

Sutta Pitaka

& Tao Te King

Translated by RFG

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HOLOKINESIS
• BOOKS •

Sutta Pitaka & Tao Te King

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*Known in Beijing as Shong Yen,
he who translated the Tao Te King well.*

*Poet Lolam or Lau Lum
Beijing-China*

Edition 2015



TAO TE KING

*The book of the true numen
and the true virtue*

By
LAO TSÉ

Translated by
Rubén Feldman-González



PATH = TAO

The ideogram above means: FOOT and HEAD

The way of understanding?

The way (TAO) of spirit?

Tao (THE WAY) is that which goes from our feet to our head, i.e., our WHOLENESS.

THE UNITY OF YING AND YANG



YING

YANG

TAO

(Taijitu is the best form to represent the Ying and the Yang).

The unity of opposites means that the hidden is in the manifest, but we refuse to see the manifest well.

TAO is integration, communion, homeostasis, balance and health.

Who knows?

The book (King) of alert peace (Te) of Tao (The sacred) consists of eighty one millenary paragraphs of great wisdom.

It is the only writing of his author (Lao Tse) around twenty six hundred years ago.

This book is seen as one of Buddhism's main sources.
It influenced Confucius (younger than Lao-Tse).

Lao-Tse was also known as Tai-Shan Lao-Chun.
He was born in Lu-Yi, in the eastern part of the Chinese province of Honan. It was during the times of the already decadent Chou Dynasty.

Having written his only book, he disappeared to never be found again.

It's been said that he lived about 150 years.
Little is known of his life, which is coherent with his doctrine of seclusion, inactivity, mental peace and simple habits.

So little is known of his life, that the chronology of it spans from six hundred to four hundred years before Christ. They called him "Plum", but he was never treated with disrespect in China.

Some Chinese historians identified him with the person of Buddha Gautama, claiming that Buddhism is a distorted version of Lao-Tse's teaching.

TAO King

The path of the true wordless hierophany

We never think about the center of the seed.

That is where all the energy of the seed is.

That is where time and space have no importance, that place where there are no roots or direction.

“Be weak and soft as the tongue, because it lasts longer than our hard and strong teeth.”

And is there a place like that within our self?

Twenty five hundred years ago, there lived in China a man who they called the “ancient child”, because he had much wisdom, but still laughed frequently, being always happy and very innocent. His name was Lao Tse. Some call him Lao Tsu or Laozi, and this man said:

PARAGRAPH 1

The way that is hard to describe
is the way of eternity.
That which has no name or form
is eternity.
And that which can be named
is the mother of ten thousand formed things.
When one is without desires,
one can see the mystery.
When one is full of desires,
one can see the manifestations of psychological pain:
fear, anger and sadness.
Both emerge from the same source,
but differ in their names.
And all of this seems obscure.
Obscure as darkness within darkness.
But it is the gateway to all mysteries.

PARAGRAPH 2

Under the sky, everyone sees beauty as beauty,
just because ugliness exists.
Everyone can see good as good, only because evil exists.

And evil is just the partial good.
Therefore, having and not having arise together.
Difficult and easy complement each other.
Long and short antagonize each other.
Tall and low support each other.
Voice and sound harmonize with each other.
And previous and subsequent follow each other.
Therefore, the wise man does nothing and teaches others
to speak no more than what is needed.
Because the ten thousand things rise and fall unceasingly.
Creating without possessing.
Working without asking for reward, credit or respect.
Because the work is done and then forgotten, and so it
lasts forever.

PARAGRAPH 3

Not exalting the gifted, we will have few quarrels.
Not accumulating treasures, we will have less stealing.
Not seeing the desirable things, we will have less
confusion.
The wise rule their life by emptying their memory and
filling the bellies of the ruled ones, weakening their
ambitions and strengthening their bones.
And if people lack knowledge and desire,
Then the intellectuals will not try to interfere
hypocritically.
And if nothing is done, all will be well.

(See clarification in paragraphs 10, 11 and 15)

Translator's note: Fragments should not be interpreted out of the totality.

PARAGRAPH 4

The Way (TAO) is an empty jar.

A jar which is used but never filled.

Oh, unknown origin of the ten thousand things!

Make the sharp blunt.

Untie the knot.

Smooth the brilliance.

Mix yourself with the dust in the road, lifted by the wind.

Oh, hidden* but ever-present depth!

I do not know where you come from.

But you are everything that precedes that which decides to move like the wind of the road.

*Hidden (Secret):

-Sakrito

-Sakro

-Secret

-Sacred

(See paragraph 56)

PARAGRAPH 5

Heaven and earth are not polite.

Heaven and earth see the ten thousand things as straw-dogs.*

The wise are not polite

because they see people as straw-dogs behaving as puppets.

The space between heaven and earth is like a giant bellow.

The form changes, but it does not change.

And the more it moves, the more it yields.

And the less meaning words have you need to use more of them.

Stay in your center.

**In China of 500 B.C. it was customary to sacrifice straw-dogs to heaven (The Tao).*

Jews sacrificed living lambs to Jehova and they did not eat the remains.

Nevertheless, in China, once the sacrifice was complete, people took parts of the straw-dogs to start fire at home.

Read paragraph 5 again.

PARAGRAPH 6

The spirit of the valley never dies.
It is the woman, the primary mother.
Her gate is the root of heaven and earth.
She exists without a shape
But her utility never ends.

(See clarification in paragraphs 10, 11 and 15)

Translator note: fragments should not be interpreted out of the totality.

PARAGRAPH 7

Heaven and earth will forever exist.
And why will heaven and earth exist forever?
Because they are not born, so they do not do things for themselves.
That is why they can live forever.
That is why the wise man hides, thus he is ahead.
The wise man is one with everything, for he is unattached.
And through the action where the “I” (self) does not intervene, he reaches totality.

PARAGRAPH 8

The highest good is like water.
Water, effortlessly, gives life to the ten thousand things.
And flows in low places that men reject,*
just like what happens to the Way (TAO).
When you have to find a place to live,
it has to be modestly close to the earth.
Feel deeply and close to the heart.
Feel close to everyone
you have to be gentle and kind.
When you have to speak,
you have to tell the truth and keep your word.
When you have to govern,
you have to be modestly balanced.
When you have to do anything,
you have to do it well.
And when you have to act,
you have to be appropriate and punctual
And when there is no race, there is not a loser.
Criticism does not paralyze the one who acts without
effort.

