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

<p>Chapter 41</p>	
<p>Higher people hear of the Tao They diligently practice it Average people hear of the Tao They sometimes keep it and sometimes lose it Lower people hear of the Tao They laugh loudly at it If they do not laugh, it would not be the Tao</p> <p>Therefore a proverb has the following: The clear Tao appears unclear The advancing Tao appears to retreat The smooth Tao appears uneven High virtue appears like a valley Great integrity appears like disgrace Encompassing virtue appears insufficient Building virtue appears inactive True substance appears inconstant The great square has no corners The great vessel is late in completion The great music is imperceptible in sound The great image has no form The Tao is hidden and nameless Yet it is only the Tao That excels in giving and completing everything</p>	<p>41) 'Higher' means at the height of Awareness non-elective or choiceless. 'Average' means activity of T'-ness and its tricks and traps with Tao as toys for fancy and fun. 'Lower' means lost in the the myth called mind. Is it possible to meditate on the 'proverb' which indeed is the perception most profound? 'Completion' – the wholeness, the holiness – is the Tao.</p>
<p>Chapter 42</p>	
<p>Tao produces one One produces two Two produce three Three produce myriad things Myriad things, backed by yin and embracing yang Achieve harmony by integrating their energy What the people dislike Are alone, bereft, and unworthy But the rulers call themselves with these terms</p> <p>So with all things Appear to take loss but benefit Or receive benefit but lose What the ancients taught I will also teach The violent one cannot have a natural death I will use this as the principal of all teachings</p>	<p>42) Psychotherapists are perhaps psychoterrorists and they will exist as long as human beings are not in life, but only in the manuevers and mischiefs of the mind deceiving their ownelves as well as the others. Violence is mind. Love is life. Mind can never know what Love is. Even in verbal communication with a Guru Process, be available to that which is silently, naturally and spontaneously communicated non-verbally.</p>
<p>Chapter 43</p>	
<p>The softest things of the world Override the hardest things of the world</p>	<p>43) Seeing is perception. Understanding is perception. Drawing an abstraction from seeing, from understanding is conceptualization. Psychological attachment is caused by</p>

<p>That which has no substance Enters into that which has no openings</p> <p>From this I know the benefits of unattached actions The teaching without words</p> <p>The benefits of actions without attachment Are rarely matched in the world</p>	<p>thinking. And thinking is becoming – from 'what is' to 'what should be'. 'Improvement' is not picking up another form of dependency to alleviate suffering from current dependency. 'Me', the becoming, is the disease. Freedom is in the immediate choiceless action of perception. Dreams are not necessary, if the movement during the day is in complete attention. Thought is an escape from the immediate action of seeing.</p>
<p>Chapter 44</p>	
<p>Fame or the self, which is dearer? The self or wealth, which is greater? Gain or loss, which is more painful?</p> <p>Thus excessive love must lead to great spending Excessive hoarding must lead to heavy loss</p> <p>Knowing contentment avoids disgrace Knowing when to stop avoids danger Thus one can endure indefinitely</p>	<p>44) Sutras from Buddha</p> <p>Live in joy, in love, even among those who hate. Live in joy, in health, even among the afflicted. Live in joy, in peace, even among the troubled. Live in joy, without possessions, like the shining ones. The winner sows hatred because the loser suffers. Let go of winning and losing and find joy.</p>
<p>Chapter 45</p>	
<p>Great perfection seems flawed Its function is without failure Great fullness seems empty Its function is without exhaustion Great straightness seems bent</p> <p>Great skill seems unrefined Great eloquence seems inarticulate Movement overcomes cold Stillness overcomes heat Clear quietness is the standard of the world</p>	<p>45) Let us listen to this story:</p> <p>A profound spiritual teacher was talking from time to time to his small group of students on matters deeply spiritual. One morning, just as he was about to begin, a bird came on to the window-sill and began to chant and sing. It did this for a while and flew away. And the teacher said: To-day's talk is over.</p>
<p>Chapter 46</p>	
<p>When the world has the Tao Fast horses are retired to till the soil When the world lacks the Tao Warhorses give birth on the battlefield</p> <p>There is no crime greater than greed No disaster greater than discontentment No fault greater than avarice Thus the satisfaction of contentment is the lasting satisfaction</p>	<p>46) Observation without the past provocations from the observer is a flame of attention in which the wound, the feeling of hurt, the hate – all that is burnt away, gone totally.</p>
<p>Chapter 47</p>	
<p>Without going out the door, know the world Without peering out the window, see the Heavenly Tao The further one goes</p>	<p>47) Is it possible to explore fully the futility of seeking knowledge of the unknowable and to see that it is only when we cease seeking with intellect that we may indeed be free to perceive Reality, Truth, Bliss or God – whatever name or</p>

