

Reflections on the *Yin's* Relationship to *Tao*

10\06rrgb

If one reflects upon the *yin* and *yang*, understanding the *yin* as shadow and emptiness and *yang* as light and fullness is rather easy, however, understanding how emptiness relates to non-being then to non-action is difficult. This set of “reflections” seeks to facilitate understanding of the progressive relationship of *yin* to emptiness and then to non-being to non-action, and in finally to not-knowing is critical to understanding the *yin* and thus, the human being’s access to *Tao*.

Lao-tzu reflects that four principles are the source of living beings on this planetary cosmos, *Tao*, Mother Nature and the *yin* and *yang* and the following tone poems reflect various characteristics of these four principles:

#1

The *Tao* which can be told of is not the eternal *Tao*.
The name which can be named is not the eternal name:
The Nameless is the origin of Heaven and Earth;
The Named is the mother of all things.

Therefore, let there always be non-being, so we may see their subtlety.
And let there always be being, so we may see their outcome. The two are the same.
But after they are produced, they have different names.
They both may be called deep and profound.
Deeper and more profound.
The door of all subtleties!

#42

Tao produced the One.
The One produced the two.
The two produced the three.
And the three produced the ten thousand things.
The ten thousand things carry the *yin* and embrace the *yang*, and even through the
blending of the material force they achieve harmony.
People hate to be children without parents, lonely people without spouses, or men
without food to eat.
And yet, kings and lords call themselves by these names.
Therefore, it is often the case that things gain by losing and lose by gaining.

What others have taught, I teach also:
"Violent and fierce people do not die a natural death."
I shall make this the father of my teaching.

#52

There was a beginning of the universe

Which may be called the Mother of the universe.
 He who has found the Mother (**Tao**)
 And thereby understands her sons (things),
 And having understood the son,
 Still keeps to its mother,
 Will be free from danger throughout his lifetime.
 Close the mouth.
 Shut the doors (of cunning and desires)
 And to the end of life there will be (peace) without toil.
 Open the mouth,
 Meddle with affairs and to the end of life there will be no salvation.
 Seeing what is small is called enlightenment.
 Keeping to weakness is called strength.
 Use the light,
 Revert to enlightenment
 And thereby avoid danger to one's life -
 This is called practicing the eternal.

Thus, the **Tao** is the source and principle of the second, Mother Nature and Mother Nature is the source and principle of the third couple, **yin** and **yang** which, in turn are the principles and internal sources of the symbolic 10,000, that is, all other beings, or things within this **cosmos**.

Yin and Emptiness

The **yin** as emptiness has the basic meaning of being receptive, thus, as space as a container, as it were, so **yin** as it were contains **yang** and allows **yang** to show its presence. However, the following provide other characteristics of **yin**, including the fact that the **Tao** is considered the ultimate, infinite emptiness, so the way, as it were, to **Tao** is through the understanding of **yin**.

#1

The **Tao** which can be told of is not the eternal **Tao**.
 The name which can be named is not the eternal name:
 The Nameless is the origin of Heaven and Earth;
 The Named is the mother of all things.

Therefore, let there always be non-being, so we may see their subtlety.
 And let there always be being, so we may see their outcome. The two are the same.
 But after they are produced, they have different names.
 They both may be called deep and profound.
 Deeper and more profound.
 The door of all subtleties!

#4

Tao is a hollow vessel,

And its use is inexhaustible!
 Fathomless!
 Like the fountain head of all things.
 Its sharp edges rounded off,
 Its tangles untied,
 Its light tempered,
 Its turmoil submerged,
 Yet dark like deep water it seem to remain.
 I do not know whose Son it is,
 An image of what existed before God.

#6

The Spirit of the Valley never dies.
 It is called the Mystic Female (the principle of *yin*).
 The Door of the Mystic Female
 Is the root of Heaven and Earth.
 Continuously, continuously,
 It seems to remain.
 Draw upon it
 And it serves you with ease.

#9

To hold and fill a cup to overflowing
 Is not as good as to stop in time.
 Sharpen a sword-edge to its very sharpest,
 And the (edge) will not last long.
 When gold and jade fill your hall,
 You will not be able to keep them.
 To be proud with honor and wealth
 Is to cause one's own downfall.
 Withdraw as soon as your work is done.
 Such is Heaven's Way.

#16

Attain complete emptiness,
 Maintain steadfast quiet.

