

Wednesday morning – Tao Te Ching – John C. H. Wu – ADAPTED by Lama Jigme Gyatso

Wednesday morning's

25th – 30th chapters of the

Tao Te Ching

translated by John C. H. Wu

adapted by Lama Jigme Gyatso



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chapter 25



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25:01 **Thére was Something undefined
yet complete in itself,
before Heaven-**á**nd-Earth.**

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25:02

Sílent and boundless,
standing alone without change,
yet pervading **ALL** withóut fail,

ít may be regarded
as the **M**other of **thé** world.

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25:03 **Í** do **NOT** know its name;
I style it “Tao;”
and, in absence of a better world,
call it “Thé Great.”

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25:04 **Tó** be great is to go on,
to go on is to be far,
to be far is to réturn.

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25:05 Héncé, “Tao is great,
Heaven is great,
Earth is great,
King ís great.”

25:06 Thús, the king
is one of the great four in the uníverse.

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25:07 **Mán follows the ways of Earth.**

25:08 **The Earth follows the ways of Héaven,
Héaven follows the ways of Tao,
the Tao follows its ówn ways.**

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chapter 26



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26:01 Héaviness

is the root of lightness.

26:02 Serenity

is the master of restléssness.

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26:03 **Therefore, the Sage, traveling all day,
does NOT part
with the baggage-wágon;**

**thóugh there may be
gorgeous sights to see,
he stays at ease in his ówn home.**

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26:04

Why would a lord
of ten thousand chariots
display his lightness* to the world?

* a reference to weight

26:05 **Tó** be light

is to be separated from one's root;

to be restless

is to loose one's self-mastery.

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chapter 27



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- 27:01 **Goód walking**
leaves **NO** tracks behind it;
- 27:02 **goód speech**
leaves **NO** mark to be pícked at;
- 27:03 **goód calculation**
make **NO** use of countíng-slips;

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27:04 **goód shutting**
makes **NO** use of bolt and bar,
and yet nobody can undó it;

27:05 **goód tying**
makes **NO** use of rope and knot,
and yet nobody can untíe it.

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27:06 **Hé**nce, the Sage
is always good at saving men,
and therefore nobody is abándoné;

á always good at saving things,
and therefore nothing is wásted.

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27:07

This is called
“following the guidance
of the Inner Light.”

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27:08

Héncé, good men
are teachers of bad men,
while bad men
are the charge of goód men.

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27:09 **NÓT** to revere one's teacher,
NOT to cherish **óne**'s charge,

ís to be on the wrong road,
however intelligent one may be.

27:10 This is an ancestral tenant of **thé** Tao.

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Wednesday morning – Tao Te Ching – John C. H. Wu – ADAPTED by Lama Jigme Gyatso

28:01

**Knów the masculine,
keep to the feminine,
and be the Brook of thé World.**

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28:02

Tó be the Brook of the World
is to move constantly
in the *Beneficial** path

often translated as "Virtuous"

without swerving from it,
and to return again to infancy.

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28:03 **Knów the white,
keep to the black,
and be the Pattern of thé World.**

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28:04

Tó be the Pattern of the World
is to move constantly
in the *Beneficial** path

often translated as "Virtuous"

wíthout erring a single step,
and return again to the Infínite.

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28:05 **Knów the glorious,
keep to the lowly,
and be the Fountain of thé World.**

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28:06

Tó be the Fountain of the World
is to live the *Beneficially**abundánt life
often translated as “Virtuous”
ánd return again
to the Primal Simplicity.

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28:07 **Whén Primal Simplicity diversifies,
it becomes useful véssels,**

**whích, in the hands of the Sage,
become officers.**

28:08 **Hence,
“a great tailor does little cútting.”**

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29:01