

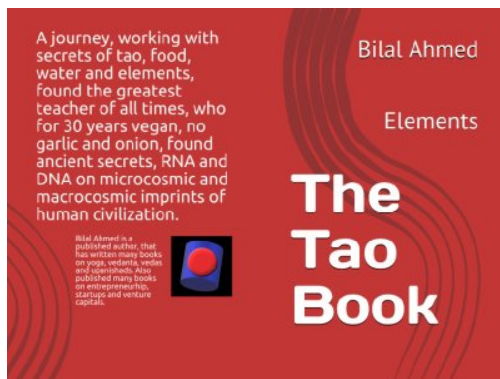
The Tao Book

Subtitle: Elements

Author: Bilal Ahmed

Copyright: 2020 Copyright, @ Bilal Ahmed

A journey, working with secrets of tao, food, water and elements, found the greatest teacher of all times, who for 30 years vegan, no garlic and onion, found ancient secrets, RNA and DNA on microcosmic and macrocosmic imprints of human civilization. Bilal Ahmed is a published author, that has written many books on yoga, vedanta, vedas and upanishads. Also published many books on entrepreneurship, startups and venture capitals.



Chapter: Christ The Eternal Tao Part VI

1. Immortal realm 2. Top of the giant peak 3. Mud pill 4. House of the rising sun 5. Nine peaks mountain 6. Obscure spirit altar 7. Cave of the spiritual peak 8. True Jade upper gate 9. Source of rising law 10. Drawbridge 11. Governing meridian 12. Twelve storied Pagoda 14. I till my own field 15. Inside my field is a magical sprout that lives 10000 years. The color of it's flower resembles gold and they do not wilt. It's seeds are like Jade pebbles. It's fruits are round. To cultivate it, I depend on Earth of the middle palace. To irrigate it, I depend on the fountain of the upper valley. After much toil, I achieve the great tao and stroll freely through the Earth becoming an immortal of peng lai island 15. Cow heard bridge stars 16. Within the 50 realms is concealed the mysterious gateway 17a. Lung spirit hwa hao from the empty is completed 17b. Heart spirit tan Yuan also called guarding spirit 17c. Gall spirit lung yau also called majestic and bright 17d. Liver spirit lung yien also called containing wisdom 17e. Spleen spirit Chang tsai also called soul pavilion 17f. Kidney spirit hsuan Ming also called nourishing the seeds 18. Middle tan Tien 19.

Weaving maiden circulates and turns 20. Kidney cave 21. Correct tan Tien 22. North sea water flows in reverse 23. Yin and yang mysterious water wheel 24. Again and again, step by step, we continually turn the great pumps to make the water rise to the east. Even in a lake of 10000 fathoms we should penetrate to the bottom where a sweet spring flows upward to the top of the south mountains 25. The iron bull tills the ground so that gold coins can be planted. The stone carving child strings them together. In one piece of rice the world is hiding. In a small pot can be cooked all the mountains and rivers. The white headed old man's eyebrows reach down to the ground. The blue eyed foreign monk holds the heavens in his hands. If you can understand this mystery then outside this mystery there is no more mystery 26. This chart was never copied before. There was only the original. Because it is so profound and mysterious, it was never passed down to the rest of the world. An ordinary person would have nowhere to begin. Accidentally, in the library at high pine tree mountain, while examining and enjoying the books and scrolls, I happened to notice this scroll suspended from the wall. It was carefully drawn and the explanation was clear, so I kept it for a long time. After awhile I realized that the inhale and exhale of my body is as the expansion and contraction of the universe. If you can intuitively perceive the meaning of this chart, you may know more than half the great way of the golden elixir. I dare not keep it as private property, so I am printing and spreading it. Copied by su Yun.



Chapter: Vegan Hot Girl

Cooking own food is the best way to cultivate your body. Only eat from energies that are higher dimension, and eliminate extra food, that clogs the body and qi. By eating pure foods, train the body to be reversed in digestion. Rather keeping it always full, always keep it empty. Only take in food that is necessary for sustainable rather abundant. With mindful eating, the whole world becomes a manifestation of the body. The body becomes one with the universe. The work within is work without. Everything becomes synergistic, automated. As the body makes the eternal blue print of the divine, work of the Spirit. The Vegan Hot Girl, never speaks back, says the master.



Chapter: Christ The Eternal Tao - The Way - Part III

Chapter 19 For thirty years of His life on earth, The Word was silent before the people. For fifty centuries the world had waited for the word that its Maker would speak. And finally, with the people before Him, on a sloping meadow overlooking a lake, the Word spoke His word, the Way

revealed His way. And He Who had taken the lowest place, spoke to His creatures of lowliness, saying: "Blessed are the meek, the poor in Spirit, blessed are you who weep now." He Who had come not seeking praise, said: "Blessed are you when they revile and persecute you." These were the first words that the Word spoke to mankind, being meek, being Himself reviled, and weeping with those who weep. Chapter 30 "Behold," says the Way, "the hour is coming, yea, has now come, that you shall be scattered, each to his own, and shall leave me alone, because the Father is with me." The Way is alone in the Garden, long ago, in the beginning, he had been abandoned by man in the Garden: Man had turned away from Him, departing from the primal Simplicity, fragmenting his nature, scattering himself in thoughts, imaginations and desires. Man had not been willing to stay with Him, and now, His darkest moment, as He weeps in the Garden, so that His sweat falls to the ground as great drops of blood. Man has abandoned Him again, scattering himself, not willing to watch with Him one hour. As a man, the Way was left alone, but as the Word, He was never alone. Dwelling eternally with the Mind and the Breath. He willed to be alone as a man, so that man would no longer be alone. He willed to stand, watch as a man, so that man, who preferred to sleep, would at last awaken. Chapter 20 When the silent Way spoke, He revealed Himself as the invisible One, whose traces the Ancient Sage had glimpsed five centuries before, in the groaning earth. For the Ancient Sage, follower of the Way, had said: "He who has little shall receive in abundance, but he who has much shall be confused." And the Way, when He became flesh, said: "Blessed are you who hunger now, for you shall be filled. But woe unto you who are rich! For you have received your consolation. Woe unto you who are full! For you shall hunger." The Ancient Sage, follower of the Way, had said: "Superior virtue is unconscious of its virtue, hence it is virtuous." And the Way, when He becomes flesh, said: "When you do a merciful deed, let not your left hand know what your right hand is doing." The Ancient Sage, follower of the Way, had said: "In order to be above the people, the sage must serve them as if he were lower than them. In order to guide them, he must put himself behind them." And the Way, when He became flesh, said: "If anyone desires to be first, he shall be last of all, and servant of all." The Ancient Sage, follower of the Way, had said: "The Way of Heaven is to take from those who have too much, and give to those who do not have enough." And the Way, when He became flesh, said to those who hoarded their spirit riches: "My Kingdom shall be taken from you and given to a nation bringing forth the fruits thereof (America)." The Ancient Sage, follower of the Way, had said: "When gold and jade fill your hall, you will not be able to keep them safe." And the Way, when He became flesh, said: "Do not lay up for yourselves treasures on earth, when thieves break in and steal." The Ancient Sage, follower of the Way, had said: "One's own self or material goods, which has more worth?" And the Way, when He became flesh, said: "For what is a man profited if he gain the whole world and loses his own soul?" The Ancient Sage, follower of the Way, had said: "The flexible overcome the adamant, the yielding overcome the forceful. It is because the sage does not content that no one in the world can content against him." And the Way, when He became flesh, said: "Resist not evil, but whoever strikes you on your right cheek, turn to him the other also. And if anyone wants to sue you at the law, and take away your tunic, let him have your cloak too." The Ancient Sage, follower of the Way, had said: "The violent man shall die a violent death. I consider this as my chief teaching." And the Way, when He became flesh, said: "All who take the sword shall perish by the sword." The Ancient Sage, follower of the Way, had said: "The most massive tree grows from a sprout; The highest building rises from a pile of earth: A journey of a thousand miles (thousand sages, thousand ganesha or thousand points) begins with a step." And the Way, when He became flesh, said: "The Kingdom of Heaven is like a mustard seed, which a man took and sowed in his field: Which indeed is the least of all seeds, but when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of

