

Commentary – of Volume 5 (chapters 25 - 30)

Lao Tzu's Poetic, Philosophical Treatise

# Tao Te Ching

Volume 5 of 14 (*Chapters 25-30*)

Translated by Stephen Mitchell,  
adapted and **annotated**

by Terton Lama: Jigme Gyatso, Rime Rinpoche

FIRST edition

2019-a02-16a



Commentary – of Volume 5 (chapters 25 - 30)

# Contents

Chapter 25.....	pg.	3
Chapter 26.....	pg.	23
Chapter 27.....	pg.	39
Chapter 28.....	pg.	53
Chapter 29.....	pg.	76
Chapter 30.....	pg.	90

*Tao Te Ching*  
*chapter Twenty-five*

There was something  
formless and perfect  
before the universe  
was born.

Commentary – of Volume 5 (chapters 25 - 30)

*Formless and Perfect*

*The Tao is NOT:*

*a being, a god or a pantheon,  
it is merely a system for entering a  
highly efficient flow state and then making a habit of it.*

*It was not invented,  
it is simply a potential that  
all sentient beings have the ability to  
relax into.*

*Since it was NOT invented or contrived  
(I'm looking at you path-of-Yang)*

*its potential is not dependent on anything  
(not even the presence or absence of the universe), thus  
it is something that no one can take away from us.*

Commentary – of Volume 5 (chapters 25 - 30)

It is serene.

**Empty**. Solitary.

Unchanging. Infinite.

Commentary – of Volume 5 (chapters 25 - 30)

*Sustainability*

*We live in an age where  
the sophistication of our technologies finally  
have the ability to  
so undermine our ecosystem that*

*the survival of our species,  
no less its ability to thrive,  
is in true jeopardy.*

*This is not because technology is  
inherently evil, but*

*because the socio-economic systems at  
play are designed to  
reward short term profit for the minority more  
than long term well-being of the entirety.*

Commentary – of Volume 5 (chapters 25 - 30)

*That is why in  
our current global society people are  
allowed to die of treatable disorders,*

*wealthy societies spend more punishing  
the unfortunate than  
they would meaningfully helping them,*

*and men, women as well as children  
needlessly die of hunger and thirst when  
we already have the technology to prevent it.*

*This circumstance we're in  
is a great example of the folly of  
Yang's path of competition, cowardice, and control.*

Commentary – of Volume 5 (chapters 25 - 30)

*Yin's path (that we call the Tao) has always been that of circuitousness, yielding, vulnerability, non-conceptuality, and centered spontaneity.*

*Although it is non-graspable, it is as close as passively noticing (in harmony with our inhalation) and relaxing (in harmony with our exhalation).*



Eternally present.

It is the mother  
of the universe.

For lack of a better name,  
I call it the Tao.

Commentary – of Volume 5 (chapters 25 - 30)

*Mother*

*No sentience was required for  
the big bang,*

*no effort was required for  
the soup of potential particles to coalesce into  
the building blocks of atoms,  
and they, into hydrogen.*

*No effort was required for  
hydrogen to metaphorically slide  
down gravity's hill thus  
forming the first generation of stars.*

Commentary – of Volume 5 (chapters 25 - 30)

*Once each star's hydrogen fuel had been sufficiently exhausted no*

*effort was required for gravity to coalesce more and more complicated elements out of the remaining helium.*

*When the power of the mass' reactions were greater than gravity's ability to*

*contain them the first generations stars spewed forth, the complex elements they created, in the explosions we call super novae.*

Commentary – of Volume 5 (chapters 25 - 30)

*No effort, plotting or planning was required for second generation stars and their systems (such as ours) to coalesce from the resulting clouds of star stuff.*

*Behold the handiwork of the meandering, circuitous, vulnerable, acquiescent, non-conceptual, centered-spontaneity, that has metaphorically given birth to all that we can perceive and conceive.*

*That is how the path of Yin (that we call Tao) could be our figurative mother.*

It flows through all things,  
inside  
and outside...

and returns  
to the **origin**  
of all things.

