and refers to the manner in which the Tao functions like a mirror to reflect Her image in the world.
The last line of Poem 35 is akin to the last line of poem 6.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 36

The Peril of being Proactive



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

36:01 What you wish to diminish
36:02 You must first let it stretch
36:03 What you wish to weaken
36:04 You must first let it strengthen

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

36:05 What you wish to destroy
36:06 You must first let it exalt
36:07 What you wish to seize
36:08 You must first let it rise up

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

36:09 This is called subtle knowing

36:10 The soft and weak
overcoming the hard and strong

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

36:11 Fish should NOT leave deep water
36:12 A country's sharpest weapons
should NEVER go on public display



Lama Jigme Gyatso's NOTE:

We have been sold a false bill of goods;
you and I.

We have been told to be proactive,
to make things happen,
and to go for the gusto.

The sage advice of Lao Tzu
is to the contrary
urging us to empathetically FLOW
from a place of centered spontaneity.

Rosemarie Anderson's NOTE:

Poem 36 was probably intended as instructions to rulers who wished to expand their country's influence over neighboring countries. Nowadays the poem is likely to apply to corporate takeovers as well.

The poem might also be relevant to individuals who wish to exert more influence on others, advising them to wait quietly for others to overextend themselves and in time deplete themselves. While this may sound sinister, it is also the natural way of the Tao for the great to waken or decrease and the weak to strengthen and increase.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 37

Tranquility is Found NOT by Striving BUT by Surrendering



37:01 The Tao never acts
37:02 And yet nothing is NOT done

37:03 Were rulers able to hold to Her
37:04 ALL things would transform
on their own

Lama Jigme Gyatso's NOTE:

NOT an entity BUT a system:
eschew agenda and flow from centered spontaneity
thus needs are met in the most wonderful way.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

37:05 **When transformation stirs desire**

37:06 **Quiet them**

37:07 **With a stillness that has NO name**

Lama Jigme Gyatso's NOTE:

Forcing tranquility in the name of centered spontaneity
is far too much like making love in the name of virginity.
Better still to flow with mindfulness and release
in harmony with our respective inhalations and exhalations.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

37:08 Quieted by a stillness
that has NO name

37:09 Be free of desire

37:10 Free of desire be still

37:11 And Heaven and Earth
will order themselves on their own



Rosemarie Anderson's NOTE:

The Tao is immortal and ever-present.

Actions and events that align with the Tao settle naturally and spontaneously into place, like water finding its way to the sea.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 38

Optimum Motivation and Means



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

38:01 Higher virtue does NOT display virtue
38:02 And has virtue
38:04 Lower virtue displays virtue
38:05 and is without virtue

Lama Jigme Gyatso's NOTE:

For those who have mastered the way
love is its own reward
for those who have NOT mastered the way
recognition, praise, and renown are tantalizing.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

38:06 Higher virtue acts **NOT**

38:07 And has **NO** intent

38:08 Higher kindness acts

38:09 But has **NO** intent

Lama Jigme Gyatso's NOTE:

Centered spontaneity
will always trump scatteredness
no less contrivance and agenda

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

38:10 Higher righteousness acts

38:11 With intent

38:12 Higher propriety acts

38:13 But if NO one responds

38:14 It seizes power and compels

Lama Jigme Gyatso's NOTE:

Contrivance convinces itself that the ends justify the means
and turns toward exploitation

38:15 **When the Tao is lost**
(the analog of) **virtue arises**

38:16 **When virtue is lost**
(the analog of) **kindness arises**

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 38:17 **When kindness is lost**
(the analog of) **righteousness arises**
- 38:18 **When righteousness is lost**
(the analog of) **propriety arises**

38:19 Propriety makes
the thinning of loyalty and honor
38:20 And portends the onset of confusion

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

38:21 Divination is to the Tao a garnish
38:22 And portends the onset of ignorance

Lama Jigme Gyatso's NOTE:

We divinate in hopes of guiding our contrivance
tragically ignoring the wise counsel of centered spontaneity

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

38:23 Thus the great choose the kernel
over the husk

38:34 They dwell in the fruit
and not the blossom

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

38:35 They choose the first
and NOT the second



Lama Jigme Gyatso's NOTE:

Likewise may we choose to flow from centered spontaneity
rather than contriving with motivation and means – deeply flawed.

