

Meditation on Tao from www.Taoism.net (cont'd)

<p>Chapter 21</p>	
<p>The appearance of great virtue Follows only the Tao The Tao, as a thing Seems indistinct, seems unclear</p> <p>So unclear, so indistinct Within it there is image So indistinct, so unclear Within it there is substance So deep, so profound Within it there is essence</p> <p>Its essence is supremely real Within it there is faith From ancient times to the present Its name never departs To observe the source of all things How do I know the nature of the source? With this</p>	<p>21) Dance does not happen without the Dancer, but Dancer can exist without the Dance. The Universe – the Dance – is so conspicuous with all its wonder, grandeur, mystery and manifestations; but the Reality, the Source of all this is so indistinct, so unclear. The substance and essence of all this, inspite of being so deep and so profound, remains absolutely unknowable! This Supreme Reality has been perceived by Sages of all times through the virtue of Veracity of Life despite the interference from the vulgarity, vanity and vested interests of the myth called mind. Ancient Sages of India had pointed towards the Unknowable as Dancer (Nataraja – Shiva).</p>
<p>Chapter 22</p>	
<p>Yield and remain whole Bend and remain straight Be low and become filled Be worn out and become renewed Have little and receive Have much and be confused Therefore the sages hold to the one as an example for the world Without flaunting themselves – and so are seen clearly Without presuming themselves – and so are distinguished Without praising themselves – and so have merit Without boasting about themselves – and so are lasting</p> <p>Because they do not contend, the world cannot contend with them What the ancients called "the one who yields and remains whole" Were they speaking empty words? Sincerity becoming whole, and returning to</p>	<p>22) These profound utterances have to be perused again and again to perceive the intense messages revealed in this chapter.</p>

oneself	
Chapter 23	
<p>Sparse speech is natural Thus strong wind does not last all morning Sudden rain does not last all day What makes this so? Heaven and Earth Even Heaven and Earth cannot make it last How can humans?</p> <p>Thus those who follow the Tao are with the Tao Those who follow virtue are with virtue Those who follow loss are with loss Those who are with the Tao, the Tao is also pleased to have them Those who are with virtue, virtue is also pleased to have them Those who are with loss, loss is also please to have them Those who do not trust sufficiently, others have no trust in them</p>	<p>23) Here 'follow' is actually flowering in understanding, in perception. 'Who are with' means 'in harmony with'. 'Loss' indicates the 'loss of living quality of life and getting trapped into the lure and lust of the mind'. Trust is life, not of the mind. Trust is the energy of understanding whereas belief-systems are just silly entanglements with mental undertakings.</p>
Chapter 24	
<p>Those who are on tiptoes cannot stand Those who straddle cannot walk Those who flaunt themselves are not clear Those who presume themselves are not distinguished Those who praise themselves have no merit Those who boast about themselves do not last</p> <p>Those with the Tao call such things leftover food or tumors They despise them Thus, those who possesses the Tao do not engage in them</p>	<p>24) Here the mental pollutions have been pointed out so clearly. These are not meant for intellectual pleasures, but for Intelligent Perception by and for oneself.</p>
Chapter 25	
<p>There is something formlessly created Born before Heaven and Earth So silent! So ethereal! Independent and changeless Circulating and ceaseless It can be regarded as the mother of the world</p> <p>I do not know its name Identifying it, I call it "Tao" Forced to describe it, I call it great Great means passing</p>	<p>25) We have already meditated upon this in a previous chapter. Invitation here is to be in the natural state of life, not to be in the stranglehold of the mind. Prakriti, the Energy, is the mother of the material.</p>

