Cheng Hsin

Principles of Effortless Power

Peter Ralston

Lending Being ... is the experience of realizing and surrendering to the truth that we, as individuals, are in fact only guests in life—guests of the principles and design that found us and allow us to be.

In what appears to be a commitment to our self or our own life and being, we find the access that we have to the "force" of being alive is exclusively devoted to the concerns of that self. This seems to us the only course for the purpose of serving self. However, this may not be so, and there are serious drawbacks to it.

In order to fulfill appropriately the demands of any given situation or event, whatever is occurring relationally as a whole must be dealt with, not just our side of the matter, and so our attention and concern must not be held exclusively to our self. This is where Lending Being comes in. "Being" or whatever it is that we seem to keep to ourselves, must be "*lent*" to or "*given over*" to whatever appropriately needs to "be" at any moment.

Lending being, like being a guest, implies that we are not the "*owner of the house*" and are subject to the laws or ways of the household that we are visiting. Since no individual or thing is the master of this "*house*," each is subject to the same law. A primary expression of alignment to this law is balance and equilibrium; we must adjust and be subject to the natural flows and demands of energy and life.

We simply remain in harmony with, arising from and surrendering to, the source that IS the master of this house, and may or may not be an instrument in his return.

Even our center intelligence surrenders to the Intelligence that is the source of this condition and of being alive. The ability to accomplish this is closely linked to our ability, or willingness, to relax or let go.

This is simply relaxing the sense of control to forces, already in operation, which are not knowable in the usual sense---nor are these forces attainable or controllable in, and as, an individual who maintains a sense of separation from them, which is the sense of being a self exclusively.

Cheng Hsin

Principles of Effortless Power

Peter Ralston

Inclusive Awareness

Our actions are not our own
but follow the Way of the environment.
We do not try,
but step here
or there
and allow the outcome to occur.

* * *

See the `statement' others are making. In any relationship, fighting, teaching or loving, get on the same side they are on, within their own directing and direction. Then your activity will align with theirs and your direction will be theirs; thus, they will then direct themselves in accord with you. First follow them, then join. Such is the case: destroying the hardness or violence is dilemma. Receive it, don't bang on it, accept it, then use it. View where they are coming from, see what they see.

* * *

Meet force with following (yield to it as it is). Merge with [it] and, together, form a new direction.

* * *

Yielding to the unyielding puts a demand on the ego not to cling that seems harder to fulfill the longer the demand persists. This requires an "*inner strength*" to see beyond the apparent, and the patience to continue.

* * *

There is a state of being that shows itself as power, has free and uninhibited life force, with no thought or refuge being taken in the intellect, which honestly and simply abandons itself to the task at hand.

There is also that which does not show itself and has nothing to grasp or notice, nothing to hide or show, and is so elusive in pursuit that, indeed, pursuit never even begins.

* * *

Nothing in this moment guarantees or means anything in the next.

* * *

Know that the so-called `solution' lies in the experience of the whole event, not within the contraction into the apparent problem. This experience is inclusive and does not lie exclusively within or without.

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Principles of Effortless Power

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Inclusive Awareness

Inclusive (engulfing) awareness is really a state of awareness or perception (including the feeling connection we call Life Force) brought about by an act of attention and openness. It is achieved when attention and feeling awareness are freed to encompass all of the surroundings in present time, including any opponent, partner, or other relationship that may be occurring. This state generates a genuine feeling-sense of the whole environment [panoramic view], and empowers our responsiveness to it. We are then able to take a direct reading without intellectualizing. Another quality of this awareness is penetration, or "penetrating mind."

* * *

Adopting an `engulfing' or `*inclusive*' awareness is to surrender to the directness and realness of the event in this moment, and to merge with it in complete absorption and feeling-attention..

A "receptive attitude" is being open, with nothing to protect; allowing `*in*' all aspects of this event in this moment.

