

Message 264

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Meditation on Tao from www.Taoism.net (concluded)

Chapter 61	
<p>The large country is like the lowest river The converging point of the world The receptive female of the world The female always overcomes the male with serenity Using serenity as the lower position</p> <p>Thus if the large country is lower than the small country Then it can take the small country If the small country is lower than the large country Then it can be taken by the large country Thus one uses the lower position to take The other uses the lower position to be taken The large country only wishes to gather and protect people The small country only wishes to join and serve people So that both obtain what they wish The larger one should assume the lower position</p>	<p>61) Let us remember Sufi woman Rubiya. She canceled the line in Koran 'Hate the devil'. Hassan, her mystic friend, was shocked. He said: You can not do it. It is blasphemy. Koran is perfect. But Rubiya expressed her inability to be available to hate. Light does not become darkness when it falls on a dirty object. Love can not change itself as hate, even if it faces a devil. Love is breath. One can not stop breathing when a devil comes. Rubiya submitted that she only re-adjusted in her copy of Koran. She did not interfere with others' copies!</p>
Chapter 62	
<p>The Tao is the wonder of all things The treasure of the kind person The protection of the unkind person</p> <p>Admirable words can win the public's respect Admirable actions can improve people Those who are unkind How can they be abandoned?</p> <p>Therefore, when crowning the Emperor And installing the three ministers Although there is the offering of jade before four horses None of it can compare to being seated in this Tao</p> <p>Why did the ancients value this Tao so much? Is it not said that those who seek will find, And those with guilt will not be faulted? Therefore, it is the greatest value in the world</p>	<p>62) What you seek, you may find; but what you will find is not truth, but merely an idea about truth. Guilt invites gullibility and thus belief-systems can be imposed. The conspiracy is to make you feel guilty to control you, to prevent awakening of Intelligence – Chaitanya. Tao, as presented in this translation is of no value.</p>
Chapter 63	
<p>Act without action Manage without meddling Taste without tasting</p>	<p>63) Be available to sensory perception (Tanmatra), not to sensuality (Indriya). Activities of 'I' are not right action. Sages regard things seriously – not as</p>

<p>Great, small, many, few Respond to hatred with virtue</p> <p>Plan difficult tasks through the simplest tasks Achieve large tasks through the smallest tasks The difficult tasks of the world Must be handled through the simple tasks The large tasks of the world Must be handled through the small tasks Therefore, sages never attempt great deeds all through life Thus they can achieve greatness</p> <p>One who makes promises lightly must deserve little trust One who sees many easy tasks must encounter much difficulty Therefore, sages regard things as difficult So they never encounter difficulties all through life</p>	<p>difficult.</p>
<p>Chapter 64</p>	
<p>When it is peaceful, it is easy to maintain When it shows no signs, it is easy to plan When it is fragile, it is easy to break When it is small, it is easy to scatter Act on it when it has not yet begun Treat it when it is not yet chaotic A tree thick enough to embrace Grows from the tiny sapling A tower of nine levels Starts from the dirt heap A journey of a thousand miles Begins beneath the feet</p> <p>The one who meddles will fail The one who grasps will lose Therefore, sages do not meddle and thus do not fail They do not grasp and thus do not lose</p> <p>People, in handling affairs Often come close to completion and fail If they are as careful in the end as the beginning Then they would have no failure</p> <p>Therefore, sages desire not to desire They do not value goods that are hard to acquire They learn to unlearn To redeem the fault of the people To assist the nature of all things Without daring to meddle</p>	<p>64) Let us have a new look at Sat-Chit-Anand! 1) Sat: Humans seek peaceful existence, but run into its opposite as excitement and agitation! 2) Chit: Humans seek Divinity – the non-divisive holistic state of consciousness which is life, but run into its opposite as separative consciousness of mind. Thus, without knowing anything worthwhile, humans just get into pretension and pleasure of borrowed knowledge, thus remaining amused in false gratification and glorification. 3) Anand: Humans seek joyful existence of life, but run into its opposite as pleasure-sorrow network of the mind. Can there be a 'seeking' of Sat-Chit-Anand without any seekership whatsoever? Please discover by and for yourself within yourself!</p>
<p>Chapter 65</p>	
<p>Those of ancient times who were adept at the Tao</p>	<p>65) 'Absolute' does not depend on anything –</p>