Commentary – of Volume 5 (chapters 25 - 30)

*Flows through all*

*The Tao is free, and  
ever available.*

*On the outside it  
is known as the Tao,  
on the inside it  
is known as the Te.*

*There are two manifestations of Te:  
the lesser and the greater.*

Commentary – of Volume 5 (chapters 25 - 30)

*Like good food that  
has so spoiled that  
it becomes toxic,*

*the lesser Te is thought of as residing in our head which  
could be a metaphor for the: neurotic, hyper-analysis,  
scheming and controlling tendencies which  
could be the foundation for the path of Yang*

*(the antithesis of Yin, or poison that  
undermines our connection to the Tao).*

Commentary – of Volume 5 (chapters 25 - 30)

*The greater Te is thought of as residing in the belly which could be a metaphor for the: vulnerable, passive, non-conceptual, circuitous, centered-spontaneity of*

*the Yin path which is the Tao dwelling sustainably dwelling within.*



Commentary – of Volume 5 (chapters 25 - 30)

*Returns to the origin*

*What if we return to the Tao every  
time we passively notice in*

*harmony with our inhalation and  
acquiescently relax in harmony with  
our spontaneous and uncontrived exhalation.*

The Tao is great.

The universe is great.

Earth is great.

Man is great.

These are the four  
great powers.

Commentary – of Volume 5 (chapters 25 - 30)

*Great*

*How sad it could be that the facet of path-YANG that often manifests as fundamentalism can often seem to take delight in seeing: us, our planet and our universe as wicked and fallen.*

Man follows the earth.

Earth follows the universe.

The universe follows the Tao.

The Tao follows only itself.

Commentary – of Volume 5 (chapters 25 - 30)

*Man follows the Earth*

*Science is at its best when  
it is untethered by the profit motive and*

*deeply considers the information received from  
the earth, especially as feed back to  
our actions and their consequences.*

*We live in an interdependent universe. Perhaps  
that is why it is written:*

*“Be it causes, conditions,  
components or conceptions:  
independence is but an illusion.”*

Commentary – of Volume 5 (chapters 25 - 30)

*We aren't puzzled by the idea that the Tao does not follow the universe when we recall that the Tao is neither sentient nor separate from: anything, anyone, or anyplace.*

Commentary – of Volume 5 (chapters 25 - 30)

*Tao Te Ching*  
*chapter Twenty-six*

The heavy  
is the root  
of the light.

Commentary – of Volume 5 (chapters 25 - 30)

*Heavy*

*In the words of the sixteenth century English playwright John Heywood:*

*“Many hands  
make light work;”*

*for choosing cooperation over competition,  
compassion over cruelty, and  
contentment over cowardice*

*are integral to  
the matriarchal path of Yin that  
we call the Tao.*



The unmoved  
is the source  
of all movement.

Commentary – of Volume 5 (chapters 25 - 30)

*Grounded*

*It could seem ironic that  
deep centeredness, vulnerability,  
acquiescence, and non-conceptuality could*

*be the source of spontaneous:  
creativity, insight and action.*

Thus the sage  
travels all day  
without leaving home.

Commentary – of Volume 5 (chapters 25 - 30)

*Travels without leaving*

*We may have read:*

*“what if there was no there,  
only here,”*

*or:*

*“welcome to the infinity  
of the here.”*

*This is just a poetic way of  
describing the limitless sense of  
possibility and perception that  
could be experienced when*

*we consistently practice awareness and  
acquiescence every morning and every evening.*

However splendid the views,  
she stays serenely  
in herself.

Commentary – of Volume 5 (chapters 25 - 30)

*Stays serenely*

*Our acquiescence is not undermined by  
our awareness of pleasure or pain, no  
matter how intense our experience might be.*

*Such could be the power of  
making a habit out of  
vulnerability, yielding, non-conceptuality, patience,  
compassion and the simplicity of centered spontaneity.*

Why should the lord  
of the country  
flit about  
like a fool?

Commentary – of Volume 5 (chapters 25 - 30)

*Flit about*

*Imagine taking a  
frantically excited puppy for a walk.  
Now imagine taking a  
fifteen year-old-dog for a walk.*

*Clearly the latter of the two could  
behave in a much calmer manner.*

*Such is the benefit that we could reap from  
an effective form of twice daily meditation.*



If you let yourself  
be blown to and fro,  
you lose touch  
with your root.