<p>Passing means receding Receding means returning Therefore the Tao is great Heaven is great Earth is great The sovereign is also great There are four greats in the universe And the sovereign occupies one of them Humans follow the laws of Earth Earth follows the laws of Heaven Heaven follows the laws of Tao Tao follows the laws of nature</p>	
<p>Chapter 26</p>	
<p>Heaviness is the root of lightness Quietness is the master of restlessness</p> <p>Therefore the sages travel an entire day Without leaving the heavy supplies Even though there are luxurious sights They are composed and transcend beyond</p> <p>How can the lords of ten thousand chariots Apply themselves lightly to the world? To be light is to lose one's root To be restless is to lose one's mastery</p>	<p>26) It is important to be light (not heavy), quiet and composed. It is important to be free from one's bondage and conditioning. Restlessness arises from lack of one's stability in the energy of understanding.</p>
<p>Chapter 27</p>	
<p>Good traveling does not leave tracks Good speech does not seek faults Good reckoning does not use counters Good closure needs no bar and yet cannot be opened Good knot needs no rope and yet cannot be untied</p> <p>Therefore sages often save others And so do not abandon anyone They often save things And so do not abandon anything This is called following enlightenment</p> <p>Therefore the good person is the teacher of the bad person The bad person is the resource of the good person Those who do not value their teachers And do not love their resources Although intelligent, they are greatly confused This is called the essential wonder</p>	<p>27) These utterances are eye-opener. Seeing 'what is' is not seeking faults. Counters and computers are now essential. Firm closures now need heavy bars. Knots are now obsolete. Tao is not Koran-like belief-system. It is not for blind following. Sages save whether one follows or not. Following enlightenment does not bring about enlightenment in anyone. One has to be a light to oneself through direct perception. Teachership and studentship, as processes, are same. Mind's 'intelligence' may run into confusion. Intelligence (Chaitanya) is the bliss of Life.</p>

Chapter 28	
<p>Know the masculine, hold to the feminine Be the watercourse of the world Being the watercourse of the world The eternal virtue does not depart Return to the state of the infant Know the white, hold to the black Be the standard of the world Being the standard of the world The eternal virtue does not deviate Return to the state of the boundless Know the honor, hold to the humility Be the valley of the world Being the valley of the world The eternal virtue shall be sufficient Return to the state of plain wood Plain wood splits, then becomes tools The sages utilize them And then become leaders Thus the greater whole is undivided</p>	<p>28) These are most beautiful presentations of the ways of Life and Nature. One can penetrate into these words to be available to the wisdom beyond words.</p>
Chapter 29	
<p>Those who wish to take the world and control it I see that they cannot succeed The world is a sacred instrument One cannot control it The one who controls it will fail The one who grasps it will lose</p> <p>Because all things: Either lead or follow Either blow hot or cold Either have strength or weakness</p> <p>Either have ownership or take by force</p> <p>Therefore the sage: Eliminates extremes Eliminates excess Eliminates arrogance</p>	<p>29) Same suggestion as in (28).</p>
Chapter 30	
<p>The one who uses the Tao to advise the ruler Does not dominate the world with soldiers Such methods tend to be returned</p> <p>The place where the troops camp Thistles and thorns grow Following the great army</p>	<p>30) Same suggestion as in (28). Also, it is pointed out that army is menace to humanity.</p>

<p>There must be an inauspicious year</p> <p>A good commander achieves result, then stops And does not dare to reach for domination Achieves result but does not brag Achieves result but does not flaunt Achieves result but is not arrogant Achieves result but only out of necessity Achieves result but does not dominate</p> <p>Things become strong and then get old This is called contrary to the Tao That which is contrary to the Tao soon ends</p>	
<p>Chapter 31</p>	
<p>A strong military, a tool of misfortune All things detest it Therefore, those who possess the Tao avoid it Honorable gentlemen, while at home, value the left When deploying the military, value the right</p> <p>The military is a tool of misfortune Not the tool of honorable gentlemen When using it out of necessity Calm detachment should be above all Victorious but without glory Those who glorify Are delighting in the killing Those who delight in killing Cannot achieve their ambitions upon the world</p> <p>Auspicious events favor the left Inauspicious events favor the right The lieutenant general is positioned to the left The major general is positioned to the right We say that they are treated as if in a funeral Those who have been killed Should be mourned with sadness Victory in war should be treated as a funeral</p>	<p>31) Same suggestion as in (28). Every nation, whether rich or poor, is spending about seventy percent of its budget on military. And citizens consequently suffer from poverty. If a family man spends seventy percent of his salary on a concubine, his children would be deprived of necessary finance for their development. Thus, military is perhaps similar to the status of a concubine of a country!</p>
<p>Chapter 32</p>	
<p>The Tao, eternally nameless Its simplicity, although imperceptible Cannot be treated by the world as subservient</p> <p>If the sovereign can hold on to it All will follow by themselves Heaven and Earth, together in harmony Will rain sweet dew People will not need to force it; it will adjust by</p>	<p>32) Same suggestion as in (28) Names are just reference points for practical purpose.</p>

