

Commentary – of Volume 12 (chapters 67 - 72)

Lao Tzu's Poetic, Philosophical Treatise

# Tao Te Ching

Volume 12 of 14 (*Chapters 67-72*)

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Commentary – of Volume 12 (chapters 67 - 72)

*Tao Te Ching*  
*chapter Sixty-seven*

*(67: 1)*

Some say that my teaching  
is nonsense.

*(67: 1)*

Others call it lofty  
but impractical.

Commentary – of Volume 12 (chapters 67 - 72)

*(67: 3)*

But to those who have  
**looked inside** themselves,  
this nonsense  
makes perfect sense.

Commentary – of Volume 12 (chapters 67 - 72)

*Passive spontaneity  
frightens most people,  
and centering  
can seem laudable yet unattainable.*

Commentary – of Volume 12 (chapters 67 - 72)

(67: 4)

And to those  
who put it into **practice**,  
this loftiness  
has roots that go deep.

Commentary – of Volume 12 (chapters 67 - 72)

*Both the British and the Buddha agree;  
“the proof of the pudding is in the tasting.”*

*For both logic and intuition pale  
before the evidence of the empirical process of:  
starting with a hypothesis,  
designing and implementing an experiment...*

*noticing the results,  
repeating the process,  
and then submitting it to peer review.*

Commentary – of Volume 12 (chapters 67 - 72)

(67: 5)

I have just  
three things to teach:  
simplicity, patience,  
compassion.

(67: 6)

These three  
are your greatest treasures.



Commentary – of Volume 12 (chapters 67 - 72)

(67: 7)

**Simple** in actions  
and in thoughts,  
you return  
to the source of being.

Commentary – of Volume 12 (chapters 67 - 72)

*Is “simple” used here to describe  
a sort of philosophy of interior design?  
Nope, we’re talking about actions and thoughts.*

*Are we talking about avoiding  
an excess of quantity and complexity  
or something deeper?*

*If we view this sentence on its own,  
its meaning is up for grabs.*

*But if we examine it in the context of  
its paragraph, chapter and over all book,  
the **author’s intent**  
becomes more clear.*

Commentary – of Volume 12 (chapters 67 - 72)

*The over-arching message of the “Tao Te Ching”  
is to move:*

*from, contrivance to spontaneity,  
from chaos to centeredness,  
from the direct to circuitous...*

*from aggression to yielding,  
from the yang to the yin.*

*For ease of conceptualization  
let's pretend there are two categories of spontaneity,  
the FIRST is chaos  
(like that “great” idea you get after your fifth shot of Tequila)...*

*and the SECOND is centering  
(the fruit of sitting, noticing, relaxing, and flowing).*

Commentary – of Volume 12 (chapters 67 - 72)

*The Tao Te Ching seems to endorse  
a habitual spontaneity rooted in the latter  
(that could also be referred to as the “source of being”).*

Commentary – of Volume 12 (chapters 67 - 72)

**Patient** with both  
friends and enemies,  
you **accord**  
with the way things are.

Commentary – of Volume 12 (chapters 67 - 72)

**Compassionate**  
toward yourself,  
you reconcile  
all beings in the world.

Commentary – of Volume 12 (chapters 67 - 72)

*Not everyone who we disagree with,  
or whom we find mildly annoying  
is our mortal enemy.*

*And even those who actively wish us harm,  
are still a part of life,  
like the Cheetah that stalks a Gazelle.*

*The presence of both the foolish and the fiendish  
are not signals from the universe  
that we've taken a wrong turn...*

*for the purpose of life  
is neither to be loved by all,  
nor to force all into compliance with our wishes.*

Commentary – of Volume 12 (chapters 67 - 72)

*Embracing the Tao Te Ching's centered spontaneity  
is the most compassionate thing we could do for our self,*

*and the only means to give birth  
to the non-conceptual  
compassion and intuitive insight necessary  
to reconcile all beings in the world.*



Commentary – of Volume 12 (chapters 67 - 72)

