

the earth in six days, and His  
Throne was upon the water.  
Qur'an, XI: 7.

CHAPTER - X : The Creator of the Pairs:  
Glory Be to Him who hath created  
all the pairs of what groweth  
from the earth, and of themselves,  
and of what they know not.  
Qur'an, XXXVI: 36

CHAPTER - XI : The Symbolism of Marriage:  
Verily We sent it down in the Night  
of Power. And how canst thou  
the Night of Power? The Night  
of Power is better than a thousand  
months. the Angels and the Spirit  
descended therem from the source  
of all decrees by the leave of  
their Lord. Peace it is until the  
break of dawn.  
Qur'an: XCIV.

CHAPTER : XII : The Sun and the Moon:

He it is who hath made the  
sun a splendour and the  
moon a light.

Qur'an, X: 5



CHAPTER - 13 / XIII: The Seal of Solomon: Verily, I am about to make on earth a vicegerent Qur'aan, II : 30.

CHAPTER - 14: The Tree of the knowledge of Good and Evil: And come not nigh this tree, for then would ye be transgressors.

Qur'an, II : 35.

CHAPTER - 15: The Narrow Gate: Verily, with hardship cometh ease.

Qur'an; XCV : 5

CHAPTER - 16: The Covenant: Verily, they that swear allegiance unto thee swear it unto none but God. The Hand of God over their hands. Therefore, whosoever breaketh his oath breaketh it only unto his soul's hurt, and whosoever keepeth his covenant with God, verily unto him will He give immense Reward.

Qur'an, XLVIII : 10

CHAPTER - 17: The Caravan of Winter:

Hast thou not seen how thy Lord dealt with the masters of the elephant? Did He not turn their plot away?

He sent upon them dense clouds of birds that pelted them with incised stones. Thus made He them like greenery eaten down.

Qur'an, CV.

That the Quraish might be united, united for the caravans of winter and summer. So let them worship the Lord of this house, who hath fed them against hunger and shielded them from fear.

Qur'an, CVI.

### CHAPTER - 18: The Caravans of Summer:

O thou soul which art at peace, return unto thy Lord, glad in His Gladness!

Enter thou among my slaves!

Enter thou My Paradise!

Qur'an, LXXXIX: 27-30

### - Terms of Interest:

1) Lore of Certainty: (جِيَّالٌ مُّكْرَبٌ)

2) Eye of Certainty: (جِيَّالٌ (ي.ا))

3) Truth of Certainty: (جِيَّالٌ (ح.و))





• As-Samad: the Eternally Sufficient unto Himself.

• Ar-Rahman: the Infinitely Good.

• Al-Kareem: the All Bountiful.

- P.6.

• The two first mentioned of these Paradises are the gardens of the Soul and the Heart, above which is the Celestial Paradise, the Garden of the Spirit, which Comprises the seven Heavens, and finally the Garden of the Essence itself. (P-13).

• And verily he saw him at another revelation, beside the lotus tree of the uttermost boundary, whereby is the Garden of Refuge. When there enshrouded the lotus-tree That which enshroudet, the sight wavered not, nor did it transgress. Verily, he saw, of the signs of his Lord, the greatest.

*Qur'an, LTT: 13-18.*

N.B.: The lotus-tree is a tree in the seventh heaven which marketh the boundary of the Angels' knowledge.

According to the Hindus, and also the ancient Greeks and Romans, each great cycle of time is divided into four ages, to which the Romans gave the name of Golden, Silver, Bronze and Iron age, each age being spiritually inferior to the one which preceded it. (P-30).

• Al-Muhit : All Embracing.

• Al-Qadim : Ancient.

• Al-Baqi : The Eternal.  
(P-3).

• Al-Mumit : The Slayer. (P. 38).

For the human being there appear to be four main divisions in the hierarchy, so that it is often said there are four worlds. The lowest of these, the material world is named the World of the kingdom ('ālam'ul-mulk); next above it is the world of psychich powers which is the World of the Dominion ('ālam'ul-malakut); the third, which includes all the different Heavens, is the World of the Domination ('ālam'ul-jaborūt);



and the Highest is the World of the Sovereign Power ('ālam-i-izzah), which is also the <sup>Unmanifest</sup> World of the Sovereign Power ('ālam-i-izzah) (P- 41)

- Al-Jalil : the Majestic
- Al-Jamil : the beautiful. (P. 46)
- Shuh Jalali wal Ikram : Lord of Majesty & Beauty.
- Al-Wasi : All-Capacious. (P - 47).
- In Arabic Stories and lyrics , the beloved is often named Laila (Night) for the night is above all a symbol of the Essence's Infinite Perfection of Beauty, just as day is of Its Absolute Perfection of Majesty. (P- 50)
- Ta - the Pure (at-tahir)  
Ha - the Guide (al-Hadi) (P- 52).
- Ar-Rahim ( the Merciful)  
- Al-Ghafir ( the Forgiving). (P - 57).

- The Supreme Aspect of the Divine Unity (al-ahadiyyah) is the Essence in itself , whereas the Oneness (al-wahidiyyah) is the

Essence is as much as it is  
the sum of all the Qualities.  
The Oneness may be said to have  
two Aspects, Singleness (or Wholeness)  
and Onliness; (P- 61).

• Al-Qadir (The Determiner). (P-65).

• Al-Muhyi (the Life Giver). (P-73).  
• Al-Hayy (the Living). (P-75).

- The family of True Men, kings  
of the Earth, has two branches.  
One of these is hidden; its  
members are called the solitary  
ones (afrad) and their head is  
al-Khidr. To the other branch  
belong the saints of the outer  
world; their chiefs, among whom  
are the Prophets are given the  
title of qutub (pole), because it  
is the function of each to be  
fixed as a pivot in his  
generation. (P-76).

As in older religions, the  
royal line of descent is known  
in Islam as the chain as-sit  
(as-silsilah), and the adoption of  
the fallen man is described as an



attachment to the chain. This attachment is brought about by means of a covenant ('and) between the fallen man and a representative of the Saints and it is often symbolized by a joining of hands. (P- 77).

