

Adaptation

Lao Tzu's Poetic, Philosophical Treatise Tao Te Ching

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Simplicity, Patience and Compassion

Adaptation

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Simplicity, Patience and Compassion

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*Tao Te Ching – chapter **One***

All from the same, dark mystery

(1: 1)

The Tao
that can be told
is NOT
the eternal Tao.

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(1: 2)

The name
that can be named
is NOT
the eternal Name.

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(1: 3)

The UN-nameable
is the eternally real.

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(1: 4)

Naming
is the origin
of all
particular things.

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(1: 5)

Free
from desire
you realize
the mystery.

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(1: 6)

Caught
in desire
you see **only**
the manifestations.

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(1: 7)

Yet mystery
and manifestations
arise from
the SAME source.

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(1: 8)

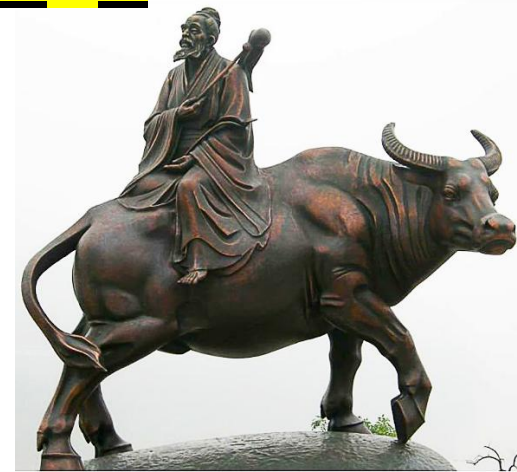
This source
is called darkness.

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(1: 9)

Darkness
within darkness
the gateway to all understanding.



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*Tao Te Ching – chapter **Two***
Interdependence and Letting-go

(2: 1)

When people
see some things as beautiful

other things
become ugly.

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(2: 2)

When people
see some things as good...

other things
become bad.

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(2: 3)

Being and non-being
create each other.

(2: 4)

Difficult and easy
support each other.

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(2: 5)

Long and short
define each other.

(2: 6)

High and low
depend on each other.

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Adaptation

(2: 7)

Before and after
follow each other.

Simplicity, Patience and Compassion

Adaptation

(2: 8)

Therefore the sage acts
without doing anything...

and teaches
without saying anything.

Simplicity, Patience and Compassion

Adaptation

(2: 9)

Things arise
and she lets them come...

things disappear
and she lets them go.

Simplicity, Patience and Compassion

Adaptation

(2: 10)

She has
but does NOT possess...

acts
but does NOT expect.

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Adaptation

(2: 11)

When her work is done
she forgets it...

that is why
it lasts forever.



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Adaptation

Tao Te Ching

*chapter **Three***

sagely assistance and doing nothing

(3: 1)

If you over esteem
great men
the people become
powerless.

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Adaptation

(3: 2)

If you over value
possessions
the people begin
to steal.

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Adaptation

(3: 3)

The sage leads
by **emptying**
peoples' minds

and filling
their cores...

Simplicity, Patience and Compassion

Adaptation

by **weakening**
their ambition
and toughening
their resolve.

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(3: 4)

He helps people **lose**
everything they know,
everything they desire...

and creates confusion in those
who think that they know.

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(3: 5)

Practice
NOT doing
and everything
will fall into place.

^



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Tao Te Ching

*chapter **Four***

The Infinite Tao is Older than God

(4: 1)

The Tao
is like a well;
used
but never used up.

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Adaptation

(4: 2)

It is like
the eternal **void**...

filled
with infinite
possibilities.

Simplicity, Patience and Compassion

Adaptation

(4: 3)

It is hidden
but always present.

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Adaptation

(4: 4)

I do NOT know
who gave birth to it.

(4: 5)

It is older
than God.



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Adaptation

Tao Te Ching

*chapter **Five***

Dynamic NON-duality

(5: 1)

The Tao
does NOT take sides

it gives birth to both
good and evil.

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Adaptation

(5: 2)

The sage
does NOT take sides

she welcomes
both saints and sinners.

Simplicity, Patience and Compassion

Adaptation

(5: 3)

The Tao
is like a bellows

it is **empty**
yet infinitely capable.

Simplicity, Patience and Compassion

Adaptation

(5: 4)

The more you **use** it
the more it produces

the more you **talk** of it
the less you understand.

Simplicity, Patience and Compassion

Adaptation

(5: 5)

Hold on
to the center.



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Adaptation

Tao Te Ching
*chapter **Six***
The Great Mother

(6: 1)

The Tao is called
the Great Mother.

Simplicity, Patience and Compassion

Adaptation

(6: 2)

Empty
yet inexhaustible...

it gives birth
to infinite worlds.

Simplicity, Patience and Compassion

Adaptation

(6: 3)

It is always
present
within you.

(6: 4)

You can use it
any way you want.

Λ



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Seven***
Loving without Neurosis

(7: 1)

The Tao
is infinite,
eternal.

Simplicity, Patience and Compassion

Adaptation

(7: 2)

Why is it
eternal?

(7: 3)

It
was never born;
thus it
can never die.

Simplicity, Patience and Compassion

Adaptation

(7: 4)

Why
is it infinite?

(7: 5)

It has NO desires
for itself;
thus it is present
for all beings.

Simplicity, Patience and Compassion

Adaptation

(7: 6)

The master
stays behind;

that is why
she is ahead.

Simplicity, Patience and Compassion

Adaptation

(7: 7)

She is detached
from all things;

that is why
she is one with them.

Simplicity, Patience and Compassion

Adaptation

(7: 8)

Because she
has let go of herself,

she is perfectly
fulfilled. ^



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching

*chapter **Eight***

Simplicity, Patience, and Compassion

(8: 1)

The **supreme good** is like water...
which nourishes all things
without trying to.

Simplicity, Patience and Compassion

Adaptation

(8: 2)

It is content
with the low places
that people disdain.

(8: 3)

Thus
it is like the Tao.

Simplicity, Patience and Compassion

Adaptation

(8: 4)

In dwelling,
live close to the ground.

(8: 5)

In thinking,
keep to the simple.

Simplicity, Patience and Compassion

Adaptation

(8: 6)

In conflict,
be fair and generous.

(8: 7)

In governing,
do NOT try to control.

Simplicity, Patience and Compassion

Adaptation

(8: 8)

In work,
do what you enjoy.

(8: 9)

In family life,
be completely present.

Simplicity, Patience and Compassion

Adaptation

(8: 10)

When you are content
to be simply yourself...

and do NOT compare or compete...
everybody will respect you.



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching

*poem **Nine***

Transcend Forever Chasing

(9: 1)

Fill your bowl to the brim
and it will spill.

(9: 2)

Keep sharpening your knife
and it will blunt.

Simplicity, Patience and Compassion

Adaptation

(9: 3)

Chase after money and security
and your heart will NEVER unclench.

(9: 4)

Care about people's approval
and you will be their prisoner.

Simplicity, Patience and Compassion

Adaptation

(9: 5)

Do your work, then step back;
the only path to serenity.

Λ



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching

*poem **Ten***

Supreme Virtue

(10: 1)

Could your mind (*rest*)
from its wandering

and keep
to the original oneness?

Simplicity, Patience and Compassion

Adaptation

(10: 2)

Could you let your body become supple
as a newborn child's?

(10: 3)

Could your inner vision (*settle*)
until you see nothing but the light?

Simplicity, Patience and Compassion

Adaptation

(10: 4)

Could you love people and *guide* them **without** imposing your will?

(10: 6)

Could you deal with the most vital matters by **letting** events take their course?

Simplicity, Patience and Compassion

Adaptation

(10: 7)

Could you step back from your own mind
and thus understand all things?

Simplicity, Patience and Compassion

Adaptation

(10: 8)

Giving birth
and nourishing,

having
without possessing...

Simplicity, Patience and Compassion

Adaptation

acting
with **NO** expectations

leading
and **NOT** trying to control;

this
is the supreme virtue.



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching

*poem **Eleven***

The Usefulness of Emptiness

(11: 1)

We join spokes together
in a wheel,

but it is the center hole
that makes the wagon move.

Simplicity, Patience and Compassion

Adaptation

11: 2)

We shape clay
into a pot,

but it is the emptiness inside
that holds whatever we want.

Simplicity, Patience and Compassion

Adaptation

(11: 3)

We hammer wood
for a house,

but it is the inner space
that makes it livable.

Simplicity, Patience and Compassion

Adaptation

(11: 4)

We work
with being,

but NON-being
is what we use.



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching's

Twelfth poem

Perceptions, Release, and Open Heartedness

(12: 1)

Colors
blind the eye.

(12: 2)

Sounds
deafen the ear.

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Adaptation

(12: 3)

Flavors
numb the taste.

(12: 4)

Thoughts weaken
the mind.

Simplicity, Patience and Compassion

Adaptation

(12: 5)

Desires
wither the heart.

Simplicity, Patience and Compassion

Adaptation

(12: 6)

The sage
observes the world

but trusts
their inner vision.

Simplicity, Patience and Compassion

Adaptation

(12: 7)

They allow things
to come and go.

(12: 8)

Their heart
is open as the sky.

Λ



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching's
Thirteenth poem
Perils of Success and Hope

(13: 1)

Success
is as dangerous
as failure.

Simplicity, Patience and Compassion

Adaptation

(13: 2)

Hope
is as hollow
as fear.

Simplicity, Patience and Compassion

Adaptation

(13: 3)

What does it mean
that success
is as dangerous
as failure?

Simplicity, Patience and Compassion

Adaptation

(13: 4)

Whether you
go up the ladder
or down it...

your position
is shaky.

Simplicity, Patience and Compassion

Adaptation

(13: 5)

When you stand
with your two feet
on the ground...

you
could always
keep your balance.

Simplicity, Patience and Compassion

Adaptation

(13: 6)

What does it mean
that hope
is as hollow as fear?

Simplicity, Patience and Compassion

Adaptation

(13: 7)

Hope and fear
are both phantoms

that arise
from thinking
of self.

Simplicity, Patience and Compassion

Adaptation

(13: 8)

When we do NOT see
the self as Self,
what do we have
to fear?

Simplicity, Patience and Compassion

Adaptation

(13: 9)

See the world
as your Self.

(13: 10)

Have faith in the way
things are.

Simplicity, Patience and Compassion

Adaptation

(13: 11)

Love the world
as yourself;

then you can care
for all things.

Λ



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching's
fourteenth poem
Knowing versus Being

(14: 1)

Look,
and it can NOT be seen.

(14: 2)

Listen,
and it can NOT be heard.

Simplicity, Patience and Compassion

Adaptation

(14: 3)

Reach,
and it can NOT be grasped.

Simplicity, Patience and Compassion

Adaptation

(14: 4)

Above,
it is NOT bright.

(14: 5)

Below,
it is NOT dark.

Simplicity, Patience and Compassion

Adaptation

(14: 6)

Seamless, unnamable,
it returns
to the realm of nothing.

(14: 7)

Form that includes all forms,
image without an image
subtle, beyond all conception.

Simplicity, Patience and Compassion

Adaptation

(14: 8)

Approach it
and there is NO beginning;

follow it
and there is NO end.

Simplicity, Patience and Compassion

Adaptation

(14: 9)

You can NOT know it,
but you can **be** it,

at ease
in your own life.

Simplicity, Patience and Compassion

Adaptation

(14: 10)

Just realize
where you come from:

this
is the essence of wisdom.



Simplicity, Patience and Compassion

Adaptation

*Tao Te Ching's
Fifteenth poem*

(14: 1)

The ancient Masters
were profound and subtle.

(14: 2)

Their wisdom
was unfathomable.

Simplicity, Patience and Compassion

Adaptation

(14: 3)

There is NO way
to describe it;

all we can describe
is their appearance.

Simplicity, Patience and Compassion

Adaptation

(14: 4)

They were **careful**
as someone crossing
an iced-over stream.

(14: 5)

Alert as a warrior
in enemy territory.

Simplicity, Patience and Compassion

Adaptation

(14: 6)

Courteous
as a guest.

(14: 7)

Fluid
as melting ice.

Simplicity, Patience and Compassion

Adaptation

(14: 8)

Shapeable
as a block of wood.

(14: 9)

Receptive
as a valley.

Simplicity, Patience and Compassion

Adaptation

(14: 10)

Clear
as a glass of water.

Simplicity, Patience and Compassion

Adaptation

(14: 11)

Do you have the patience
to wait

until your mud settles
and the water is clear?

Simplicity, Patience and Compassion

Adaptation

(14: 12)

Can you **remain**
unmoving

until the right action
arises by itself?

Simplicity, Patience and Compassion

Adaptation

(14: 13)

The sage
does NOT seek
fulfillment.

Simplicity, Patience and Compassion

Adaptation

(14: 14)

NOT seeking,
NOT expecting,

she is present,
and can welcome
ALL things.



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching's

Sixteenth poem

Better to go with the flow than overthink

(16: 1)

Empty your mind
of all thoughts.

(16: 2)

Let your heart
be at **peace**.

Simplicity, Patience and Compassion

Adaptation

(16: 3)

Watch
the turmoil
of beings...

but contemplate
their return.

Simplicity, Patience and Compassion

Adaptation

(16: 4)

Each separate being
in the universe

returns to the
common source.

Simplicity, Patience and Compassion

Adaptation

(16: 5)

Returning
to the source
is **serenity**.

Simplicity, Patience and Compassion

Adaptation

(16: 6)

If you do NOT realize
the source,

you stumble
in confusion
and sorrow.

Simplicity, Patience and Compassion

Adaptation

(16: 7)

When you realize
where you come from,

you naturally become
tolerant, disinterested, amused...

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kindhearted
as a grandmother,

dignified
as a king.

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Adaptation

(16: 8)

Immersed
in the **wonder** of the Tao,

we can deal
with whatever life brings *us*...

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and when death comes,
we are ready. Λ



Simplicity, Patience and Compassion

Adaptation

*Tao Te Ching's
Seventeenth poem
Selfless Leadership*

(17: 1)

When the sage
governs...

the people
are hardly aware
that he exists.

Simplicity, Patience and Compassion

Adaptation

(17: 2)

Next best
is a leader
who is loved.

(17: 3)

Next,
one
who is feared.

Simplicity, Patience and Compassion

Adaptation

(17: 4)

The worst
is one
who is despised.

Simplicity, Patience and Compassion

Adaptation

(17: 5)

If you do NOT
trust the people,

you make them
untrustworthy.

Simplicity, Patience and Compassion

Adaptation

(17: 6)

The sage
does NOT talk,
he acts.

Simplicity, Patience and Compassion

Adaptation

(17: 7)

When his work
is done
the people say:

*“Amazing:
we did it,
all by ourselves!”*

Λ



Simplicity, Patience and Compassion

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Tao Te Ching's
eighteenth poem

flow state: the source of all that is useful

(18: 1)

When the great Tao
is forgotten,

(the analog of) goodness and piety
appear.

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Adaptation

(18: 2)

When the **body's**
intelligence declines...

(*the analog of*) cleverness and knowledge
step forth.

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Adaptation

(18: 3)

When there is NO peace
in the family
(*the analog of*) filial piety begins.

Simplicity, Patience and Compassion

Adaptation

(18: 4)

When the county
falls into chaos,
(*the analog of*) patriotism is born.



Simplicity, Patience and Compassion

Adaptation

*Tao Te Ching's
nineteenth poem*

(19: 1)

Throw away
holiness and wisdom
and people will be
a hundred times happier.

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Adaptation

Happiness

*How could holiness and wisdom harm us?
When they flow from our preconceptions,
and when those preconceptions are...*

*marinated in the fear, rigidity, aggression,
controlling tendencies, contrivance, and
scatteredness of the YANG – patriarchy.*

Simplicity, Patience and Compassion

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Throw away
morality and justice,
and people will do
the right thing.

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Adaptation

Do the right thing

*Every child whines “but that’s NOT fair!”
to which Star Trek: the Next Generation’s
Doctor – Katherine Pulaski would respond
“life’s NOT fair!”*

*Which of course was playfully set to music
in the song “Boss of me,”
by the band They Might be Giants.*

*A child’s sense of morality may be based on
the quest to determine what’s fair,*

*but the myopic world view of a child
is NOT known for its over-arching big picture thinking
or its nuanced subtlety.*

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In Carl Sagan's four minute video "God: a reassuring fable," (found on YouTube) we are warned of the foolish tendency of adults to act like children when exposed to sufficient stress.

Fear is like rocket fuel that can power the inter-continental ballistic missile of our own destructive petulance.

And this petulance can make knowing what the right thing is, a very difficult task.

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*That is why upon YIN's path of matriarchy
the main task is to remedy
scatteredness with centeredness,
contrivance with spontaneity,*

*over-analysis with non-conceptuality,
defensiveness with vulnerability,
and aggression with acquiescence.*

*It can be done with such consistency and frequency
that it becomes a habit.*

*A habit what could allow us
to effortlessly and spontaneously intuit the "right thing"
that otherwise could be so elusive.*

Simplicity, Patience and Compassion

Adaptation

Throw away
industry and profit,
and there will NOT be
any thieves.

Simplicity, Patience and Compassion

Adaptation

NOT be any thieves

*Through the combined powers of
creativity, cleverness and cooperation
no one need ever die of: thirst, hunger, exposure or
treatable health disorders;*

*there is absolutely NO requirement for any kind of
poverty, lack or disadvantage.*

*Sure this has been taught by numerous, visionary philosophers
such as Doctor Martin Luther King,
but also by many luminaries of science
such as Buckminster Fuller.*

Simplicity, Patience and Compassion

Adaptation

Just as entire societies have been indoctrinated in capitalism and communism it could be possible to so marinate global culture in cooperation, creativity and cleverness that

instead of putting profits before people or ostensibly raping the environment

we could replace all busywork and drudgery with that which is designed to benefit all beings in the most sustainable method.

*Mahatma Gandhi is credited with saying:
“Earth provides for every need
but NOT for every greed.”*

Simplicity, Patience and Compassion

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*When global society evolves to this place,
although the arts and sciences could continue to evolve;
greed, cruelty and desperation could
become mere curiosities of antiquity.*

*This passage relates to ideas
that are elaborated upon in Peter Joseph's scholarly
"The New Human Right Revolution,"*

*and in Colin R. Turner's much more accessible
"Into the Open Economy:
How Everything you Know about the World is
about to Change."*

*Free synopses of each have been made available,
by their respective authors, on YouTube
and the brief, latter text can be read for free,
on one's smartphone, using the free kindle app.*

Simplicity, Patience and Compassion

Adaptation

If these three
are NOT enough

just stay
at the center
of the circle...

and let all things
take their course.



Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty

Stop thinking,
and end
your problems.

Simplicity, Patience and Compassion

Adaptation

Stop thinking

*This hyperbole is a concise way of communicating:
“Stop identifying with your thoughts,
and instead identify with that
which is merely observing or witnessing the thoughts.”*

Simplicity, Patience and Compassion

Adaptation

What difference
between
yes and no?

What difference
between
success and failure?

Simplicity, Patience and Compassion

Adaptation

What difference between

*Within the context of this chapter,
we are being reminded that our only goal
is our mastery of the path of the sage.*

*“But what about everything else that occurs in my life?”
we might ask.*

*Everything else is just something to be observed
and then let-go of,
preferably in harmony with our inhalations and exhalations.*

*In the nineteenth chapter we read
“...just remain at the center of the circle
and let all things take their course.”*

Simplicity, Patience and Compassion

Adaptation

*Ironic, is it not,
that this circuitous path of yielding
would require such courage to implement.*

Simplicity, Patience and Compassion

Adaptation

Must you value
what others value
avoid
what others avoid?

How ridiculous!

Simplicity, Patience and Compassion

Adaptation

How ridiculous

*If we value and avoid
what others value and avoid,
we'll be traversing that path of yang,
toward the goals of yang*

*which is NOT the intention
of this text or its author.*

Simplicity, Patience and Compassion

Adaptation

Other people
are excited,
as though they
were at a parade.

Simplicity, Patience and Compassion

Adaptation

I alone
do NOT care
I alone
am expressionless...

like an **infant**
before it can smile.

Simplicity, Patience and Compassion

Adaptation

I alone do NOT care

*Zen began as an effort to blend
the philosophy of the Tao Te Ching
with the nomenclature of Buddhism.*

*So it should come as little surprise
that it is said to be the origin of the phrase
“the path is the goal.”*

*As such our primary concern
is just the practice of
simplicity, patience and compassion.
Let's let everything else, take care of itself.*

Simplicity, Patience and Compassion

Adaptation

Other people
have what they need;
I alone
possess nothing.

Simplicity, Patience and Compassion

Adaptation

Possess nothing

*Becoming a Taoist Sage is less about accomplishing
financial independence, no less success,*

*than it is about simply mastering the attributes of yin
to the point of practicing them:
spontaneously, habitually, easily and effectively.*

Simplicity, Patience and Compassion

Adaptation

I alone
drift about,
like someone
without a home.

Simplicity, Patience and Compassion

Adaptation

drift about

*The path of the sage is less about nesting,
putting down roots
as well as striving for a sense of permanence*

*and more about being utterly defined by
centered spontaneity;
for at it is written
in the twenty-second chapter of the Tao Te Ching:*

*“...only in **being lived by the Tao**
can you be truly yourself...”*

Simplicity, Patience and Compassion

Adaptation

I
am like an idiot,
my mind
is so empty.

Simplicity, Patience and Compassion

Adaptation

My mind is so empty

*What a delightful metaphor
to describe the circumstance...*

*wherein one no longer traverses
the yang path
of identifying with the thoughts...*

*but instead travels on the yin path
of identifying with the witness of the thoughts
that merely observes them;*

*and as such are freed of the burdens of
over-analysis and agenda.*

Simplicity, Patience and Compassion

Adaptation

Other people
are bright;
I alone
am dark.

Simplicity, Patience and Compassion

Adaptation

I alone am dark

*As we explored
in the commentary to the first chapter,
in Chinese culture...*

*brightness is associated
with yang's patriarchy
and darkness is associated
with yin's matriarchy.*

*The vast majority idolize the path of patriarchy
while would be sages traverse this path of matriarchy.*

*The Tao Te Ching could be thought of
as love letter to yin;
a path that few choose to traverse,
and even less master.*

Simplicity, Patience and Compassion

Adaptation

Other people
are sharp;
I alone
am dull.

Simplicity, Patience and Compassion

Adaptation
sharp or dull

*Most folks traversing the path of yang
tend to operate from agenda*

*and towards that end are forever
setting goals and striving to “make it happen,”
whatever “it” may be;*

*whereas upon this path of yin
we habitually relax into our:
vulnerable, yielding, non-conceptual,
centered and spontaneous potentials.*

Simplicity, Patience and Compassion

Adaptation

Other people
have a purpose;
I alone
do NOT know.

Simplicity, Patience and Compassion

Adaptation

I alone do not know

*In a future chapter we'll read
that defining ourselves
undermines our ability to know ourselves.*

*Goal-setting figures prominently
upon patriarchy's path of yang,
that the majority embrace.*

*Upon matriarchy's path of yin however,
we abandon both identity and purpose
and content ourselves to simply flow
from centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

I drift
like a wave
on the ocean...

I blow
as aimless
as the wind.

Simplicity, Patience and Compassion

Adaptation

drifting and blowing

*Clearly these two similes
serve to illustrate the behavior of one
who is unencumbered with agenda and
embraces a CENTERED spontaneity,*

*as opposed to a SCATTERED spontaneity
(like that “really good” idea,
you think you have,
after your fifth shot of tequila).*

Simplicity, Patience and Compassion

Adaptation

I am different
from ordinary people.

I drink
from the Great Mother's
breasts.

Simplicity, Patience and Compassion

Adaptation

I drink from the Great Mother's breasts

*The "Great Mother" is a metaphor
for the guidance, sustenance and protection
that comes from habitually applying yin's attributes of:*

*vulnerability, acquiescence, non-conceptuality,
and centered spontaneity
that feed our patience and compassion.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-one

The Sage
keeps her mind
always at one
with the Tao...

Simplicity, Patience and Compassion

Adaptation

that
is what gives her,
her radiance.

Simplicity, Patience and Compassion

Adaptation

Mind at one with the Tao

*How could we harmonize our mind
with the Tao's path of
vulnerable, non-conceptual yielding?*

*By using awareness and acquiescence to
train our mind in
simplicity, patience and compassion.*

Simplicity, Patience and Compassion

Adaptation

The Tao
is ungraspable.
How could her mind
be at one with it?

Because she
does NOT cling
to ideas.

Simplicity, Patience and Compassion

Adaptation

Because she does NOT cling to ideas

*If pushing and pulling
as well as clutching and shoving
are part and parcel of the yang's path of patriarchy,*

*then equanimity or the peaceful, poise of acceptance,
is characteristic of the yin's path of matriarchy.*

*Yin let's go of all things, beings and phenomena;
yes, even ideas.*

Simplicity, Patience and Compassion

Adaptation

The Tao
is dark
and unfathomable.

Simplicity, Patience and Compassion

Adaptation

How could it
make her
radiant?

Because she
lets it.

Simplicity, Patience and Compassion

Adaptation

Because she lets it

*No, she doesn't force it
or make it happen,*

*rather she stands in
the center of the circle
and lets things
take their course.*

Simplicity, Patience and Compassion

Adaptation

Since before
time and space were,
the Tao is.

It is beyond *is*
and *is not*.

Simplicity, Patience and Compassion

Adaptation

Before time and space... it is beyond is and is not

*It is a mistake to personify the Tao
and equate it with real or imagined celestial beings,
Sages, Buddhas or Bodhisattvas.*

*Carl Sagan was right;
many adults tend to inwardly yearn
for a heavenly parental figure
to guide, protect or forgive them
especially during times of stress.*

Simplicity, Patience and Compassion

Adaptation

*But let us step out of the nursery
and view the Tao merely as a system wherein we act...*

*not in a linear manner
but a circuitous one,
not in an active manner,
but a yielding one...*

*not in a scattered manner
but a centered one,
not in a contrived manner
but a spontaneous one.*

Simplicity, Patience and Compassion

Adaptation

How do I
know this is so?
I look inside myself
and see.

Simplicity, Patience and Compassion

Adaptation

How do I know

*On a metaphysical level,
the sages of many spiritual paths
seem to receive psychic downloads*

*as a result of consistent training in
centering and letting go.*

Simplicity, Patience and Compassion

Adaptation

I look inside myself and see

*More importantly
from the empirical perspective,
the text infers that the sage
applies his psychic downloads...*

*and then examines his results
as a means of testing their effectiveness.*

Simplicity, Patience and Compassion

Adaptation

*When a sage then teaches
the contents of his psychic download to others,
who then apply them...*

*he can then use the results they report
as a means of evaluating
the efficacy of his psychic download.*

Simplicity, Patience and Compassion

Adaptation

*Although self-reporting is considered
one of the least accurate means of data collecting
it is the standard in many
psychological, sociological and medical studies.*

*REMEMBER truth does NOT come from authority,
but authority from truth;
or as Buddha inferred
in both the Parinibbana and Kalama Suttas...*

Simplicity, Patience and Compassion

Adaptation

*the test of a teacher or a teaching
is NOT his wealth, beauty, eloquence, popularity or age,
but rather the effects generated
when students:*

*enthusiastically, consistently, and correctly
apply the teachings twice a day, every day
for six and a half consecutive days.*

Simplicity, Patience and Compassion

Adaptation

*If after such trial period
one gets crap results
then it's time to find a new teacher.*

*However if one gets good results,
then it could be wise, to return to that teacher,
and receive additional instruction.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-two

If you want
to become whole,
let yourself
be partial.

Simplicity, Patience and Compassion

Adaptation

Let yourself be partial

*In our mad rush
to be “our best selves”
we sometimes make yang’s error
of trying to “make it happen.”*

*This of course reminds me
of one of my favorite show-me jokes.
You show me a self-made man,
and I’ll show you Frankenstein’s monster.*

Simplicity, Patience and Compassion

Adaptation

*Better to non-conceptually notice our flaws
from simplicity's vantage point
of centered spontaneity
and then let the Tao intuitively guide our evolution.*

*That's why
we practice meditation.*

Simplicity, Patience and Compassion

Adaptation

If you want
to become straight,
let yourself
be crooked.

Simplicity, Patience and Compassion

Adaptation

Let yourself be crooked

*Of course this isn't an invitation for apathy,
no less to overtly resist change.
It is always enough to simply remain in the center of the circle
and let all things take their course.*

Simplicity, Patience and Compassion

Adaptation

If you want
to become full,
let yourself
be empty.

Simplicity, Patience and Compassion

Adaptation

If you want to become full

*We all crave more resources.
But rather than actively chasing them
remember “all good things come to those who wait,”
provided they do so with simplicity, patience and compassion.*

*Simply – we recognize our craving
in our body and mind
as we meditate,*

*patiently – we recognize our resistance to simplicity
in our body and mind
as we meditate...*

Simplicity, Patience and Compassion

Adaptation

*and compassionately
we wish that all beings everywhere
receive exactly what it is we desire
as we practice loving intention.*

Simplicity, Patience and Compassion

Adaptation

If you want
to be reborn,
let yourself
die.

Simplicity, Patience and Compassion

Adaptation

Let yourself die

*When we meditate upon releasing our resistance to:
mind, speech, body and circumstance
it really could feel like we're dying;
or at least like our craving is.*

*Many students fear death,
or more precisely what occurs after death.*

Simplicity, Patience and Compassion

Adaptation

*Some crave a fortunate rebirth,
if not one occurring in the mythic paradise or “pure land”
of the Buddha of Limitless light
also known as A-mi-ta-bha in Sanskrit.*

*Although the Theravadan Buddhist scriptures
teach that the easiest way to ensure a so-called celestial rebirth
is to practice loving kindness,*

*here it could be argued
that we are taught to practice equanimity’s
peaceful acceptance of the present moment,*

*even when the present moment is death,
as our practice of simplicity’s centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

If you want
to be given everything,
give everything
up.

