

Tools for Interpreting the Tao Te Ching

Ending





community



- ◆ “...the *Lao Tzu* is laced with concern for the collective harmony and well-being of the community”
(Grigg 184).



community

- ◆ “...the outer world can be properly influenced only through the inner processes, and social concerns can be properly addressed only through the intuitive action that arises from a centered and balanced position”
(Grigg 185).



health

- ◆ Good **health** is implied throughout the *TTC*

When you are in accord with TAO you create
physical, mental, and spiritual **health**

“The secret of living [healthfully],
according to the *TaoTeChing*”

is to open within ourselves
to the great flow of
fundamental forces that
constitute the ultimate
nature of the universe --
both the movement that
descends from the
source *and* the
movement of return”

(Needleman, *Introduction*. Feng
and English xiv)





universality

*The Way is to beings of the **universe**
What the seas are to the rivers.*

from ch. 32, Levi

*When the Tao is present in the **universe**,
The horses haul manure.
When the Tao is absent from the **universe**,
War horses are bred outside the city.*

from ch. 46, Feng & English

universality

*Each separate being in the
universe*

*returns to the common
source.*

*Returning to the source is
serenity.*

from ch. 16, Mitchell



Poem 81

*True words aren't eloquent;
eloquent words aren't true.*

*Wise men don't need to prove their point;
men who need to prove their point aren't wise.*

The Master has no possessions.

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

*The more he gives to others,
the wealthier he is.*

The Tao nourishes by not forcing.

By not dominating, the Master leads.

Ch.81, Mitchell

Poem 81

◆ *Words to trust are not refined.
Words refined are not to trust.
Good men are not gifted speakers.
Gifted speakers are not good.
Experts are not widely learned;
The widely learned are not expert.
Wise rulers for themselves keep naught.
Yet gain by having done for all,
Have more for having freely shared;
Do good not harm is heaven's Way;
The wise act for and not against.*

Ch. 81, Roberts

Poem 37

The Way suffers no designation.

*If only kings and dukes knew how to practice it,
men would educate themselves.*

*If, despite education, they were distracted by desires,
The simplicity of the Unsayable would know how to
contain them.*

*In the simplicity of the Unsayable , desires are
abolished.*

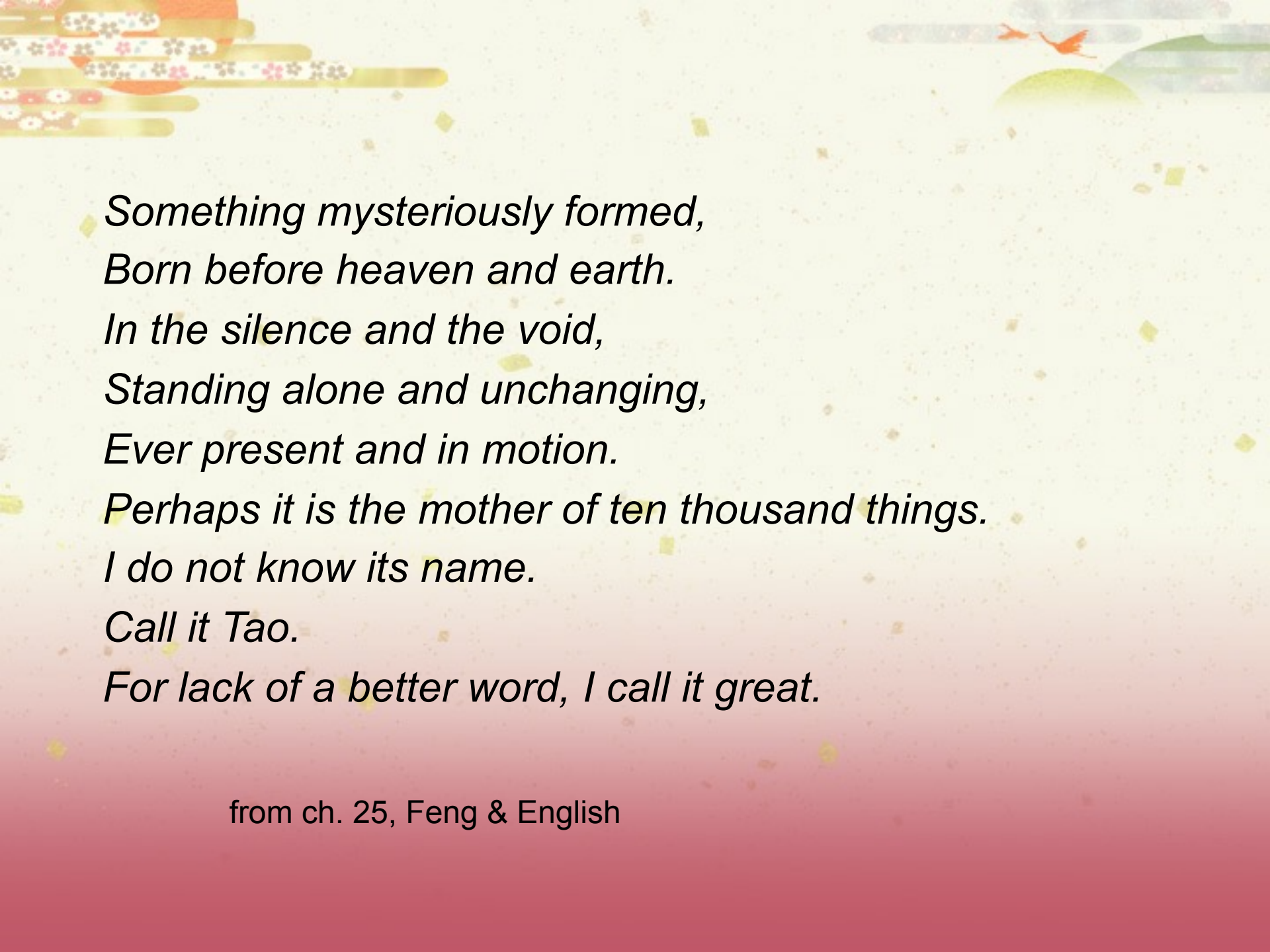
*Desires abolished, serenity would reign
and the whole universe would spontaneously rule itself.*

Poem 37

*Way is perennially doing nothing
so there's nothing it doesn't do.
When lords and emperors abide by this
the ten thousand things follow change of themselves.
Desire drives change,
but I've stilled it with uncarved nameless simplicity.
Uncarved nameless simplicity
is the perfect absence of desire,
and the absence of desire means repose:
all beneath heaven at rest of itself.*

I would end the book
with the 1st stanza of
poem 25...



The background features a light, textured surface with a subtle gradient from yellow at the top to pink at the bottom. In the upper left corner, there are horizontal bands of yellow and orange with small floral motifs. In the upper right corner, there are stylized green hills and two orange birds in flight.

*Something mysteriously formed,
Born before heaven and earth.
In the silence and the void,
Standing alone and unchanging,
Ever present and in motion.
Perhaps it is the mother of ten thousand things.
I do not know its name.
Call it Tao.
For lack of a better word, I call it great.*

from ch. 25, Feng & English

Enjoy your read !



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- Slide 3 Laozi – Wikipedia
- Slide 6 me...Lan Ting, 2003
- Slide 8 unknown
- Slide 13 sage + crane – lacma.org
- Slide 15 *The Channels*, Oct. 6, 1999; SBCC