From a Taoist perspective this short essay is Pooh Bear’s journey into Nothingness. He is a charming true Taoist with the famous Taoist line to Christopher Robinson. “Christopher do you what I enjoy doing the most”. “No Pooh what do you enjoy doing the most”, asked Christopher Robinson. The thing I enjoy doing the most is doing nothing with you,” answered Pooh Bear. Read this unique Taoist story with Pooh Bear living in the Tao in completing your Taoist understandings from the Universal Healing Tao System.

If any of you have the opportunity and time please enjoy reading this spectacular short essay through a Taoist perspective with the Universal Healing Tao System in the following 18 pages.

Your Friend in the Tao,
The Professor (Wei Tzu)
Master of Nothingness
The Myth that takes the Mystery out of Mysticism

The Tao of Pooh - Benjamin Hoff

Foreword
"What's this you're writing?" asked Pooh, climbing onto the writing table. "The Tao of Pooh," I replied. "The how of Pooh?" asked Pooh, smudging one of the words I had just written. "The Tao of Pooh," I replied, poking his paw away with my pencil. "It seems more like the owl of Pooh," said Pooh, rubbing his paw. "Well, it's not," I replied huffily. "What's it about?" asked Pooh, leaning forward and smearing another word. "It's about how to stay happy and calm under all circumstances!" I yelled. "Have you read it?" asked Pooh. That was after some of us were discussing the Great Masters of Wisdom, and someone was saying how all of them came from the East, and I was saying that some of them didn't, but he was going on and on, just like this sentence, not paying any attention, when I decided to read a quotation of Wisdom from the West, to prove that there was more to the world than one half, and I read: "When you wake up in the morning, Pooh," said Piglet at last, "what's the first thing you say to yourself?" "What's for breakfast?" said Pooh. "What do you say, Piglet?" "I say, I wonder what's going to happen exciting today?" said Piglet. Pooh nodded thoughtfully. "It's the same thing," he said. "What's that?" the Unbeliever asked. Wisdom from a Western Taoist," I said. It sounds like something from Winnie-the-Pooh," he said. It is," I said. "That's not about Taoism," he said. "Oh, yes it is," I said. "No, it's not," he said. "What do you think it's about?" I asked. "It's about this dumpy little bear that wanders around asking silly questions, making up songs, and going through all kinds of adventures, without ever accumulating any amount of intellectual knowledge or losing his simplemind sort of happiness. That's what it's about," he said. "Same thing," I said. That was when I began to get an idea: to write a book that explained the principles of Taoism through Winnie-the-Pooh, and explained Winnie-the-Pooh through the principles of Taoism. When informed of my intentions, the scholars exclaimed, "Preposterous!" and things like that. Others said it was the stupidest thing they'd ever heard, and that it must be dreaming. Some said it was a nice idea, but too difficult. "Just where would you even begin?" they asked. Well, an old Taoist saying puts it this way: "A thousand-mile journey starts with one step.