**Like for instance in sewers.*

PARAGRAPH 9

You better stop before getting full.
A full basin may start to spill.
Enough is enough.
And if you sharpen your sword too much,
then the edge will soon be blunt.
Accumulate Gold and Jewels
and nobody will protect you.
Say you have wealth and titles,
and then disaster will follow you.
Leave when the great work is done.
That is the Way of Heaven.

PARAGRAPH 10

Even if one carries the body and the soul, and
embraces unity,
can one avoid separation (fragmentation)?
Completely paying attention, though staying fully flexible
can you be like an effortless newborn child?

Washing and cleaning the internal mirror,
can you be without stain?
Loving all men and ruling the country,
can you stop doing anything?
Opening and closing the gates of heaven
can you work the way a woman works?
Understanding all things and opening yourself to them
all,
are you capable of doing nothing?
Doing nothing means to give birth and to nourish, to
keep without possessing,
to work without a desire for reward, to guide without
dominating.
And that is the primordial virtue.

PARAGRAPH 11

The thirty spokes of a wheel share the center.
And that central hole is what makes the wheel useful.
Turn clay into a vessel,
but the empty space inside the vessel is what makes it
useful.
Cut out windows and doors in a room

but the empty space within the window and the door is
what makes them useful.

Therefore, profit comes from that which is there,
but utility comes from that which is not there.

PARAGRAPH 12

Excess of color blinds.

Excess of sound deafens.

Excess of flavors makes the taste dull.

Running races and hunting madden the mind.

And luxurious things make us lose the Way (TAO).

Therefore, the wise man is guided by that what he feels,
not only by what he sees.

He fills his stomach but not his sight.

PARAGRAPH 13

Accept disgrace willingly.

Accept misfortune as human condition.

But, what does it mean to “accept disgrace willingly”?

It means to accept being unimportant.

Not being concerned with gain or loss.

That is what “accepting disgrace willingly” means.
And what does it mean to accept misfortune as human
condition?

Misfortune comes because we have a body,
and without a body, how could misfortune exist?
Surrender yourself humbly and then you will be trusted
to care for all things.
Love the world as your own self,
then you will really be able to care for all things.

PARAGRAPH 14

Look; it cannot be seen.
It is beyond shape.
Listen; it cannot be heard.
It is beyond sound.
Grab; it cannot be apprehended.
It is intangible.
These three are indefinable.
Therefore, they are joined in one.
From above, it is not bright.
From below, it is not dark.
It is a continuous thread beyond description.
It returns to nothing.
The shape of that which is shapeless.

The image of that which has no image.
It is called indefinable and beyond imagination.
Stand in front of that which has no face.
Follow that which has no back.
Stay in the ancient way.
Move in the present.
To know the ancient beginning, right now, is the essence
of the Way.

PARAGRAPH 15

The ancient masters were subtle, mysterious,
profound, responsible.
The depth of their knowledge is unfathomable.
And since it is unfathomable, all we can do
is to describe their appearance.
Alert, like men crossing a stream in winter.
Attentive, like men who are aware of danger.
Courteous, like visiting guests.
Yielding, like ice ready to melt.
Simple, like blocks of uncarved wood.
Hollow, like caves.
Opaque, like deep, muddy lakes.

But, who can wait in peace until the mud in the lake settles?
Who can stay still until the moment of action?
Watchers of the Way do not seek to achieve anything.
And since they do not seek to achieve anything,
they are not swayed by the desires to change or stay the same.

PARAGRAPH 16

Empty yourself of everything.
Let the mind rest in peace.
The ten thousand things rise and fall
as their returning is observed.
They grow and bloom and then return to the source.
Returning to the source is stillness,
which is the way of nature.
The way of nature never changes.
Knowing constancy, the mind opens.
And with an open mind, your heart will open.
And with an open heart, you will act cordially.
And being cordial, you shall reach the divine.
And being divine, you are one with the Way.
Being one with the Way is the eternal.
And even if the body dies, the Way never ends.

PARAGRAPH 17

The highest is barely known by human beings.
But then fragmentation comes along,
the divisions they know and love.
And then, fear.
And then, despite spite and scorn.
He who does not trust will not be trusted.
It is clear that lack of sincerity arises from an incomplete,
superficial faith.
When actions are done without unnecessary words,
people say: "We did it."
Then they do not say: "I did it. "

PARAGRAPH 18

When the great Tao of sacred unity,
which is the total good, is forgotten,
partial good appears, which is evil itself.
Then kindness and morality appear.
Then the big pretence starts.

When the total harmony of the family disappears,
then filial piety and parental devotion appear.
When a country is confused and chaotic,
then the loyal minister appears.

PARAGRAPH 19

Forget sanctity.
Renounce wisdom.
For it is one hundred times better for everyone.
Forget kindness.
Renounce morality.
And human beings will again discover piety and love.
Forget cleverness.
Renounce profit.
And bandits and thieves will disappear.
But these three are but exterior forms.
They are sufficient in themselves.
It is more important to observe simplicity,
to let our true nature flourish,
to diminish the number of our plans,
to cast away selfishness and to temper desire.

PARAGRAPH 20

Forget everything you have learnt,
and put an end to your difficulties.
Is there a difference between yes and no?
Is there a difference between good and evil?
Must I fear what others fear?
Nonsense!
The others are contented,
enjoying the sacrifice of the ox.
In spring, some go to the park,
and climb up the mountain.
I alone drift around, as if lost,
not knowing where I am.
Like a newborn, before learning to smile.
I am alone, without a place to go.
Others have more than they need,
but I alone have nothing.
I am a fool.
Other men are clear and brilliant
but I am rather dim.
Other men are smart,
but I am somewhat stupid.
Oh! I drift like the waves of the sea.
Everyone is busy,
but I wander aimlessly, and I'm different.

I am nourished by the Great Nourishment, the Tao.

PARAGRAPH 21

The understanding of supreme energy,
which is the energy of inaction, (*)
is conformity with the Tao- (The Way).
The great virtue is conformity with the Way.
The Way is unimaginable and intangible.
Oh, it is intangible and unimaginable.
but yet it is image within one.
Oh, it is unimaginable and intangible,
but yet it is form within one.
Oh, it is nebulous and dark,
and yet it is essence within one.
This essence is very real,
and in that essence lies real faith.
In that essence of real faith is sincerity.
From the very beginning till now,
its name has been never forgotten.
In that way I perceive creation
And how do I know the ways of creation?
Because of the energetic nature of Tao.