All things come into being.
 And I see thereby their return.
 All things flourish,
 But, each one returns to its root.
 This return to its root means tranquility.
 It is called returning to one's destiny.
 To return to destiny is called the eternal (*Tao*).
 To know the eternal is called enlightenment.
 Not to know the eternal is to act blindly and results in disaster.

He who knows the eternal is all-embracing.
 Being all-embracing, he is impartial.
 Being impartial, he is kingly (universal).
 Being kingly, he is one with Nature.
 Being one with Nature, he is in accord with *Tao*.
 Being in accord with *Tao*, he is everlasting,
 And is free from danger throughout his lifetime.

#78

There is nothing softer and weaker than water,
 And yet, there is nothing better for attacking hard and strong things.
 For this reason, there is no substitute for it.
 All the world knows that the weak overcomes the strong and the soft overcomes the hard
 - shades of the *New Testament, Matt.5:1-12;18:1-4; Luke 9 :46-8!*
 But none can practice it.

#42

Tao produced the One.
 The One produced the two.
 The two produced the three.
 And the three produced the ten thousand things.
 The ten thousand things carry the *yin* and embrace the *yang*, and even through the
 blending of the material force they achieve harmony.
 People hate to be children without parents, lonely people without spouses, or men
 without food to eat.
 And yet, kings and lords call themselves by these names.
 Therefore, it is often the case that things gain by losing and lose by gaining.

What others have taught, I teach also:
 "Violent and fierce people do not die a natural death."
 I shall make this the father of my teaching.

#52

There was a beginning of the universe
 Which may be called the Mother of the universe.
 He who has found the Mother (*Tao*)
 And thereby understands her sons (things),
 And having understood the son,
 Still keeps to its mother,
 Will be free from danger throughout his lifetime.
 Close the mouth.
 Shut the doors (of cunning and desires)
 And to the end of life there will be (peace) without toil.
 Open the mouth,
 Meddle with affairs and to the end of life there will be no salvation.
 Seeing what is small is called enlightenment.

Keeping to weakness is called strength.
 Use the light,
 Revert to enlightenment
 And thereby avoid danger to one's life -
 This is called practicing the eternal.

#50

Out of life, death enters.
 The organs of life are thirteen (four limbs and nine external cavities);
 The organs of death are also thirteen.
 What send man to death in this life are also these thirteen.
 How is it so?
 Because of the intense activity of multiplying life.

It has been said that he who is a good preserver of his life
 Meets no tigers or wild buffaloes on land.
 Is not vulnerable to weapons in the field of battle,
 The horns of the wild buffalo are powerless against him;
 The paws of the tiger are useless against him;
 The weapons of the soldier cannot avail against him.
 How is it so?
 Because he is beyond death.

#65

In ancient times, those who practiced *Tao* well
 Did not seek to enlighten the people, but to make them ignorant.
 People are difficult to govern because they have too much knowledge.
 Therefore, he who rules the state through knowledge is a robber of the state.
 He who rules a state not through knowledge is a blessing to the state.
 One who knows these two things also (knows) the standard.
 Always to know the standard is called profound and secret virtue.
 Virtue becomes deep and far-reaching.
 And with it all things return to their original state.
 Then complete harmony will be reached.

#28

He who knows male and keeps to the female becomes the ravine of the world.
 Being the ravine of the world,
 He will never depart from eternal virtue,
 But returns to the state of infancy.
 He who knows white (*yang* being *light* and, thus *white*), yet keeps to the black (*yin* being *shadow* and, thus *darkness*) becomes the model for the world.
 Being the model for the world,
 He will never deviate from eternal virtue,
 But returns to the state of the non-ultimate.
 He who knows glory but keeps to humility becomes the valley of the world.

He will be proficient in eternal virtue,
 And returns to the state of un-carved wood.
 When the un-carved wood is broken up, it is turned into concrete things.
 But, when the wise person uses it, he becomes the learning official.
 Therefore, the great ruler does not cut up.

#41

When the highest type of men hear *Tao*, they diligently practice it.
 When the average type of men hear *Tao*, they half believe in it.
 When the lowest type of men hear *Tao*, they laugh heartily at it.
 If they did not laugh at it, it would not be *Tao*.
 Therefore, there is the established saying:
 The *Tao* which is bright (*yang*) appears to be dark (*yin*).
 The *Tao* which goes forward appears to fall backward.
 Great virtue appears like a valley.
 Great purity appears like disgrace.
 Far-reaching virtue appears as if insufficient.
 True substance appears to be changeable.
 The great square has no corners.
 The great implement (or talent) is slow to mature.
 Great music sounds faint.
 Great form has no shape.
Tao is hidden and nameless.
 Yet, it is *Tao* alone that skillfully provides for all and brings them to perfection.

