

Chapter Five

Tao and Self-Knowledge

Tao Te Ching means literally, *The Way of Power Book*, or *The Book About the Way of Power*.

The Tao (the Way) Te (power, usually internal, human virtue as a result of acting according to nature or Tao) Ching (book), or Book of the Way as Power (or, the Way) is the source for this chapter, however, germane to the Way is the so-called I Ching, or, originally I, meaning change. The I analyses change into the two basic principles of yin and yang and formulates a system of symbols (hsiang) so that readers can tell how to find and act the right way so he or she may be virtuous amid the complexity of changes within the universe.

***Jen* and *Yin* are related as love and being receptive are related: both result in unity within diversity.**

Yin, originally is the earthy, dark, moist, cold, receptive principle, represented by the broken line (— — —); yang, the heavenly, bright, dry, warm, active

principle, represented by the solid line (— — —). Thus, these two principles seem to be a thoughtful way to incorporate the relationship between the sky and the earth as co-operators in the origin and development of life. As a matter of fact, the common sense awareness of these two principles occurs because the clouds come between the sun so that we humans notice a difference between light and shadow so the practical Chinese see one side of a mountain bathed in sunlight, the other side wrapped in the darkness of shadow.

This yin and yang actually reflects the geography and climate of Southern China where both the Yellow and Yangtze rivers moved from west to east nourishing an agricultural paradise. The lives of the peasants reflected the incessant rhythm of the seasons from winter to spring, summer to fall century after century. The spring, summer and part of the fall required the males to work the earth, till the fields and harvest the crops; the latter part of the fall and the winter found the women storing up food, weaving blankets, preparing clothes and other “indoor” activities - this biphasic cycle of peasant farm life gave birth to the yin and yang conception of the world. So, the male, as yang reflected the heavenly spring and summer sunlight, bright, dry, warm, active principle, represented by the solid line (— — —); while the female, as yin reflected the earthy late fall and winter, dark, moist, cold, receptive principle, represented by the broken line (— — —).

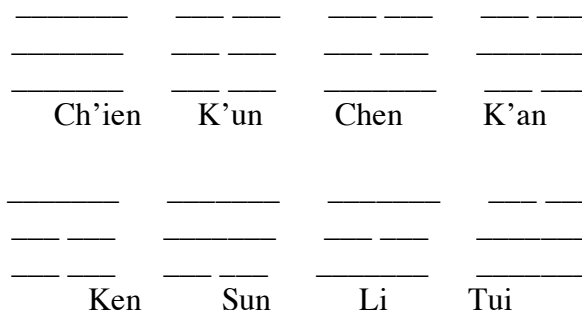
Thus, the peasants conceived of the yin and yang as seasonal principles and the opposition and interaction between these

The dominating theme in Chinese thought has been political reform through ethical action.

two as complementary forces, like the males and husband as well as the females and wife in the home so the villages mirrored the actions within the universe itself. So, just as the good of the universe results in the contrasting, yet, complementary relationship of the yin and yang, the good of the family results in the contrasting, yet, complementary relationship of the husband and wife. Therefore, the good within the universe and the art of good living within the family results in the ordering of each one's life in harmony with the cosmological movements of the yin and the yang. Here is the origin of the I Ching. The simple interaction of the yin and yang is represented by pairs of divided and/or undivided lines, themselves representing the twofold principle reflected by the sun and its light and the earth with its darkness, both as inherent to the seasons and Mother nature herself. So, the basic four yin/yang sets found in nature are:

— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
summer	fall	winter	spring

The next higher *yin/yang* series consists of the eight trigrams of three lines each which, according to tradition were formulated by Emperor Fu Hsi in 2852 B.C. calculated pursuant to Chinese time:



Doubling these three lines into six, results in sixty-four possible combinations and represent sixty-four human situations which may occur in his or her life replicating the seasons within nature. So, an individual Chinese person may, as an example, “cast” three coins, heads indicating male, tails, female to determine what nature might have in store for that individual this new day and/or in relation to some contemplated action within this season.

“Jen” “love” in China, however, limits itself to family as Chinese, but certainly not to “foreigners”.

This *yin* and *yang* “principle” needs explanation in relation to the *I Ching* and, thus, The *Tao* of Lao-tzu. Just as the center of Chinese knowledge living is the belly, so the center of Chinese social living is the family - both being the source and guide for living within the changing world. Furthermore, just as yin and yang are complimentary for the generation, or birth of the world, so male and female are complimentary for the generation, pr birth of the family. Chinese literature abounds in descriptions of romantic love, particularly between spouses, yet always as directed to the creation of a family - not, as in the occident between two individuals as self-serving.