Simplicity, Patience and Compassion

Adaptation

Give everything up

*Lao Tzu seems to be telling us
that the key to getting what we desire
is to let go.*

*Rather than contemplating
the benefits of letting go,
let's do the opposite,
and instead explore the dangers of clinging.*

Simplicity, Patience and Compassion

Adaptation

*Almost everywhere there are monkeys,
you'll find hunters who make a living trapping them
to feed to hungry folks.*

*Imagine, if you will, a great tree full of monkeys,
in an early morning jungle.*

Simplicity, Patience and Compassion

Adaptation

*Some are resting,
some are grooming their companions,
some are playing
and some are eating.*

*Suddenly all behavior stops.
The monkeys sniff the air,
strain their hearing
and almost in unison they erupt with furious screams;*

Simplicity, Patience and Compassion

Adaptation

*for now approaches
their most hated adversary;
the monkey trapper.*

*He seems an unimposing fellow,
bare chested,
carrying across his shoulder a wooden pole
draped with many monkey traps,*

*also caring a mallet
within his opposite hand.*

Simplicity, Patience and Compassion

Adaptation

*Our simian friends are screaming,
swinging branches to and fro,
throwing leaves
and generally loosing their furry, little minds.*

*The trapper,
indifferent to their rage,
whistles a happy tune,
as he reaches for a trap,*

Simplicity, Patience and Compassion

Adaptation

*sets it upon the jungle floor,
hammers it's large tent-peg into the earth
and reaches into his pouch.*

*The monkey's fall silent,
their eyes transfixed upon his pouch;
for they have fallen into curiosity's swoon.*

*From the pouch his hand emerges,
gingerly holding a fragrant morsel.*

Simplicity, Patience and Compassion

Adaptation

*Slowly, he waves it over head,
permitting each primate to see
as well as smell it.*

*Then, slowly, dramatically,
and with a flourish,
he drops it into the hole,*

*at the top of the hollow coconut,
chained to the peg,
buried securely in the jungle floor.*

Simplicity, Patience and Compassion

Adaptation

*Once the fragrant morsel
drops out of sight,
and into the trap,
the monkeys resume their anxious antics.*

*As the trapper fades
from sight and scent,
the primates settle down,*

*in an anxious silence,
for all eyes and noses
are trained upon the coconut's contents.*

Simplicity, Patience and Compassion

Adaptation

*The majority cling fearfully to the tree
but one or two,
emboldened by desire,*

*slowly climb down the tree,
warily make their way across the jungle floor,
and cautiously peer through the hole,
at the top of the hollow coconut.*

*There it is!
It looks delicious
and smells even better!*

Simplicity, Patience and Compassion

Adaptation

*Lifting the chained coconut
with both hands,
a monkey hugs it tight against his chest
with one arm*

*while gradually working and squeezing the other hand
into the opening.*

*Exploring,
his fingertips lightly graze
the fragrant morsel.*

Simplicity, Patience and Compassion

Adaptation

*In a flash he balls his hand
tightly around his edible treasure
and in triumph pulls his hand...
NO!*

*His hand,
no less it's prize,
he can not extract
from the coconut's narrow opening!*

Simplicity, Patience and Compassion

Adaptation

*He shrieks,
both in rage and terror,
and the fellows of his troop,
lending their voices, scream along.*

*He yanks his arm,
and pulls the coconut,
but the peg, to which it is chained
remains stubbornly in the rich jungle earth.*

Simplicity, Patience and Compassion

Adaptation

*Fear of danger
impels him to yank his hand out of the coconut,
and greed for the fragrant morsel
prevents him from releasing his prize.*

*If only he'd open his balled fist,
he'd be able to work his hand out
but neither greed nor fear falter,
wisdom is stymied,*

*and the sounds of the returning trapper
are heard!*

Simplicity, Patience and Compassion

Adaptation

*Are we so very different?
How many of our sufferings and stresses,
be they coarse or subtle,*

*are multiplied, if not caused,
by our failure to let go
of fear and greed?*

Simplicity, Patience and Compassion

Adaptation

The sage,
by residing in the Tao,
sets an example
for all beings.

Simplicity, Patience and Compassion

Adaptation

Sets and example

*All of us long,
to leave the world better than we found it.
But this book warns us of the folly
of “making it happen.”*

*How ironic
that we forge the greatest positive impact,
merely be setting the example
of centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

Because he
does NOT display himself,
people can see
his light.

Simplicity, Patience and Compassion

Adaptation

Does NOT display himself

*The path of yang
demands that we display ourselves,
like a strutting peacock seeking a mate;*

*the path of yin
encourages the opposite.*

Simplicity, Patience and Compassion

Adaptation

Because he
has nothing to prove,
people can trust
his words.

Simplicity, Patience and Compassion

Adaptation

Nothing to prove

*We can communicate from agenda,
or we can communicate from centered spontaneity
but we can NOT do both.
For they are mutually exclusive.*

Simplicity, Patience and Compassion

Adaptation

Because he
does NOT know
who he is,

people recognize
themselves
in him.

Simplicity, Patience and Compassion

Adaptation

Does NOT know WHO he is

*What if self-identity
was just grasping?*

*What if the benefit of letting-go,
of the labels that we previously
thought determined who we were,*

*created space
for a greater sense
of community and cooperation
with others?*

Simplicity, Patience and Compassion

Adaptation

Because he
has NO goal
in mind,

everything he does
succeeds.

Simplicity, Patience and Compassion

Adaptation

NO goal in mind

*Upon the path of yang
we can rigidly focus upon our goal
and upon the path of yin
we could be gently mindful of the here and now.*

*Why can't we do both?
Because they are mutually exclusive.*

*Yes, from a superficial perspective
this could seem like a silly play on words...*

Simplicity, Patience and Compassion

Adaptation

*like when a guest at summer camp,
misses the archery target,
turns to his companions and says
“I meant to do that.”*

*However from a deeper point of view
we are being reassured
that having no goal, other than...*

*patience, compassion and
the centered spontaneity of simplicity,
is the key to maximizing the greatest benefit
for oneself and all others.*

Simplicity, Patience and Compassion

Adaptation

*Or as we are reminded
in a previous chapter
to stay in the center of the circle
and let all things take their course.*

Simplicity, Patience and Compassion

Adaptation

When the ancient sages
said...

*“If you want to
be given
everything...*

Simplicity, Patience and Compassion

Adaptation

*give everything
up.”*

they were NOT using
empty phrases...

Simplicity, Patience and Compassion

Adaptation

**only in
being lived by the Tao
can you truly
be yourself.**

Simplicity, Patience and Compassion

Adaptation

Only in being lived by the Tao

What's that?

You say you want to be given everything?

*Then you'll have to give up scatteredness
as well as contrivance
for the fulfillment we ache for
comes only from the mastery of centered spontaneity.*

*Perhaps that is why chapter fifteen
endorses the practice of meditation.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-three

Express yourself
completely,
then keep quiet.

Simplicity, Patience and Compassion

Adaptation

Then keep quiet

*In the thrall of Yang,
in contrivance we might never speak,
awaiting the perfect moment or phrasing*

*or in scatteredness blurt out the secrets of our hearts
headless of their effects upon others.*

*However from Yin's state of centered-spontaneity
we could simply say what needs to be said
without being cryptic, vague,
repeating, or prattling on endlessly...*

Simplicity, Patience and Compassion

Adaptation

for in Hamlet, act 2, scene 2 it is written:

*“...brevity
is the soul of wit.*

Simplicity, Patience and Compassion

Adaptation

Be like
the forces of nature:

when it blows,
there is only wind...

Simplicity, Patience and Compassion

Adaptation

when it rains,
there is only rain;

when the clouds pass,
the sun shines through.

Simplicity, Patience and Compassion

Adaptation

There is only wind

*Wind is an inanimate feature of nature,
possessing neither self-importance nor agenda.*

*May we too communicate in a manner
free of both pride and goal;
for both are the stuff of grasping.*

Simplicity, Patience and Compassion

Adaptation

When the clouds pass

*Although rainfall could, at times,
feel inconvenient and never ending;
it does not last forever.*

*In like manner
may we communicate in such a way
that does not feel interminable to others.*

Simplicity, Patience and Compassion

Adaptation

The sun shines through

*Today, might be rainy,
tomorrow might be sunny.
No mood lasts forever,
no matter how intense it could feel.*

*No opinion is unchanging
no matter how certain we could feel,
in the moment.*

*Therefore let us season our speech with flexibility,
replacing rigid phrases such as “this is how it is,”
with more flexible verbiage like
“at this time, it seems this way.”*

Simplicity, Patience and Compassion

Adaptation

If you open yourself
to the Tao,

you are at one
with the Tao...

and you can
embody it
completely.

Simplicity, Patience and Compassion

Adaptation

Open yourself

*It is impossible to overstate
the danger of defensiveness
and the importance of vulnerability
upon matriarchy's path of Yin.*

Simplicity, Patience and Compassion

Adaptation

If you open yourself
to insight,

you are at one
with insight...

and you can **use** it
completely.

Simplicity, Patience and Compassion

Adaptation

Insight

*The active path of Yang
may increase cleverness
but the passive path of Yin
multiplies insight.*

Simplicity, Patience and Compassion

Adaptation

If you open yourself
to loss,

you are at one
with loss...

and you can **accept** it
completely.

Simplicity, Patience and Compassion

Adaptation

Loss

*Instinctively we could withdraw from
the physical, emotional and mental experience of loss.
It could be painful and
we could find it frightening.*

*However, our ability to process loss,
as well as learn the best lessons from it
are directly proportional
to our vulnerability to it,*

*whether it is in the past, present,
or merely as a potential future.*

Simplicity, Patience and Compassion

Adaptation

Open yourself
to the Tao,
then trust your
natural responses...

and everything
will fall into place.

Simplicity, Patience and Compassion

Adaptation

Natural Responses

*We have been conditioned to
bounce back and forth between
scatteredness and contrivance*

*all the while wallowing in
defensiveness, coercion, and hyper-analysis.*

*But what happens when
we do the opposite?*

*What happens when we consistently
perform the meditations of
awareness, amity, and acquiescence?*

Simplicity, Patience and Compassion

Adaptation

We open ourselves up to the habit of centered-spontaneity to such a degree that our life could become an effortless journey rather than an up-hill struggle.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-four

He who stands on **tiptoe**
does NOT stand firm.

He who **rushes** ahead
does NOT go far.

He who **tries** to shine
dims his own light.

Simplicity, Patience and Compassion

Adaptation

Tiptoe, rushing and trying

*The lie of yang's patriarchy
is that if we only strive harder,
with greater cunning and ruthlessness
then we'll really make something of ourselves.*

*What if we traded all that in
for simply greater
awareness, amity and acquiescence?*

Simplicity, Patience and Compassion

Adaptation

He who **defines** himself
can NOT know
who he really is.

Simplicity, Patience and Compassion

Adaptation

Defines himself

*Defining who we are
or who we'd like to be,
is nothing more than going into story.
What's wrong with that?*

*Going into story drags us out of the present moment,
rips us out of the flow state,
and mires us deeper into the habit energy of
patriarchy's path of Yang.*

*Let us cease
to offer the present moment
upon the altar of story.*

Simplicity, Patience and Compassion

Adaptation

Really know

*Self knowledge is not something
that we strive to figure out.*

*We know we've come to realize it
when we no longer strive to define ourselves
to ourselves or others*

*but are happy to surf life's great wave of
simplicity, patience and compassion.*

Simplicity, Patience and Compassion

Adaptation

He who has **power**
over others
can NOT empower himself.

Simplicity, Patience and Compassion

Adaptation

Power

*We are trained by society to seek
promotion, authority and power.*

*But a careful survey of those
who have accomplished that
reveals depletion, dissatisfaction, and degeneration.*

*Come let us cease the folly of striving
and relax into
the infinity of the here
and the eternity of the now.*

Simplicity, Patience and Compassion

Adaptation

He who **clings**
to his work
will create nothing
that endures.

Simplicity, Patience and Compassion

Adaptation

Clings to his work

*It is folly to clutch after
meaning and security
in career.*

*Better to playfully use our talents
and explore our interests
from a place of centered spontaneity.*

*Life is an adventure,
enjoy the ride.*

Simplicity, Patience and Compassion

Adaptation

If you want to accord
with the Tao,
just do your job,
then let go.

Simplicity, Patience and Compassion

Adaptation

Just do your job

*In the tenth verse,
of the ninth chapter
of the book of Ecclesiastes,
in the Hebrew bible, it is written (and I paraphrase):*

*“...whatever your hand
finds to do,
do it with all your heart...”*

*Notice, it is NOT what one’s mind finds to do,
but one’s hand;
this is an appeal to the visceral.*

Simplicity, Patience and Compassion

Adaptation

*Come let us journey
through the remainder of our days
from a place of centered spontaneity;
vulnerably, non-conceptually, and acquiescently.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-five

There was something
formless and perfect
before the universe
was born.

Simplicity, Patience and Compassion

Adaptation

Formless and Perfect

The Tao is NOT:

*a being, a god or a pantheon,
it is merely a system for entering a
highly efficient flow state and then making a habit of it.*

*It was not invented,
it is simply a potential that
all sentient beings have the ability to
relax into.*

*Since it was NOT invented or contrived
(I'm looking at you path-of-Yang)*

*its potential is not dependent on anything
(not even the presence or absence of the universe), thus
it is something that no one can take away from us.*

Simplicity, Patience and Compassion

Adaptation

It is serene.

Empty. Solitary.

Unchanging. Infinite.

Simplicity, Patience and Compassion

Adaptation

Sustainability

*We live in an age where
the sophistication of our technologies finally
have the ability to
so undermine our ecosystem that*

*the survival of our species,
no less its ability to thrive,
is in true jeopardy.*

*This is not because technology is
inherently evil, but*

*because the socio-economic systems at
play are designed to
reward short term profit for the minority more
than long term well-being of the entirety.*

Simplicity, Patience and Compassion

Adaptation

*That is why in
our current global society people are
allowed to die of treatable disorders,*

*wealthy societies spend more punishing
the unfortunate than
they would meaningfully helping them,*

*and men, women as well as children
needlessly die of hunger and thirst when
we already have the technology to prevent it.*

*This circumstance we're in
is a great example of the folly of
Yang's path of competition, cowardice, and control.*

Simplicity, Patience and Compassion

Adaptation

Yin's path (that we call the Tao) has always been that of circuitousness, yielding, vulnerability, non-conceptuality, and centered spontaneity.

Although it is non-graspable, it is as close as passively noticing (in harmony with our inhalation) and relaxing (in harmony with out exhalation).

Simplicity, Patience and Compassion

Adaptation

Eternally present.
It is the mother
of the universe.

For lack of a better name,
I call it the Tao.

Simplicity, Patience and Compassion

Adaptation

Mother

*No sentience was required for
the big bang,*

*no effort was required for
the soup of potential particles to coalesce into
the building blocks of atoms,
and they, into hydrogen.*

*No effort was required for
hydrogen to metaphorically slide
down gravity's hill thus
forming the first generation of stars.*

Simplicity, Patience and Compassion

Adaptation

*Once each star's hydrogen fuel had
been sufficiently exhausted no*

*effort was required for gravity to
coalesce more and more complicated elements out
of the remaining helium.*

*When the power of the mass' reactions were
greater than gravity's ability to*

*contain them the first generations stars spewed
forth, the complex elements they created, in
the explosions we call super novae.*

Simplicity, Patience and Compassion

Adaptation

No effort, plotting or planning was required for second generation stars and their systems (such as ours) to coalesce from the resulting clouds of star stuff.

Behold the handiwork of the meandering, circuitous, vulnerable, acquiescent, non-conceptual, centered-spontaneity, that has metaphorically given birth to all that we can perceive and conceive.

That is how the path of Yin (that we call Tao) could be our figurative mother.

Simplicity, Patience and Compassion

Adaptation

It flows through all things,
inside
and outside...

and returns
to the **origin**
of all things.

Simplicity, Patience and Compassion

Adaptation

Flows through all

*The Tao is free, and
ever available.*

*On the outside it
is known as the Tao,
on the inside it
is known as the Te.*

*There are two manifestations of Te:
the lesser and the greater.*

Simplicity, Patience and Compassion

Adaptation

*Like good food that
has so spoiled that
it becomes toxic,*

*the lesser Te is thought of as residing in our head which
could be a metaphor for the: neurotic, hyper-analysis,
scheming and controlling tendencies which
could be the foundation for the path of Yang*

*(the antithesis of Yin, or poison that
undermines our connection to the Tao).*

Simplicity, Patience and Compassion

Adaptation

The greater Te is thought of as residing in the belly which could be a metaphor for the: vulnerable, passive, non-conceptual, circuitous, centered-spontaneity of

the Yin path which is the Tao dwelling sustainably dwelling within.

Simplicity, Patience and Compassion

Adaptation

Returns to the origin

*What if we return to the Tao every
time we passively notice in*

*harmony with our inhalation and
acquiescently relax in harmony with
our spontaneous and uncontrived exhalation.*

Simplicity, Patience and Compassion

Adaptation

The Tao is great.
The universe is great.
Earth is great.
Man is great.

These are the four
great powers.

Simplicity, Patience and Compassion

Adaptation

Great

*How sad it could be that the facet of path-YANG that
often manifests as fundamentalism can
often seem to take delight in seeing:
us, our planet and our universe as wicked and fallen.*

Simplicity, Patience and Compassion

Adaptation

Man follows the earth.
Earth follows the universe.
The universe follows the Tao.
The Tao follows only itself.

Simplicity, Patience and Compassion

Adaptation

Man follows the Earth

*Science is at its best when
it is untethered by the profit motive and*

*deeply considers the information received from
the earth, especially as feed back to
our actions and their consequences.*

*We live in an interdependent universe. Perhaps
that is why it is written:*

*“Be it causes, conditions,
components or conceptions:
independence is but an illusion.”*

Simplicity, Patience and Compassion

Adaptation

*We aren't puzzled by the idea that
the Tao does not follow the universe when
we recall that the Tao is neither sentient nor
separate from: anything, anyone, or anyplace.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-six

The heavy
is the root
of the light.

Simplicity, Patience and Compassion

Adaptation

Heavy

In the words of the sixteenth century English playwright John Heywood:

*“Many hands
make light work;”*

*for choosing cooperation over competition,
compassion over cruelty, and
contentment over cowardice*

*are integral to
the matriarchal path of Yin that
we call the Tao.*

Simplicity, Patience and Compassion

Adaptation

The unmoved
is the source
of all movement.

Simplicity, Patience and Compassion

Adaptation

Grounded

*It could seem ironic that
deep centeredness, vulnerability,
acquiescence, and non-conceptuality could*

*be the source of spontaneous:
creativity, insight and action.*

Simplicity, Patience and Compassion

Adaptation

Thus the sage
travels all day
without leaving home.

Simplicity, Patience and Compassion

Adaptation

Travels without leaving

We may have read:

*“what if there was no there,
only here,”*

or:

*“welcome to the infinity
of the here.”*

*This is just a poetic way of
describing the limitless sense of
possibility and perception that
could be experienced when*

*we consistently practice awareness and
acquiescence every morning and every evening.*

Simplicity, Patience and Compassion

Adaptation

However splendid the views,
she stays serenely
in herself.

Simplicity, Patience and Compassion

Adaptation

Stays serenely

*Our acquiescence is not undermined by
our awareness of pleasure or pain, no
matter how intense our experience might be.*

*Such could be the power of
making a habit out of
vulnerability, yielding, non-conceptuality, patience,
compassion and the simplicity of centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

Why should the lord
of the country
flit about
like a fool?

Simplicity, Patience and Compassion

Adaptation

Flit about

*Imagine taking a
frantically excited puppy for a walk.
Now imagine taking a
fifteen year-old-dog for a walk.*

*Clearly the latter of the two could
behave in a much calmer manner.*

*Such is the benefit that we could reap from
an effective form of twice daily meditation.*

Simplicity, Patience and Compassion

Adaptation

If you let yourself
be blown to and fro,
you lose touch
with your root.

Simplicity, Patience and Compassion

Adaptation

To and fro

*How do we prevent such instability?
By sliding our point of view from
identifying with our: sights, sounds...*

*scents, flavors, sensations,
emotions, intentions, calculations,
recollections and imaginings to*

*identifying with that which merely notices them in
harmony with its inhalation and
let's go of them in
harmony with its exhalation.*

Simplicity, Patience and Compassion

Adaptation

If you let restlessness
move you,
you lose touch
with who you are.

Simplicity, Patience and Compassion

Adaptation

Losing touch with who we are

*Well then,
who are we?
Who do we choose
to be?*

*Do we choose to
be a scattered and controlling minion of
the patriarchy or*

*rather an instrument through
which the simplicity, patience and compassion of
the matriarchy could flow?*

Simplicity, Patience and Compassion

Adaptation

*Consider a brick.
If we throw it at a window
the glass will shatter.*

*If we throw the same brick at
a mattress, propped up against a wall, the
mattress will be fine.*

*Our challenge is NOT the mere presence of
our perceptions, emotions, intentions,
reasonings, imaginings or recollections.*

Simplicity, Patience and Compassion

Adaptation

*What could our true challenge be?
Simply our response to them, do
we experience reality through yang's lens of
fear, rigidity and aggression or*

*through yin's lens of
vulnerability, acquiescence and
non-conceptual, centered spontaneity?*

*Although the difference could seem
subtle, the results they generate could
mean the difference between a life of
futility and one of fulfillment.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-seven

A good traveler
has NO fixed plans
and is NOT intent
upon arriving.

Simplicity, Patience and Compassion

Adaptation

A good traveler

*Convention teaches us that
to be a good traveler we need to
have a plan, and an itinerary,
and lots of supplies, and lots of money,*

*because it's a dangerous, unpredictable world and
we need to get back from our journey in time so
as to not be late for the job we hate.*

*But that is not the attitude of the sage who
is utterly unencumbered with
plans, goals, or timetables...
horrifying is it not?*

*That's because the world view of patriarchy has
become our norm.*

Simplicity, Patience and Compassion

Adaptation

A good artist
lets his intuition lead him
wherever it wants.

Simplicity, Patience and Compassion

Adaptation

let's his intuition

*A good artist is freed from
the shackles of perfectionism.*

*He is not trying to make his
painting look like a photo or
make it better than anyone else's.*

*His only goal is
to flow with the Tao.*

Simplicity, Patience and Compassion

Adaptation

A good scientist
has freed himself of concepts
and keeps his mind open
to what is.

Simplicity, Patience and Compassion

Adaptation

Freed himself

*More than two and a half
thousand years ago Lao Tzu taught that
a good scientist has sidestepped the tiger traps of
preconception and agenda.*

*Today that is still an issue and
we call it confirmation bias.*

*In the absence of such obstacles a
man or woman of science is free to
follow the evidence wherever it leads.*

Simplicity, Patience and Compassion

Adaptation

Thus the sage
is available
to all people
and does NOT reject anyone.

Simplicity, Patience and Compassion

Adaptation

Not reject anyone

*A sage is no longer judgmental because
he is freed from the
confining influence of preconception.*

Simplicity, Patience and Compassion

Adaptation

He is ready to use
all situations
and does NOT waste anything.

This is called
embodying the light.

Simplicity, Patience and Compassion

Adaptation

Embodying the light

This freedom of limitations allows one to effortlessly and spontaneously make the most of every circumstance.

Simplicity, Patience and Compassion

Adaptation

What is a good man
but a bad man's teacher?

What is a bad man
but a good man's job?

Simplicity, Patience and Compassion

Adaptation

what is a ____ but a ____ 's . ____

*Centered spontaneity does not blind us to
strength's and weakness but
only to aversion, fear and condemnation.*

*In that freedom we are able to
use our distinctions to
patiently guide our compassion and
spontaneously be of service to others. .*

Simplicity, Patience and Compassion

Adaptation

If you do NOT understand this,
you will get lost...

however intelligent you are.
It is the great secret.

Simplicity, Patience and Compassion

Adaptation

The great secret

Contrary to the book of the same title, the great secret does not involve the use of greed and imagination to get what we want, when we want it, for as long as we want it.

The great secret is that when we are freed of yang's: agenda, preconception, rigidity, fear and controlling tendencies we are free to enjoy the limitless possibilities of a beautiful adventure.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-eight

Know the male,
yet keep to the female:
receive the world
in your arms.

Simplicity, Patience and Compassion

Adaptation

Know, keep and receive

*More than five centuries after
this was written in the Tao Te Ching, in...*

*a different collection of books that
would be known as the New Testament it
was written in the tenth verse of
the fifth chapter of the Gospel of Mathew:*

*“...be as shrewd as snakes and
as innocent as doves.”*

Simplicity, Patience and Compassion

Adaptation

Returning to the Tao Te Ching, it is NOT a spiritual failing when our unfettered mindfulness passively notices our Yang-like impulses such as:

fear, aggression and the desire to control beings and situations.

Remember that Carl Gustav Jung taught that the key to overcoming our shadow self was to be aware of our shadow self.

For our shadow self, like a pack of bloodthirsty ninjas, seems to be most destructive when we're oblivious to their presence, agenda, and actions.

Simplicity, Patience and Compassion

Adaptation

*Yes, although it's good to
be aware of our Yang impulses it's
best to habitually wallow in Yin's...*

*vulnerability, acquiescence, non-conceptuality,
patience, compassion, cooperation and
its simplicity of centered spontaneity.*

*This idea is further reinforced by the idea of
a woman enthusiastically receiving her lover into
her arms, body and heart
as a sexual metaphor of acquiescence.*

Simplicity, Patience and Compassion

Adaptation

If you receive the world,
the Tao will never leave you
and you will be
like a little child.

Simplicity, Patience and Compassion

Adaptation

Receptiveness and Childlikeness

*One of the benefits of
continually choosing the path of Yin is
that it gets easier to
master the flow state of the Tao.*

*Consequently we get to enjoy the
carefree: flexibility, creativity, and
spontaneity of a fortunate child.*

Simplicity, Patience and Compassion

Adaptation

Know the white,
yet keep to the black:
be a pattern
for the world.

Simplicity, Patience and Compassion

Adaptation

Know, keep and be

*Just as we explored in
the first chapter (back in the first volume) white
refers to Yang's patriarchy and
black refers to Yin's matriarchy.*

*This passage does a great job of
dispelling the myth that
the path of the Tao is
all about harmonizing the yang with the yin, for*

*we are admonished to
“...keep to the black...”.*

Simplicity, Patience and Compassion

Adaptation

*To be an example that
truly benefits, no less assists, humanity to
take its next evolutionary step away from
cowardice, competition as well as cruelty and...*

*towards cleverness, cooperation and compassion we
do NOT have to be famous, beautiful or wealthy; all
we need to do is choose Yin, over and over until
we do so spontaneously, habitually, easily and effectively.*

Simplicity, Patience and Compassion

Adaptation

If you are a pattern
for the world,
the Tao
will be strong inside you...

and there will be nothing
you can NOT do.

Simplicity, Patience and Compassion

Adaptation

Strong

The more we choose the yielding path of Yin, the stronger the Tao's flow state could manifest in our lives.

Led by vulnerability, non-conceptuality, acquiescence, patience, compassion and simplicity's centered spontaneity we...

could be come a physical, verbal or intellectual force of nature.

Simplicity, Patience and Compassion

Adaptation

Know the personal,
yet keep to the **imp**personal:
accept the world
as it is.

Simplicity, Patience and Compassion

Adaptation

Personal, impersonal and acceptance

*It can be useful to be aware of
our scattered as well as controlling tendencies but
it is imperative to habitually cultivate the
centered spontaneity that can*

*acquiescently neither pull the events of
the present moment towards us nor
push them away, be they
glorious, grotesque or neither.*

Simplicity, Patience and Compassion

Adaptation

If you accept the world,
the Tao
will be luminous
inside you...

and you will return
to your primal self.

Simplicity, Patience and Compassion

Adaptation

Accept, luminous, return

As you've probably already observed by now, acceptance, acquiescence and yielding are common themes in the Lao Tzu's opus magus.

It seems there is a direct ratio wherein the more we yield the more dramatically the flow state of the Tao could be experienced in our lives.

Within each of us exists the potential for every human emotion from the grotesque (including the Yang) to the glorious (including, you guessed it, the Yin).

Simplicity, Patience and Compassion

Adaptation

It could be inferred from the text that, as we've already explored in previous sections, the attributes of Yin are latent in all things, beings and phenomena whereas...

the attributes of Yang could arise as a twisting or degeneration of our primal, yin, nature; like the way healthy cells sometime degenerate into cancer, or...

like some elves degenerated into orcs under the influence of Melkor and Sauron in the imagined world of JRR Tolkien.

Unlike the Orcs, or their half-human descendants, the Uruk-hai; we could recapture our primal selves by training in the way of the Tao and mastering it.

.

Simplicity, Patience and Compassion

Adaptation

The world is formed
from the **void**,
like utensils
from a block of wood.

Simplicity, Patience and Compassion

Adaptation

The void

The patriarchy's path of Yang treats all things, beings and phenomena as if they were graspable, controllable and able to be commodified...

whereas matriarchy's path of Yin treats each as if it were utterly NON-graspable.

A concise and poetic way of describing Yin's world view could be found in the word "Void."

Simplicity, Patience and Compassion

Adaptation

*It is a concise, if not cryptic, way of
communicating: “This is as non-graspable as if it
was a vast, open void, like
the illusion of the infinite azure sky...*

*on a bright and beautiful,
cloudless day!”*

*Yep, it is much easier to reduce all that to
the single-syllable word “void.”*

Simplicity, Patience and Compassion

Adaptation

Contemporary cosmology teaches us that the universe, with all its galaxies, stars, planets, their beings, and other objects, formed with...

all matter, energy and their components act in complete acquiescence to our universe's four fundamental forces of gravity, electro-magnetism, the strong nuclear force and the weak nuclear force.

All these magnificent and wondrous things seem to have come from that which is void or empty of any: effort, intention, contrivance or agenda.

Let us put away the childish fear that Yin accomplishes nothing.

Simplicity, Patience and Compassion

Adaptation

The Master knows the utensils,
yet keeps to the block:
thus she can use
all things.

Simplicity, Patience and Compassion

Adaptation

Utensils and the block

*Just as utensils could
be formed from a block of wood, all
things, beings and phenomena are
formed from the void.*

*Likewise, although the master is aware of
all particular things, such as utensils, she
habitually rests in the void-like nature of
their origin, like the wood from whence the utensils were freed.*

*We too could successfully traverse the path of
the sage by embracing the Tao's world view of voidness by
consistently training in vulnerability, acquiescence,
non-conceptuality, patience, compassion and...*

Simplicity, Patience and Compassion

Adaptation

*simplicity's centered spontaneity by
the twice daily practice of the contemplative arts of
awareness and acquiescence.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Twenty-nine

Do you want
to improve the world?
I do NOT think
it can be done.

Simplicity, Patience and Compassion

Adaptation

Want and Can't

Is this an appeal to maintain the status quo?

Was this written by the Koch bothers?

*In the thirty-seventh chapter of
the Tao Te Ching (second sentence) it is written:*

*“...if powerful men and women could
center themselves in it the
whole world would be transformed...”*

*so status quo maintenance is most likely NOT the case since
the thirty-seventh chapter not only
infers global transformation but
actually explains the means of accomplishing it.*

Simplicity, Patience and Compassion

Adaptation

*Could it more likely be that
this is a hyperbolic statement that
was written to make a point?
If so, what could that point be?*

*In in the twenty-eighth chapter (first sentence) we've
already read:*

*“Know the male,
yet keep to the female...”;*

*Lao Tzu's opus magus is a love letter to
the path: Yin.
And that is exactly what is in play here.*

*The Yang methods of changing the world could include:
fear, aggression, coercion, rigidity and the like, and
as such are utterly unsustainable as we'll soon read.*

Simplicity, Patience and Compassion

Adaptation

The world is sacred.
It can NOT be improved.
If you tamper with it,
you will ruin it.