How of Pooh?
"You see, Pooh," I said, "a lot of people don't seem to know what Taoism is ... "Yes?" said Pooh, blinking his eyes. "So that's what this chapter is for—to explain things a bit." "Oh, I see," said Pooh. "And the easiest way to do that would be for us to go to China for a moment." "What?" said Pooh, his eyes wide open in amazement. "Right now?" "Of course. All we need to do is lean back, relax, and there we are. "Oh, I see," said Pooh. Let's imagine that we have walked down a narrow street in a large Chinese city and have found a small shop that sells scrolls painted in the classic manner. We go inside and ask to be shown something allegorical—something humorous, perhaps, but with some sort of Timeless Meaning. The shopkeeper smiles. "I have just the thing," he tells us. "A copy of The Vinegar Tasters!" He leads us to a large table and unrolls the scroll, placing it down for us to examine. "Excuse me—I must attend to something for a moment," he says, and goes into the back of the shop, leaving us alone with the painting. Although we can see that this is a fairly recent version, we know that the original was painted long ago; just when is uncertain. But by now, the theme of the painting is well known. We see three men standing around a vat of vinegar. Each has dipped his finger into the vinegar and has tasted it. The expression on each man's face shows his individual reaction. Since the painting is allegorical, we are to understand that these are no ordinary vinegar tasters, but are instead representatives of the "Three Teachings" of China, and that the vinegar they are sampling represents the Essence of Life. The three masters are K'ung Fu-tse (Confucius), Buddha, and Lao-tse, author of the oldest existing book of Taoism. The first has a sour look on his face, the second wears a bitter expression, but the third man is smiling. To K'ung Fu-tse (kung FOodshu), life seemed gather sour. He believed that the present was out of step with the past, and that the government of man on earth was out of harmony with the Way of Heaven, the government of the universe. There-for, he emphasized reverence for the Ancestors, as well as for the ancient rituals and ceremonies in which the emperor, as the Son of Heaven, acted as intermediary between limitless heaven and limited earth. Under Confucianism, the use of recisely measured court music, prescribed steps, actions, and phrases all added up to an extremely complex system or rituals, each used for a particular purpose at a particular time. A saying was recorded about K'ung Fu-tse: "If the mat was not straight, the Master would not sit." This ought to give an indication of the extent to which things were carried out under Confucianism. To Buddha, the second figure in the painting, life on earth was
bitter, filled with attachments and desires that led to suffering. The world was seen as a setter of traps, a generator of illusions, a revolving wheel of pain for all creatures, in order to find peace, the Buddhist considered it necessary to transcend "the world of dust" and reach Nirvana, literally a state of "no wind." Although the essentially optimistic attitude of the Chinese altered Buddhism considerably after it was brought in from its native India, the devout Buddhist often saw the way to Nirvana interrupted all the same by the bitter wind of everyday existence. To Lao-tse (LAOdsuh), the harmony that naturally existed between heaven and earth from the very beginning could be found by anyone at any blowing the rules of the Confucianists. As he stated in his Tap Te Chins. (DAO DEH JEENG), the "Tao Virtue Book," earth was in essence a reflection of heaven, run by the same laws—not by the laws of men. These laws affected not only the spinning of distant planets, but the activities of the birds in the forest and the fish in the sea. According to Lao-tse, the more man interfered with the natural balance producer and governed by the universal laws, the further away the harmony retreated into the distance. The more forcing the more trouble. Whether heavy or light, wet or dry, fast or slow, everything had its own nature already within it, which could not be violated without causing difficulties. When abstract and arbitrary rules were imposed from the outside, struggle was inevitable. Only then did life become sour. To Lao-tse, the world was not a setter of traps but a teacher of valuable lessons. Its lessons needed to be learned, just as its laws needed to be followed; then all would go well. Rather than turn away from "the world of dust," Lao-tse advised others to "join, the dust of the world." What he saw operating behind everything in heaven and earth he called Too. (DAO), "the Way." A basic principle of Lao-tse's teaching was that this Way of the Universe could not be adequately described in words, and that it would be insulting both to its unlimited power and to the intelligent human mind to attempt to do so. Still, its nature could be understood, and those who cared the most about it, and the life from which it was inseparable, understood it best. Over the centuries Lao-tse's classic teachings were developed and divided into philosophical, monastic, and folk religious forms. All of these could be included under the general heading of Taoism. But the basic Taoism that we are concerned with here is simply a particular way of appreciating, learning from, and working with whatever happens in everyday life. From the Taoist point of view, the natural result of this harmonious way of living is happiness. You might say that happy serenity is the most noticeable characteristic or the Taoist personality, and a subtle sense of humor is apparent even in the most profound Taoist writings, such as the twenty-five-hundred-year-old Too Te Ching. In the writings of Taoism's second major writer, Chuang-tse (JUANGdsuh), quiet laughter seems to bubble up like water from a fountain. "But what does that have to do with vinegar?" asked Pooh. I thought I had explained that," I said. "I don't think so," said Pooh. "Well, then, I'll explain it now." "That's good," said Pooh. In the painting, why is Lao-tse smiling? After all, that vinegar that represents life must certainly have an unpleasant taste, as the expressions on the faces of the other two men indicate. But, through working in harmony with life's circumstances, Taoist understanding changes what others may perceive as negative into something positive. From the Taoist point of view, sourness and bitterness come from the interfering, and unappreciative mind. Life itself, when understood and utilized for what it is, is sweet. That is the message of The Vinegar Tasters. "Sweet? You mean like honey?" asked Pooh. "Well, maybe not that sweet," I said. "That would be overdoing it a bit." "Are we still supposed to be in China? Pooh asked cautiously. "No, we're through explaining and now we're back at the writing table." "Oh."

The Tao of Who?