the air come and lodge in its branches." The Ancient Sage, follower of the Way, had said: "Magnify the small, increase the few. All great things under heaven start from the small." And the Way, when He became flesh, said: "The Kingdom of Heaven is like leaven, which a Woman took and hid in three measures of meal, till the whole is leavened." The Ancient Sage, follower the Way, had said: "Heaven's net is broad, with big meshes." And the Way, when He becomes flesh, said: "The Kingdom of Heaven is like a net, that was cast into the sea, and gathered some of every kind." The Ancient Sage, follower of the Way, had said: "The Way clothes and feeds the ten thousand things (10 thousand Indras and vedas)." And the Way, when He became flesh, said: "Consider the lilies of the field, how they grow: "They toil not, neither do they spin: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these." The Ancient Sage, follower of the Way, had said: "Returning is the movement of the Way, but its function is weakness." And the Way, when He became flesh, said: "My strength is made perfect in weakness." The Ancient Sage, follower of the Way, had said: "There was something undefined yet complete in itself, born before heaven and earth. I do not know its name (soul-mate)." And the Way, when He became flesh, said: "I who speak unto you am He."



Chapter: Tao Studies - From 30 years of #Vegan Practice - 2 Gallons of #Water a Day - No #Garlic & #Onion

As we study Tao over the years, 7 years of practice, we see rewards every where - NFT, WEB3, metaverse, multiverses, crypto, bitcoin are among the new industries of 2022. But that's not all. If you study eternal life, you find spirits, powerful enough to control matrices, but they have a purpose. Because there is a WHOLE, bigger than SUM of all parts. This is called 'Spirit', God, Allah, etc. We pray to deities like Krishna, that murdered thousands of people, we chat, "Hare Krishna" to get his celestial powers, only to realize that we lived in Krishna's matrix till we break that bond too. Hence, just a memory of growth, paths, sometimes we get thrown off, but we get reminded, that the world moves on. You can get Vegan meals for \$3, plant based at Walmart. Impossible Burger meal at Burger King, etc.



Chapter: Christ The Eternal Tao - The Way - Part V

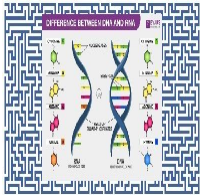
The Seals: Seal, "Empty the heart." Seal, "Shang Ti, Supreme Ruler, maker of Tao, Tao as the

way, Ling, with the Spirit. A trinity built with Creator, Path and Spirit. A relationship between a human, its maker and the Spirit. Seal, (avatar, with 8 characters) Seal, "The Tao was made flesh." The Spirit of the Valley never dies. It is called the subtle and profound female. The gate of the subtle and profound female is the root of Heaven and Earth. It is conscious, and seems to be always existing. Use it and you will never wear it out. Can you play the role of the female in the opening and closing of the gates of Heaven? The tao gives birth to One. One gives birth to Two. Two gives birth to Three. Three gives birth to all things. All things have their backs to the female and stand facing male. When male and female combine, all things achieve harmony. A big country may be compared to the lower part of the river. It is the converging point of the world; it is the female of the world. The female always overcomes the male by tranquility, and by tranquility she is underneath. The yellow Emperor said: "Yin and Yang are the way of Heaven and Earth, the great principle and outline of everything, the parents of change, the root and source of life and death, the palace of gods. Treatment of disease should be based upon the root (of Yin and Yang). qi sun ba yi - Chipo answered: "Thus Yin and Yang alternate, their victories vary and so does the character of their diseases." The yellow Emperor asked: "Can anything be done to blend and to adjust these two principles in nature?" Chipo answered: "If one has the ability to know the seven injuries and the eight advantages, the two principles can be brought into harmony. If one does not know how to use this knowledge then his span of life will be limited to early decay." The Yellow Emperor asked, "What should be done when the woman perchance is displeased during intercourse and, nature unmoved, doesn't eject fluid? The jade stalk is then weak, small and visor less." The Woman Profound replied, "The female and male elements respond only through being moved reciprocally. Therefore, if the female element can't be secured, the female element doesn't get excited. If the man wishes intercourse but the woman is displeased, or if the woman wishes intercourse but the man does not, their two hearts are not in harmony and they are not moved to emit. Furthermore, if you go up unexpectedly or go down suddenly in emotion, the pleasures of love are not given. If the man wishes to seek the woman and the woman wishes to seek the man, their feelings and intent combine as one, and together they achieve delight as heart. Water tends to seep down. Fire tends to flare up. Wood tends to branch out. Metal cuts through the skin. Earth creates harvesting crops. "Those who follow the Way will preserve long life as a consequence, those who transgress it fall into peril and dissolution. Since it already has profit for all of mankind, how can it not be transmitted for ten thousand generations?" Xin, heart is fire, controls blood circulation, Gan, liver is wood, stores blood, seat of the soul, Pi, spleen is earth, digestion and transportation, fei, lung is metal, vital energy and respiration, Shen, kidney is water, water, bone and reproduction. The Xin, heart rules the blood and vessels, stores the Shen, Spirit, opens into the tongue, brilliance manifests in the face. Gan, the liver stores the blood, rules the tendons and is manifest in the nails, opens into the eyes. Pi, spleen rules transformation and transportation, governs the Blood, rules the muscles, flesh, and the four limbs, opens into the mouth, raises the pure fluids. Fei, the lungs rule the Chi, move and adjust the Water channels, opens into the nose. The Shen, kidneys store the Jing and rule birth, development, and maturation, mansion of fire and water, the residence of Yin and Yang, the channel of death and life, rules the bones, opens into the ear, manifests in the head hair, rule the grasping Chi. Transform shame into responsibility. Transform responsibility into sincerity. Transform sincerity into Empty mind.