Simplicity, Patience and Compassion

Adaptation

Tamper

*Yang's two extremes could be
scatteredness and contrivance; either
of which could turn a bad situation worse.*

Simplicity, Patience and Compassion

Adaptation

If you treat it
like an object,
you will lose it.

Simplicity, Patience and Compassion

Adaptation

Will lose it

There are strategies that could save earth and strategies that could render it utterly uninhabitable.

Just as it is utterly unsustainable to try to coerce, manipulate and control our romantic partner, and if we do so we'll most likely lose them, likewise...

taking the same Yang-approach to our home, what Buckminster Fuller called "Spaceship Earth," could turn out very badly.

Simplicity, Patience and Compassion

Adaptation

There is a time for being ahead,
a time for being behind...

a time for being in motion,
a time for being at rest...

Simplicity, Patience and Compassion

Adaptation

a time for being vigorous,
a time for being exhausted...

a time for being safe,
a time for being in danger.

Simplicity, Patience and Compassion

Adaptation

Timing

*If any action, even the best action, is
performed at the wrong time the
results could be disastrous.*

*Then how are we to know what
the best time is?*

*Scattered yang could insist
“it doesn’t matter, let’s do it now!” and
contrived yang would proclaim
“I’ll calculate the optimal timing!”*

*What could yin’s approach be?
Let’s read on.*

Simplicity, Patience and Compassion

Adaptation

The sage sees things
as they are,
without trying
to control them.

Simplicity, Patience and Compassion

Adaptation

With-OUT trying

*The path of yin eschews contrivance in
favor of spontaneity, but
how does it ensure that it will not
mistake scatteredness for spontaneity?*

Let's read on.

Simplicity, Patience and Compassion

Adaptation

She lets them go
their own way,
and resides at the center
of the circle.

Simplicity, Patience and Compassion

Adaptation

center of the circle

“Residing at the center of the circle” could be a beautiful metaphor for yin’s centeredness that sets the stage for gentle, acquiescent spontaneity.

Remember where yang would seek to force and contrive centeredness with active concentration,

yin gently invites centeredness through yielding, passive mindfulness.

Let’s keep this in mind the next time we sit down to a formal session of meditation’s awareness and acquiescence.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty

(1)

Whoever relies on the Tao
in governing men
does NOT try...

Simplicity, Patience and Compassion

Adaptation

to force issues
or defeat enemies
by force of arms.

(2)

For every force
there is a counter-force.

Simplicity, Patience and Compassion

Adaptation

Force

When most of us, in the west, think of the Tao we envision the symbol of the yin yang, a

disc, divided from top to bottom by a set of curves resembling the capital letter “S,” black on one side and white on the other.

For a handful of centuries, probably well-meaning, western commentators have

confidently assured us that Taoism is all about reconciling the two extremes of yang and yin symbolized as white and black respectively.

Simplicity, Patience and Compassion

Adaptation

But when we pour over Lao Tzu's classic, the "Tao Te Ching" or "beneficial way of the Tao" we see the opposite.

Rather than attempt to reconcile the two, the author points out the tendency of each, warning against the practice of yang, and encouraging the practice of yin.

That is why some refer to the "Tao Te Ching" as a "Love-letter to true Matriarchy."

The use of force is a hall mark of Patriarchy's path of yang.

In the first and second sentence of this chapter we are warned NOT to use force in governing folks or to defeat enemies.

Simplicity, Patience and Compassion

Adaptation

*If this sounds counter-intuitive that's
because our intuition has been shaped by
our culture and our country;*

*which many historians, economists, and
sociologists feel acts far more like a feudal empire than
a democratic republic.*

*Lao Tzu justifies his admonition against the
ways of yang by explaining that
aggression breeds more aggression,*

*like the folly of making love in
the name of virginity or
drone striking innocent people in
the name of stamping out terrorism...*

Simplicity, Patience and Compassion

Adaptation

the consequences of these actions run counter to their stated purposes which cause many to question either the intelligence or honesty of those who state their goals and then use force to undermine them.

Simplicity, Patience and Compassion

Adaptation

(3)

Violence,
even well intentioned,
always rebounds
upon oneself.

Simplicity, Patience and Compassion

Adaptation

Rebounds upon one self

*Violence harms those who wield it, like
an attack dog turning on its handler, like
a gun back firing, or like
a drone detonating before leaving its air base.*

Simplicity, Patience and Compassion

Adaptation

(4)

The Sage does his job
then stops.

Simplicity, Patience and Compassion

Adaptation

Then Stops

*After completing a task the
sage of the Tao stops.*

Why?

Let's read on.

Simplicity, Patience and Compassion

Adaptation

(5)

He understands
that the universe
is forever
out of control...

and that trying
to dominate events
goes against the current
of the Tao.

Simplicity, Patience and Compassion

Adaptation

Forever out of control

The wise observe that we can no more control the events around us, in our little lives, than we can stop the Andromeda galaxy from colliding into ours.

Simplicity, Patience and Compassion

Adaptation

The current of the Tao

Why does trying to dominate events go against the current of the Tao?

Because domineering tendencies are part and parcel of Patriarchy's path of yang whereas yielding, and acquiescing from

a vulnerable and non-conceptual place of centered spontaneity is true Matriarchy's path of yin, the essence of the Tao.

The sage of the Tao works, NOT out of a quest for dominance but simply as an expression of centered spontaneity, free of all agenda.

Simplicity, Patience and Compassion

Adaptation

(30:6)

Because he **believes**
in himself,
he does NOT try
to convince others.

Simplicity, Patience and Compassion

Adaptation

self belief

About five or six centuries after this was written the author of “The Sealed Letter to the Hebrews” wrote that faith was “...the evidence of things not seen...”.

From the perspective of this definition, the sixth sentence of this chapter could be seen to be mocking belief as its subject is already present.

For faith is a contrivance of intellect, emotion as well as desire and as such is a manifestation of Patriarchy’s yang, whereas non-conceptuality, peace and acquiescence are the path of true Matriarchy’s yin.

Simplicity, Patience and Compassion

Adaptation

*Upon this path of the Tao, all self-identity and
Self-agenda are surrendered, thus rendering the
notion of convincing others, totally obsolete.*

Simplicity, Patience and Compassion

Adaptation

(7)

Because he is **content**
with himself,
he does NOT need
the approval of others.

Simplicity, Patience and Compassion

Adaptation

Does not need the approval of others

The serene contentment that flows from the vulnerable, non-conceptual, yielding practice of centered spontaneity frees us from yang's never ending quest for others' approval; which

like Wiley Coyote's continual hunt, for the cartoon's titular road runner, is never sated.

By the way Wiley is a great example of the folly of yang's contrivance while road runner typifies yin's centered spontaneity.

Simplicity, Patience and Compassion

Adaptation

(8)

Because he **accepts** himself,
he is accepted
by the whole world.

Simplicity, Patience and Compassion

Adaptation

Global acceptance

One could reason that the quick path to being accepted by others is to accept oneself. But how is one to do that?

Should one implement Yang's forceful, goal oriented, impulsive and contrived strategies?

Better, it could be, to relax into yin's vulnerable, acquiescent, non-conceptuality of the centered spontaneity that flows from awareness and acquiescence like

one could relax in a shower's delightful flow of warm water at the end of a hard day.

Simplicity, Patience and Compassion

Adaptation

*Of course the irony is that, once we've
passively slipped into habitual, and
non-conceptual self-acceptance*

*we won't really care about
others' rejection or acceptance at all.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty-one

(31: 1)

Weapons are
the tools of violence;
all decent men
detest them.

Simplicity, Patience and Compassion

Adaptation

Tools of violence

*When attending an air show, and
stumbling upon complex war machines such as
tanks, helicopters or jets, it's
easy to fall into fascination's thrall.*

*These are engineering marvels and
besides they're really cool.*

*That is until we remember that they're
instruments of murder as well as mayhem and
have helped cause untold suffering.
Why this contradiction?*

Simplicity, Patience and Compassion

Adaptation

Perhaps it's the nature of our triune brain. The creative and analytical nature of our pre-frontal cortex is arguably morally ambiguous and simply loves anything new, sparkly, strong and fast.

It is the mechanisms of our brain stem that can get pretty ruthless in the name of self-preservation (which should not be confused with strawberry preserves, because

although those are delicious, they are completely different); and when our brain stem and pre-frontal cortex team up, we (as a species) can do some pretty horrible things.

Simplicity, Patience and Compassion

Adaptation

Our limbic system, on the other hand, contains (amongst other things) our empathy center that

would rather apply the cleverness of our pre-frontal cortex to cooperation, compassion and overall sustainability.

In the latter chapters of the book “Cosmos” Carl Sagan explored how the components of our triune brain evolved haphazardly and interdependently their three influences could

always make their presence felt, except in the presence of sever defect, trauma, or conditioning (we’re looking at you, psychopathy and sociopathy).

Simplicity, Patience and Compassion

Adaptation

(31: 2)

Weapons are
the tools of fear;
a decent man
will avoid them...

except in the direst necessity
and, if compelled,
will use them
only with the utmost restraint.

Simplicity, Patience and Compassion

Adaptation

Tools of fear

Fear is typically a painful emotion and often employed manipulatively and coercively by members of yang's patriarchy.

History tells us that when the leaders of the inquisition wished to stop Galileo Galilei from teaching in favor of Copernicus' model of the heliocentric (or sun centered) universe they

forcibly removed him from his home, took him to their dungeons and showed him their instruments of torture, inferring that

they would be used on him if he did not recant his "heretical" views.

Simplicity, Patience and Compassion

Adaptation

It is interesting to note that the earth centered view is not really a major point of Christ's Gospel, it's just that the inquisition, like all other forms of

Yang's patriarchy really enjoyed controlling folks' behavior, communication and even their thoughts; for dominance is a prevailing drive of yang.

It could be argued that advancing the frontier of science could be integral to the survival of our species, but

the dark and twisted drives of yang's patriarchy favors short term, petty tyranny over long term survival, no less well-being.

Perhaps that is why the Tao Te Ching warns against the path of yang, in favor of the path of yin.

Simplicity, Patience and Compassion

Adaptation

(31: 3)

Peace is his highest value.

If the peace has been shattered,
how can he be content?

Simplicity, Patience and Compassion

Adaptation

His

Yes, most cultures and languages favor a patriarchal world view but it is important to note that the translator or this version of

the Tao Te Ching attempted to remedy that by alternating the sages' pronouns every other chapter.

So in one chapter the sage could be referred to as he, and in the next chapter, as a she.

Although this is neither perfect, nor does it right all the wrongs of female oppression it seems to be a good-hearted step in the right direction.

Simplicity, Patience and Compassion

Adaptation

Content

*Unlike 1982's "Conan the Barbarian" who
insisted that the meaning of life could
be found in*

*"...crush your enemies,
see them driven before you, and
to hear the lamentations of their women."*

*For a sage of the Tao, this
is NOT a source of contentment.*

Simplicity, Patience and Compassion

Adaptation

(31: 4)

His enemies
are NOT demons,
but human beings
like himself.

(31: 5)

He does NOT
wish them personal harm.

Simplicity, Patience and Compassion

Adaptation

Not demons

When exploring the intersection of sociology, economics and public health it becomes evident that free will is an illusion and that all of us are more subject the momentum of

circumstance and conditioning than we're comfortable admitting.

In view of this it becomes easier to generate compassion towards even the most dangerous of individuals treating them more

as if they had a virulent infection and less like Satan himself.

I therefor recommend reading the Neuro Scientist, Sam Harris' "Free Will."

Simplicity, Patience and Compassion

Adaptation

(31: 6)

Nor does he
rejoice in victory.

(31: 7)

How could he
rejoice in victory
and delight
in the slaughter of others?

Simplicity, Patience and Compassion

Adaptation

Slaughter

*Just as it would seem foolish to
punish someone for contracting a
virulent infection, it could seem prudent to
medically isolate them, thus*

*protecting society while
nursing them to health.*

*Likewise the sage of the Tao rejoices not
in the defeat of patriarchy's minions, but
in their continued evolution toward the path of yin.*

Simplicity, Patience and Compassion

Adaptation

(31: 8)

He enters a battle gravely,
with sorrow...

and with great compassion,
as if he
were attending
a funeral.

Simplicity, Patience and Compassion

Adaptation

Enters a battle gravely

*In moments of personal or collective self-defense the
sage of the Tao is not given to
the fever of blood lust but,*

*as always, acts vulnerably, non-conceptually, and
acquiescently from a place of centered spontaneity.*

*One is not born a sage, it
is the fruit of consistent training upon
the path of awareness and acquiescence.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty-two

(32: 1)

The Tao can NOT be perceived,
smaller than an electron
it contains
uncountable galaxies.

Simplicity, Patience and Compassion

Adaptation

Electron, contains, galaxies

*We've heard the term quantum leap.
It means a very small change with
very big and far reaching consequences.*

*Like wise the vulnerability, non-conceptuality, passiveness,
patience, compassion, awareness, acquiescence and
centered spontaneity of yin's path of Tao is
also quite subtle but with huge consequences like*

*global: sustainability, cooperation,
empathy, generosity, innovation,
peace, happiness and fulfillment.*

Simplicity, Patience and Compassion

Adaptation

(32: 2)

If powerful men and women
could remain...

centered in the Tao
all things
would be in harmony.

Simplicity, Patience and Compassion

Adaptation

Pax Romana

Pax Romana was a policy of enforcing the superficial appearance of peace at the point of a sword.

In other words, act peacefully or Rome is going to get you.

This superficial contrivance might make perfect sense from the anti-Tao perspective of Yang's path.

Of course the Tao perspective of the Yin path teaches that world peace begins on the inside of individuals.

Simplicity, Patience and Compassion

Adaptation

(32: 3)

The world
would become a paradise.

(32: 4)

All people
would be at peace,
and the law
would be written in their hearts.

Simplicity, Patience and Compassion

Adaptation

In their hearts

*When people's seemingly deceit behavior is
motivated by fear of punishment, that
is not true ethics, but
merely a pale, superficial analog.*

*True decency comes neither from fear of punishment nor
desire for reward but
is the natural momentum of empathy.*

*This spontaneous compassion is its own reward for
it seeks no reward and
is the fruit of the Tao's path of yin.*

Simplicity, Patience and Compassion

Adaptation

(32: 5)

When you have
names and forms,
know that they
are provisional.

Simplicity, Patience and Compassion

Adaptation

Names and forms

Just as it is silly to confuse a paper map of the United States, with the actual country, likewise it's pretty lame to confuse and object, being or circumstance with the label we adhere to it.

A clear illustration of this is found in the dystopian novel "1984" where the ministry of peace wages war and the ministry of love practices torture, brain washing and murder.

Or in our reality where monopoly is labeled free market, those who exploit others, rape the environment and out-source manufacture are called "Job creators" and...

Simplicity, Patience and Compassion

Adaptation

those who suffer from unfortunate external conditions or physical maladies are maligned with the label “Takers.”

After all, if during our morning walk we happened upon a heaping pile of dog doo, wouldn't it be silly to whip out a three by five card, scribble the word “chocolate” upon it, and gingerly place the

card upon the droppings, thinking that had somehow changed the scent, no less, nature of the substance.

Simplicity, Patience and Compassion

Adaptation

(32: 6)

When you have institutions,
know where
their functions should end.

Simplicity, Patience and Compassion

Adaptation

Should end

*All healthy, sentient beings crave life and happiness.
No cow wants to be a hamburger, no
chicken wants to be a barbeque, no
pig wants to be a sausage, and no fish wants to be dinner.*

*Likewise institutions and organizations can
sometimes seem to take on a life of their
own, striving to increasing in size, importance and
power, performing tasks they're not qualified to perform and
generally out living their usefulness.*

*This institutional behavior is like a greed dog, who
doesn't know when to stop eating, and
so continues to consume until
his stomach bursts, and he dies.*

Simplicity, Patience and Compassion

Adaptation

It is taught that Lao Tzu, the author of the Tao Te Ching, spent the majority of his adult life working with China's imperial bureaucracy, so

it sounds like, in this passage, he was writing from his vocational experience.

Simplicity, Patience and Compassion

Adaptation

(32: 7)

Knowing when to stop,
you can avoid any danger.

Simplicity, Patience and Compassion

Adaptation

knowing when to stop

*How could we know when to stop any behavior? By
habitually practicing the centered spontaneity of
flowing with yin's Tao.*

Simplicity, Patience and Compassion

Adaptation

(32: 8)

All things end in the Tao
as rivers flow into the sea.

Simplicity, Patience and Compassion

Adaptation

All things end

All organisms eventually die, and when they do, they decompose. This decomposition process is a great example of passive acquiescence.

If some form of passive acquiescence is inevitable it is not a question of if we yield to the Tao but, when.

We are advised to start yielding yesterday, and if not then, then at least today. Perhaps that is why in the fourth sentence of the twenty-fifth chapter of the Tao Te Ching it is written

*“If you want to be reborn,
let yourself die.”*

Simplicity, Patience and Compassion

Adaptation

Notice this is not written in the active voice, but in the passive one; we are NOT told to actively kill ourselves BUT to passively let ourselves die.

Now, quick, hurry, practice the centered spontaneity of awareness and acquiescence.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty-three

(33: 1)

Knowing others
is intelligence;
knowing yourself
is true wisdom.

Simplicity, Patience and Compassion

Adaptation

Silence of the Lambs

The is a scene in the movie where Clarisse was trying to coerce Hannibal into filling out a psychiatric questionnaire with the words:

*“...you see a lot doctor,
but are you strong enough to
point that high powered perception at
yourself?*

*What about it? Why don't you
look at yourself and
write down what you see? Maybe
you're afraid to. ”*

Simplicity, Patience and Compassion

Adaptation

*I suspect the answer was no, for
he busied himself for the rest of the evening by
manipulating Meeks, the prisoner in the cell to his right, to
kill himself by swallowing his own tongue.*

*Are we braver than Hannibal Lector? Do
we have the courage to vulnerably, non-conceptually and
passively sit in awareness and acquiescence?*

Simplicity, Patience and Compassion

Adaptation

(33: 2)

Mastering others
is strength;
mastering yourself
is true power.

Simplicity, Patience and Compassion

Adaptation

Others or self

*There are many steps from
Yang's ANTI-*tao* of patriarchy to
Yin's *Tao* of matriarchy.*

*As we've previously explored control, and
domination are hallmarks of yang.*

*Perhaps the first few steps in
moving from yang to yin is
shifting the subject of our controlling tendencies from
others to ourselves.*

*But remember the key to yin lays in
releasing all efforts to control anyone,
even ourselves.*

Simplicity, Patience and Compassion

Adaptation

*But if we do that, what's
to stop us from being a puppet to
our every dark impulse?*

*The awareness and acquiescence that
feed our centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

(33: 3)

If you realize
that you have enough,
you are truly rich.

Simplicity, Patience and Compassion

Adaptation

enough

In our capitalistic culture we can observe that those on the precipice of homelessness, hunger and exposure can act as if keenly motivated to stave off all facets of destitution.

We can see that as they approach a sort of survival equilibrium their actions can lose many of their manic attributes.

But sometimes that fear of lack transforms into a longing for more.

A longing that cannot be sated like a hungry dog who, given the chance could eat until its stomach bursts and it dies.

Simplicity, Patience and Compassion

Adaptation

*Yang appeals to our fear of lack and
our craving for more, whereas
yin ceases to strive and
relaxes into the flow state of centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

(33: 4)

If you stay in the center
and embrace death
with your whole heart,
you will endure forever.

Simplicity, Patience and Compassion

Adaptation

Endure forever

*In our interdependent and ever changing physical
bodies of flesh, blood and bone will
most assuredly die.*

*So how are we to live forever? By
ceasing to identify with this brain, this body, or
this circumstance and instead...*

*become as one with
this community, this nation, this continent, this world,
this solar system, this galaxy, this local group, this universe,
the multiverse itself, in its entirety.*

*Lovely thoughts, but
how do we actualize them?
Read on.*

Simplicity, Patience and Compassion

Adaptation

Stay in the CENTER and EMBRACE death

We stay in the center when we have so mastered the passive awareness of our mindfulness that we practice it spontaneously, habitually, easily and effectively.

Embracing death is a visceral and perhaps disturbing metaphor for yielding, surrendered acquiescence.

Let us imagine a tree upon the shore of a tropical lagoon, and that we are hanging from one of its branches, over the warm, welcoming waters.

It is the formal, consistent and regular practice of awareness and acquiescence that help us release our grip upon the branches of fear, greed, and self-identity, fall into the infinite ocean of universal compassion and dissolve

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty-four

(34:1)

The great Tao
flows everywhere.

Simplicity, Patience and Compassion

Adaptation
everywhere

*The Tao is not a sentient being, no
less a finite resource but merely the
means by which any entity can enter the flow state.*

*Therefore it is available to
all beings everywhere and
it as close as mounting awareness upon one's inhalation and
acquiescence upon one's exhalation.*

*The more these physical and
mental acts become spontaneous and
uncontrived the more we'll
viscerally master the flow state of the Tao.*

Simplicity, Patience and Compassion

Adaptation

(34:2)

All things
are born from it,
yet it
does NOT create them.

Simplicity, Patience and Compassion

Adaptation

Does not create them

*Yes it could be said that
the entire universe, as we know it, was
created by the effortless and uncontrived acquiescence of
all matter to...*

*gravity's, electromagnetisms', strong nuclear force's and
weak nuclear force's four universal forces;
but it could be a mistake not only to
anthropomorphize the acquiescence of the Tao by...*

*generally attributing human attributes to it but
it's even more of an error to attribute the
specific factors of intention, agenda, and effort.
Why is that letter so dangerous?*

Simplicity, Patience and Compassion

Adaptation

Because intention, agenda and effort are attributes of yang, which is the anti-tao.

At university, first year psychology students are taught there are two flavors of motivation: extrinsic or external and intrinsic or internal.

For example, cleaning the dishes so as to not annoy one's domestic partner or

cleaning the dishes because doing so delights, and pleases one as well as contributes to one's sense of order.

Simplicity, Patience and Compassion

Adaptation

But what if there was a third set of motivation, atrinsic or no motivation?

According to the Tao Te Ching, acting from centered spontaneity, with OUT any: intention, effort or agenda is not only the...

key to serenity but also the means by which we can have the greatest beneficial effect upon the world around us.

For instance, Lao Tzu wrote these eighty-one concise chapters more than twenty-five centuries ago, and they're still...

influencing the thoughts of those who seek greater peace, happiness and fulfillment.

Simplicity, Patience and Compassion

Adaptation

(34:3)

It pours itself
into its work,
yet it makes
NO claim.

Simplicity, Patience and Compassion

Adaptation

Pours... makes no claim

*The subtext infers that
even though when we act from
centered spontaneity we do so with
complete abandon, and no thought of self preservation, we...*

*also do so without any sense of
greed for: credit, fame, profit or prestige.
For what if flowing with the Tao was
its own reward?*

Simplicity, Patience and Compassion

Adaptation

(34:4)

It nourishes
infinite worlds,
yet it does NOT
hold on to them.

Simplicity, Patience and Compassion

Adaptation

Nourishes without holding

*Let's recall that the three treasures of the Tao are:
simplicity, patience and compassion.*

*When our compassion is seasoned with acquiescence we
are able to act for the benefit others with OUT
being actively attached to either the outcomes of our actions or
the recipients of our actions.*

Simplicity, Patience and Compassion

Adaptation

(34:5)

Since it is merged
with all things
and hidden in
their hearts...

it can be called
humble.

Simplicity, Patience and Compassion

Adaptation

Hidden in their hearts

The potential to practice awareness and acquiescence and as such flow from a place of centered spontaneity is latent within the mind of every sentient being;

existing first in potentiality before it is ever actualized through our choices and action.

Simplicity, Patience and Compassion

Adaptation

(34:6)

Since all things
vanish into it
and it alone
endures...

it can be called
great.

Simplicity, Patience and Compassion

Adaptation

All things vanish into it

Although all of us can resist acquiescence on some level, since dying and decomposition are the ultimate acts of yielding, it could be said that surrender; mental or physical, deliberate or inadvertent, is inevitable.

*I'm re minded of the commercial aired in 1972 for Fram oil filters where the auto mechanic says
“...the choice is yours you can pay me now or you can pay me later.”*

Likewise, in the grand scheme of time, from the geological, no less cosmological, point of view, all beings yield, it's simply a matter of time.

Simplicity, Patience and Compassion

Adaptation

*The sooner we do so, from
a place of centered spontaneity and...*

*make a habit of it, the sooner we'll be more:
peaceful, happy and of greater beneficial to
the world around us.*

Simplicity, Patience and Compassion

Adaptation

(34:7)

It is NOT aware
of its greatness;
thus it is truly great.

Simplicity, Patience and Compassion

Adaptation

NOT aware

Although the journey from yang to yin starts with a decision, the completion of the process of transcending yang's conditioning could take a while.

For instance our yin training in meditation's awareness and acquiescence could cause us to non-conceptually flow in centered spontaneity.

Our passive mindfulness could notice what's going on and then our yang tendency for over-analysis could kick in and we could find ourselves, narrating our...

experience, our achievement as well as the means by which we accomplished it and could improve upon it.

Simplicity, Patience and Compassion

Adaptation

*This error will occur,
it's par for the course.*

*Don't beat yourself up,
for simply noticing the folly of yang is
integral to passively evolving beyond it.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty-five

(35: 1)

She who is **centered**
in the Tao
can go where she wishes,
without danger.

Simplicity, Patience and Compassion

Adaptation

Without danger

One of the benefits of cultivating centered spontaneity is that it can enhance one's experience of safety, although...

it is VERY important not to confuse the centered spontaneity that comes from yin's passive mindfulness with...

the neurotic grasping that comes from yang's active concentration.

Simplicity, Patience and Compassion

Adaptation

(35: 2)

She perceives
the universal harmony,
even amid
great pain...

because she has found
peace in her heart.

Simplicity, Patience and Compassion

Adaptation

The universal harmony

In the history of science we recognize that there were radio waves long before people had the technology to perceive them.

Any student of surfing can tell you that it's not a question of if a suitable wave will come, but whether one is skillful enough to catch it and ride it.

Likewise the author of the Tao Te Ching infers that universal harmony already exists, it is merely a question of whether or not we have plugged into it, no less perceived it.

It bears mentioning that key to cultivating the inward peace that helps us tune into the outward peace is the consistent practice of awareness and acquiescence.

Simplicity, Patience and Compassion

Adaptation

(35: 3)

Music

or the smell of good cooking
may make people
stop and enjoy.

Simplicity, Patience and Compassion

Adaptation

(35: 4)

But words
that point to the Tao
seem monotonous
and without flavor.

Simplicity, Patience and Compassion

Adaptation

Music and the smell of good cooking

*In the latter chapters of “Cosmos”
Carl Sagan mentioned the triune brain of
R-complex, Limbic system and Prefrontal cortex.*

*Music and the smell of good cooking could
have a powerful, visceral, pre-cognitive effect upon
the mechanisms of our brain stem’s R-complex.*

*In contrast, it can find very little attractive or
enticing about words that point to the Tao.*

*However the emotional Limbic system and
the analytical Prefrontal cortex can
find the words that point to the Tao to
be compelling and interesting.*

Simplicity, Patience and Compassion

Adaptation

*It could therefore be helpful to practice the
passive mindfulness that can
discern our instinctual, emotional and analytical mindsets.*

*Let us traverse the middle path between
repressing our instincts and
indulging their every whim, as
if it was a spoiled child.*

Simplicity, Patience and Compassion

Adaptation

(35: 5)

When you look for it,
there is nothing to see.

(35: 6)

When you listen for it,
there is nothing to hear.

(35: 7)

When you use it,
it is inexhaustible.

Simplicity, Patience and Compassion

Adaptation

Active folly

*Congratulations you've
decided to master the Tao.
Now that you've set your goal, how
will you accomplish it?*

*Actively straining and striving to
perceive the Tao reminds me of
Reverend Alan's wife who strove to...*

*get a cat out from under the couch by
screaming at it and striving to
pry it out with a broom handle.*

Simplicity, Patience and Compassion

Adaptation

After his wife had given up in frustration, Alan walked calmly into the kitchen and used the electric can opener to open a can of the cat's favorite food.

Moments later the cat left its hiding place beneath the couch and enthusiastically entered the kitchen of its own accord.

Just as we cannot force a cat to do what it does not want to, neither can we force our brain stem's R-complex to take interest in the Tao. But...

Simplicity, Patience and Compassion

Adaptation

*just as we can entice a cat to
leave its hiding place with
the promise of food, we can...*

*entice our instinctual nature to
take interest in the Tao if
our regular practice of awareness and acquiescence proves
to be sufficiently pleasurable.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty-six

(36:1)

If you want
to shrink something,
you must first
allow it to expand.

Simplicity, Patience and Compassion

Adaptation

Allow it

*The question is NOT if
there are things we want to do, BUT
rather what we'll do with that impulse.*

*When we want to
shrink something,
get rid of something, or
take something do...*

*we act from yang or yin,
patriarchy or matriarchy,
ego or no self,
pride or love...*

*do we MAKE something happen or
LET something happen?*

Simplicity, Patience and Compassion

Adaptation

(36:2)

If you want
to get rid of something,
you must first
allow it to flourish.

Simplicity, Patience and Compassion

Adaptation

Expand, Flourish

Clearly expanding is the opposite of shrinking and flourishing is the opposite of something being gotten rid of.

One of the benefits of this strategy is that we are rebelling against the tyranny of impulsiveness.

There is great freedom in recognizing a problem, as well as our impulse concerning it and merely choosing to: “see how this plays out.”

Simplicity, Patience and Compassion

Adaptation

*For it can be useful to
give ourselves breathing room between
scattered impulsiveness and
centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

(36:3)

If you want
to take something,
you must first
allow it to be given.

Simplicity, Patience and Compassion

Adaptation

first

*Yes it can feel unbearable to
allow rather than act, but
it could be helpful to remember that
in the larger scheme of things our...*

*life's purpose it NOT to
satisfy every impulse of greed or aversion BUT
to master the Tao's path that...*

*all beings may benefit from
the momentum of
our awareness and acquiescence.*

Simplicity, Patience and Compassion

Adaptation

(36:4)

This is called
the subtle perception
of the way things are.

Simplicity, Patience and Compassion

Adaptation

The way things are

How are things?

In our skull we have a triune brain.

*At its stem is the seat of the
petulant, selfish anti-tao.*

*In its mid-brain is the center for
both compassion and cooperation that
is integral to our mastery of the tao.*

*How are things? We have a choice to
play the short game of fleeting benefiting for
ourselves by indulging our reptilian impulses or...*

*the long game of enjoying the deep and
meaningful benefit of traversing the path of
matriarchy for the benefit of all.*

Simplicity, Patience and Compassion

Adaptation

How are things?

*We can choose one, or
the other but not both, for
they are mutually exclusive.*

Simplicity, Patience and Compassion

Adaptation

(36:5)

The soft
overcomes the hard.