We were discussing the definition of wisdom late one night, and we were just about to fall asleep from it all when Pooh remarked that his understanding of Taoist principles had been passed down to him from certain Ancient Ancestors. "Like who?" I asked. "Like Pooh Tao-tse, the famous Chinese painter," Pooh said. "That's Wu Tao-tse." "Or how about Li Pooh, the famous Taoist poet?" Pooh asked cautiously. "You mean Li Po," I said. "Oh," said Pooh, looking down at his feet. Then I thought of something. "That doesn't really matter, anyway," I said, "because one of the most important principles of Taoism was named after you." "Really?" Pooh asked, looking more hopeful. "Of course—P'u, the Uncarved Block." "I'd forgotten," said Pooh. So here we are, about to try to explain P'u, the Uncarved Block. In the classic Taoist manner, we won't try too hard or explain too much, because that would only Confuse things, and because it would leave the impression that it was all "radical" or root-meaning one, is that for tree or wood; the second, the "phonetic" or sound-giving one, is the character for dense growth or thicket. So from "tree in a thicket" or "wood not cut" comes the meaning of "things in their natural state"—what is generally represented in English versions of Taoist writing as the "uncarved block." This basic Taoist principle applies not only to things in their natural beauty and function, but to people as well. Or Bears. Which brings us to Pooh, the very Epitome of the Uncarved Block. As an illustration of the principle, he may appear a bit too simple at times. "I think it's more to the right," said Piglet nervously. "What do you think? Pooh?" Pooh looked at his two paws. He knew that one of them was the right, and he knew that when you had decided which one of them was the right, then the other one was the left, but he never could remember how to begin. "Well," he said slowly— ... but, no matter how he may seem to others, especially to those fooled by appearances, Pooh, the Uncarved Block, is able to accomplish what he does because he is simpleminded. As any old Taoist walking out of the woods can tell you, simpleminded does not necessarily mean stupid. It's rather significant that the Taoist ideal is that of the still, calm, reflecting "mirror-mind" of the Uncarved Block, and it's rather significant that Pooh, rather than the thinkers Rabbit, Owl, or Eeyore, is the true hero of Winnie-the-Pooh and The House at Pooh Corner. "The fact is," said Rabbit, "we've missed our way somehow." They were having a rest in a small sand-pit on
the top of the Forest. Pooh was getting rather tired of that sandpit, and suspected it of following them about, because whenever direction they started in, they always ended up at it, and each time, as it came through the mist at them. Rabbit said triumphantly, "Now I know where we are!" and Pooh said sadly, "So do I," and Piglet said nothing. He had tried to think of something to say, but the only thing he could think of was, "Help, help!" and it seemed silly to say that, when he had Pooh and Rabbit with him. "Well," said Rabbit, after a long silence in which nobody thanked him for the nice walk they were having, "we'd better get on, I suppose. Which way shall we try?" "How would it be," said Pooh slowly, "if, as soon as we're out of sight of this Pit, we try to find it again?" "What's the good of that?" said Rabbit. "Well," said Pooh, "we keep looking for Home and not finding it, so I thought that if we looked for this Pit, we'd be sure not to find it, which would be a Good Thing, because then we might find something that we weren't looking for, which might be Just what we were looking for, really." "I don't see much sense in that," said Rabbit. "If I walked away from this Pit, and then walked back to it, of course I should find it." "Well, I thought perhaps you wouldn't," said Pooh. "I just thought." "Try," said Piglet suddenly. "We'll wait here for you." Rabbit gave a laugh to show how silly Piglet was, and walked into the mist. After he had gone a hundred yards, he turned and walked back again ... and after Pooh and Piglet had waited twenty minutes for him. Pooh got up. "I just thought," said Pooh. "Now then, Piglet, let's go home," "But, Pooh," cried Piglet, all excited, "do you know the way?" "No," said Pooh. "But there are twelve pots of honey in my cupboard, and they've been calling to me for hours. I couldn't hear them properly before, because Rabbit would talk, but if nobody says anything except those twelve pots, I think, Piglet, I shall know where they're calling from. Come on. They walked off together; and for a long time Piglet said nothing, so as not to interrupt the pots; and then suddenly he made a squeaky noise ... and an oo-noise ... because now he began to know where he was; but he still didn't dare to say so out loud, in case he wasn't. And just when he was getting so sure of himself that it didn't matter whether the pots went on calling or not, there was a shout in front of them, and out of the mist came Christopher Robin. After all, if it were Cleverness that counted most, Rabbit would be Number One, instead of that Bear. But that's not the way things work. "We've come to wish you a Very Happy Thursday," said Pooh, when he had gone in and out once or twice just to make sure that he could get out again. "Why, what's going to happen on Thursday?" asked Rabbit, and when Pooh had explained, and Rabbit, whose life was made up of Important Things, said, "Oh, I thought you'd really come about something," they sat down for a little ... and by-and-by Pooh and Piglet went on again. The wind was behind them