

Message 261

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Meditation on Tao from www.Taoism.net

<p>Chapter 1</p>	
<p>The Tao that can be spoken is not the eternal Tao The name that can be named is not the eternal name The nameless is the origin of Heaven and Earth The named is the mother of myriad things Thus, constantly without desire, one observes its essence Constantly with desire, one observes its manifestations These two emerge together but differ in name The unity is said to be the mystery Mystery of mysteries, the door to all wonders</p>	<p>1) Truth is not verbalised; if it is done, it is merely an idea or information, or information pollution. All ideas are 'I', 'I', 'I' and 'You', 'You', 'You' - the activities of the separative psyche, not the sanctity of perception. So Silence or Truth may be elegant and egalitarian, but it may also be an escape or evasion. That is perhaps why Shibendu keeps on travelling and 'shouting' on TRUTH. When the un-nameable, the nameless is named; it produces pretention, pride and pleasure of knowledge but knowing or perception may get covered up generating beliefs, bigotry and battles!</p> <p>In conspicuous divisive consciousness, the manifested material universe is seen through 'Laksha'; whereas in the inner being, the 'I' – the false fragmentation or the mind – the myth is observed through 'Aksha', that is without the dichotomy between the observer and the observed! And then, the division between 'Laksha' and 'Aksha' may also disappear for the wonder & mystery of the unique unity to be. The stimulus and response are then revealed as a unitary movement in the inner being.</p>
<p>Chapter 2</p>	
<p>When the world knows beauty as beauty, ugliness arises When it knows good as good, evil arises Thus being and non-being produce each other Difficult and easy bring about each other Long and short reveal each other High and low support each other Music and voice harmonize each other Front and back follow each other Therefore the sages: Manage the work of detached actions Conduct the teaching of no words They work with myriad things but do not control They create but do not possess They act but do not presume They succeed but do not dwell on success It is because they do not dwell on success That it never goes away</p>	<p>2) 'Beauty' of pleasure movement of the mind is the perversion of Life's perception. 'Love' of the mind is indeed the camouflaged hate. 'Happiness' of the mind is an invitation to sorrow. The so-called 'good' of the mind is the cultivated opposite of evil and therefore still evil. Goodness flowers when the evil is utterly ceased through the fire of Awareness Holistic, without any duality whatsoever. Vibrations (Dance of Shiva) of the 'Big Bang' created the 'God particle' and consequently the manifested Universe too, to disappear again in the 'Black Hole' of the Holy! All opposites contain the elements of their own opposites! Is it possible to be available to actions without a single hidden motive or without a single image about oneself or the other? Can one live without any burden of any 'religious' belief-system or without any bondage of a shit 'spiritual' idea? Teaching from Emptiness brings about a radical transormation and fundamental change in the separative psyche of 'I-ness'. Can there be a control</p>

	<p>without a shoddy little controller – the 'I', the ego? Can there be only 'Is-ness' – not any 'I-ness'? Can there be some necessary possessions only, without any possessiveness whatsoever? Can there be profound and intensive actions without any perversion and investment from the 'I-ness'? Success happens naturally and effortlessly when 'no-I', 'no-mind', only the energy of life and its understanding is in command!</p>
Chapter 3	
<p>Do not glorify the achievers So the people will not squabble Do not treasure goods that are hard to obtain So the people will not become thieves Do not show the desired things So their hearts will not be confused</p> <p>Thus the governance of the sage: Empties their hearts Fills their bellies Weakens their ambitions Strengthens their bones</p> <p>Let the people have no cunning and no greed So those who scheme will not dare to meddle</p> <p>Act without contrivance And nothing will be beyond control</p>	<p>3) Glorification of the 'I' through mundane activities, unnecessary acquisitions of worldly articles and exhibition of material possessions are the root causes of disorder in the society.</p> <p>Let mind be empty for nourishment of life to be. No schemers with contrived cunning calculations can flourish among humans with simple and straight forward energy of understanding. Then there can be a perfect order and natural control in the society.</p>
Chapter 4	
<p>The Tao is empty When utilized, it is not filled up So deep! It seems to be the source of all things</p> <p>It blunts the sharpness Unravels the knots Dims the glare Mixes the dusts</p> <p>So indistinct! It seems to exist I do not know whose offspring it is Its image is the predecessor of the Emperor</p>	<p>4) Emptiness (no-mind but full of life) is the wholeness, the holiness. It does not seek fulfilment through fancy and fantasy of the mind. It serves only facts.</p> <p>Emptiness weakens the wicked activities of the mind, ends all complications and conflicts, and also dims the depressions of the mind, which are various expressions of the 'I-ness' in which simplicity and energy of understanding is lost!</p> <p>Divinity (Emptiness, non-divisive awareness) is indeed the predecessor of all Emperors.</p>
Chapter 5	
<p>Heaven and Earth are impartial They regard myriad things as straw dogs The sages are impartial They regard people as straw dogs</p>	<p>5) Impartiality – not psychological investments (positive or negative) – is indeed the door to the Divinity. Emptiness is the Immeasurable. It is the beginning and end of all things. It is beyond all cause and effect. It is the real doer, but without any</p>