(36:6)

The slow
overcomes the fast.

Simplicity, Patience and Compassion

Adaptation

Soft and slow versus hard and fast

*Although this could describe the
difference between intimate love making and
recreational, anonymous fucking, in...*

*a larger sense it's reminding us that
regardless of the protests of our brain stem, the
path of no-self is much more beneficial than
the path of selfishness.*

Simplicity, Patience and Compassion

Adaptation

(36:7)

Let your working
remain a mystery.

(36:8)

Just show people
the results.

Simplicity, Patience and Compassion

Adaptation

A mystery

*An individual may spend
months, years or even
decades perfecting a skill.*

*And with the best of intentions they might
actively chase down would be students and
verbally assail them with...*

*the benefits and methods of their system.
That is the folly of yang.*

Simplicity, Patience and Compassion

Adaptation

*If that same individual passively allowed
the fruits of his skill set to
speak for themselves then...*

*good hearted, would-be apprentices and
journeymen would seek him out.*

*Or to put it more concisely, in
the words of the American existentialist Ralph Waldo Emerson:*

*“Build a better mouse trap and
the world will beat a path to your door.”*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Thirty-seven***

(37: 1)

The Tao
never does anything,
yet through it
all things are done.

Simplicity, Patience and Compassion

Adaptation

Never does

Here, in a clever piece of subtext, Lao Tzu infers the characteristic behavior of one who has so trained in the path of the Tao that he practices it spontaneously, habitually, easily and effectively.

He infers that one who has so mastered the path of the Tao does NOT act in the manner of yang.

That is to say, his behavior is NOT: scattered, contrived, active, coercive or controlling but instead is centered, spontaneous and free of any agenda.

Simplicity, Patience and Compassion

Adaptation

(37: 2)

If powerful men and women
could center themselves in it...

the **whole** world
would be transformed
by itself,
in its natural rhythms.

Simplicity, Patience and Compassion

Adaptation

In its natural rhythms

This is one of my favorite passages.

We read that the whole world could be transformed, and the context infers that this transformation could be positive.

We read that this transformation could be in harmony with its natural rhythms. This is important, because history has shown us that when good hearted folks try to FORCE a beneficial change (I'm looking at you path of Yang), that it ends in disaster. Perhaps that is why in the ninth through eleventh sentences of the sixty-fourth chapter of the Tao Te Ching we read:

*“Rushing into action,
you fail.*

*Trying to grasp things,
you lose them.*

*Forcing a project to completion
you ruin what was almost ripe.”*

Simplicity, Patience and Compassion

Adaptation

Center themselves in it

This passage not only explains that there is a way we could benefit the world but it tells us how to avoid the pit falls of the yang strategies and techniques that just don't work.

*We are told to center ourselves in the Tao, which is the path yin.
How do we do that?*

By so cultivating centered spontaneity through the vulnerable and non-conceptual practice of awareness and acquiescence to the point of mastery, such that we do so spontaneously, habitually, easily and effectively.

Simplicity, Patience and Compassion

Adaptation

*Having done so, the
right ideas, words and actions, beautifully
flow through us, at the right time and
in the right manner.*

*The text seems to infer that
some people are naturally powerful.*

*And that if these opinion shapers practiced according to
the path of Tao, yin, matriarchy, no-self, love, spontaneity and
ease then humanity (and all we effect) could
be positively influenced.*

*But could this path also increase the
natural power of all who master, no
less practice it?*

Simplicity, Patience and Compassion

Adaptation

(37: 3)

People would be content
with their **simple**,
everyday lives,

in harmony,
and free of desire.

Simplicity, Patience and Compassion

Adaptation

People would be...

*We read that when the powerful have
mastered the path of yin, then
the whole world could be transformed.*

*Before we consider what
that could this transformation look like, let's
take a moment to recall the unrest, fear, anger, conflict and
greed that permeate our patriarchal society.*

*Now imagine its opposite, a matriarchal society where
contentment simplicity, harmony and freedom from desire were
not only promoted but experienced, and
even mastered by its denizens.*

Simplicity, Patience and Compassion

Adaptation

*Simplicity is a code word for
centered spontaneity.
Now let's look very closely at this.*

*Using craving to manifest contentment makes
about as much sense as
fucking in the name of virginity.*

*Fun?
Yes!
Effective?
Not so much.*

*Centering and relaxing could be the
key to spontaneously letting-go of desire for
centering could be the opposite of
both hate and greed. For...*

Simplicity, Patience and Compassion

Adaptation

just as the opposite of hate is NOT love, BUT indifference, what if the opposite of greed was NOT hate, BUT contentment?

Again, we see the dichotomy of greed and contentment.

Peace and serenity are the by products of habituating the practice of noticing and relaxing.

NOTICE: spontaneity is action devoid of desire, or agenda; which is why it must be centered upon passive awareness and gentle acquiescence.

Simplicity, Patience and Compassion

Adaptation

(37: 4)

When there is
NO desire,
all things
are at **peace**.

Simplicity, Patience and Compassion

Adaptation

Desire and peace

*When there is no external desire there
is no external conflict, and
when there is no internal desire there
is no internal conflict.*

*How do we get there?
Externally society must be restructured to
no longer encourage and
reward: cowardice, competition and cruelty but...*

*instead encourage and
reward: compassion, cleverness and cooperation.*

*The vulnerable and non-conceptual practice of
awareness and acquiescence could
create the centered spontaneity to
facilitate this both in...*

Simplicity, Patience and Compassion

Adaptation

*leadership's top down as well as
grass roots' bottom up methods.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty-eight

(38: 1)

The Sage does **NOT** try
to be powerful;
thus he is truly powerful.

Simplicity, Patience and Compassion

Adaptation

Not try

Welcome to the thirty-eighth chapter of the Tao Te Ching where we begin with one of the central themes of this text, the folly of the active path.

As we've already explored, yin's passive path is the path of the Tao, while yang's active path is essentially the path of the anti-tao.

The power of the Sage comes not from setting goals and then straining, conniving and coercing to make it happen but...

from vulnerably and non-conceptually cultivating centered spontaneity from the formal practice of awareness and acquiescence.

Simplicity, Patience and Compassion

Adaptation

(38: 2)

The ordinary man
keeps reaching for power;
thus he never has enough.

Simplicity, Patience and Compassion

Adaptation

Reaching

*By way of contrast the
Sage does NOT reach for power whereas
ordinary folk do...*

*ironically the Sage is truly powerful while
ordinary folk aren't.*

*Perhaps, if we're doing what everyone else does, the
way everyone else does, for
the reasons everyone else has, we...*

*may not experience the
extraordinary life of a sage.*

Simplicity, Patience and Compassion

Adaptation

Lama: Dilgo Khyentse Rinpoche of Tibet used to say that craving is like a hungry dog, its hunger is never sated.

How ironic it is that those who seek not after power are more prone to experience contentment, whereas those who do seek it are never satisfied.

We must ask ourselves, what is it we most value, power or contentment.

For yang is the dissatisfying path of seeking after power, while yin is the fulfilling path of contentment.

Simplicity, Patience and Compassion

Adaptation

(38: 3)

The Sage does nothing,
yet he leaves nothing undone.

(38: 4)

The ordinary man
is always **doing** things,
yet many more
are left to be done.

Simplicity, Patience and Compassion

Adaptation

(38: 5)

The kind man **does** something,
yet something remains undone.

(38: 6)

The just man does something,
and leaves many
things to be done.

Simplicity, Patience and Compassion

Adaptation

(38: 7)

The “moral” man
does something,
and when NO one responds...

he rolls up his sleeves
and uses force.

Simplicity, Patience and Compassion

Adaptation

The folly of the ordinary, kind, just and moral

*In sentences four through seven we
explore how the ordinary, kind, just and moral, either
always do things or do **somethings** yet
many more or at least **somethings** are left undone.*

*This is in contrast to the sage, in
the third sentence, who does nothing yet
leaves nothing undone.*

*This is NOT just a superficially clever quip like
“if you never set a goal,
you’ll never fail to meet a goal.”*

*Rather it is a peek back stage, behind
the curtain of the universe. This
is how things really work.*

Simplicity, Patience and Compassion

Adaptation

We can all receive flashes of insight about the good and worthy things we could do. Those flashes could come from yang's scatteredness or from yin's centeredness.

The dichotomy of yang and yin can not only be felt in the source of our ideas but in how we apply them.

The yang set of strategies include planning, plotting, striving, straining, coercing, and sometimes violence...

whereas yin's set of strategies is always to act from the centered spontaneity that flows from the vulnerable and non-conceptual practice of awareness and acquiescence.

Simplicity, Patience and Compassion

Adaptation

One of the darkest examples of yang methodology can be seen in the form of the one who superficially cloaks them self in the guise of the warrior of morality. How ironic that...

this is the one most apt to turn to violence, the darkest of yang's methods. It is almost as...

if they feel self-righteously justified to use ANY means necessary by the loftiness of their stated goals. Perhaps that...

is why in the first and second sentences of the nineteenth chapter it is written:

Simplicity, Patience and Compassion

Adaptation

*“Throw away holiness and wisdom, and
people will be a hundred times happier. Throw away
morality and justice, and
people will do the right thing.”*

*Or how in the ninth sentence of
THIS chapter we could paraphrase*

*“when goodness is lost there is
the illusion of morality.”*

*True goodness, kindness and power, it
would seem, flow from
yin’s centered spontaneity, rather than
from yang’s scattered contrivance.*

Simplicity, Patience and Compassion

Adaptation

In other passages we read that the sage detests violence. Yet here, the so called moral man, uses force. Could this...

be an example of Lao Tzu's irony? Could the chaos generated by contrivance be so powerful as to undermine morality?

Simplicity, Patience and Compassion

Adaptation

(38: 8)

When the Tao is lost,
there is goodness.

(38: 9)

When goodness is lost,
there is morality.

Simplicity, Patience and Compassion

Adaptation

(38: 10)

When morality is lost,
there is ritual.

(38: 11)

Ritual is merely
the husk of the Tao's path,
the beginning of chaos.

Simplicity, Patience and Compassion

Adaptation

Losing the Tao

What could it mean to lose the Tao? It could mean losing the momentum of: vulnerability, non-conceptuality, awareness, acquiescence, and centered spontaneity.

It could mean trading the means of yin for the methods of yang's defensiveness, over-analysis, imperceptions, resistance, scatteredness and contrivance.

Simplicity, Patience and Compassion

Adaptation

The illusions of goodness, morality, and ritual

*As a child I'd watch my mother and grandmother clean, and
in true "monkey see monkey do" fashion I'd
enthusiastically ape their actions with...*

*broom, sponge and mop, inadvertently
causing more mess than cleanliness.*

*In the absence of yin's vulnerability, non-conceptuality,
awareness, acquiescence, and centered-spontaneity yang will
always make a mess of things, even when those things are
done in the name of goodness, morality and ritual.*

*Ritual is especially dangerous for it is profoundly superstitious, childish and utterly
divorced from
reason and the scientific method.*

Simplicity, Patience and Compassion

Adaptation

*Centered spontaneity is so integral to the Tao,
that to lose it, is to lose the path.*

*This path of degeneration seems to culminate in
the façade of ritual which is the ultimate contrivance.*

Simplicity, Patience and Compassion

Adaptation

(38: 12)

Therefore the Sage
concerns himself
with the depths
and NOT the surface...

with the fruit
and NOT the flower.

Simplicity, Patience and Compassion

Adaptation

(38: 13)

He has NO will
of his own.

He dwells in reality,
and lets all illusions go.

Simplicity, Patience and Compassion

Adaptation

Flowers and fruit

Consider the apple tree. First it produces a flower, then it's petals fall, and it grows delicious, edible, nutritious apples that it's seeds might spread.

From the perspective of our hunter-gatherer ancestors, although flowers were integral to pollination for the creation of...

future apple trees, if one wished to stave off hunger, no less starvation, today one needed to locate the fruit and not the flowers.

Simplicity, Patience and Compassion

Adaptation

*Just as a flower can be very pretty likewise
the flash and bluster of yang's path could
distract us from the meeting of
our most important needs.*

*The deeply fulfilling path of yin requires us to
surrender our own scattered will as
well as it's contrivances and move forward from a
place of deeply centered spontaneity.*

*Perhaps that is why in the
tenth verse of the sixth chapter of
the gospel of Mathew it is written:
"...your will be done..."*

*or in the twelfth sentence of
the twenty second chapter of
the Tao Te Ching we read:*

Simplicity, Patience and Compassion

Adaptation

*“Only in being lived by the Tao can
you be truly yourself.”*

*It is through meditation's cycle of
vulnerable and non-conceptual awareness and
acquiescence in harmony with
our natural and uncontrived inhalations and exhalations that...*

*we are able to spontaneously release all
illusions that we might make room for
reality as it really is.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Thirty-nine

(39: 1)

In harmony
with the Tao...

Simplicity, Patience and Compassion

Adaptation

the sky
is clear and spacious
the earth
is solid and full...

Simplicity, Patience and Compassion

Adaptation

all creatures
flourish together,
content
with the way they are,

endlessly repeating themselves,
endlessly renewed.

Simplicity, Patience and Compassion

Adaptation

Harmony and benefits

The first, albeit run-on, sentence of this chapter establishes the far-reaching benefits of living in harmony with the Tao...

spanning from heaven to earth and all things in between, namely living beings.

Simplicity, Patience and Compassion

Adaptation

(39: 2)

When man
interferes with the Tao...

the sky
becomes filthy.
the earth
becomes depleted...

Simplicity, Patience and Compassion

Adaptation

the equilibrium
crumbles,
creatures
become extinct.

Simplicity, Patience and Compassion

Adaptation

Interferences and consequences

This chapter's second sentence functions as a mirror of the first, reflecting the dark consequences that come from...

the folly of not only resisting the Tao but actively interfering with it.

Of course at this point it might be wise to remember that the Tao is not a being or a commodity but merely a system for entering and remaining in the flow state.

Simplicity, Patience and Compassion

Adaptation

(39: 3)

The Sage
views the parts
with compassion...

because he
understands
the whole.

Simplicity, Patience and Compassion

Adaptation

Compassion and comprehension

Who is a sage of the Tao? One who has trained in the path of the Tao to the point of traversing it spontaneously, habitually, easily and effectively.

When considering the heavens the earth and all beings in between he does not consider the parts from a...

predatory, cowardly, greedy, or competitive point of view but rather from a place of compassion and cooperation.

Simplicity, Patience and Compassion

Adaptation

*This is because he understands the whole;
in other words instead of taking a
reductionist point of view, he
takes a systems approach as...*

*Peter Joseph explores in
“The New Human Rights Movement.*

*The approach of reducing
complex circumstances to
their most basic components was
certainly convenient...*

*but it caused more problems than
it solved.*

Simplicity, Patience and Compassion

Adaptation

When I was a patient I suffered needlessly when the staff at Kaiser Permanente insisted on sending me to many specialists without a truly insightful physician to effectively orchestrate it all and...

see the big picture like a conductor playing the entire symphony.

The folly of reductionism can be likened to the parable of six blind folks examining an elephant by touch and each of the six having divergent experiences.

*The one who felt the trunk,
concluding it was a python,
the one who felt the tusk,
surmising it was a spear...*

Simplicity, Patience and Compassion

Adaptation

*the one who felt the leg,
interpreting as a tree trunk,
the one who felt the ear
concluding it was the great leaf of an banana tree...*

*the one who felt it's flank
insisting it was a wall, and
the one who felt it's tail
concluding it was a vine.*

*Contemporary science has
debunked reductionism in favor of
a systems approach where each element, on
every scale, is...*

*explored in terms of how it effects
other elements and
how other elements effect it as well as
its seemingly individual form and function.*

Simplicity, Patience and Compassion

Adaptation

*This systems approach was lauded more than
twenty-five centuries ago.*

*It could be said that
just as the cherry tree supports its blossom,
comprehension supports our compassion.*

*How are we to prevent the folly of
undermining the harmony of the Tao?
Let's read on.*

Simplicity, Patience and Compassion

Adaptation

(39: 4)

His constant practice
is humility.

Simplicity, Patience and Compassion

Adaptation

Humility?

*What is meant by humility,
in this context?*

*How is not being convinced we're tremendous or
simply the best going to help?
Let's read on.*

Simplicity, Patience and Compassion

Adaptation

(39: 5)

He does NOT glitter
like a jewel...

but lets himself
be shaped by the Tao,
as rugged and common
as a stone.

Simplicity, Patience and Compassion

Adaptation

Not glitter... but lets

When watching many of the nature shows narrated by Sir Richard Attenborough we can see that male birds often, preen, strut and display their beautiful plumage in the hopes of winning a mate.

Many males vying for the opportunity to mate with the same female is a great example of competition. And completion, contrivance and effort are prime attributes of the anti-tao path of yang.

Rather than striving to glitter, or display we are taught it is better to acquiesce, allow, and let the Tao shape us.

Simplicity, Patience and Compassion

Adaptation

*In my own life, some of my
greatest misadventures began with
me trying to make it happen.*

*Although it's important to remember that
upon yin's path of Tao this
acquiescence is not rooted in scatteredness but
in the centeredness that comes from passive mindfulness.*

*It is from the state of centered spontaneity that
our greatest ideas, and their optimal execution flow.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Forty***

(40: 1)

Return
is the movement
of the Tao.

Simplicity, Patience and Compassion

Adaptation

Return

Let's take a moment to consider the non-digital, analog clock. You know, the one with one face, twelve numbers and three hands that adorned the front wall of every class room we were ever in.

Whether fast, middling or slow, the path of each hand was as certain as it was circular.

Recall the entertaining Tom Cruise movie "Edge of Tomorrow." Although it's tag line: "Live, die, repeat;" tantalizingly summarized an important theme in that science fiction adventure, it also applies to our lives for...

Simplicity, Patience and Compassion

Adaptation

*we: wake, urinate, defecate, drink,
eat, work, recreate and sleep. Unless we're
contemplatives then we squeeze in some
study and meditation as well. And like...*

*a runner on a treadmill it's
easy to conclude we're going nowhere, which
may not be too far from the truth. So...*

*what's the ideal response to
this merry-go-round of a life? That
is explored in the next sentence of this chapter.*

Simplicity, Patience and Compassion

Adaptation

(40: 2)

Yielding
is the way
of the Tao.

Simplicity, Patience and Compassion

Adaptation

The way

In view of our cyclic existence, how do we respond? Let's consider yang's anti-tao attitude. It could...

author such sentiments as: "There is no meaning in this. I must do something meaningful with my life. I must do something which will render me important, and my life truly meaningful. I know...

I'll accomplish that. And to do that I'll manipulate myself, others and circumstances in the following manner." Those are most...

likely NOT our exact words for they are far too honest, but they do capture the essence of our motivation and strategy. By the way those...

Simplicity, Patience and Compassion

Adaptation

*meaningful goals could range from
getting a: job, promotion, romantic partner, child,
health or beauty to getting rich, defeating one's enemies and
providing for one's legacy, all the way to...*

*protecting the innocent, nurturing our ecosystem and
helping all of humanity to take its
next evolutionary step. Regardless of the banality, selfishness or
altruism of our goals yang's methods of...*

*accomplishing them are
always active, coercive, and ultimately,
to some degree, destructive. If yang's anti-tao path is...*

*active, then what could we say about
yin's Taoist path? It involves
yielding, lots and lots of yielding. Yin too seeks to...*

Simplicity, Patience and Compassion

Adaptation

*make the most of its life but
as we are reminded in the twelfth sentence of
the twenty-second chapter of the Tao Te Ching:*

*“Only in being lived by the Tao can
you be truly yourself.”*

*it does so with
a completely different strategy. First, instead of
deciding what goal would add meaning to his life the sage
patiently meditates and lets the next great idea find him. When...*

*it does, he does NOT actively contrive a plan to
implement it BUT rather allows the same
centered spontaneity which brought him this idea to also
bring him his next idea, communication or action. It is the...*

Simplicity, Patience and Compassion

Adaptation

Tao's three treasures of simplicity, patience and compassion which the sage finds meaningful, and they are accessed by vulnerably and non-conceptually practicing awareness and acquiescence. It is also...

worth observing that patriarchy seeks the straightest, quickest and often most violent path to its goal whereas matriarchy is content to flow along a meandering, time consuming path for...

in the words of Mahatma Gandhi:

"The path is the goal."

Simplicity, Patience and Compassion

Adaptation

(40: 3)

All things
are born
of being.

(40: 4)

Being
is born
of NON-being.

Simplicity, Patience and Compassion

Adaptation

NON-being

Behold the pattern illustrated above:

All things are made of _____,

_____ is made of non-_____..

If $3 + 4 = 7$,

and neither 3, nor 4 is 7,

*then we can observe that 7 is comprised of things that
are NOT 7.*

There can be a lot of fear involved in Yang (male) energy.

*The path to our goal can often be paved with things which
are most certainly NOT goal. Yet...*

they can take us to our goal, just the same. In fact,

it is often the only way to our goal.

Simplicity, Patience and Compassion

Adaptation

*Yang thinking feels that the path to joy, must
be joyful, and always advance in
the direction of joy,*

*the path away from solitude, must
not be filled with solitude, and
never advance in the direction of solitude,*

*and the path to success must be filled with success and
always advance in the direction of success. But this
is not in harmony with history's evidence.*

*Yin thinking feels that a path can lead to joy, even
if it is not always joyful, and
temporarily lead away from joy, a path can...*

Simplicity, Patience and Compassion

Adaptation

*lead away from solitude, even if it has
solitude in it, and temporarily leads
toward solitude and the path to success could...*

*actually be paved with failure and
temporarily lead toward more failure, as well. Therefore,
regardless of our goal, it is always safe to
rely upon the Tao's circuitous path of yielding. How do we...*

*find this yielding and circuitous
path (no less travel upon it)? Through centered spontaneity.
And how do we center? By habitually
noticing and relaxing!*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Forty-one

(41: 1)

When a **superior** man
hears of the Tao,
he immediately begins
to embody it.

Simplicity, Patience and Compassion

Adaptation

Superior

From the perspective of the Tao, what makes one superior, is not one's beauty, wealth, fame, age or stature but...

one's ability and enthusiasm to act, unencumbered, from centered spontaneity. It is impossible to...

over emphasize that spontaneity is only sustainable if it is rooted in centeredness and NOT scatteredness.

Simplicity, Patience and Compassion

Adaptation

(41: 2)

When an **average** man
hears of the Tao,
he half believes it,
half doubts it.

Simplicity, Patience and Compassion

Adaptation

Average

It sure would be nice to be superior, but most of us aren't. We're so mired in yang's contrivance of fearful and controlling over-analysis that...

yin's centered spontaneity could feel like a dream that melts upon waking. Behold the, ostensibly, reckless enthusiasm of true greatness; that cares more for action than...

caution, and raw sense data, rather than mere eye-witness testimony. This individual would rather watch a movie than just read a review about it. Behold, the dichotomy of fear and doubt that occupy two sides of...

Simplicity, Patience and Compassion

Adaptation

the same coin we call belief. Whereas the great are enthusiastic to take action and notice their results, intermediate folks are quite enamored with caution's search for safety in the paper lion of faith. But...

faith is NOT a measure of reality, but only of our ability to contrive and maintain emotional and intellectual rigidities about our perceptions, desires or dreads concerning reality. Faith is a measure NOT of...

reality, but of the stories we tell ourselves about reality, and how we feel about those stories. In "Enter the Dragon," Bruce Lee's character explains to his student:

"...it is like a finger pointing to the moon. DON'T stare at the finger, or you'll miss all the heavenly beauty."

Simplicity, Patience and Compassion

Adaptation

It is a mistake to confuse our stories and our feelings, for the reality they claim to concern themselves with. Notice the correlation between belief and perfectionism that can prevent us from taking meaningful action, as if...

it was paralyzing us. The average man or woman regards the desire or dread of faith as an acceptable substitute for taking action and noticing it's result; the superior man or woman does not.

Simplicity, Patience and Compassion

Adaptation

(41: 3)

When a **foolish** man
hears of the Tao,
he laughs out loud.

(41: 4)

If he did NOT laugh,
it would NOT be the Tao.

Simplicity, Patience and Compassion

Adaptation

Foolish

*Imagine a spectrum, on
the right we have the foolishness of
yang's scatteredness that could immediately respond to
anything new or different with greed, hostility or derision. In...*

*the center we could have
yang's average fearful, plotting, scheming and
conniving over analysis and...*

*on the left we could have
yin's superior centered spontaneity of
the Tao.*

Simplicity, Patience and Compassion

Adaptation

(41: 5)

Thus it is said:
the path into the light
seems dark...

the path forward
seems to go back...

Simplicity, Patience and Compassion

Adaptation

the direct path
seems long,
true power
seems weak...

true purity
seems tarnished...

Simplicity, Patience and Compassion

Adaptation

true steadfastness
seems changeable,
true clarity
seems obscure...

the greatest art
seems unsophisticated...

Simplicity, Patience and Compassion

Adaptation

the greatest love
seems indifferent,
the greatest wisdom
seems childish.

Simplicity, Patience and Compassion

Adaptation

Experimentation

In the previous chapter the linear nature of Yang's path and the aggressive advance upon it, is contrasted with the circuitous nature of Yin's path and it's journey of yielding. Let's take these observations a step further. When confronted with...

that which appears to be a paradox: the superior humbly resort to experimentation, whereas the average arrogantly rely upon reason and the foolish (in their hubris), confusing baser instinct for...

intuition, disparagingly reject it out of hand. May we have the wisdom to recognize that although intuition and reason have their uses, they are by no means the path of greatness. For greatness recognizes the limitations of its...

Simplicity, Patience and Compassion

Adaptation

reason and intuition as and acts if the next step in their journey of meaningful knowledge lies in noticing and relaxing into the observation of the results they garner from flowing with centered spontaneity.

Simplicity, Patience and Compassion

Adaptation

Seems

Evolution does NOT select for peace or happiness but for survival. It is therefore not a strain to imagine that upon the plains of the Serengeti only our ancestors who were quick to...

perceive threat, and respond to it, lived long enough to pass down their genetic material. Sadly, the ones who may have been more serene and taken a more reasoned approach might...

not have lived long enough to enjoy the pleasures of reproduction. But then is not now, so let us apply the softness of yin's path to our evaluation process and postpone the rashness of...

Simplicity, Patience and Compassion

Adaptation

greed, fear and aggression, remembering that first impressions can be inaccurate, like confusing a coiled rope for a snake, and that just as it is a mistake to confuse the...

map with the actual terrain, likewise it could be unwise to confuse the way things may seem with the way things actually could be. Ironic, is it not; that...

that which is most effective is not always the most instinctual, or superficially logical.

Simplicity, Patience and Compassion

Adaptation

(41: 6)

The Tao is nowhere
to be found.

(41: 7)

Yet it nourishes and completes
all things.

Simplicity, Patience and Compassion

Adaptation

Nowhere

Just as children instinctively seek the safety of their parents' protection, likewise, given enough stress, adults might neurologically regress and...

seek the safety they hope is afforded by real or imagined divine parents. However such a reliance could undermine the maturation of our empathy, reason and intuition. Therefore it...

could be more empowering to refrain from anthropomorphizing the Tao into a parent-like being and instead remember that it is neither a capricious, inconstant or...

Simplicity, Patience and Compassion

Adaptation

*impermanent being nor a finite commodity but
merely a system, a way of approaching reality that
is always available to all beings; especially the ones who
have the opportunity to non-conceptually and...*

*vulnerably practice awareness and
acquiescence in the cultivation of
centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Forty-two

(42: 1)

The Tao gives birth to One.

(42: 2)

One gives birth to Two.

(42: 3)

Two gives birth to Three.

(42: 4)

Three gives birth to all things.

Simplicity, Patience and Compassion

Adaptation

What is the “One” that is referred to here? In this text, the void is described as the mother of all things. The void, or the un-carved block are delightful metaphors for the infinite potentiality that...

is made accessible by dropping our chaotic contrivance and embracing our centered spontaneity.

What are the “Two?” Many phenomena are organized under the two categories of Yang and Yin or Male and Female.

What are the “Three?” In this text we are taught of the Three Treasures of: Compassion, Patience and Simplicity’s centered spontaneity. Through the...

mastery of the three treasures, all beneficial things can be effortlessly accomplished.

Simplicity, Patience and Compassion

Adaptation

(42: 5)

All things have their backs
to the female
and stand facing
the male.

Simplicity, Patience and Compassion

Adaptation

Backs to the female

How does the feminine path “...got our back?” Because it’s circuitous path of yielding is most effective, in the long term. Why do we face the male? Because it can be unwise to turn our back on those who...

are ruthlessly committed to aggressively advancing upon the most direct path they can conceive of... IE: capitalism run amok, AKA: no honor among thieves.

This is illuminated by another passage which reads:

*“Know the Male, BUT
rely upon the Female.”*

For just as...

Simplicity, Patience and Compassion

Adaptation

*Carl Gustav Jung warned us that
it is only by being aware of our shadow self that
we can overcome our shadow self, likewise...*

*it is only by cultivating a familiarity with
our yang nature that we can recognize its tendencies and
rely more effectively upon our yin nature.*

Simplicity, Patience and Compassion

Adaptation

(42: 6)

When male and female
combine,
all things
achieve harmony.

Simplicity, Patience and Compassion

Adaptation

Combine

If this was the only verse in the Tao Te Ching, and it was considerably shorter, then that would be that, but it's not. Yes, as clever folk we could contrive all sorts of wise-sounding justifications to twist this sentence into...

any meaning that suits us. But as men and woman of intellectual integrity we are drawn to discover the intent of its author, Lao Tzu; and to do that we MUST not only...

take this sentence in the context of its chapter, but we MUST also take this single chapter in the context of all the eighty-one chapters of this book. That being said...

Simplicity, Patience and Compassion

Adaptation

yin does not rigidly, cowardly, or arrogantly squeeze it's figurative eyes tightly shut, clap its metaphoric palms firmly over its allegorical ears, and rock back and forth hoping that our...

destructive yang impulses will go away. In the vulnerability and non-conceptuality of its passive awareness, it is mindful of all impulses. Rather than foolishly striving to overcome yang impulses through...

selective ignorance or brute force, it triumphs through the cunning marriage of spontaneously, passive mindfulness and yielding acquiescence. All things achieve harmony NOT because yin forcefully grapples with yang (which...

would make it merely yang in disguise like a wolf in sheep's clothing), BUT because it is as if yin's passive perception is gently embracing thorny yang, for although yang might view this encounter as...

Simplicity, Patience and Compassion

Adaptation

a wrestling match, yin experiences is as a spontaneous and harmless dance. For in the first and second sentences of the thirty-fifth chapter we read:

“She who is centered in the Tao can go where she wishes, without danger. She perceives the universal harmony, even amid great pain, because she has found peace in her heart.”

Or to paraphrase with poetic license,

“The Sage of the Tao is not in danger of being possessed by yang for she perceives the yin potential, even when...

surrounded by yang from without and within because she has habituated the yin potential in her heart.”