now, so they didn't have to shout. "Rabbit's clever," said Pooh thoughtfully. "Yes," said Piglet, "Rabbit's clever." "And he has Brain." "Yes," said Piglet, "Rabbit has Brain." There was a long silence. "I suppose," said Pooh, "that that's why he never understands anything." And if Clever Rabbit doesn't quite have what it takes, Abrasive Eeyore certainly doesn't either. Why not? Because of what we could call the Eeyore Attitude. You might say that while Rabbit's little routine is that of Knowledge for the sake of Being Clever, and while Owl's is that of Knowledge for the sake of Appearing Wise, Eeyore's is Knowledge for the sake of Complaining About Something. As anyone who doesn't have it can see, the Eeyore Attitude gets in the way of things like wisdom and happiness, and pretty much prevents any sort of real Accomplishment in life: Eeyore, the old grey Donkey, stood by the side of the stream, and looked at himself in the water. "Pathetic," he said. "That's what it is. Pathetic." He turned and walked slowly down the stream for twenty yards, splashed across it, and walked slowly back on the other side. Then he looked at himself in the water again. "As I thought," he said. "No better from this side. But nobody minds. Nobody cares. Pathetic, that's what it is." There was a crackling noise in the bracken behind him, and out came Pooh. "Good morning, Eeyore," said Pooh. "Good morning. Pooh Bear," said Eeyore gloomily. "If it is a good morning," he said. "Which I doubt," said he. "Why, what's the matter?" "Nothing. Pooh Bear, nothing. We can't all, and some of us don't. That's all there is to it." It's not that the Eeyore Attitude is necessarily without a certain severe sort of humor. ... Hallo, Eeyore," they called out cheerfully. "Ah" said Eeyore. "Lost your way?" "We Just came to see you," said Piglet. "And to see how your house was. Look, Pooh, it's still standing!" "I know," said Eeyore. "Very odd. Somebody ought to have come down and pushed it over. We wondered whether the wind would blow it down," said Pooh. "Ah, that's why nobody's bothered, I suppose. I thought perhaps they'd forgotten." ... It's just that it's really not so awfully much fun. Not like a few other points of view we can think of. A little too complex or something. After all, what is it about Pooh that makes him so lovable? "Well, to begin with——" said Pooh. "Yes, well, to begin with, we have the principle of the Uncarved Block. After all, what is the most appealing thing about Pooh? What else but——" "Well, to begin with——" —simplicity— the Simplicity of the Uncarved Block? And the nicest thing about that Simplicity is its useful wisdom, the what-is-there-to-eat variety—wisdom you can get at. Considering that, let's have Pooh describe the nature of the Uncarved Block. "All right, Pooh, what can you tell us about the Uncarved Block?" "The what?" asked Pooh, sitting up suddenly and opening his eyes. "The Uncarved Block. You know you..." Oh, the... Oh. "What do you have to say about it?" "I didn't do it," said Pooh. "You——" "It must have been Piglet," he said. "I didn't!" squeaked Piglet. "Oh, Piglet. Where did you——" "I didn't," said Piglet. "Well, then, it was probably Rabbit," said Pooh. "It wasn't me!" Piglet insisted. "Did someone call?" said Rabbit, popping up from behind a chair. "Oh——Rabbit," I said. "We're talking about the Uncarved Block." "Haven't seen it," said Rabbit, "but I'll go ask Owl." "That won't be nec——," I began. "Too late now," said Pooh. "He's gone." I never even heard of the Uncarved Block," said Piglet. "Neither did I," said Pooh, rubbing his ear. "It's just a figure of speech," I said. "A what of a who?" asked Pooh. "A figure of speech. It means that, well, the Uncarved Block is a way of saying, 'like Pooh.' Oh, is that all?" said Piglet. "I wondered," said Pooh. Pooh can't describe the Uncarved Block to us in words; he just is it. That's the nature of the Uncarved Block. "A perfect description. Thank you, Pooh," "Not at all," said Pooh. "When you discard arrogance, complexity, and a few other things that get in the way, sooner or later you will discover that simple, childlike, and mysterious secret known to those of the Uncarved Block: Life is Fun. Now one autumn morning when the wind had blown all the leaves off the trees in the night, and was trying to blow the branches off. Pooh and Piglet were sitting in the Thoughtful Spot and wondering. "What I think," said Pooh, "is I think we'll go to Piglet Comer and see Eeyore, because perhaps his house has been blown down, and perhaps he'd like us to build it again." "What I think," said Piglet, "is I think we'll go and see Christopher Robin, only he won't be there, so we can't." "Let's go and see everybody," said Pooh. "Because when you've been walking in the wind for miles, and
you suddenly go into somebody's house, and he says, 'Hallo, Pooh, you're just in time for a little mackerel of something,' and you are, then it's what I call a Friendly Day.' Piglet thought that they ought to have a Reason for going to see everybody, like Looking for Small or Organizing an Exposition, if Pooh could think of something. Pooh could. "We'll go because it's Thursday," he said, "and we'll go to wish everybody a Very Happy Thursday. Come on. Piglet." From the state of the Uncarved Block comes the ability to enjoy the simple and the quiet, the natural and the plain. Along with that comes the ability to do things spontaneously and have them work, odd as that may appear to others at times. As Piglet put it in Winnie-the-Pooh, "Pooh hasn't much Brain, but he never comes to any harm. He does silly things and they turn out right."