Commentary – of Volume 5 (chapters 25 - 30)

*To and fro*

*How do we prevent such instability?  
By sliding our point of view from  
identifying with our: sights, sounds...*

*scents, flavors, sensations,  
emotions, intentions, calculations,  
recollections and imaginings to*

*identifying with that which merely notices them in  
harmony with its inhalation and  
let's go of them in  
harmony with its exhalation.*

If you let restlessness  
move you,  
you lose touch  
with who you are.

Commentary – of Volume 5 (chapters 25 - 30)

*Losing touch with who we are*

*Well then,  
who are we?  
Who do we choose  
to be?*

*Do we choose to  
be a scattered and controlling minion of  
the patriarchy or*

*rather an instrument through  
which the simplicity, patience and compassion of  
the matriarchy could flow?*

Commentary – of Volume 5 (chapters 25 - 30)

*Consider a brick.*

*If we throw it at a window  
the glass will shatter.*

*If we throw the same brick at  
a mattress, propped up against a wall, the  
mattress will be fine.*

*Our challenge is NOT the mere presence of  
our perceptions, emotions, intentions,  
reasonings, imaginings or recollections.*

Commentary – of Volume 5 (chapters 25 - 30)

*What could our true challenge be?  
Simply our response to them, do  
we experience reality through yang's lens of  
fear, rigidity and aggression or*

*through yin's lens of  
vulnerability, acquiescence and  
non-conceptual, centered spontaneity?*

*Although the difference could seem  
subtle, the results they generate could  
mean the difference between a life of  
futility and one of fulfillment.*

*Tao Te Ching*  
*chapter Twenty-seven*

A good traveler  
has NO fixed plans  
and is NOT intent  
upon arriving.

Commentary – of Volume 5 (chapters 25 - 30)

*A good traveler*

*Convention teaches us that  
to be a good traveler we need to  
have a plan, and an itinerary,  
and lots of supplies, and lots of money,*

*because it's a dangerous, unpredictable world and  
we need to get back from our journey in time so  
as to not be late for the job we hate.*

*But that is not the attitude of the sage who  
is utterly unencumbered with  
plans, goals, or timetables...  
horrifying is it not?*

*That's because the world view of patriarchy has  
become our norm.*



A good artist  
lets his intuition lead him  
wherever it wants.

Commentary – of Volume 5 (chapters 25 - 30)

*let's his intuition*

*A good artist is freed from  
the shackles of perfectionism.*

*He is not trying to make his  
painting look like a photo or  
make it better than anyone else's.*

*His only goal is  
to flow with the Tao.*

A good scientist  
has freed himself of concepts  
and keeps his mind open  
to what is.

Commentary – of Volume 5 (chapters 25 - 30)

*Freed himself*

*More than two and a half  
thousand years ago Lao Tzu taught that  
a good scientist has sidestepped the tiger traps of  
preconception and agenda.*

*Today that is still an issue and  
we call it confirmation bias.*

*In the absence of such obstacles a  
man or woman of science is free to  
follow the evidence wherever it leads.*

Thus the sage  
is available  
to all people  
and does **NOT** reject anyone.

Commentary – of Volume 5 (chapters 25 - 30)

*Not reject anyone*

*A sage is no longer judgmental because  
he is freed from the  
confining influence of preconception.*

He is ready to use  
all situations  
and does **NOT** waste anything.

This is called  
embodying the light.

Commentary – of Volume 5 (chapters 25 - 30)

*Embodying the light*

*This freedom of limitations allows one to effortlessly and spontaneously make the most of every circumstance.*



What is a good man  
but a bad man's teacher?

What is a bad man  
but a good man's job?

Commentary – of Volume 5 (chapters 25 - 30)

*what is a \_\_\_\_ but a \_\_\_\_ 's . \_\_\_\_*

*Centered spontaneity does not blind us to  
strength's and weakness but  
only to aversion, fear and condemnation.*

*In that freedom we are able to  
use our distinctions to  
patiently guide our compassion and  
spontaneously be of service to others. .*

If you do NOT understand this,  
you will get lost...

however intelligent you are.  
It is the great secret.