- Afkar - Meditations
- Adhkar - Incantations. (plural of dhikr)  
(P- 83).
- Al - Abrar : The righteous. (P- 85).

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End of the Book titled : The Book of Certainty.

By: Abu Bakr Siraj ad-Din.

Dated: 22/07/2018.

22/07/2018

Sunday.

## Notes from the : Tao Te Ching:

App: Released on Dec 2, 2015. By Kenneth Tucker.

① The Tao that can be told is not the eternal Tao. The name that can be named is not the eternal name. Unnameable is the essence. Naming is the beginning of + - particular manifestation. The mystery.

App installed on Nexus 7.

22/07/2018

Sunday.

Tao Tao meaning: way.

App: (offered by onelittleangel.com) [Jan 16, 2018].

Notes from (Daoism): History, Dogmas & Pictures: Lao Tzu.

- The Tao (way) that can be told of is not the eternal Tao (way); The name that can be named is not the eternal name. (1/114).

[Source: Laozi, I., in Wing-Tsit Chan, Ch. philosophy, Chapter 7]

- Tao in Chinese means 'way'.

- Heaven is Eternal and Earth Everlasting. They can be eternal and everlasting because they do not exist for themselves. And for this reason can exist.





forever. Therefore the sage places himself in the background, but finds himself in the foreground. (2/114)

[Source: Laozi 7, in Wing-Tsit Chan, Chinese Philosophy, Chapter 7]

- The best man is like water.  
Water is good; it benefits all things and does not compete with them.
- It dwells in (lowly) places that all disdain. That is why it is so near to the Tao.

[The best man] in his dwelling loves the earth. In his heart, he loves what is profound. In his associations, he loves humanity. In his words, he loves faithfulness. In government he loves order. In handling affairs, he loves competence. In his activities, he loves timelines. It is because he does not compete that he is without reproach. (3/114)

[Source: Laozi 8, in Wing-Tsit Chan, Chinese Philosophy, Chapter 7]

- Can you keep the spirit and embrace the One without departing from them?  
Can you concentrate your vital force (ch'I) and achieve the

higher 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 (cunning)?

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. (5/114)<sup>#</sup>

This is called profound and secret virtue (hsuan-te).

- He who loves the world as his body may be entrusted with the empire. (6/114)

[Source: Laozi 13, in, Wing-Tsit Chan, Ch. Ph., Ch-7]

- We look at it and do not see it; its

name is the The Invisible. We listen to it and do not hear it;

[Source: Laozi 10, in Wing-Tsit Chan, Ch. Philosophy, Ch-7]

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Monday



its name is the inaudible.

We touch it and do not find it; Its name is the subtle (formless). These three cannot be further inquired into, and hence merge into one.

Going up high, it is not bright and coming down low, it is not dark.

Infinite and boundless, it cannot be given any name; it reverts to nothingness.

This is called shape without shape, form (hsiang) without object. It is the vague and Elusive.

Meet it and you will not see its head. Follow it and you will not see its back.

Hold on to the Tao of old in order to master the things of the present.

From this one may know the primordial beginning [of the universe]. This is called the bond of Tao (I). (7/114).

[Src: Laozi 14, in Wing Tsit Chan, Ch. Phil., ch-7]

- Therefore, let people hold on to these:
  - Manifest Plainness
  - Embrace Simplicity

o Reduce selfishness

o Have few desires. (12/114)

[Source: Laozi 19, in Wing-Tsit Chan, Ch. Phil., ch-7]

- Therefore the sage 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. (16/114).

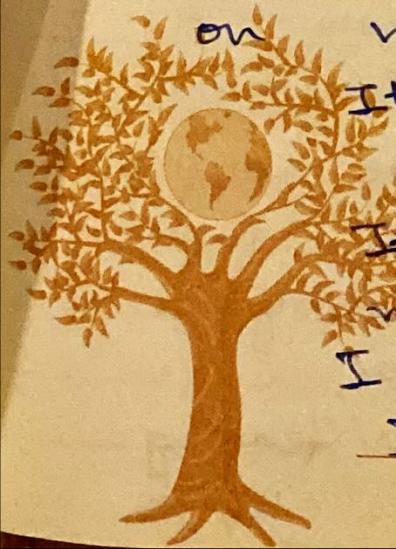
[Source: Laozi 22, in Wing-Tsit Chan, Ch. Phil., ch-7]

There was something undifferentiated  
and yet complete,  
which existed before heaven and  
earth.

Soundless and formless, it depends  
on nothing and does not change.  
It operates everywhere and  
is free from danger.

It may be considered the  
mother of the universe.

I do not know its name;  
I call it Tao.



If forced to give it a name, I shall call it Great.

Now being great means functioning everywhere. Functioning everywhere means far-reaching. Being far-reaching means returning to the original point.

Therefore, Tao is great.

Heaven is great.

Earth is great.

And the king (I) is also great.

There are four great things in the universe, and the "king" is one of them.

Man models himself after Earth,  
Earth models itself after Heaven,  
Heaven models itself after Tao.

And Tao models itself after Nature.  
(17/114).

[Source: Laozi 25, in Wing-Tsit Chan, Ch. Phil., ch-7]

- Of old those who were the best ruler (I) were mysterious and profoundly penetrating; Too deep to comprehend.

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Wednesday

And because they cannot be comprehended, I can only describe them arbitrarily: Cautious, like crossing a frozen stream in the winter, being at a loss, like one fearing

danger on all sides, Reserved like  
one visiting, Supple and pliant,  
like ice about to melt,  
Genuine, like a piece of uncarved  
wood (2) Open and broad, like a  
valley, Merged and undifferentiated  
like muddy water.

(8/114)

| 26/07/2018  
Tuesday

[source: Laozi 15, in Wing-Tsit Chan,  
Ch. Phil., Ch-7]

- The great rulers value their words highly. They accomplish their tasks; they complete their work.

Nevertheless their people say that they simply follow Nature (Fzu-jm). (11/115).