The physicist David Bohm, a colleague of Albert Einstein in Princeton, formulates mathematically his theory of Holokinesis (the paradoxical movement from here to here which holds all cosmic energy). The translator had dialogues yearly with David Bohm since 1978 through 1990. www.percepcionunitaria.org

PARAGRAPH 22

Yield and you will win.
Bend and you will be straight.
Empty yourself and you will be filled.
End this and you will be renewed.
Possess few things and gain.
Possess much and you will be confused.
Therefore the wise and the holy
embrace the sacred unity of the Tao.
And they become a mirror for the world.
Without being theatrical, they shine.
Without justifying themselves, they are distinguished.
Without boasting, they gain renown.
And since they do not fight, no one can fight them.
That is why the ancients say:
“Yield and you will win.”
And is that an empty saying?

Be really whole,
and all things will come to you.

PARAGRAPH 23

To talk little is natural.
Whirlwinds do not last a whole morning.
A heavy rain does not last a whole day.
And why is this? Heaven and Earth.
If Heaven and Earth together cannot make things
permanent,
How is it possible for man?
He who is in the Tao
is one with the Tao.
He who is virtuous, experiences virtue.
He who loses the Tao,
feels lost.
When you are one with the Tao,
the Tao welcomes you.
When you are one with virtue,
virtue is there.
When you are one with loss,
loss is experienced willingly.
He who has no sincerity,

that is because he only has an incomplete and superficial faith,
and nobody will trust he who does not trust.

PARAGRAPH 24

He who stands on tiptoes,
lacks balance.

He who takes long strides,
cannot keep the pace.

He who puts on a show,
is not enlightened.

He who is self-righteous,
is not respected.

He who boasts,
achieves nothing.

He who speaks much,
does not endure.

According to those who are in the Way,
these are the stale milk, and the unnecessary baggage.

These things bring neither unity nor integration.

Therefore, those who walk in the Way avoid them.

PARAGRAPH 25

There was something complete, undivided,
something mysteriously shapeless
before heaven and earth were born.
Something quiet, something limitless,
something in silence and emptiness,
something alone and unchanging,
always present and in motion,
something that might be the origin of ten thousand
things and I do not know its name.
Call it Tao,
call it the Way of integration,
call it the Way of total virtue,
call it the good Way.
Lacking a better word,
I call it the great.
Being great, it flows.
And it flows far away.
And having gone very far, it returns.
That is why the Tao is great.
The earth is great.
Heaven is great,
and man is great.
These are the four great powers of the Universe.
And man is one of them.

Man is guided by earth,
earth is guided by heaven,
heaven is guided by the Tao,
and the Tao is guided by natural spontaneity.
Meaning is guided by itself.
The subtle and the simple are both undefinable.

PARAGRAPH 26

The light has its roots in the heavy.
Stillness is the master of unrest.
Therefore, the wise man, even travelling all day,
does not lose sight of his baggage,
and even if there were many beautiful and sensuous
things to see,
he stays peaceful and free.
Why should the lord of ten thousand chariots
act lightly in public?
To be light is to lose one's roots
and to be restless is to lose unity and integration.

PARAGRAPH 27

The good walker leaves no trace. He may not walk.

The good speaker makes no slip. He may be silent.

Inaction complements action.

A good planner needs no tally.

He who understands closes the door of the ten thousand things of fragmentation.

He does not need a key, because he will never open it again.

A good binding does not need many knots
so anyone can loosen it.

Therefore, he who understands
takes care of everyone and abandons no one.

That is called Unitary Perception.

What is a good man?

He can be the teacher of a bad man.

How is a bad man like?

He can be committed to a good man, who may learn from the bad man.

If the master needs respect
and the disciple needs care,
confusion will arise, however smart one is.

This is the cardinal mystery.

This is the cross of mystery.

PARAGRAPH 28

Be strong like a man
and lose not the woman's quality.
Be like the stream of the Universe,
always true and without duplicities,
become again like a little child.
Awake in direct, total, unitary perception,
placid in darkness as if it were only shadow,
be the mirror of the world.
Being the mirror of the world,
always true and unswerving,
return to the infinite.
Conscious of merit and honors,
conscious of disgrace and being one with it
in the way of integration,
be the deep valley of the Universe,
always abundant and generous with its energy,
always like the valley and its energy, return to
simplicity,
return to the movement of uncarved wood.
Simplicity poured out becomes capacity and efficiency,
and wood can be now well carved.
Thus, a great tailor cuts little.

PARAGRAPH 29

Do you think you can take over the Universe and improve it?

I do not think you can.

The Universe is moving and sacred.

It cannot be molded, it cannot be improved.

If you try to improve it, you will destroy it.

If you try to catch it, you will lose it.

Sometimes things go ahead and sometimes behind.

Sometimes they lead and sometimes they follow.

Sometimes inspiration is difficult, sometimes expiration is.

Sometimes there is strength, sometimes weakness.

Sometimes, in the movement of the Tao, one is up, and sometimes down.

Therefore, he who is perceiving unitarily, totally, directly, is avoiding excesses, extremes, extravagance and exaltation.

He who is perceiving unitarily avoids complacency and self-indulgence.

PARAGRAPH 30

Whenever you give counsel to a ruler on the ways of the Tao,

advise him not to use force to take over the Universe, because that only causes resistance.

Thorny bushes grow wherever an army has passed.

Lean years follow a big war.

Do only what must be done

and never take advantage of power.

Let there be determination, but do not glory in it.

Let there be results, but never boast.

Let there be resolution, but never feel proud.

Let there be determination, because that is the natural way.

Let there be firmness, but not through violence.

Strength, when it reaches its peak, starts to grow old, and so has an early death.

but that is not the movement of the Tao.

That which does not move with the movement of the Tao soon ends.

PARAGRAPH 31

The gigantic magnificence of the army and its weapons are the sources of fear.

All creatures loathe it.

Perhaps even the inanimate things loathe it.

Thus, those who move with the wind of the Tao do not take part in the army and fear.

The thinker of ten thousand things, when he is in his home,

prostrates himself before fear,

And when he commands an army, he bows down to the gigantic

magnificence of weapons.

Weapons are instruments of fear.