Commentary – of Volume 5 (chapters 25 - 30)

*The great secret*

*Contrary to the book of the same title, the great secret does not involve the use of greed and imagination to get what we want, when we want it, for as long as we want it.*

*The great secret is that when we are freed of yang's: agenda, preconception, rigidity, fear and controlling tendencies we are free to enjoy the limitless possibilities of a beautiful adventure.*

*Tao Te Ching*  
*chapter Twenty-eight*

Know the male,  
yet keep to the female:  
receive the world  
in your arms.

Commentary – of Volume 5 (chapters 25 - 30)

*Know, keep and receive*

*More than five centuries after  
this was written in the Tao Te Ching, in...*

*a different collection of books that  
would be known as the New Testament it  
was written in the tenth verse of  
the fifth chapter of the Gospel of Mathew:*

*“...be as shrewd as snakes and  
as innocent as doves.”*

Commentary – of Volume 5 (chapters 25 - 30)

*Returning to the Tao Te Ching, it is NOT a spiritual failing when our unfettered mindfulness passively notices our Yang-like impulses such as:*

*fear, aggression and the desire to control beings and situations.*

*Remember that Carl Gustav Jung taught that the key to overcoming our shadow self was to be aware of our shadow self.*

*For our shadow self, like a pack of bloodthirsty ninjas, seems to be most destructive when we're oblivious to their presence, agenda, and actions.*

Commentary – of Volume 5 (chapters 25 - 30)

*Yes, although it's good to  
be aware of our Yang impulses it's  
best to habitually wallow in Yin's...*

*vulnerability, acquiescence, non-conceptuality,  
patience, compassion, cooperation and  
its simplicity of centered spontaneity.*

*This idea is further reinforced by the idea of  
a woman enthusiastically receiving her lover into  
her arms, body and heart  
as a sexual metaphor of acquiescence.*



If you receive the world,  
the Tao will never leave you  
and you will be  
like a little child.

Commentary – of Volume 5 (chapters 25 - 30)

*Receptiveness and Childlikeness*

*One of the benefits of  
continually choosing the path of Yin is  
that it gets easier to  
master the flow state of the Tao.*

*Consequently we get to enjoy the  
carefree: flexibility, creativity, and  
spontaneity of a fortunate child.*

Know the white,  
yet keep to the black:  
be a pattern  
for the world.

Commentary – of Volume 5 (chapters 25 - 30)

*Know, keep and be*

*Just as we explored in  
the first chapter (back in the first volume) white  
refers to Yang's patriarchy and  
black refers to Yin's matriarchy.*

*This passage does a great job of  
dispelling the myth that  
the path of the Tao is  
all about harmonizing the yang with the yin, for*

*we are admonished to  
“...keep to the black...”.*

Commentary – of Volume 5 (chapters 25 - 30)

*To be an example that truly benefits, no less assists, humanity to take its next evolutionary step away from cowardice, competition as well as cruelty and...*

*towards cleverness, cooperation and compassion we do NOT have to be famous, beautiful or wealthy; all we need to do is choose Yin, over and over until we do so spontaneously, habitually, easily and effectively.*

If you are a pattern  
for the world,  
the Tao  
will be strong inside you...

and there will be nothing  
you can NOT do.

Commentary – of Volume 5 (chapters 25 - 30)

*Strong*

*The more we choose the yielding path of Yin, the stronger the Tao's flow state could manifest in our lives.*

*Led by vulnerability, non-conceptuality, acquiescence, patience, compassion and simplicity's centered spontaneity we...*

*could be come a physical, verbal or intellectual force of nature.*

Know the personal,  
yet keep to the **impersonal**:  
accept the world  
as it is.



Commentary – of Volume 5 (chapters 25 - 30)

*Personal, impersonal and acceptance*

*It can be useful to be aware of  
our scattered as well as controlling tendencies but  
it is imperative to habitually cultivate the  
centered spontaneity that can*

*acquiescently neither pull the events of  
the present moment towards us nor  
push them away, be they  
glorious, grotesque or neither.*

If you accept the world,  
the Tao  
will be luminous  
inside you...

and you will return  
to your primal self.