[Laozi-17, in Wing-Tsit Chan, Ch. Phil., Ch-7]

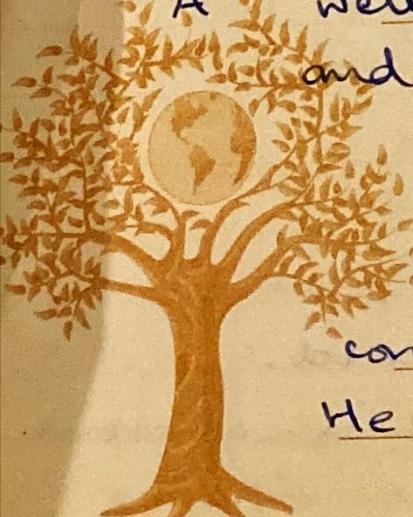
- A good traveller leaves no track or trace.

A good speech leaves no flaws.

A good reckoner uses no counters.

A well-shut door needs no bolts, and yet it cannot be opened.

A well-tied knot needs no rope and yet none can untie it.



Therefore, the sage is always good in saving men and consequently no man is rejected. He is always good in saving.



things and consequently no man is rejected.

This is called following the light (of nature) (I)

Therefore, the good man is the teacher of the bad,

And the bad is the material from which the good may learn.

He who does not value the teacher,

Or greatly care for the material,

Is greatly deluded although he may be learned. Such is the essential mystery.

(19/114)

[Source: Laozi 27, in Wing-Tsit Chan, Ch. Phil. Ch. 7]

• He who assists the ruler with Tao does not dominate the world with force. The use of force usually brings retribution.

Wherever armies are stationed, briers and thorns grow.

(20/114)

[Source: Laozi 30, in Wing-Tsit Chan, Ch. Phil., Ch. 7]

• I have three treasures.

Guard and keep them:

The first is deep love,

The second is fongality,

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

Because of fongality, 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 for 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.  
(39/114)

[Source: Laozi 67, in Wing-Tsit Chan,  
Ch. Phil., Ch-7]

27/07/2018  
Friday

- The sage does not accumulate for himself.

The more he uses for others, the more he has himself.

The more he gives to others, the more he possesses of his own.

The way of heaven is to benefit others and not to injure.

The way of the sage is to act but not to compete.

[Source: Laozi, 81, in Wing-Tsit Chan, (41/114)  
Chinese Phil., C7]



There is nothing that is not the "that" and there is nothing that is the "this". Things do not know they are the "that" of they only know what they themselves know.

Therefore, "that" is produced by the "this" and the "this" is also caused by the "that". This is the theory of mutual production(I). Nevertheless, when there is life there is death, (2) and when there is death ~~life~~, there is ~~death~~ life. When there is possibility, there is impossibility, and when there is impossibility, there is possibility. because of the right, there is the wrong, and because of the wrong, there is the right.

Therefore, the sage does not proceed among these lines (of right and wrong, and so forth) but illuminates the matter with Nature. this is the reason.

(49/114)

[Source: Chuang Tzu, chapter II, in Wing-Tsit Chan, Ch. Phil., ch. 8]

- Only the ~~integ~~ intelligent knows how to identify all things as one. Therefore, he does not use [his own judgement] but abides in the common [principle]. The

common means the useful and the useful means identification. Identification being at ease with oneself. When one is at ease with himself, one is near Tao. This is to let it (Nature) takes its own course. He has arrived at this situations, (I) and does not know it. This is Tao. (51/114)

[Source: Chuang Tzu, ch-II, in Wing-Tsit Chan, Ch. Phil., Ch-8]

- The universe and I exist together, and all things and I are one. (52/114).

[Source: Chuang Tzu, Chap-II, in Wing-Tsit Chan, Ch. Phil. Ch-8]

- Since all things are one, what room is there for speech? (53/114)

[Source: Chuang Tzu, chapter-II, in Wing-Tsit Chan, C-8]

- "The perfect man is a spiritual being", said Wang I. Even if great oceans burned up, he would not feel hot. Even if the great rivers are frozen, he would not feel cold. And even if terrific thunder were to break up mountains and the wind were to upset the sea, he would not be afraid. Being such, he mounts





upon the clouds and forces  
of heaven, rides on the sun,  
and the moon, and roams  
beyond the four seas. Neither  
life nor death affects him. How much  
less can such matters as benefit  
and harm? (54/114).

[Source: Chuang Tzu, ch-II, in Wing-Tsit Chan, Ch. Phil. ch-8]

- The sage has the sun and the  
moon by his side. He grasps  
the universe under the arm.  
He blends the everything into  
a harmonious whole, casts aside  
whatever is confused or obscured,  
and regards the humble and  
as honorable. While the multitud-  
ous toil, he seems to be stupid  
and non-discriminative. He  
blends the disparities of ten  
thousand years into one  
complete purity. All things are  
blended like this and mutually  
involve each other.

[Source: Chuang Tzu, ch-II, in Wing-Tsit Chan,  
Ch. Phil. c-8] (55/114).

- Those who dream of the banquet  
may weep the next morning,  
and those who dream of weeping,  
may go out to hunt after dawn.  
When we dream we do not know

that we are dreaming. In our dreams we may even interpret our dreams. Only after we are awake do we know we have dreamed. Finally, there comes a great awakening, and then we know life is a great dream.

[source: Chuang Tzu, ch-II, in Wing-Tsit Chan, (57/114). Chinese Phil. Ch-8]

- Once I, Chuang Chou, dreamed that I was a butterfly and was as happy as a butterfly. I was conscious that I was quite pleased with myself, but I did not know that I was chou. Suddenly, I awoke, and there I was, visibly chou. I do not know whether it was chou dreaming that he was a butterfly or the butterfly dreaming that it was chou. Between chou and the butterfly there must be some distinction. [but one maybe the other]. This is called the transformation of things.

[source: Chuang Tzu, ch-II, (NHCC, I: 18a-48b) in

(58/114).

Wing-Tsit Chan, Ch. Phil. Ch-8]

- The pure man of old slept without dreams and awoke without



anxiety. He ate without indulging in sweet tastes and breathed deep breaths. The man draws breaths from the great depths of his heels, the multitude only from their throats.