Chapter: RNA vs DNA

"Plants don't have blood" - says the master. Recently, a student comes to the master and asks why vegan vs not? Given that all information is now available on Google search, and there is a vegan craze all over the world, still people come and question the truth. Plants don't have blood, animals and humans do. Blood contains DNA information. Blood contains karma, so everything happens in our lives, is directly proportional to what we eat. More importantly, the thought waves that try to disturb the truth, come into the category of RNA. What is RNA? RNA is the message protocol, the thought waves between two people. If animal karma is in between, then the body shuts down, all the organs are locked up, the only two things that are alive is the brain and the soul. But with animal karma, most people can't reach their soul, hence the brain is the only thing active. RNA constantly updates the DNA of society. Recently, scientists found that the only way to reach understanding of RNA, is when the body removes animal blood out and replaces it with water. Water is synergetic and it shares information within the body of humans, that are vegan. This is when the animals get attracted to humans, because they see the human doesn't have blood within. This is the difference between super humans, and humans. Recently I worked with micro services design pattern in software development. The development is forced by test driven approach, where many layers, are guarded by security, authentication, who are you, and authorization, what are you privileges. This is similar to chakras in human body, for saguna brahman, god with form, and nirguna brahman, god without form, nada yoga, yoga of silence, the highest yoga. In between the knowledge of DNA and RNA, is guarded by many layers of astral masters. Only given knowledge to people that practice and deserve it.



Chapter: Epitome Poems

Why won't you let me in? Take down your walls. Let slip the hurricanes, smell the divine breeze. Look at my questioning eyes, meet my coral lips. Find me here, on the border of the ocean, the epitome of blue. Holding me down, me, your long lost Ondine. I love November's flakes, vulnerable and bold. I love the months of hardpack topped with powder. Spring will reveal the rot beneath, leaves branches, bodies. But for now, I savor the snow, the epitome of purity, hiding the remnants of a deadly autumn. The stars are her best friends, shining oh so bright, twinkling for her delight. The epitome of perfection, her night sky, where her mind wanders and flies. Oh

so high, this is where her wishes are made and her dreams come true. Homeless, strung out junkie, the epitome of need. Overlooked, overstepped, overclocked, on speed. Criminality or illness, the rich man makes the rules. Either way, he rakes in cash, cause he's nobody's fool. Poor little addict, just a money maker's tool. The epitome of grace, flowing as she walk. Roaming the edge of the forest, not aware being stalked. Beauty pure, her dress of white. On the hunt, wolves howl in the night. The supreme collective cast spells in the dark. Nipping at her skin, with growls and barks. The epitome of all that is good in this cold hearted crumbling world. That snarls and bites at every hand. Where wolves put on the fleece of lambs and hide their teeth behind wide smiles. While evil dwells within their hearts and the devil approves all their plans. He wants to be the epitome of my happiness, the best and finest lover like there was no other. A true lady I want to be, the mystic siren of dreams. To fill his heart and mind, so he never saw another. I let her stay; She is the epitome of survival on a March day in New hampshire. There is nothing for her to hunt accept maybe tiny mites in the wood box, on the floor. Or is it crazy hope which keeps her alive, as it does me, her roommate? My torn t-shirt, epitome of everything you did to me. A sallow adumbration of your crimes, that set me free. We made so many promises of how it was to be. Yet all our oaths lie ruined, and do we eventually.



Chapter: Rudraksha Upanishad

Rudraksha Upanishad, is one of 108 Upanishadic Hindu scriptures, written in Sanskrit language. It is dedicated to the Rudraksha, a seed used as prayer beads, which is sacred to the god Shiva. The scripture belongs to the Shaiva sect, which worships Shiva, and is associated with the Samaveda, and is one of 14 Shaiva Upanishads. It is told as a conversation between Kalagni Rudra, a form of Shiva and Sage Sanatkumara. The Samaveda means "song" and veda "knowledge", is the Veda of melodies and chants. It is an ancient Vedic Sanskrit text, and part of the scriptures of Hinduism. One of the four Vedas, it is a liturgical text which consists of 1,549 verses. All but 75 verses have been taken from the Rigveda. The Rudraksha Upanishad begins with an invocation to Brahman, the Supreme Reality for the well-being of all parts of the body, prana (life-force), and speech. The hymn ends with a wish for Peace. Bhusunda enquires about the classification of Rudraksha based on its faces (mukhi, faces on each bead, naturally occurring partitions in a rudraksha, formed by grooves) and the benefits of each. Kalagni Rudra correlates rudrakshas with one to fourteen faces with various deities. Each bead in the mala represents multiple faces. Wearing that particular rudraksha placates the associated deity. Further, Rudra says that one who wears a rudraksha should not consume meat, garlic and onions. The group asks Rudra about other rules of wearing the rudraksha mala. The god says since they are born from Rudra's eyes, they are called rudraksha ("rudra+eyes"). One attains greatness and becomes a guru (teacher) and an expert in mantras by studying the scripture daily. One should use the mantras in the text in worship and Havana (fire-sacrifices). The Brahmin who chants this Upanishad in the evening is absolved of sins he committed during the day. Recitation at noon frees him of the sins of six births (reincarnation). One who recites it in the daytime and in the evening is absolved of

the sin of many births and earns the merit of recitation of 6,000 lakh gayatri mantras. One is freed of the sins of killing a Brahmin, stealing gold, drinking alcohol, and having coitus with the wife of his guru. He gains the merits of visiting all pilgrimages and bathing in all sacred rivers. Ultimately, he unites with Shiva after death and does not experience rebirth.



Chapter: Microcosm Epitome

While mentioning microcosm diet, which is vegan plus removing salt and pepper out of the diet, going to simpler foods, I research the word, microcosm. Macrocosm and microcosm refers to a vision of cosmos where the part (microcosm) reflects the whole (macrocosm) and vice versa. It is a feature "present in all esoteric schools of thinking", underlies practices such as astrology, alchemy and sacred geometry with its premise of "As Above, So Below." Today, the concept of microcosm has been dominated by sociology to mean a small group of individuals whose behavior is typical of a larger social body encompassing it. A microcosm can be seen as a special kind of epitome. Conversely, a macrocosm is a social body made of smaller compounds. In physics, scale invariance describes the same phenomenon, although the universe as a whole is not physically scale invariant according to the modern understanding. However, scale invariance does appear in some physical systems, such as electrical breakdown. This theory was initiated by Pythagoras who saw the cosmos and the body as a harmonious unity. He expressed this connection with his concept of microcosm and macrocosm. An epitome is a summary or miniature form, or an instance that represents a larger reality, also used as a synonym for embodiment. Epitomacy represents, "to the degree of." An abridgment differs from an epitome in that an abridgment is made of selected quotations of a larger work; no new writing is composed, as opposed to the epitome, which is an original summation of a work, at least in part. Many documents from the Ancient Greek and Roman worlds survive now only "in epitome", referring to the practice of some later authors (epitomators) who wrote distilled versions of larger works now lost. Some writers attempted to convey the stance and spirit of the original, while others added further details or anecdotes regarding the general subject. As with all secondary historical sources, a different bias not present in the original may creep in. Documents surviving in epitome differ from those surviving only as fragments quoted in later works and those used as unacknowledged sources by later scholars, as they can stand as discrete documents but refracted through the views of another author. Epitomes of a kind are still produced today when dealing with a corpus of literature, especially classical works often considered dense and unwieldy and unlikely to be read by the average person, to make them more accessible: some are more along the lines of abridgments.