But, to understand this relationship of love to family, we must understand the relationship of li to jen to Confucius; the former translated variously as “good manners”, “politeness”, rituals”, “ceremonies” (as well as others) and the latter translated as “love”, “love of human being”, “love of parents”, “love of neighbors”, but excludes “love of enemies” - Mencius defines jen as “the human heart”.(VI-A,11).Fan Ch’ih asks Confucius what a Good ruler is? Confucius replies:

...The Master said, He loves men. He asked about the wise ruler. The Master said, He knows men. Fan Ch’ih did not quite understand. The Master said, By raising the straight and putting them on top of the crooked he can make the crooked straight. Fan Ch’ih withdrew, and meeting Tzu-hsia said to him, Just now I was with the Master and asked him about the wise ruler. He said, By raising the straight and putting them on top of the crooked he can make the crooked straight. What did he mean?

Tzu-hsia said, Oh, what a wealth of instruction is in those words! When Shun had all that is under Heaven, choosing from among the multitude he raised up Kao Tao, and straightway Wickedness disappeared. What T’ang had all that is under Heaven, choosing from among the multitude he raised up I Yin and straight way Wickedness disappeared. (*Analects, XII, 22*)

Simply speaking, Confucius sees the good ruler as the good father, one who loves human beings, so the ruler gains his power by generating the internal force of love, both within himself and within his subject-citizens. The Chinese view love to be such a powerful force that it can straighten the crooked, that is, motivate

the vicious to become virtuous, namely, be polite, have good manners, be social rather than anti-social. Such love is also the strength and purpose of yin, the female principle within the world of nature. Again, Confucius comments:

Tzu-kung said, If a ruler not only conferred wide benefits upon the common people, but also compassed the salvation of the whole State, what would you say of him? Surely, you would call him Good? The Master said, It would no longer be a matter of 'good'. He would without doubt be a Divine Sage (those who rule by wu-wen, non-activity)...As for Goodness - you yourself desire rank and standing; then help others to get rank and standing. You want to turn your own merits to account; then help others to turn theirs to account - in fact, the ability to take one's own feelings as a guide - that is the sort of thing that lies in the direction of Goodness.(Analects VI, 28)

Tao works through Mother Nature and Mother Nature works through *yin* as the receptive principle or *wu-wen*, non-action and accomplices harmony, peace within change and the universe - without any effort, except a natural one.

Thus, the *I Ching* grows out of this oriental view of *li* and *jen*, and develops the multiple relationships between the *yin* and *yang* within the world of change as reflected within the oriental family, father and mother, sons and daughters, and so forth. This is why Wang Po, a poet about 656 B.C. Could write:

The existence of a single bosom friend on earth
Turns the wide, wide world into a cordial neighborhood.

This is understandable when we look at tone poem # 67, since it characterizes *Tao* (perhaps what we call 'God'?) as the one who protects the person whom Heaven "is to save" through "deep love":

#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.

I have three treasures; guard and keep them:

The first is deep love.

The second is frugality.

And the third is not to dare to be ahead of the world.

Because of deep love, 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 deep love,

To be generous by forsaking frugality.

And to be ahead of the world by forsaking following behind -

This is fatal.

For deep love helps one to win in the case of attack.

And to be firm in the case of defense.

When Heaven is to save a person,

Heaven will protect him through deep love.

Indeed, the *Tao* even characterizes the brave person (and later the wise person: see tone poems #44 and 49.) whose life is long by love:

#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.

So, the basic eight trigrams and their translated meanings are:

Trigram	Chinese name	English translation	Cosmological symbol	Family relationship
	Ch'ien	the creative	heaven	father
	K'un	the receptive	earth	mother
	chen	the arousing	thunder	first son
	k'an	the abysmal	water	second son
	ken	being still	a mountain	third son
	sun	being gentle	wind, wood	first daughter
	li	clinging	fire	second daughter
	tui	being joyful	a lake	third daughter

Although the oriental thinker recognizes yin and yang to be the Tao of change within the world, that same thinker recognizes that Tao exists independently within nature. The classic example of this awareness is found in Lao-tzu's tone poem # 1:

The Tao that can be told of is not the eternal Tao.
 The name that 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 differ in name.
 They both may be called deep and profound.
 Deeper and more profound.
 The door of all subtleties!