To understand all this a little better, it might help to look at someone who is quite the opposite—someone like, well, say, Owl for example.

Spelling Tuesday

Through copse and spinney marched Bear; down open slopes of gorse and heather, over rocky beds of streams, up steep banks of sandstone into the heather again; and so at last, tired and hungry, to the Hundred Acre Wood. For it was in the Hundred Acre Wood that Owl lived. "And if anyone knows anything about anything," said Bear to himself, "it's Owl who knows something about something," he said, "or my name's not Winnie-the-Pooh," he said, "Which it is," he added. "So there you are." So now we come to Owl's house, as some of us have so many times before, searching for answers to questions of one sort or another. Will we find the answers here? Before we go in and take a look around, it seems appropriate to have a few Background Remarks about the kind of scholar that Owl represents, in relation to the attitudes and principles of Taoism that we are concerned with here. To begin with, it is necessary to point out that in China, scholars were generally Confucianist in training and orientation, and therefore often spoke a somewhat different language from the Taoists, who tended to see Confucianist scholars as busy ants spoiling the picnic of life, rushing back and forth to pick up the bits and pieces dropped from above. In the final section of the Tao Te Ching, Lao-tse wrote, "The wise are not learned; the learned are not wise"—an attitude shared by countless Taoists before and since. From the Taoist point of view, while the scholarly intellect may be useful for analyzing certain things, deeper and broader matters are beyond its limited reach. The Taoist writer Chuang-tse worded it this way: A well frog cannot imagine the ocean, nor can a summer insect conceive of ice. How then can a scholar understand the Tao? His own learning restricts him. (This and other selections from classic oriental texts are my own translations and adaptations.) It seems rather odd, somehow, that Taoism, the way of the Whole Man, the True Man, the Spirit Man (to use a few Taoist terms), is for the most part interpreted here in the West by the Scholarly Owl—by the Brain, the Academician, the dry-as-dust Absentminded Professor. Far from reflecting the Taoist ideal of wholeness and independence, this incomplete and unbalanced creature divides all kinds of abstract things into little categories and compartments, while remaining rather helpless and disorganized in his daily life. Rather than learn from Taoist teachers and from direct experience, he learns intellectually and indirectly, from books. And since he doesn't usually put Taoist principles into practice in an everyday sort of way, his explanations of them tend to leave out some rather important details, such as how they work and where you can apply them. On top of that, it is very hard to find any of the spirit of Taoism in the lifeless writings of the humorless Academic Mortician, whose bleached-out Scholarly Dissertations contain no more of the character of Taoist wisdom than does the typical wax museum. But that is the sort of thing we can expect from the Abstract Owl, the dried-up Western descendant of the Confucianist Dedicated Scholar, who, unlike his Noble but rather Unimaginative ancestor, thinks he has some sort of monopoly on—— "What's that?" Pooh interrupted. "What's what?" I asked. "What you just said—the Confusionist, Desiccated Scholar." "Well, let's see. The Confusionist, Desiccated Scholar is one who studies Knowledge for the sake of Knowledge, and who keeps what he learns to himself or to his own small group, writing pompous and pretentious papers that no one else can understand, rather than working for the enlightenment of others. How's that?" "Much better," said Pooh. "Owl is about to illustrate the Confusionist, Desiccated Scholar," I said, "I see," said Pooh. Which brings us back to Owl. Let's see—how did Rabbit describe the situation with Owl? Oh, here it is: ... you can't help respecting anybody who can spell Tuesday, even if he doesn't spell it right; but spelling isn't everything. There are days when spelling Tuesday simple doesn't count. "By the way, Pooh, how do you spell Tuesday?"

"Spell what?" asked Pooh. "Tuesday, Your Know — Monday, Tuesday,..." "My dear Pooh," said Owl. "After all, it's the second day of the week." "Oh, is that the way it works?" asked Pooh. "All right, Owl." I said. "Then what comes after Twosday?"

"Thirsday," said Owl. "Owl, you're just confusing things," I said. "This is the day after Tuesday, and it's not Thirs— I mean, Thursday." "Then what is it?" asked Owl. "It's today!" squeaked Piglet. "My favorite day," said Pooh. Ours, too. We wonder why the scholars don't think much of it. Perhaps it's because they confuse themselves thinking about other days so much. Now one rather annoying thing about scholars is that they are always using Big Words that some of us can't understand ...

"Well," said Owl, "the customary procedure in such cases is as follows." "What does Crust money Proseedcake mean?" said Pooh. "For I am a Bear of Very Little Brain, and long words bother me." "It means the Thing to Do," Pooh replied. "As long as it means the Thing to Do, I don't mind," said Pooh humbly and one sometimes gets the impression that those intimidating words are there to keep us from understanding. That way, the scholars can appear Superior, and will not likely be suspected of Not Knowing Something. After all, from the scholarly point of view, it's practically a crime not to know everything. But sometimes the knowledge of the scholar is a bit hard to understand because it doesn't seem to match up with our own experience of things. In other words. Knowledge and Experience do not necessarily speak the same language. But isn't the knowledge that comes from experience more valuable than the knowledge that doesn't? It seems fairly obvious to some of us that a lot of scholars need to go outside and sniff around—walk through the grass, talk to the animals. That sort of thing, "Lots of people talk to animals," said Pooh. "Maybe, but..." "Not very many listen, though," he said. "That's the problem," he added. In other words, you might say that there is more to knowing than just being correct. As the mystical poet Han-shan wrote: A scholar named Wang Laughed at my poems. The accents are wrong, he said. Too many beats; the meter is poor, the wording impulsive. I laugh at his poems, As he laughs at mine. They read like the words of a blind man describing the sun. Quite often, struggling like a scholar over relatively unimportant matters can make one increasingly Confused. Pooh described the
Confusionist state of mind quite accurately: On Monday, when the sun is hot, I wonder to myself a lot: "Now it is true, or is it not, that what is which and which is what?" On Tuesday, when it hails and snows, the feeling on me grows and grows that hardly anybody knows if those are these or these are those. On Wednesday, when the sky is blue, and I have nothing else to do, I sometimes wonder if it's true that who is what and what is who. On Thursday, when it starts to freeze, and hoar-frost twinkles on the trees, how very readily one sees that these are whose—but whose are these? On Friday—Yes, whose are these, anyway? To the Desiccated Scholars, putting names on things is the most vital activity in the world. Tree. Flower. Dog. But don’t ask them to prune the tree, plant the flower, or take care of the dog, unless you enjoy Unpleasant Surprises. Living, growing things are beyond them, it seems. Now, scholars can be very useful and necessary, in their own dull and unamusing way. They provide a lot of information. It's just that there is Something More, and that Something More is what life is really all about. Oops. "Say, Pooh, have you seen my other pencil?" "I saw Owl using it a little while ago," said Pooh.