<p>The space between Heaven and Earth Is it not like a bellows? Empty, and yet never exhausted It moves, and produces more</p> <p>Too many words hasten failure. Cannot compare to keeping to the void</p>	<p>doership whatsoever. Is it possible to listen beyond words, behind words? Then many words are unnecessary.</p>
<p>Chapter 6</p>	
<p>The valley spirit, undying Is called the Mystic Female</p> <p>The gate of the Mystic Female</p> <p>Is called the root of Heaven and Earth</p> <p>It flows continuously, barely perceptible Utilize it; it is never exhausted</p>	<p>6) Prakriti – Nature – is feminine. All our energy is from our mother. Intelligence (Chaitanya) – Purusha – penetrates into the Energy to be available to the Integrated Whole – the Yoga – the ChitiShakti or the 196th Sutra of Sage Patanjali.</p>
<p>Chapter 7</p>	
<p>Heaven and Earth are everlasting The reason Heaven and Earth can last forever Is that they do not exist for themselves Thus they can last forever</p> <p>Therefore the sages: Place themselves last but end up in front Are outside of themselves and yet survive Is it not due to their selflessness? That is how they can achieve their own goals</p>	<p>7) One who lives in Compassion and Comprehension never dies – although his mind dies to be in Yoga and body 'dies' to appear in new streams of life! 'I am the last man' uttered Jesus Christ. Selflessness (no-'I') is life. Selfishness is mind. Universal Intelligence is in command in the dimension of selflessness. Stupidity operates when 'I' is activated either through excitement or through depression.</p>
<p>Chapter 8</p>	
<p>The highest goodness resembles water Water greatly benefits myriad things without contention It stays in places that people dislike Therefore it is similar to the Tao</p> <p>Dwelling with the right location Feeling with great depth Giving with great kindness Speaking with great integrity Governing with great administration Handling with great capability Moving with great timing</p> <p>Because it does not contend It is therefore beyond reproach</p>	<p>8) Goodness flows like the water of wisdom. Wicked mind dislikes wisdom! Wisdom is always right, has a tremendous depth. It is very kind and compassionate, it is in Yoga (not the Viyoga of mind). It performs in excellence, proportion and perfection and is also in meticulous movement. Wisdom is not touched by antagonistic reaction.</p>