Dispassionate observation [listening] is involvement with no attachment to or fear of the outcome, and so lends great and continuous clarity.. It is only a lack of conscious awareness, experience in and from the source of the moment, that cramps appropriate changeability and changeability is the demand of life, not holding a position or structure. So, when I say relax the commitment to self, I simply mean to relax the identification or attachment to maintaining your particular structure, appearance, and desire to "*win*." Relax the fear of losing and the sense of separateness. What occurs at this point is a feeling of openness, presence, and being with whatever happens, unconcerned with any result, simply aware and open to this moment in time.

Our structure of disconnection is held strongly in place by our attitudes, beliefs and fears ... when we relax our hold on what seems to us to be the necessary restrictions to the body-self and its protection, we feel a sense of surrender to something. In this case, it can simply be surrendering the walls of our attitudinal confines to fall into the greater structure of the whole. When that occurs, our life force then fills out and becomes a part of our surrounding.

By letting go of our exclusive commitment to self, we reach a position of openness, of pure Being, where we are able to receive, "*read*" and respond to life demands as they occur.

Cheng Hsin

Reflection of Being

Peter Ralston

Our Relationship to Things

Observing our relationship to things, we can notice what is satisfying and what is not. We draw our conclusions about why we are satisfied and why we are not, yet we are still hard pressed simply to "*be*" satisfied.

I propose that that which arises from our simplest and most authentic sense of being---which appears frequently as not-knowing, nothing, or noform --- determines appropriate and satisfying relationship.

Considering ourselves as a separate, independent unit begets only gratifying attempts at relationship---gratifying our self-identity but not our "*being*." I

propose that this is never satisfying, since the self-identity cannot be satisfied. It can only be relieved temporarily, since its very base is fear. Exclusivity is one of our self-identity's strongest protective orientations. If you look, you will see that every time you are selfish ... you have adopted the notion of exclusivity. In other words, you have created a closed system, a shell, around the act and / or things you need in order to gratify some tendency in you (seen as desire, need, etc.).

In the beginning, once we become conscious that we frequent exclusive and reactive [closed] states, the hardest thing may be to responsibly change this relationship to life. ... Often a contracted [closed] state "*doesn't feel so bad*" and looks inviting in contrast to the discomfort we must suffer to move toward openness.

The feelings motivating exclusivity and reactivity are purposely avoided, and are judged and felt as undesirable or anti-desirable. Being willing to change one's "*feeling plans*" and course of easy avoidance, as the situation demands, is a necessary practice to begin a transformation of the body-mind.. A true change of state is not brought about by a superficial manipulation of mind ... The experience that arises out of Not-Knowing, or the conscious recognition that Being resides in Nothing, is not achieved through any mind forms, since it lies outside of conceptualization.

So, what can we do to achieve it? Nothing. It is in reality a paradox. What we can do is notice what we do to not achieve it, and empower our surrender to simply "*being*" in this moment. Since Now is an absolute---and being in this moment is the same as being in nothing, or the absolute, even though it is seen as a particular event.

Cheng Hsin

Reflection of Being

Peter Ralston

The Cognitive Process

In order for you to notice that something exists you must allow for it not to exist. You cannot be conscious of something without being conscious of that which it is not. For example, when you have "*up*" you immediately create down. No down, no up. It doesn't have to be said or even thought, but it must be assumed and accepted.

If you have an apple ... it is the distinction of "*not-apple*" that allows us an experience of apple.

The[se] identified forms---and their interplay in any moment---is what I call the "*condition*."

If I am correct about having to distinguish what is not a thing in order to cognize the thing, then something very basic about the condition and possibly the dynamics of the condition has been said.

If you did not identify the air as not the apple, what boundaries would the apple have? It would be the same as air. If you continue this consideration, you will see that all things begin to disappear, including yourself, since you could not distinguish you from the apple. This done to infinity, the whole condition would disappear.

We generally perceive the world by having a door not be the floor, and you not be me. However, we do not truly cognize and experience the very condition of things, since we do not actually experience that which is not the condition.