"Oh, here it is. What's this?" "Aardvarks and Their Aberrations." "Beg pardon?" said Pooh. "Aardvarks and Their Aberrations—what Owl was writing about." "Oh, were they?" said Pooh. "Say, this pencil's all chewed up." One more funny thing about Knowledge, that of the scholar, the scientist, or anyone else; it always wants to blame the mind of the Uncarved Block—what it calls Ignorance—for problems that it causes itself, either directly or indirectly, through its own limitations, nearsightedness, or neglect. For example, if you build your house where the wind can blow it over, then let it go to pieces while you worry about how to spell Marmalade, what is likely to happen? Of course. Anyone knows that. Yet when Owls house falls down, what does he have to say about it? "Pooh," said Owl severely, "did you do that?" "No," said Pooh humbly. "I don't think so." "Then who did?" "I think it was the wind," said Piglet. "I think your house has blown down." "Oh, is that it? I thought it was Pooh." "No," said Pooh. For the chapter's concluding word about Knowledge for the sake of Knowledge, let's recall an incident from The House at Pooh Comer. Eeyore was busy intimidating Piglet with something he’d made from three sticks.... "Do you know what A means, little Piglet?" "No, Eeyore, I don't." "It means Learning, it means Education, it means all the things that you and Pooh haven't got. That's what A means." "Oh," said Piglet again. "I mean, does it?" he explained quickly. "I'm telling you. People come and go in this Forest, and they say, 'It's only Eeyore, so it doesn't count.' They walk to and fro saying 'Ha ha!' but do they know anything about A? They don't. It's just three sticks to them. But to the Educated—mark this, little Piglet—to the Educated, not meaning Poohs and Piglets, it's a great and glorious A. Not," he added, "just something that anybody can come and breathe on." Then Rabbit came along.... "There's Just one thing I wanted to ask you, Eeyore. What happens to Christopher Robin in the mornings nowadays?" "What's that that I'm looking at?" said Eeyore, still looking at it. "Three sticks," said Rabbit promptly. "You see?" said Eeyore to Piglet. He turned to Rabbit. "I will now answer your question," he said solemnly. "Thank you," said Rabbit. "What does Christopher Robin do in the mornings? He learns. He becomes Educated. He integrates—he think that is the word he mentioned, but I may be referring to something else—he integrates Knowledge. In my small way I also, if I have the word right, am—am doing what he does. That, for instance, is—" "An A," said Rabbit, "but not a very good one. Well, I must get back and tell the others." Eeyore looked at his sticks and then he looked at Piglet.... "He knew? You mean this A thing is a thing Rabbit knew?" "Yes, Eeyore. He's clever. Rabbit is." "Clever!" said Eeyore scornfully, putting a foot heavily on his three sticks. "Education" said Eeyore bitterly, jumping on his six sticks. "What is Learning?" asked Eeyore as he kicked his twelve sticks into the air. "A thing Rabbit knows! Hal" So there. "I know something that Rabbit doesn't know," said Piglet. "Oh? What's that?" I asked. "Well, I can't remember what it's called, but——" "Oh, yes. That's what's coming up next," I said "Oh, what is it called?" said Piglet.

