

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*

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)

Why is it  
eternal?

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.*

Simplicity, Patience and Compassion

## 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)

Why  
is it infinite?

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.*

Simplicity, Patience and Compassion

## 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...*

Simplicity, Patience and Compassion

## 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)

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

Simplicity, Patience and Compassion

## 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.*

Simplicity, Patience and Compassion

## 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  
of from the yang extreme of the spectrum  
to its yin counter point.*

*Such an observation could hint  
that although our destructive yang tendencies  
could often be reinforced by society  
that 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 each of us contain the neurological potential  
to master, no less access,  
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)

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)

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

Simplicity, Patience and Compassion

## 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.

Simplicity, Patience and Compassion

## 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 it's 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.

Simplicity, Patience and Compassion



## 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.**

Simplicity, Patience and Compassion

## 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.

Simplicity, Patience and Compassion

## 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.

Simplicity, Patience and Compassion

## 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.*

Simplicity, Patience and Compassion

## 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 it's 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.*

## 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.*

Simplicity, Patience and Compassion



## 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 minuets  
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 pleasurably 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.”*

Simplicity, Patience and Compassion

## 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?

Simplicity, Patience and Compassion

## 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.

Simplicity, Patience and Compassion

## 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.

Simplicity, Patience and Compassion

## 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