<p>Used it not to make people brighter But to keep them simple The difficulty in governing people Is due their excessive cleverness Therefore, using cleverness to govern the state Is being a thief of the state Not using cleverness to govern the state Is being a blessing of the state</p> <p>Know that these two are both standards Always knowing these standards Is called Mystic Virtue Mystic Virtue: Profound! Far-reaching! It goes opposite to material things Then it reaches great congruence</p>	<p>entirely self-moving, self-active, and has no cause at all. 'Absolute' is beyond all Emptiness which is Energy existing in Silence. It can not be put into words. Any attempt to put it into words makes it relative. The word 'God' implies ! "Get out, Divinity". 'Allah' implies "Abandon Love & Light , Acquire Hypocrisy (in the name of Divinity)". 'Bhagawan' implies "Banish Hypocrisy And Get Anand, Wisdom, Awareness, 'No-mind". Perhaps this Sanskrit word is somewhat close to Divinity. But stupid 'Hindus' won't understand because a real Hindu is actually an 'Undo'! He is undoing all conditioning imposed by the stupid belief systems.</p>
<p>Chapter 66</p>	
<p>Rivers and oceans can be the kings of a hundred valleys Because of their goodness in staying low So they can be the kings of a hundred valleys Thus if sages wish to be over people They must speak humbly to them If they wish to be in front of people They must place themselves behind them Thus the sages are positioned above But the people do not feel burdened They are positioned in front But the people do not feel harmed Thus the world is glad to push them forward without resentment Because they do not contend So the world cannot contend with them</p>	<p>66) There is nothing beyond 'Absolute'! That is the beginning and the ending of everything! The ending and the beginning are the same! 'Absolute' does not begin nor end! Emptiness is the death of everything that the mind has cultivated! This Emptiness is not the product of the mind.</p>
<p>Chapter 67</p>	
<p>Everyone in the world calls my Tao great As if it is beyond compare It is only because of its greatness That it seems beyond compare If it can be compared It would already be insignificant long ago!</p> <p>I have three treasures I hold on to them and protect them The first is called compassion The second is called conservation The third is called not daring to be ahead in the world Compassionate, thus able to have courage Conserving, thus able to reach widely Not daring to be ahead in the world Thus able to assume leadership Now if one has courage but discards compassion Reaches widely but discards conservation</p>	<p>67) Being divided, most follow the outer movement of knowledge, ideas, beliefs, authority, security, prosperity and so on. In reaction to this, one follows the so-called inner life, with its visions, experiences, hopes, aspirations, secrecies, conflicts, despairs, depressions. As this movement is reaction, it is in conflict with the outer. So there is the contradiction, with its aches, anxieties and escapes!</p>