<p>itself</p> <p>In the beginning, there were names Names came to exist everywhere One should know when to stop Knowing when to stop, thus avoiding danger</p> <p>The existence of the Tao in the world Is like streams in the valley into rivers and the ocean</p>	
<p>Chapter 33</p>	
<p>Those who understand others are intelligent Those who understand themselves are enlightened</p> <p>Those who overcome others have strength Those who overcome themselves are powerful</p> <p>Those who know contentment are wealthy Those who proceed vigorously have willpower</p> <p>Those who do not lose their base endure Those who die but do not perish have longevity</p>	<p>33) Same suggestion as in (28) 'Will' is the good name for ego. Dying to the ego is the longevity of life.</p>
<p>Chapter 34</p>	
<p>The great Tao is like a flood It can flow to the left or to the right</p> <p>The myriad things depend on it for life, but it never stops It achieves its work, but does not take credit It clothes and feeds myriad things, but does not rule over them</p> <p>Ever desiring nothing It can be named insignificant Myriad things return to it but it does not rule over them It can be named great</p> <p>Even in the end, it does not regard itself as great That is how it can achieve its greatness</p>	<p>34) Same suggestion as in (28)</p>
<p>Chapter 35</p>	
<p>Hold the great image All under heaven will come They come without harm, in harmonious peace</p> <p>Music and food, passing travelers stop The Tao that is spoken out of the mouth</p>	<p>35) Here 'image' means vision. Information gets exhausted, but truth is eternal.</p>

<p>Is bland and without flavor</p> <p>Look at it, it cannot be seen Listen to it, it cannot be heard Use it, it cannot be exhausted</p>	
<p>Chapter 36</p>	
<p>If one wishes to shrink it One must first expand it If one wishes to weaken it One must first strengthen it If one wishes to discard it One must first promote it If one wishes to seize it One must first give it This is called subtle clarity</p> <p>The soft and weak overcomes the tough and strong Fish cannot leave the depths The sharp instruments of the state Cannot be shown to the people</p>	<p>36) Same suggestion as in (28) Information is superficial. Truth is indeed deep.</p>
<p>Chapter 37</p>	
<p>The Tao is constant in non-action Yet there is nothing it does not do</p> <p>If the sovereign can hold on to this All things shall transform themselves Transformed, yet wishing to achieve I shall restrain them with the simplicity of the nameless The simplicity of the nameless They shall be without desire Without desire, using stillness The world shall steady itself</p>	<p>37) Non-action on the part of the 'T', is the greatest action of Intelligence. Nameless, the un-nameable is utterly simple.</p>
<p>Chapter 38</p>	
<p>High virtue is not virtuous Therefore it has virtue Low virtue never loses virtue Therefore it has no virtue High virtue takes no contrived action And acts without agenda Low virtue takes contrived action And acts with agenda High benevolence takes contrived action And acts without agenda High righteousness takes contrived action And acts with agenda High etiquette takes contrived action</p>	<p>38) Flowering and decorating Truth with ideas about truth, is not to abide in the real!</p>

<p>And upon encountering no response Uses arms to pull others</p> <p>Therefore, the Tao is lost, and then virtue Virtue is lost, and then benevolence Benevolence is lost, and then righteousness Righteousness is lost, and then etiquette Those who have etiquette are a thin shell of loyalty and sincerity And the beginning of chaos Those with foreknowledge Are the flowers of the Tao And the beginning of ignorance Therefore the great person: Abides in substance, and does not dwell on the thin shell Abides in the real, and does not dwell on the flower Thus they discard that and take this</p>	
<p>Chapter 39</p>	
<p>Those that attained oneness since ancient times: The sky attained oneness and thus clarity The earth attained oneness and thus tranquility The gods attained oneness and thus divinity The valley attained oneness and thus abundance The myriad things attained oneness and thus life The rulers attained oneness and became the standard for the world These all emerged from oneness</p> <p>The sky, lacking clarity, would break apart The earth, lacking tranquility, would erupt The gods, lacking divinity, would vanish The valley, lacking abundance, would wither Myriad things, lacking life, would be extinct The rulers, lacking standard, would be toppled</p> <p>Therefore, the honored uses the lowly as basis The higher uses the lower as foundation Thus the rulers call themselves alone, bereft, and unworthy Is this not using the lowly as basis? Is it not so? Therefore, the ultimate honor is no honor</p> <p>Do not wish to be shiny like jade Be dull like rocks</p>	<p>39) Ruler is respected, but not honored. Only Truth is honorable. Natural rocks are life. Beautiful jades are mind.</p>
<p>Chapter 40</p>	
<p>The returning is the movement of the Tao</p>	<p>40) Returning to life from the things of the mind is</p>

<p>The weak is the utilization of the Tao</p> <p>The myriad things of the world are born of being Being is born of non-being</p>	<p>Tao. The meek and humble will ultimately prevail.</p>
--	--