Yin and non-being

Given the fact that *yin's* basic meaning is receptiveness, the emptiness also has the characteristic of non-being and thus as the necessary and complementary opposite to *yang*, or being. The following tone poems provide other characteristics of *yin as non-being*, such as the hub within the center of a wheel, thanks to which the axel might penetrate and the wheel thereby might turn and therefore become “useful;” thus *yin* act as utility.

#11

Thirty spokes are united around the hub to make a wheel,
 But, it is on its non-being that the utility of the carriage depends.
 Clay is molded to form a utensil,
 But, it is on its non-being that the utility of the utensil depends.
 Doors and windows are cut out to make a room,
 But, it is on its non-being that the utility of the room depends.
 Therefore, turn being into advantage, and turn non-being into utility.

#2

When the people of the world all know beauty as beauty (that is, as the universal, or the absolute),

There arises the recognition of ugliness.
 When they all know the good as good (again as the universal),
 There arises the recognition of evil.

Therefore:

Being and non-being produce each other;
 Difficult and easy complete each other;
 Long and short contrast each other;
 High and low distinguish each other;
 Front and behind accompany each other.

Therefore, the wise person manages affairs without action,
 And spreads doctrines without words.
 All things arise, and he does not turn away from them.
 He produces them but does not take possession of them.
 He acts but does not rely on his own ability.
 He accomplishes his task but does not claim credit for it.
 It is precisely because he does not claim credit that his accomplishment remains with
 him.

#22

To yield is to be preserved whole,
 To be bent is to become straight.
 To be empty is to be full.
 To be worn out is to be renewed.
 To have little is to possess.
 To have plenty is to be perplexed.
 Therefore, the wise person embraces the One
 And becomes the model of the world.
 He does not show himself, therefore he is luminous.
 He does not justify himself, therefore, he becomes prominent.
 He does not boast of himself, therefore, he is given credit.
 He does not brag; therefore, he can endure for long.

It is precisely because he does not compete that the world cannot compete with him.
 Is the ancient saying, "To yield is to be preserved whole". Empty words?
 Truly, he will be preserved and prominence and credit will come to him.

#40

Reversion is the action of *Tao*.
 Weakness is the function of *Tao*.
 All things in the world come from being.
 And being comes from non-being.

Yin and non-action

Given the active-passivity of *yin* as emptiness which allows fullness, as a soup bowl's and a soup spoon's concavity allows the fullness of soup liquid so a person might eat, then a fourth basic meaning of *yin* is non-action. The following tone poems describe the various characteristics of the non-action aspect of *yin*.

#47

One may know the world without going out of doors.
 One may see The Way of Heaven without looking through
 the windows.
 The further one goes, the less one knows.
 Therefore, the wise person knows without going about;
 Understands without seeing.
 And accomplishes without any action.

#37

The *Tao* never does,
 Yet, through it everything is done,
 If princes and dukes can keep the *Tao*,
 The world will of its own accord be reformed.
 When reformed and rising to action,
 Let it be restrained by the Nameless pristine simplicity.
 The Nameless pristine simplicity
 Is stripped of desire (for contention).
 By stripping of desire quiescence is achieved,
 And the world arrives at peace of its own accord.

#38

The man of superior virtue is not conscious of his virtue,
 And in this Way he really possesses virtue.
 The man of inferior virtue never loses sight of his virtue,
 And in this Way he loses his virtue.
 The man of superior virtue takes no action, but has no ulterior motive to do so.
 The man of inferior virtue takes action and has an ulterior motive to do so.
 The man of superior humanity takes action, but has no ulterior motive to do so.
 The man of superior righteousness takes action and has an ulterior motive to do so.
 The man of superior propriety takes action,
 And when people do not respond to it, he will reach for his arms and force it upon them.

Therefore, when *Tao* is lost, only then does the doctrine of virtue arise.
 When virtue is lost, only then does the doctrine of humanity arise.
 When humanity is lost, only then does the doctrine of righteousness arise.
 When righteousness is lost, only then does the doctrine of propriety arise.
 Now, propriety is a superficial expression of loyalty and faithfulness and the beginning of
 disorder.
 Those who are the first to know have the flowers of *Tao* but are the beginning of
 ignorance.