[source: Chuang Tzu, ch. VI, in Wing-Tsit Chan, Ch. Phil., Ch-8] (59/114)

- The pure man of old did not mind having little, did not brag about accomplishments, and did not scheme about things. If [the opportunity] had gone, he would not regret and if he was in accord [with his lot in life] he did not feel satisfied with himself. Being of this character, he could scale heights without fear, enter water without getting wet, and go through fire without feeling hot. Such is the knowledge that can at last ascend to Tao.

(61/114).

[source: Chuang Tzu, chap-VI, in wing-Tsit chan, Ch. Phil. ch-8]

- Where did you learn this? asked Nan-po Tzu Wei.

"I learned it from the son of writing the assistant (for writing is no more than an aid), Nu-yu said.  
"The son of writing the assistant

learned it from the grandson of Repeated Recitation. (which precede writing), the grandson of Repeated Recitation learned it from Clear Understanding. Clear Understanding learned it from whispering, whispering learned it from Earnest Practice. Earnest practice learned it from Joyful Singing, Joyful Singing learned if from Noumenon (hsuan-ming) Noumenon learned it from Penetration of Vacuity, and Penetration of Vacuity learned it from Doubtful Beginning.

(69/114)

[Source: Chuang Tzu, ch. VI, in wing-Tsit chan Ch. Phil. ch-8]

- People say to each other, I am I. How do they know that their 'I' is the real 'I'. Suppose you say you are dreaming you are a bird and fly way up in the sky or you dream you are a fish and dive deep into the ocean. We cannot know whether the man now speaking is awake or is dreaming.

[Source: Chuang Tzu, chapter VI, in wing-Tsit (76/114). chan, Ch. Phil. ch-8]

- The Record says, 'When one is identified with the One, all things



will be complete with him. When he reaches the point of having no subjective feelings, spiritual beings will submit to him." (84/115)

[Source: Chuang Tzu, ch. 12 (Honanq Tao school), NHCC, 5:1a-13a, in Wing-Tsit Chan, Ch. Phil., ch. 8]

- To act without taking an unnatural action means Nature. To speak without any action means virtue. To love people and benefit all things means humanity (jen). To identify with all without losing his own identity means greatness. To behave without purposely showing any superiority means broadness. To possess an infinite variety means richness. Therefore, to adhere to virtue is called discipline. To realize virtue means strength. To be in accord with Tao means completeness. And not to yield to material things is called perfection. If a superior man understands these ten points, he surely makes up his mind and all the world will come to him like rushing water.

(85/114).

[Source: Chuang Tzu, ch. 12. (Honanq Tao school), NHCC, 5:1a-5a, in Wing-Tsit Chan, Ch. Phil., ch. 8]

[Source: Chuang Tzu, Ch-17, (School of Tchouang Tzu), NHCC, 6:17b-21b,  
in Wing-Tsit Chan, Ch. Phil. Ch-8]

- All things are one (87/114).
- What do you mean by Nature and what do you mean by Man.

The Spirit of the North sea replied:  
"A horse or a cow has four feet.  
That is Nature. Put a halter around the horse's head and put a string through the cow's nose,  
that is man. Therefore, it is said: 'Do not let man destroy  
Nature. Do not let cleverness  
destroy destiny. And do not  
sacrifice your name for gain.  
Guard carefully your nature  
and do not let it go astray.  
This is called returning to  
one's true nature. (88/114)

[Source: Chuang Tzu, Ch.17 (school of Tchouang Tzu), NHCC,  
6:17b-21b, in Wing-Tsit Chan, Ch. Phil. Ch-8]

- Therefore, it is said that what is natural lies within and what is human lies without, and virtue abides in the natural. Know the action of Nature and man, follow Nature as the basis and be at ease with one's own situation, then one can expand or contract as times may require. This is



the essential of learning and  
the ultimate of truth. (89/114)

[source: Chuang Tzu, ch. 17 (school of Tchuanq Tzu), NHCC, 6:17b-21b, in Wing-Tsit Chan, Ch. Phil. ch. 8]

- Do not be the possessor of fame

Do not be the storehouse of schemes. Do not take over the function of things. Do not be the master of knowledge (to manipulate things).

Personally, realize the infinite to be the highest degree and

travel in the realm of which there is no sign. Exercise, fully what you have received from Nature & without any subjective viewpoint. In one word, be absolutely vacuous (hsu). (I).

[source: Chuang Tzu, ch. 7, NHCC, 3:35b-36a, (90/114).  
in Wing-Tsit Chan, Ch. Phil. ch. 8]

- Those who indulge in many desires have very little of the secret of Nature. (95/114).

[source: Chuang Tzu, chapter VI, in Wing-Tsit Chan,  
Chinese Phil., ch. 8]

- Practice fasting and austarities to clear your channels of the heart, cleanse the quintessential-and-daemonic in you, smash to pieces your knowledge. (99/114).

[source: Zhuangzi, chapter 22 (school of Tchuanq Tzu), trad. A.C. Graham, 1981, p. 132]

- there was a beginning. (2). There was a time before that beginning (\*I). (3). There was a time before that the time which was before the beginning. (4). There was being. (5) There was non-being. (6). There was a time before that non-being. (7). There was a time before the time which was before that non-being.

(I). What is meant by "There was a beginning"? is that there was accumulation which has not sprung into activity. There were signs of sprouts and shoots but no physical forms. (\*2). Like insects moving (\*3) they are about to spring into life but their species ~~was~~ have not yet formed.

(2). At the time before that beginning the material force (chi). of Heaven began to descend and that of Earth began to ascend. Yin and Yang interacted and united, competing leisurely to expand in the universe. Embracing genuine character and containing harmony, they were interfused and stayed together... (\*4) They wanted





to come in contact with other things but they had not yet had physical form.

(3). At the stage when there was a time before the time which was before the beginning, Heaven contained harmony, but had not yet descended, Earth embraced the material force but had not yet ascended. It was empty, quiet, desolate, and dark, there was nothing which was even indistinct. At last the material force greatly penetrated the realm of darkness.