Simplicity, Patience and Compassion

Adaptation

*Perhaps that is why in, some variations of, the
yang/yin symbol we see a white dot in
the belly of the curved black drop, and
a black drop in the belly of the white drop.*

Simplicity, Patience and Compassion

Adaptation

(42: 7)

Ordinary men
hate solitude.

(42: 8)

But the Sage
makes use of it...

Simplicity, Patience and Compassion

Adaptation

embracing his
aleness
realizing he is one
with the whole universe.

Simplicity, Patience and Compassion

Adaptation

Loneliness

Loneliness is a specter that can haunt each of us. In fact in super max prisons it has been observed that prolonged, involuntary solitude can actually undermine mental health. So then what is the solution?

Are we to philosophize about universal oneness or recite affirmations in that vane? Not so much. For by merely noticing our loneliness (whenever it rears its head) and relaxing in harmony with...

our in and out breaths (respectively) the illusion of separateness (that is the root of loneliness) could naturally calm down and fade away, in its own time without us foolishly striving to push it away. Of course the...

Simplicity, Patience and Compassion

Adaptation

greatest irony is that the pain of loneliness could provide for some really juicy and transformative meditation. You see, the...

purpose of meditation is NOT to dissolve our loneliness as much as dissolve our resistance to it. Yes, once again, Yin's yielding saves the day.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Forty-three

(43:1)

The gentlest thing
in the world
overcomes the hardest thing
in the world.

Simplicity, Patience and Compassion

Adaptation

Might makes right?

We live in a world where we often see countries with great military and economic power overcoming, exploiting and harming those without power. It can look as if the path of yang prevails. However...

in West Hollywood, California, on the east side of Crescent Heights Boulevard, just a few meters north of the same Sunset Boulevard that was immortalized in Billy Wilder's film of the same name, the...

roots of the magnolia trees have lifted blocks of sidewalk, not mere inches but feet up, off their original placement at a rate only perceptible to glaciers. A tree, according...

Simplicity, Patience and Compassion

Adaptation

to all the measurements of contemporary science, is not sentient. It has no will, and no ability to contrive, no less execute, a plan. Yet, just by...

doing what evolution has selected its genes to do, quite noticeable things were accomplished.

Simplicity, Patience and Compassion

Adaptation

(43:2)

That
which has NO substance
enters
where there is NO space.

(43:3)

This shows the value
of NON-action.

Simplicity, Patience and Compassion

Adaptation

NON-action

*In the interdependent universe in
which we dwell, everything effects everything, and
is effected by everything:*

*sometimes actually,
other times potentially,
sometimes directly,
other times circuitously,*

*sometimes overtly,
other times subtly,
sometimes immediately,
other times eventually. So...*

Simplicity, Patience and Compassion

Adaptation

when considering the divide between yang and yin, the question is NOT one of if yang or yin could create change, BUT how. Yang acts decisively, in pursuit of a goal, in...

either a scattered or contrived manner. Yin is not scattered but rather centered; it does not act from contrived plans for it's acquiescent, and yields to...

the guidance that seems to be perceived or intuited from the state of centered spontaneity. Lao Tzu nicknamed the latter process "NON-action." It is the...

Simplicity, Patience and Compassion

Adaptation

*key to fulfilling ourselves and
benefiting the world, though our
yang-tendencies scream otherwise.*

Simplicity, Patience and Compassion

Adaptation

(43:4)

Teaching
without words,
performing
without actions:

that
is the Sage's way.

Simplicity, Patience and Compassion

Adaptation

The three treasures of the Tao

Let's reexamine the Tao's three treasures of compassion, simplicity and patience from the perspective of NON-action. Sometimes those in the thrall of yang really do have a...

compassionate intention and towards it's end they tend to move in either an impulsive or contrived manner. Yin too is motivated by compassion but instead of relying upon scatteredness or contrivance it...

makes use of simplicity's centered spontaneity. This method requires that a sage act with the same patience with which a...

Simplicity, Patience and Compassion

Adaptation

*tree metaphorically displays when
disrupting the concrete contrivances of
city planners long gone.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Forty-four

(44: 1)

Fame or integrity:
which is more important?

(44: 2)

Money or happiness:
which is more valuable?

Simplicity, Patience and Compassion

Adaptation

Importance and Value

This forty-fourth chapter is an amazing chapter that stands out from the ocean of other amazing chapters in the Tao Te Ching. We begin with some uncomfortable choices, the “Sophie’s Choice” of...

choices. First we’re asked to choose which is more important fame or integrity. The use of the adjective “important” reminds us that fame isn’t about real importance, as much as it is about...

others perceived importance of us. A perception that is often as irrational as it is temporary. My inner adolescent screams “I reject the premise of this question” for I want both fame AND integrity. But all...

Simplicity, Patience and Compassion

Adaptation

pseudo-intellectual petulance aside, of the two, which is more important to long term happiness as well as creative productivity? Clearly integrity! Then we're asked to choose which is more...

valuable money or happiness. Again the selection of the adjective, this time valuable, infers that if money is important it is because it is valuable, but the question infers that not only is money no guarantee of...

happiness but occasionally an impediment to it. Likewise money without happiness often leads to self destruction. These questions voiced in the first two sentences of this chapter serve to...

reveal and undermine our superficial assumptions that fame is important and that money is valuable as well as the deeper assumptions that integrity leads to fame and that money leads to happiness. But what if these...

four assumptions were incorrect? What if the

Simplicity, Patience and Compassion

Adaptation

*next three sentences reevaluated many pillars of
our self-destructively patriarchal society?*

Simplicity, Patience and Compassion

Adaptation

(44: 3)

Success or failure:
which is more destructive?

(44: 4)

If you look to others
for fulfillment,
you will never
truly be fulfilled.

Simplicity, Patience and Compassion

Adaptation

(44: 5)

If your happiness
depends on money,
you will never
be happy with yourself.

Simplicity, Patience and Compassion

Adaptation

Success, relationships and money

Our ego-driven society teaches that success, relationships and money are not only the keys to safety, happiness and fulfillment, but that they're what life is all about, and that they're acquisition is...

what makes us a winner, and that failing to achieve them makes us losers. And yet this chapter infers that success could be destructive, relationships do NOT necessarily lead to fulfillment and money could undermine our...

ability to be happy with ourselves. What does the remainder of this chapter have to say about new or better ways of appeasing our primal drives for wealth and happiness?

Simplicity, Patience and Compassion

Adaptation

(44: 6)

Be content
with what you have;
rejoice
in the way things are.

Simplicity, Patience and Compassion

Adaptation

(44: 7)

When you realize
there is nothing lacking,
the whole world
belongs to you.

Simplicity, Patience and Compassion

Adaptation

Contentment, joy and realization

Rather than lauding success, relationships and money, this chapter of the Tao Te Ching encourages us to make contentment, joy and realization our goals. It promises that if we do, the whole world will...

belong to us. Is that to be taken literally? Given the poetic nature of Lao Tzu's treatise, it's most likely figurative, but as metaphors go, it is in harmony with the superficiality of yang's goals and...

sure does function to communicate a positive outcome to we who have been shaped by our superficial society. But how do we get to contentment, joy and realization from here. If we persist in our yang momentum our journey could...

Simplicity, Patience and Compassion

Adaptation

be characterized as either scattered, jumping from one random action to the other shouting affirmations until we loose our voice, (like some famous self-help gurus) and filling the walls of our domicile with...

one vision board after another. If our yang journey is contrived, we could set goals and move heaven and earth to make it happen. But in the larger context of the Tao Te Ching it is inferred that...

if the path is the goal, and we cultivate patience, compassion and simplicity's centered spontaneity through the vulnerable and non-conceptual practice of...

Simplicity, Patience and Compassion

Adaptation

awareness and acquiescence contentment, joy and realization could take care of themselves. Perhaps that is why in the fourth sentence of the nineteenth chapter we read:

“...just stay at the center of the circle and let all things take their course.”

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Forty-five

(45: 1)

True perfection
seems imperfect,
yet it is perfectly
itself.

Simplicity, Patience and Compassion

Adaptation

(45: 2)

True fullness
seems empty,
yet it is fully present.

(45: 3)

True straightness
seems crooked.

Simplicity, Patience and Compassion

Adaptation

(45: 4)

True wisdom
seems foolish.

(45: 5)

True art
seems artless.

Simplicity, Patience and Compassion

Adaptation

Seems

What is the common denominator between the first through fifth sentences? Seems.

Seems, seems, seems, seems, seems, to be more precise. The greatest accomplishments, in all of the...

areas that feel so important, and perhaps are so important, can seem to our emotions, intentions, reason, recall and imagination to be abysmal failures, which is the opposite of what they are. This mistaken perception is...

NOT uncommon, and may very well be why we are utterly unqualified to be in control of these things, or anything really. Perhaps this is why, in the third and...

fourth sentences of the seventy-fourth chapter of the Tao Te Ching we read:

Simplicity, Patience and Compassion

Adaptation

*“Trying to control the future is like
trying to take the master carpenter’s place.
When you handle the master carpenter’s tools, chances are
that you’ll cut yourself.”*

Simplicity, Patience and Compassion

Adaptation

(45: 6)

The Sage
allows things to happen.

(45: 7)

She shapes events
as they come.

Simplicity, Patience and Compassion

Adaptation

(45: 8)

She steps out of the way
and let's the Tao
speak for itself.

Simplicity, Patience and Compassion

Adaptation

Mastery's path

In the sixth sentence we read “The Sage allows things to happen.” We read of her act of yielding and thus allowing the flow state of the Tao to do its work. Superficially the seventh sentence seems to contradict this acquiescence by...

stating that “She shapes events as they come.” Wow, that sounds pretty active. That doesn't sound yielding at all. It looks like the sixth sentence turns one way, the seventh sentence turns the other and then the eighth sentence...

turns back again as it reads “She steps out of the way and lets the Tao speak for itself.” This erratic, stutter stepping illustrated here does an excellent job of describing the journey from novice to master. Yes, the sage of the tao has so mastered the...

Simplicity, Patience and Compassion

Adaptation

vulnerability, non-conceptuality, awareness and acquiescence of simplicity's centered spontaneity that she is able to practice them spontaneously, habitually, easily and effectively. But that wasn't always the case. She began, as...

we all do, unconsciously ignorant of her yang oriented habits of scatteredness, contrivance as well as control, no less their negative consequences; and utterly ignorant that the path of yin was even an option, no less an advantage. She entered into...

conscious confusion's second phase of her journey when she became aware either from a person, a text, or intuition that she was mired in toxic yang but yearned for the freedom of yin. The third phase began when she not only received the...

teachings and techniques necessary to practice yin, but master it as well. However she did not step over the threshold of the fourth and final phase of unconscious mastery until she had oft performed the third phase's process of...

Simplicity, Patience and Compassion

Adaptation

cycling between intending to yield to the Tao's flow state, slipping back into her habit energies of scatteredness, contrivance, and control, snapping out of it, and then actively choosing to yield to centered spontaneity yet...

again. The path of mastery is paved with resolve, error, realization, and a return to yielding over and over and over again. Perhaps that is why it is said that repetition is the mother of skill. In time we could firmly...

root ourselves in the here and now, like a catcher squatting behind the batter, in a baseball game. We could shape things, beings, circumstance and phenomena as...

they come to us BY habitually stepping out of the way and allowing the Tao to speak for itself.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Forty-six

(46: 1)

When a country
is in **harmony**
with the Tao,

the factories
make trucks and tractors.

Simplicity, Patience and Compassion

Adaptation

(46: 2)

When a country
goes **counter**
to the Tao,

warheads are stockpiled
outside the cities.

Simplicity, Patience and Compassion

Adaptation

(46: 3)

There is NO greater illusion
than **fear**,
NO greater wrong than
preparing to **defend** yourself...

NO greater misfortune
than having an **enemy**.

Simplicity, Patience and Compassion

Adaptation

(46: 4)

Whoever can see
through all fear
will always be **safe**.

Simplicity, Patience and Compassion

Adaptation

The price of disharmony

In the first sentence of this chapter we read of the inert and utterly harmless fruits of living in harmony with the flow state of the Tao. In the...

second sentence, by way of contrast, we are shown the toxic and destructive results of living in resistance to the Tao. It is a mistake to think of this as a punishment handed down from...

a petty deity, but rather the natural consequence of traversing yang's path of scatteredness and contrivance. Patriarchy has many tools with which to manipulate others. Those most frequently used are...

Simplicity, Patience and Compassion

Adaptation

withdrawn from the shed of fear. The dangers of the fear lifestyle are enumerated in the third sentence where illusion, wrongness and misfortune are correlated with fear, defensiveness, and perceiving one has enemies. Like the...

first domino in a line of dominos, that when toppled in the appropriate direction causes a chain reaction amongst its fellows, fear is depicted at the first domino in our chain reaction of misfortune. Almost sadistically, in...

the fourth sentence, we read that our safety is dependent upon our transcendence of fear. How could this be sadistic? Because it's the last sentence of the chapter and it contains no overt directions on how to...

Simplicity, Patience and Compassion

Adaptation

“...see through all fear...”. Yes, this chapter really would be sadistic, if its first sentence did not infer the solution to the dilemma of fear; harmonizing with the Tao. By way of reminder we kick open the dungeon of yang’s patriarchy and...

frolic in the glorious, springtime meadow of yin’s matriarchy (like Julie Andrews in the first reel of “The Sound of Music”) by cultivating centered spontaneity through the vulnerable and...

non-conceptual practice of awareness and acquiescence.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Forty-seven***

(47: 1)

Without opening your door,
you can open your heart
to the world.

Simplicity, Patience and Compassion

Adaptation

How society has metaphorically painted itself into a corner

We can love the world without traveling the world. Why could our love for all be effortless and uncontrived? Because it is a natural feature of our healthy neural architecture. Why is this universal compassion harder from some? Varying...

degrees of sociopathy. Psychopaths are individuals who suffer the grave misfortune of having been born without their brain's empathy center, or an ability to meaningfully access it, not dissimilar to...

being born without a brain, or a limb. Just as some are missing a limb due to a birth defect and others as the result of a circumstance such as an accident or an attack, where psychopaths are born, sociopaths are...

Simplicity, Patience and Compassion

Adaptation

made or conditioned. It has been observed that since the advent of the Neolithic revolution society has functionally punished empathy and generosity as well as rewarded greed, competition and various degrees of...

cruelty both individually and institutionally. We could let go of society's destructive conditioning and lovingly flow with the Tao.

Simplicity, Patience and Compassion

Adaptation

(47: 2)

Without looking
out your window,
you can see the essence
of the Tao.

(47: 3)

The more you **know**,
the less you understand.

Simplicity, Patience and Compassion

Adaptation

(47: 4)

The Sage arrives
without leaving,
sees the light
without looking...

achieves
without doing a thing.

Simplicity, Patience and Compassion

Adaptation

Doing without effort

This chapter returns to the common theme of acting in neither a scattered nor a contrived and scheming manner, but rather from a place of non-conceptual, vulnerable, centered spontaneity that...

flows from awareness and acquiescence. This uncontrived acting is poetically referred to as doing without doing. In the first and second sentence of this chapter we read that without exerting the...

physical effort of opening a door, or looking out a window our heart and mind could spontaneously and spiritually open and see. In anticipation of our resistance to the idea of swapping our yang world view for yin's the...

Simplicity, Patience and Compassion

Adaptation

third sentence reminds us that the more our mind is imprisoned behind the walls of rigidity's preconceptions, the less it can meaningfully perceive. In the fourth and...

final sentence of this chapter Lao Tzu then reassures us of yin's efficacy by explaining that the sage of the Tao could accomplish: arrival, perception and achievement with OUT leaving, looking, or doing. What a compelling metaphor for entering and abiding in the flow state.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Forty-eight

(48: 1)

In the pursuit of knowledge,
every day
something is added.

Simplicity, Patience and Compassion

Adaptation

(48: 2)

In the practice of the Tao,
every day
something is dropped.

Simplicity, Patience and Compassion

Adaptation

Drop much?

What could we be dropping? Assumptions, preconceptions, beliefs, certitudes, desires, dreads, expectations, platitudes, contrivances, and manipulations. What is the mysterious...

mechanism, the occult secret hand shake, that facilitates this transformation? Noticing, and Relaxing provide the centering that is the basis of beneficial spontaneity.

Simplicity, Patience and Compassion

Adaptation

(48: 3)

Less and less
do you need to force things,
until finally
you arrive at NON-action.

(48: 4)

When nothing is done,
nothing is left undone.

Simplicity, Patience and Compassion

Adaptation

Best way

Noticing and relaxing set the stage for centered spontaneity and pave the way for the mastery of non-action. It's safe to forget the myth of "making things happen." The most effective way to...

receive our goals (or something even better) is to master centered spontaneity.

Simplicity, Patience and Compassion

Adaptation

(48: 5)

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

Simplicity, Patience and Compassion

Adaptation

(48: 6)

It can NOT be gained
by interfering.

Simplicity, Patience and Compassion

Adaptation

Metaphoric Myopia

Upon our journey we often come to a point, that seems very much like a fork in the road, where it appears that we are being asked (as if challenged) by the universe “Which do you most value, this petty goal, or...

Mastery of the path?” The delicious irony is that by choosing the latter we invariably receive the fringe benefit of the former, or something much better, but that we couldn’t... see in the myopia of our limited view of reality.

Simplicity, Patience and Compassion

Adaptation

Mastery

I witnessed no lack of Tae Kwon Do studios in the three decades I lived in California's San Diego county. All have instructors, many have masters, and some have grand masters. Both in martial arts, as well as traditional meditation, titles can hold the...

allure of credibility. Like if one's teacher's rank was sufficiently high then one would could easily and rapidly perform the martial art exploits reserved for silly, unrealistic, fantasy based, action movies. Sadly, in the quest for the perfect teacher, and...

his studio, few ask their would be instructors how they knew their techniques could be rapidly mastered by aging soccer moms who only wanted to survive the specter of roving thugs promised to them by conservative infotainment masquerading as...

Simplicity, Patience and Compassion

Adaptation

cable news, while simultaneously recapturing the swimsuit body, they never had, but which magazines had insisted were their birthrights. As inferred by Trungpa's book "Cutting Through Spiritual Materialism," it is not uncommon for yang, or ego to...

bring its scatteredness, contrivance, coercion and controlling tendencies into the spiritual path. While the Spanish Inquisition's Tomas de Torquemada may be an outward example, complete with cinema worthy grotesquery, inward...

piously cranky bastards roam the corridors of each of our hearts. One of the ways our inner Torquemada rears its head is in its lust for rank, title or achievement. The authoritarianism of patriarchy delights in evaluating others, assigning them condemnation, accolades and...

lofty-sounding titles. However, it doesn't take long, upon the contemplative path, to realize that the presence or absence of a title is no guarantee of accomplishment or expertise. Not the superficial expertise, that has...

Simplicity, Patience and Compassion

Adaptation

mastered tradition's meaningless minutia, that can make a hapless student into twice the cranky and unaccomplished minion of orthodoxy that their well titled teachers are; but the real mastery of yin's path of simplicity, patience and compassion. This chapter is...

written with those who aspire to true spiritual mastery in mind. The first two sentences in this chapter concern themselves with learning. Inferring that upon the path of patriarchy's path of learning we strive to add information to the computer banks of...

our minds, often reinforcing the cognitive bias of our own preconceptions. By way of contrast we are taught that on matriarchy's path, the journey toward real mastery is paved with the scraping off and release of assumption, dogma and certitude. As...

with all things yin, the path of the Tao seems to be characterized by release and acquiescence. This overall characteristic is explored in the third and fourth sentences, where it is inferred that only by abandoning yang's scatteredness, contrivance, coercion, fear as...

Simplicity, Patience and Compassion

Adaptation

well as anger, and relying upon yin's centered spontaneity, can we hope to complete the path, no less truly be of great service to many others. This chapter wraps it up in a nice, pretty bow in the fifth and sixth sentences by...

explaining that acquiescence is not just a good way to true mastery of the Tao, it is the only way.

Simplicity, Patience and Compassion

Adaptation

Lao Tzu's Poetic, Philosophical Treatise

Tao Te Ching

Volume 9 of 14 (*Chapters 49-54*)

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adapted and **annotated**

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Simplicity, Patience and Compassion

Adaptation

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Forty-nine

(49: 1)

The Sage
has NO mind of her own.

(49: 2)

She works
with the mind of the people.

Simplicity, Patience and Compassion

Adaptation

No mind of her own

*Unsullied by preconception or agenda, the sage uses her
centered spontaneity on behalf of others' well being,
meeting them where they're at, not where she anticipates they'll be, for she has
psychically yielded to universal interdependence.*

Simplicity, Patience and Compassion

Adaptation

(49: 3)

She is good
to people who are good.

(49: 4)

She is also good
to people who are NOT good.

(49: 5)

This
is true goodness.

Simplicity, Patience and Compassion

Adaptation

She is good

*She is neither the punisher, nor
the exploiter. Her kindness is
not limited by others' ability to benefit her. It
is truly unconditional.*

Simplicity, Patience and Compassion

Adaptation

(49: 6)

She trusts people
who are trust worthy.

(49: 7)

She also trusts people
who are NOT trustworthy.

(49: 8)

This
is true trust.

Simplicity, Patience and Compassion

Adaptation

The benefit of the doubt

*Free of the concern, of whether or not it's safe to
be vulnerable with others, she does
the right thing, simply because it's
the right thing, as it's own reward.*

Simplicity, Patience and Compassion

Adaptation

(49: 9)

The Sage's mind
is like space.

(49: 10)

People
do NOT understand her.

Simplicity, Patience and Compassion

Adaptation

(49: 11)

They look to her
and wait.

(49: 12)

She treats them
like her own children.

Simplicity, Patience and Compassion

Adaptation

They do not understand her

*Free of all self-concern, she walks in the
centered spontaneity of infinite and limitless
compassion. So radical is this, that it
confounds the expectations, and preconceptions of...*

*others; engendering in them a poised and
centered trusting, that she is not a
wolf in sheep's clothing seeking the perfect opportunity to
exploit those who trust her.*

Simplicity, Patience and Compassion

Adaptation

Grass roots leadership

Once artifice and strategy have been stripped away those who strive to lead (no less exploit) men and women in the momentum of patriarchy do so in an authoritarian, top down approach. As if to say...

I'm wiser and more spiritual than you, so you must obediently do as I say. On the opposite end of the spectrum, the yin's sage of the tao leads from a grass roots, bottom up approach. The sage has so acquiesced to...

universal independence that she empathically resonates with all beings, regardless of their world view (or who they voted for in the previous election). Consequently her ability to give compassion as well as...

Simplicity, Patience and Compassion

Adaptation

the benefit of the doubt have become as limitless as her acquiescence. Folks might not be able to read our minds, but they can feel the vibes we're generating. They know if they're being condemned and exploited or...

respected and loved. They might not comprehend the mechanism by which the same vulnerability that multiplies her love and respect also multiplies her insight, but the enormity of her insight feels palpable to them, and...

because they trust her heart, they trust her mind as well. For, like a good parent, her greatest priority is the wellbeing of those in here sphere of interaction. The people can sense this, they can feel this and they rejoice in it.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching *chapter Fifty*

(50: 1)

The Sage
gives himself up
to whatever
the moment brings.

Simplicity, Patience and Compassion

Adaptation

(50: 1)

He knows
that he is going to die,
and he has nothing left
to hold on to...

NÓ illusions
in his mind,
NO resistances
in his body.

Simplicity, Patience and Compassion

Adaptation

(50: 2)

He does NOT **think**
about his actions;
they **flow**
from the core of his being.

Simplicity, Patience and Compassion

Adaptation

(50: 3)

He holds nothing back
from life;
therefore he
is ready for death...

as a man is ready for sleep
after a good day's work.

Simplicity, Patience and Compassion

Adaptation

Ready for death

Evolution, it would seem, has selected for an appetite for survival. It is assumed that our predecessors who did not long for survival did not live long enough to reproduce and pass on the genes that express apathy. So we all long for...

our next breath, and the one after that, and the one after that without really stopping to wonder if we're happy, fulfilled or helping others experience that as well. We grasp after our next breath, our next meal, our next nap, our...

next fuck, our next set of clothes, our next raise, our next job, our next home. We grasp, and reach and strain and then then we die, and then it's the micro organisms' chance to grasp and reach and strain for the components that...

Simplicity, Patience and Compassion

Adaptation

we'd formerly thought of as ourselves. The worms and the rodent's used to join in until we realized we were too civilized for natural decomposition, and that there was a profit to be made embalming the dead with...

toxic chemicals that poison the environment and undermine the cycle of life. This is the destructive, meaningless, unsustainable path of patriarchy that the Tao Te Ching refers to as yang. But what about...

its opposite – yin? Matriarchy's path is rooted (as we read in the first sentence of this chapter) in yielding. An awareness of our mortality, or the inevitability of the death of both our body and mind reminds us that ultimately, in the arena of...

Simplicity, Patience and Compassion

Adaptation

change, there is nothing permanent to grasp on to, and no less a permanent mind or body with which to grasp. What is it we cling to? Our mind's illusions, our body's resistances? Do we cling to our desires, our dreads? In the second sentence we...

see our awareness of impermanence, induces us to let go of our folly of grasping, perfectionism, fear and over-analysis, and instead of ever ruminating, act from the place of centered spontaneity that we've...

cultivated through awareness and acquiescence. This lifestyle of letting go of illusions, resistances, perfectionism and fear helps us to open up our creative spigot. What was once a mere drip becomes a unceasing torrent of blessing for...

Simplicity, Patience and Compassion

Adaptation

the world around us. At the end of such a fulfilling life we are at peace and ready for death like Master: Yoda in “Return of the Jedi”:

*“Soon will I rest.
Yes, forever sleep.
Earned it, I have.”*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Fifty-one

(51: 1)

Every being in the universe
is an expression
of the Tao.

Simplicity, Patience and Compassion

Adaptation

(51: 2)

It springs
into existence,
unconscious,
perfect, free...

takes on
a physical body,
lets circumstances
complete it.

Simplicity, Patience and Compassion

Adaptation

(51: 3)

That is why
every being
spontaneously honors
the Tao.

Simplicity, Patience and Compassion

Adaptation

(51: 4)

The Tao
gives birth
to all beings,
nourishes them...

Simplicity, Patience and Compassion

Adaptation

maintains them,
cares for them,
comforts them,
protects them...

Simplicity, Patience and Compassion

Adaptation

takes them back
to itself,
creating
without possessing...

Simplicity, Patience and Compassion

Adaptation

acting
without expecting,
guiding
without interfering.

Simplicity, Patience and Compassion

Adaptation

(51: 5)

That is why
love of the Tao
is the very
nature of things.

Simplicity, Patience and Compassion

Adaptation

The work of the Tao

Our patriarchal society has taught us it's a great big scary universe out there and if we're to survive, no less succeed, we've got to be a fighter. But the matriarchal perspective is much different. In its...

view the non-sentient, universal flow state, we call the Tao, has created, and molded each of us individually, and collectively, directly and indirectly. We honor the Tao, not through belief or ritual, but by actively acquiescing to...

its processes. This act of "getting out of our own way," allows the Tao to more effectively: nourish, maintain, care, comfort, protect, and receive us. Many popular spiritual traditions implore us to be child-like. But in...

Simplicity, Patience and Compassion

Adaptation

the Tao Te Ching it is inferred that we get to grow up and as adults benefit the world around us. We do so, by continuing to yield to the Tao, thus being its conduit of benefit, and most important by modeling its...

attitude (anthropomorphically speaking) of benefiting without: agenda, control, possessiveness, or active interference. The Tao is acquiescent. The degree to which we are benefitted is proportional to our centered acquiescence, as is the degree to which we are of benefit to others, to all others: directly or...

circuitously, immediately or eventually, actually or potentially, overtly or subtly.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Fifty-two

(52: 1)

In the beginning
was the Tao.

(52: 2)

All things issue from it;
all things return to it.

Simplicity, Patience and Compassion

Adaptation

(52: 3)

To find the origin,
trace back
to the manifestations.

Simplicity, Patience and Compassion

Adaptation

(52: 4)

When you recognize
the children
and find
the mother,

you will be free
of sorrow.

Simplicity, Patience and Compassion

Adaptation

(52: 5)

If you **close** your mind
in judgments
and traffic
with **desires**,

your heart
will be troubled.

Simplicity, Patience and Compassion

Adaptation

(52: 6)

If you keep your mind
from judging
and are NOT lead
by the senses...

your heart
will find peace.

Simplicity, Patience and Compassion

Adaptation

(52: 7)

Seeing into darkness
is clarity.

(52: 8)

Knowing how to yield
is strength.

Simplicity, Patience and Compassion

Adaptation

(52: 9)

Use your own light
and return
to the source of light.

(52: 10)

This is called
practicing eternity.

Simplicity, Patience and Compassion

Adaptation

Things that go bump in the night

Although all children are frightened of things that go bump in the night, as a fan of television's Saturday afternoon monster movies I was truly terrified of the dark and would have been more than content to...

sleep with EVERY light on. Metaphysically, the philosopher Nietzsche cautioned us "Do not gaze too long into the abyss lest the abyss gaze into you." But on the other hand (yet in the same language) Carl...

Gustav Jung taught us that the ONLY way to defeat our shadow self was to be aware of our shadow self. Likewise in THIS passage we are taught that true clarity comes from staring into our own personal darkness. That is why it...

Simplicity, Patience and Compassion

Adaptation

is crucial to flow (rather than fight) with our monkey mind, let it show whatever banalities, glories or grotesqueries it pleases, and in response notice what is before (or within) us and relax our body thus...

yielding all resistance to it. For doing so is the key to great personal evolution. Just as the children lead you to their mother, the centering that comes from prolonged and consistent noticing and...

relaxing leads to the habitual centered spontaneity that we call sage-hood.

Simplicity, Patience and Compassion

Adaptation

Inescapable acquiescence

Upon the sage's path of the Tao acquiescence is inescapable. In the first sentence we read that we come from acquiescence, in the second sentence we read that death's final acquiescence is inevitable. For...

the third sentence reminds us that when looking back, over our life's course the illusion of free will could be shattered by our perception of how the sheer force of circumstantial momentum. The fourth sentence reminds...

us that just as children have issued forth from their mother, likewise our ability to find meaning, peace and resourcefulness in the midst of circumstances, that we have no control over, issue from our practice of...

Simplicity, Patience and Compassion

Adaptation

yin's path. But what about yang's path? In the fifth sentence we are reminded that grasping onto our evaluations and desires trouble our heart and then the sixth sentence redirects us to the path of yin assuring us that releasing our...

judgments and cravings increases our peace. In the seventh sentence we are exhorted to practice vulnerable, yielding, mindfulness of our ignorance. In the eighth sentence we are reassured that...

doing so is not weakness but strength, for it is inferred that rather than rail against the unknown with superstition, unfounded conjecture and story it could be far better to acquiesce into the profundity of our ignorance, for...