For this reason, the great man dwells in the thick and does not rest with the thin.
 He dwells in the fruit and does not rest with the flower.
 Therefore, he rejects the one and accepts the other.

#73

He who is brave in daring will be killed.
 He who is brave in not daring will love.
 Of these two, one is advantageous and one is harmful.
 Who knows why Heaven dislikes what it dislikes?
 Even the wise person considers it a difficult question.

The Way of Heaven does not compete and yet, it skillfully achieves victory;
 It does not speak, and yet, it skillfully responds to things.
 It comes to you without your invitation.
 It is not anxious about things and yet it plans well. Heaven's net is indeed vast.
 Though its meshes are wide, it misses nothing.

#77

Heaven's Way is indeed like the bending of a bow.
 When the string is high, bring it down.
 When it is low, raise it up.
 When it is excessive, reduce it.
 When it is insufficient, supplement it.
The Way of Heaven reduces whatever is excessive and supplements whatever is
 insufficient.

The Way of man is different.
 It reduces the insufficient to offer to the excessive.
 Who is able to have excess to offer to the world?
 Only the man of *Tao*.
 Therefore, the wise person acts, but does not rely on his own ability.
 The wise person accomplishes his task, but does not claim credit for it.
 The wise person has no desire to display his excellence.

#69

There is the maxim of military strategists;
 I dare not be the first to invade (to be host), but rather be the invaded (to be the guest).
 Dare not press forward an inch, but rather retreat a foot.
 That is, to march without formations,
 To roll not up the sleeves,
 To charge not in frontal attacks,
 To arm without weapons.
 There is no greater catastrophe than to underestimate the enemy.
 To underestimate the enemy might entail the loss of one's treasures (see # 67, p. 30).
 Therefore, when two equally matched armies meet,
 It is the man of sorrow (who hates killing) who wins.

#10

Can you keep the spirit and embrace the One without departing from them?
 Can you concentrate your vital force and achieve the highest degree of weakness like an infant?

Can you clean and purify your profound insight so it will be spotless?

Can you love the people and govern the state without knowledge?

Can you play the role of the female in the opening and closing of the gates of Heaven?

Can you understand all and penetrate all without taking any action?

To produce things and to rear them

To produce, but not to take possession of them.

To act, but not to rely on one's own ability,

To lead them, but not to master them -

This is called profound and secret virtue.

#34

The Great *Tao* flows everywhere.

It may go left or right.

All things depend on it for life, and it does not turn away from them.

It accomplishes its task, but does not claim credit for it.

It clothes and feeds all things, but does not claim to be master over them.

Always without desires, it may be called The Small.

All things come to it and it does not master them;

It may be called The Great.

Therefore, the wise person never strives himself for the great and thereby the great is achieved.

#48

The pursuit of learning is to increase day after day.

The pursuit of *Tao* is to decrease day after day.

It is to decrease and further decrease until one reaches the point of taking no action.

No action is undertaken, and yet, nothing is left undone.

An empire is often brought to order by having no activity.

If one undertakes activity, he is not qualified to govern the empire.

#51

Tao produces them.

Virtue fosters them.

Matter gives them physical form.

The circumstances and tendencies complete them.

Therefore, the ten thousand things esteem *Tao* and honor virtue.

Tao is esteemed and virtue is honored without anyone's order:

They always come spontaneously.

Therefore, *Tao* produces them and virtue fosters them.

They rear them and virtue fosters them.

They rear them and develop them.
 They give them security and give them peace.
 They nurture them and protect them.
Tao produces them but does not take possession of them.
Tao acts, but does not rely on its own ability.
Tao leads them but does not master them.
 This is called profound and secret virtue.

#63

Act without action.
Do without doing.
Taste without tasting.

Whether it is big or small, many or few, repay hatred with virtue.
Prepare for the difficult while it is still easy.
Deal with the big while it is still small. Difficult undertakings have always started with
what is easy.

And great undertakings have always started with what is small.
Therefore, the wise person never strives for the great,
And thereby the great is achieved.

He who makes rash promises surely lacks faith.
He who takes things too easily will surely encounter much difficulty.
For this reason even the wise regard things as difficult.
And therefore encounter no difficulty.