They are not the instruments of the wise man.

He uses them only when there is arrogance.

Peace and quiet are dear to his heart.

He does not praise victory, and victory gives him no joy.

If you enjoy victory, it is because you take delight in murder, and if you take delight in murdering human beings, the world is too small to fill that delight.

When everything is going fine, the left is honored.

When everything is going wrong, the gigantic magnificence of weapons is honored.

War is conducted as a funeral, in which many are eliminated.

These dead deserve a grieving heart, crying and mourning.

That is why victory must be regarded as a funeral.

PARAGRAPH 32

The Way of good (Tao) is indefinable, simple and unspeakable.

The primordial simplicity cannot be apprehended.

Only those who move like the wind that lifts the dust in the road make Tao a servant,

and the ten thousand things obey them naturally.

Heavens and earth joined in harmony would make a soft rain,

and no one would praise rain or complain about it.

Men would not need other teachings and all things would follow their course.

Men would not need tyrannical governments or any ruler,

and they would willingly help each other.

Once the wholeness is divided,

the parts need names.

There are too many names already.

One must know when to stop.
Knowing when to stop, difficulties cease.
The Tao in the mountains and valleys of the world
is like a river that returns to its home in the ocean.

PARAGRAPH 33

To know others is wisdom.
To know oneself is enlightenment.
To dominate others requires force of compulsion.
To dominate oneself requires strong discipline of peaceful
determination.
He who knows he has enough is rich.
Perseverance is a sign of energy:
he who stays where he is endures long.
He who dies without disappearing is eternally present.

PARAGRAPH 34

The great Tao, the Way of good, flows everywhere,
both to the right and to the left.

The ten thousand things depend on Tao and it does not deny them.

He fulfills its purpose in silence, demanding nothing.

It feeds, shelters and helps the ten thousand things, but claims no leadership.

It has no goals or aims, no desires; it is the indivisible.

All things return to it, but it does not pretend to lead them.

It can be called “the Supreme”, “the Great”.

It shows no strength, thus it is really great,
it does not look for supremacy, thus it does great things.

PARAGRAPH 35

Many human beings are attracted to those who understand what cannot be compared:

The reality of undivided unity, which is everything.

When these come, unity is unharmed,
since in unity lies tranquility, peace and joy.

Music and candy stop the walkers.

Nevertheless, the description of Tao
seems to lack flavor, sound or substance.

When looked at, it diverts the eyes,
when listened to, it escapes the ear.

It may be used a lot, yet it is never exhausted.

PARAGRAPH 36

What is contracted
must first expand.
That which fails
must first be strong.
That which falls
must first go up and be raised.
Before receiving
there must be giving.
This is the unitary perception of the nature of things.
The soft and weak defeat the hard and strong.
The fish cannot abandon the deep waters.
And those who move like the wind of the Way
have nothing to show, nothing to boast about.

PARAGRAPH 37

Tao, eternally adjusting to inaction,
is the cause of all action.
If those who rule were capable of understanding
the millions of existences and entities,

gradually they would transform themselves in a spontaneous way.

If, despite this, they still desired to act, they would return to the simplicity of substance without form.

Without form, there is no desire.

Without desire, there is tranquility.

And in this way, all is at peace.

TE King

True Virtue

PARAGRAPH 38

The good is unaware of its goodness,
thus it is good.

The good is energy and not activity.

Activity dissipates energy;
activity is not energy.

Energy does nothing,
yet it leaves nothing undone.

Energy is without word and without motive;
activity comes from word and motive.

The fool is always in activity and talking
and much energy is wasted thus.

Activity rolls up its sleeves
trying to impose order when it has no answer.
When Tao is lost, only energy is left.
When energy is lost, goodness is left.
When goodness is lost, justice is left.
When justice is lost, the conventional, convenient ritual is left.
The conventional ritual is, as we see, the shadow of justice and goodness;
it is the beginning of chaos and confusion.
The convenient ritual and ritual convenience are the superficial flower and not the real fruit of Tao.
But the really studious man sticks to what is solid and real, and not to what is superficial.
He picks the real simple fruit and not the spectacular flower.
He rejects this and keeps the other.

PARAGRAPH 39

These things from ancient times arise from one:
The sky is wide and clear,
the earth is wide and firm,
the spirit is wide and strong,
the valley is wide and full.

The ten thousand things are wide and living.
Kings and lords are wide and the country goes well.
All these are virtues of wideness.
The clarity of the sky prevents it from falling,
the firmness of the earth prevents it from splitting.
The strength of the spirit prevents it from wasting away.
The fullness of the valley prevents it from being nothing.
The leadership of kings and lords prevents each country
from disappearing.
Thus, the humble is the root of the noble, the low is the
foundation of the high.
Princes and lords consider themselves as orphans,
widowers or worthless invalids.
Is it not up to them to be humble?
The sum of the parts is not the totality,
do not underestimate the only shining jewel
and do not reject the countless pebbles in the road.

PARAGRAPH 40

Returning is the movement of the Tao (the Way).
Yielding is the way of the Tao.
The ten thousand things are born from being.
And being is born from not being.

PARAGRAPH 41

The studious wise man listens to the Tao and lives it constantly, with diligence.

The mediocre student listens to the Tao and thinks about it every now and then.

The foolish student listens to the Tao and bursts into laughter.

If the Tao did not cause laughter, it would not be worthy of its name.

Hence it has been said:

The bright Way looks grim.

Advancing seems like retreating.

The easy seems difficult.

The highest Virtue seems empty.

The supreme purity is the innocence that becomes tainted.

The greatest wealth of established virtue is not acting.

The force of Virtue seems fragile.

The real, unitary virtue seems unreal and multiple.

The perfect square has no corners.

The infinite vase has no capacity.

The eternal music cannot be heard.

The greatest of shapes has no boundaries.

The Tao (the Way) is beyond the five senses
-hidden and beyond name-

But the Way summarizes all nourishment and makes everything be consummated and consumed.

PARAGRAPH 42

The Tao is the absolute unity.

The absolute, being absolved of condition, is one.

Unity (integrity) makes the absolute relative.

The two appears: integrity –the one- and the absolute –the absolved-

By comparing integrity and the absolute, the three appears.

The three is the trinity (unit of three) and produces the ten thousand things.

The ten thousand things go from darkness (YIN) to light (YANG).

And they are harmonized by the divine breath (CHI).

