

Commentary – to Volume 2 (chapters 7-12)

Lao Tzu's Poetic, Philosophical Treatise

Tao Te Ching

Volume 2 of 14 (*Chapters 7-12*)

Translated by Stephen Mitchell,
adapted and **annotated**

by Terton Lama: Jigme Gyatso, Rime Rinpoche
2019-a01-20a



Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Contents

Chapter 7.....	pg.	3
Chapter 8.....	pg.	26
Chapter 9.....	pg.	46
Chapter 10.....	pg.	57
Chapter 11.....	pg.	82
Chapter 12.....	pg.	91

Commentary – to Volume 2 (chapters 7-12)

Tao Te Ching
chapter Seven

(7: 1)

The Tao
is infinite,
eternal.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Eternal

*Our experience of the eternal
is inversely proportional to our focus upon the past or future
and directly proportional
to our experience of THIS present moment.*

*What is the easiest way to habituate
our awareness of the here and now ?*

*By practicing the meditations of
Awareness and Acquiescence
every morning and every evening.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

(7: 2)

Why is it
eternal?

(7: 3)

It
was never born;
thus it
can never die.

Commentary – to Volume 2 (chapters 7-12)

Birthlessness and Deathlessness

*Most parents keep a family photo album.
When we visit our parents on the holidays
we could sit on the couch,
with the album in our laps.*

*If we start with the back cover,
and turn the pages left to right,
we could view photographic evidence*

*of many of our lives' notable moments
from the near present
to our neonatal images.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*Likewise, we have been indoctrinated
to spend the majority of our time and energy
either recalling or confabulating our past,
with its victories, defeats, regrets and resentments;*

*and plotting, conniving, anticipating,
grasping, fearing or preventing
the future we either desire or dread.*

*Our past and future could seem even more real
than this present, fleeting moment.*

Commentary – to Volume 2 (chapters 7-12)

*But what if we lived life differently?
What if we got so good
at relaxing into this present moment*

*that we did so
spontaneously, habitually, easily and effectively?*

*What if we were so comfortable
in our own skin
and so peacefully accepting of our present circumstances*

*that past and future
became less and less tangible
until finally they became ghost-like
in their non-graspability?*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*Then, it could truly be said,
that our habitual unwinding in the here and now
had caused us to experience life
as if we were past-less and futureless*

*or to put it a trifle more poetically
birth-less as well as deathless,
viscerally knowing only now-ness.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

(7: 4)

**Why
is it infinite?**

(7: 5)

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

Commentary – to Volume 2 (chapters 7-12)

It has NO Desires for Itself

*The habit of self-centeredness
could have a constricting effect upon our:
perception, emotion, intention,
reason, recollection and imagination.*

*But what about its opposite?
Couldn't the other-centeredness of compassion
fuel our cooperation?*

*Perhaps that is why some Buddhist teachers
refer to cooperation as "all accomplishing wisdom;"*

*and some Tibetan masters use the phrase,
"...the vast expanse of timeless awareness..."
to describe the effect of its mastery upon our experience.*

Commentary – to Volume 2 (chapters 7-12)

*A latter passage could be interpreted such that
the path of the sage
is arguably to take our small sense of self
and enlarge it until includes...*

*our fellow: neighbors, earthlings and then all beings;
whether they walk, crawl, swim or fly...
whether they are male or female,
human or non-human...*

*from this world or another,
from this galaxy or another,
from this universe or another.*

Commentary – to Volume 2 (chapters 7-12)

Remember there is NOTHING compassionate about exploiting another, either directly or with our consumer choices.

Therefore a great place to begin treating: others, our biosphere and ourselves with compassion could be by consuming only whole-vegan food.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

(7: 6)

The master
stays behind;
that is why
she is ahead.

Commentary – to Volume 2 (chapters 7-12)

She is ahead

*Let us consider the phrase “getting ahead.”
It could smack of both competition
as well as good fortune.*

*The yang point of view
we have been raised with
equates getting ahead
with besting our rivals.*

*But yin’s perspective
is to the contrary.
That is why Lao Tzu – the Sage insists
that cooperation is vastly superior to competition.*

Commentary – to Volume 2 (chapters 7-12)

This idea could be reminiscent of the United States' late president Kennedy's statement that "...a rising tide lifts all boats...".

Although he was referring to economics, it could be said that in terms of public health,

the best way to prevent the spread of a serious communicable disease could be to ensure that every being is given optimal health care.

Peer reviewed university studies have found that in every metric cooperation is superior to competition. Perhaps old Lao Tzu was on to something.

