

Let us speak of the attainment of Tao (God, self realization). The spiritual development of the ancient Taoists extended as far as pre-creation, the time before anything existed. The highest achieved one's never experienced the subtle origin of the universe as *aseparate* being or entity from their *own* lives.

-Lao Tzu

Tao means God, consciousness, spirit, universal SELF, inner SELF.

Folk Taoism is not the same as true Taoism. True Taoism is not a religion. Just as true Buddhism is not a religion. Just as true Hinduism is not a religion. Just as true Islam is not a religion. Just as true Christianity is not a religion, but a way of experiencing and establishing a new life as eternal spirit.

"Consciousness in the form of SELF AWARENESS prior to and inner witness to the outer body mind and thoughts and psychological ego" is not a religion, but a way of life, i.e., the "WAY." (To know thyself. . . . as eternal spirit).

Tao-ism could also be called God-ism.

Ni, Hua Ching States:

In total human cultural achievement, three outstanding cultures have guided the human life and mind. Each of these cultures, in its time, became the most influential way of human life. According to historical order, the first and least popular today is the "*integral way*" of Taoism, which was the main culture of ancient China. The Taoists developed the integral view of the universe, and formalized their life in the integral way. The influence of this culture diminished as the other two ways of development advanced.

The second culture, still very popular today, is the *Godly religious way*. With its establishment, the human mind of the west learned to know the distinction between good and evil, and began to nurse strong emotions to love good and hate evil. Each religious group "believed" that they had received the true word of God, and that their codes set forth the only holy way to live. They, therefore, judged human behavior with certainty, tending to pursue rewards from God and to extend punishment to others in the name of God. The *Godly Way* has been the force behind some of history's most violent intolerance.

The social foundation of the west is rooted in the supposed *Godly Ways*. When the existence of God could not be confirmed by the rational scientific mind, the ethics and social order of the west began to collapse. The third culture, the most prevalent today, is the modern physical scientific way. The first western scientists were considered to be witches, and suffered persecution from the conventional religious society. When the time was right and scientific achievement was sufficiently impressive, the western mind became convinced that the world was most accurately seen from a scientific viewpoint.

In the scientific way, observation and experiment became the means of determining "reality." Technology replaced the bare organic capability of human sense; the world revealed itself in an entirely different way. But new narrowness was built in the denial of other human capabilities, such as the intuitive faculty and the spiritual responsive reality operating in daily life.

The inner view of "integral beings" (Shiens) that is known by the name of Taoism dates back to the prehistory of China. At that time, over 6,000 years ago or even longer, there existed no written language, no nations, and no royal courts. All human beings were equal as manifestations of nature. One tradition, now titled as Taoism, was also a manifestation of nature and did not belong to any nation or culture in particular. It belonged only to the "*great nature*" itself.

Tao (God) is the *destination* of all religious and spiritual effort, yet it leaves behind all religions just like the clothing of different seasons and different places. Tao (God) is the goal of serious science, yet it leaves behind all sciences as partial and temporal descriptions of the integral truth. The teaching of Tao includes all religious subjects, yet it is not on the same level as religions. Its breadth and depth go far beyond the limits of religion. -End of Statement.

The teaching of Tao (God, as self realization) serves people's lives as religions do, yet it transcends all religions and contains the "essence" of all religions.

The teaching of Tao (God) is not like any of the sciences. It transcends the level of any single subject of science.

The teaching of Tao (God) is the master teaching of all. However, it does *not* mean that the teaching relies on a master. It means the teaching of Tao (God) is like a master key which can unlock all doors leading to the "integral truth" (sometimes called the "way"). It teaches or shows the truth directly. It does not stay on the emotional surface of life or remain at the level of thought or of a belief. Neither does it stay on the intellectual level of life, maintaining skepticism and endless searching. The teachings of Tao (God) presents the core of the subtle truth and helps you to reach it yourself. Tao is also referred to as God-self realization.

-Hua Ching Ni

The Silence of "God-Self-Realization"

"The Tao which can be named is not the true Tao." - Lao Tzu

The reality of the formless, the unreality of that which has form – is known to all. Those who are on the road to attainment care not for these things, but the people at large discuss them. Attainment implies non-discussion; discussion implies non-attainment. Manifested Tao (God) has no objective value; hence silence is better than argument. It cannot be translated into speech; better, then, say nothing at all. This is called the great attainment.

-Lao Tzu

The Buddha maintained a calm silence when he was questioned about the nature of reality and Nirvana. Jesus maintained a similar silence when Pontius Pilate questioned him as to the nature of truth.

"If anyone were to demand of nature why it produces, it would answer, if it were willing to listen and speak: You should not ask questions, but understand keeping silence as I keep silence, for I am not in the habit of speaking."