*The Value of Simplicity, Patience and Compassion*

*The author of the Tao Te Ching,  
felt that the three most important things  
are simplicity, patience and compassion.*

*He explained that the kindest thing  
we could do for ourselves  
is practice, no less master,  
centered spontaneity of mind and body.*

*In fact he wrote that simplicity could  
“return us to the source of being” ...*

*which may sound cryptic  
until we consider its opposite,  
the source of destruction.*

Commentary – of Volume 12 (chapters 67 - 72)

*Our actions of mind and body  
could bring us closer to death  
or closer to life.*

*Which would you prefer?  
Oh, I don't know,  
how about life!*

*Training in simplicity could help us to harmonize  
our mind and our behavior  
with the way things are  
in the here and now...*

*as opposed to the way we desire them to be  
or dread they might be  
which could be the key  
to circumstantial patience.*

Commentary – of Volume 12 (chapters 67 - 72)

*Reconciling our mind and body  
with the here and now of our circumstances  
helps us to reconcile our mind and body  
with the here and now of those...*

*who might like us,  
be indifferent to us,  
or loath us.*

*Thus, this could be the key  
to interpersonal patience.*

*By compassionately applying  
the teachings of centered spontaneity  
to our mind and our body...*

*we are setting in motion  
a falling-domino-like chain of events  
that could reconcile all beings everywhere.*

Commentary – of Volume 12 (chapters 67 - 72)

*If this feels unimportant to us  
or unrealistic to us...*

*that could very well be  
because we have not spent sufficient time  
in introspection.*

*Just as the Greek philosopher Aristotle's hypothesis  
that he could know the world by reason alone  
was disproved by the experimentation of Galileo...*

*likewise we can only viscerally get the importance  
of cultivating centered spontaneity...*

*by putting its contemplative techniques  
into twice daily practice  
and noticing the results.*

Commentary – of Volume 12 (chapters 67 - 72)

*Tao Te Ching*  
*chapter Sixty-eight*

(68: 1)

The best athlete  
wants his opponent  
at his best.

Commentary – of Volume 12 (chapters 67 - 72)

*How interesting it is  
that the BEST athlete  
is more desirous of challenge,  
than of victory.*

Commentary – of Volume 12 (chapters 67 - 72)

(68: 2)

The best general  
enters the mind  
of his enemy.

Commentary – of Volume 12 (chapters 67 - 72)

*Notice how the BEST general is not self obsessed,  
but rather is both aware of his adversary  
and possesses respect for him as well.*



Commentary – of Volume 12 (chapters 67 - 72)

(68: 3)

The best businessman  
serves  
the communal good.

(68: 4)

The best leader  
follows  
the will of the people.

Commentary – of Volume 12 (chapters 67 - 72)

*Behold,  
a pattern emerges.*

*For the BEST businessman is not content  
to reap his profits at the expense of the communal good;  
and the BEST leader is more of a populist  
than a tin plated dictator with delusions of godhood.*

Commentary – of Volume 12 (chapters 67 - 72)

(68: 5)

All of them embody  
the virtue of **NON-competition.**

(68: 6)

Not that they  
do **NOT** love to compete,  
but they do it  
in the spirit of play.

Commentary – of Volume 12 (chapters 67 - 72)

*Before we draw from our preconceptions  
to concoct a definition of “non-competition”  
let’s read on,  
and see how the text reads.*

Commentary – of Volume 12 (chapters 67 - 72)

(68: 7)

In this  
they are like children  
and in harmony  
with the Tao.