Simplicity, Patience and Compassion

Adaptation

doing so is not only strong in the sense that it builds our character and feeds our maturation but in that it also connects us even more deeply to the intuition and creativity necessary to guide our...

intellect from mere cleverness into full genius. For millennia luminaries have counseled their students to start where they're at. To use what little: non-elaboration, vulnerability, awareness and acquiescence they...

have to cultivate what patience, compassion and centered spontaneity they can, for this feeds the positive feed-back loop that brings us closer and closer to the mastery of yin's path. Thus kicking open the...

Simplicity, Patience and Compassion

Adaptation

*door to experiencing the limitlessness and
deathlessness that come from transcending the
profound limitations of our narrow, limited body and mind.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Fifty-three

(53: 1)

The great way
is easy,
yet people prefer
the side paths.

Simplicity, Patience and Compassion

Adaptation

(53: 2)

Be aware
when things are
out of balance.

(53: 3)

Stay centered
within
the Tao.

Simplicity, Patience and Compassion

Adaptation

(53: 4)

When rich speculators
prosper
while farmers
lose their land...

Simplicity, Patience and Compassion

Adaptation

when government officials
spend money
on weapons
instead of cures...

Simplicity, Patience and Compassion

Adaptation

when the upper class
is extravagant
and irresponsible...

while the poor
have nowhere to turn...

Simplicity, Patience and Compassion

Adaptation

all this
is robbery
and chaos.

(53: 5)

It is NOT in keeping
with the Tao.

Simplicity, Patience and Compassion

Adaptation

Yang's class warfare

The first sentence reminds us that that yin's path of yielding is, by definition, easy whereas yang's scattered, contrived path of greed, competition and cruelty is preferred. Although the second sentence warns of...

*the dangers of yang's **im**balance, it is the third sentence that infers the antidote of yin's balance. The dangers warned about in the second sentence are illustrated in the fourth, which is rather lengthy, and the fifth, which...*

is surprisingly short. The three examples demonstrate how yang's patriarchy favors speculators over farmers, weapons dealers over public health, and the extravagance of the upper class over the helplessness of the poor. The...

Simplicity, Patience and Compassion

Adaptation

fourth sentence does not say this is unsustainable, or even unkind but flat out calls it robbery and chaos. The fifth sentence concludes that “... it is NOT in keeping with the Tao.” Behold the fruit of yang’s indulgence of...

the greed, competition and cruelty of the brainstem. How much wiser it would be to promote yin’s embrace of the generosity, cooperation and compassion of the mid-brain.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Fifty-four

(54: 1)

Whoever is planted
in the Tao
will NOT
be rooted up.

Simplicity, Patience and Compassion

Adaptation

(54: 2)

Whoever embraces
the Tao
will NOT
slip away.

Simplicity, Patience and Compassion

Adaptation

(54: 3)

Her name will be held
in honor
from generation
to generation.

Simplicity, Patience and Compassion

Adaptation

(54: 4)

Let the Tao be present
in your life
and you will become
genuine.

Simplicity, Patience and Compassion

Adaptation

(54: 5)

Let it be present
in your family
and your family
will flourish.

Simplicity, Patience and Compassion

Adaptation

(54: 6)

Let it be present
in your country
and your country
will be an example...

to all countries
in the world.

Simplicity, Patience and Compassion

Adaptation

(54: 7)

Let it be present
in the universe
and the universe
will sing.

Simplicity, Patience and Compassion

Adaptation

(54: 8)

How do I know
this is true?

(54: 9)

By looking inside
myself.

Simplicity, Patience and Compassion

Adaptation

Life, Family and Universe

Our life, family, country and universe: how could we cause them to be genuine, flourish, be exemplary and sing? My merely centering and yielding into the Tao's circuitous presence, like a drowsy ball room dancer, after...

a bit too much punch. The universe's jealously guarded secrets, are not discovered through the hubris of aggression's linear path, but through the ostensive folly of the spontaneity born of the dance of noticing and...

relaxing, content to be led upon the Tao's incomprehensibly winding road.

Simplicity, Patience and Compassion

Adaptation

Immerse and Embrace

The first sentence introduces the idea of being utterly immersed in the practices of the Tao. The second sentence explores the idea of embracing the path, wherein we following the Tao is not...

work, duty or obligation but such a privilege and pleasure that we cling to it, like a baby koala latching on to it's mama. The first through fourth sentences enumerate the benefits that come from both being planted in...

the Tao as well as embracing it. The first two results are beneficial in their absence and second two are beneficial in their presence. The first sentence promises we won't be uprooted, like a tree tipped over during a terrible...

Simplicity, Patience and Compassion

Adaptation

gale. The second sentence promises we won't involuntarily fall away from our practice of the Tao. The third sentence promises that externally we'll always be honored. Although that might sound...

superficial, from the evolutionary perspective, it is not. Compared to the other members of the animal kingdom humans are not distinguished by fang, claw, strength or speed, but rather by...

the marriage of cleverness and cooperation. Support of the individual by the collective is so important that it has been posited that the humans who did not possess the drive to belong to the group did not live long enough to...

Simplicity, Patience and Compassion

Adaptation

pass on their genetic material. This drive to belong is felt most acutely during the throws of puberty and can explain many of the poor choices of teenagers. In the context of this primal drive to belong, it could be deeply reassuring that...

the path of yin leads to being honored by one's peers, no less accepted. In my late teens I had the profoundly painful experience of striving to "make" my peers love me, in harmony with the strategies of...

the yang path. I excruciatingly failed to earn their love and respect. That goal was not to be realized until much later, once I had forsaken the methods of patriarchy and had fully embraced the practices of yin. On a deeper level, the fourth...

Simplicity, Patience and Compassion

Adaptation

sentence promises that by so mastering the practices of yin that we perform them spontaneously, habitually, easily and effectively; we'll never have to worry about being a fake or a phony but rather will ever be genuine and authentic. In...

the fifth through seventh verses we consider how our individual practice of the matriarchy's Tao could not only benefit our family and our country, but the very universe as well, causing them to flourish, be...

exemplary, profoundly happy and joyous. It also bears mentioning that we move from the selfishness of MY family and MY country to OUR universe. The importance of this cannot be over emphasized for the path from yang to...

Simplicity, Patience and Compassion

Adaptation

yin is a journey from cruelty and competition to compassion and cooperation. The compassionate yearning for all beings to benefit as a result of our contemplative acquiescence has been expressed in the Sadhana with the words:

*“May all who recall, mention,
hear, touch or see me
practice mindfulness, insight
and compassion;*

*spontaneously, habitually,
easily and effectively.”*

The eighth sentence raises the question of voracity. How does the author of this text know of these promises? In the ninth sentence it is explained that these insights are not the product of yang’s cravings or contrived cleverness, but...

Simplicity, Patience and Compassion

Adaptation

the product of having consistently, non-conceptually, and passively practiced the awareness and acquiescence that give birth to patience, compassion and the simplicity of centered spontaneity.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Fifty-five***

(55: 1)

He who is in **harmony**
with the Tao
is like a newborn child.

Simplicity, Patience and Compassion

Adaptation

(55: 2)

Its bones
are soft,
it's muscles
are weak...

but its **grip**
is powerful.

Simplicity, Patience and Compassion

Adaptation

(55: 3)

It does NOT know about
the union of male and female...

yet its penis
can stand erect,
so intense
is its vital power.

Simplicity, Patience and Compassion

Adaptation

(55: 4)

It can scream its head off
all day...

yet it never
becomes hoarse,
so complete
is its **harmony**.

Simplicity, Patience and Compassion

Adaptation

(55: 5)

The Sage's power
is like this.

(55: 6)

He lets all things
come and go
effortlessly,
without desire.

Simplicity, Patience and Compassion

Adaptation

(55: 7)

He never expects
results;
thus he is never
disappointed.

Simplicity, Patience and Compassion

Adaptation

(55: 8)

He is never
disappointed;
thus his spirit
never grows old.

Simplicity, Patience and Compassion

Adaptation

Harmony's Power

Just as Jedi's strength flows from the force, likewise a sage's power flows from his harmony with the momentum of the way things are. Where the path of yang resists and strives to manipulate the...

universal flow state, however the path of yin acquiesces to the momentum of the Tao. Take an infant, for example, its soft bones and weak muscles make it the epitome of frailty yet it's grip is powerful, and can scream endlessly without...

growing horse. What is the sage's feat of strength? Surrender. As a master of yin he can do what the minions of yang find to be impossible; he can let all things come and go. How does he...

Simplicity, Patience and Compassion

Adaptation

do that? Just as an infant experiences erection in the absence of a desire, no less awareness of, sexual congress, likewise the sage powerfully flows acquiescently in the absence of desire. Freedom from...

desire, like the falling of dominoes, leads to freedom from expectation, which leads to freedom from disappointment, which leads to freedom from being worn down by life. In his folly, the minion of yang might strive to ignore or suppress his...

desire, whereas the sage of yin is happy to non-conceptually, vulnerably and passively notice each desire as it arises, in rhythm with his inhalations and acquiescently let go, in harmony with each exhalation. This...

is what some Tibetan lamas refer to as relaxing into the nature of mind.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Fifty-six

(56: 1)

Those who know
do NOT talk.

(56: 2)

Those who talk
do NOT know.

Simplicity, Patience and Compassion

Adaptation

(56: 3)

Close
your mouth,
block off
your senses...

Simplicity, Patience and Compassion

Adaptation

This is a rather poetic way of reminding us to not fall prey to the enticements of greed.

Simplicity, Patience and Compassion

Adaptation

blunt
your sharpness,
untie
your knots...

Simplicity, Patience and Compassion

Adaptation

soften
your glare,
settle
your dust.

Simplicity, Patience and Compassion

Adaptation

*Both our greed and aversion are the rather
prolific authors of our turmoil.*

Simplicity, Patience and Compassion

Adaptation

(56: 4)

This
is the primal
identity.

Simplicity, Patience and Compassion

Adaptation

What is our primal identity? The self-same yin, that serves as an antidote to the foolishness, greed, aggression and turmoil of yin.

Simplicity, Patience and Compassion

Adaptation

(56: 5)

Be like
the Tao.

(56: 6)

It can NOT be approached
nor withdrawn from...

Simplicity, Patience and Compassion

Adaptation

benefited
or harmed,
honored
or brought into disgrace.

Simplicity, Patience and Compassion

Adaptation

We are called to a life-style wherein we habitually let-go of our, so called, possessions and identity; where all we know is here, this, and now. This seemingly tall order, is...

*simply the fringe-benefit of mastering
Mindfulness, Insight and Spontaneity.*

Simplicity, Patience and Compassion

Adaptation

(56: 7)

It **gives** itself up
continually.

(56: 8)

That is why
it endures.

Simplicity, Patience and Compassion

Adaptation

We have been conditioned to believe that we must strive valiantly to protect ourselves and our loved ones from a dog-eat-dog world, spinning in a universe that is determined to destroy us. But what if our safety was...

as close as yin's circuitous path and our yielding to it's flow within the habit space of noticing and letting-go?

Simplicity, Patience and Compassion

Adaptation

The villain of the Tao Te Ching

If the Tao Te Ching had a villain it would be the yang sensibility also known as patriarchy for it could turn us into jabbering fools, who's greed, hate and turmoil could fuel our fear and selfishness. Likewise, if the...

Tao Te Ching had a hero it would be the yin orientation of matriarchy. Embracing this momentum helps us to access, no less habituate, our peaceful potential that gives from, what could seem to be, reckless abandon. It is ironic that...

living from a place of compassionately, centered-spontaneity could be the key to surviving as well as thriving. The entrance into the path of yin is not a scarce commodity, like searching for...

Simplicity, Patience and Compassion

Adaptation

a freeway on-ramp in a strange city or integrity in congress. It is present, in potentiality, within the mind of each being. Thus it can not be fled, and there is no need to chase after it. The Tao is a system, not an entity, thus we strive to...

honor or disgrace it in vain. And culture and media's efforts to opposed the potential of matriarchy latent within each of us (I'm looking at you mainstream news and the corporate agenda) prove unsuccessful for...

the realization of its potential is as close as the vulnerable, and non-conceptual practice of the awareness and acquiescence that fuel our patience, compassion and simplicity's centered spontaneity.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Fifty-seven***

(57: 1)

If you want to be
a great **leader**,
you must learn
to follow the Tao.

Simplicity, Patience and Compassion

Adaptation

(57: 2)

**Stop trying
to control.**

(57: 3)

Let go of fixed plans
and concepts,
and the world
will govern itself.

Simplicity, Patience and Compassion

Adaptation

(57: 4)

The more prohibitions
you have,
the less virtuous
people will be.

Simplicity, Patience and Compassion

Adaptation

(57: 5)

The more weapons
you have,
the less secure
people will be.

Simplicity, Patience and Compassion

Adaptation

(57: 6)

Therefore
the Sage says:

*“I let go of the law,
and people
become honest.*

Simplicity, Patience and Compassion

Adaptation

(57: 7)

*I let go of economics,
and people
become prosperous.*

(57: 8)

*I let go of religion,
and people
become serene.*

Simplicity, Patience and Compassion

Adaptation

(57: 9)

*I let go of all desire
for the common good,
and the good becomes
common as grass.”*

Simplicity, Patience and Compassion

Adaptation

Controlling Tendencies

*This chapter is full
of counter intuitive observations that
aren't just amusing,
they're liberating.*

*In it we explore how the desire
to control things, beings and circumstance
tend to be profoundly ineffective.*

*For instance desire to
control others, the masses, behavior and peril
through rules, weapons or laws
won't **create** leadership, virtue, security or honesty.*

Simplicity, Patience and Compassion

Adaptation

*To the contrary,
it insists that the only way to
manifest prosperity, serenity and the common good...*

*is to release our grasp upon
rules, economics, religion and even
our loving desire for the common good itself.*

*For even a loving intention
is still an intention,
which is an additional way we try
to exert control.*

Simplicity, Patience and Compassion

Adaptation

*That is why in this chapter
we read that if we let go
of our rigid plans,
the rigid concepts underpinning them,
as well as all others forms of control...*

*and allow all to flow with the Tao,
then the world could govern itself.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Fifty-eight

(58: 1)

If a country
is governed with tolerance,
the people are comfortable
and honest.

Simplicity, Patience and Compassion

Adaptation

(58: 2)

If a county
is governed with repression,
the people are depressed
and crafty.

Simplicity, Patience and Compassion

Adaptation

(58: 3)

When the will to power
is in charge,
the higher the ideals,
the lower the results.

Simplicity, Patience and Compassion

Adaptation

(58: 4)

Try to **make**
people happy,
and you lay the groundwork
for misery.

Simplicity, Patience and Compassion

Adaptation

(58: 5)

Try to **make**
people moral,
and you lay the groundwork
for vice.

Simplicity, Patience and Compassion

Adaptation

(58: 6)

Thus the Sage is content
to serve as an example
and NOT to impose
her will.

Simplicity, Patience and Compassion

Adaptation

(58: 7)

She is pointed,
but does NOT pierce.

(58: 8)

Straight forward,
but supple.

(58: 9)

Radiant,
but easy on the eyes.

Simplicity, Patience and Compassion

Adaptation

Yang + good intentions = folly

*If yin is the path of the Tao,
then yang is the path of the Anti-tao.
Sounds a little creepy, doesn't it?*

*Let's take a closer look
at the complexity of the path
of the anti-tao.*

*It begins with the "make it happen" mindset,
that we see in Plato's "Republic":
the first play book for totalitarian states,
and the erotica of choice for Joseph Stalin.*

*Well that sounds OK, how bad could it be?
It's what we've been told by far too many self-help gurus
who secretly yearn to be the next Tony Robbins.
What could possibly be the problem with that?*

Simplicity, Patience and Compassion

Adaptation

*“Making it happen”
is path of controlling tendencies.*

*This chapter teaches that striving to control another,
even with the highest of motivations,
will generate the lowest results
because it is a form of repression.*

*A repression that depresses others
and promotes deceit.*

*It cannot be over emphasized that
even if our lofty goals
are to make others moral and happy...*

*all we'll really accomplish
is to make them vice-ridden and miserable;
the actual opposite of our intention.*

Simplicity, Patience and Compassion

Adaptation

*Now that we've taken a look
at the dystopian results of yang's anti-tao
let's explore its polar opposite:
yin's actual path of the Tao.*

*Recognizing that tolerance of others
helps them to be comfortable and honest
a sage forsakes the folly of being willful and domineering
and instead is enthusiastic to simply lead by example.*

*Upon the Tao's path of non-conceptuality, vulnerability,
awareness, acquiescence, and centered-spontaneity
the sage is able to be spontaneously...*

*pointed, straight-forward and utterly radiant
while also being respectful, subtle, and sincerely gentle.*

Simplicity, Patience and Compassion

Adaptation

*This is the fruit
of the centered path of spontaneous yielding
that non-violently accomplishes the lofty goals
that yang never could.*

*Perhaps that is because yang's methods
are predicated upon the assumption
that folks are not capable
of spontaneous happiness and goodness...*

*and so (in a nod to Shakespeare's Mid Sumer Night's Dream)
must have happiness, goodness and their causes
THRUST upon them.*

Simplicity, Patience and Compassion

Adaptation

*And maybe yin's path of centered allowing works
because compassion and cooperation
(and their consequential morality and happiness)
are wired into the neural architecture
of every healthy mammal...*

*as cleverness and creativity
is hard-wired into every healthy primate.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Fifty-nine

(59: 1)

For governing
a country well
there is nothing better
than **moderation**.

Simplicity, Patience and Compassion

Adaptation

(59: 2)

The mark
of a moderate man
is **freedom**
from his own ideas.

Simplicity, Patience and Compassion

Adaptation

The Specter of Moderation

“Everything in moderation, especially moderation.”

*Said Buddha **never!***

*And now we see this word has crept into
a translation of the “Tao Te Ching.”*

*But stay tuned,
for I suspect you’ll find
the contextual definition
to be quite surprising.*

*Instead of reading
that it is freedom from extremes,
we read that it is, rather,
freedom from one’s own preconceptions.*

What could that look like?

Simplicity, Patience and Compassion

Adaptation

(59: 3)

Tolerant
like the sky,
all-pervading
like sunlight...

Simplicity, Patience and Compassion

Adaptation

firm
like a mountain,
supple
like a tree in the wind...

Simplicity, Patience and Compassion

Adaptation

The Role of Yin

*Here, we see, tolerance as well as suppleness
are the opposite of rigidity
and all-pervasive
is the opposite of constriction.*

*How can one be firm
without being rigid and constricted?
The answer lies in the simile,
“like a mountain.”*

Simplicity, Patience and Compassion

Adaptation

*It is inferred that one's suppleness
comes from the water element
whereas firmness
comes from earth;*

*both of which are considered
to be Yin, feminine and yielding.*

Simplicity, Patience and Compassion

Adaptation

he has NO destination
in view...

and makes use
of anything
life happens to bring
his way.

Simplicity, Patience and Compassion

Adaptation

(59: 4)

Nothing
is impossible
for him.

Simplicity, Patience and Compassion

Adaptation

(59: 5)

Because he
has let go...

he can care
for the people's welfare
as a mother cares
for her child.

Simplicity, Patience and Compassion

Adaptation

Freedom from the Constraints of Goals

*Contemporary self-help
would condemn his lack of goals,
yet here we read that his freedom FROM goals
has liberated him from all limitations.*

*Consequently his maternal love
is spontaneous and utterly uncontrived,
thus it's effectiveness
is of epic proportions.*

Simplicity, Patience and Compassion

Adaptation

The definition and benefits of moderation

Nothing is better than moderation.

But what is it?

*It's not what we are the dictionary
typically tells us it is.*

This chapter defines it as freedom from one's ideas.

NOT freedom from the presence of ideas

BUT freedom from their tyranny.

In other words we who would be sages of the Tao

practice passive and vulnerable awareness

of our inner and outer worlds

in harmony with our inhalation...

Simplicity, Patience and Compassion

Adaptation

*and also practice acquiescence
to these perceptions,
and our analysis of them
in harmony with our exhalation.*

*This marriage of awareness and acquiescence
allows us to be deeply grounded
in the here and now
which strengthens our spontaneous perception...*

*and gives us the flexibility to exercise
the sincere: suppleness, tolerance, and resourcefulness
that can only come
from having absolutely no agenda whatsoever.*

*This deeply centered spontaneity
is the key to the universal, maternal compassion
that is truly limitless in its ability
to meet the needs of all beings everywhere.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty***

(60: 1)

Governing
a large country
is like frying
a small fish.

Simplicity, Patience and Compassion

Adaptation

(60: 2)

You spoil it
with too much poking.

Simplicity, Patience and Compassion

Adaptation

(60: 3)

Center your country
in the Tao
and evil
will have NO power.

Simplicity, Patience and Compassion

Adaptation

(60: 4)

NOT that it
is NOT there,
but you will be able to
step out of its way.

Simplicity, Patience and Compassion

Adaptation

(60: 5)

Give evil
nothing to oppose
and it will disappear
by itself.

Simplicity, Patience and Compassion

Adaptation

Avoiding the Bear Trap of Micromanagement

*This chapter begins
by reminding us...*

*that the most efficient way to ruin a project,
whether it is the cooking of a small meal
or the governance of a large country,
is by being intrusive and interfering.*

*Of course we don't want anything bad
to happen to our country
but the best way to prevent that
is for all its citizens to be centered in the Tao.*

Simplicity, Patience and Compassion

Adaptation

*Well great,
how do we do that,
without being coercive, commanding or manipulative?*

*By leading by example,
as taught in the sixth sentence
of the fifty-eighth chapter
of the Tao Te Ching.*

*Yes, there are destructive influences
that could undermine our country,
no less our project,
so we must implement a strategy.*

Simplicity, Patience and Compassion

Adaptation

*Rather than use yang's
linear, direct, aggressive, controlling approach
(which has never proven remotely sustainable)
let's take yin's path...*

*of non-conceptual, vulnerable,
acquiescent, centered spontaneity
that could be as circuitous as it is effective.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-one***

(61: 1)

When a country
obtains great power
it becomes
like the sea...

all streams
run downward into it.

Simplicity, Patience and Compassion

Adaptation

*The volume of water in the ocean
is increased by the streams that empty into it.
Why do they empty into it?
Because it is lower than them.*

*Perhaps this could also be a metaphor
exploring the benefits of humility.*

Simplicity, Patience and Compassion

Adaptation

(61: 2)

The more powerful
it grows,
the greater the need
for humility.

Simplicity, Patience and Compassion

Adaptation

(61: 3)

Humility means
relying upon the Tao
thus never needing
to be defensive.

Simplicity, Patience and Compassion

Adaptation

(61: 4)

A great nation
is like a great man:
when he makes a mistake,
he realizes it.

Simplicity, Patience and Compassion

Adaptation

(61: 5)

Having realized it,
he admits it.

(61: 6)

Having admitted it,
he corrects it.

Simplicity, Patience and Compassion

Adaptation

(61: 7)

He considers those
who point out his faults
as his most
benevolent teachers.

Simplicity, Patience and Compassion

Adaptation

(61: 8)

He thinks
of his enemy
as the shadow
that he himself casts.

Simplicity, Patience and Compassion

Adaptation

(61: 9)

If a nation
is centered in the Tao,
if it nourishes
its own people...

Simplicity, Patience and Compassion

Adaptation

and does NOT meddle
in the affairs of others
it will be a light
to all nations of the world.

Simplicity, Patience and Compassion

Adaptation

True humility

*False humility delights in self-deprecation.
Because it is based on the assumption that hubris
is mere boasting.*

*But pride is more
than just that one simplistic symptom,
and actually presents with a complex array of behaviors,
all stemming from self-centeredness.*

*Ironically the false humility we just mentioned
is just another form of self-focus.*

Simplicity, Patience and Compassion

Adaptation

*Just as a Chimpanzee with a loaded pistol
is more dangerous than an unarmed Chimpanzee...*

*likewise the more power a person or country has
the more harm they could potentially do
to themselves and others.*

*Therefore the more power one has
the more humility is required
just to prevent the self-destruction
that often accompany tales of the nouveau riche...*

*(I'm looking at you "Bohemian Rhapsody"
you broke my heart Freddie Mercury, you broke my heart).*

Simplicity, Patience and Compassion

Adaptation

*Power is like a very sharp scalpel,
in the hands of an assailant it can kill,
in the hands of a skilled surgeon it can save.*

*Therefore it is crucial that we handle what power we have
with great humility.
But what does that mean?*

*This chapter teaches that the essence of humility
is to rely upon the Tao.
This could make more sense when we explore
its following nine examples:*

Simplicity, Patience and Compassion

Adaptation

One – yin is not defensive but rather vulnerable,

Two – yin recognizes its errors,

Three – yin apologizes for its errors,

Four – yin corrects its errors,

Five – yin is spontaneously grateful for corrections it receives,

Six – yin assumes responsibility as its default mode,

Seven – yin leads by example rather than commanding others,

Eight – yin nurtures those within its sphere of influence

(like the social safety net enjoyed

by the citizens of many northern European countries), and

Nine – yin does NOT exert influence where it is NOT requested

(I'm look at you U.S. imperialist foreign policy).

Simplicity, Patience and Compassion

Adaptation

*Whether these nine examples are applied
by a county or an individual
they lead to the true greatness
that inspires others to do likewise.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-two***

(62: 1)

The Tao
is the center of the universe...

the good man's
treasure,
the bad man's
refuge.

Simplicity, Patience and Compassion

Adaptation

How could the Tao be central to the universe?

How could it be the key to living in harmony with all others?

Harmony is what a good man values.

*Harmony is what a bad man turns to
after he has grown weary of folly's consequences.*

Simplicity, Patience and Compassion

Adaptation

(62: 2)

Honors can be bought
with fine words,
respect can be won
with good deeds...

Simplicity, Patience and Compassion

Adaptation

but the Tao is beyond
all value,
and NO one
can achieve it.

Simplicity, Patience and Compassion

Adaptation

*Honor and respect can be purchased with money and deed,
whereas universal harmony can not
be accomplished by aggressively advancing
upon yang's linear path,*

*but instead,
by yielding to yin's circuitous one.*

Simplicity, Patience and Compassion

Adaptation

(62: 3)

Thus, when a new leader
is chosen...

do NOT offer to help him
with your wealth
or your expertise.

Simplicity, Patience and Compassion

Adaptation

(62: 4)

Offer instead
to teach him
about the Tao.

Simplicity, Patience and Compassion

Adaptation

(62: 5)

Why did
the ancient Sages
esteem
the Tao?

Simplicity, Patience and Compassion

Adaptation

*The wealthy and powerful,
don't require greater wealth and power
(contrary to the whispers of their avarice).*

*They need something their wealth and power
can not seize.*

Simplicity, Patience and Compassion

Adaptation

(62: 6)

Because, being one
with the Tao,
when you seek,
you find...

and when you make a mistake,
you are forgiven.

Simplicity, Patience and Compassion

Adaptation

(62: 7)

That is why
everybody loves it.

Simplicity, Patience and Compassion

Adaptation

*The Tao's path of centered spontaneity
is effective at helping us to manifest our heart's desires.*

*Simple and non-dogmatic,
when we realize we've lost the path,
no groveling or repentance ceremonies are required,
merely resume noticing, relaxing and flowing.*

Simplicity, Patience and Compassion

Adaptation

Benefitting from the Tao

*This chapter begins by promising
that the Tao's benefits are easy to access...
completely unlike some arcane artifact
that is the goal
of some arduous, Tolkien quest.*

*It is of benefit to all beings,
be they good or bad.*

*However the path of yang,
that most people take
(especially those who would be wealthy or powerful)
does NOT lead to the Tao.*

Simplicity, Patience and Compassion

Adaptation

*That is why,
when a man or woman,
has traveled the path of yang
to the summit of leadership*

*their greatest need is NOT more yang expertise,
a subject they're apparently already well-versed in,
but something they know nothing of,
its opposite, the path of yin.*

*And if that sounds
like that could be something
they could experience as utterly counter-intuitive,
then you'd be right.*

Simplicity, Patience and Compassion

Adaptation

*Then why go to all the bother?
This chapter begins by reminding us
that the Tao is a good man's treasure
and a bad man's refuge.*

*What could a master of yang
require refuge from?
How about the consequences of
a lifetime of fear, greed, aggression...*

*and all the competitors and adversaries
that are drawn to yang's path
like iron filings to a magnet.*

Simplicity, Patience and Compassion

Adaptation

*A reoccurring theme in the Tao Te Ching
is that of the “ancient masters.”*

*Clearly an appeal to authority,
the idea is that great men and women,
shrouded by the mists of time...*

*knew more about happiness and success
than we do...*

*and if we want to be truly happy and successful
we'll do what they did,
and value what they valued.*

Simplicity, Patience and Compassion

Adaptation

*Taking a break from wondering
about the integrity of an appeal
to the unsubstantiated and mythical...*

*perhaps we could benefit from considering
Lao Tzu's reasons
why the ancient sages
valued the Tao.*

*They felt its goal of mastering the three treasures
of patience, compassion and simplicity's centered spontaneity
by traversing the path of non-conceptuality, vulnerability,
awareness and acquiescence...*

*could actually be accomplished by ANY human;
thus making it egalitarian,
which runs counter
to the assumptions and actions of yang's path.*

Simplicity, Patience and Compassion

Adaptation

*The ancient sages also seemed to feel
that the inevitable errors
that will be made upon our journey...*

*will be neither devastating nor destructive
but easily remedied and learned from...*

*thus undermining the perceived need
to indulge in perfectionism and its tendencies
towards being fearful, rigid, controlling,
deceitful and aggressive.*

*Yin's path that frees one from these destructive practices
is so pleasant and liberating,
that it is loved by all
who understand it, no less practice it.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-three***

(63: 1)

Act
without doing;
work
without effort.

Simplicity, Patience and Compassion

Adaptation

(63: 2)

Think of the small
as large
and the few
as many.

Simplicity, Patience and Compassion

Adaptation

*We act and work with OUT doing or effort
when we are quite centered and, as a result,
our choices, utterances and behaviors are spontaneous.*

*The GPS app on my smart-phone
gives me just one little task at a time,
yet if I follow each one, as they come,
I'll arrive at my destination.*

*Likewise we really don't need the big picture,
instead all that is required is the next step.
And that is readily available
through centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

*Our inner control freak
wants to do everything,
but if we're in the Tao's flow state,
our small (seemingly inconsequential) actions...*

*take on new significance
when seen against the back drop
of an entire universe,
full of beings who are also acting.*

Simplicity, Patience and Compassion

Adaptation

(63: 3)

Confront the difficult
while it is still easy
accomplish the great task
by a series of small acts.

Simplicity, Patience and Compassion

Adaptation

(63: 4)

The Sage
never reaches
for the great;

thus she
achieves greatness.

Simplicity, Patience and Compassion

Adaptation

*What, then, does the Sage reach for?
The means of generating centered spontaneity...
and everything else
falls into place.*

Simplicity, Patience and Compassion

Adaptation

(63: 5)

When she
runs into a difficulty,
she stops
and gives herself to it.