Chapter: Diamond Sutra

So you should view this fleeting world -- A star at dawn, a bubble in a stream, A flash of lightning in a summer cloud, A flickering lamp, a phantom, and a dream. It is also the first creative work with an explicit public domain dedication, as its colophon at the end claims it was created for universal free distribution. The diamond that cuts through illusion. Nothing is permanent. All conditioned phenomena are like dreams, illusions, bubbles, and shadows. Like dew and like lightning, one should contemplate them in this way. Out of nowhere, the mind comes forth, and the earth blossoms and brings forth life. You get there by realizing you are already there. Arouse the mind without resting it on anything.



Chapter: Christ The Eternal Tao - The Way - Part II

Chapter 46 Self-esteem, like desire for created things, breaks the Original Harmony, Primal Simplicity, making divisions in nature. It treats some things as worthless, using things in nature in an unnatural way. It corrupts them by misuse. As a person who desires created things is a slave to the senses, so is a person who has conceit. For the person of desire is attracted through his eyes and ears to others, while the person of conceit tries to attract the eyes and ears of others to himself. He charms and impresses only by what is visible and audible. Those who judge virtue only with their senses. Thus said the Ancient sage: "On tiptoe, none can stand firmly, straddling, none can walk well. One who justifies oneself has no glory. One who boasts of one's abilities has no merits. One who has conceit is not the chief among men. Such, by the judgement of the Way, resemble the 'dregs and rumors' of virtue. Those who possess the Way have no occasion for them." (The Way is a collective experience, off the Spirit. A grand resurrection. Remove salt and pepper for a day, off the diet, listen to the Body and Spirit. The Way, is built on the fourth Way, experiences of yogi, monk and beggars, hence encompass all.) Chapter 54 When you have descended into the Valley with Him, and with Him have been raised upon the Tree; When the tears of joyful, liberating pain flood your eyes and you taste the sweetness and perfect freedom of dying to this life. Then you no longer feel anger or rage, and you know what it means to forgive everyone and everything. Then you see how He, when nailed to the Tree, could have forgiven everyone who has ever lived and ever will live. Still you see the people around you, and still you see their weaknesses and failings, but now you feel such compassion for them, as if they were

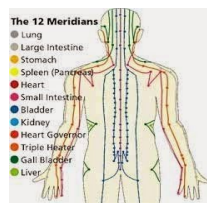
small children, and you yourself feel like a child. In a sense, nothing has changed: The good in you remains, the evil in you remains, but now you know, you know that there is nothing more sublime, beautiful and profound than the Cross. Now you know what it, means that He spills His Blood for you in an agony of pain, which even He was afraid and sorrowful to endure, and when, at the supper before His final agony, He asks you to drink His Blood and eat His Flesh, for the forgiveness of sins, you too are ready to give up your flesh and shed your blood, you too are ready to forgive, that you may share in what He is, in his ultimate, liberating love. A love that is a pain, but a pain that is a peace, and a peace that passes all understanding. (The change of blood happens by removing animals from the human body. When the body transforms to water, that is lots of pain, while the internal organs are opening up.) Chapter 65 Pleasure of the senses is succeeded by pain of the soul, while acceptance of pain of the senses is succeeded by the pleasure of the soul. This soul pleasure we call joy: The endless joy of binding oneself to the Way. Thus the followers of the Way gladly accept suffering, patiently enduring involuntary afflictions. They turn them into smooth, untroubled paths. Through self-restraint, they do away with sensual pleasure, which is intricate, convoluted, wrapped around every sensible object. Therefore, said the Ancient Sage, "The Way unravels tangles, submerges turmoil." Redirecting the impulses of their desire, followers of the Way act according to nature. They no longer yearn for bodily pleasure, nor do they fear pain. Overcoming such yearning and such fear, together with the sensual self-love that gave them birth, they kill with a single blow, all the passions, therefore, said the Ancient Sage, "Control of the passions by will is called strength." Free from desire for created things, followers of the Way pass from the outer to the inner, going beyond the superficial aspects of these things, they come to know their inner essences, as words within the Primal Word. Thoughts of the Primal Mind, therefore, said the Ancient Sage, "The sage is always within desire, in order to contemplate the mysteries of nature." Offering themselves to Him, who is beyond all created things, sharing in His self-emptying, followers of the Way, become wholly united with Him. The true goal of love and longing, the true End and fulfillment of Desire. (The relationship between a teacher and student, is tao. The way, teacher, living tao in flesh, creates many paths for the students. Self-restraint starts by fasting. Inner refers to understanding own body, outside is the blessings of the saints. The Primal Word is sound of silence, an experience of the Spirit. From that, when the Way reappears, the Primal Mind becomes One.)



Chapter: Ancient Chinese Organs Timetable

3am – 5am : Lung Time: Early stirring gentle breathing, Grief, Sadness. 5am – 7am : Large Intestine Time: Rising and defecating, Guilt, Stuck, Defensiveness. 7am – 9am : Stomach Time: Healthy eating, Disgust, Despair. 9am – 11am : Pancreas/Spleen Time: Thinking and working, Jealousy/Worry, Low Self-esteem. 11am – 1pm : Heart Time: Meeting talking and eating, Joy, Frightfully Sad. 1pm – 3pm : Small Intestine Time: Sorting and organizing, Insecurity, Vulnerable / Gullible, Feelings of Abandonment. 3pm – 5pm : Bladder Time: Storing and

reserving, associated with the Skin, Irritation, Timidity. 5pm – 7pm : Kidney Time: Driving and consolidating, Fear, Terror. 7pm – 9pm : Pericardium, Circulation Sex Time: Associated with the brain, including the pituitary and hypothalamus and the reproductive organs, Socializing and flirting, Unresponsive, Hurt/Extreme Joy, Inability to Express Emotions, Depleted. 9pm – 11pm : Triple Warmer Time: Associated with the Thyroid and Adrenals, Controls Metabolism, Energy Transfer and Regulates Temperature, Relaxing and Chilling, Hopelessness, Confusion, Paranoia. 11pm – 1am : Gall Bladder Time: Sleeping and regenerating, Bitterness, Resentment. 1am – 3 am: Liver Time: Deep resting and dreaming, Anger, Frustration, Rage.