Commentary – of Volume 12 (chapters 67 - 72)

*If competition is the constant,  
what then is the variable?*

*The way they **approach** the competition.*

*We do not see them determined to win  
as much as determined to be challenged;  
not as much contemptuous of their opponent,  
but sincerely respectful...*

*not as much ruthless,  
but eager to share the good fortune with all,  
not as much crushing others,  
but meeting their needs.*

Commentary – of Volume 12 (chapters 67 - 72)

*Yang can't help  
but take itself too seriously,  
whereas yin (non-conceptually) laughs at itself  
and rejoices at every opportunity to be of service to others.*

Commentary – of Volume 12 (chapters 67 - 72)

*The Best of the Best of the Best...Sir!*

*There is a big difference  
between being childish  
and being child-like.*

*Wherein the former tends to follow  
the yang impulses  
of anger, greed, self-centeredness, petulance  
and is given to flights of fantasy...*

*the later tends to flow  
with yin's centered spontaneity  
and compassionately, as well as playfully  
dwell in the present moment.*



Commentary – of Volume 12 (chapters 67 - 72)

*And it is to that second set of characteristics  
that this chapter speaks.*

*Like a scalpel that can be used  
to either harm or heal  
competition can be rooted...*

*in hate, greed  
or the highest form of playfulness,  
that which is rooted  
in centered spontaneity.*

*It is this quality of centered playfulness  
that is the true mark  
of one who lives in harmony with the Tao.*

Commentary – of Volume 12 (chapters 67 - 72)

*And it is this harmony  
that can make us great,  
in whatever we do.*

*Whether we're spontaneously drawn to  
athleticism, combat, commerce or politics,  
when we flow from a place of centered spontaneity  
we cannot help but...*

*desire challenge,  
respect those who challenge us,  
follow the will of the people  
and consequently serve the communal good.*

*These are the fruits  
of effortlessly flowing  
along yin's path of the Tao.*

Commentary – of Volume 12 (chapters 67 - 72)

*Tao Te Ching*  
*chapter Sixty-nine*

(69: 1)

The generals  
have a saying:

*“Rather than make  
the first move  
it is better to wait  
and see.*

Commentary – of Volume 12 (chapters 67 - 72)

(69: 2)

*Rather than  
advance an inch  
it is better to  
retreat a yard.”*

Commentary – of Volume 12 (chapters 67 - 72)

*In a previous passage  
we read that the Tao's path was circuitous and not direct,  
yielding and not aggressive.  
Those same sentiments are echoed here.*

Commentary – of Volume 12 (chapters 67 - 72)

(69: 3)

This is called going forward  
without advancing,  
pushing back  
without using weapons.

Commentary – of Volume 12 (chapters 67 - 72)

(69: 4)

There is **NO** greater  
misfortune  
than underestimating  
your enemy.

Commentary – of Volume 12 (chapters 67 - 72)

*Men think of generals  
as being pretty tough dudes,  
but here we see them advocating  
the path of yielding, instead that of aggression.*

*Generals don't get paid to look good,  
but to win wars.*

*Frightened to look effeminate?  
Little boys try to look good,  
but men are more concerned with getting the job done.*

*Likewise the arrogant and falsely humble  
are focused upon their appearance  
whereas the truly humble  
are concerned with meeting the needs of others.*



Commentary – of Volume 12 (chapters 67 - 72)

(69: 5)

Underestimating  
your enemy  
means thinking  
that he is evil.

Commentary – of Volume 12 (chapters 67 - 72)

*(69: 6)*

Thus, you destroy  
your three treasures  
and become an enemy  
yourself.

Commentary – of Volume 12 (chapters 67 - 72)

*How could that work?*

*In previous passages*

*we read that the man or woman of the Tao...*

*considers an enemy*

*to be a shadow*

*that we ourselves cast.*

*This is a great example*

*of practicing **patience**.*

*Throwing labels about, willy nilly,*

*might not be the most **compassionate** thing,*

*and it is a far departure*

*from the habit of centered spontaneity.*

Commentary – of Volume 12 (chapters 67 - 72)

*How is that?*

***Simplicity** asks “What?”*

*Whereas contrivance asks “Why”*

*and thus swan dives into conjecture and story.*

*Only WE can choose to forsake the three treasures*

*and violently oppose our own good fortune and happiness.*

*We forsake our three treasures*

*when we abandon simplicity.*

Commentary – of Volume 12 (chapters 67 - 72)

(69: 7)

When two great forces  
oppose each other...

the victory will go  
to the one that knows  
how to yield.