<p>The less one knows</p> <p>Therefore the sage Knows without going Names without seeing Achieves without striving</p>	<p>word we may use to point out towards the Divinity.</p>
<p>Chapter 48</p>	
<p>Pursue knowledge, daily gain Pursue Tao, daily loss</p> <p>Loss and more loss Until one reaches unattached action With unattached action, there is nothing one cannot do</p> <p>Take the world by constantly applying non-interference The one who interferes is not qualified to take the world</p>	<p>48) Non-action on the part of T-ness is the beginning of the greatest action by Intelligence (Chaitanya)</p>
<p>Chapter 49</p>	
<p>The sages have no constant mind They take the mind of the people as their mind Those who are good, I am good to them Those who are not good, I am also good to them Thus the virtue of goodness Those who believe, I believe them Those who do not believe, I also believe them Thus the virtue of belief</p> <p>The sages live in the world They cautiously merge their mind for the world The people all pay attention with their ears and eyes The sages care for them as children</p>	<p>49) It is wise to come out of the obscurity of opposites. It is prudent to be in sensory perception rather than in sensuality.</p>
<p>Chapter 50</p>	
<p>Coming into life, entering death The followers of life, three in ten The followers of death, three in ten Those whose lives are moved toward death Also three in ten Why? Because they live lives of excess</p> <p>I've heard of those who are good at cultivating life Traveling on the road, they do not encounter rhinos or tigers Entering into an army, they are not harmed by weapons Rhinos have nowhere to thrust their horns Tigers have nowhere to clasp their claws Soldiers have nowhere to lodge their blades Why? Because they have no place for death</p>	<p>50) The religious mind is entirely different from the mind that believes in religion. To be religious is to be psychologically free from the culture of the society or its belief-systems or its demands for 'religious' experience.</p>
<p>Chapter 51</p>	
<p>Tao produces them</p>	<p>51) To be is to be related. We can discover ourselves as we</p>

<p>Virtue raises them Things shape them Forces perfect them</p> <p>Therefore all things respect the Tao and value virtue The respect for Tao, the value of virtue Not due to command but to constant nature</p> <p>Thus Tao produces them Virtue raises them Grows them, educates them Perfects them, matures them Nurtures them, protects them</p> <p>Produces but does not possess Acts but does not flaunt Nurtures but does not dominate This is called Mystic Virtue</p>	<p>are, in the midst of, in the mirror of relationship. And that is the beginning of wisdom. Virtue is in understanding the veracity of life, the 'no-mind'.</p>
<p>Chapter 52</p>	
<p>The world has a beginning We regard it as the mother of the world Having its mother We can know her children Knowing her children Still holding on to the mother Live without danger all through life</p> <p>Close the mouth Shut the doors Live without toil all through life Open the mouth Meddle in the affairs Live without salvation all through life</p> <p>Seeing details is called clarity Holding on to the soft is called strength Utilize the light Return to the clarity Leaving no disasters for the self This is called practicing constancy</p>	<p>52) Mind is only instrument of communication, it can not measure that which is immeasurable. Reality is not to be spoken of; when it is, it is no longer reality. This is to be meditative.</p>
<p>Chapter 53</p>	
<p>If I have a little knowledge Walking on the great Tao I fear only to deviate from it The great Tao is broad and plain But people like the side paths</p> <p>The courts are corrupt The fields are barren The warehouses are empty</p> <p>Officials wear fineries Carry sharp swords Fill up on drinks and food</p>	<p>53) Corruption comes from the word 'rupture' which means 'broken up'. Mind, the 'I' is corrupt. 'No-mind', 'no-I' is compassion and correctness.</p>