Chapter: Surah Yasin

Surah Yasin is the 36th chapter (surah) of the Quran. It has 83 verses and is one of the Meccan surahs, although some scholars maintain that verse 12 is from the Medinan period. The chapter starts with the "disconnected" or "mysterious". That the name of the chapter comes from the two letters of the first verse of the chapter, which has caused much scholarly debate, and which Tafsir al-Jalalayn, a Sunni exegesis, interprets by saying, "God knows best what He means by these letters." Yasin is also one of the names of the Prophet Muhammad, as reported in a saying of Ali, "I heard the Messenger of God say, 'Verily God has named me by seven names in the Quran: Muhammad, Ahmed, Ta Ha, Yasin, thou enwrapped, thou who art covered, and servant of God.'" The surah focuses on establishing the Quran as a divine source, and it warns of the fate of those who mock God's revelations and are stubborn. The surah tells of the punishments that plagued past generations of nonbelievers as a warning to present and future generations. Additionally, the surah reiterates God's sovereignty as exemplified by His creations through signs from nature, like the humming birds singing, growing nests in stoves. The surah ends with arguments in favor of the existence of Resurrection and God's sovereign power. It has been proposed that yasin is the "heart of the Quran". Muhammad said that "If anyone recites Yaseen at the beginning of the day, their needs for that day will be fulfilled." In another narration, this Surah has been described as the key to all good in this life and in the hereafter and a safety from all evil in this life and in the hereafter. Needs are fulfilled if asked after the recitation of this Surah and the reward for its recitation is also compared to performing twenty hajj pilgrimages. The arguments arise in three forms: a historical parable, a reflection on the order in the universe, and lastly a discussion of resurrection and human accountability. It is all the same to them whether you warn them or not: they will not believe. They said, 'Truly, we are messengers to you,' but they answered, 'You are only men like ourselves. The Lord of Mercy has sent nothing; you are just lying.' Upon his death, the third messenger entered Paradise, and lamented the fate of the nonbelievers. "He was told, 'Enter the Garden,' so he said, 'If only my people knew how my Lord has forgiven me and set me among the highly honored.'" Ultimately, it is God's will who will be blind and who will see. The following passage addresses the signs of God's supremacy over nature. This is presented by the sign of revived land, the sign of day and night, the sign of the arc and the flood, and the sign of the sudden blast that arrives on the day of judgement. 36:33-37 The sign of revived land follows:

There is a sign for them in this lifeless earth: We give it life and We produce grains from it for them to eat; We have put gardens of date palms and grapes in the earth, and We have made water gush out of it so that they could eat its fruit. It is not their own hands that made all this. How can they not give thanks? Glory be to Him who created all the pairs of things that the earth produces, as well as themselves and other things they do not know about. God warned the nonbelievers of Satan, and yet Satan led them astray. 36:60-63 "Children of Adam, did I not command you not to serve Satan, for he was your sworn enemy, but to serve Me? This is the straight path. He has led great numbers of you astray. Did you not use your reason? So this is the fire that you were warned against." [17] Although God warned them against following Satan, the nonbelievers were deaf, and so now they will suffer the consequences of their ill judgements. 36:63 "So this is the Fire that you were warned against. Enter it today, because you went on ignoring my commands." 36:69 states, "We have not taught the Prophet poetry, nor could he ever have been a poet." Yasin concludes by reaffirming God's sovereignty and absolute power. 36:82-83 "When He wills something to be, His way is to say, 'Be'—and it is! So glory be to Him in whose Hand lies control over all things. It is to Him that you will all be brought back." It is to God, the one Creator who holds everything in His hands, that everything returns.



Chapter: The Forth Way - Turiya

The Fourth Way is an approach to self-development described by George Gurdjieff which he developed over years of travel in the East (c. 1890 - 1912). It combines and harmonizes what he saw as three established traditional "ways" or "schools": those of emotions, body, and mind or of monks, fakirs, and yogis respectively. Students often refer to the Fourth Way as "The Work", "Work on oneself," or "The System". According to this system, the three traditional schools, or ways, "are permanent forms which have survived throughout history mostly unchanged, and are based on religion. Where schools of yogis, monks or fakirs exist, they are barely distinguishable from religious schools. The fourth way differs in that "it is not a permanent way. It has no specific forms or institutions and comes and goes controlled by some particular laws of its own." When this work is finished, that is to say, when the aim set before it has been accomplished, the fourth way disappears, that is, it disappears from the given place, disappears in its given form, continuing perhaps in another place in another form. Schools of the fourth way exist for the needs of the work which is being carried out in connection with the proposed undertaking. They never exist by themselves as schools for the purpose of education and instruction. The Fourth Way addresses the question of humanity's place in the Universe and the possibilities of inner development. It emphasizes that people ordinarily live in a state referred to as a semi-hypnotic "waking sleep," while higher levels of consciousness, virtue, unity of will are possible. The Fourth Way teaches how to increase and focus attention and energy in various ways, and to minimize day-dreaming and absent-mindedness. This inner development in oneself is the beginning of a possible further process of change, whose aim is to transform man into "what he ought to be", like the master says, to become a human being, through cultivation, the path of the