Rosemarie Anderson's NOTE:

In lines 11, 17, and 18 the Chinese character Li means “propriety” or rules of conduct about that is proper.
In the context of poem 38 the character probably refers to Confucian rules of decorum.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 39

Contrivance is Poison



39:01 For those who became one in the past
39:02 Heaven became one and was pure
39:03 Earth became one and was firm
39:04 Spirits became one and were lively

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

39:05 Valleys became one and were lush

39:06 Rulers became one
and stability prevailed in the world

Lama Jigme Gyatso's NOTE:

Becoming one with the Tao
could be quite beneficial

39:07 We conclude and fear that:

39:08 Heaven *would* shatter
were it always pure

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

39:09 Earth *would* quake
were it always firm

39:10 Spirits *would* cease
were they always lively

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

39:11 Valleys *would* exhaust
were they always lush

39:12 Rulers *would* collapse
were they always noble and lofty

39:13 For what is noble
has its roots in humility

39:14 And what is exalted
starts in the lowly

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

39:15 Hence rulers call themselves
orphaned, widowed, and unworthy
39:16 This reckons humility as the root?
39:17 Does it not?

Lama Jigme Gyatso's NOTE:

For blessings great and small
dwell in the shadow of impermanence
as if they were living under the sword of Damocles.

In our shared vulnerability
the foolish court the favor of real or imagined celestial parents
whereas the wise seek oneness
with the Tao's system of empathetic, centered spontaneity.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

39:18 Hence counting honors is **NO** honor

39:19 One wants **NOT** to sparkle like jade

39:20 But clunk like a rock 

Lama Jigme Gyatso's NOTE:

The path of sparkling like Jade
is paved with grounding practices
such as meditation: both seated and walking.

Rosemarie Anderson's NOTE:

In lines 8-12 the Chinese characters meaning “we fear” are found in each line.
Instead I have added it to line 7, which refers to the five sentences that follow.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 40

The Tao's Way is to Yield



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

40:01 The Tao returns to source

40:02 The Tao's way is to yield

Lama Jigme Gyatso's NOTE:

The way of the Tao is NOT yang BUT yin
NOT being rigid BUT flexible
NOT being fearful BUT loving
NOT being controlling BUT laid back

NOT being elitist BUT egalitarian
NOT being competitive BUT cooperative
NOT being cruel BUT kind.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

40:03 The things of the world
come from what is

40:04 What is comes from what is NOT



Lama Jigme Gyatso's NOTE:

The key to greatness is found in transcending the limits
of both logic and emotion, flowing (instead) in centered spontaneity.

Rosemarie Anderson's NOTE:

In line 2 I have translated the Chinese character Jo as “to yield.”

Etymologically the character is composed of two simplified characters of two broken bird wings.

The slender skeletal brush strokes are “broken” at the top, signifying the brokenness and tenderness that comes from yielding to the world as it is.

Additional etymological information on this character can be found in

Chinese Characters: Their Origin, Etymology, History, Classification, and Signification by L. Wieger (p 162).

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 41

Nether Thinking, Nor Believing But Testing



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

41:01 When superior people
hear about the Tao
41:02 They commit with *enthusiasm*

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

41:03 When average people
hear about the Tao

41:04 They believe and disbelieve
one moment to another

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

41:05 When lesser people

hear about the Tao

41:06 They laugh out loud

41:07 If they did NOT laugh

41:08 She would NOT be the Tao



Lama Jigme Gyatso's NOTE:

Entering the beneficial way
is NOT about thinking it is true,
is NOT about believing it is true,

BUT rather is about testing whether it is true,
by testing it through applying it with great vigor
and then noticing your results.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 41:09 Hence a set of sayings arose:
41:10 The brightest path looks dim
41:11 The path forward seems backwards
- 41:12 The smooth path feels jagged
41:13 The highest virtue looks hollow
41:14 The purest white seems sullied

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

41:15 The greatest virtue is lacking

41:16 The established virtue feels flimsy

41:17 The truest truth is fickle

41:18 The greatest square lacks corners

41:19 The greatest vessel takes time to create

41:20 The greatest sound is silence

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

41:21 The greatest form has NO shape

41:22 The Tao is hidden and has NO name

41:23 The Tao alone

41:24 Knows when to begin
and when to perfect



Lama Jigme Gyatso's NOTE:

If Lao Tzu had been a Gen Xer, like myself,
he would have referenced a 1970's commercial and quipped,
“Despite how it looks, despite how it smells,
Try it, you'll like it.”

For, like the chronically ill
trying out a new miracle cure
the author's theories are irrelevant,

all that matters are the results one receives
after following the instructions
with great accuracy and enthusiasm.

Rosemarie Anderson's NOTE:

In line 19 the word “vessel” may refer to (*the*) making of fine bronze vessels often used for rituals in ancient China.
In line 22 the Tao is “Hidden” and “has NO name.”