(1) "There was being". means that the myriad things appeared (\*s) in great numbers. The roots, stems, branches, and leaves of plants were young, luxuriant, flourishing and colorful. Insects flew, moved, crawled, and breathed. They could be touched and grasped and they could be counted in quantities.

(5). "There was non-being". means that the eye looked at it but could not see any form. The ear listened to it but could not hear any sound. The hand touched it but

could not feel anything tangible. And as one looked at it, its limit could not be reached. Great and extensive, it could not be measured and was identical with light.

(6). At the time before that non-being, Heaven and Earth were enclosed and the myriad things were molded and produced. The great universal (Tao) (\*6) was undifferentiated and noumenal. Nothing however deep, extensive, vast or great, exists existed beyond it. Even the minutest hair and the sharpest point could not exist within it. It was space without surrounding walls. It produced the root of being and non-being.

(7). At the time before the time which was before that non-being, heaven and earth had not come into existence and yin and yang had not been distinguished. The four seasons had not yet separated and the myriad things had not yet been born.





It was extremely peaceful and very tranquil. Forms were not yet visible. It was like light in the midst of non-being which retreats and is lost sight of (\*7). (108/11u)

[Source: Huai-nan Tzu, SPPY, 2; 1a-2a, in Wing-Tsit Chan, Ch. Phil., ch-17]

- Desires of one's lust and beautiful sight, one injures one's essence and loses one's vision. (114/114)

[Source: commentary on the Tao Te King, chap-12, trad. A. : The Taoist religion. Chan, 1991, p.141]

Though specific religious aspects are not mentioned in the Dao De Jing or Zhuang Zi as Taoism spread through the population of China it became mixed with others, pre-existing beliefs, such as Five elements theory, alchemy, ancestor worship, and magic spells. Chinese Chan Buddhism was also directly influenced by Taoist philosophies.

Eventually, elements of Taoism were combined with elements of Buddhism and Confucianism in the form of Neo-Confucianism. Attempts to procure greater longevity were a greater frequent theme in Taoist alchemy and magic, with many entent spells

and potions for that purpose.

= Neo-Daoism: Wang Pi traced his intellectual heritage to Ching-chou. He was once a minister in the Wei government and wrote commentaries on both the Book of Changes and Lao Tzu, that on the latter being the oldest in existence. Before he died at the early age of twenty-four, he had already inaugurated a new movement, for he raised the level of Chinese thought to that of metaphysics. Man thought was primarily concerned with cosmology and cosmogony, but Wang Pi went beyond the realm of names and forms to ultimate reality, namely original non-being (pen-wu).

According to his theory, which is developed in his commentary on the Lao Tzu, original non-being transcends all distinctions and descriptions. It is the pure being, original substance (pen-t'i) and the one in which substance and function are identified. It is whole and strong. And is always correct because it is in accord with principle. This



emphasis on principle is very conspicuous in his commentaries.

Where Lao Tzu = had destiny (ming, fate), Wang Pi would substitute principle, thus anticipating the Neo-Confucianists, who preferred to speak of the Principle of Nature (T'ien-li) instead of destiny decreed by Heaven (T'ien-ming).

.... This book, consisting of hexagrams made up of six broken lines (representing yin or passive cosmic force) and unbroken lines (representing yang or active cosmic force), was used in ancient times for divination but later used by Confucianists to discern principles behind all particular objects, but Wang argues that this is unnecessary because there is a general principle behind all particular objects. This principle is discoverable in six lines, so that the other five become secondary.

- All beings originated from non-being. The time before physical forms and names appeared was the beginning of the myriad things. After forms and names appear, Tao (the way) develops

them, nourishes them, and places them in peace and order; that is, becomes their Mother. This means that Tao produces and completes things with the formless and nameless. Thus they are produced and completed but do not know why. Indeed it is the mystery of mysteries. (1/2a)

[Source: WANG PI, Lao Tzu chiu, or commentary on the Lao Tzu, ch. I, in Wang-Tsik Chan, Chinese philosophy, Chapter 19.]

- Spirit has no physical form and has ~~no~~ no spatial restrictions, whereas concrete things (ci) are produced through an integration of elements. When there is an integration without form, it is therefore called a spiritual thing. The nature of the myriad things is spontaneity. (2/2a)

[Source: WANG PI, Lao Tzu chiu, or commentary on the Lao Tzu, ch. 29, in Wing-Tsik Chan, Chinese Phil. Chapter 19]

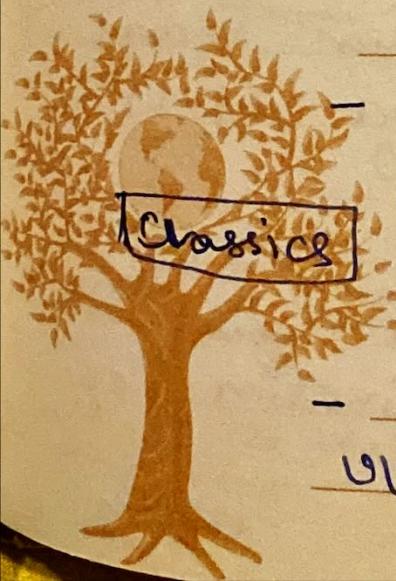
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Wednesday.

- Joy and sorrow are results of gains.

Themes: ① Returning to the Source:

- By its Nature, the Great Ultimate is unmoved. When it is





aroused, it becomes spirit, spirit leads to number. Number leads to form. Form leads to concrete things. Concrete things undergo infinite transformations, but underlying them is spirit to which they must be resolved. (Shao Yung).

[Source: Shao Yung, Supreme Principle Governing the World (Huang-chi Ching Shu), 7B: 23b, in Wing-Tsit Chan, Chinese Phil., Chapter 29]

May the Lord of Love, who projects himself into this universe of myriad forms, from whom all beings come and to whom all return, grant us the grace of wisdom.

[Source: Shvetashvatara Upanishad, translated by Eknath Easwaran 1987; Nilgiri Press, Tomales, California].