Commentary – to Volume 2 (chapters 7-12)

*A pan global sociological survey
could reveal that all humans exhibit impulses
from the yang extreme of the spectrum
to its yin counter part.*

*Such an observation could hint
that although our destructive yang tendencies
could often be reinforced by society
its genesis could be physiological.*

*Let's take a closer look.
Functional magnetic resonance imaging (or FMRI)
have lead many neuroscientists*

*to view the amygdala, next to the hippocampus
in the frontal portion of the temporal lobe
as the seat of fear;*

Commentary – to Volume 2 (chapters 7-12)

*and the subgenual anterior cingulate cortex
located behind the prefrontal cortex,*

*as well as the supramarginal gyrus
located near the junction
of the parietal, temporal and frontal lobes
as the seats of empathy and generosity.*

*That yang's fear and yin's empathy
have roots that extend beyond sociology and psychology
all the way down into our physiology
could give us hope*

*that most of us contain the neurological potential
to access, no less master,
our potential sagehood.*

Commentary – to Volume 2 (chapters 7-12)

Perhaps that is why the dichotomy between fear and love is found in most spiritual systems.

For instance, in the Christian New Testament, in the thirteenth chapter of Paul's First Letter to the Corinthians we read that love trusts all things (by way of contrast, fear suspects all things)

and in John's First Letter one reads that perfect love drives out fear.

It could therefore fail to surprise us that the Tao's path leads from yang's fear to yin's love.

Commentary – to Volume 2 (chapters 7-12)

(7: 7)

She is detached
from all things;
that is why
she is one with them.

Commentary – to Volume 2 (chapters 7-12)

She is detached

*The mark of Yin's mastery
is to spontaneously, habitually, easily and effortlessly flow
from a place of simplicity.*

*But how can we flow
when our limbs are metaphorically shackled
by the heavy chains of hate and greed?*

*Neither chasing after
things, beings or phenomena,
(be they real, recalled, or imagined)
no less fleeing from them*

*is helpful to our practice
of patience, compassion and centered-spontaneity's
three treasures of the tao.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*It seems a great irony
that our universal oneness with all
is only experienced after we stop our efforts
at pulling and pushing.*

*How then are we to master
letting go of our hopes and fears?*

*The answer to that question
is explored in the fifteenth chapter
of Lao Tzu – the Sage's Tao Te Ching.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

(7: 8)

Because she
has **let go of herself**,
she is perfectly
fulfilled.

Commentary – to Volume 2 (chapters 7-12)

Perfectly fulfilled

*Evolution seems to have selected for
longing for fulfillment.*

*How counter intuitive it could seem that our personal fulfillment
only occurs after we stop chasing after it.*

*Reverend Alan's second wife
strove to get his cat
out from under the couch*

*by screaming at the feline
and swinging a broom
under the sofa.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*Once she her voice had grown hoarse,
and her body fatigued,
it was her husband's turn.*

*Reverend Alan, returned the broom to the closet,
opened the cabinet,
pulled out a container of wet cat food,
and engaged the electric can opener.*

*The beleaguered cat sprinted from his hiding place,
and into the kitchen
in expectation of his favorite meal.*

*Likewise, when one is fully
yet passively and vulnerably engaged
in the practice of centered spontaneity
everything else seems to work out quite well.*

Commentary – to Volume 2 (chapters 7-12)

Tao Te Ching
chapter Eight

The supreme good
is like water...

which nourishes
all things
without trying to.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Without trying to

*Again we see the fruit of the marriage
of compassion and simplicity.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

It is content
with the low places
that people
distain.

Thus
it is like
the Tao.

Commentary – to Volume 2 (chapters 7-12)

Content with the low places

*The habit of seeking
prestige, glamour and importance
is a burden.*

*We could feel so much freer
once we set it down.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

It is like the Tao

What is this “it” of which we speak?

It is the supreme good,

which is effortlessly accomplished

*through the vulnerable, non-conceptual, and yielding practice
of centered-spontaneity.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

In dwelling,
live close
to the ground.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Dwelling

*The less we own,
the less that owns us,*

*for as many minimalists could agree,
many things are better admired
than acquired.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

In thinking,
keep
to the simple.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Thinking

In Shakespeare's "Hamlet"

*Ophelia's dad was a pompous, pseudointellectual
who was forever trying to impress others,
but failing miserably.*

Greater happiness could be found in:

clarity of thought,

simplicity of expression,

and an utter disregard for the opinion of others.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

In conflict,
be fair
and generous.