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 42

Guiding Lights



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

42:01 The Tao births one

42:02 One births two

42:03 Two births three

42:04 Three births ten thousand things

Lama Jigme Gyatso's NOTE:

The wise use:

1 – Centered spontaneity,

2 – the dichotomy of spiritual Yang and Yin, and

3 – simplicity, patience, and compassion's three treasures

as the guiding lights with which to navigate.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

42:05 Ten thousand things carry
Yin on their backs
42:06 And yang in their arms
42:07 With ch'i in the breath
42:08 Harmony follows

Lama Jigme Gyatso's NOTE:

The harmony that we crave come from being wary of Yang
but allowing Yin to protect our vulnerabilities

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

42:09 What people loathe
42:10 To be alone, outcast, and hungry
42:11 Are the titles the royal
take on for themselves

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

42:12 For some gain in suffering
42:13 And some suffer in gaining

Lama Jigme Gyatso's NOTE:

Where YANG's active strivings multiply their loss
YIN's passive endurance increase their gain

42:14 What others teach
42:15 I also teach
42:16 The violent and bold
do NOT die a natural death

42:17 This teaching
is my starting point



Lama Jigme Gyatso's NOTE:

The path of YANG ends in tears
chose, therefore, the path of YIN

Rosemarie Anderson's NOTE:

In line 5 the character Yin refers to the Chinese feminine principle representing receptivity and the luminosity of the moon.
The Character Yang in line 6 refers to the Chinese masculine principle representing what is active and solar.
Yin and Yang are complementary principles.
Since they are well-known terms, I have left them untranslated.
In line 7 the character Ch'i is used, it appears three times in the Tao Te Ching – in poems 10, 42, and 55.
See my notes accompanying poem 10 for its meaning.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 43

Contrivance is Poison



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

43:01 The world's most tender thing
43:02 Surpasses the world's hardest thing
43:03 What has NO existence
enters where NO space is

43:04 From this we know
that in NOT acting we gain

43:05 A wordless teaching

43:06 An effortless increase

43:07 Few in the world realize this



Lama Jigme Gyatso's NOTE:

This forty-third poem of the Tao Te Ching
has been interpreted literally by the rigid minded
who went on to abuse their zen students
multiply suffering and creating no new buddhas.

As read though a flexible lens
this passage reminds us
of the folly of active striving

as well as the benefit
of flowing from centered spontaneity:
vulnerable and empathetic.

Rosemarie Anderson's NOTE:

In line 1 the "most tender thing" probably refers to water and the "hardest thing" in line 2 to rock.
See poems 39 and 78.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 44

The Price of Fame and Wealth



44:01 Fame or your body
44:02 Which is more dear?
44:03 Your body or wealth
44:04 Which is more precious?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

44:05 **Gain or loss**

44:06 **Which is worse?**

Lama Jigme Gyatso's NOTE:

How often
is the price of gaining fame and wealth
the loss of our very body?

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

44:07 The more you cherish

44:08 The greater the waste

44:09 The more you hoard

44:10 The greater the loss

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

44:11 In knowing contentment

44:12 You suffer NO shame

Lama Jigme Gyatso's NOTE:

Despite the ravings of Wall Street
and the dreams of avarice
the greatest wealth
is simply contentment.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

44:13 In knowing when to stop
44:14 You are free of trouble
44:15 And can live a long time



Lama Jigme Gyatso's NOTE:

Restraint really is
the better part of valor.

Rosemarie Anderson's NOTE:

There are no Chinese characters in lines 2, 4, and 6 indicating that these line are questions.
However many translators have added them to these lines because of context and I have done the same.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 45

PERCEPTION: first acknowledge then release



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

45:01 The most perfect seems imperfect
45:02 And (*seems to*) never complete
45:03 The most full seems empty
45:04 And (*seems to*) never run dry

Lama Jigme Gyatso's NOTE:

It is safe and even advantageous
to first acknowledge your perceptions
and then let go of them
otherwise we are forever their prisoners

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

45:05 The most correct seems crooked


45:06 The most skillful clumsy

45:07 The most abundant lacking

Lama Jigme Gyatso's NOTE:

In this, our interdependent universe,
where everything effects everything
and everything effects everything
there is NO unbiased perception.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

45:08 As movement subdues cold
45:09 And stillness softens heat
45:10 Those who realize clarity are still
45:11 And able to order the world 

Lama Jigme Gyatso's NOTE:

The source of the centered spontaneity
which can make of our life a magickal dance
is our seated meditation:
firm and solid.

Rosemarie Anderson's NOTE:

After line 7 an additional line is added in some ancient texts.

That line would read: "The most eloquent stammer."

In line 10 the Chinese character Ch'ing is composed of two characters meaning "water" and "the hue of green plants."