## 2 Classics: ② - Desire & Temptation:

- Dumplings are official better than Jesus has a diga ebogwa. (1/2)  
(source: Jesus, African Proverb).
- Curb your appetite and you will more easily curb every inclination of the flesh. (2/12)

[Source: Imitation of Christ, Page No. 17 of pdf version from catholic encyclopaedia site] - Thomas a Kempis.

### ③ Causation and Karma:

- Follow Nature and place perfect principle in the forefront. If we follow it, there will be fortune, and if we disobey it, there will be misfortune. (7/5a).

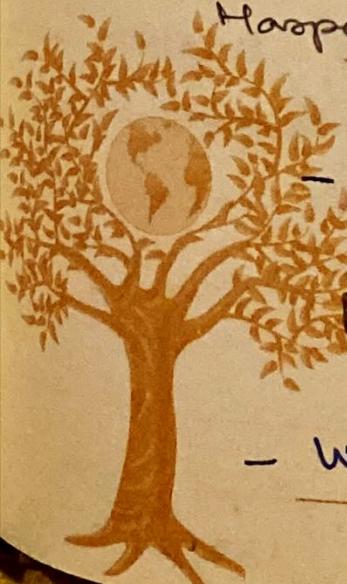
[Source: Wang Pi, Lao Tzu chue, or Commentary on the Lao Tzu, ch. 42, in Wing-Tsit Chan, Chinese Phil., Chapter 19].

- The Superior Man cultivates these moral qualities and enjoys good fortune, whereas the inferior man violates them and suffers evil fortune. (9/5a).

[Source : Chen Tun-yi, An Explanation of the Diagram of the Great Ultimate, in Wing-Tsit Chan, Chinese Phil., chapter - 28].

- What you plant here, you will reap there. (18/5a).

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p.56].



- God's Court retains an account of all deeds. (19/5a).

[Source: Guru Granth Sahib, page 109, Line 12]

- Wealth does not bring goodness, but



goodness brings wealth and every other blessing, both to the individual and to the state. (21/59).

[Source: Apology, 29C-30C ; adapted from Hamilton, E., 1969 , pp. 15-16] - Plato

- Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding one may escape from the consequences of one's evil deed. (33/59) : Buddha Sakyamuni.

[Source; Dhammapada. 127].

- Accordingly as one acts, accordingly as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous virtuous by virtuous action, bad by bad action. But people say, "A person is made [not of acts, but] of desires only." [I say], as is his desire, such is his resolve ; as is his resolve, such the action he performs ; what action he performs, that he produces for procures for himself. (34/59).

[Source: Brihadaranyaka Upanishad 4.4.5-6 ]

- I, the Lord search the mind and try the heart, to give every man according to his ways, according to the fruit of his doing. (37/59).

[Source: Jeremiah 17:10] - Nevitim.

- Whoever vows to tyrannize over the humble and the weak, the Supreme Lord burns him in flames. The Creator dispenses perfect justice and preserves His devotee. (35/59).

[Source: Adi Granth, Gauri, M-5, p.199].

- He, having effected an activity of body that is harmful, effected an activity of speech that is harmful, effected an activity of mind that is harmful, arises in a world that is harmful, harmful sensory imitations assail him. He, being assailed by harmful sensory imitations, especially experiences a harmful feeling, without exception painful, even as do creatures in Niraya Hell. .... So I speak thus: Creatures are heir to deeds. (43/59).

[Source: Majjhima Nikaya i. 389-90, kuttawati-kutta]- Buddha Sakyamuni.

#### ④ Poems :

- Two birds of beautiful plumage, comrades; inseparable, live on the self same tree;.

One bird eats the fruit of pleasure and pain; The other looks on without eating. (12:1:28)

[Source: Shvetashvatara Upanishad, translated by Eknath Easwaran, 1987; Nilgiri Press, Tomales, California].

- Between the pillars of spirit and matter the mind has put up a swing.

There swings the bound soul and all the worlds ~~without~~ even the slightest rest.

The sun and moon also swing, and there is no end to it.

The soul swings through millions of births like the endless circling of the sun and moon.

Billions of ages have passed with no sigh of relief.

The earth and sky swing,

wind and water swing,  
Taking a body, God himself swings.

Kabir, the servant of God, has seen

it all.

O brother seekers!

Only while you are alive is there hope of finding Him.  
while you are alive, meditate.  
while you are alive, contemplate.  
Only while you are alive can liberation be found.

If you do not cut the noose of your karma while living, what hope is there of liberation when you are dead?

It is a hopeless dream to think that union will come after the soul leaves the body.

What you get now or is what you get then -

Otherwise, all you get is a stay in hell.

To embrace the real, Recognize the true Guru,

Have faith in the power of the Nature. Name!

Kabir says,

"Only spiritual practice will get you across; be addicted to this practice." (3/28).



[Source: Kabir, the inner treasure by Jonathan Star  
(New York: Tarcher-Putnam, 1999)]



- Lord, make me an instrument of  
thy peace.  
Where there is hatred, let me sow  
love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness; joy.  
O divine Master, grant that

I may not so much seek  
To be considered as to console,  
To be understood as to understand,  
To be loved as to love;  
For it is giving that we receive;  
It is in pardoning that we are  
pardoned;  
It is in dying to self that we  
are to born to eternal life. (6/28)

[Source: Saint Francis of Assisi, translated from the  
Italian by Andrew Harvey in teachings of the  
Christian Mystics].

- All glory to you, most high, omnipotent,  
and good Lord  
Praise and honor forever, and every  
blessing.  
To you alone, most high One, should  
there be given

And no man is worthy of naming you.  
Glory to you, my Lord, for all your  
creatures

Especially our brother, the sun,  
Who is the day, and by whom  
you give us light.

He is beautiful and radiant with  
great splendour

And bears witness to you, my Lord,  
for sister moon and the stars  
You have made in heaven clear,  
precious, and beautiful.

Glory to you, my Lord, for brother  
wind

And for air and cloud and scene  
sky

And all the different weathers

By which you sustain all creatures.

Glory to you, my Lord, for brother  
fire

By which you illuminate night

And he is beautiful and joyful  
and robust and full of power.