Commentary – of Volume 5 (chapters 25 - 30)

*Accept, luminous, return*

*As you've probably already observed by now, acceptance, acquiescence and yielding are common themes in the Lao Tzu's opus magus.*

*It seems there is a direct ratio wherein the more we yield the more dramatically the flow state of the Tao could be experienced in our lives.*

*Within each of us exists the potential for every human emotion from the grotesque (including the Yang) to the glorious ( including, you guessed it, the Yin).*

Commentary – of Volume 5 (chapters 25 - 30)

*It could be inferred from the text that, as we've already explored in previous sections, the attributes of Yin are latent in all things, beings and phenomena whereas...*

*the attributes of Yang could arise as a twisting or degeneration of our primal, yin, nature; like the way healthy cells sometime degenerate into cancer, or...*

*like some elves degenerated into orcs under the influence of Melkor and Sauron in the imagined world of JRR Tolkien.*

*Unlike the Orcs, or their half-human descendants, the Uruk-hai; we could recapture our primal selves by training in the way of the Tao and mastering it.*

.

Commentary – of Volume 5 (chapters 25 - 30)

The world is formed  
from the **void**,  
like utensils  
from a block of wood.

Commentary – of Volume 5 (chapters 25 - 30)

*The void*

*The patriarchy's path of Yang treats all things, beings and phenomena as if they were graspable, controllable and able to be commodified...*

*whereas matriarchy's path of Yin treats each as if it were utterly NON-graspable.*

*A concise and poetic way of describing Yin's world view could be found in the word "Void."*

Commentary – of Volume 5 (chapters 25 - 30)

*It is a concise, if not cryptic, way of communicating: “This is as non-graspable as if it was a vast, open void, like the illusion of the infinite azure sky...*

*on a bright and beautiful, cloudless day!”*

*Yep, it is much easier to reduce all that to the single-syllable word “void.”*

Commentary – of Volume 5 (chapters 25 - 30)

*Contemporary cosmology teaches us that the universe, with all its galaxies, stars, planets, their beings, and other objects, formed with...*

*all matter, energy and their components act in complete acquiescence to our universe's four fundamental forces of gravity, electro-magnetism, the strong nuclear force and the weak nuclear force.*

*All these magnificent and wondrous things seem to have come from that which is void or empty of any: effort, intention, contrivance or agenda.*

*Let us put away the childish fear that Yin accomplishes nothing.*



The Master knows the utensils,  
yet keeps to the block:  
thus she can use  
all things.

Commentary – of Volume 5 (chapters 25 - 30)

*Utensils and the block*

*Just as utensils could  
be formed from a block of wood, all  
things, beings and phenomena are  
formed from the void.*

*Likewise, although the master is aware of  
all particular things, such as utensils, she  
habitually rests in the void-like nature of  
their origin, like the wood from whence the utensils were freed.*

*We too could successfully traverse the path of  
the sage by embracing the Tao's world view of voidness by  
consistently training in vulnerability, acquiescence,  
non-conceptuality, patience, compassion and...*

Commentary – of Volume 5 (chapters 25 - 30)

*simplicity's centered spontaneity by  
the twice daily practice of the contemplative arts of  
awareness and acquiescence.*

*Tao Te Ching*  
*chapter Twenty-nine*

Do you want  
to improve the world?  
I do NOT think  
it can be done.

Commentary – of Volume 5 (chapters 25 - 30)

*Want and Can't*

*Is this an appeal to maintain the status quo?  
Was this written by the Koch brothers?*

*In the thirty-seventh chapter of  
the Tao Te Ching (second sentence) it is written:*

*“...if powerful men and women could  
center themselves in it the  
whole world would be transformed...”*

*so status quo maintenance is most likely NOT the case since  
the thirty-seventh chapter not only  
infers global transformation but  
actually explains the means of accomplishing it.*

Commentary – of Volume 5 (chapters 25 - 30)

*Could it more likely be that  
this is a hyperbolic statement that  
was written to make a point?  
If so, what could that point be?*

*In in the twenty-eighth chapter (first sentence) we've  
already read:*

*“Know the male,  
yet keep to the female...”;*

*Lao Tzu's opus magus is a love letter to  
the path: Yin.  
And that is exactly what is in play here.*

*The Yang methods of changing the world could include:  
fear, aggression, coercion, rigidity and the like, and  
as such are utterly unsustainable as we'll soon read.*

The world is sacred.  
It can NOT be improved.  
If you tamper with it,  
you will ruin it.

