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THE MOTHER: Just like Mao Zedong and Xi Jinping, the Great Mother Tao can ming the masses

1 message

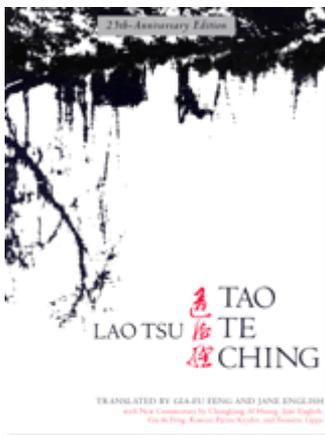
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To: AADHA AKASH <the.great.conjunction.2020.12.21@gmail.com>

Just like Mao Zedong and Xi Jinping, the **Great Mother Tao** can *ming* the masses to return from *yu* to *wu*. (January 26, 2020)

The *Tao Te Ching* stands alone in explicitly speaking of Tao as THE MOTHER of the World-Universe



“The reader will notice in the many passages where Lao-tzu describes the Master, I have used the pronoun 'she' at least as often as 'he.' The Chinese language doesn't make this kind of distinction; in English we have to choose. But since we are all, potentially, the Master (since the Master is, essentially, us) I felt it would be untrue to present a male archetype, as other versions have, ironically, done. Ironically, because of all the great world religions the teaching of Lao-tzu is by far the most female.” - Stephen Mitchell [emphasis ours]

The Feminine Tao

Introduction

“The “Tao Te Ching” (pronounced Dao De Jing), literally, “The Book of the Way and its Virtue,” is one of the major source texts in Chinese Taoism. It was probably compiled in the 6th-5th c. B.C.E., as a collection of teachings, for the most part passed down from a much older, oral tradition. The name of its faithfully nameless author, Lao-tzu (pronounced “Laozi”), means simply “old master.” According to Ellen M. Chen's translation, “of all the ancient classics still extant, the Tao Te Ching alone draws its inspiration from the female principle.” Its profound inclusion of the feminine divine is in fact essential to its core teaching. As Karyn Lai points out in an introduction to the TTC's environmental philosophy: its basic tenor “is that a more complete life for all forms of existence can be achieved only through a full appreciation of the connectedness of all beings.”

This spirit of diversity as a wellspring of spirituality, may be aided and abetted, in any study of the Tao Te Ching, by utilizing as many different translations as is comfortable. Allowing these translations to inform each other is a good way to catch on to the various spiritual implications

and unworded images, suggested but not spelled out in the ancient Chinese text.

In her essay, "Daode Jing in Practice," Eva Wong comments: "In the Daoist tradition, study and practice are inseparable: to study is to practice and to practice is to study. Understanding a text can help us practice its teachings; practicing its teachings can help us understand its meanings."

The Feminine Tao

www.earlywomenmasters.net/tao/index.html

*The Tao is called the Great Mother
empty yet inexhaustible,
it gives birth to infinite worlds.
It is always present within you.
You can use it any way you want.*

Tao Te Ching: Chapter 6

translated by Stephen Mitchell

The "Tao Te Ching," "The Book of the Way and its Virtue," is one of the major source texts in Chinese Taoism. It contains 81 short poems or "chapters," and was probably compiled in the 6th-5th c. B.C.E., as a collection of sayings passed down from a much older, oral tradition. The name of its anonymous author, Lao-tzu, means simply "old master." According to the commentator Ellen M. Chen, "of all the ancient classics still extant, the Tao Te Ching alone draws its inspiration from the female principle."

"The reader will notice in the many passages where Lao-tzu describes the master, I have used the pronoun 'she' at least as often as 'he.' The Chinese language doesn't make this kind of distinction; in English we have to choose. But since we are all, potentially, the Master (since the Master is, essentially, us) I felt it would be untrue to present a male archetype, as other versions have, ironically, done. Ironically, because of all the great world religions the teaching of Lao-tzu is by far the most female. Of course you should feel free, throughout the book, to substitute 'he' for 'she' or vice versa."

From the introduction to the translation

by Stephen Mitchell

"Tao as the Great Mother and the Influence of Motherly Love in the Shaping of Chinese Philosophy

One important aspect of thought in the Tao Te Ching, the significance of which has been so far neglected, is its emphasis on the feminine. Of all ancient Chinese classics, the Tao Te Ching stands alone in explicitly speaking of Tao as the Mother of the World (25); It is the dark female animal (6); to reach union with Tao man need to abide by the female (28); the female animal overcomes the male animal by its stillness (61)."

Ellen Marie Chen, *History of Religions*, Vol. 14, No. 1 (Aug., 1974), pp. 51-64

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