Commentary – to Volume 2 (chapters 7-12)

Conflict

*Far too many folks
have squandered their finite lives
in the meaningless pursuit of:
importance, security and meaning*

*in childish one's up-man-ship,
petty tyrannies, and Machiavellian scheming.*

*But what if life's greatest victory
lay in the mastery
of patience and compassion?*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

In governing,
do NOT try
to control.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Do NOT try to control

*Every human heart comes, factory equipped,
with a wealth of controlling tendencies.*

*Contrary to the shrill, screeching voice
of our scattered, intuition's imaginary voice,
the path to peace, happiness and fulfillment
is NOT paved with:*

*over-bearing, demeaning, or domineering behaviors
be they subtle or overt.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

In work,
do what you
enjoy.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Do what you enjoy

*Come, let us adapt Benjamin Franklin's sentiment,
and agree that those who would trade
happiness for security
shall harvest neither.*

*Better to exercise one's favorite talents and interests
than play it safe
in the hopes that someday
we can really start to live.*

*For someday is an efficient means
of squandering our life and its gifts.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

In family life,
be completely
present.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Completely present

*In the final act of Thornton Wilder's "Our Town,"
the dead protagonist has the opportunity
to relive one day in her childhood.*

*To her very great dismay
all her beloved are so lost in their:
tasks, memories, hopes and dreads
that they are rendered incapable of savoring*

*the present moment and their so called loved ones
that they could truly share it with,
if they would but wake up from their dream
of petty, meaningless distractions.*

*Come, let us live,
like we really mean it!*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

When you
are content
to be simply
yourself...

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

and do **NOT**
compare
or compete...

everybody
will respect you.

Commentary – to Volume 2 (chapters 7-12)

And do not compare or compete

*This is NOT the fruit
of directly using the brute force
of affirmations, beliefs nor self-talk...*

*BUT of using the gentle, indirect
contemplations and meditations
endorsed by the Tao Te Ching,*

*and recorded, ironically enough,
on the other side of the Himalayas
in north west India,
by Gautama – the Buddha.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Tao Te Ching
chapter Nine

Fill your bowl
to the brim
and it
will spill.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Fill to the brim

*Behold the danger
of both greed as well as hate,
avarice as well as aversion,
pulling as well as pushing.*

*How much more tranquil
are contentment's fruits of sincerely feeling
that one, at last, has enough
simply in the here and now.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Keep sharpening
your knife
and it
will blunt.

Commentary – to Volume 2 (chapters 7-12)

Keep sharpening

*How ironic
that in our neurotic over-enthusiasm to be prepared
we can undermine the very readiness
we seek to nurture.*

*Better indeed to train in centered-spontaneity
and let all things take their course.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

**Chase after
money
and security...**

**and your heart
will NEVER
unclench.**

Commentary – to Volume 2 (chapters 7-12)

Chase

*Yes these words are compelling
and alert us of the trap
of impulsively jumping to either judgement or action
as both are the fruit of yang...*

*rather let us rely upon yin's centered spontaneity
that we may non-conceptually take the best course of action,
it it's own time,
it it's own way.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Money and Security

*Yang's convention tell us
that the only way to be happy
is to have all our physical needs met.*

It also tells us that:

*“...if it's to be,
it's up to me...”*

*but that is the type of
thinking, emoting, communicating and acting
guaranteed to make it feel*

*like deep, within our chest,
our heart is clenching tighter, and tighter,
squeezing out every last drop of
peace and joy.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

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

Commentary – to Volume 2 (chapters 7-12)

Care about others' approval

*Let us recall Junior High's sexual awakening
and the turmoil that came with it.*

*Remember striving for:
popularity, love, and sexual fulfillment
but receiving only frustration and disappointment?*

*How much happier that time could have been
if only our contentment were so great
that it had made us truly indifferent
to the perceptions, and opinions of others.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

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

Commentary – to Volume 2 (chapters 7-12)

Do your work

A passage in the Hebrew bible, when translated, reads as:

*“Whatever your hand finds to do,
do it with all your heart!”*

*Led by centered spontaneity,
let us be lived by the flow we call the Tao,
free of: agenda, goal as well as worry
and rest, drinking deep of contentment.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Tao Te Ching
chapter Ten

Can you coax your mind
from it's wandering
and keep to the
original oneness?

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Coax your mind from its wandering

*A profoundly detailed explanation
of the ideas voiced in this passage
is found in the Commentary
to Gautama – the Buddha's concise Meditation Manual.*

But let's explore it briefly here.