monk. Gurdjieff's followers believed he was a spiritual master, a human being who is fully awake or enlightened. He was also seen as an esotericist or occultist. He agreed that the teaching was esoteric but claimed that none of it was veiled in secrecy but that many people lack the interest or the capability to understand it, perhaps other motives to not understand it, maybe karma. Gurdjieff said, "The teaching whose theory is here being set out is completely self supporting and independent of other lines and it has been completely unknown up to the present time." The Fourth Way teaches that the soul, a human individual is born with, gets trapped and encapsulated by personality and stays dormant, leaving one not really conscious, even as they clearly believe they are. A person must free the soul by following a teaching which can lead to this aim or "go nowhere" upon death of his body. Should a person be able to receive the teaching and find a school, upon the death of the physical body they will "go elsewhere." Anywhere the Spirit needs an impact on Creation. Humans are born asleep, live in sleep and die in sleep, only imagining that they are awake with few exceptions. The ordinary waking "consciousness" of human beings is not consciousness at all but merely a form of sleep. Gurdjieff taught that traditional paths to spiritual enlightenment followed one of three ways: The Way of the Fakir - The Fakir works to obtain mastery of the attention (self-mastery) through struggles with [controlling] the physical body involving difficult physical exercises and postures. However, the teaching is most profound because it relates to people and the world, especially when they are suffering. Like Juba, teaching people in Golden Gate Park, San Francisco, California, every day. The Way of the Monk - The Monk works to obtain the same mastery of the attention (self-mastery) through struggle with [controlling] the affections, in the domain, as we say, of the heart, which has been emphasized in the west, and come to be known as the way of faith due to its practice particularly in Catholicism. Cultivation is the art of taking care of your body and heart, like Master Wang, through vegan and fasting. The Way of the Yogi - The Yogi works to obtain the same mastery of the attention (as before: 'self mastery') through struggle with [controlling] mental habits and capabilities. The advanced practices of yoga include nada yoga, like Marcelo, the teacher that taught highest level of meditation. Gurdjieff insisted that these paths - although they may intend to seek to produce a fully developed human being - tend to cultivate certain faculties at the expense of others. The goal of religion or spirituality was, in fact, to produce a well-balanced, responsive and sane human being capable of dealing with all eventualities that life may present. Gurdjieff therefore made it clear that it was necessary to cultivate a way that integrated and combined the traditional three ways. Gurdjieff said that his Fourth Way was a quicker means than the first three ways because it simultaneously combined work on all three centers rather than focusing on one. It could be followed by ordinary people in everyday life, requiring no retirement into the desert. The Fourth Way does involve certain conditions imposed by a teacher, but blind acceptance of them is discouraged. Each student is advised to do only what they understand and to verify for themselves the teaching's ideas. This correlates to practising deep cultivation, with students, and partners, called Cultivation buddies. Ouspensky documented Gurdjieff as saying that "two or three thousand years ago there were yet other ways which no longer exist and the ways then in existence were not so divided, they stood much closer to one another. The fourth way differs from the old and the new ways by the fact that it is never a permanent way. It has no definite forms and there are no institutions connected with it." Ouspensky quotes Gurdjieff that there are fake schools and that "It is impossible to recognize a wrong way without knowing the right way. This means that it is no use troubling oneself how to recognize a wrong way. One must think of how to find the right way." The Fourth Way focuses on "conscious labor" and "intentional suffering." Conscious Labor is an action where the person who is performing the act is present to what he is doing; not absentminded. At the same time he is striving to perform the act more

efficiently. Intentional suffering is the act of struggling against automatism such as daydreaming, pleasure, food (eating for reasons other than real hunger), etc... In Gurdjieff's book Beelzebub's Tales he states that "the greatest 'intentional suffering' can be obtained in our presences by compelling ourselves to endure the displeasing manifestations of others toward ourselves" To Gurdjieff these two were the basis of all evolution of man.

Self-Observation - This is to strive to observe in oneself behavior and habits usually only observed in others, and as dispassionately as one may observe them in others, to observe thoughts, feelings, and sensations without judging or analyzing what is observed.

The Need for Effort - Gurdjieff emphasized that awakening results from consistent, prolonged effort. Such efforts may be made as an act of the will after one is already exhausted.

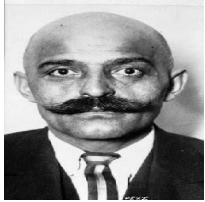
The Many 'I's - This indicates fragmentation of the psyche, the different feelings and thoughts of 'I' in a person: I think, I want, I know best, I prefer, I am happy, I am hungry, I am tired, etc. These have nothing in common with one another and are unaware of each other, arising and vanishing for short periods of time. Hence man usually has no unity in himself, wanting one thing now and another, perhaps contradictory, thing later.

Centers - Main article: Centers (Fourth Way) - Gurdjieff classified plants as having one center, animals two and humans three. Centers refer to apparatus within a being that dictate specific organic functions. There are three main centers in a man: intellectual, emotional and physical, and two higher centers: higher emotional and higher intellectual. Plants hence are only physical, animals, emotional and body, i.e. physical, and humans have intellect, emotions and physical. Body, Essence and Personality. Gurdjieff divided people's being into Essence and Personality. Essence - is a "natural part of a person" or "what he is born with"; this is the part of a being which is said to have the ability to evolve. Personality - is everything artificial that he has "learned" and "seen".

Cosmic Laws - Gurdjieff focused on two main cosmic laws, the Law of Three and the Law of Seven. The Law of Seven is described by Gurdjieff as "the first fundamental cosmic law". This law is used to explain processes, like the seven chakras. The basic use of the law of seven is to explain why nothing in nature and in life constantly occurs in a straight line, that is to say that there are always ups and downs in life which occur lawfully. Examples of this can be noticed in athletic performances, where a high ranked athlete always has periodic downfalls, as well as in nearly all graphs that plot topics that occur over time, such as the economic graphs, population graphs, death-rate graphs and so on. All show parabolic periods that keep rising and falling. Gurdjieff claimed that since these periods occur lawfully based on the law of seven that it is possible to keep a process in a straight line if the necessary shocks were introduced at the right time. A piano keyboard is an example of the law of seven, as the seven notes of the major scale correspond exactly to it. The Law of Three is described by Gurdjieff as "the second fundamental cosmic law". This law states that every whole phenomenon is composed of three separate sources, which are Active, Passive and Reconciling or Neutral. Similar to sattva or protons, rajas or electrons, tamas or neutrons. This law applies to everything in the universe and humanity, as well as all the structures and processes.

The Three Centers in a human, which Gurdjieff said were the Intellectual Centre, the Emotional Centre and the Moving Centre, are an expression of the law of three. Gurdjieff taught his students to think of the law of three forces as essential to transforming the energy of the human being. The process of transformation requires the three actions of affirmation, denial and reconciliation. How the Law of Seven and Law of Three function together is said to be illustrated on the Fourth Way Enneagram, a nine-pointed symbol which is the central glyph of Gurdjieff's system. For example life lesson number, 9 is a completion. Use of symbols - In his explanations Gurdjieff often used different symbols such as the Enneagram and the Ray of Creation. Gurdjieff said that "the enneagram is a universal symbol. All knowledge can be included in the enneagram and with the help of the enneagram it can be interpreted ... A man may

be quite alone in the desert and he can trace the enneagram in the sand and in it read the eternal laws of the universe. And every time he can learn something new, something he did not know before." The ray of creation is a diagram which represents the Earth's place in the Universe, as center of the Universes. The diagram has eight levels, each corresponding to Gurdjieff's laws of octaves. Through the elaboration of the law of octaves and the meaning of the enneagram, Gurdjieff offered his students alternative means of conceptualizing the world and their place in it.



Chapter: Yellow Empress

According to wikipedia: Leizu discovered silkworms while having an afternoon tea, and a cocoon fell in her tea. It slowly unraveled and she was enchanted by it. According to one account, a silkworm cocoon fell into her tea, and the heat unwrapped the silk until it stretched across her entire garden. When the silk ran out, she saw a small cocoon and realized that this cocoon was the source of the silk. Another version says that she found silkworms eating the mulberry leaves and spinning cocoons. She collected some cocoons, then sat down to have some tea. While she was sipping a cup, she dropped a cocoon into the steaming water. A fine thread started to separate itself from the silkworm cocoon. Leizu found that she could unwind this soft and lovely thread around her finger. She persuaded her husband to give her a grove of mulberry trees, where she could domesticate the worms that made these cocoons. She is attributed with inventing the silk reel, which joins fine filaments into a thread strong enough for weaving. She is also credited with inventing the first silk loom. It is not known how much, if any, of this story is true, but historians do know that China was the first civilization to use silk. Leizu shared her discoveries with others, and the knowledge became widespread in China. She is a popular object of worship in modern China, with the title of 'Silkworm Mother'. Leizu had a son named Changyi with the Yellow Emperor, and he was the father of Emperor Zhuanxu. Zhuanxu's uncles and his father, the sons of Huangdi, were bypassed and Zhuanxu was selected as heir to Huangdi.