Together they meant "the clarity of green plants." which is consider an ideal state of being.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 46

The Tao's Ubiquitous Sustainability



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

46:01 When the Tao prevails in the world

46:02 Racing horses

return to fertilizing the fields

46:03 When the Tao fails in the world

46:04 War horses are bred on the borders

Lama Jigme Gyatso's NOTE:

When all beings' practice the Tao
spontaneously, habitually, easily, and effectively,
sustainability is ubiquitous

however when it is forsaken
hostilities and contention abound.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

46:05 NO curse is greater
than having what you desire

46:06 NO misfortune is greater
than discontent

Lama Jigme Gyatso's NOTE:

It could be a mistake to confuse the tumult of desire
for the guidance of centered spontaneity
for dopamine is released more in the pursuit of goals
than in their acquisition

consequently (as Spock cautioned) there is often
*"...more pleasure in the wanting than in the having
it is illogical yet true."*

46:07 **NO** sorrow is greater
than wanting more and more

46:08 Hence, knowing
when enough is enough

46:09 Is lasting contentment indeed



Lama Jigme Gyatso's NOTE:

Where mere cleverness may aid one's practices
of indulgence or asceticism
actual wisdom guides us toward the happy medium
creating sustainability: both physical and emotional.

Rosemarie Anderson's NOTE:

For those living in the Tao, "having what you desire" in line 5 and "wanting more and more" in line 7 are equally problematic and extreme, signaling unease and misfortune. In contrast, in lines 8 and 9, contentment is found in "knowing when enough is enough."
Nothing ore is wanted.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 47

The Greatest Insights come from Centered Spontaneity



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 47:01 NO need to step out the door
47:02 To know the whole world
47:03 NO need to look out the window
47:04 To know the Tao of Heaven
- 47:05 The farther you go
47:06 The less you know

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

47:07 Thus the wise know without going
47:08 Name without looking
47:09 And attain without doing

Lama Jigme Gyatso's NOTE:

The greatest insights
come NOT from contrivance
BUT rather from centered spontaneity

Rosemarie Anderson's NOTE:

Poem 47 is NOT to be taken literally as an injunction against travel or going outside.
Rather, the poem insists that to know the Tao is an inward gesture and NOT to be found in externals in and of themselves.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 48

The Magick of Allowing



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

48:01 **To seek knowledge
is to gain every day**

Lama Jigme Gyatso's NOTES

Consider the verb "seek:"
Bodhidharma cautioned
that seeking increases suffering.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

48:02 To hear the Tao is
to lose day after day
48:03 To lose and to lose
48:04 Until one is empty of doing

Lama Jigme Gyatso's NOTES

Upon the way we do not actively forsake knowledge
but passively release
our thirst for knowledge and hunger for control.

We release ACTION: controlling and contrived;
that we might flow from centered spontaneity.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

48:05 **Wei wu wei means
nothing NOT done**

Lama Jigme Gyatso's NOTES

Forsaking both control and scatteredness
sets space for centered spontaneity:
the ultimate efficiency

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

48:06 To control the world
is to be empty of doing
48:07 Those who are busy doing
48:08 Cannot control the world



Lama Jigme Gyatso's NOTES

Contrivance can ONLY generate
but an analog of productivity.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

Rosemarie Anderson's NOTES

In line 5 the Chinese phrase wei wu wei has become so well known in English that I have left it untranslated. A simple English translation is “do without doing” or “act NOT acting.”

Etymologically the Chinese character ch'ü in lines 6 and 8 is composed of two simplified characters. From right to left, the first means “hand” and the second means “ear.” Together they refer to a hand that holds an ear, meaning to “take hold of” or “control.”

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

chapter 49

Treating Others with Innocence



Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

49:01 The wise have NO set mind
49:02 Their mind is joined
to the mind of the people

Lama Jigme Gyatso's NOTES

Behold the absence of aloofness

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

49:03 To the good they are good

49:04 To the bad they are good

49:05 Until they are good

Lama Jigme Gyatso's NOTES

Free of favoritism
a sage is good to all
and others entrain up to them;
this is how we change the world.

Adapted and amplified by Lama Jigme Gyatso — Lao Tzu's Tao Te Ching — Translated by Rosemarie Anderson

- 49:06 To the truthful they are true
- 49:07 To the untruthful they are true
- 49:08 Until they are truthful

Lama Jigme Gyatso's NOTES

FREE of favoritism
the sage is honest to all
and others entrain up to them;
this is how we change the world.

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49:09 The wise live in the world
and unite with it

49:10 Their mind works in harmony
with the world

Lama Jigme Gyatso's NOTES

With their very great rapport
their kindness stands in contrast to the world
without alienating it.

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49:11 The people focus
their ears and eyes on them

49:12 For the wise treat them
with innocence



Lama Jigme Gyatso's NOTES

The empathetic, centered-spontaneity of the sage
allows one to act sincerely
for they are FREE of agenda.

Rosemarie Anderson's NOTES

Lines 1, 2, and 12 feature the Chinese character Hsin, which literally means "heart."

In this context, it means "mind" because the heart was the center of thought to the Chinese of Lao-tzu's time.

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chapter 50

Contrivance is Poison



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50:01