<p>Goes ahead but discards being behind Then death! If one fights with compassion, then victory With defense, then security Heaven shall save them And with compassion guard them</p>	
<p>Chapter 68</p>	
<p>The great generals are not warlike The great warriors do not get angry Those who are good at defeating enemies do not engage them Those who are good at managing people lower themselves It is called the virtue of non-contention It is called the power of managing people It is called being harmonious with Heaven The ultimate principle of the ancients</p>	<p>68) With the understanding of the outer, the inner movement begins, not in opposition nor in contradiction. As conflict is eliminated, the brain, though highly sensitive and alert, becomes quiet. Then only the inner movement has validity and significance.</p>
<p>Chapter 69</p>	
<p>In using the military, there is a saying: I dare not be the host, but prefer to be the guest I dare not advance an inch, but prefer to withdraw a foot</p> <p>This is called marching in formation without formation Raising arms without arms Grappling enemies without enemies Holding weapons without weapons There is no greater disaster than to underestimate the enemy Underestimating the enemy almost made me lose my treasures</p> <p>So when evenly matched armies meet The side that is compassionate shall win</p>	<p>69) Out of this inner movement there is a generosity and compassion that is not the outcome of reason and purposeful self-denial. The flower is strong in its beauty as it can be forgotten, set aside or destroyed!</p>
<p>Chapter 70</p>	
<p>My words are easy to understand, easy to practice The world cannot understand, cannot practice My words have basis My actions have principle People do not understand this Therefore they do not understand me Those who understand me are few Thus I am highly valued Therefore the sage wears plain clothes but holds jade</p>	<p>70) The ambitious people do not know beauty. The feeling of essence is beauty.</p>
<p>Chapter 71</p>	

<p>To know that you do not know is highest To not know but think you know is flawed</p> <p>Only when one recognizes the fault as a fault can one be without fault</p> <p>The sages are without fault Because they recognize the fault as a fault That is why they are without fault</p>	<p>71) Sacredness is not in the market to be bought or sold. Like beauty, it can not be seen through its opposite for it has no opposite!</p>
<p>Chapter 72</p>	
<p>When people no longer fear force They bring about greater force</p> <p>Do not limit their place Do not reject their livelihood Because the ruler does not reject them Therefore they do not reject the ruler</p> <p>Therefore the sages: Know themselves but do not glorify themselves Respect themselves but do not praise themselves Thus they discard that and take this</p>	<p>72) That which is Sacred has no attributes. Humans call an image, an icon, a symbol sacred. But are they sacred or rather something to be worshipped out of complicated urges, fears and longings. Thought (and its 'thinker') puts together the intricacies of systems, dogmas, beliefs and the images. The symbols it projects are no more holy than the blueprint of a bridge or the design of a new airplane. Thought is matter and it can be made into anything, ugly or beautiful!</p>
<p>Chapter 73</p>	
<p>The bold in daring will be killed The bold in not daring will survive</p> <p>Of these two, one may benefit, the other may harm The one hated by Heaven – who knows the reason? Even the sages still find this difficult</p> <p>The Tao of Heaven: Does not contend and yet excels in winning Does not speak and yet excels in responding Is not summoned and yet comes on its own Is unhurried and yet excels in planning The heavenly net is vast Loose, and yet does not let anything slip through</p>	<p>73) There is a Sanctity that is not of thought! It is not cognized by thought nor can it be utilized by thought. Thought can not formulate it. It is not communicable by thought. It is a fact!</p>
<p>Chapter 74</p>	
<p>People do not fear death How can they be threatened with death? If people are made to constantly fear death Then those who act unlawfully I can capture and kill them Who would dare? There exists a master executioner that kills If we substitute for the master executioner to kill It is like substituting for the great carpenter to cut Those who substitute for the great carpenter to cut</p>	<p>74) A fact is to be seen and the seeing is not through the word. When a fact is interpreted, it ceases to be a fact. Interpreter is the traitor. The seeing is of highest importance. Seeing is immediate, instantaneous. What is seen in the fire of seeing, is never the same again!</p>