Therefore, we must cognize and experience no time, no space, no "I," and no existence. This is generally not held as a casual experience. We live our lives and structure our being and way of being totally on how we hold or perceive the world or conditions. In order to gain freedom from self-imposed limitations we must recognize them as self-imposed. In order to master this event called life, we must understand how it works, or the "*way*" of this condition. This may not be possible without first recognizing the very condition itself.

In taking a look at our relationship to this demand of life, we may want to call it the no-way, since it must not be held as a structure or philosophy. We are constantly dealing with a paradox since we must look at our relationship to the no-way and at the same time we are it.

Cheng Hsin

Reflection of Being

Peter Ralston

The True Measure of a Person

The true measure of a person seems to lie in the standard of their consciousness and free emotional relationship to others.

It is not found at all in their beliefs, their opinions, or their judgments.
It is not found in their philosophy, their intelligence, their skills, or abilities.
It is not found in their type, their make-up, or their particular temperament.
Rather, it is in their true intention, their presence with others, and their emotional orientation to the truth.

Cheng Hsin

Reflection of Being

Peter Ralston

What Being Open Looks Like

We must find a means in which the simplest acts of those around us, as well as shifts in any condition, become an actual opportunity for our own training --- a chance to uncover the source and design of our own reactions and habits, and to identify the forces of exclusion and despair.

* * * *

Notice that if the condition that you depend on to be happy does not exist, then by your own definition you cannot be happy. Also, given that all that exists has potential for nonexistence, then even when this condition is achieved there can be no happiness. Temporary relief may arise, but in the long run the underlying quality will appear as the constant fear or anxiety over the knowledge that this condition may cease to exist at any moment.

* * * *

This must be enacted in full contact and in open expression of this condition, inclusive and accepting of the condition of separateness without supporting it or being lost in it.

* * * *

We entertain a fluctuating contraction-expansion that varies from being to being, and from time to time. As we tend more strongly toward arising from the core sense of exclusivity, this fluctuation is contracting in nature, in our state and in our life force. As we tend toward relaxing the "*core sense*," and so arising more directly from being, this is expanding in our state and life force.

However, we rarely truly identify the difference; we don't know what it is. We may feel better or notice "*things*" are working out, and in such a way that they are truly satisfying. We still think, however, that this is sourced by the self-identity [exclusivity - contraction], because all is identified, assessed, and related to the body-mind, operating from and motivated by this identified sense of exclusivity.

* * *

Although it may appear to be "*breaking loose*" or independent of certain binding forms, actually it is simply fulfilling a demand from the core, which may be gratifying but will never be satisfying.

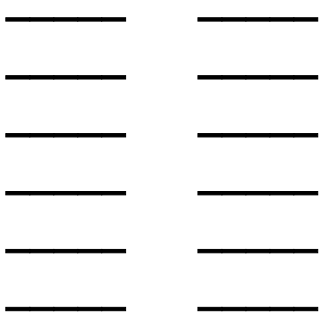
* * * *

Frequently, and if possible continuously, putting yourself into a situation and atmosphere that encourages and supports the truth, and surrounding yourself with people who support the truth is, in practical terms, a necessity.

* * * *

The I Ching

2. The Receptive -- The Female
The Great Mother
Symbol of Submission



The person in question is not in an independent position, but is acting as an assistant. This means that he must achieve something. It is not his task to try to lead-that would only make him lose the way-but to let himself be led. If he knows how to meet fate with an attitude of acceptance, he is sure to find the right guidance. The superior man lets himself be guided; he does not go ahead blindly, but learns from the situation what is demanded of him and then follows this intimation from fate.

Richard Wilhelm. The I Ching or Book of Changes (Bollingen Series) (p. 12). Princeton University Press. Kindle Edition.