Simplicity, Patience and Compassion

Adaptation

*The sage is not prone to denial,
nor repression.*

*Rather she centers with awareness and acquiescence
and the proper: choice, utterance or action
flows spontaneously.*

Simplicity, Patience and Compassion

Adaptation

(63: 6)

She does NOT cling
to her own comfort;
thus problems
are NO problem for her.

Simplicity, Patience and Compassion

Adaptation

*How do we cease
clinging to our comfort?*

*We observe what we want,
we observe our urge of wanting,
as well as the fear or anger...*

*of not getting what we want,
when we want it,
for as long as we want it.*

*We notice whatever comes up;
in its simplicity or complexity,
in its glory or grotesquery
and relax.*

*Spontaneity
could take care of its self.*

Simplicity, Patience and Compassion

Adaptation

The Folly of Comfort as King

*Let us return to the dichotomy of yang and yin.
Many of yang's goals are petty
such as fame, beauty, wealth, power,
prestige, and importance for oneself...*

*whereas yin's goals can be more lofty
like a sage's mastery of peace, insight,
non-conceptuality, vulnerability, awareness,
acquiescence, patience and simplicity for all.*

*When our yang's priorities influence our perspective
every little impediment
could seem like an enormous obstacle,
no less a monumental slap in the face.*

Simplicity, Patience and Compassion

Adaptation

*But from yin's point of view
everything we encounter
is simply grist for the mill
of awareness and acquiescence.*

*The methods of yang's path
often entail contriving detailed
and far-reaching plans
to take one to their petty goals...*

*and then striving to move heaven and earth
to make it happen.*

*The essence of yin's path
involves relying exclusively
upon the effect of simplicity's centered spontaneity
upon one's mind, communication and behavior.*

Simplicity, Patience and Compassion

Adaptation

*These three small scopes of action
could have far reaching consequences
like the chain reactions
of hundreds or even thousands of dominoes...*

*set in motion
by just one piece.*

*In 1997's "Men in Black"
Frank, an Alien disguised as a pug,
counseled agents K and J,*

*"You humans,
when are you going to learn
that size doesn't matter?"*

*Just 'cause something's important
doesn't mean it's not very , very, small."*

Simplicity, Patience and Compassion

Adaptation

*This is the paradox of yin's path,
where subtleties of non-conceptuality, and vulnerability
blend with our practice of awareness and acquiescence
to give birth to subtle patience, compassion and...*

*simplicities' centered spontaneity
that could have delightfully unexpected and far reaching results
from our remarkably tiny sphere of influence.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-four***

(64: 1)

What is rooted
is easy to nourish.

(64: 2)

What is recent
is easy to correct.

Simplicity, Patience and Compassion

Adaptation

(64: 3)

What is brittle
is easy to break.

(64: 4)

What is small
is easy to scatter.

Simplicity, Patience and Compassion

Adaptation

*Descending, relaxing Yin energy
is definitely rooting.
There is power in immediacy,
in spontaneously acting in the moment.*

*Come, let us trade yang's rigidity
for yin's flexibility.*

*An individual is always a minority,
and as such, easy to defeat,
therefore the best way to ensure victory
is join the biggest team;*

*and that is exactly what we do
when we relax into the leading
of great, big, universal momentum.*

Simplicity, Patience and Compassion

Adaptation

(64: 5)

Prevent trouble
before it arises.

(64: 6)

Put things in order
before they exist.

Simplicity, Patience and Compassion

Adaptation

*Before we can preemptively prevent trouble
and put things in order we must first recall
what it is that causes trouble and creates chaos...
contrivance and aggression.*

*What are their opposites?
Yielding into centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

(64: 6)

The giant pine tree grows
from a tiny sprout.

(64: 7)

The journey of a thousand miles
starts from beneath your feet.

Simplicity, Patience and Compassion

Adaptation

*In the Ridley Scott film “Prometheus”
the android says “Big things have small beginnings.”*

*Although most yang advice counsels us
to take “massive action”
rather, we could embrace the NON-action of the Tao.*

*But how does that work?
Read on.*

Simplicity, Patience and Compassion

Adaptation

(64: 9)

Rushing into action,
you fail.

(64: 10)

Trying to grasp things,
you lose them.

Simplicity, Patience and Compassion

Adaptation

(64: 11)

Forcing a project
to completion,
you ruin
what was almost ripe.

Simplicity, Patience and Compassion

Adaptation

*Rushing, grasping and forcing
are part and parcel of yang's linear, aggressive path.
What could the alternative be?*

Simplicity, Patience and Compassion

Adaptation

(64: 12)

Therefore the Sage
takes action
by letting things
take their course.

Simplicity, Patience and Compassion

Adaptation

*Aggression's rushing, grasping and forcing
have been replaced
by yielding's letting.*

Simplicity, Patience and Compassion

Adaptation

(64: 13)

He remains as **calm** at the end
as at the beginning.

(64: 14)

He has nothing,
thus has nothing to lose.

Simplicity, Patience and Compassion

Adaptation

*As calmness
is the fruit of centering,
likewise the realization that we have nothing to lose
gives birth to surrender.*

Simplicity, Patience and Compassion

Adaptation

(64: 15)

What he desires
is NON-desire;
what he learns
is to unlearn.

Simplicity, Patience and Compassion

Adaptation

*What is the key to non-desire?
Recall the pithy trio of:
Noticing, Relaxing and Flowing.*

*First we notice both the object
and sensation of desiring,
then we relax.*

*It is also good to notice
our preconceptions surrounding them.
When we relax our grip upon those preconceptions,
it is as if we were unlearning them.*

Simplicity, Patience and Compassion

Adaptation

(64: 16)

He simply
reminds people
of who
they have always been.

Simplicity, Patience and Compassion

Adaptation

*Just as most every piano has eighty-eight keys,
all humans are capable of the same emotions.*

*When we let go of the habit energies
that have made us a prisoner
of the more painful and disempowering emotions...*

*we create space
for new possibilities to arise,
who's potential has always been there
despite being obscured.*

Simplicity, Patience and Compassion

Adaptation

(64: 17)

He cares about nothing
but the Tao.

(64: 18)

Thus he can care
for all things.

Simplicity, Patience and Compassion

Adaptation

*The path to sage-hood
is one of mastering the techniques
of noticing, relaxing and flowing.*

*Love yin's journey and universal compassion,
as well as the means to meet others' needs,
will spontaneously arise
in our minds, upon our lips and in our hands.*

*Delight in the path
and the results will take care of themselves,
for the path is most certainly the goal.*

Simplicity, Patience and Compassion

Adaptation

Tell me what ya want, what ya really, really, want

*No one wants to be shattered or scattered
but we forget to turn from the rigidity,
myopically active concentration,
aggression, greed, and coercion that cause them.*

*These are the fruits of traversing yang's
path of the anti-tao.*

*On the other hand, what we do want
is to be nourished, self-correcting,
to prevent problems,
and to effortlessly create far reaching benefits.*

*These are the fruits of the yin's
path of the Tao.*

Simplicity, Patience and Compassion

Adaptation

*We progress upon this path
by rooting, being mindful of the present,
and by being acquiescent, centered,
as well as non-possessive.*

*The hall marks of successfully mastering yin's path
is that one's ONLY goals
are to let go of our desires and preconceptions.*

*The very great irony
is that by caring only of yin's path,
we experience a spontaneous love for all beings
and as such our example inspires others.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-five***

(65: 1)

The ancient Sages
did NOT try
to educate the people...

but **kindly** taught them
to NOT know.

Simplicity, Patience and Compassion

Adaptation

(65: 2)

When they think
that they know the answers, people are
difficult
to guide.

Simplicity, Patience and Compassion

Adaptation

(65: 3)

When they know
that they do NOT know,
people can find
their **own** way.

Simplicity, Patience and Compassion

Adaptation

(65: 4)

If you want to learn
how to govern,
avoid being clever
or rich.

(65: 5)

The simplest pattern
is the clearest.

Simplicity, Patience and Compassion

Adaptation

(65: 6)

Content with an ordinary life,
you can show all people
the way back
to their own true nature.

Simplicity, Patience and Compassion

Adaptation

The desire to lead others

*The desire to lead others
might be focused on
our community, county, nation or world...*

*or may content itself
with just our partner, family or friends.*

*Whether the scale is grand or humble
we sometimes wish to have an effect on others.*

Simplicity, Patience and Compassion

Adaptation

*The ancient Sages of the Tao
did not recommend yang's strategies
of using riches or cleverness...*

*to force feed folks information
in the name of education...*

*because the pride of great data
often confuses mere information
with great wisdom.*

*So instead, the Sages used yin's techniques
of simply leading others
by their example
of sincere contentment.*

Simplicity, Patience and Compassion

Adaptation

*To better understand this lets review
Maslow's path of mastery:*

- 1 – Unconscious ignorance,*
- 2 – conscious ignorance,*
- 3 – conscious competence,*
- 4 – unconscious competence.*

*The second step infers
that awareness of the limitations of our knowledge and insight
is a prerequisite to the mastery of any endeavor.*

Simplicity, Patience and Compassion

Adaptation

*The Sages understood
that the profundity of their sincere contentment
could create the awareness in others...*

*that could set the stage for the vulnerable humility
that could open one to the acquiescence
that leads to simplicity's centered spontaneity
of the Tao's guidance.*

*This is yin's way of setting others up
to find their own way back
to their true, original nature
of patience, compassion and simplicity's centered spontaneity...*

*through the path
of non-conceptuality, vulnerability,
awareness and acquiescence.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-six***

(66: 1)

All streams flow
to the sea
because it is lower
than they are.

Simplicity, Patience and Compassion

Adaptation

(66: 2)

Humility
gives it its power.

(66: 3)

If you want
to govern the people,
you must place yourself
below them.

Simplicity, Patience and Compassion

Adaptation

*We are not speaking of the false humility that delights in the façade of self abasement,
but the true humility that puts foremost, the meeting of other's needs.
For it is our sincere, centered enthusiasm to do so,
that makes us truly great.*

*Rather than governing for profit,
it is best to truly be a public **servant**.*

Simplicity, Patience and Compassion

Adaptation

(66: 4)

If you want
to lead the people,
you must learn
how to follow them.

Simplicity, Patience and Compassion

Adaptation

*No, it's not enough to be a benevolent despot,
one must rely upon populism to facilitate the will of the masses.*

Simplicity, Patience and Compassion

Adaptation

(66: 5)

The Sage
is **above** the people,
and NO one
feels oppressed.

Simplicity, Patience and Compassion

Adaptation

(66: 6)

She goes
ahead of the people,
and NO one feels
manipulated.

(66: 7)

The whole world
is grateful to her.

Simplicity, Patience and Compassion

Adaptation

(66: 8)

Because she
competes with no one,
no one
can compete with her.

Simplicity, Patience and Compassion

Adaptation

*Counter-intuitively, there is a way to be above and ahead of the people
without them feeling oppressed or manipulated but, instead, grateful.
What's that?
Let's read on.*

*Competing is a self-centered endeavor that feeds fear, greed as well as hate
and, consequently, erodes our spontaneous passion to meet the needs of others, as well as our capacity to do so.
If we are to become truly great we MUST cease to be driven by our insecurities
and instead harness them by taking them as the object of our Mindfulness, Insight and Spontaneity.*

Simplicity, Patience and Compassion

Adaptation

Four Aspects of Humility

*FIRST if pride is loving oneself more than all others
(I'm looking at you Donald Trump)...*

*then humility is not about self-loathing or self-denigration
but rather about loving all others
even more that we love ourselves.*

*And for the vast majority us
it is quite easy to love those
who put our needs above theirs.*

*That is why it is written
that the reasons rivers flow into the sea
is quite literally because the sea is lower than the rivers,
and water runs downhill... as does shit.*

Simplicity, Patience and Compassion

Adaptation

*And that is really not irreverent
for the empowered humble
are glad to help us
deal with our shit.*

*Which brings us to our SECOND point,
the true humility that flows
from acquiescent and spontaneous yin*

*is enthusiastic to allow the needs of all
to set the agenda,
for it is not married
to its preconceptions.*

Simplicity, Patience and Compassion

Adaptation

*THIRDLY, humility leads,
or meets the needs of others,
from the front...*

*like the mythical leaders of legend
who would command from the front, sword in hand,
and would subject no one the peril
that he would not expose himself to.*

*By way of contrast
pride prefers to command from the safety
(and often climate controlled comfort)
of the rear.*

*It is because of the enthusiastic selflessness of yin's humility
that people don't feel oppressed or manipulated
by masters of the Tao
but instead feel great gratitude toward them.*

Simplicity, Patience and Compassion

Adaptation

*Our FOURTH point
is that because yin's humility
does NOT strive for its own glory...*

*it views no being
as its adversary
but rather as the object
of its nurturing love.*

*It has completely abandoned the paradigm
of competition and cruelty
and is utterly characterized
by compassion and cooperation.*

Simplicity, Patience and Compassion

Adaptation

*When we compare ourselves to others,
in the hopes of determining our self-worth
we are caught in the thrall of competition
which is pretty much the antidote to peace.*

*I prefer yin's alternative;
how about you?*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-seven***

(67: 1)

Some say that my teaching
is nonsense.

(67: 1)

Others call it lofty
but impractical.

Simplicity, Patience and Compassion

Adaptation

(67: 3)

But to those who have
looked inside themselves,
this nonsense
makes perfect sense.

Simplicity, Patience and Compassion

Adaptation

*Passive spontaneity
frightens most people,
and centering
can seem laudable yet unattainable.*

Simplicity, Patience and Compassion

Adaptation

(67: 4)

And to those
who put it into **practice**,
this loftiness
has roots that go deep.

Simplicity, Patience and Compassion

Adaptation

*Both the British and the Buddha agree;
“the proof of the pudding is in the tasting.”*

*For both logic and intuition pale
before the evidence of the empirical process of:
starting with a hypothesis,
designing and implementing an experiment...*

*noticing the results,
repeating the process,
and then submitting it to peer review.*

Simplicity, Patience and Compassion

Adaptation

(67: 5)

I have just
three things to teach:
simplicity, patience,
compassion.

(67: 6)

These three
are your greatest treasures.

Simplicity, Patience and Compassion

Adaptation

(67: 7)

Simple in actions
and in thoughts,
you return
to the source of being.

Simplicity, Patience and Compassion

Adaptation

*Is “simple” used here to describe
a sort of philosophy of interior design?
Nope, we’re talking about actions and thoughts.*

*Are we talking about avoiding
an excess of quantity and complexity
or something deeper?*

*If we view this sentence on its own,
its meaning is up for grabs.*

*But if we examine it in the context of
its paragraph, chapter and over all book,
the **author’s intent**
becomes more clear.*

Simplicity, Patience and Compassion

Adaptation

*The over-arching message of the “Tao Te Ching”
is to move:*

*from, contrivance to spontaneity,
from chaos to centeredness,
from the direct to circuitous...*

*from aggression to yielding,
from the yang to the yin.*

*For ease of conceptualization
let's pretend there are two categories of spontaneity,
the FIRST is chaos
(like that “great” idea you get after your fifth shot of Tequila)...*

*and the SECOND is centering
(the fruit of sitting, noticing, relaxing, and flowing).*

Simplicity, Patience and Compassion

Adaptation

*The Tao Te Ching seems to endorse
a habitual spontaneity rooted in the latter
(that could also be referred to as the “source of being”).*

Simplicity, Patience and Compassion

Adaptation

Patient with both
friends and enemies,
you **accord**
with the way things are.

Simplicity, Patience and Compassion

Adaptation

Compassionate
toward yourself,
you reconcile
all beings in the world.

Simplicity, Patience and Compassion

Adaptation

*Not everyone who we disagree with,
or whom we find mildly annoying
is our mortal enemy.*

*And even those who actively wish us harm,
are still a part of life,
like the Cheetah that stalks a Gazelle.*

*The presence of both the foolish and the fiendish
are not signals from the universe
that we've taken a wrong turn...*

*for the purpose of life
is neither to be loved by all,
nor to force all into compliance with our wishes.*

Simplicity, Patience and Compassion

Adaptation

*Embracing the Tao Te Ching's centered spontaneity
is the most compassionate thing we could do for our self,*

*and the only means to give birth
to the non-conceptual
compassion and intuitive insight necessary
to reconcile all beings in the world.*

Simplicity, Patience and Compassion

Adaptation

The Value of Simplicity, Patience and Compassion

*The author of the Tao Te Ching,
felt that the three most important things
are simplicity, patience and compassion.*

*He explained that the kindest thing
we could do for ourselves
is practice, no less master,
centered spontaneity of mind and body.*

*In fact he wrote that simplicity could
“return us to the source of being” ...*

*which may sound cryptic
until we consider its opposite,
the source of destruction.*

Simplicity, Patience and Compassion

Adaptation

*Our actions of mind and body
could bring us closer to death
or closer to life.*

*Which would you prefer?
Oh, I don't know,
how about life!*

*Training in simplicity could help us to harmonize
our mind and our behavior
with the way things are
in the here and now...*

*as opposed to the way we desire them to be
or dread they might be
which could be the key
to circumstantial patience.*

Simplicity, Patience and Compassion

Adaptation

*Reconciling our mind and body
with the here and now of our circumstances
helps us to reconcile our mind and body
with the here and now of those...*

*who might like us,
be indifferent to us,
or loath us.*

*Thus, this could be the key
to interpersonal patience.*

*By compassionately applying
the teachings of centered spontaneity
to our mind and our body...*

*we are setting in motion
a falling-domino-like chain of events
that could reconcile all beings everywhere.*

Simplicity, Patience and Compassion

Adaptation

*If this feels unimportant to us
or unrealistic to us...*

*that could very well be
because we have not spent sufficient time
in introspection.*

*Just as the Greek philosopher Aristotle's hypothesis
that he could know the world by reason alone
was disproved by the experimentation of Galileo...*

*likewise we can only viscerally get the importance
of cultivating centered spontaneity...*

*by putting its contemplative techniques
into twice daily practice
and noticing the results.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-eight***

(68: 1)

The best athlete
wants his opponent
at his best.

Simplicity, Patience and Compassion

Adaptation

*How interesting it is
that the BEST athlete
is more desirous of challenge,
than of victory.*

Simplicity, Patience and Compassion

Adaptation

(68: 2)

The best general
enters the mind
of his enemy.

Simplicity, Patience and Compassion

Adaptation

*Notice how the BEST general is not self obsessed,
but rather is both aware of his adversary
and possesses respect for him as well.*

Simplicity, Patience and Compassion

Adaptation

(68: 3)

The best businessman
serves
the communal good.

(68: 4)

The best leader
follows
the will of the people.

Simplicity, Patience and Compassion

Adaptation

*Behold,
a pattern emerges.*

*For the BEST businessman is not content
to reap his profits at the expense of the communal good;
and the BEST leader is more of a populist
than a tin plated dictator with delusions of godhood.*

Simplicity, Patience and Compassion

Adaptation

(68: 5)

All of them embody
the virtue of **NON-competition**.

(68: 6)

Not that they
do NOT love to compete,
but they do it
in the spirit of play.

Simplicity, Patience and Compassion

Adaptation

*Before we draw from our preconceptions
to concoct a definition of “non-competition”
let’s read on,
and see how the text reads.*

Simplicity, Patience and Compassion

Adaptation

(68: 7)

In this
they are like children
and in harmony
with the Tao.

Simplicity, Patience and Compassion

Adaptation

*If competition is the constant,
what then is the variable?
The way they **approach** the competition.*

*We do not see them determined to win
as much as determined to be challenged;
not as much contemptuous of their opponent,
but sincerely respectful...*

*not as much ruthless,
but eager to share the good fortune with all,
not as much crushing others,
but meeting their needs.*

Simplicity, Patience and Compassion

Adaptation

*Yang can't help
but take itself too seriously,
whereas yin (non-conceptually) laughs at itself
and rejoices at every opportunity to be of service to others.*

Simplicity, Patience and Compassion

Adaptation

The Best of the Best of the Best...Sir!

*There is a big difference
between being childish
and being child-like.*

*Wherein the former tends to follow
the yang impulses
of anger, greed, self-centeredness, petulance
and is given to flights of fantasy...*

*the later tends to flow
with yin's centered spontaneity
and compassionately, as well as playfully
dwell in the present moment.*

Simplicity, Patience and Compassion

Adaptation

*And it is to that second set of characteristics
that this chapter speaks.*

*Like a scalpel that can be used
to either harm or heal
competition can be rooted...*

*in hate, greed
or the highest form of playfulness,
that which is rooted
in centered spontaneity.*

*It is this quality of centered playfulness
that is the true mark
of one who lives in harmony with the Tao.*

Simplicity, Patience and Compassion

Adaptation

*And it is this harmony
that can make us great,
in whatever we do.*

*Whether we're spontaneously drawn to
athleticism, combat, commerce or politics,
when we flow from a place of centered spontaneity
we cannot help but...*

*desire challenge,
respect those who challenge us,
follow the will of the people
and consequently serve the communal good.*

*These are the fruits
of effortlessly flowing
along yin's path of the Tao.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Sixty-nine***

(69: 1)

The generals
have a saying:

*“Rather than make
the first move
it is better to wait
and see.*

Simplicity, Patience and Compassion

Adaptation

Simplicity, Patience and Compassion

Adaptation

(69: 2)

*Rather than
advance an inch
it is better to
retreat a yard.”*

Simplicity, Patience and Compassion

Adaptation

*In a previous passage
we read that the Tao's path was circuitous and not direct,
yielding and not aggressive.
Those same sentiments are echoed here.*

Simplicity, Patience and Compassion

Adaptation

(69: 3)

This is called going forward
without advancing,
pushing back
without using weapons.

Simplicity, Patience and Compassion

Adaptation

(69: 4)

There is NO greater
misfortune
than underestimating
your enemy.

Simplicity, Patience and Compassion

Adaptation

*Men think of generals
as being pretty tough dudes,
but here we see them advocating
the path of yielding, instead that of aggression.*

*Generals don't get paid to look good,
but to win wars.*

*Frightened to look effeminate?
Little boys try to look good,
but men are more concerned with getting the job done.*

*Likewise the arrogant and falsely humble
are focused upon their appearance
whereas the truly humble
are concerned with meeting the needs of others.*

Simplicity, Patience and Compassion

Adaptation

(69: 5)

Underestimating
your enemy
means thinking
that he is evil.

Simplicity, Patience and Compassion

Adaptation

(69: 6)

Thus, you destroy
your three treasures
and become an enemy
yourself.

Simplicity, Patience and Compassion

Adaptation

*How could that work?
In previous passages
we read that the man or woman of the Tao...*

*considers an enemy
to be a shadow
that we ourselves cast.*

*This is a great example
of practicing **patience**.*

*Throwing labels about, willy nilly,
might not be the most **compassionate** thing,
and it is a far departure
from the habit of centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

How is that?

Simplicity asks “What?”

Whereas contrivance asks “Why”

and thus swan dives into conjecture and story.

*Only WE can choose to forsake the three treasures
and violently oppose our own good fortune and happiness.*

*We forsake our three treasures
when we abandon simplicity.*

Simplicity, Patience and Compassion

Adaptation

(69: 7)

When two great forces
oppose each other...

the victory will go
to the one that knows
how to yield.

Simplicity, Patience and Compassion

Adaptation

*Yielding is a reoccurring theme
upon this path of Yin.
Recall Aesop's fable of the oak and the straw.
I shall paraphrase.*

*An oak spoke disparagingly to a reed.
"You sir, are weak, but I am mighty.*

*When the wind blows to the east,
you bend to the east
whereas I defy it.*

*When is blows to the west,
you bend to the west
whereas I resist."*

Simplicity, Patience and Compassion

Adaptation

*No sooner had the oak finished his diatribe
then the wind began to blow.*

*It howled louder and louder,
effortlessly bending the reed,
while the Oak proudly defied it.*

*Stronger and stronger it blew,
a terrible gale it became,
flattening the straw,
while the Oak continued to resist.*

Simplicity, Patience and Compassion

Adaptation

*The Wind's howl was cacophonous
until, finally it was punctuated
by the sickening crack made by the Oak,
as it's trunk fractured at it's trunk.*

*Cut off from its life giving roots,
it fell to the earth,
and began its slow, lingering death.*

*Yes, the cost of yielding may be dignity,
but the cost of pride is far higher.*

Simplicity, Patience and Compassion

Adaptation

Yielding is Crucial to Victory

Yielding has a bad rap.

*People tend to think of it as something
only done by the weak,
by victims,
and by those who welcome defeat.*

*But this chapter teaches the opposite.
If the way of yang is advancing
and the way of yin is waiting, retreating, or yielding...*

*then this chapter insists
that yin's way leads
to the greater victory.*

Simplicity, Patience and Compassion

Adaptation

*Yang energy is quick to underestimate others,
to think the worst of them,
denying them the benefit of the doubt
and jumping to erroneous conclusions.*

*But this chapter explains
that embracing such tendencies
are unfortunate...*

*for they actually erode our experience
of simplicity, patience and compassion,
which Lao Tzu has previously explained
are our greatest treasures.*

Simplicity, Patience and Compassion

Adaptation

*The great irony
is that concluding others are the enemy...*

*makes ourselves into our own worst enemy,
hurting ourselves far worse
than others possibly could.*

*It is far more empowering
to attribute the destructive behavior of others
NOT to their character
(which tends to view others as quite rigid)...*

*BUT to the circumstantial, societal,
psychological and physiological influences
they have been subjected to
(thus viewing others as quite malleable).*

Simplicity, Patience and Compassion

Adaptation

*The brain of every healthy human
has empathy centers.*

*We are wired
for compassion, cooperation and cleverness.*

*We but merely have to adjust our global society
to nurture and reward those behaviors
rather than those of cruelty, competition and folly.
Our survival, no less happiness, depends upon it.*

Simplicity, Patience and Compassion

Adaptation

*Previous chapters of the Book of Benefits of the Way
teach that the best way to do this
is to non-conceptually and vulnerably practice
the meditations of awareness and acquiescence...*

*that we might experience greater
patience, compassion and the simplicity of centered spontaneity
and so passively lead by example.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Seventy

(70: 1)

My teachings are easy
to understand
and easy
to put into practice.

Simplicity, Patience and Compassion

Adaptation

(70: 2)

Yet your intellect
will never grasp them,
and if you **try** to practice them,
you will fail.

Simplicity, Patience and Compassion

Adaptation

*How could Lao Tzu's teaching be easy to understand?
He writes using a child's vocabulary.*

*How could they be easy to practice?
It's simply a question of the consistent practice
of centered spontaneity;
or in other words: Noticing, Relaxing and Flowing.*

*Wow! Is Lao Tzu TRYING to contradict himself?
First it was easy,
now it's hard...
what's going on?*

*Theses words are easy to read passively,
without trying to understand them,
but difficult to read for immediate comprehension.
Then why read at all?*

Simplicity, Patience and Compassion

Adaptation

*Because as we sit in centered passivity
or go through life in centered spontaneity
the meaning will come to us
as was promised in chapter 15*

*(do you have the patience to wait
until your mud settles...).*

*Try to immediately master centered spontaneity
and you'll be frustrated.*

*But resign yourself to merely notice, relax and flow
wherever your monkey mind takes you,
and eventual mastery is inevitable.*

Simplicity, Patience and Compassion

Adaptation

(70: 3)

My teachings
are older than the world.

(70: 4)

How can you
gasp their meaning?

Simplicity, Patience and Compassion

Adaptation

*The operative word here is “grasp.”
Remember, in the fortieth chapter
we explore that this path is circuitous and yielding;
as opposed to direct and aggressive.*

*To try to comprehend the teachings
by relying solely upon our intellect is hubris
when we consider their age and profundity.*

*Remember the first chapter when we learned
of darkness within darkness,
or yin within yin,
or passivity within ignorance.*

Simplicity, Patience and Compassion

Adaptation

*Or every effort to fight our ignorance is thwarted,
however awareness, relaxation and flow are rewarded
therefore be patient and persevere.*

*Great Lao, how do we do that?
Through the consistent practice of:
Mindfulness, Insight and Spontaneous-compassion.*

Simplicity, Patience and Compassion

Adaptation

(70: 5)

If you
want to know me,
look inside
your heart.

Simplicity, Patience and Compassion

Adaptation

How NOT to Get it

*If we wish to accomplish
the three treasures of simplicity, patience and compassion
then we must practice awareness, and acquiescence
both vulnerably and non-conceptuality.*

*And it is to that lattermost quality
that this chapter addresses itself.*

*This is the seventieth chapter,
and if we've been paying any attention at all
it should come as very little surprise
that the author of the Book of the Beneficial Way...*

*warns against the practice of yang
while lauding the practice of yin,
and this chapter is no different.*

Simplicity, Patience and Compassion

Adaptation

*Here we explore a simple contrast:
if we rely upon the strenuous effort
and the over-analysis
that are characteristic of the yang path...*

*we will experience the Tao
as intellectually incomprehensible
and utterly impossible to practice.*

*But when we practice yin's non-conceptuality
and its simplicity of centered spontaneity
both its meaning and application
become easy and effortless.*

Simplicity, Patience and Compassion

Adaptation

*And that really
is what following the Tao
is all about...*

*trading control and scattered effort
for surrender and centered ease.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Seventy-one

(71: 1)

Not-knowing
is true knowledge.

(71: 2)

Presuming to know
is a disease.

Simplicity, Patience and Compassion

Adaptation

(71: 3)

First realize
that you are sick;
then you can
move toward health.

Simplicity, Patience and Compassion

Adaptation

*Oh how dangerous it is to convince ourselves
that the LESSER Te's stories of our analytical mind
(symbolized by our head)
are an accurate measure of reality.*

*How better it is to relax into our ignorance
and set space for the instructions we require
to bubble up, piece-meal as required...*

*from the GREATER Te's intuition
(symbolized by our belly).*

*Failing to recognize
the early symptoms of a cold,
could cause us to further exhaust our immune system,
thus prolonging our journey toward recovery.*

Simplicity, Patience and Compassion

Adaptation

Likewise, failing to recognize the shortcomings of relying upon our finite, mind could prolong our reliance upon it...

thus garnering additional misfortune and postponing our reliance upon the centered spontaneity that is the antidote.

Simplicity, Patience and Compassion

Adaptation

(71: 4)

The sage
is her own physician.

(71: 5)

She has healed herself
of all knowing.

(71: 6)

Thus she
is truly whole.