**Cottleston Pie**

Remember when Kanga and Roo came to the Forest? Immediately, Rabbit decided that he didn’t like them, because they were Different. Then he began thinking of a way to make them leave. Fortunately for everyone, the plan failed, as Clever Plans do, sooner or later. Cleverness, after all, has its limitations. Its mechanical judgments and clever remarks tend to prove inaccurate with passing time, because it doesn't look very deeply into things to begin with. As in Rabbit's case, it has to change its opinions later on because of what it didn't see when it was forming them. The thing that makes someone truly integrates Knowledge. In my small way I also, if I have the word right, am—am doing what he does. That, for instance, is—" "An A," said Rabbit, "but not a very good one. Well, I must get back and tell the others." Eeyore looked at his sticks and then he looked at Piglet.... "He knew? You mean this A thing is a thing Rabbit knew?" "Yes, Eeyore. He's clever. Rabbit is." "Clever!" said Eeyore scornfully, putting a foot heavily on his three sticks. "Education" said Eeyore bitterly, jumping on his six sticks. "What is Learning?" asked Eeyore as he kicked his twelve sticks into the air. "A thing Rabbit knows! Hal" So there. "I know something that Rabbit doesn't know," said Piglet. "Oh? What's that?" I asked. "Well, I can't remember what it's called, but——" "Oh, yes. That's what's coming up next," I said "Oh, what is it called?" said Piglet.
the sky. But for all its strength, it cannot catch a mouse. "You complain that your tree is not valuable as lumber. But you time underwater if they can help it. Unfortunately, some people—who always seem to think they're smarter than fish and things wrong with blindly trying to do what you aren't designed for. Fish don't live in trees, and birds don't spend too much act accordingly. There's nothing wrong with not being able to whistle, especially if you're a fish. But there can be lots of from a wise mind, such a statement would mean, "I have certain limitations, and I know what they are." Such a mind wouldencyclopedia," said Owl. And now, if we can, let's go on to the second part: "A fish can't whistle and neither can I." Coming from a wise mind, such a statement would mean, "I have certain limitations, and I know what they are." Such a mind would "It sticks in one's feathers. Rather disagreeable." "You see?" I said. "Everyone's different. That's what we were discussing." "I thought we were talking about mud," said Piglet. "So did I," said Pooh. "Well, I must get back to my encyclopedia," said Owl. And now, if we can, let's go on to the second part: "A fish can't whistle and neither can I." Coming from a wise mind, such a statement would mean, "I have certain limitations, and I know what they are." Such a mind would. "Have you ever tried it?" "No, but——" "Just the thing for a hot summer day," he continued, leaning back and closing his eyes. "Down by the river, covered with mud" "Look. Pooh——" "Mud's nice," said Piglet, walking over to the writing table and looking up at us. "It adds color to your skin." "Can't say / ever cared for it," said Owl, flying over and perching on the lamp. "It sticks in one's feathers. Rather disagreeable." "You see?" I said. "Everyone's different. That's what we were discussing." "I thought we were talking about mud," said Piglet. "So did I," said Pooh. "Well, I must get back to my encyclopedia," said Owl. And now, if we can, let's go on to the second part: "A fish can't whistle and neither can I." Coming from a wise mind, such a statement would mean, "I have certain limitations, and I know what they are." Such a mind would. "Have you ever tried it?" "No, but——" "Just the thing for a hot summer day," he continued, leaning back and closing his eyes. "Down by the river, covered with mud" "Look. Pooh——" "Mud's nice," said Piglet, walking over to the writing table and looking up at us. "It adds color to your skin." "Can't say / ever cared for it," said Owl, flying over and perching on the lamp. "It sticks in one's feathers. Rather disagreeable." "You see?" I said. "Everyone's different. That's what we were discussing." "I thought we were talking about mud," said Piglet. "So did I," said Pooh. "Well, I must get back to my encyclopedia," said Owl. And now, if we can, let's go on to the second part: "A fish can't whistle and neither can I." Coming from a wise mind, such a statement would mean, "I have certain limitations, and I know what they are." Such a mind would. "Do you complain that your tree is not valuable as lumber. But you time underwater if they can help it. Unfortunately, some people—who always seem to think they're smarter than fish and things wrong with blindly trying to do what you aren't designed for. Fish don't live in trees, and birds don't spend too much act accordingly. There's nothing wrong with not being able to whistle, especially if you're a fish. But there can be lots of from a wise mind, such a statement would mean, "I have certain limitations, and I know what they are." Such a mind would.
what it does? You don't know? Neither do we, neither does anyone else. Science likes to strut around and Act Smart by putting its labels on everything, but if you look at them closely, you'll see that they don't really say much. "Genes"? "DNA"? Just scratching the surface. "Instinct"? You know what that means: Curious: "Why do birds fly South for the winter?" Science. "Instinct" It means, "We don't know." The important thing is, we don't really need to know. We don't need to imitate Nearsighted Science, which peers at the world through an electron microscope, looking for answers it will never find and coming up with more questions instead. We don't need to play Abstract Philosopher, asking unnecessary questions and coming up with meaningless answers. What we need to do is recognize Inner Nature and work with Things As They Are. When we don't, we get into trouble. Pooh and Piglet found this out when they tried to catch a Heffalump. Not really knowing what Heffalumps like to eat, Piglet assumed that they would be