2. K'un / The Receptive -- This hexagram is made up of broken lines only. The broken line represents the dark, yielding, receptive primal power of yin. The attribute of the hexagram is devotion; its image is the earth. It is the perfect complement of THE CREATIVE- the complement, not the opposite, 1 for the Receptive does not combat the Creative but completes it.

The I Ching or Book of Changes (Bollingen Series)
Transl. Richard Wilhelm & Baynes
Forward by: Carl Gustav Jung
Princeton University Press
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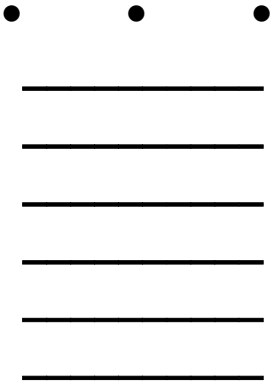
The I Ching

1. Ch'ien / The Creative
Primal Power -- Perseverance – Heaven



The first hexagram is made up of six unbroken lines. These unbroken lines stand for the primal power, which is light-giving, active, strong, and of the spirit. The hexagram is consistently strong in character, and since it is without weakness, its essence is power or energy. Its image is heaven. Its energy is represented as unrestricted by any fixed conditions in space and is therefore conceived of as motion. Time is regarded as the basis of this motion. Thus the hexagram includes also the power of time and the power of persisting in time, that is, duration.

Here it is shown that the way to success lies in apprehending and giving actuality to the way of the universe [Tao], which, as a law running through end and beginning, brings about all phenomena in time. Thus each step attained forthwith becomes a preparation for the next. Time is no longer a hindrance but the means of making actual what is potential.

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GUARANTEED INTERNMENT *in the* FIVE SKANDHAS *and the* . . .

TEN HELL WORLDS

CHECKLIST TO GET IN:

_ CLOSED — Not Open

_ CONTRACTING — Not Expanding

_ EXCLUSIVE — Not Inclusive

The doorway to suffering is also where the Exit Sign *is located.*

Dukkha — Suffering

In the Theravada tradition, dukkha (unease, "*suffering*") arises when one identifies with or clings to the aggregates.

The five Skandhas or aggregates or "*heaps of clinging*" are:

1. **Form**, sense objects (or material image, impression) (*rūpa*)
2. **Sensations** (or feelings of pleasure, pain, or indifference (*both bodily and mental*), created from the coming together of the senses, sense objects, and the consciousness) (*vedanā*)
3. **Perceptions** (or the nature of recognizing marks — making distinctions) (*samjna, saññā*)
4. **Mental activity**, formations, or perpetuations (*sanskara*)
5. **Consciousness** (or the nature of knowing) (*vijnana, viññāṇa*).

Special Note: Notice that the 5 skandhas are not the "*experiencing*" of the 5 states listed above. Rather, the skandhas are only "*one's desperate clinging attachments to those states and experiences — or one's frantic aversion to them — i.e., the desperate obsession to flee from the undesirable states or experiences*."

The most common human scenario is life lived imprisoned in a simplistic two-bin sorting system: I like – I dislike —— This is good – That is bad ——This must be treasured – That must be destroyed —— I can't live without this – I can't live with that.

It's easy to see how this two-bin sorting system has boxed us in on all sides and virtually guaranteed our suffering — because — the fundamental nature of reality is "*change*" and we have no control over change, no matter how hard we try to cause it or prevent it. Most human endeavors are a largely futile attempt to cause or prevent change. And when carefully examined — the enormous suffering it is causing becomes clear.

So Buddhism first points out the nature and consequences of our addictive two-bin sorting game. And then it points the way out of the self-imposed cage we've built around us via this rigid, uncompromising two-bin sorting debacle.

It starts with "*accepting things as they are*." We don't have to like it. We don't have to agree with it. We don't have to praise it or sell it. We just have to "*accept things as they are*" — because to do otherwise is to alienate ourselves from reality in its entirety. Case-in-point — we are destroying the environment we are alienate from – by trying futilely to control it instead of "*following its ways*" as respectful partners.