Glory to you, my Lord, for our  
sister mother earth  
who sustains and governs us  
And produces different fruits  
And brightly colored flowers and  
grass.

Glory to you, my Lord,





For those who forgive for love of

you

And bear sickness and ordeals.

Happy are those who bear them  
in peace

For they will be crowned by you,  
most high Lord.

~~Ego~~ Glory be to you, my Lord,

for our sister bodily death

From whom no living man can escape.

(7/28)

[Source: Saint Francis of Assisi, translated from the Italian by Andrew Harvey in teaching of the Christian Mystics].

- let us drown ourselves in the ocean  
of non-existence and come out cloaked  
with the garment of divine existence.  
(13/28).

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p.98].

- In the dead of night, a Sufi began  
to weep.

He said, "This world is like a closed  
coffin, in which  
we are shut and in which, through  
our ignorance,

We spend our lives in folly and  
desolation.

When death comes to open the lid  
of the coffin,  
Each one who has wings will fly  
to Eternity,  
But those without will remain locked  
in the coffin.

So, my friends, before the lid of  
this coffin is taken off,

Do all you can to become a bird  
of the way to God;

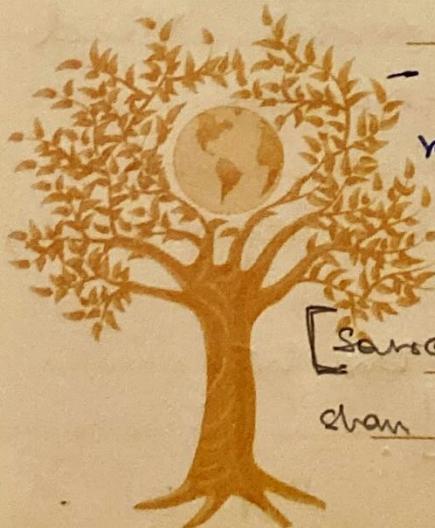
Do all you can to develop your  
wings and your feathers." (20/28)

[Source: translation by Andrew Harvey and Eoyink  
Hamut - 'Perfume of the Desert']

#### → Classics : ⑤ Spiritual Advices:

- The human mind should be as calm  
as still water. Being calm, it will  
be tranquil. Being tranquil, it will be  
enlightened. (31/62).

[Source: Shao Yung, Supreme Principle Governing the World  
(Hsiang-Chi Ching-shu), 8B:25a-26a, in Wing-Tsit Chan,  
Chinese Philosophy, Chapter 29.]



- Establish yourself in life and  
respect yourself. Don't follow other  
people's footsteps nor repeat their  
words. (41/62).

[Source: Complete Work of Lu Hsiang-shan (Hsiang-  
shan chiaan-chi), 35:22a, in Wing-Tsit Chan,



- To do all this the Bodhisattva should keep himself away from all turmoil, social excitements and sleepiness; let him keep away from treatise and writings of worldly philosophers, and from the ritual and ceremonies of professional priesthood. Let him retire to a secluded place in the forest and there devote himself to the practice of the various spiritual disciplines, because it is only by so doing that he will become capable of attaining in this world of multiplicities a true insight into the workings of Universal Mind in its Essence. There surrounded by his good friends the Buddhas, earnest disciples will become capable of understanding the significance of the mind-system and its place as a mediating agent between the external world and Universal Mind and he will become capable of crossing the Ocean of birth-and-death which rises from ignorance, desire and need. (4/62).

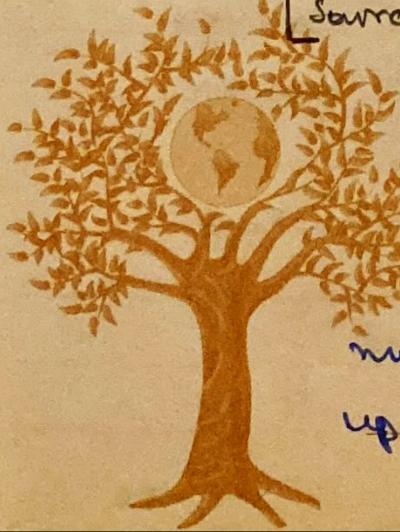
[Source: Chapter VII, p. 323-26, in Dwight Goddard, A Buddhist Bible].

- Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter there. (8/62).

[Source: Mark 10:13-15 (AV), taken from the 1611 King James Version of the Bible]

- God said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, into the land that I will show thee." God says to man: "First, get you out of your country, that means the dimness you have inflicted on yourself. Then out of your birthplace, that means out of the dimness your mother inflicted on you. After that, out of the house of your father, that means out of the dimness your ~~father~~ father inflicted on you. Only then, will you be able to go to the land that I will show you." (9/62).

[Source: Martin Buber's ten rungs, collected Hassidic saying, p. 70].



- He who desires to become aware of the hidden light must lift the feeling of fear up to its source. And he can



accomplish this if he judges himself and all he does. For then he sheds all fears and lifts fear that has fallen down. But if he does not judge himself, he will be judged from on high, and this judgement will come upon him in the guise of countless things, and all the things in the world will become messengers of God who carry out the judgement on this man. (10/62).

[Source: Martin Buber's ten sayings, collected Hassidic saying, P-73].

- Do not tell yourself in your heart of hearts that you are greater than your neighbor, because you serve God so very frequently. You are no different from the rest of the creatures who were created for the service of God. And how could you be more admirable than the worm? For it serves its Maker with all its power and strength. (11/62).

[Source: Martin Buber's ten sayings, collected Hassidic saying, P101].

- Seek the company of the wise, who know. Agree with ~~us~~ what they say, for one understands only that with which one agrees. Be sincere in what you say - a single tongue - should not speak two different words. No deceit or fraud should enter your thoughts. Do not belittle anything or anything, for everyone and every- thing in its inner being wishes for the same thing.

"Do not touch anything that is not yours. Avoid crowded places; even in such places, try to be with yourself, for that is the place where <sup>The</sup> truth is manifested. That is where the truth is. (17/62) - Ibn Arabi

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p. 84].