#64

That which lies still is easy to hold;
That which is not yet manifest is easy to forestall;
That which is brittle (like ice) easily melts;
That which is minute easily scatters.
Deal with a thing before it is there;
Check disorder before it is rife.
A tree with a full span's girth begins from a tiny sprout;
A nine-storied terrace begins with a clod of earth.
A journey of a thousand *li* begins at one's feet.

He who acts, spoils;
He who grasps, lets slip.
Because the wise person does not act, he does not spoil,
Because he does not grasp, he does not let slip.
The affairs of men are often spoiled within an act of completion,
By being careful at the end as at the beginning
Failure is averted.
Therefore, the wise person desires to have no desire,
And values not objects difficult to obtain.
Learns that which is unlearned,
And restores what the multitude has lost.

That he may assist in the course of Nature
And not presume to interfere.

#66

How did the great rivers and seas become the Lords of the Ravines?
By being good at keeping low. That was how they became the Lords of the Ravines.
Therefore in order to be the chief among the people,
One must speak like their inferiors.
In order to be foremost among the people,
One must walk behind them.
Thus, it is that the wise stay above,
And the people do not feel the weight;
Walk in front,
And the people do not wish them harm.
Then the people of the world are glad to uphold the wise forever.
Because the wise person does not contend,
No one in the world can contend against him.

#67

I have three treasures; guard and keep them:
The first is the maternal heart of mercy.
The second is frugality.
And the third is not to dare to be ahead of the world.
Because of the maternal heart of mercy, one is courageous.
Because of frugality, one is generous.
Because of not daring to be ahead of the world, one becomes the leader of the world.
Now, to be courageous by forsaking the maternal heart of mercy,
To be generous by forsaking frugality.
And to be ahead of the world by forsaking following behind -
This is fatal.

#73

He who is brave in daring will be killed.
He who is brave in not daring will live.
Of these two, one is advantageous and one is harmful.
Who knows why Heaven dislikes what it dislikes?
Even the wise person considers it a difficult question.
The Way of Heaven does not compete, and yet, it skillfully achieves victory.
The Way does not speak, and yet, it skillfully responds to things.
The Way comes to you without your invitation.
The Way is not anxious about things and yet, it plans well.
Heaven's net is indeed vast.
Though its meshes are wide, it misses nothing.

#76

When a man is born, he is tender and weak.
At death, he is stiff and hard. All things, the grass as well as trees, are tender and supple
while alive.

When dead, they are withered and dried.
Therefore, the stiff and the hard are companions of death.
The tender and the weak are companions of life.
Therefore, if the army is strong, it will not win.

If a tree is stiff, it will break.
The strong and the great are inferior, while the tender and the weak are superior. #67
All the world says that my *Tao* is great and does not seem to resemble the ordinary.
It is precisely because *Tao* is great that *Tao* does not resemble the ordinary.
If *Tao* did resemble it, *Tao* would have been small for a long time.

Thus, the foregoing fourfold division of the *Tao* into the fourfold aspects of the *yin*, hopefully provide the student reader with a better understanding of the progression from *yin*, to *emptiness*, through *non-being* into *non-action*. This understanding is important because *yin* is the “pathway” to understand and to open oneself up to the presence of the *Tao* as the source of *chi*, or the *breath* of breathing and being alive as well as living according to nature, that is, in a healthy and thus a virtuous way!

This also explains both *why* the *empty mind* of the martial artist is the ideal “mind” as well as *how* this Oriental view of the human being is diametrically in opposition to the Occidental view of the importance of *filling* one’s human mind with knowledge. Whereas the Occidental looks at knowledge in the Francis Bacon model of the *Novum Organon*, that is as *being full and productive of empirical uses* and, therefore, as most important in the human search, the be all and end all of being human, the Oriental minimizes both practical or theoretical knowledge and emphasizes *being empty and receptive to learning* as being humanly virtuous. Thus, understanding the *Yin* and not-knowing is essential to the understanding of the Oriental view of being human.

Yin and not-knowing

As noted in the notes about Lao-tzi’s *Tao* and Confucius’ *Analects*, Lao-tzu, as a contemporary, opposed Confucius’ emphasis upon formal education. Indeed, Lao-tzu’s opposition begins with Lao-tzu’s view of nature:

#23

Nature says few words.
For the same reason a whirlwind does not last a whole morning:
Nor does a rainstorm last a whole day:
What causes them?
It is Heaven and Earth (Nature).
If even Heaven and Earth cannot make them last long,
How much less can man?
Therefore, he who follows *Tao* is identified with *Tao*
He who follows virtue is identified with virtue.