*When we recall how Lao Tzu – the Sage's Tao Te Ching
is ostensibly a love letter to the path of yin,*

*it could become clear that this passage
could be more figurative than literal.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*From the yang point of view,
one might vainly strive to literally coerce
one's mind from its wandering*

*like a lepidopterist who pins a butterfly to a board
or an elephant's tormentor
who hammer's the peg of her shackle into the earth
that she might not wander off.*

*How could the butterfly or the elephant feel
about their treatment?
Not terribly peaceful or happy,
one could wager.*

Commentary – to Volume 2 (chapters 7-12)

*Likewise if we strive to use yang's force
to tame our minds,*

*at best we'll undermine our:
mindfulness, curiosity, energy, joy, tranquility,
collectedness and peaceful acceptance;*

*at worst it could intensify our:
anger, anxiety, foolishness, sorrow,
contrivance and scatteredness.*

*Having explored the folly
of yang's literal approach
to coaxing our mind from its wanderings,
what then could be yin's figurative approach?*

Commentary – to Volume 2 (chapters 7-12)

*We gently play with Gautama – the Buddha's
fifty-one sets of meditations.*

*The first week we play with
the twelve introductory meditations
for four rounds of breath each.*

*A round of breath
is both the inhalation, as well as the exhalation that follows.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*One learns the system of counting the creases of one's fingers,
handed down to us by the Bengalis,
in a sequence inspired by the Greeks,
and rediscovered in the tradition of the Tibetans;*

*to effortlessly count the rounds of meditations
of awareness and acquiescence,
in a sequence in maximal harmony
with our bodies flow of subtle energy.*

*Rather than forcing
the depth or frequency of each breath,
(in the spirit of yang)*

*we allow the quality and timing of the breathing
to be: natural, spontaneous and uncontrived
(in the manner of yin).*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*Notice, rather than WORK
with the exercises of the of the meditations,
we PLAY with them.*

*For the mind is given
to spontaneous and frequent wandering.*

*It was 1977 and I was twelve, when my family and I
traveled to one of the big theaters
in a more affluent area of Los Angeles
known as Westwood.*

*I was able to watch Star Wars
while simultaneously eating a snack and drinking a beverage.*

Commentary – to Volume 2 (chapters 7-12)

*Likewise upon yin's path of meditation
we're quite able to perform certain silent, mental recitations,*

*while our minds' subtle awareness
simultaneously notices the coarse thoughts of its:
sense perception, emotion, intention,
reasoning, recollection, and imagination.*

*We're able to actively recite
and passively notice
in a manner that is both centered
and spontaneous.*

*The first week of training
in that presentation of Gautama – the Buddha's method
we would only play with the introductory set of meditations
for about six minutes per session.*

Commentary – to Volume 2 (chapters 7-12)

*We would perform one session every morning
and another session every evening.*

*The second week we could play with first the first
and then the second sets of meditations
for about twelve minutes every morning
and again twelve minutes every evening.*

*After about sixteen weeks of this,
we could find that we have grown remarkably comfortable
with sitting for about sixty minutes
of formal yet gentle meditation per session;*

*once every morning
and once every evening.*

Commentary – to Volume 2 (chapters 7-12)

*This gentle approach to pleurably learning meditation
can be practiced over a little less than four months.*

*Once Gautama – the Buddha’s
techniques of meditation have been learned
it is possible to master them,
as well as Lao Tzu – the Sage’s philosophies*

*in as little as seven years.
Some have called that process
“earning a Ph.D. in peace and joy.”*

Commentary – to Volume 2 (chapters 7-12)

Can you let
your body
become supple...

as a newborn
child's?

Commentary – to Volume 2 (chapters 7-12)

Body become supple

*Physical relaxation
could be one of the keys
to mental tranquility.*

*Perhaps that is why, in the sixth and seventh exercises
of the “Perception and Acquiescence” set of meditations
we notice our bodies’ sensations in harmony with our inhalation
and then relax into acceptance in harmony with our exhalations.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Can you cleanse
your inner vision
until you see nothing
but the light?

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Can you cleanse your inner vision

*Wow, although the literal interpretation sounds impossible,
the figurative interpretation does not sound much better.
It reminds me of the passage in the Dhammapada
“...purify your mind.”*

*For, when reading we can feel the urge to shout,
“well thanks captain obvious!
If I knew how to do that
I wouldn't be reading this, would I?*

*Perhaps that is why, in the first two exercises
of the “Perception and Acquiescence” set of meditations
we notice our minds in harmony with our inhalation
and then relax into acceptance in harmony with our exhalations.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Can you love people
and lead them
without imposing
your will?

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Without imposing your will

*How many overbearing family members or lovers
have sought to justify their questionable behavior
with the phrase
“but I did it because I love you!”?*

*But what if relationships were very much like an equations
wherein love minus respect equaled mere sentimentality
and a fertile ground
for overbearing, demeaning and domineering behavior?*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*Upon the path of yang
one might strive to control another
in the name of love,*

*however upon the path of yin
we could choose to be:
vulnerable, yielding, permissive and allowing.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Can you deal
with the most
vital matters...

by **letting** events
take their course?