Commentary – of Volume 12 (chapters 67 - 72)

*Yielding is a reoccurring theme  
upon this path of Yin.  
Recall Aesop's fable of the oak and the straw.  
I shall paraphrase.*

*An oak spoke disparagingly to a reed.  
"You sir, are weak, but I am mighty.*

*When the wind blows to the east,  
you bend to the east  
whereas I defy it.*

*When is blows to the west,  
you bend to the west  
whereas I resist."*

Commentary – of Volume 12 (chapters 67 - 72)

*No sooner had the oak finished his diatribe  
then the wind began to blow.*

*It howled louder and louder,  
effortlessly bending the reed,  
while the Oak proudly defied it.*

*Stronger and stronger it blew,  
a terrible gale it became,  
flattening the straw,  
while the Oak continued to resist.*

Commentary – of Volume 12 (chapters 67 - 72)

*The Wind's howl was cacophonous  
until, finally it was punctuated  
by the sickening crack made by the Oak,  
as it's trunk fractured at it's trunk.*

*Cut off from its life giving roots,  
it fell to the earth,  
and began its slow, lingering death.*

*Yes, the cost of yielding may be dignity,  
but the cost of pride is far higher.*



Commentary – of Volume 12 (chapters 67 - 72)

*Yielding is Crucial to Victory*

*Yielding has a bad rap.*

*People tend to think of it as something  
only done by the weak,  
by victims,  
and by those who welcome defeat.*

*But this chapter teaches the opposite.  
If the way of yang is advancing  
and the way of yin is waiting, retreating, or yielding...*

*then this chapter insists  
that yin's way leads  
to the greater victory.*

Commentary – of Volume 12 (chapters 67 - 72)

*Yang energy is quick to underestimate others,  
to think the worst of them,  
denying them the benefit of the doubt  
and jumping to erroneous conclusions.*

*But this chapter explains  
that embracing such tendencies  
are unfortunate...*

*for they actually erode our experience  
of simplicity, patience and compassion,  
which Lao Tzu has previously explained  
are our greatest treasures.*

Commentary – of Volume 12 (chapters 67 - 72)

*The great irony  
is that concluding others are the enemy...*

*makes ourselves into our own worst enemy,  
hurting ourselves far worse  
than others possibly could.*

*It is far more empowering  
to attribute the destructive behavior of others  
NOT to their character  
(which tends to view others as quite rigid)...*

*BUT to the circumstantial, societal,  
psychological and physiological influences  
they have been subjected to  
(thus viewing others as quite malleable).*

Commentary – of Volume 12 (chapters 67 - 72)

*The brain of every healthy human  
has empathy centers.*

*We are wired  
for compassion, cooperation and cleverness.*

*We but merely have to adjust our global society  
to nurture and reward those behaviors  
rather than those of cruelty, competition and folly.  
Our survival, no less happiness, depends upon it.*

Commentary – of Volume 12 (chapters 67 - 72)

*Previous chapters of the Book of Benefits of the Way  
teach that the best way to do this  
is to non-conceptually and vulnerably practice  
the meditations of awareness and acquiescence...*

*that we might experience greater  
patience, compassion and the simplicity of centered spontaneity  
and so passively lead by example.*

Commentary – of Volume 12 (chapters 67 - 72)

*Tao Te Ching*  
*chapter Seventy*

*(70: 1)*

My teachings are easy  
to understand  
and easy  
to put into practice.

Commentary – of Volume 12 (chapters 67 - 72)

(70: 2)

Yet your intellect  
will never grasp them,  
and if you **try** to practice them,  
you will fail.

