

Let the people again tie ropes for reckoning,¹⁷³
 Let them enjoy their food,
 Beautify their clothing,
 Be satisfied with their homes,
 Delight in their customs.
 The neighboring settlements overlook one another
 So that they can hear the barking of dogs and crowing of cocks of their neighbors,
 And the people till the end of their days shall never have been outside their country.¹⁷⁴

Chapter Eighty-One: **THE WAY OF HEAVEN**

T rue words are not fine-sounding;
 Fine-sounding words are not true.
 A good man does not argue;
 He who argues is not a good man.
 The wise one does not know many things;
 He who knows many things is not wise.¹⁷⁵
 The Sage does not accumulate (for himself):
 He lives for other people,
 And grows richer himself;
 He gives to other people,
 And has greater abundance.
 The Tao of Heaven
 Blesses, but does not harm.
 The Way of the Sage
 Accomplishes, but does not contend.

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“**The Tao Teh Ching**”, in the above version made by Lin Yutang, was published in PDF by the associated websites on 18 June 2019. It had been previously published as a series of articles in “**The Aquarian Theosophist**” between April and December 2018.

¹⁷³ Reference to an ancient form of Chinese writing, similar to one of the ancient writings of Andean nations; the quipus, or Khipu. The *khipu* (a quechua language term) was a form of recording and making messages also by produced tying ropes or cords, and its code included the use of colours. Classic theosophy says that there are many valuable elements in common between the ancient Andean nations and the countries of the Far East, which belong to ancient cycles of human history. (CCA)

¹⁷⁴ Migration is associated to wars, social catastrophes and environmental crises. (CCA)

¹⁷⁵ In its last chapter, the “Tao Teh Ching” once more states the opening ideas of its first chapter, which say: “The Tao that can be told of / Is not the Absolute Tao; / The Names that can be given / Are not Absolute Names.” (CCA)