Commentary – to Volume 2 (chapters 7-12)

Letting events take their course

Yang seems to scream

“if it is to be, it is up to me!”

as well as

“surrender is defeat!”

*Could there be a safe, effective and beneficial way
of allowing things to take their course?*

Yes!

By doing so from a place of having mastered,

no less trained in,

Centered-spontaneity.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

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

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Step back from your own mind

*This is an invitation to remedy yang's scatteredness
with yin's centeredness;
to remedy yang's contrivance
with yin's spontaneity.*

*For the Centered-spontaneity of simplicity
is the key to great wisdom.*

*In the Robert de Niro movie "15 Minutes"
the protagonist advises:*

*"You can't come back to a problem,
until you first walk away."*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Perhaps that is why, in the first two exercises of the “Perception and Acquiescence” set of meditations we notice our minds in harmony with our inhalation and then relax into acceptance in harmony with our exhalation.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Giving birth
and nourishing,
having
without possessing...

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

acting
with **NO** expectations
leading
and **NOT** trying to control;

this
is the supreme virtue.

Commentary – to Volume 2 (chapters 7-12)

Spontaneously acting without expectations

*The only way to do that
is train in simplicity, patience and compassion
so that one practices them:
spontaneously, habitually, easily and effectively.*

It is the pinnacle of personal development.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Tao Te Ching
chapter Eleven

We join spokes together
in a wheel,
but it is the center hole
that makes the wagon move.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

The center hole

*The importance of centering,
as a remedy to scatteredness,
can NOT be overstated.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

We shape clay
into a pot,
but it is the emptiness inside
that holds whatever we want.

Commentary – to Volume 2 (chapters 7-12)

The emptiness inside

*There are some scholars who feel
that it was Lao Tzu – the Sage
who coined the phrase emptiness or voidness
and not Gautama – the Buddha.*

*In fact some feel that the Mahayana texts,
which were comprised centuries after the death
of the historical Gautama,
could have been written by Buddhist apologists...*

*striving to prevent their religion
from being eclipsed by the philosophy of the Tao Te Ching.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

That holds whatever we want

*Openness, voidness, emptiness, flexibility,
vulnerability, yielding, patience and simplicity
are all fruits of the path – yin,
and are key to the fulfillment that we seek.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

We hammer wood
for a house,
but it is the inner space
that makes it livable.

Commentary – to Volume 2 (chapters 7-12)

That makes it livable

*Yang has great flash,
but its opposite is what makes things useful,
no less fulfilling.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

We work
with being,
but NON-being
is what we use.

Commentary – to Volume 2 (chapters 7-12)

We work with

*The survival, cowardice and competition impulses
have trained us
to be fearful, aggressive and controlling,*

*but our greatest successes flow from a place
of centered and spontaneous compassion and cooperation.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Tao Te Ching
chapter Twelve

Colors
blind the eye.
Sounds
deafen the ear.

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

Flavors

numb the taste.

Thoughts weaken
the mind.

Desires

wither the heart.

Commentary – to Volume 2 (chapters 7-12)

Colors, sounds, flavors, thoughts and desires

*How ironic it is,
that those which we grasp at,
in hopes of pleasure and happiness,
often lead to pain and sorrow.*

*It reminds me of a line
immortalized in HBO's Westworld,
originally from William Shakespeare's Romeo and Juliet,
act 2, scene 6,*

*“These violent delights
have violent ends.”*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

*For actively chasing after pleasures
is of yang,*

*whereas passively observing
the coming and going of sensory stimuli
from a place of centeredness
is of yin and is the way of the Tao.*

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

The sage
observes the world
but trusts
his inner vision.

Commentary – to Volume 2 (chapters 7-12)

But trusts his inner vision

*These words could seem poignant
yet cryptic.*

Desire clarification?

Then let's read on...

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

**He allows things
to come and go.
His heart
is open as the sky.**

Simplicity, Patience and Compassion

Commentary – to Volume 2 (chapters 7-12)

He allows things to come and go

*Our senses seem to coerce us to sprint down yang's path
with entreaties such as "chase that," or "flee this!"*

*The one who follows the leading of the Tao
neither chases nor flees
but instead dwells in centered spontaneity
with courageous vulnerability free of all defense mechanisms.*

*This vulnerability is what some Tibetan lamas
refer to as
"naked awareness."*

Simplicity, Patience and Compassion