Commentary – of Volume 5 (chapters 25 - 30)

*Tamper*

*Yang's two extremes could be scatteredness and contrivance; either of which could turn a bad situation worse.*



If you treat it  
like an object,  
you will lose it.

Commentary – of Volume 5 (chapters 25 - 30)

*Will lose it*

*There are strategies that could save earth and strategies that could render it utterly uninhabitable.*

*Just as it is utterly unsustainable to try to coerce, manipulate and control our romantic partner, and if we do so we'll most likely lose them, likewise...*

*taking the same Yang-approach to our home, what Buckminster Fuller called "Spaceship Earth," could turn out very badly.*

There is a time for being ahead,  
a time for being behind...

a time for being in motion,  
a time for being at rest...

a time for being vigorous,  
a time for being exhausted...

a time for being safe,  
a time for being in danger.

Commentary – of Volume 5 (chapters 25 - 30)

*Timing*

*If any action, even the best action, is performed at the wrong time the results could be disastrous.*

*Then how are we to know what the best time is?*

*Scattered yang could insist  
“it doesn't matter, let's do it now!” and  
contrived yang would proclaim  
“I'll calculate the optimal timing!”*

*What could yin's approach be?  
Let's read on.*

Commentary – of Volume 5 (chapters 25 - 30)

The sage sees things  
as they are,  
**without** trying  
to control them.

Commentary – of Volume 5 (chapters 25 - 30)

*With-OUT trying*

*The path of yin eschews contrivance in  
favor of spontaneity, but  
how does it ensure that it will not  
mistake scatteredness for spontaneity?*

*Let's read on.*

She lets them go  
their own way,  
and resides at the center  
of the circle.



Commentary – of Volume 5 (chapters 25 - 30)

*center of the circle*

*“Residing at the center of the circle” could be a beautiful metaphor for yin’s centeredness that sets the stage for gentle, acquiescent spontaneity.*

*Remember where yang would seek to force and contrive centeredness with active concentration,*

*yin gently invites centeredness through yielding, passive mindfulness.*

*Let’s keep this in mind the next time we sit down to a formal session of meditation’s awareness and acquiescence.*

Commentary – of Volume 5 (chapters 25 - 30)

*Tao Te Ching*  
*chapter Thirty*

(1)

Whoever relies on the Tao  
in governing men  
does NOT try...

to force issues  
or defeat enemies  
by force of arms.

(2)

For every force  
there is a counter-force.

Commentary – of Volume 5 (chapters 25 - 30)

*Force*

*When most of us, in the west, think of the Tao we envision the symbol of the yin yang, a*

*disc, divided from top to bottom by a set of curves resembling the capital letter “S,” black on one side and white on the other.*

*For a handful of centuries, probably well-meaning, western commentators have*

*confidently assured us that Taoism is all about reconciling the two extremes of yang and yin symbolized as white and black respectively.*

Commentary – of Volume 5 (chapters 25 - 30)

*But when we pour over Lao Tzu's classic, the "Tao Te Ching" or "beneficial way of the Tao" we see the opposite.*

*Rather than attempt to reconcile the two, the author points out the tendency of each, warning against the practice of yang, and encouraging the practice of yin.*

*That is why some refer to the "Tao Te Ching" as a "Love-letter to true Matriarchy."*

*The use of force is a hall mark of Patriarchy's path of yang.*

*In the first and second sentence of this chapter we are warned NOT to use force in governing folks or to defeat enemies.*

Commentary – of Volume 5 (chapters 25 - 30)

*If this sounds counter-intuitive that's because our intuition has been shaped by our culture and our country;*

*which many historians, economists, and sociologists feel acts far more like a feudal empire than a democratic republic.*

*Lao Tzu justifies his admonition against the ways of yang by explaining that aggression breeds more aggression,*

*like the folly of making love in the name of virginity or drone striking innocent people in the name of stamping out terrorism...*

Commentary – of Volume 5 (chapters 25 - 30)

*the consequences of these actions run counter to their stated purposes which cause many to question either the intelligence or honesty of those who state their goals and then use force to undermine them.*

(3)

Violence,  
even well intentioned,  
always rebounds  
upon oneself.