Tone poems # 54
 and 42 pick up this
 same theme and
 specify four

The "rectification principle" means to determine the relationship of thoughts to things and words to actions; then there will be nothing incorrect.

principles, the originating, unnamed *Tao*, the originating, named mother, or earth, and the two others, her "children", as it were, *yin* and *yang*.

This analysis of change and the resolution of it into Tao, mother, yin and yang (term these by Campbell's "metaphysical" term, if one wants) results in a second, so-called rectification principle, namely, determining the relationship of thoughts to things and words to actions (call these by Campbell's "ethical" term).

The Master said, 'what is needed is to rectify names...If names are not correct, language is not in accordance with the truth of things, affairs cannot be carried on to success. When affairs cannot be carried on to success, rites and music will not flourish. When rites and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot. Therefore, a gentleman considers it necessary that the names he uses may be spoken appropriately. What the gentleman requires is just that in his words there may be nothing incorrect.' (Confucius, Analects XIII, 3)

So, human beings must learn to live in harmony with nature and, then, they will live in harmony with each other. Such living, however, must occur by paying attention to how humans use words:

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 abandonment, 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. (# 23)

This reminds us of
Heraclitus' Fragment 10 and the
central virtue for Heraclitus'
human being, namely,

**Just as the way of child and parent
requires mutual respect, so the way of
other beings to Tao requires imitation.**

temperance -- "...speaking and acting the truth, giving heed to the nature of things." This principle carries with it Confucius' insistence that the "way" or a child to discover the relationship to parent, and vice versa is that the child be a child and a parent be a parent. No "role" reversals can produce ethical actions so no Ivan Ilych is possible to Lao-tzu. This means that every name contains certain elements which constitute the essence of that relationship and thus, the name should agree with these elements. This principle of rectification of names, or the meaning of words has such a prominent place in the Tao because humans must conform to nature, learning from it as from a mother. Humans must not strive to re-make nature in its own rational order (we might recall here that the Oriental Old Testament story of Adam and Eve found them striving to acquire "knowledge of good and evil", something which Yhwh forbid them to do).

Tao is eternal and has no name.

Though its simplicity seems insignificant, no one in the world can master it.

If kings and barons would hold on to it, all things would submit to them spontaneously.

Heaven and earth unite to drip sweet dew.

Without the command of men, it drips evenly over all.

As soon as there were regulations and institutions, there were names.

As soon as there are names, know that it is time to stop:

It is by knowing when to stop that one can be free from danger.

Analogically, Tao in the world may be compared to rivers and streams running into the sea. (# 32)

Tao means "way". Whether or not this **Tao** carries the meaning of God, as absolute and transcendent, it certainly has the meaning of present and

**Entering "inside" one contacts
the Source of Life and finds the
basis for ethical action.**

immanent, that from which nature comes and which sustains nature's changing. The overall, analogous meaning of Tao is similar to the meaning of "way" in our speech. We say such things as: "That's a good way"; "There's a right way to do this"; "My way isn't your way"; "Our ways are different"; "Which way is the store?"; "Which way should I

go?"; "That's not the way to think"; "That's the way to work"; "That's not a good way to start". Thus, notwithstanding the diversity of these statements, the use of "way" has somewhat the same and somewhat a different meaning. Something about "way" is common in all these diverse statements and in this sense, the meaning of "way" transcends its use within these statements.

Let us take a concrete example: we want to take a trip from Sacramento to Los Angeles;

To know the world and to see the Way of Heaven we only need to be with ourselves and thus, open to understand.

what way do we go? The answer to that question is simple: the right way. But, the problems now begin. What is the right way? The answer to this question is also simple: if you arrive in Los Angeles from Sacramento, you have taken the right way. But, again the problems intrude. Someone says: take highway 5; someone else: take highway 80; someone else: take highway 99; someone else: take highway 1. Which way is the right one? None, yet all. Perhaps, the way is via air, rather than land; perhaps, the way is via water, rather than air or land. The possibilities multiple, and so do the problems. The fact of the matter is only the way which gets us from Sacramento to Los Angeles is the right way, so, there is only one way. Yet, one still has many choices within the fact of having only one way.

Applying this example to Tao, we can say that Tao is the one, and our job is to set our feet on that "way" in our journey through life. Yet, the important thing we must do is to determine our name and act according to that name. If our name is human being, child, parent, father, mother, male, female, whatever other "named", then we must learn this meaning, or meanings and act accordingly. Tone poem # 33 illustrates this:

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.