- Friend, hope for the quest while you are alive. Jump into the experience while you are alive! Think... and think...

while you are alive. What you call "salvation" belongs to the time before death. If you don't break your ropes while you are still alive, do you think ghosts will do it after?

The idea that the soul will join



with the ecstatic just because the body is rotten, that is all fantasy. What is found now is found then. If you find nothing now, you will simply end up with an apartment in the City of Death. If you make love with the divine now, in the next life you will have the face of the satisfied desire.

Kabir says this: When the Guest is being searched for, it is the intensity of the longing for the Guest that does all the work. (18/62).

[Source: Essentials Sufism, by James Fadiman & Robert Frager, Harper San Francisco, P. 256]

- Many sheikhs observe the following rule: When a novice joins them, they subject him to spiritual discipline for three years. He can be admitted to the Path only if he fulfills all the requirements of this discipline. The first year is devoted to service of the people, the second year to service of God, and the third year to watching over his own heart. (22/62).

[Source: Essential Sufism, by James Fadiman & Robert

Froger, Harper San Francisco, p 218].

- Be joyful at all times... and give thanks for all things. (31/62).

[Source: Abba Benjamin, The sayings of the desert fathers : the alphabetical collection. Trans. Benedicta Ward, SLG. Kalamazoo, Michigan: Cistercian Publications Inc, 1984, 1975, p. 44, Benjamin 4].

- He who does something good and expects a reward is serving not God but his own will. (32/62).

[Source: No Righteousness by Works. ("Philokalia (vol I)", p. 130, text 57)].

- Such knowledge can only be had by actual experience, nor can the reason of man define it, or arrive at any cognizance of it by deduction, just as one cannot, without experience, know the taste of honey, the bitterness of patience, the bliss of union, love, passion or desire. (44/62)

[Source: Meccan Revelations, I : Ibn Arabi]

- At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" And calling to him a child, he put him in the



midst of them, and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven." (49/62)

[Source: Mathew 18.1-3]

- Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. (50/62)

[Source: Mathew 23.12].

- Him who ~~humble~~ humbles himself, God exalts; him who exalts himself, God humbles; from him who searches for greatness, greatness flies; him who flies from greatness, greatness searches out; with him who is importunate with circumstances, circumstance is importunate; by him who gives way to circumstance, circumstance ~~stands~~ stands.

[Source: Erubin 13b] (51/62)

### Classics: Spiritual guides:

- If you want to raise a man from mud and ~~faucet~~ filth, do not think that it is enough to stay on top and reach a helping hand down to

him. You must go all the way down yourself, down into mud and filth. Then take hold of him with strong hands and pull him and yourself out into the light. (2/47).

[Source: Martin Buber's ten rungs, collected Hassidic saying, p. 85].

Rama Krishna :

The roof is clearly visible, but extremely hard to reach.

Narendra :

Yes Sir.

Ramakrishna :

But if someone who has already reached ~~the~~ top it drops down a rope, he can pull another person up. (13/47).

[Source: Mahendranath Gupta. The Gospel of Sri Ramakrishna, Trans. Swami Nikhilananda. New York: Ramakrishna-Vivekananda Center, 1942, 1948, 1958, p. 488].

- Some realise the self within them through the practice of meditation, some by the path of wisdom, and others by selfless service. Others may not know these paths; but hearing and following the instructions of





an illuminated teacher, they too go beyond death. (16/47).

[Source: BG 13:24-25, pp. 171-172, The Bhagavad Gita, Trans. Eknath Easwaran, Tomales, CA: Nilgiri Press, 1985].

- Saint Teresa of Avila - It is very important to consult people of experience; for otherwise you will imagine that you are doing yourself yourselves great harm by pursuing your necessary occupations. But, provided we do not abandon our prayer, the Lord will turn everything we do to our profit even though we may find no one to teach us. (30/47).

[Source: Interior Castle, Trans. E Allison Peers, New York: Bantam Doubleday Dell Publishing Group, Inc, 1990, pp. 52-53, Second Mansions, Chapter 1, Paragraph - 2]

- All worldly pursuits have but one unavoidable and inevitable end, which is sorrow; acquisitions end in dispersion; buildings in destruction; meetings in sorrow separation; births in death. Knowing this, one should from the very first, renounce acquisitions and storing-up, and building and meeting; and, faithful to the

commands of an eminent Guru, set about realizing the Truth. That alone is the best of religious observances. (35/47).

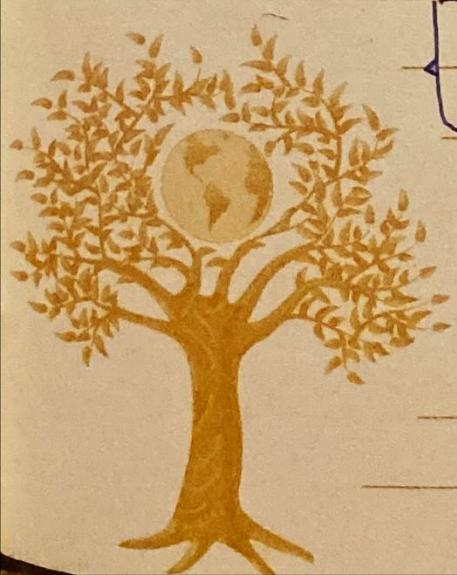
[Source: Evans-Wentz, 1971; pp. 259, 261, 262, 270, 271].

- If a man performs a religious precept, one angel is assigned to him; if he performs two precepts, two angels are assigned to him; if he performs all the precepts, many angels are assigned to him; as it is said, "For all He shall give his angels charge over you, to keep you in all thy ways." (Psalm 91.11). Who are these angels? They are his guardians from the harmful spirits; as it is said, "A thousand shall fall at your side and ten thousand at your right hand" (Psalm 91.7). (36/47).

[Source: Midrash].

[Contd... on Diary 2012.]  
(J&K Bank).

Daoism App.  
Nx Tab.





### Book List:

- ① Gita - Sri Aurobindo Trust. ✓ (App).
- ② Gita - According to Chandhi. ✓
- ③ The Book of Certainty. ✓
- ④ Daoism (App)

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