

REALMATTER



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**The Tao of REAL
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REAL**MATTER**

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1. Born I don't know how

Reading Time 2'

Born I don't know how, created I don't know by whom, before generating all that is possible, it was in a state of fusion.

I don't know its name, but I call it the Way.

Passive and invisible, it stands alone, and has never changed its character.

If I were to define it, I could only say it is big.

It is present everywhere, but it doesn't feel the weight of that.

It is as if it breathed.

* * *

The Way is empty: it never fills.

How anonymous it is, like our most distant ancestor!

How eternal, like a deep infinity!

Even though it generates countless forms, its creativity is never exhausted.

Precisely because it renounces its form, the Way leads its children toward their most auspicious fate.

* * *

The Way that is truly a Way is not the way you believe.

Discover it! And you will find something else.

Grasp it! And it will vanish in front of your eyes.

* * *

The way has the simplicity of a stranger.

From the moment you brush this simplicity, there are Terms.

Its place in relation to the world is that of valleys and creeks in relation to rivers and oceans.

* * *

How ambiguous it is! Everyone relies on it to live, and it turns away no-one.

It nourishes everyone, without acting as a sovereign.

If you try to look at it, you will think that you see nothing.

If you try to listen to it, you will think that you hear nothing.

But if you accept it and use it, it will never dry up.

Because it doesn't value its greatness, it realises its greatness.

* * *

The Terms that are truly Terms are also not the terms that you believe.

The term non-being indicates the mother of our world; the term being indicates the father of all things.

Mother and father, although they have the same origin, are designated by different terms.

It is thanks to the incredible alternance of non-being and being that we will see the mysterious phenomenon of non-being, and all the limitations of being.

What father and mother have in common, I call the supreme door of all phenomena.

2. The Way stands behind everything, yet it leads

Reading Time 4'

The Way stands behind everything, yet it leads.

It plays on the margins, yet it is the protagonist.

Since it has no personal preferences, its preferences are always fulfilled.

* * *

The supreme goodness of the Way is like that of water.

Water benefits everything, without fighting or asking anything in return.

It is at ease in the lowest possible place, the one everyone avoids.

This is why water is kindred to the Way.

Neither can be blamed.

* * *

It is better to abstain than to acquire and fulfil.

Retreat when something is accomplished, this is the Way.

Those who ignore this law curse themselves.

Those who understand this law are enlightened,
tolerant, and without prejudice.

They are comprehensive and vast.

Being comprehensive and vast, they are the Way!

Being the Way, until the moment of their death, they
are never in danger.

* * *

The good traveller does not follow traces or pursue
attractions.

She knows how to close, thus needs no locks. Yet no-one will open her door.

She knows how to tie, thus needs no ropes or knots. Yet nothing of hers can be undone.

The Master, vast and comprehensive like the Way, is a saviour of people, because she does not reject any person.

She is a saviour of things, because she does not reject any material.

The master educates those who are not good; and those who are not good are the master's unsuspecting materials.

After all, not respecting one's master is an unforgivable mistake, as unforgivable as not caring for one's materials.

* * *

The Way generates; its Virtues nourish; the material objects borrow a shape; the centre brings their natural evolution to completion.

The Way produces spontaneously; it nurtures, elevates, and cultivates things. It makes them thrive but does not direct them.

When something is accomplished the Way does not dwell on it.

This is its secret virtue.

It knows no partiality; it always offers the opportunity to be on good terms with everyone.

It removes the excess, and it adds to the lack.

Who is able to offer its excess where there is a lack?
Only she who possesses the Way.

Although the Way is always one, people prefer paths.

* * *

They who know themselves to be roosters but live like hens are a chasm full of virtue.

Those who know black but stick to the white are the measure of the world.

They return to the state of suckling babies, the state where there are no longer opposing poles.

Insects do not bite them; wild beasts protect them;
predatory birds do not target them.

Although their bones and muscles are weak, their
grip is firm.

Although they scream all day, they don't get hoarse.

Thus the Master avoids emphasis in life; she avoids
that which is excessive.

What is contrary to the Way disappears soon.

* * *

The Master is capable, but not boastful.

She is resolute, but not conceited.

She is resolute, but not proud.

She is resolute out of necessity.

She is resolute with no weapons or violence.

Because that way of acting generates backlash.

I know that violent persons do not die a natural death.

I know that longevity is to die without perishing.

* * *

Return is the movement of the Way. And weakness is its method.

The Way is light and darkness.

The supreme virtue is like a valley.

The biggest square presents no corners.

The biggest image presents no shape.

* * *

To know that enough is enough means always having plenty.

Nip the difficult where it is easy. Make big what is small.

The Master never does anything that is difficult or big, because only thus she can accomplish difficult and big things.

Considering everything big and difficult, in the end she will not encounter any big difficulties.

* * *

Those who have a good grip on life will encounter no rhinoceros or tigers on their travels.

In battle, they will use no armour and no weapons.

The rhinoceros will not know where to stick his horn in their bodies; the tiger will not find room for its claws; weapons will not be able to plunge their blades.

Emptiness has no vulnerabilities.

* * *

Although the net of the sky is vast and its mesh wide, nothing escapes it.

When the sky hates, do you know why?

I do! This is why I protect my three treasures.

The first is meekness, the second is moderation, and the third is not daring to be the first in the world!

3. Thirty spokes in a wheel

Reading Time 1'

Thirty spokes in a wheel, but the usefulness of the chariot rests on what is not there.

Kneading clay, you make a pot, but the usefulness of the pot rests on what is not there.

Doors and windows: the usefulness of the house rests on what is not there.

Thus, starting from what is, you should use what is not there.

* * *

The Way is empty and constantly inactive, yet there

is nothing that remains undone.

The Way does not value its virtue; it is inactive and without intention, and this is why it is virtuous.

* * *

Nothing in the world is softer and weaker than water; but when it clashes against what is hard and strong, nothing beats it.

Thus I know that non-action prevails.

Benefitting from empty action; few in the world can do this!

Thus the Master practices non-action and preaches a doctrine without words.

They who practise the Way diminish every day.

Ever diminishing, they arrive at non-action.

Not acting, there is nothing that cannot be done.

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