Commentary – of Volume 12 (chapters 67 - 72)

*How could Lao Tzu's teaching be easy to understand?  
He writes using a child's vocabulary.*

*How could they be easy to practice?  
It's simply a question of the consistent practice  
of centered spontaneity;  
or in other words: Noticing, Relaxing and Flowing.*

*Wow! Is Lao Tzu TRYING to contradict himself?  
First it was easy,  
now it's hard...  
what's going on?*

*Theses words are easy to read passively,  
without trying to understand them,  
but difficult to read for immediate comprehension.  
Then why read at all?*



Commentary – of Volume 12 (chapters 67 - 72)

*Because as we sit in centered passivity  
or go through life in centered spontaneity  
the meaning will come to us  
as was promised in chapter 15*

*(do you have the patience to wait  
until your mud settles...).*

*Try to immediately master centered spontaneity  
and you'll be frustrated.*

*But resign yourself to merely notice, relax and flow  
wherever your monkey mind takes you,  
and eventual mastery is inevitable.*

Commentary – of Volume 12 (chapters 67 - 72)

*(70: 3)*

My teachings  
are older than the world.

*(70: 4)*

How can you  
**gasp** their meaning?

Commentary – of Volume 12 (chapters 67 - 72)

*The operative word here is “grasp.”  
Remember, in the fortieth chapter  
we explore that this path is circuitous and yielding;  
as opposed to direct and aggressive.*

*To try to comprehend the teachings  
by relying solely upon our intellect is hubris  
when we consider their age and profundity.*

*Remember the first chapter when we learned  
of darkness within darkness,  
or yin within yin,  
or passivity within ignorance.*

Commentary – of Volume 12 (chapters 67 - 72)

*Or every effort to fight our ignorance is thwarted,  
however awareness, relaxation and flow are rewarded  
therefore be patient and persevere.*

*Great Lao, how do we do that?  
Through the consistent practice of:  
Mindfulness, Insight and Spontaneous-compassion.*

Commentary – of Volume 12 (chapters 67 - 72)

*(70: 5)*

If you  
want to know me,  
look inside  
your heart.

Commentary – of Volume 12 (chapters 67 - 72)

*How NOT to Get it*

*If we wish to accomplish  
the three treasures of simplicity, patience and compassion  
then we must practice awareness, and acquiescence  
both vulnerably and non-conceptuality.*

*And it is to that lattermost quality  
that this chapter addresses itself.*

*This is the seventieth chapter,  
and if we've been paying any attention at all  
it should come as very little surprise  
that the author of the Book of the Beneficial Way...*

*warns against the practice of yang  
while lauding the practice of yin,  
and this chapter is no different.*

Commentary – of Volume 12 (chapters 67 - 72)

*Here we explore a simple contrast:  
if we rely upon the strenuous effort  
and the over-analysis  
that are characteristic of the yang path...*

*we will experience the Tao  
as intellectually incomprehensible  
and utterly impossible to practice.*

*But when we practice yin's non-conceptuality  
and its simplicity of centered spontaneity  
both its meaning and application  
become easy and effortless.*

Commentary – of Volume 12 (chapters 67 - 72)

*And that really  
is what following the Tao  
is all about...*

*trading control and scattered effort  
for surrender and centered ease.*



Commentary – of Volume 12 (chapters 67 - 72)

*Tao Te Ching*  
*chapter Seventy-one*

*(71: 1)*

Not-knowing  
is true knowledge.

*(71: 2)*

Presuming to know  
is a disease.

Commentary – of Volume 12 (chapters 67 - 72)

*(71: 3)*

First realize  
that you are sick;  
then you can  
move toward health.

Commentary – of Volume 12 (chapters 67 - 72)

*Oh how dangerous it is to convince ourselves  
that the LESSER Te's stories of our analytical mind  
(symbolized by our head)  
are an accurate measure of reality.*

*How better it is to relax into our ignorance  
and set space for the instructions we require  
to bubble up, piece-meal as required...*

*from the GREATER Te's intuition  
(symbolized by our belly).*

*Failing to recognize  
the early symptoms of a cold,  
could cause us to further exhaust our immune system,  
thus prolonging our journey toward recovery.*

Commentary – of Volume 12 (chapters 67 - 72)

*Likewise, failing to recognize the shortcomings of relying upon our finite, mind could prolong our reliance upon it...*

*thus garnering additional misfortune and postponing our reliance upon the centered spontaneity that is the antidote.*

Commentary – of Volume 12 (chapters 67 - 72)

*(71: 4)*

The sage  
is her own physician.