<p>Acquire excessive wealth</p> <p>This is called robbery It is not the Tao!</p>	
<p>Chapter 54</p>	
<p>That which is well established cannot be uprooted That which is strongly held cannot be taken The descendants will commemorate it forever</p> <p>Cultivate it in yourself; its virtue shall be true Cultivate it in the family; its virtue shall be abundant Cultivate it in the community; its virtue shall be lasting Cultivate it in the country; its virtue shall be prosperous Cultivate it in the world; its virtue shall be widespread</p> <p>Therefore observe others with yourself Observe other families with your family Observe other communities with your community Observe other countries with your country Observe the world with the world With what do I know the world? With this</p>	<p>54) Spreading and expanding energy of understanding is virtue of all virtues, the vitality of all vitalities.</p>
<p>Chapter 55</p>	
<p>Those who hold an abundance of virtue Are similar to newborn infants Poisonous insects do not sting them Wild beasts do not claw them Birds of prey do not attack them Their bones are weak, tendons are soft But their grasp is firm They do not know of sexual union but can manifest arousal Due to the optimum of essence They can cry the whole day and yet not be hoarse Due to the optimum of harmony Knowing harmony is said to be constancy Knowing constancy is said to be clarity</p> <p>Excessive vitality is said to be inauspicious Mind overusing energy is said to be aggressive Things become strong and then grow old This is called contrary to the Tao That which is contrary to the Tao will soon perish</p>	<p>55) Optimum is the omniscience, omnipresence and omnipotence.</p> <p>Contentment is clarity.</p>
<p>Chapter 56</p>	
<p>Those who know do not talk Those who talk do not know</p> <p>Close the mouth Shut the doors Blunt the sharpness Unravel the knots Dim the glare Mix the dust</p>	<p>56) Aloneness is All-oneness. Undertakings are not understanding.</p>

<p>This is called Mystic Oneness</p> <p>They cannot obtain this and be closer They cannot obtain this and be distant They cannot obtain this and be benefited They cannot obtain this and be harmed They cannot obtain this and be valued They cannot obtain this and be degraded Therefore, they become honored by the world</p>	
<p>Chapter 57</p>	
<p>Govern a country with upright integrity Deploy the military with surprise tactics Take the world with non-interference How do I know this is so? With the following:</p> <p>When there are many restrictions in the world The people become more impoverished When people have many sharp weapons The country becomes more chaotic When people have many clever tricks More strange things occur The more laws are posted more robbers and thieves there are</p> <p>Therefore the sage says: I take unattached action, and the people transform themselves I prefer quiet, and the people right themselves I do not interfere, and the people enrich themselves I have no desires, and the people simplify themselves</p>	<p>57) When 'no-I' is in command, everything goes well. And when 'I' interferes, everything goes awkward!</p>
<p>Chapter 58</p>	
<p>When governing is lackluster The people are simple and honest When governing is scrutinizing The people are shrewd and crafty</p> <p>Misfortune is what fortune depends upon Fortune is where misfortune hides beneath Who knows their ultimate end? They have no determined outcome Rightness reverts to become strange Goodness reverts to become wicked The confusion of people has lasted many long days</p> <p>Therefore the sages are: Righteous without being scathing Incorruptible without being piercing Straightforward without being ruthless Illuminated without being flashy</p>	<p>58) All opposites contain the elements of their own opposites.</p>
<p>Chapter 59</p>	

<p>In governing people and serving Heaven</p> <p>There is nothing like conservation Only with conservation is it called submitting early Submitting early is called emphasis on accumulating virtues Accumulating virtues means there is nothing one cannot overcome When there is nothing that one cannot overcome One's limits are unknown The limitations being unknown, one can possess sovereignty With this mother principle of power, one can be everlasting This is called deep roots and firm foundation The Tao of longevity and lasting vision</p>	<p>59) Let there be sovereignty of Life. Let mind be only the subject for performing practical tasks.</p>
<p>Chapter 60</p>	
<p>Ruling a large country is like cooking a small fish Using the Tao to manage the world Its demons have no power Not only do its demons have no power Its gods do not harm people</p> <p>Not only do its gods not harm people The sages also do not harm people They both do no harm to one another So virtue merges and returns</p>	<p>60) Power is profane, whether it is the power of 'God' or of 'Demon'. Power is the denial of Energy of virtue & veracity.</p>