Men are afraid of being alone (orphans, widowers or handicapped),

but that is how kings and lords describe themselves.

The cruel and the violent will not die of old age.

PARAGRAPH 43

The most soft and flexible thing in the Universe penetrates the most hard and rigid thing in the Universe. That which has no visible matter penetrates where there is no place.

That is why we know the value of non-action (a different form of acting).

Teaching without words and being useful by not acting, few are doing it and few are understanding it.

PARAGRAPH 44

Fame or life: which one is more important?

Life or wealth: which one is more valuable?

Winning or losing: which one is more painful?

He who feels attached to things, ideas and people will suffer much.

He who accumulates will suffer bigger losses.

He who is happy with anything that happens is never gloomy, confused, ashamed, furious or scared.

He who knows how to stop before the impossible
will be safe.

PARAGRAPH 45

Large acquisitions seem imperfect
since they do not go beyond their utility.
The biggest fullness seems like emptiness,
and yet it is never exhausted.
The greatest straightness seems tortuous.
The greatest skill seems clumsy.
The greatest eloquence seems stupid.
Movement transcends cold,
stillness transcends heat,
and tranquility puts the Universe in order.

PARAGRAPH 46

When the Tao is manifest in the Universe
horses drag manure carts
to fertilize the land.
If the Tao is not manifest, horses
are used for war.

No error is as unnecessary as desire.

No misery is as unnecessary as dissatisfaction.

No disgrace is greater than desiring something for oneself.

Thus, he who knows that enough is enough will have enough.

PARAGRAPH 47

Without leaving your house, you can know the world.

Without looking through the window, you can see the ways of heaven.

The farther you go, the less you will know.

Thus the wise man knows without moving.

He sees without looking.

He works without doing and without desiring

PARAGRAPH 48

Studying always means accumulating more;
in the Way (TAO), you lose something every day.

In the Way, less and less is done

until the ten thousand things stop being done.
When nothing is done, everything comes to order.
The world is ruled by letting things run their course.
The world is not ordered by interfering.

PARAGRAPH 49

The wise man has lost his “I” and his “I”-activity
(selfishness or egoism).

He becomes aware of what others need
since others can occupy
the void left by his own “I”.

He is good to good people,
he is good to bad people,
thus he is always good.

He is honest with the honest people,
he is honest with dishonest people,
thus he is always honest.

Such a wise man is a saint that does not touch society
even if everyone comes close to hear him.
He treats them all like children.

PARAGRAPH 50

Birth is an exit, death an entry
and then three out of ten humans beings follow life,
three out of ten follow death,
and three live just because they breathe and move
and pass from birth to death.

Why is it so?

Because they live life only on a certain level.

He who knows can walk far
without fearing the rhino's horn
or the tiger's claw.

He who knows how to live will not be wounded in battle
because there is no place in him
for the horn, the claw or the sword to penetrate.

He who is not worried about life
is not worried about not dying.

PARAGRAPH 51

All things come from the Tao.
They are nourished by Virtue,
formed by matter,
conditioned by the environment.

Thus, the ten thousand things respect the Tao and honor Virtue.

Respect for the Tao and honor for Virtue are not demanded

they are, rather, in the nature of things.

Therefore, the Tao gives origin to all things.

Virtue nourishes them, develops them, protects them, creating without wanting to possess,

doing without wanting to be the author,

guiding without interfering.

This is the Tao, the Way of Virtue.

PARAGRAPH 52

The beginning of the Universe
is the mother of all things.

Knowing the mother, one knows the sons,
but one is with that mother

and even if one falls ill and dies, one will not cease to
have life.

Shut your mouth and do not dissipate vitality
then life will be always fulfilling.

Talk and keep very busy
then life is not saved.

Seeing the smallness is perceptiveness and insight.
Yielding to force is strength.
Enduring even in weakness is to be constant.
Using the light, use insight,
avoid doing damage;
this is learn-ing.

PARAGRAPH 53

Whoever has a pinch of sensibility
will not abandon the way of virtue (Tao).
My only fear is to lose the Way.
The Way is plain and easy,
but everyone prefers to stray from It.
When Courts are arrayed in splendor
the fields are filled with useless weed and
the granaries are emptied.
When some dress too luxuriously
and carry sharp swords
and fill themselves with food and drink,
they have more than they can carry;
they are plundering thieves,
and this is not the Way (the Tao).

PARAGRAPH 54

What is well planted cannot be uprooted.

What is firmly grasped cannot escape.

And this good goes on from generation to generation.

Being virtuous, virtue is real.

Cultivate virtue in family and harmony will abound.

Cultivate virtue in the village and it will be total.

Cultivate virtue in the nation and virtue will unite nations.

Observe the virtue of cosmos and harmony will be everywhere.

Therefore, look at yourself as real,

look at family as abounding harmony,

look at the village as total virtue,

look at the nation as united to all nations,

look at cosmos as the universal harmony.

How do I know that cosmos is like this?

By looking in Unitary Perception.

PARAGRAPH 55

He who accepted in virtue the gift of Grace
is like a child.

Wasps and serpents do not bother him,
no wild animal attacks him,
no birds of prey either.
Even if his muscles are weak and his bone fragile,
his fist grips firmly.
And he can be complete even without joining a woman.
His virility is strong.
He can scream all day without becoming hoarse.
This is total harmony.
In this harmony, one is not rushing from one place to the
other
or wasting energy to the point of exhaustion.
That is not the Way of the Tao, and what is not
on the Way, will not last long.

PARAGRAPH 56

Those who know may not talk.
Those who talk may not know.
Shut your mouth.
Keep your judgment.
Soften your sharpness.
Simplify the complex.
Mask your brilliancy.

Be one with the dust that the wind lifts on the Way.
This is the primordial communion.
The highest movement of man
who is not concerned with friends or enemies,
with good and evil, with honor or contempt.

PARAGRAPH 57

Rule justly
and war will be only for the cunning and the foolish.
Without effort you will rule the universe;
the only way of doing it: doing nothing.
How do I know?
Because the more laws and rules there are, the more
problems and
poverty emerge.
The more weapons, the more confusion and difficulties,
the more industry, the more useless objects,
the more laws and restrictions, the more crimes
and criminals;
the more prisons, the more prisoners.
Thus the wise man says: if the “I” does not act,
men are reformed by themselves;
if the “I” stays in peace, people become good;

if the “I” does not establish rules, men are well.
if the “I” desires nothing, men are simple.