*(71: 5)*

She has healed herself  
of all knowing.

*(71: 6)*

Thus she  
is truly whole.

Commentary – of Volume 12 (chapters 67 - 72)

*Spiritual Disfigurement*

*If you've watched "Boardwalk Empire"  
then you know that the Americans veterans  
who survived World War One  
did not return home unscathed.*

*Many of them were amputees  
or disfigured in some way, physically or neurologically  
which was a poignant metaphor  
of Europe's desire to be made whole again.*

*By the way, this conflict  
was also known as the Great War,  
"great", in this context, NOT meaning very, very good,  
but instead quite dreadful and monstrous...*

Commentary – of Volume 12 (chapters 67 - 72)

*like that enormous zit  
that emerged from the the side of your nose,  
in Junior High,  
the week you discovered girls.*

*(I'm looking at you,  
me in Junior High,  
I'm looking at you.)*

*Whether we experience ourselves as collectives  
such as cities, nations or continents,  
or simply as individuals...*

*it doesn't take long in our maturation process  
to realize that something about how we live our lives  
or how our society is structured...*

Commentary – of Volume 12 (chapters 67 - 72)

*is failing to fulfill us,  
failing to satisfy us,  
failing to make us secure or complete.*

*This can be likened to a young adult,  
returning home from the front line  
of their nation's armed conflict...*

*gazing into a mirror at their physical  
or emotional disfigurement  
and longing to be made whole again...*

*or how a disabled fellow (such as myself)  
in the midst of my fatigue, pain and limitation  
could watch an athletic, able-bodied hero on Netflix  
and feel subtly envious.*



Commentary – of Volume 12 (chapters 67 - 72)

*This chapter of the Book of the Beneficial Way  
teaches that,  
that which has most disfigured us...*

*is not shrapnel, bullet, gas, or bomb,  
but the subtle yet existential stress  
of assumptions, preconceptions and agenda...*

*which is the lens through which we perceive  
our inner and outer experience,  
and as such skews and twists  
our experience, our intention and our behavior.*

*However when we heal ourselves  
of the arrogance, and rigidity  
of these assumptions, preconceptions,  
cynicisms, intentions and agendas...*

Commentary – of Volume 12 (chapters 67 - 72)

*and allow ourselves to grow comfortable  
with the yawning chasm of uncertainty  
left by their absence...*

*it is as if we're our own physician and first responder  
who has freed us from a crushing burden  
of being pinned in a car collision  
or a building collapse.*

*What are the four tools  
that free us from the compression and bondage  
of our assumptions, preconceptions and agendas...*

*and allow us to instead enjoy the spaciousness  
of patience, compassion and  
the simplicity of centered spontaneity?*

Commentary – of Volume 12 (chapters 67 - 72)

*The regular and habitual practice  
of the non-conceptual and vulnerable  
awareness and acquiescence  
that we call yin's meditation.*

Commentary – of Volume 12 (chapters 67 - 72)

*Tao Te Ching*  
*chapter Seventy-two*

*(72: 1)*

When they lose  
their sense of awe,  
people turn  
to religion.

Commentary – of Volume 12 (chapters 67 - 72)

(72: 2)

When they  
NO longer trust themselves,  
they begin to depend  
upon authority.

Commentary – of Volume 12 (chapters 67 - 72)

*Religion requires belief, worship and obedience,  
but what leads us to crave such things,  
and how could that leading thing be the opposite of awe?*

*In contrast to the Gospel of John (where we read):  
“...I am the way, the truth and the life;  
no man comes to the father, but by me...”*

*Gautama (who would be given the honorific title “Buddha”)  
made NO claims to divinity,  
and simply said here are some meditation instructions,  
if you apply them these are the results you could experience.*

*Additionally in BOTH the Sutta of the Kalima’s Dilemma  
and the Parinibbana Sutta  
he taught against blind faith in the teaching or the teacher...*