He who abandons *Tao* is identified with the abandonment of *Tao*.

He who is identified with *Tao* - *Tao* is also happy to have him.

And he who is identified with the abandonment - the abandonment is also happy to abandon him.

It is only when one does not have enough faith in others that others will have no faith in him.

So, the ancient teachers are preferable first because they “practiced *Tao* well” and secondly, did not seek to “educate: people:

#65

In ancient times, those who practiced *Tao* well

Did not seek to enlighten the people, but to make them ignorant.

People are difficult to govern because they have too much knowledge.

Therefore, he who rules the state through knowledge is a robber of the state.

He who rules a state not through knowledge is a blessing to the state.

One who knows these two things also (knows) the standard.

Always to know the standard is called profound and secret virtue.

Virtue becomes deep and far-reaching.

And with it all things return to their original state.

Then complete harmony will be reached.

This view continues with Lao-tzu's view of the importance of self-knowledge versus any kind of knowledge which is of “external” beings or productive of practical inventions; indeed, the person of “self-knowledge” and enlightenment is one who “does not speak” and concentrates on becoming one with nature and thereby achieves a “profound identification” through nature with *Tao*. Of course, such self-knowledge is the key to the Oriental importance to attention to nature and to observation and imitation of nature; thus, such imitation is exactly what has resulted in the current Oriental, Japanese and Korean success in the world automobile hegemony!

#4

Tao is a hollow vessel,

And its use is inexhaustible!

Fathomless!

Like the fountain head of all things.

Its sharp edges rounded off,

Its tangles untied,

Its light tempered,

Its turmoil submerged,

Yet dark like deep water it seem to remain.

I do not know whose Son it is,

An image of what existed before God.

#6

The Spirit of the Valley never dies.
 It is called the Mystic Female (the principle of *yin*).
 The Door of the Mystic Female
 Is the root of Heaven and Earth.
 Continuously, continuously,
 It seems to remain.
 Draw upon it
 And it serves you with ease.

#21

The marks of great Character (*te*)
 Follow alone from the *Tao*.
 The thing which is called *Tao*
 Is elusive, evasive.
 Elusive, evasive,
 Yet, latent in it are forms.
 Elusive, evasive,
 Yet, latent in it are objects.
 Dark and dim,
 Yet latent in it is the life-force.
 The life-force being very true,
 Latent in it are evidences.

From the days of old till now
 Its Named (manifested forms) have never ceased,
 By which we may view the Father of All Things.
 How do I know the shape of Father of All Things?
 Through These! (The manifested forms).

#33

He who knows others is wise;
 He who knows himself is enlightened.
 He who conquers others has physical strength.
 He who conquers himself is strong.
 He who is contented is rich.
 He who acts with vigor has will;
 He who does not lose his place (with *Tao*) will endure.
 He who dies but does not really perish enjoys long life.

#35

Hold the Great Symbol (Nature, Heaven or Earth)
 And all the world follows,
 Follows without meeting harm,
 (and lives in) health, peace, commonwealth.

Offer good things to eat

And the Wayfarer stays.
 But *Tao* is mild to the taste.
 Looked at, it cannot be seen;
 Listened to, it cannot be heard;
 Applied, its supply never fails.

#37

The *Tao* never does,
 Yet, through it everything is done,
 If princes and dukes can keep the *Tao*,
 The world will of its own accord be reformed.
 When reformed and rising to action,
 Let it be restrained by the Nameless pristine simplicity.
 The Nameless pristine simplicity
 Is stripped of desire (for contention).
 By stripping of desire quiescence is achieved,
 And the world arrives at peace of its own accord.

#56

He who knows, does not speak.
 He who speaks, does not know.

Close the mouth.
 Shut the doors.
 Blunt the sharpness.
 Unite the tangles.
 Soften the light.
 Become one with the dusty world.
 This is called profound identification.
 Therefore, it is impossible either to be intimate and close to *Tao* or to be distant and
 indifferent to *Tao*.
 It is impossible either to benefit *Tao* or to harm *Tao*.
 It is impossible either to honor *Tao* or to disgrace *Tao*.
 For this reason *Tao* is honored by the world.