PARAGRAPH 58

When the government is imperceptible, people are happy.
When the government is stern, people are cunning and malicious.

Disgrace is the root of happiness
and happiness carries disgrace with it.

Who knows what the future has in store for us?

Honesty becomes dishonest,
good becomes evil.

The human blindness has always existed.

Thus the wise man is sharp, but does not cut or wound;
straight, but not unrestrained;
brilliant, but not blinding.

PARAGRAPH 59

To rule man and serve heaven
the wise man uses only reservation and abstention.

Reservation and abstention mean openness that is quick
to abandon one's own ideas;
this openness is intense virtue, with which
everything is possible.

Since everything is possible for the wise man, no one
knows about his power,
and if no one knows his power, he can rule man.
Because his acts come from Mother Virtue
who rules for all time.

This is to have profound roots and a lasting trunk
like an old tree in the Way of the Tao.

PARAGRAPH 60

Ruling a country is like frying a little fish.
Approach the Universe with the Tao
and demons will have no energy.
Not that demons have no energy,
but that energy will not be used to harm.
And not only they will not harm,
but also, even the wise man will be protected,
ruling an Empire or frying a little fish,
dying or living.

The Tao (the One) and the ten thousand things (the multiple)
do not harm each other,
since the virtue in each unites them.

PARAGRAPH 61

A great country is like a valley where rivers come together.

The Universal Mother (the Father's Will).
The Woman dominates man with stillness
even lying passively in her bed.

Thus, if a great country dominates a small one,
it will conquer the small one.

And if a small one submits to a great country,
the small one can conquer the great country.

Therefore, those who conquer must be surrendering,
and those who are conquering, conquer because they
surrender.

The great accumulates and the small protects.

So each one gets what it wants.

Thus, the great must be surrendering.

PARAGRAPH 62

Tao is like the vessel of the ten thousand things.
It is the treasure of the good and the refuge of the evil.
Its words can be shown.
Its acts help all men
and it does not abandon men, even those who feel guilty.
Therefore, on the crowning day,
when the three ministers are installed,
do not send a gift of jade and four horses,
but stay still, doing nothing, and offer the Tao.
Why is the Tao liked so much at first?
Isn't it because he who seeks, gets what he seeks,
and because those who feel guilty are set free with
its help?
That is why the Tao is the greatest treasure of the
Universe.

PARAGRAPH 63

Practice non-action,
work without doing,
taste the tasteless,
enlarge the small, multiply the few

and give back virtue when you are hated.
See the simplicity in the complex.
Reach the greatness in small, everyday things.
In the Universe, the difficult happens as if it were easy.
Each immense thing has been insignificant.
Therefore, the wise man does not attempt anything great
and in that way, the great comes to him.
Easy promises create distrust.
The easier one thinks a task is, the more difficult
it is becoming.
It is because the wise man is living the intimacy of every
difficulty, that he never experiences difficulties.

PARAGRAPH 64

(See paragraph 18)

Peace is easy to keep.
The war that does not harm is the one that never begins.
The brittle is easily shattered;
the small is easily scattered.
Before confusion happens
there must be order.
A tree so big that cannot be hugged

comes from a root that is thin as a hair.
The nine-story tower begins with a pile of earth.
The journey of ten thousand miles begins under one's feet.
He who acts betrays his purpose.
He who grasps loses.
The wise man does not act and is not defeated;
he does not grasp, therefore he does not lose.
Many look for results in their activities,
but the one who minds the means as much as the ends,
never fails.
Therefore, the wise man is liberated from his desires
and does not accumulate wealth.
He studies not to attach to ideas
and brings to men what they have lost.

So the ten thousand things are helped to find what they
look for, but the one looks for nothing.

PARAGRAPH 65

The ancient did not teach the Tao;
they simply lived it.

It is difficult to rule when there is cunning
and the cunning betray their country and humanity.

Those who rule without cunning are a blessing for
all living beings.

The alternatives are cunning or simplicity.
Understanding these alternatives is the Primordial Virtue
of the Tao.

The Tao is deep and wide;
it looks like the world upside-down,
but it is peace and integration.

PARAGRAPH 66

The Sea rules a hundred rushing rivers,
simply because it lies below them.

Therefore the sea is king, being below the one hundred
rivers.

If the holy wise man wanted to guide men,
he would serve them humbly and follow them from
behind.

Thus, if the holy wise man guides, no one feels
oppressed,
and even if he stands in front of everyone,

he does not bother or tire anyone,
and since he makes no effort, no one makes an
effort with him.

PARAGRAPH 67

Everyone says my Tao is great and incomparable,
and being so great, it seems different and formless;
if it had a form, it would have vanished
long ago.

I have three treasures to keep.

The first one is mercy, the second is moderation
and the third is daring not to be ahead of others.

From mercy comes courage,
from moderation comes generosity,
from humility comes the capacity to lead.

Today, men avoid mercy, trying to look brave;
they abandon moderation, but they try to be
generous,
they do not believe in humility, so they strive
to be first.

This is certain death.

But loving mercy is the victory of strength.
It is the means by which the heavens protect and save
life.

PARAGRAPH 68

A good soldier does not want to be better,
a good fighter is not angry,
a good winner stops fighting and does not take
revenge.

A good employer keeps himself below his employees;
this is the virtue of not wanting to be better,
this is the skill of communion with others
and of supreme and absolute communion with heaven.

PARAGRAPH 69

An old strategist has said:

“I do not want to advance an inch,

I would rather withdraw a foot.”

It means: to march as if one was not moving.

To roll up your sleeves without having the arms.

To capture without attacking.

To be armed with bare-handedness.

It is not good to invent an enemy,

Unity can be lost.
Therefore, if the weak unite in battle,
the weak will win.

PARAGRAPH 70

The words of the Way are easy to understand
and to practice,
though no one knows or practices them.
Few are those who follow me,
because I do not take praise and I praise no one.
Thus the wise man wears sackcloth
and keeps the jewel unseen in his heart.

PARAGRAPH 71

To know ignorance is strength.
To ignore knowledge is sickness.
If one is sick and tired of sickness and tiredness,
then he is neither sick nor tired.
The wise man is not sick,
since he is tired of sickness.