<p>It is rare that they do not hurt their own hands</p>	
<p>Chapter 75</p>	
<p>The people's hunger Is due to the excess of their ruler's taxation So they starve The people's difficulty in being governed Is due to the meddling of their ruler So they are difficult to govern The people's disregard for death Is due to the glut in their ruler's pursuit of life So they disregard death Therefore those who do not strive for living Are better than those who value living</p>	<p>75)The 'Presence' is here filling the room, spilling over the road and the river, beyond the waters, covering the earth.</p>
<p>Chapter 76</p>	
<p>While alive, the body is soft and pliant When dead, it is hard and rigid All living things, grass and trees, While alive, are soft and supple When dead, become dry and brittle Thus that which is hard and stiff is the follower of death That which is soft and yielding is the follower of life Therefore, an inflexible army will not win A strong tree will be cut down The big and forceful occupy a lowly position While the soft and pliant occupy a higher place</p>	<p>76) You have to die to everything you know, to your memories, to your miseries, to your pleasures. And when there is no jealousy, no envy, no craving, no torture of despair or depression, then you will know what love is; and you may come upon that which may be called Sacred and Absolute!</p>
<p>Chapter 77</p>	
<p>The Tao of Heaven Is like drawing a bow Lower that which is high Raise that which is low Reduce that which has excess Add to that which is lacking</p> <p>The Tao of heaven Reduces the excessive And adds to the lacking</p> <p>The Tao of people is not so It reduces the lacking In order to offer to the excessive</p> <p>Who can offer their excess to the world? Only those who have the Tao Therefore sages act without conceit Achieve without claiming credit They do not wish to display their virtue!</p>	<p>77) A great river may become polluted as it flows past a town; but if the pollution is not too much, the river cleanses itself as it goes along. When the mind comes upon the sacredness, then every act is a cleansing act.</p>

Chapter 78	
<p>Nothing in the world is softer or weaker than water Yet nothing is better at overcoming the hard and strong This is because nothing can replace it</p> <p>That the weak overcomes the strong And the soft overcomes the hard Everybody in the world knows But cannot put into practice</p> <p>Therefore sages say: The one who accepts the humiliation of the state Is called its master The one who accepts the misfortune of the state Becomes king of the world The truth seems like the opposite</p>	<p>78) When the mind is not accumulating psychological registrations, it is making itself innocent. The mind, touched by a strange innocence, is in constant revolution. Such a mind is a rebel in which an inner revolution is happening. This is the only revolution - not the economic or social revolution - which are just re-evaluations, a mere modified continuity!</p>
Chapter 79	
<p>After settling a great dispute There must be remaining resentments How can this be considered good? Therefore the sage holds the left part of the contract But does not demand payment from the other person Those who have virtue hold the contract Those without virtue hold the collections</p> <p>The Heavenly Tao has no favorites It constantly gives to the kind people</p>	<p>79) Pettiness is not ended by gathering more information, by more knowledge, by listening to great music, by seeing the beauty spots of the world and so on. What brings about the ending of pettiness is the clarity of self-knowing! It is only such a mind that is deeply religious.</p>
Chapter 80	
<p>Small country, few people Let them have many weapons but not use them Let the people regard death seriously And not migrate far away</p> <p>Although they have boats and chariots They have no need to take them Although they have armors and weapons They have no need to display them</p> <p>Let the people return to tying knots and using them Savor their food, admire their clothes Content in their homes, happy in their customs</p> <p>Neighboring countries see one another Hear the sounds of roosters and dogs from one another The people, until they grow old and die Do not go back and forth with one another</p>	<p>80) Your experiences are translated and conditioned according to your background. You demand more experiences, the more you are strengthening that background. This process does not put an end to your sorrow, it is only an escape from sorrow. A mind that is clear in its self-knowing, has no need of experience. It is what it is. Clarity does not come through the instructions of another, whether he be a clever writer, a psychologist, a philosopher, or a so-called religious teacher.</p>

Chapter 81	
<p>True words are not beautiful Beautiful words are not true Those who are good do not debate Those who debate are not good Those who know are not broad of knowledge Those who are broad of knowledge do not know</p> <p>Sages do not accumulate The more they assist others, the more they possess The more they give to others, the more they gain</p> <p>The Tao of heaven Benefits and does not harm The Tao of sages Assists and does not contend</p>	<p>81) It is one of the most marvellous things in life to discover something unexpectedly, spontaneously; to come upon something without pre-concept or pre-determined conclusion. But the mind that is seeking and wanting to find, is never in that position at all!</p>

Jai Tao