Chapter 9	
<p>Holding a cup and overfilling it Cannot be as good as stopping short Pounding a blade and sharpening it Cannot be kept for long</p> <p>Gold and jade fill up the room No one is able to protect them Wealth and position bring arrogance And leave disasters upon oneself</p> <p>When achievement is completed, fame is attained Withdraw oneself This is the Tao of Heaven</p>	<p>9) When shoddy mind is full of borrowed knowledge, wisdom cannot be filled in! Unlearn in order to learn! Awakening does not happen in arrogance. Craving for security brings forth the disaster of insecurity. Craving for prosperity invites the overall curse of poverty. Degradation thrives clandestinely beneath the facade of glamorous development. Withdrawing righteously is the wisdom. Retirement may result in reformation.</p>
Chapter 10	
<p>In holding the soul and embracing oneness Can one be steadfast, without straying? In concentrating the energy and reaching relaxation Can one be like an infant? In cleaning away the worldly view Can one be without imperfections? In loving the people and ruling the nation Can one be without manipulation?</p> <p>In the heavenly gate's opening and closing Can one hold to the feminine principle? In understanding clearly all directions Can one be without intellectuality?</p>	<p>10) When Life (soul) is in-charge, there is steadfastness and stable living. And when one is in mind, there is disarray and disintegration. Innocence of infancy is not an ignorance of important practical knowledge for performing daily tasks. One can be innocent without being ignorant. Innocence is not imperfection. Manners should not be brought about through manipulation. Can one be in feminine passivity rather than in masculine pursuits? Passivity is patience and perseverance. Pursuit is paradox and perversion. It is not understanding – it is merely yet another mental undertaking.</p>
Chapter 11	
<p>Thirty spokes join in one hub In its emptiness, there is the function of a vehicle Mix clay to create a container In its emptiness, there is the function of a container Cut open doors and windows to create a room In its emptiness, there is the function of a room</p> <p>Therefore, that which exists is used to create benefit That which is empty is used to create functionality</p>	<p>11) Emptiness with its concomitant bliss of the energy of understanding generate basic action whereas material undertakings supply the required facilities.</p>
Chapter 12	
<p>The five colors make one blind in the eyes The five sounds make one deaf in the ears The five flavors make one tasteless in the mouth</p>	<p>12) The lure for the more in the dimension of the mind destroys the lore of the core of life. Damaging the living body and its organs demonstrate an utter disregard for the Divinity connected in a live-person.</p>

<p>Racing and hunting make one wild in the heart Goods that are difficult to acquire make one cause damage</p> <p>Therefore the sages care for the stomach and not the eyes That is why they discard the other and take this</p>	<p>It is wise to let the body live long by taking care of the food. We should eat for a healthy stomach and should not be a victim of the marketeers and racketeers of the food market proliferating only greed whereas the natural hunger only must prevail.</p>
<p>Chapter 13</p>	
<p>Favor and disgrace make one fearful The greatest misfortune is the self What does "favor and disgrace make one fearful" mean? Favor is high; disgrace is low Having it makes one fearful Losing it makes one fearful This is "favor and disgrace make one fearful"</p> <p>What does "the greatest misfortune is the self" mean? The reason I have great misfortune Is that I have the self If I have no self What misfortune do I have?</p> <p>So one who values the self as the world Can be given the world One who loves the self as the world Can be entrusted with the world</p>	<p>13) Fear is a mental pollution and it may consist of falling from the favors of others and getting into disgraceful situation. And misfortune is the 'I-ness'. When 'I' is in command, the chances are that the things would go wrong. But when no-'I' is in control, everything will be in total order. This 'non-I-ness' is Life and the whole humanity.</p>
<p>Chapter 14</p>	
<p>Look at it, it cannot be seen It is called colorless Listen to it, it cannot be heard It is called noiseless Reach for it, it cannot be held It is called formless These three cannot be completely unraveled So they are combined into one</p> <p>Above it, not bright Below it, not dark Continuing endlessly, cannot be named It returns back into nothingness Thus it is called the form of the formless The image of the imageless This is called enigmatic Confront it, its front cannot be seen Follow it, its back cannot be seen</p> <p>Wield the Tao of the ancients To manage the existence of today</p>	<p>14) 'That-ness' is neither known, nor unknown – 'It' is unknowable! 'It' is unnameable! 'It' is immeasurable! 'It' is un-limited – without any beginning nor with any end! 'It' is beyond all opposites. 'It' is an enigma – can not be captured within the structure of experience – the ego-frame. 'It' is the vitality and veracity of Existence!</p>