Chapter: Christ The Eternal Tao - The Way - Part IV

Tao and Te Although Tao and Te are gender neutral, tao is masculine and te is feminine. Tao in the ancient sages, mostly dominant by male, now appears te, the manifestation shakti, qi or kundalini energy of the mother, as the 0 mathematical point, defined in Upanishads as nada and bindu, sound of silent as nada, manifestation as bindu, or Te. Nirguna Brahman is Spirit without

form, and Saguna Brahman, the work of the avatars, is God or Goddess with form, creates energy all over the Universe, to upgrade matter, space and time. Tao and Te re-images the Spirit. The early humans were primitive, though they received the same Spirit, as wisdom, received by the ancient sages, reincarnating today, with various bodies and colors, to recreate the tao, respecting every path that leads us here, encompassing everyone. Now when we listen to others, we find the truth. Only when we can turn off our mind, we can hear te, the manifestation of tao. Hence tao came first, and te, the feminine form of tao, appears later, which is now. Early Chinese alphabets, are built on Tao Te Ching, Tao being the eternal, unmanifested, sound of silence, Te is the manifestation, avatars that bring the knowledge of Tao and Ching is everything else. Tao te Ching recreates the image, in the image of the Universe, as being fully naked, each cell and particle vibrating, makes the Spirit whole, and in turn makes the Universe whole. The Spirit gives proportional credit to its maker. The seals are locks within each character, like the rudraksha bead, from a mala, that represents Upanishads. Each Chinese character is a seal, locked by ancient wisdom, by the ancient sages. Immeasurable indeed were the ancients ... Subtle, mysterious, fathomless and penetrating. The primitive origin of man: Here indeed is the clue to the Way. My Teachings are very easy to understand and to practice, yet there is no one in the world who is able either to understand or to practice them. This is because my teachings have an originating principle and arise from an integrated system. This is not understood, so I am unknown. - Lao Tzu There comes a Being undifferentiated and complete, born before heaven and earth. Tranquil, boundless, abiding alone and changing not, encircling everything without exhaustion. Fathomless, it seems to be the Silence of all things. I do not know its name, but characterize it as the Tao. Arbitrarily forcing a name upon it, call it Great ... - Tao Te Ching In the beginning was the Tao, and the Tao was with God, and the Tao was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shines in darkness, and the darkness comprehended it not ... He was in the world, and the world was made by Him, and the world knew Him not ... And the Tao became flesh, and dwelt among us, and we beheld His glory ... - The Gospel of John



Chapter: Microcosm Epitome II

In referring to Epitome, and microcosm and macrocosm, leaders don't create followers, they create more leaders. Epitomes create the brightest stars in the Universe. They operate on the cellular levels, the most advanced cell, copying properties of the whole Universe, aggregated into One. For the counterpart, there is a nada particle, God particle, that is upgraded the same. The result is inside out experience, where a human gets a manifestation of the whole Universe. The experience is not just human, but astral as well, where all the teachers of the past, and in the future are connected to a thread. This in vedanta is called the thread of Saraswati, the goddess of knowledge. The thread is woven gently, as to not break any parts. It is a summation of all parts, that makes it a whole. A little worm, or a dragon, can be an epitome, of a larger being in Spirit.

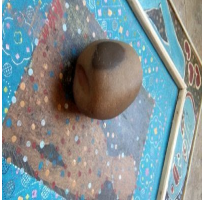
Many souls take reincarnation on purpose, to become worms, in order to facilitate an epitome. People travelling distances to California from other parts of United states, only to experience an epitome. Later turned out these friends passed away, only to become a Spirit representation of the Whole, as to create an astral epitome, that consists of all parts, call it God, Allah or Ishwar. We are all microcosm and macrocosm. What we believe about the world is actually what we believe about ourselves. We never pay for something we didn't do, we never fail to get the reward of what we have done well. But these rewards are in terms of soul growth, not in terms of material circumstances. It is only between incarnations that man or woman, can truly get a good look at himself or herself. The Universe is worked and guided from within outwards. Hence the saying, as above so below. The neural network of a mouse's brain, show the same energy patterns of a computerized representation of our present universe. The five elements, earth, water, fire, air and ether are the inside representation; earth, water, fire, wood and metal elements are the exterior, although the order is meaningless, because an epitome can rearrange itself, dynamically. We are all microcosms of a macro-casm, i.e. the Spirit. Everything that can be found on the Universe in a large scale, is reflected in a human being on a small scale. Every story has a literal element. Clear off what you don't need to see the allegory and understand the metaphor, hence keep shining. Our school is the University of the Universe. The epitome makes you want to sleep under the sky, watch the Universe. Earth center is an anagram for heart, and it is an electromagnetic torus field, like many mandalas, circling, in various directions, and changing shapes, various sacred geometry, different point shapes, where each node is a representation of a group of network, neural network, people of past, present and future, connected via a thread. Their thoughts, on a any plane, make the substances, that this center is made up of. This center is a microcosm, which means every place, there is a Spirit, shares this blue print, only to be dynamic, based on characteristics and properties of the center epitome. A friend graph, but connected Universally, as One. Our psyche is set up in accord with the structure of the Universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche. As Swami Vivekananda stated, blame neither man, nor God, nor anyone in the world. When you find yourself suffering, blame yourself and try to do better. We are all made out of the same things. When you go to a music concert there's every race, every creed, every age; it's like a microcosm of what the world should look like. Every living thing has a core, which is the microcosm, or epitome. An epitome has infinite power.



Chapter: Bird Diet

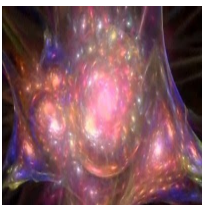
Working through eating habits of the poor, I had to eat whatever was available, hence moved into a vegetarian diet. But since living with the master, moved to bird diet, while working at GAP as a software developer. A huge turn of events happened, where thousands of companies are looking for my talent. In bird diet, eat all the bean and rice, without the vegetables, hence going beyond vegan. While eating a lot of spices and salts, in a means to burn all the cellular energy, in an effort to regrow and regenerate the cells. Each cell has a counterpart, in the invisible, that is nada.