PARAGRAPH 72

When men lose their sense of awe, there will be disaster;
do not break into the privacy of their houses,
do not harass them at work;
if you do not interfere, they will not grow tired of you.
Therefore, the wise man knows himself, but he does not make a show,
he is respected, but not arrogant,
he remains knowing himself,
and abandons arrogant ostentation.

PARAGRAPH 73

The passionate man kills or is murdered,
the calm man preserves life.
Of them both, which is good and which is bad?
The Tao does not fight, yet it transcends;
it does not talk, yet it is answered;
it does not ask, yet it is supplied;
it seems to work out of whim, yet it follows a plan.

The nets of heaven have wide mesh
yet no one slips through.

PARAGRAPH 74

If men do not fear death,
it is impossible to control them with death threats.
There is always one executioner,
but if you want to take his place,
it is like trying to be a master carpenter
masterfully cutting wood;
but if you –still an apprentice carpenter–
try to cut the wood like the master,
you will only cut your hand.

PARAGRAPH 75

Men suffer because the wealthy possess too much;
that is why men suffer.
The people are in rebellion when the powerful use
violence or intromission,

that is why the people are not afraid of dying when living becomes slavery.

That is why the people think little of death.

The man who does not become a slave to life is free from life and from death.

PARAGRAPH 76

Man is born soft and supple,

but when he dies, he is stiff and rigid.

The plant is born delicate and full of sap
and dies dried and withered.

Thus, the rigid man is a disciple of death
and the supple man is a disciple of regenerated life.

Thus, an army without flexibility does not win
battles,

a rigid tree will soon break.

The rigid will fall;

the soft and supple will transcend to true life.

(See James 4 and 5, in the New
Testament of the Bible).

PARAGRAPH 77

The Tao (or Way) of heaven is like bending a bow;
one takes from the concave to give it to the convex.

If the string is too short, it is made longer,
and if it is too long, it is shortened.

The Tao of heaven takes from those who have too much
and gives to those who have too little.

The way of humans is different:

they take from those who have too little
and give it to those who have too much.

Who is that man that, having less than enough
gives it to the world?

Only the man of the Tao.

That is why the wise man works without looking for
recognition,

realizes without pretending to be the author,
and does not strive to show what he knows.

PARAGRAPH 78

Nothing under heaven is as soft and flexible as

water,
yet there is nothing better than water
to attack the solid and strong. It has no equal.
The weak can overcome the strong.
The flexible can overcome the rigid.
Under heaven, everybody knows this,
but few put it into practice.
That is why the wise man says:
He who takes humiliations can rule.
He who endures disasters can be a king.
The truth is often shown with apparent
contradictions.

PARAGRAPH 79

If someone hates you, reply with love;
otherwise, instead of one hate, there are two hates.
That is why the wise man prefers the left*,
does what he has to do,
and does not ask for what they owe him.
A man of virtue fulfills his part in a pact,
but a man without virtue wants the rest to fulfill theirs.
The Tao of heaven is partial,
it is always on the good man's side.

*The right was the place of honor in ancient times.

PARAGRAPH 80

A small country has few inhabitants,
it has ships, but they do not use them to sail away to
death,
weapons and armors stored and never displayed.
The few would tie knots again, instead of
writing.
They would find their food tasty,
their clothes simple,
their house comfortable,
happiness and security in their ways.
Even if the neighbors lived so close
that they could hear the roosters singing and the
dogs barking,
they would leave each other in peace and die
without crowding together.

PARAGRAPH 81

True words are not always beautiful;

beautiful words are not always true.
The good one does not argue
and he who argues is not good.
The wise man is not always informed;
the informed man is not always wise.
The wise man does not try to accumulate wealth,
the more he does for others, the more he gains.
The more he gives, the bigger the abundance.
The Tao of heaven has points, but it does no harm.
The Tao of the wise man is to work without effort.

SUTTA PITAKA

The only text unanimously attributed to
Buddha Gautama

The essence of Buddha's teaching

Translated by
Rubén Feldman-González

He who speaks and acts with the mind ardently burning with attention will be pursued by happiness like a faithful shadow of the inner light.

The ardently burning mind does not feel abused, wounded, vengeful, insulted or plundered, for that reason it is capable of not inventing enemies.

The eternal law tells us that enmity does not cease with enmity, but with a friendly spirit.

The bad is like the wind against the rock for the one who does not want pleasure, he who eats moderately, he who takes care of his energy.

He who opens his mind to the truth and only to the truth, can walk alone without danger.

He who loves pleasure more than love, he who persists with anger and sadness, that one lives in danger.

He who is joyful for no reason in this life, is joyful in death. He who desires nothing from this life or from the other, that one lives in peace.

2

Excellent diligence leads to immortality.

The negligent person who does not finish what he is doing, or who finishes it badly, is the friend of death and is born to die.

The studious person who lives in Unitary Perception, listening to all of the sound at the same time without any thought, knows the blessing of peace.

He who stands on his own feet and walks with them with diligent excellence is content for no reason.

He who walks in that way is an island that cannot be submerged, even if everything is inundated.

The noblest wealth is diligent excellence. This does not seek objects to desire and walks awake among those who sleep.

He who walks with the mind ardently burning in attention, heats with his ardor the chains of his attachments until they melt. For that reason he walks free.

He who only fears being negligent, careless, disordered and lacking in compassion, that one is close to the profound emptiness of the well being of peace.

3

The mind that does not go from useless thought to useless thought, is the mind that knows the happiness of peace.

He who does not live in the happy peace of Unitary Perception cannot think rationally with intelligence and goes through life from error to error.

He who listens in silence to all of the sound at the same time, that one does not have confused thoughts about the good and the bad, he is attentive in silence and has no fear. He lives in the happiness of peace.

He who thinks without ceasing, even though he does not have good reasons to think, hates more than an enemy who has invented another enemy and he can do more damage.

What loving parents do for their children, that and much more will be done for human beings by that one who lives in the peace that brings happiness.

4

Only he who wants to learn can teach and then one gains the land where death dominates and gains the region where death does not exist.

Do not distance yourself from he who wants to learn, because he behaves like an excellent gardener with the flower that he loves.

If you see your body as an illusion of foam, then death is not for you.

Death is certain for the one who is not content in the happiness that peace brings.

The happy man with his peace is like the bee that takes its honey without damaging the flower which is full of fragrance and color.

The happy man with his peace looks at what he does and what he does not do. He is not worried about what they do and by what they do not do.