"Wise", "enlightened", and so forth are all "names"; Lao-tzu is defining the meanings of these names, not, however, as many people might define them. A case in point is "rich". Lao-tzu defines "rich" very differently than the average American would define it, yet, the issue within this tone poem is simply stated: "He who does not lose his place (with Tao) will endure". The Chinese, as exemplified by Lao-tzu within Tao see the human being's relationship continuously to Tao; in this sense, the initial search for "the way" permeates every moment and choice of their lives, even if the immediate relationship is that between child and parent. Implied in the search for the meaning of "child" and "parent", and thus, the "way" of that relationship, is a pervasive presence of Tao, so the relationship of child to parent and vice versa includes the relationship of each to Tao. As such, Tao represents the center of the wheel, the absolute around which the various

spokes as relatives, be they child, mother, father and so forth turn. *Tao*, therefore, is the stability of those relationships.

The fact remains, however, that the thrust of Lao-tzu's effort to bring humans to follow the Way, is to bring them "within" to find the Way because there they will not be distracted or diverted by "words":

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 him or to be distant and indifferent to him.

It is impossible either to benefit him or to harm him.
It is impossible either to honor him or to disgrace him.
For this reason he is honored by the world. (# 56)

This being "within" is the means of contacting *Tao*, the source of the person's life and becomes the condition of being ethical. So, Lao-tzu calls the wise person within, there to find Tao:

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 sage knows without going about;
Understands without seeing.
And accomplishes without any action. (# 47)

Lao-tzu reiterates the need to "Shut the doors (of cunning and desire)" within # 52, while, at the same time, reminding the wise person that "to use the light, revert to enlightenment" namely, *Tao* within, the source of life.

Thus, although the characteristic of Chinese thinking is to determine the relationship of citizens to leaders, and thus, political, as Joseph Campbell comments, nevertheless, implied is the fact that whoever these leaders are they themselves, as leaders must act as "leaders" in a society, just as nature does in relation to *Tao*. This explains why Confucius sought to educate the shih, or the noble warrior about *Tao*. This also explains why Lao-tzu continues to apply the principle of nature's operations to the actions of civil (tone poems # 57, 61, 65, 67) and military (tone poems # 47, 61, 68, 73) leaders.

The *Tao*, the unnamed and unnameable has the same relation within the thought of Lao-tzu as the *Logos* had in the

Just as the non-being of the soup spoon allows the being of soup, so the non-being of *Tao* allows beings to exist.

thought of Heraclitus. If we remember Thomas Aquinas' definitions of religion, we may understand religion within Lao-tzu's *Tao*. Lao-tzu presumes what Aquinas calls the natural virtue of religion to be operative within every earthly and human relationship. The *I*, or so-called *I Ching* presumes that same natural virtue of religion to be operative in all "change". The Way is present in every being who changes since all change occurs while the being is on the way. Thus, in this sense, the *Tao* seeks to provide the Chinese directions on re-reading, re-choosing and re-binding themselves back to *Tao* or God.

So, Lao-tzu uses names to remind humans that they find meaning precisely in so far as there is the unnamed and un-nameable, or, as is found within tone poem # 11, utility:

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 room depends.
Therefore, turn being into advantage, and turn non-being into utility. (# 11)

Oriental people see any being in the context of yin and yang, or non-being and being. The existence of any physical being is an advantage; however, this advantage, yang is possible only because the non-being (which we might call space) provides utility or allows it to occupy that space. Take the eight ounce glass of water example: eight ounces of full are an advantage to a thirsty person, however, that "eight ounces of full" are possible only because of the eight ounces of capacity, or non-being allowing and sustaining the eight ounces of full. Thus, yin, darkness, capacity, emptiness, non-being is useful, or utility and yang, light, fullness, being is advantage. This oriental view is unique in its completeness and contrasts to the occidental emphasis upon being, the sensible, matter. The oriental view of reality combines the material perception with the spiritual awareness. Thus, wherever a being is, there non-being is present; wherever yin and yang are, there mother nature is; wherever mother nature is, there *Tao* is present. The oriental never loses perspective of *Tao* whatever the sensible or intellectual perception.

