

Commentary – of Volume 14 (chapters 79 - 81)

Lao Tzu's Poetic, Philosophical Treatise

Tao Te Ching

Volume 14 of 14 (*Chapters 79-81*)

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Commentary – of Volume 14 (chapters 79 - 81)

Contents

Chapter 79.....	pg.	3
Chapter 80.....	pg.	11
Chapter 81.....	pg.	23

Commentary – of Volume 14 (chapters 79 - 81)

Tao Te Ching
chapter Seventy-nine

(79: 1)

Failure is
an opportunity.

Commentary – of Volume 14 (chapters 79 - 81)

(79: 2)

If you blame
someone else,
there is **NO** end
to the blame.

Commentary – of Volume 14 (chapters 79 - 81)

(79: 3)

Therefore
the sage

fulfills
her own
obligations...

Commentary – of Volume 14 (chapters 79 - 81)

and corrects
her own
mistakes.

Commentary – of Volume 14 (chapters 79 - 81)

*Full of integrity,
the sage strives to keep her word;
for she values the object of compassion
even more than the object of pride.*

*Defensiveness requires substantial energy,
but what would happen if we took that energy...*

*and simply applied it
to making the most
of our growth opportunities?*

Commentary – of Volume 14 (chapters 79 - 81)

(79: 4)

She does
what she **needs**
to do...

and demands
nothing
of others.

Commentary – of Volume 14 (chapters 79 - 81)

How the Sage Relates to Others

*One who has mastered the beneficial way
does NOT relate to others
by assigning blame...*

*nor striving to control
other's behavior
either by command or coercion.*

*For the beneficial path
could only be traversed
in vulnerability...*

*and as such defensiveness
could be antithetical
to one's progress,
no less mastery.*

Commentary – of Volume 14 (chapters 79 - 81)

*This path of the Tao is traversed
through our non-analytical acquiescence
to the leading of centered spontaneity.*

*There is no one
that can do it for us.*

*Mature, responsible and relaxed
we flow with the Tao,
leading by example
thus benefiting many.*

Commentary – of Volume 14 (chapters 79 - 81)

Tao Te Ching
chapter Eighty

(80: 1)

If a country
is governed
wisely...

its inhabitants
are content.

Commentary – of Volume 14 (chapters 79 - 81)

(80: 2)

**They enjoy
the labor
of their hands...**

Commentary – of Volume 14 (chapters 79 - 81)

and do **NOT**
waste time
inventing...

labor-saving
machines.

Commentary – of Volume 14 (chapters 79 - 81)

(80: 3)

Since they dearly love
their homes...

they are NOT
interested
in travel.

Commentary – of Volume 14 (chapters 79 - 81)

(80: 4)

There may be
a few
wagons
and boats...

but these
do NOT go
anywhere.

Commentary – of Volume 14 (chapters 79 - 81)

(80: 5)

There may be
an arsenal
of weapons...

but nobody
ever
uses them.

Commentary – of Volume 14 (chapters 79 - 81)

(80: 6)

People enjoy
their food...

take pleasure
in being with
their families...

Commentary – of Volume 14 (chapters 79 - 81)

spend weekends
working in
their gardens...

delight
in the doings
of the neighborhood.

Commentary – of Volume 14 (chapters 79 - 81)

(80: 7)

And even though
the next country
is so close...

that people
can hear...

its roosters
crowing...

Commentary – of Volume 14 (chapters 79 - 81)

and its dogs
barking...

they are content
to die of old age

without ever
having gone
to see it.

Commentary – of Volume 14 (chapters 79 - 81)

CONTENTMENT: the Mark of Sagehood

In Star Wars we marvel at the Sith Lords
who use their turbulent emotions
of fear, greed, hate and shame
as sources of enormous power.

And in so doing,
they're disfigured.

What is the mid-point between greed and hate?
If you said "Contentment!" you'd be right.

And contentment is exactly what we get
when we're living in the sphere of influence
of a Taoist sage;
which is pretty much the opposite of a Sith lord.

Commentary – of Volume 14 (chapters 79 - 81)

Through the power of a sage's
spontaneous and uncontrived example
his contagious contentment...

helps folks to so love their simple pleasures
of labor, food, homes, gardens, peace and neighbors
that they become disinterested
in shortcuts, combat or travel.

Commentary – of Volume 14 (chapters 79 - 81)

Tao Te Ching
chapter Eighty-one

(81: 1)

True words
are NOT eloquent;
eloquent words
are NOT true.

Commentary – of Volume 14 (chapters 79 - 81)

(81: 2)

Wise men
do NOT need
to prove their point;

men who need
to prove their point
are not wise.

Commentary – of Volume 14 (chapters 79 - 81)

(81: 3)

The Master has
NO possessions.

(81: 4)

The more he does
for others,
the happier
he is.

Commentary – of Volume 14 (chapters 79 - 81)

(81: 5)

The more
he gives
to others...

the wealthier
he is.

Commentary – of Volume 14 (chapters 79 - 81)

(81: 6)

The Tao nourishes
by NOT forcing.

(81: 7)

By NOT
dominating,
the Master leads.

Commentary – of Volume 14 (chapters 79 - 81)

The Conclusion of the Tao Te Ching

*Patriarchal yang culture
has conditioned us to expect leaders...*

*to be eloquent and persuasive in their efforts
to bend circumstance, and beings
to their will.*

*We have come to expect
that, despite their fine words,
they'd be self-serving, greedy
and rather, quite pushy.*

Commentary – of Volume 14 (chapters 79 - 81)

*Upon the path of matriarchal yin,
described by the Book of the Beneficial Way,
we see selfishness, dominance and greed...*

*replaced by universal compassion,
acquiescence, and generosity.*

*The old saying goes
“you can’t judge a book by its cover;”
but wait a minute
you can.*

*Because if someone,
setting themselves up as your teacher...*

*tries to control others’
perceptions, comprehension and behavior
by proving their point...*

Commentary – of Volume 14 (chapters 79 - 81)

*then they are still caught up
in the habit energy of force and dominance...*

*and thus have yet to master yin's path
to the point of practicing it
spontaneously, habitually, easily and effectively.*

*Therefor let us embrace enlightenment's path
by non-analytically , vulnerably practicing
meditation's awareness and acquiescence...*

*thus multiplying our patience, compassion
and the simplicity of centered spontaneity.*