A colored flower without fragrance is like he who speaks well, but does the complete opposite.

Even the one who is going to die can do many good things.

The fragrance of the jasmine cannot go against the wind, but the fragrance of the virtuous one who lives in the happiness that peace brings, goes in all directions and even moves against the wind.

In the garbage by the wayside a colored and fragrant flower can grow and among the people who do not want to see and hear, that one who sees and listens to everything at the same time can shine out with his own light, and he is that one who lives in the happiness that peace brings.

Long is the night of the insomniac and long is the path of the tired travelling salesman. Very long is the path of life for he who does not see and listen attentively in silence.

If on the path you do not encounter a friend or a lover who wants to see and listen, at the same time, in silence, one has to continue walking alone, because if you do not find one, there cannot be mutual helping.

If he who listens, listens so profoundly in silence, that he dissolves in that listening, where then are his sons and where is his wealth?

Beware of he who teaches but does not listen.

You can stay with a wise man all your life, but if you do not listen and see all of the perceptible at the same time, in silence, then you will understand nothing. The spoon does not sense the taste of the soup.

Listen to and see all of the perceptible at the same time in silence. Then stay beside a wise man for a short time and you will understand. The tongue very soon senses the taste of the soup.

He who looks without seeing and listens without hearing is his own worst enemy. The damage of an error is not seen quickly, but pursues the one who committed it, all of his life.

If you prefer the happiness that peace brings, then you will seek solitude, rather than the honors that they want to pay you or the pleasure they want to give you.

6

The most noble man is he who teaches the happiness that peace brings. Like the rock that the wind does not move, he who lives in the happiness that peace brings, is firm during praise and unmoving during censure.

Just as in the lake the mud that was stirred up in the storm comes to rest, when the calm comes, and the lake becomes transparent and clear, so the man moved by the stupidity of men's acts, remains in the happiness brought by the peace of listening to all of the sound at the same time, in silence.

Do not seek wealth or territory in the region of death,

neither for you nor for your sons.

Those who cross the river to the shore of the sacred are those who prefer peace.

All the others run about confused between many words, songs and noises in opposite directions on this shore of the river, which is the region of death.

The happiness that comes with profound silence does not exist for those who seek profit, prestige, possessions, power and pleasure.

The happiness of peace allows one to know freedom and love.

But many prefer the slavery of hate, fear and sadness.

7

Some come to the end of the path, which is when seeking ends. That one is free from sadness, untied from all the knots produced by imagination, without the anxieties and tortures of fears and desires.

That one is even free of the desire to cross the river to reach the region of life and free even from the fear of continuing in this region of death.

That one flies like the bird, who flies without leaving a trace, without the desire to be remembered.

That one lives without conflict, like a lake that is transparent because it is calm, free of the mud that is stirred up in the storm.

He is calm and his words and actions are tranquil.

He lives in small cities, in the woods or in the desert, because he is free of the search for pleasure.

8

If repeating the word “silence”, brings you closer to peace; then that word is more meaningful than one thousand conferences of sophisticated words.

If you smile at a man who is in peace, then that single smile is more meaningful than the hundreds of thousands

of sacrifices that men have made to the Gods in hundreds of thousands of years.

One moment of listening to all the sound at the same time, in the peace of silence, is worth more than living one hundred years seeking profit, possessions and pleasure.

One hour of vigorous and peaceful walking is worth more than a life of one hundred years seeking pleasure and fearing loneliness.

The twenty years of the young man who crosses to the other shore, where the sacred of life is, is worth more than the one hundred years of an old man who runs about confused on this shore until his death.

9

Move your mind away from thoughts that do not help you to survive or that do not help you to be in silent peace, and ready for the other shore without desiring it.

Do not believe that nothing can take you out peace. The small inquietudes, the fleeting desires and fears that thought perpetuates, these are what cause you to transform into one seeking pleasure, profit, prestige, to be remembered, that is, into he who runs about confused on this shore, without knowing where he is, hypnotized by words and songs.

Do not believe that the other shore is not for you.

Life begins at each instant and the happiness that peace brings can begin at this instant, if you use your ears to listen to all of the sound, at the same time, in profound silence.

Avoid shouting, getting agitated, angry, and fearful, just as you would avoid a poisonous snake on the path.

You are condemned to die, even if you hide yourself in a cave.

On the other shore exists the region of life, but he who does not live in the happiness that peace brings, without desires and fears, does not cross the river.

Fasting does not clean you, nor the great names and adjectives that they repeat, nor the incense, the prayers, the medicines that heal your illnesses, the drugs and the alcoholic drinks that alter your mind, the charms that they hang around your neck or that you guard jealously.

Your spirit is cleansed only with the happiness that peace brings, when no desire and no fear appear in your mind any longer.

Each desire and each fear will increase human suffering, which is YOUR SUFFERING, that suffering which is neither small nor fleeting.

Like a good carpenter turning the wood, so does the good man live tranquilly, in the happiness that peace brings.

Thought is a castle that accumulates years, words and lies, fears and desires that kill the happiness that peace brings.

Discover how this castle is built, at each instant, so that sometime you can stop building this castle.

Once on the other shore you will no longer return to this castle.

It is easier to continue building this castle, than to not return to the castle that accumulates years, lies, fears and desires.

11

Enjoy without doing anything, being tranquil, in the peace of silently listening to all of the sound at the same time.

That is the envy of the creatures, the builders and of those who run confused, very occupied, in opposite directions.

12

It is difficult to find a woman's womb in order to be born. It is even more difficult that she be a good woman.

It is difficult to find education. It is even more difficult that it be a good education.

Enlightenment is difficult. It is even more difficult that it be eternal.

It is difficult to leave something finished in this world. It is even more difficult for it to be something good.

All of this you need, and living and dying in peace to cross the river. So live and die in peace.

Finish well what you do.

Educate with great honesty, without abundance of words or too many words. Renounce the results of your action.

If you still have a little bit of fear there are no arms, nor treasures, nor mansions, fortresses, nor woods, nor mountains, nor caves that will give you peace and security.

To live is to suffer.

To desire not to live is to suffer.

To desire not to suffer is to suffer.

Live in the peace of listening profoundly with the mind in silence.

I translate the words and reflect the light that inspired them.

Rubén Feldman González

Te King

www.holokinesislibros.com
www.unitaryperception.org