**Ultimate wisdom consists in not-knowing;
ultimate virtue consists in not-acting.**

As a matter of fact, and because of this perspective, any change in knowing and, indeed,

any changing in nature itself depends upon "non-being", so the wise person "keeps to the female" for meaning and perfection in virtue:

He who knows the 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 the white and keeps to the black 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 uncarved wood.
 When the uncarved wood is broken up, it is turned into concrete things.
 But, when the sage uses it, he becomes the learning official.
 Therefore, the great ruler does not cut up. (# 28)

The irony of this view is that ultimate wisdom and human perfection consist in
 not-acting, not-naming, not-
 competing and perhaps this is
 Campbell's source of his

**Lao-tzu's doctrine has a source, Mother
 nature; his deeds have a master, Tao.**

"metaphysical" designation of oriental religion, however, this designation is very much
 an over-simplification because Lao-tzu wrote these tone poems to teach and to bring his
 fellow citizens to follow *Tao*, clearly an ethical purpose. Indeed, the emptiness of the *yin*
 metaphysically speaking is the condition for the emptying out of self and the
 corresponding birth of virtue ethically speaking (something Campbell completely ignores
 - remember a woman must be "empty" in order to become pregnant, but such common
 sense even escapes the occidental Joseph Campbell!):

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 not 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 stretch 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. (# 38)

Lao-tzu himself lays no claim to being wise; he merely says that he is the student of "the master, *Tao*". Thus, he summarizes his view of his tone poems in a manner must simpler than this chapter has:

My doctrines are very easy to understand and very easy to practice.
 But none in the world can understand or practice them.
 My doctrines have a source, Nature; my deeds have a master, *Tao*.
 It is because people do not understand this that they do not understand me.
 Few people know me, and therefore, I am highly valued.
 Therefore, the sage wears a course cloth on top and carries jade within his bosom.
 (# 70)

The "course cloth" marks the sage's humility, being "natural", not drawing

Spring manifests the inner reality of life within nature, in the face of the efforts of science, philosophy and religion.

attention to his virtuous "nobility" and the "jade" reflects the color of life, green leaves as well as its tendency to "pull us within" - contrary to "gold" which reflects brilliance external to itself! The ethical person, therefore, is one who lives and grows within whereas the moral person is the one who measures his or her life by what happens outside and performs a plethora of actions in the world as a result of these external happenings. So, the difference between the cultures of Asia and America may be found in the difference between the valuable "minerals" of each, gold for the occidental and jade for the oriental worlds.

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Twenty-five hundred years before Tolstoy, Lao-tzu sealed the fate of Ivan Ilych with the observation that propriety arises when both righteousness and humanity are lost so they become popular when virtue is lost as a result of Tao being lost. When we humans lose contact with ourselves, we lose contact with the source of that self, so we lose contact with our power source and feel weak. We then reach outside ourselves to grasp that proverbial straw, wealth, honor, reputation, even guns, but the apparent nourishment or

strength we derive from these material things merely drains our remaining strength out of us and we die.

Quite the contrary of Confucius' advise to government about the necessity for formal education of the shih to guarantee order, Lao-tzu's advise is simple, but true:

Govern the state with correctness.
 Operate the army with surprise tactics.
 Administer the empire by engaging in no activity.
 How do I know that this should be so?
 Through this:
 The more taboos and prohibitions there are in the world,
 The poorer the people will be.
 The more sharp weapons the people have,
 The more troubled the state will be.
 The more cunning and skill man possesses,
 The more vicious things will appear.
 The more laws and orders are made prominent,
 The more thieves and robbers there will be.
 Therefore, the sage says:
 I take no action and the people of themselves are transformed.
 I love tranquility and the people of themselves become correct.
 I engage in no activity and the people of themselves become prosperous.
 I have no desire and the people of themselves become simple. (# 57)

Actually, all of Lao-tzu's tone poems and the importance of ethics over morals is found within one poem. This one poem redirects us to nature and reflects his understanding of nature's message, as well as typifies the importance the oriental places on the imitation of nature as the condition of human virtue and as the only way to tap the natural life force which is eternal:

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. (# 78)

The oriental, both Confucius and Lao-tzu, emphasizes the necessity for human beings to tap into the power of nature, at once our physical and eternal life source. This

view obviates any compulsion to control, to conquer, even to know and to act, except, of course, to imitate and thus to step on the road, or Way which is ***Tao***. The wise have no need to step outside the door or look outside the windows of the first home, our own body. We merely look within and tap into that life source in which we participate, namely, breath or, ***Ke*** in order to live, grow, become strong physically, ethically and, therefore, live eternally since that breath which is love endures beyond death.