Commentary – of Volume 12 (chapters 67 - 72)

*but, instead, taught a pragmatic reliance upon noticing the results that come from applying various teachings.*

*Notice the rantings of fundamentalist teachers and see how often they undermine self-reliance.*

*Why is that, and (more importantly) why have so many feudalistic systems endorsed fundamentalism (of any kind) throughout the ages?*

*Feudalism (and any other type of caste system where those of the upper most level are functionally above the law)...*

Commentary – of Volume 12 (chapters 67 - 72)

*is threatened by rational, autonomous adults,  
and so they use the tools of fundamentalism  
to reduce perfectly capable grown-ups...*

*into (functionally) mewling infants,  
living only to secure a place in the hereafter.*



Commentary – of Volume 12 (chapters 67 - 72)

*(72: 3)*

Therefore the sage  
steps back  
so that people  
will NOT be confused.

Commentary – of Volume 12 (chapters 67 - 72)

(72: 4)

He teaches  
without a teaching,  
so that people  
will have nothing to learn.

Commentary – of Volume 12 (chapters 67 - 72)

*How does a teacher  
teach without a teaching?*

*Shedding agenda and syllabus,  
he could teach from the heart  
in a state of centered spontaneity.*

*How could that empower others?  
Because the students could have access  
to the same creative, intuitive wisdom,  
once they've mastered simplicity.*

*His intention is not one of self-aggrandizement  
but rather other empowerment.  
Here is an example:*

Commentary – of Volume 12 (chapters 67 - 72)

*In Junior High school  
an acquaintance told me that if I came to his house  
he'd teach me guitar.*

*But once I arrived it became evident  
that he was more interested in showing off  
and overwhelming me...*

*than instructing and empowering me.  
How then, could we empower others?  
Let's read on.*

Commentary – of Volume 12 (chapters 67 - 72)

*The Trap of Authoritarianism*

*Google defines Awe  
as “a feeling of reverential respect mixed with fear or wonder,”  
which might be lovely  
unless respect and wonder are removed from the equation.*

*Because it that’s the case  
all you’ve got is fear  
and that could be extremely disempowering.*

*This is why fear is the tool of choice  
for those who stand to profit  
from manipulating and exploiting others.*

Commentary – of Volume 12 (chapters 67 - 72)

*Why is that?*

*Because once one is sufficiently  
frightened, exhausted and disempowered...  
one could relinquish their autonomy,  
as we could sometimes see (to varying degrees)  
with organized religion.*

*Recognizing the vulnerable  
and often disempowered state of humanity...*

*the sage makes deliberate efforts  
to not only refrain from contributing  
to the disempowerment of others...*

*but in fact, does the opposite,  
helping others to take charge  
of their own inner lives.*

Commentary – of Volume 12 (chapters 67 - 72)

*That is why it is said:*

*“The role of the outer teacher  
is to help the student find the inner teacher  
of their own centered spontaneity.”*

*For when one has so mastered  
the Tao’s path of simplicity  
that they access it  
spontaneously, habitually, easily and effectively...*

*then they require  
no further instruction.*

Commentary – of Volume 12 (chapters 67 - 72)

*This sounds very much  
like what the Mahayana Buddhists refer to  
as the stage of no more learning.*

*Or the famous icon of Milarepa,  
Tibet's first home-grown Buddha,  
seen in statue (Rupa Sanskrit)  
or in painting (Thangka in Tibetan)...*

*holding an open palm  
out from behind his left ear  
as if listening to a secret.*

*This image is often described  
as Milarepa listening  
to the whispers of the Dharmakaya.*



Commentary – of Volume 12 (chapters 67 - 72)

*Whether we refer to it  
as the Tao, Dharmakaya or Holy Spirit  
it could be profoundly empowering to rely  
upon this metaphor for...*

*the mastery of simplicity's centered spontaneity  
which is recognizable by its patience and compassion  
and is the product of non-conceptually and vulnerably  
practicing the awareness and acquiescence of meditation.*