-Pontius

The correct translation of Lao-Tzu

One who ARGUES does not know the INTEGRAL TRUTH; the one who does not ARGUE, knows (by experience) the INTEGRAL TRUTH.

-Lao Tzu

The one who speaks does not know; the one who knows does not speak.

-OR-

The one who speaks (much, to prove his point) does not know; the one who knows does not speak (on irrelevant subjects). How can one teach...and not speak?

To understand intellectually that Tao is the unity of universal life is not difficult. To be it, meaning to achieve and maintain union with universal being, requires unimaginable effort for people of intellectual habits. They must give up their deviation from what is natural; each moment they must move back from their deviation of creating different centers of life and in projecting a different focus of life so that they can become aware of it. This is the practice on the spiritual level.

On the practical level, I have interpreted the integral way of life as being like a developed person who is able to live a healthy, normal life without looking for extraordinary achievement which would cause an imbalance. The problem is that people can no longer recognize what is a healthy, normal way of life. Lao Tzu, therefore, used about five thousand characters to illustrate it for people. Chuang Tzu and his students used a volume about ten times the size of Lao Tzu's work in a further attempt to convey it. I myself have produced fourteen books, each from a different angle, to introduce the natural, moral life to all my fellow people with spiritual awareness. All these issue a warning against further unnatural development of human culture; yet the condition of human society continues to deteriorate. It suggests making a timely adjustment.

-Hua-Ching Ni (teacher)

"From the viewpoint of Tao," said the Spirit of the Ocean, "what we decide as valuable or worthless is only a temporary conclusion of the moment. Do not limit your perception or cause your thinking to oppose the truth of the constant changeability in nature. Do not cling to your own opinion or you will lose the harmony in your life. What is fewer and what is more are interchangeable; in endless alternation, back and forth, they replace one another. If one rigidly holds onto one way, it will soon be in opposition with the natural changeability of nature. Insisting on one viewpoint will lead to discordance with the entire natural metabolism. There must not be acceptance of this and rejection of that, or there will be great confusion in your life.

"ONE SHOULD MAINTAIN HIS MIND, THE TRUE LORD, as if he were a king who must supervise all his subjects equally, without favor or partiality. One should also maintain one's mind as if he were the deity of the Earth, equally blessing all without preference for any particular quality. This is how one embraces all of creation; this is how to develop an unconditioned mind. Don't follow any standard of behavior that is not in accord with the justness and fairness of divine nature.

"Tao is without beginning or end. Things, however, have a birth and death, so put no trust in them; they are impermanent, first better, then worse, their form and condition endlessly changing. Time continues to move forward, one cannot return to the past nor keep the future from arriving. The succession of life and death, prosperity and decline, fullness and emptiness continue infinitely; every end is followed by a new beginning. Whoever knows the truth of this can understand what I say about the great truth of nature and the principle of all lives and things."

"The life of man and of all creatures passes by as swiftly as a galloping horse, with change occurring at every turn or jump. What can man do, other than allow the changes to take place?"

"If that is true, then why should anyone bother to learn about Tao?" wondered the Spirit of the River.

"The person who understands Tao," answered the Spirit of the Ocean, "lives his life by a set of guiding principles. Such a person knows how to manage himself with regard to events, circumstances and situations. Such a person will not allow anything to harm him."

"The one who lives with Tao, the Integral Way, cannot be harmed by fire, drowned in water, suffer from cold or heat, nor injured by wild animals. He does not take these things lightly; he thoroughly understands what is danger and what is safety. Thus, because he is careful about what he accepts and what he declines, what he avoids and what he pursues, nothing harmful can befall him.

"This is why it has been said, 'The natural exists internally; the artificial exists externally,' and 'The heavenly is on the inside; man is on the outside.' You will find integrity in what is natural. By understanding your own nature, you will be able to discern the natural and the artificial; you will come to live your life with honesty. By living with virtue and honesty, whether you are active or not, you will be flexible and adaptable, and you will always return to what is essential within yourself. These unchanging principles underlie all human interactions, large or small.

"What do you mean," inquired the Spirit of the River, "when you talk about what is natural and what is artificial?"

"It is natural that horses and oxen have four feet," answered the Spirit of the Ocean. "However, when you put a halter on a horse's head or pierce an ox's nose, then you have the artificial. Avoid living with a halter on your head and having your nose pierced by a ring; either way, you are controlled by someone else's rope. This is why it has been said, 'Do not let the artificial destroy the natural. Do not let will block destiny. Do not give up your virtue to seek fame.'

-Chuan Tzu



Lao Tzu