

Commentary – of Volume 4 (chapters 19 - 24)

Lao Tzu's Poetic, Philosophical Treatise

Tao Te Ching

Volume 4 of 14 (*Chapters 19-24*)

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FIRST edition

2019-a02-4d



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Tao Te Ching
chapter Nineteen

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

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.

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

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.”

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

If these three
are NOT enough

just stay
at the center
of the circle...

and let all things
take their course.

Commentary – of Volume 4 (chapters 19 - 24)

These three

What three could this be?

FIRST – throwing away the contrived holiness of rigidity and so called wisdom of preconception,

SECOND – throwing away the fear-based morality as well as justice of self-centeredness, and

THIRD – throwing away the cruel, competitive as well as greed-based industry and profit of scarcity-based economics.

Commentary – of Volume 4 (chapters 19 - 24)

Let all things take their course

*The path of yang does NOT lead
to happiness, ethics or honesty.*

*The two extremes of path of yang
are scatteredness and contrivance.*

*Yin's two antidotes are centeredness and spontaneity,
also known as simplicity.*

*If we “stay at the center of the circle”
or practice simplicity
(spontaneously, habitually, easily and effectively)
then everything could take care of itself.*

Tao Te Ching
chapter Twenty

Stop thinking,
and end
your problems.

Commentary – of Volume 4 (chapters 19 - 24)

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.”*

What difference
between
yes and no?

What difference
between
success and failure?

Commentary – of Volume 4 (chapters 19 - 24)

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.”*

Commentary – of Volume 4 (chapters 19 - 24)

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

Must you value
what others value
avoid
what others avoid?

How ridiculous!

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

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

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.

I alone
drift about,
like someone
without a home.

Commentary – of Volume 4 (chapters 19 - 24)

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...”*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Other people
are bright;
I alone
am dark.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Other people
are sharp;
I alone
am dull.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

I drift
like a wave
on the ocean...

I blow
as aimless
as the wind.

Commentary – of Volume 4 (chapters 19 - 24)

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).*

I am different
from ordinary people.

I drink
from the Great Mother's
breasts.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Tao Te Ching
chapter Twenty-one

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

that
is what gives her,
her radiance.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Because she
does NOT **cling**
to ideas.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

The Tao
is dark
and unfathomable.

How could it
make her
radiant?

Because she
lets it.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Since before
time and space were,
the Tao is.

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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...*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Tao Te Ching
chapter Twenty-two

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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...*

Commentary – of Volume 4 (chapters 19 - 24)

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

If you want
to be reborn,
let yourself
die.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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;*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

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

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

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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!*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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!*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

*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!*

Commentary – of Volume 4 (chapters 19 - 24)

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?*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Because he
does NOT know
who he is,

people recognize
themselves
in him.

Commentary – of Volume 4 (chapters 19 - 24)

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?*

Because he
has NO goal
in mind,

everything he does
succeeds.

Commentary – of Volume 4 (chapters 19 - 24)

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...*

Commentary – of Volume 4 (chapters 19 - 24)

*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.*

Commentary – of Volume 4 (chapters 19 - 24)

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

When the ancient sages
said...

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

*give everything
up.”*

they were NOT using
empty phrases...

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Tao Te Ching
chapter Twenty-three

Express yourself
completely,
then keep quiet.

Commentary – of Volume 4 (chapters 19 - 24)

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...*

Commentary – of Volume 4 (chapters 19 - 24)

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

*“...brevity
is the soul of wit.*

Be like
the forces of nature:

when it blows,
there is only wind...

when it rains,
there is only rain;

when the clouds pass,
the sun shines through.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

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.”*

If you open yourself
to the Tao,

you are at one
with the Tao...

and you can
embody it
completely.

Commentary – of Volume 4 (chapters 19 - 24)

Open yourself

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

If you open yourself
to insight,

you are at one
with insight...

and you can **use** it
completely.

Commentary – of Volume 4 (chapters 19 - 24)

Insight

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

If you open yourself
to loss,

you are at one
with loss...

and you can **accept** it
completely.

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

and everything
will fall into place.

Commentary – of Volume 4 (chapters 19 - 24)

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?*

Commentary – of Volume 4 (chapters 19 - 24)

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.

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.

Commentary – of Volume 4 (chapters 19 - 24)

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?*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

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

Commentary – of Volume 4 (chapters 19 - 24)

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.*

Commentary – of Volume 4 (chapters 19 - 24)

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