Simplicity, Patience and Compassion

Adaptation

Spiritual Disfigurement

*If you've watched "Boardwalk Empire"
then you know that the Americans veterans
who survived World War One
did not return home unscathed.*

*Many of them were amputees
or disfigured in some way, physically or neurologically
which was a poignant metaphor
of Europe's desire to be made whole again.*

*By the way, this conflict
was also known as the Great War,
"great", in this context, NOT meaning very, very good,
but instead quite dreadful and monstrous...*

Simplicity, Patience and Compassion

Adaptation

*like that enormous zit
that emerged from the the side of your nose,
in Junior High,
the week you discovered girls.*

*(I'm looking at you,
me in Junior High,
I'm looking at you.)*

*Whether we experience ourselves as collectives
such as cities, nations or continents,
or simply as individuals...*

*it doesn't take long in our maturation process
to realize that something about how we live our lives
or how our society is structured...*

Simplicity, Patience and Compassion

Adaptation

*is failing to fulfill us,
failing to satisfy us,
failing to make us secure or complete.*

*This can be likened to a young adult,
returning home from the front line
of their nation's armed conflict...*

*gazing into a mirror at their physical
or emotional disfigurement
and longing to be made whole again...*

*or how a disabled fellow (such as myself)
in the midst of my fatigue, pain and limitation
could watch an athletic, able-bodied hero on Netflix
and feel subtly envious.*

Simplicity, Patience and Compassion

Adaptation

*This chapter of the Book of the Beneficial Way
teaches that,
that which has most disfigured us...*

*is not shrapnel, bullet, gas, or bomb,
but the subtle yet existential stress
of assumptions, preconceptions and agenda...*

*which is the lens through which we perceive
our inner and outer experience,
and as such skews and twists
our experience, our intention and our behavior.*

*However when we heal ourselves
of the arrogance, and rigidity
of these assumptions, preconceptions,
cynicisms, intentions and agendas...*

Simplicity, Patience and Compassion

Adaptation

*and allow ourselves to grow comfortable
with the yawning chasm of uncertainty
left by their absence...*

*it is as if we're our own physician and first responder
who has freed us from a crushing burden
of being pinned in a car collision
or a building collapse.*

*What are the four tools
that free us from the compression and bondage
of our assumptions, preconceptions and agendas...*

*and allow us to instead enjoy the spaciousness
of patience, compassion and
the simplicity of centered spontaneity?*

Simplicity, Patience and Compassion

Adaptation

*The regular and habitual practice
of the non-conceptual and vulnerable
awareness and acquiescence
that we call yin's meditation.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Seventy-two

(72: 1)

When they lose
their sense of awe,
people turn
to religion.

Simplicity, Patience and Compassion

Adaptation

(72: 2)

When they
NO longer trust themselves,
they begin to depend
upon authority.

Simplicity, Patience and Compassion

Adaptation

*Religion requires belief, worship and obedience,
but what leads us to crave such things,
and how could that leading thing be the opposite of awe?*

*In contrast to the Gospel of John (where we read):
“...I am the way, the truth and the life;
no man comes to the father, but by me...”*

*Gautama (who would be given the honorific title “Buddha”)
made NO claims to divinity,
and simply said here are some meditation instructions,
if you apply them these are the results you could experience.*

*Additionally in BOTH the Sutta of the Kalima’s Dilemma
and the Parinibbana Sutta
he taught against blind faith in the teaching or the teacher...*

Simplicity, Patience and Compassion

Adaptation

*but, instead, taught a pragmatic reliance
upon noticing the results
that come from applying various teachings.*

*Notice the rantings of fundamentalist teachers
and see how often they undermine self-reliance.*

*Why is that,
and (more importantly) why have so many feudalistic systems
endorsed fundamentalism (of any kind)
throughout the ages?*

*Feudalism (and any other type of caste system
where those of the upper most level
are functionally above the law)...*

Simplicity, Patience and Compassion

Adaptation

*is threatened by rational, autonomous adults,
and so they use the tools of fundamentalism
to reduce perfectly capable grown-ups...*

*into (functionally) mewling infants,
living only to secure a place in the hereafter.*

Simplicity, Patience and Compassion

Adaptation

(72: 3)

Therefore the sage
steps back
so that people
will NOT be confused.

Simplicity, Patience and Compassion

Adaptation

(72: 4)

He teaches
without a teaching,
so that people
will have nothing to learn.

Simplicity, Patience and Compassion

Adaptation

*How does a teacher
teach without a teaching?*

*Shedding agenda and syllabus,
he could teach from the heart
in a state of centered spontaneity.*

*How could that empower others?
Because the students could have access
to the same creative, intuitive wisdom,
once they've mastered simplicity.*

*His intention is not one of self-aggrandizement
but rather other empowerment.
Here is an example:*

Simplicity, Patience and Compassion

Adaptation

*In Junior High school
an acquaintance told me that if I came to his house
he'd teach me guitar.*

*But once I arrived it became evident
that he was more interested in showing off
and overwhelming me...*

*than instructing and empowering me.
How then, could we empower others?
Let's read on.*

Simplicity, Patience and Compassion

Adaptation

The Trap of Authoritarianism

*Google defines Awe
as “a feeling of reverential respect mixed with fear or wonder,”
which might be lovely
unless respect and wonder are removed from the equation.*

*Because it that’s the case
all you’ve got is fear
and that could be extremely disempowering.*

*This is why fear is the tool of choice
for those who stand to profit
from manipulating and exploiting others.*

Simplicity, Patience and Compassion

Adaptation

Why is that?

*Because once one is sufficiently
frightened, exhausted and disempowered...
one could relinquish their autonomy,
as we could sometimes see (to varying degrees)
with organized religion.*

*Recognizing the vulnerable
and often disempowered state of humanity...*

*the sage makes deliberate efforts
to not only refrain from contributing
to the disempowerment of others...*

*but in fact, does the opposite,
helping others to take charge
of their own inner lives.*

Simplicity, Patience and Compassion

Adaptation

That is why it is said:

*“The role of the outer teacher
is to help the student find the inner teacher
of their own centered spontaneity.”*

*For when one has so mastered
the Tao's path of simplicity
that they access it
spontaneously, habitually, easily and effectively...*

*then they require
no further instruction.*

Simplicity, Patience and Compassion

Adaptation

*This sounds very much
like what the Mahayana Buddhists refer to
as the stage of no more learning.*

*Or the famous icon of Milarepa,
Tibet's first home-grown Buddha,
seen in statue (Rupa Sanskrit)
or in painting (Thangka in Tibetan)...*

*holding an open palm
out from behind his left ear
as if listening to a secret.*

*This image is often described
as Milarepa listening
to the whispers of the Dharmakaya.*

Simplicity, Patience and Compassion

Adaptation

*Whether we refer to it
as the Tao, Dharmakaya or Holy Spirit
it could be profoundly empowering to rely
upon this metaphor for...*

*the mastery of simplicity's centered spontaneity
which is recognizable by its patience and compassion
and is the product of non-conceptually and vulnerably
practicing the awareness and acquiescence of meditation.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Seventy-three

(73: 1)

The Tao
is always
at ease.

Simplicity, Patience and Compassion

Adaptation

*This could very well be
the theme of this chapter.*

*The Tao is at ease,
as are those who are defined
by their harmony with it.
But could it be “safe” to be it ease?*

*Isn't it wiser to maintain
a cat-like state of hyper vigilance,
like Marge Simpson attempted
when she was wrestling with PTSD?*

*Let's see what the rest of the chapter
has to say about that.*

Simplicity, Patience and Compassion

Adaptation

(73: 2)

It overcomes
without competing,
answers
without speaking a word...

Simplicity, Patience and Compassion

Adaptation

arrives
without being summoned,
accomplishes
without a plan.

Simplicity, Patience and Compassion

Adaptation

*At various times each of us wishes
to overcome, answer, arrive and **accomplish**,
but we are most likely concerned with the latter.*

*How ironic is it,
that we accomplish more by yielding into centered spontaneity
than we ever could by frenetic contrivance?*

*Oh how often have we mistaken
busy-ness for productivity
or that which seems urgent
with that which is truly important?*

Simplicity, Patience and Compassion

Adaptation

(73: 3)

Its net
covers the whole universe.

(73: 4)

And though
its meshes are wide,
it does NOT let a thing
slip through.

Simplicity, Patience and Compassion

Adaptation

*Yes, it can **feel** counter-intuitive
that wide meshes could prevent escape...*

*or that the relaxation of centered spontaneity
could lead to the degree of productivity
that is MOST important.*

*Recall how this chapter began:
“The Tao is always at Ease.”*

*Although ease is possible
with some forms of mindfulness,
it is impossible
with the rigidity of concentration.*

*And that is why
I will NOT teach authentic Hinduism,
even when it is cloaked
in Buddhist trappings and nomenclature.*

Simplicity, Patience and Compassion

Adaptation

Peak Efficiency

*In the meritocracy,
that the majority of human society has claimed to be
for the past twelve millennia,
we each seem to have a vested interest*

*in doing all things, personal and professional,
with peak efficiency.*

*Except it really isn't a meritocracy
where excellence is rewarded
but a kleptocracy where ethics are for the little people...*

*and for the big boys greed is the name of the game
and no holds are barred.*

Simplicity, Patience and Compassion

Adaptation

*Yet, to prevent a pitchfork uprising
like the torch-wielding villagers in a Frankenstein movie,
the masses are spoon-fed the opiate-like-fable
of well rewarded efficiency.*

*Rather than debate the proposition
the author of the Book of the Beneficial Way
says as much as:*

*“OK, if you want to be efficient,
what’s the most efficient way of being efficient?”*

*It is to use the techniques and philosophies
of Yang’s controlling path of the anti-tao,
or Yin’s acquiescent path of the beneficial tao?*

Simplicity, Patience and Compassion

Adaptation

*After reading the preceding Seventy-two chapters
and their commentaries
it should not come as any surprise
that Lao Tzu taught...*

*that the key to acquiring the efficiency we crave
is NOT by: competing, persuading, summoning,
commanding, controlling, conniving or planning;*

*BUT merely through the practice and mastery
of centered spontaneity.*

*He goes on to promise
that such a lifestyle meets all needs,
in the most wonderful way,
without leaving any unmet.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Seventy-four***

(74: 1)

If you realize
that all things **change**,
there is nothing
you will try to hold on to.

Simplicity, Patience and Compassion

Adaptation

(74: 2)

If you are NOT afraid
of dying,
there is nothing
you can NOT achieve.

Simplicity, Patience and Compassion

Adaptation

*Just as we see
in (so called) Buddhist psychology,
the contemplation of impermanence
is seen as an antidote to greed's grasping.*

*Does that mean
that when we truly understand impermanence,
we'll cease to grasp?*

*Or rather,
could it mean that once we recognize our grasping,
the contemplation of impermanence
could be applied like a balm to a wound?*

Simplicity, Patience and Compassion

Adaptation

*Ah the presence of a double negative
(and behold, somewhere an English teacher
just fell over dead! [Thanks Lao Tzu.])*

*The dread of dying,
is so old and primal.*

*Which one of us wouldn't scramble and scratch
for even one more breath of life?*

*And yet we're being called
to advance beyond our most ancient of programming.
How are we to fill such a large order?*

Simplicity, Patience and Compassion

Adaptation

*Simply by transforming Centered Spontaneity
into a habit.*

*“Not afraid”
does not mean that we are mindlessly oblivious
to a real or potential danger...*

*but rather it connotes
a comfort with the realization
of the very real limits
to our power and wisdom.*

*Ironically, that same Centered Spontaneity
that resigns us to our limitations
can impel us to transcend them,
in ways that could surprise, even ourselves.*

Simplicity, Patience and Compassion

Adaptation

*Like the man,
cornered by a Tiger,
who surprises both himself and the predator,
by fighting back.*

Simplicity, Patience and Compassion

Adaptation

(74: 3)

Trying
to control the future
is like trying to take
the master carpenter's place.

Simplicity, Patience and Compassion

Adaptation

(74: 4)

When you handle
the master carpenter's tools,
chances are
that you will cut yourself.

Simplicity, Patience and Compassion

Adaptation

*Rather than serve as an exposition
extolling the virtues in believing in one or more gods,
this passage is a warning
not to play god.*

*In light of our lack
of both infinite insight as well as limitless power,
in our efforts to beneficially “make it happen”
we will most likely shoot ourselves in the foot... ouch!*

*Ironic, is it not, that after telling us
there is nothing we can't do,
we are warned not to play god?*

Simplicity, Patience and Compassion

Adaptation

*How could we reconcile
these two (seemingly) contradictory sentiments?*

*Letting go of our dread of death,
opens us to life's infinite possibilities.
Letting go of our hunger to control our fortune,
opens wide the vault of good fortune.*

*What could be the key to this letting go?
Centered Spontaneity!*

Simplicity, Patience and Compassion

Adaptation

Another look at Efficiency

*We read that fear of death
hinders accomplishment.*

*But the fear of death seems hard-wired into our brain stem,
and for so much of our species' prehistory,
it seems to have assisted our survival.*

*But if we are to know peace
and experience fulfillment
we must escape the habit energy...*

*of being continually on our guard from all dangers
be they real, imagined, recalled, actual or potential.*

Simplicity, Patience and Compassion

Adaptation

*Ideally the deep, visceral realization
that all change,
including death itself,
is inevitable...*

*and that no amount
of plotting, planning, contriving or controlling
can forever keep it at bay ...*

*could wake us from our trance like pursuit
of petty goals.*

Simplicity, Patience and Compassion

Adaptation

*But unfortunately for some folks
the awareness of the certitude of death
actually feeds the intensity
of their controlling tendencies.*

*That can be remedied
by taking a sober look
at how much those self-same tendencies
have served to actually multiply our sufferings.*

Simplicity, Patience and Compassion

Adaptation

*The therapeutic realizations
of the inevitability of change
and the folly of our controlling tendencies
comes NOT from contrived contemplations...*

*BUT through the non-analytical and vulnerable practice
of awareness and acquiescence
which feed our patience, compassion
and the simplicity of centered spontaneity...*

*through which we can
intellectually, emotionally, verbally and behaviorally flow
and as such
make the most of this all too brief life.*

Simplicity, Patience and Compassion

Adaptation

Táo Te Ching
chapter Seventy-five

(75: 1)

When taxes
are too high,
people
go hungry.

Simplicity, Patience and Compassion

Adaptation

(75: 2)

When
the government
is too
intrusive,

people lose
their spirit.

Simplicity, Patience and Compassion

Adaptation

*Our brains are the triune team
of brain stem, mid brain and fore brain.*

*When we give the reins to the former,
we can become predatory and ruthless.
Viewing people, as tools to be used,
is simply NOT sustainable.*

*Plato's "Republic" paints the picture
of a totalitarian government
that dominates every aspect of its citizen's behavior, communication and thought.*

*People, likewise, can also be domineering...
that always ends badly.*

Simplicity, Patience and Compassion

Adaptation

(75: 3)

Act for
the people's
benefit.

(75: 4)

Trust them;
leave them
alone.

Simplicity, Patience and Compassion

Adaptation

*When we replace our predation with benevolence
and our dominance with vulnerability
we make others (and even ourselves)
much happier.*

Simplicity, Patience and Compassion

Adaptation

Don't be a Meddlesome Uncle

*Clearly if a government overtaxes
the consequences could be devastating...*

*but that is not the only way
those with real or perceived authority
could harm those in their care,
even if they don't mean to.*

*Whether the people we are about are:
a species, a gender, a race,
a nation, a state, a community,
a neighborhood, a family or a friend...*

*we could inadvertently harm them
just by being intrusive.*

Simplicity, Patience and Compassion

Adaptation

*It's good to wish others well,
but far too often
that becomes license to be overbearing; as in the phrase:
"I know I _____
but I did it out of love."*

*According to the Book of the Beneficial Way,
we must trust other's wisdom enough
to lead solely by example,
from a place of centered spontaneity...*

*that we have cultivated
through the non-analytical and vulnerable practice
of awareness and acquiescence.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Seventy-six

(76: 1)

Men are born
soft and supple;
dead,
they are stiff and hard.

Simplicity, Patience and Compassion

Adaptation

(76: 2)

Plants are born
tender and pliant;
dead,
they are brittle and dry.

Simplicity, Patience and Compassion

Adaptation

(76: 3)

Thus whoever
is stiff and inflexible
is a disciple
of death.

Simplicity, Patience and Compassion

Adaptation

(76: 4)

Whoever is
soft and yielding
is a disciple
of life.

Simplicity, Patience and Compassion

Adaptation

(76: 5)

The hard and stiff
will be broken.

(76: 6)

The soft and supple
will prevail.

Simplicity, Patience and Compassion

Adaptation

*Most of us are familiar with Aesop's fables.
Recall the tale of the oak and the reed.*

*The oak looked down upon the reed in disgust.
"You are weak while I am strong." Sneered the Oak.
"When the wind blows and you bend with it, in submission, while I defy it, in my strength.*

*At that moment a fierce gale began to blow, bending the reed.
The oak resisted the mighty wind defiantly.*

*But the gale grew in intensity, howling with power.
The oak continued to resist, and resist,
and then the sound of the wind was punctuated
by the sickening sound of the trunk tearing at its roots.*

Simplicity, Patience and Compassion

Adaptation

*It's work done, the gale subsided,
and (cut off from it's roots)
the tree began the slow process of dying...*

*all the while wondering
if its fate could have been avoided
if it had yielded in humility.*

*In our confusion and pride
we fail to question the accuracy
of our perceptions, assessments,
assumptions, beliefs and comprehensions...*

*and as such we choose chaos over centeredness
and contrivance over spontaneity.*

Simplicity, Patience and Compassion

Adaptation

The Stupidity of Stubbornness

*Most societies are permeated
by the patriarchal philosophy of Yang's harmful way.*

*As such stubbornness and aggression
is not only common,
but is often lauded
as the way to victory and success.*

*It could be a mistake
to confuse patriarchy
with the shape of our genitals...*

*for not only men,
but many woman have also been conditioned
by the patriarchal perspective.*

Simplicity, Patience and Compassion

Adaptation

*For instance during the election of two thousand and sixteen
Tina Fey and Amy Poehler
energetically proclaimed on network television
“...bitches get stuff done.”*

*Although stubbornness and aggression
are hallmarks of Yang’s patriarchy
they are the antithesis
of matriarchal teachings of Yin’s beneficial way.*

*For it insists that flexibility and acquiescence
are the way of greatest, sustainable benefit
for all beings
and the key to truly being a disciple of life.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Seventy-seven

(77: 1)

As it acts
in the world,
the Tao is like
the bending of a bow.

Simplicity, Patience and Compassion

Adaptation

(77: 2)

The top
is bent downward;
the bottom
is bent up.

Simplicity, Patience and Compassion

Adaptation

*We all fear lack and scarcity.
And in the name of heeding their very real threat
we tend to be contrived and chaotic.
Could the Tao provide a solution?*

Simplicity, Patience and Compassion

Adaptation

(77: 3)

It adjusts
excess and
deficiency...

so that there
is perfect
balance.

Simplicity, Patience and Compassion

Adaptation

(77: 4)

It takes from
what is
too much...

and gives to
what is NOT
enough.

Simplicity, Patience and Compassion

Adaptation

*The central theme of the Tao Te Ching
is that we must master centered spontaneity
in order to be peaceful and fulfilled.*

*But what about our earthier needs?
What if the best way to get
our financial and corporeal needs met...*

*was to spontaneously flow with the Tao,
instead of flailing impotently
against the hobgoblin of our fears?*

Simplicity, Patience and Compassion

Adaptation

(77: 5)

Those who try
to control...

who use force
to protect
their power...

Simplicity, Patience and Compassion

Adaptation

go against
the direction
of the Tao.

Simplicity, Patience and Compassion

Adaptation

*Yes, using force
is pretty much the opposite of yielding,
now isn't it?*

*And yielding to the Tao's circuitous path
is what sage-hood is all about.*

Simplicity, Patience and Compassion

Adaptation

(77: 6)

They take
from those
who do NOT have
enough...

and give
to those
who have far
too much.

Simplicity, Patience and Compassion

Adaptation

(77: 7)

The Sage
can keep
giving...

because there is
NO end
to her wealth.

Simplicity, Patience and Compassion

Adaptation

*It is sad, is it not,
that the fire of our fear can burn with such intensity
that it utterly consumes our love of others,
no less our very decency?*

*What is the source of her wealth?
It's also the source of her wisdom and creativity,
the habit of centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

(77: 8)

She acts
without
expectation,

succeeds
without
taking credit...

Simplicity, Patience and Compassion

Adaptation

and does NOT think
that she is better
than anyone else.

Simplicity, Patience and Compassion

Adaptation

*How does she act without expectation?
Because she is centered in spontaneity,
NOT in plan.*

*She does NOT seek credit,
because she has lost sight of herself,
that is why she doesn't compare herself to others,
how could she?*

*One can NOT merely choose
NOT to seek: scheme, credit or pride...
one can only choose to notice, relax as well as flow,
and the rest could take care of itself.*

Simplicity, Patience and Compassion

Adaptation

Meeting all Needs

*The result of living in harmony
with Yin's beneficial path
is that all resources...*

*are most sustainably used
in the most efficient way
to meet the needs
of all the beings.*

*This sounds very much
like the resource based economy
suggested by noted American architect, systems theorist,
author, designer, inventor and futurist Buckminster Fuller...*

Simplicity, Patience and Compassion

Adaptation

*wherein resources are managed
NOT according to
greed, competition and cruelty...*

*BUT according to
reason, science,
as well as global compassion and cooperation.*

*In contrast,
those who's actions typify Yang's harmful path
are prone to greedy, controlling,
forceful, short-sided and cruel behavior.*

Simplicity, Patience and Compassion

Adaptation

*Those who have mastered
Yin's beneficial path
are able to act
with great generosity and wisdom.*

*How are they able to do this?
Just as we have read
in the eighth sentence of the thirteenth chapter
of the Tao Te Ching:*

*“See the world
as yourself.”*

*The Sage of Yin does NOT see their resources
as limited to the possessions of their body,
such as their clothes, their, money, their dwelling...*

Simplicity, Patience and Compassion

Adaptation

*but rather the sage experiences
all minds, all bodies, all objects and all opportunities
as resources for the benefit of all beings.*

*We need to remember that one who has mastered
Yin's beneficial path
does NOT cling to any
agenda, pride, competition or competition...*

*BUT rather flows from the state
of patient and compassionate centered spontaneity
that comes from vulnerably and non-analytically practicing
awareness and acquiescence.*

*And as such the sage leads only
by effortless and spontaneous example.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Seventy-eight

(78: 1)

Nothing
in the world...

is as soft
and yielding
as (*liquid*) water.

Simplicity, Patience and Compassion

Adaptation

(78: 2)

Yet for dissolving
the hard
and inflexible...

nothing can
surpass it.

Simplicity, Patience and Compassion

Adaptation

(78: 3)

The soft
overcomes
the hard...

the gentle
overcomes
the rigid.

Simplicity, Patience and Compassion

Adaptation

(78: 4)

Everyone knows
this is true...

but few
can put it
into practice.

Simplicity, Patience and Compassion

Adaptation

*As we have already read in the fortieth chapter,
the path is yielding like yin,
although we currently ache to advance like yang.*

*The path is to be soft and yielding like liquid water,
although we may currently yearn
to be inflexible like solid ice.*

Simplicity, Patience and Compassion

Adaptation

(78: 5)

Therefore the Sage
remains serene
in the midst
of sorrow.

Simplicity, Patience and Compassion

Adaptation

(78: 6)

Evil

can NOT enter
his heart.

Simplicity, Patience and Compassion

Adaptation

*Counter intuitive, though it may be,
Lao Tzu's way could give us
the resilience of heart that we long for.*

*Why can't evil enter the sage's heart?
Because he has mastered
the circuitous path of yielding.*

*Of course this infers
that habitually indulging our impulses
to dynamically advance upon the path in a linear fashion...*

*could lead to our moral downfall;
for it paves the path that leads
to the aggression, manipulation and misanthropy
referred to in Star Wars as the dark side.*

Simplicity, Patience and Compassion

Adaptation

(78: 7)

Because he
has given up
helping...

he is people's
greatest
help.

Simplicity, Patience and Compassion

Adaptation

(78: 8)

True words
seem
paradoxical.

Simplicity, Patience and Compassion

Adaptation

Action Movies aren't Documentaries

*How many summer movie action block busters'
feature a hero
so moved by grief, anger, desire, fear, or shame
that they violently save the day?*

Entertaining?

Yes!

Reality based?

No, not so much!

*However a casual stroll
through a municipal park
reveals evidence to the contrary...*

Simplicity, Patience and Compassion

Adaptation

*where tree roots lift and displace huge pavement stones
with almost imperceptible slowness,
blades of grass pierce sidewalk cracks...*

*and even gentle streams smooth and round
the sharp edges of rocks in the fullness of time.*

*Gentleness is also utilized
in the concise meditation manual
attributed to Gautama – the Buddha...*

*where our body and thoughts are relaxed,
our minds are freed
and change as well as cessation are considered.*

*It is not reasonable
that this power of gentleness
could also apply to our loving desire
to meet the needs of others?*

Simplicity, Patience and Compassion

Adaptation

*Yin's beneficial path
whispers to us
to gently and often indirectly be of service
from a place of centered spontaneity...*

*whereas Yang's harmful path
shouts that we MUST take "massive" action
according to the clockwork contrivances
of our schemes and plans.*

*Why is this so?
Because since the Neolithic revolution
about twelve millennia ago...*

*the neural-architecture of our brain stems
and patriarchal structure of our society
have been conditioning us...*

Simplicity, Patience and Compassion

Adaptation

*to rely upon scatteredness as well as contrivance
and ignore, if not outright undermine,
centered spontaneity.*

*In the fictional Star Wars universe
we marvel at the Sith lords...*

*who use their turbulent emotions
of fear, greed, rage and shame
as sources of enormous power.*

*It is any wonder
they are disfigured
in the process?*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Seventy-nine

(79: 1)

Failure is
an opportunity.

Simplicity, Patience and Compassion

Adaptation

(79: 2)

If you blame
someone else,
there is NO end
to the blame.

Simplicity, Patience and Compassion

Adaptation

(79: 3)

Therefore
the sage

fulfills
her own
obligations...

Simplicity, Patience and Compassion

Adaptation

and corrects
her own
mistakes.

Simplicity, Patience and Compassion

Adaptation

*Full of integrity,
the sage strives to keep her word;
for she values the object of compassion
even more than the object of pride.*

*Defensiveness requires substantial energy,
but what would happen if we took that energy...*

*and simply applied it
to making the most
of our growth opportunities?*

Simplicity, Patience and Compassion

Adaptation

(79: 4)

She does
what she **needs**
to do...

and demands
nothing
of others.

Simplicity, Patience and Compassion

Adaptation

How the Sage Relates to Others

*One who has mastered the beneficial way
does NOT relate to others
by assigning blame...*

*nor striving to control
other's behavior
either by command or coercion.*

*For the beneficial path
could only be traversed
in vulnerability...*

*and as such defensiveness
could be antithetical
to one's progress,
no less mastery.*

Simplicity, Patience and Compassion

Adaptation

*This path of the Tao is traversed
through our non-analytical acquiescence
to the leading of centered spontaneity.*

*There is no one
that can do it for us.*

*Mature, responsible and relaxed
we flow with the Tao,
leading by example
thus benefiting many.*

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
chapter Eighty

(80: 1)

If a country
is governed
wisely...

its inhabitants
are content.

Simplicity, Patience and Compassion

Adaptation

(80: 2)

They enjoy
the labor
of their hands...

Simplicity, Patience and Compassion

Adaptation

and do NOT
waste time
inventing...

labor-saving
machines.

Simplicity, Patience and Compassion

Adaptation

(80: 3)

Since they dearly love
their homes...

they are NOT
interested
in travel.

Simplicity, Patience and Compassion

Adaptation

(80: 4)

There may be
a few
wagons
and boats...

but these
do NOT go
anywhere.

Simplicity, Patience and Compassion

Adaptation

(80: 5)

There may be
an arsenal
of weapons...

but nobody
ever
uses them.

Simplicity, Patience and Compassion

Adaptation

(80: 6)

People enjoy
their food...

take pleasure
in being with
their families...

Simplicity, Patience and Compassion

Adaptation

spend weekends
working in
their gardens...

delight
in the doings
of the neighborhood.

Simplicity, Patience and Compassion

Adaptation

(80: 7)

And even though
the next country
is so close...

that people
can hear...

its roosters
crowing...

Simplicity, Patience and Compassion

Adaptation

and its dogs
barking...

they are content
to die of old age

without ever
having gone
to see it.

Simplicity, Patience and Compassion

Adaptation

CONTENTMENT: the Mark of Sagehood

In Star Wars we marvel at the Sith Lords
who use their turbulent emotions
of fear, greed, hate and shame
as sources of enormous power.

And in so doing,
they're disfigured.

What is the mid-point between greed and hate?
If you said "Contentment!" you'd be right.

And contentment is exactly what we get
when we're living in the sphere of influence
of a Taoist sage;
which is pretty much the opposite of a Sith lord.

Simplicity, Patience and Compassion

Adaptation

Through the power of a sage's
spontaneous and uncontrived example
his contagious contentment...

helps folks to so love their simple pleasures
of labor, food, homes, gardens, peace and neighbors
that they become disinterested
in shortcuts, combat or travel.

Simplicity, Patience and Compassion

Adaptation

Tao Te Ching
*chapter **Eighty-one***

(81: 1)

True words
are NOT eloquent;
eloquent words
are NOT true.

Simplicity, Patience and Compassion

Adaptation

(81: 2)

Wise men
do NOT need
to prove their point;

men who need
to prove their point
are not wise.

Simplicity, Patience and Compassion

Adaptation

(81: 3)

The Master has
NO possessions.

(81: 4)

The more he does
for others,
the happier
he is.

Simplicity, Patience and Compassion

Adaptation

(81: 5)

The more
he gives
to others...

the wealthier
he is.

Simplicity, Patience and Compassion

Adaptation

(81: 6)

The Tao nourishes
by NOT forcing.

(81: 7)

By NOT
dominating,
the Master leads.

Simplicity, Patience and Compassion

Adaptation

The Conclusion of the Tao Te Ching

*Patriarchal yang culture
has conditioned us to expect leaders...*

*to be eloquent and persuasive in their efforts
to bend circumstance, and beings
to their will.*

*We have come to expect
that, despite their fine words,
they'd be self-serving, greedy
and rather, quite pushy.*

Simplicity, Patience and Compassion

Adaptation

*Upon the path of matriarchal yin,
described by the Book of the Beneficial Way,
we see selfishness, dominance and greed...*

*replaced by universal compassion,
acquiescence, and generosity.*

*The old saying goes
“you can’t judge a book by its cover;”
but wait a minute
you can.*

*Because if someone,
setting themselves up as your teacher...*

*tries to control others’
perceptions, comprehension and behavior
by proving their point...*

Simplicity, Patience and Compassion

Adaptation

*then they are still caught up
in the habit energy of force and dominance...*

*and thus have yet to master yin's path
to the point of practicing it
spontaneously, habitually, easily and effectively.*

*Therefor let us embrace enlightenment's path
by non-analytically , vulnerably practicing
meditation's awareness and acquiescence...*

*thus multiplying our patience, compassion
and the simplicity of centered spontaneity.*

Simplicity, Patience and Compassion

Adaptation

Simplicity, Patience and Compassion