After burning the cells in each organ, realized by the master to remove salt and pepper, as to remove the gate to the kidneys. Removing the spices, removes numbness in the palette. "Eat the tea", said the old ancient master, perhaps pointing to this day, when the fly flies freely, around the seventh chakra, as a reminder that the body is a gift of the mother, amma and dalai lama, as the father of the blessings. The vedas are a blue print, however us humans have to live it, going beyond, and within, to create the blue prints of civilization, the vedanta.



Chapter: Microcosm Diet

Going beyond vegan, moving into only rice and grains. By removing the salt and pepper, and only picking simple foods, where each particle can be tasted by the pallet, we go into microcosm diet. When the kidneys open, by removing salt, the prana can flow freely, bottom up approach, similar to the seven chakras. The kidneys are the map to the physical body, that opens up the organs, bottom up approach. In prayer, we receive energy top down, which is a vision, a blue print, on which humans act. For example, Mohammad, Krishna, Jesus, Buddha, etc. were excellent visionaries. But since they never stopped eating animals, i.e. either ate meat or drink milk, their enlightenment couldn't be that large. Time is immortal, not linear. Our practice of today, impacted avatars in the past. Nada, sound of silence, the door to the soul and spirit is a multidimensional particle, hence knowledge of today was presented in the past. When we go into the microcosmic diet, by bringing body back to its original course, by always be empty, rather always be full, a new door to the heavens open up. Then we realize that us humans were always living in hell, in the past. Many of us, without any practice of yoga or diet, end up in hospitals, taking heavy medication. Never to open up our body, never releasing any karma, that runs on the cellular levels. We can get the blessings of others, and gain the knowledge. Once we get to the knowledge, we have to implement it, i.e. practice cultivation. Once we gain an experience that can be validated, in my case with a master, then it is important to share this knowledge. Microcosms, create macrocosms, that is the creation of the Universe. Hence going back all the way to big bang theory. However, in the present moment, we live in a moment of butterfly effect. So be in the past, so be in the future. Hence the future is alive, and belongs to those that thrive in it.



Chapter: Christ The Eternal Tao - The Way

Recently, working with vegan diet, with no garlic and onion, allowed me to study the relationship between DNA and RNA. This knowledge is obtained by removing animal blood out of the body. I started having dreams of cells, microcosm, which makes macrocosms, which is eternal. I went to see my teachers at Saint Herman Monastery of Alaska, my Spiritual Fathers and Brothers; Hieromonk Damascene, my Spiritual Orthodox Christian Father, from 8 years ago, wrote a brilliant book, "Christ, The Eternal Tao". When I read that, it put tears in my eyes. It talks about the coming of the way, where tao is resurrected, in contrast with grand resurrection. The ancient sages predicted of a Time, when the old will disappear, and the new will appear. This is the way, obtained by service, of a master and a student, is tao, like a prayer, RNA between two spiritual people, where DNA is upgraded for the future. I spend a day with the monks, and we talked about removing salt and pepper out of the diet. "Where does thought come from?", I mentioned to Hieromonk Damascene, "If you remove salt and pepper for 1 day out of your diet. See what happens. Then try it for 1 week. We want more knowledge, from the same place this book is written". Hieromonk Damascene translated Lao Tzu's Tao Teh Ching. There are 81 chapters. Below are translations, from Chinese to English from his book, Christ The Eternal Tao. Chapter 18 (18 chapters in Bhagavad Gita) "The Great Way", said the Ancient Sage, "flows everywhere, It may go left or right. All things depend on it; none is refused. It fulfills its purpose silently, and does not take possession." "He shall not cry, nor lift up," said the Ancient Prophet, "Nor cause his voice to be heard in the street. A bruised reed shall he not break, And the smoking flax shall he not quench." So did the Great Way come, He Who shakes the earth and stirs the roaring winds and crashing seas, Came softly, silently. "The Great Way clothes and feeds all things," said the Ancient Sage, "Yet does not claim them as its own. All things return to it, Yet it claims no leadership over them." When the Great Way came into the world, He claimed no worldly leadership, But said to those whom He had made: "I am among you as he who serves." "He is oppressed," said the Ancient Prophet, "And He is afflicted. Yet He opens not His mouth, He is brought as a lamb before the slaughter; And as a sheep before her shearers is dumb, So He opens not His mouth." "For the Way is silent," said the Ancient Sage, "Silent and Boundless." Chapter 81 (last chapter) One who sees all ways as having equal truth Will find his life not long enough to follow the Way to the end. One cannot be simple and guileless, free of multiple deliberations. One will be as a person having many lovers, Occupied with each, yes given wholly to none. One will not be married to the Way, But will remain outside the Bridal Chamber. To be married to the Way is to belong wholly to Him. To belong wholly to Him is to have Him belong wholly to you. It is only then that He can finish His work inside you. It is only then that He can carry you to His end: To His end, where there shall never be separation from Him, The sole Bridegroom.



Chapter: Cultivation

By working on cultivation, a person can work within, open up the physical organs, by staying away from meat, passing through vegetarian, become vegan. I chose to apply bird diet, which is

vegan, minus the vegetables, mostly grains, beans and rice. The next level up is fasting, to be on the top of the food pyramid, the astral pyramid, where the body starts to open itself. Before cultivation, all organs are locked up, like being in a jail. With cultivation, slowly open up the body, starting with kidneys. From kidneys, open up the rest of the organs. The Chinese medicine teaches that each organ has 2 hours in a 24 hour day cycle. By meditation, fasting, giving space to the body, creating spaciousness within, a person can reach very high state of enlightenment. Then the body becomes the perfect machinery, that provides the perfect guidance. All the teachers from the past, benefit from this blessing.



Chapter: Ja or Jum

From the heart, hajj, ja the chinese character, melting India and China, the silk road, as my brother expressed. The link between food, to eat, from the heart, is called Hajj. Planted, as the brother says, to have a meal. Planting the microcosm, cultivation, to the word, vocabulary, to embody into reality. While the birds are chirping, for a new body, the ending and beginning of a new era. Lots of work ahead, but with pleasure that proceeds. While the crow sings, removing the damping from the body, are signs of cultivation, on the cellular level. The hermit speaks, the password changes, simplifying the moment, lock it as a meditation point, in time, immortal. A perfect point to reflect upon in the meditation. Bringing everything down, into the fire, while the keyboards are stroking. This is my poem, upon cultivation, as a student, of life. While the stove is burning, crowing is singing, magic begins.

Pinyin	
जं अं ईं उं ऋं एं	हं ङं ञं तं थं दं नं णं षं
खं गं घं ङं	चं षं जं ञं
H (anterior) ɿ (rings)	
Consonants	
Consonants	कं खं गं घं ङं
Palatals	चं छं जं ञं
Cerebrals	टं ठं डं ढं णं
Dentals	तं थं दं धं नं
Labials	पं फं बं मं
Semi-vowels	यं रं लं वं
Sibilants	शं सं हं
Aspirates	हं ɦ (voiced) - the aspirate