<p>One can know the ancient beginning It is called the Tao Axiom</p>	
<p>Chapter 15</p>	
<p>The Tao masters of antiquity Subtle wonders through mystery Depths that cannot be discerned Because one cannot discern them Therefore one is forced to describe the appearance</p> <p>Hesitant, like crossing a wintry river Cautious, like fearing four neighbors Solemn, like a guest Loose, like ice about to melt Genuine, like plain wood Open, like a valley Opaque, like muddy water</p> <p>Who can be muddled yet desist In stillness gradually become clear? Who can be serene yet persist In motion gradually come alive?</p> <p>One who holds this Tao does not wish to be overfilled Because one is not overfilled Therefore one can preserve and not create anew</p>	<p>15) Persist in Life without any pursuit of the mind! Seek not from 'I' but from serenity of 'no-I'! Hold to the truth of 'no-I' without the travesty of 'I'! Be available to the sacred motion of Life without getting into the sacrilegious motives of the 'mind-I'! There is no creator for Creation itself is the everlasting Creator! There is no duality in this vastness of unimaginable Vitality of Creation! There is nothing old and therefore there is nothing new too!</p>
<p>Chapter 16</p>	
<p>Attain the ultimate emptiness Hold on to the truest tranquility The myriad things are all active I therefore watch their return</p> <p>Everything flourishes; each returns to its root Returning to the root is called tranquility Tranquility is called returning to one's nature Returning to one's nature is called constancy Knowing constancy is called clarity</p> <p>Not knowing constancy, one recklessly causes trouble Knowing constancy is acceptance Acceptance is impartiality Impartiality is sovereign Sovereign is Heaven Heaven is Tao Tao is eternal The self is no more, without danger</p>	<p>16) Root is tranquility. Keep returning to the root which is our natural state. In natural state the body is under the command of 'no-I'. Thought does not interfere as interloper. It does not generate psychosomatic disorders. Thought is discontinuous in the natural state of humans. It comes into being only when a task has to be performed. It then returns to 'no-thought' when the task is over. Divinity is in this natural state of existential living – not in the mischiefs of the mind-thought network postulating 'God' as the 'Chairman & Managing Director' of the 'Heaven Company'! Choiceless Awareness, the Impartiality is Divinity, Heaven and Tao wherein the separative psyche 'I' gets dissolved and therefore is no more.</p>

Chapter 17	
<p>The highest rulers, people do not know they have them The next level, people love them and praise them The next level, people fear them The next level, people despise them If the rulers' trust is insufficient Have no trust in them</p> <p>Proceeding calmly, valuing their words Task accomplished, matter settled The people all say, "We did it naturally"</p>	<p>17) Highest ruler is the Life Divine. Other rulers are at various levels of mind. Trust is the real ruler. Natural state of life is the real doer.</p>
Chapter 18	
<p>The great Tao fades away There is benevolence and justice Intelligence comes forth There is great deception</p> <p>The six relations are not harmonious There is filial piety and kind affection The country is in confused chaos There are loyal ministers</p>	<p>18) When Life, Tao is dormant; the mind, the division, the deception is dominant. When relationship is based on mind and its images, there is misrule and disorder. Be loyal to life — not to the mind which masquarades as 'king'.</p>
Chapter 19	
<p>End sagacity; abandon knowledge The people benefit a hundred times</p> <p>End benevolence; abandon righteousness The people return to piety and charity</p> <p>End cunning; discard profit Bandits and thieves no longer exist</p> <p>These three things are superficial and insufficient Thus this teaching has its place: Show plainness; hold simplicity Reduce selfishness; decrease desires</p>	<p>19) Simplicity, plainness, reduction of 'I-ness', decrease of desires are worthwhile teachings — not the social morality which is immoral promoting superficial sermons.</p>
Chapter 20	
<p>Cease learning, no more worries Respectful response and scornful response How much is the difference? Goodness and evil How much do they differ? What the people fear, I cannot be unafraid</p> <p>So desolate! How limitless it is!</p>	<p>20) Worshipping mother earth is wisdom — not destroying this beautiful planet by profane and exciting activities of the mind. Tranquility is the treasure.</p>

<p>The people are excited As if enjoying a great feast As if climbing up to the terrace in spring I alone am quiet and uninvolved Like an infant not yet smiling So weary, like having no place to return The people all have surplus While I alone seem lacking I have the heart of a fool indeed – so ignorant! Ordinary people are bright I alone am muddled Ordinary people are scrutinizing I alone am obtuse</p> <p>Such tranquility, like the ocean Such high wind, as if without limits</p> <p>The people all have goals And I alone am stubborn and lowly I alone am different from them And value the nourishing mother</p>	
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Jai Lao Tzu