

Becoming A Brilliant Star Cognitive Development

(Ch 1)

The tao that can be told
is not the eternal Tao
The name that can be named
is not the eternal Name.

The unnamable is the eternally real.
Naming is the origin
of all particular things.

Free from desire, you realize the mystery.
Caught in desire, you see only the
manifestations.

Yet mystery and manifestations
arise from the same source.
This source is called darkness.

Darkness within darkness.
The gateway to all understanding.

(Ch 2)

When people see some things as beautiful,
other things become ugly.
When people see some things as good,
other things become bad.

Being and non-being create each other.
Difficult and easy support each other.
Long and short define each other.
High and low depend on each other.
Before and after follow each other.

Therefore the Master
acts without doing anything
and teaches without saying anything.
Things arise and she lets them come;
things disappear and she lets them go.
She has but doesn't possess,
acts but doesn't expect.
When her work is done, she forgets it.
That is why it lasts forever.

(Ch 14)

Look, and it can't be seen.
Listen, and it can't be heard.
Reach, and it can't be grasped.

Above, it isn't bright.
Below, it isn't dark.
Seamless, unnamable,
it returns to the realm of nothing.
Form that includes all forms,
image without an image,
subtle, beyond all conception.

Approach it and there is no beginning;
follow it and there is no end.
You can't know it, but you can be it,
at ease in your own life.
Just realize where you come from:
this is the essence of wisdom.

(Ch 21)

The Master keeps her mind
always at one with the Tao;
that is what gives her her radiance.

The Tao is ungraspable.
How can her mind be at one with it?
Because she doesn't cling to ideas.

The Tao is dark and unfathomable.
How can it make her radiant?
Because she lets it.

Since before time and space were,
the Tao is.
It is beyond is and is not.
How do I know this is true?
I look inside myself and see.

(Ch 27)

A good traveler has no fixed plans
and is not intent upon arriving.
A good artist lets his intuition

lead him wherever it wants.
A good scientist has freed himself of
concepts
and keeps his mind open to what is.

Thus the Master is available to all people
and doesn't reject anyone.
He is ready to use all situations
and doesn't waste anything.
This is called embodying the light.

What is a good man but a bad man's
teacher?
What is a bad man but a good man's job?
If you don't understand this, you will get
lost,
however intelligent you are.
It is the great secret.

(From Ch 33)
Knowing others is intelligence;
knowing yourself is true wisdom.

(From Ch 37)
When there is no desire,
all things are at peace.

(From Ch 42)
Ordinary men hate solitude.
But the Master makes use of it,
embracing his aloneness, realizing
he is one with the whole universe.

(Ch 48)
In pursuit of knowledge,
every day something is added.
In the practice of the Tao,
every day something is dropped.
Less and less do you need to force things,
until finally you arrive at non-action.
When nothing is done,
nothing is left undone.

True mastery can be gained
by letting things go their own way.

It can't be gained by interfering.

(Ch 56)
Those who know don't talk.
Those who talk don't know.

Close your mouth,
block off your senses,
blunt your sharpness,
untie your knots,
soften your glare,
settle your dust.
This is the primal identity.

Be like the Tao.
It can't be approached or withdrawn from,
benefited or harmed,
honored or brought into disgrace.
It gives itself up continually.
That is why it endures.

(From Ch 65)
When they think that they know the
answers,
people are difficult to guide.
When they know that they don't know,
people can find their own way.

(Ch 70)
My teachings are easy to understand
and easy to put into practice.
Yet your intellect will never grasp them,
and if you try to practice them, you'll fail.

My teachings are older than the world.
How can you grasp their meaning?
If you want to know me,
look inside your heart.

(Ch 71)
Not-knowing is true knowledge.
Presuming to know is a disease.
First realize that you are sick;
then you can move toward health.

The Master is her own physician.
She has healed herself of all knowing.
Thus she is truly whole.

(From Ch. 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.

(Ch 39)

In harmony with the Tao,
the sky is clear and spacious,
the earth is solid and full,
all creatures flourish together,
content with the way they are,

endlessly repeating themselves,
endlessly renewed.

When man interferes with the Tao,
the sky becomes filthy,
the earth becomes depleted,
the equilibrium crumbles,
creatures become extinct.

The Master views the parts with
compassion,
because he understands the whole.
His constant practice is humility.
He doesn't glitter like a jewel
but lets himself be shaped by the Tao,
as rugged and common as stone.

Compiled by: B. Matthews, July 1999

Source: Lao-Tzu. (1995). Tao Te Ching (Trans. by S. Mitchell). Available online:
[<http://rhino.harvard.edu/elwin/pJoy/toatechingNoFrame.html>]

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