Commentary – of Volume 5 (chapters 25 - 30)

*Rebounds upon one self*

*Violence harms those who wield it, like  
an attack dog turning on its handler, like  
a gun back firing, or like  
a drone detonating before leaving its air base.*

Commentary – of Volume 5 (chapters 25 - 30)

(4)

**The Sage does his job  
then stops.**

Commentary – of Volume 5 (chapters 25 - 30)

*Then Stops*

*After completing a task the  
sage of the Tao stops.*

*Why?*

*Let's read on.*

(5)

He understands  
that the universe  
is forever  
out of control...

and that trying  
to dominate events  
goes against the current  
of the Tao.

Commentary – of Volume 5 (chapters 25 - 30)

*Forever out of control*

*The wise observe that we can no more control the events around us, in our little lives, than we can stop the Andromeda galaxy from colliding into ours.*

Commentary – of Volume 5 (chapters 25 - 30)

*The current of the Tao*

*Why does trying to dominate events go against the current of the Tao?*

*Because domineering tendencies are part and parcel of Patriarchy's path of yang whereas yielding, and acquiescing from*

*a vulnerable and non-conceptual place of centered spontaneity is true Matriarchy's path of yin, the essence of the Tao.*

*The sage of the Tao works, NOT out of a quest for dominance but simply as an expression of centered spontaneity, free of all agenda.*

*(30:6)*

Because he **believes**  
in himself,  
he does **NOT** try  
to convince others.

Commentary – of Volume 5 (chapters 25 - 30)

*self belief*

*About five or six centuries after this was written the author of “The Sealed Letter to the Hebrews” wrote that faith was “...the evidence of things not seen...”.*

*From the perspective of this definition, the sixth sentence of this chapter could be seen to be mocking belief as its subject is already present.*

*For faith is a contrivance of intellect, emotion as well as desire and as such is a manifestation of Patriarchy’s yang, whereas non-conceptuality, peace and acquiescence are the path of true Matriarchy’s yin.*



Commentary – of Volume 5 (chapters 25 - 30)

*Upon this path of the Tao, all self-identity and  
Self-agenda are surrendered, thus rendering the  
notion of convincing others, totally obsolete.*

Commentary – of Volume 5 (chapters 25 - 30)

(7)

Because he is **content**  
with himself,  
he does **NOT** need  
the approval of others.

Commentary – of Volume 5 (chapters 25 - 30)

*Does not need the approval of others*

*The serene contentment that flows from the vulnerable, non-conceptual, yielding practice of centered spontaneity frees us from yang's never ending quest for others' approval; which*

*like Wiley Coyote's continual hunt, for the cartoon's titular road runner, is never sated.*

*By the way Wiley is a great example of the folly of yang's contrivance while road runner typifies yin's centered spontaneity.*

(8)

**Because he **accepts** himself,**

he is accepted

by the whole world.

Commentary – of Volume 5 (chapters 25 - 30)

*Global acceptance*

*One could reason that the quick path to being accepted by others is to accept oneself. But how is one to do that?*

*Should one implement Yang's forceful, goal oriented, impulsive and contrived strategies?*

*Better, it could be, to relax into yin's vulnerable, acquiescent, non-conceptuality of the centered spontaneity that flows from awareness and acquiescence like*

*one could relax in a shower's delightful flow of warm water at the end of a hard day.*

Commentary – of Volume 5 (chapters 25 - 30)

*Of course the irony is that, once we've passively slipped into habitual, and non-conceptual self-acceptance*

*we won't really care about others' rejection or acceptance at all.*