attracted by acorns, and Pooh thought—but first, you remember what a Heffalump is, don't you? One day, when Christopher Robin and Winnie-the-Pooh and Piglet were all talking together, Christopher Robin was learning that they were eating and said carelessly: "I saw a Heffalump today, Piglet." "What was it doing?" asked Piglet. "Just lumping along," said Christopher Robin. "I don't think it saw me." "I saw one once," said Piglet. "At least, I think I did," he said. "Only perhaps it wasn't." "So did I," said Pooh, wondering what a Heffalump was like. "You don't often see them," said Christopher Robin carelessly. "Not now," said Piglet. "Not at this time of year," said Pooh. That's what a Heffalump is. So Pooh and Piglet decided to capture one. The plan started out well... Pooh's first idea was that they should dig a Very Deep Pit, and then the Heffalump would come along and fall into the Pit, and— "Why?" said Piglet "Why what?" said Pooh. "Why would he fall in?" Pooh rubbed his nose with his paw, and said that the Heffalump might be walking along, humming a little song, and looking up at the sky, wondering if it would rain, and so he wouldn't see the Very Deep Pit until he was half-way down, when it would be too late. Piglet said that this was a very good Trap, but supposing it were raining already? Pooh rubbed his nose again, and said that he hadn't thought of that. And then he brightened up, and said that, if it were raining already, the Heffalump would be looking at the sky wondering if it would clear up, and so he wouldn't see the Very Deep Pit until he was half-way down.... When it would be too late. Piglet said that, now that this point had been explained, he thought it was a Cunning Trap. Pooh was very proud when he heard this, and he felt that the Heffalump was as good as caught already, but there was just one other thing which had to be thought about, and it was this. Where should they dig the Very Deep Pit? Piglet said that the best place would be somewhere where a Heffalump was, just before he fell into it, only about a foot farther on. "But then he would see us digging it," said Pooh. "Not if he was looking at the sky." It sounds easy, doesn't it? Let's see. First, you dig a hole...making sure that it's big enough for a Heffalump. And the best way to make sure that the Heffalump gets into the Trap once you've made it is to put something that Heffalumps like into it, such as a bag of peanuts, or——"Honey," said Pooh. "Honey?" "A jar of honey," said Pooh. "Are you sure?" "A big jar of honey," Pooh insisted. "Who ever heard of Heffalumps liking honey? Sticky, gooey... How would they ever——""The best thing," said Pooh. All right, honey. You put the honey in the Trap, and before you know it, you've caught a ... Hmm. Something went wrong. That's not a Heffalump. But what is it? Maybe Piglet will find out when he goes to see what's in the Trap. "Help, help!" cried Piglet, "a Heffalump, a Horrible Heffalump!" and he scampered off as hard as he could, still crying out, "Help, help, a Horrible Hoffalump! Hoff, Hoff, a Helible Horralump! Hoff, Hoff, a Hoffable Hellerump!" And he didn't stop crying and scampering until he got to Christopher Robin's house. "Whatever's the matter? Piglet?" said Christopher Robin who was just getting up. "Heff," said Pooh, breathing so hard that he could hardly speak, "a Hell—a Heff—a Heffalump." "Where?" said Piglet, waving his paw. "What did it look like?" "Like—like—it had the biggest head you ever saw, Christopher Robin. A great enormous thing, like—like nothing. A huge big—well, like a—I don't know—like an enormous big nothing. Like a jar." So the honey wasn't such a good thing to use, after all. We didn't think that it really matched the Nature of Heffalumps, somehow. Now that we know the principle, we can say: "Oh, it's you. Pooh." "Mufflewuffie Cottleston Pie mufflewuffie." "I beg your pardon?" "Tell them about Cottleston Pie—what it means," Pooh whispered, a little more clearly. "I just did," I said. "I mean, tell them what it stands for," said Pooh expectantly. "Oh, of course. Thank you, Pooh." Pooh wants us to know that the words Cottleston Pie are a way of saying Inner Nature. So, by substituting that term for the last line in each verse of the song, we get: Ask me a riddle and I reply: "Inner Nature." Hmm, Cottleston Pie sounds better, said Pooh. "Well, how about this, Pooh?""Ask me a riddle and I reply: "Things Are As They Are." Better... But it still doesn't rhyme." "All right, how's this?" Ask me a riddle and I reply: "Cottleston, Cottleston, Cottleston Pie." "Just right," said Pooh. Now that we know the principle, we can look at its applications. As we have likely recognized by now, no two snowflakes, trees, or animals are alike. No two people are the same, either. Everything has its own Inner Nature. Unlike other forms of life, though, people are easily led away from what's right for them, because people have Brain, and Brain can be fooled. Inner Nature, when relied on cannot be fooled. But nothing is same, either. Everything has its own Inner Nature. Unlike other forms of life, though, people are easily led away from what's right for them, because people have Brain, and Brain can be fooled. Inner Nature, when relied on cannot be fooled. But nothing is
out. In a similar manner, instead of struggling to erase what are referred to as negative emotions. We can learn to use them in positive ways. We could describe the principle like this: while pounding on the piano keys may produce noise, removing them doesn't exactly further the creation of music. The principles of Music and Living aren't all that different, we think. "Wouldn't you say? Pooh?" "Say what?" asked Pooh, opening his eyes. "Music and Living——" "The same thing," said Pooh. That's what we thought. So rather than work against ourselves, all we need to do in many cases is to point our weaknesses or unpleasant tendencies in a different direction than we have been. The following incident recorded by the Taoist Liu An can serve to illustrate: In the state of Ch'u, a housebreaker became a soldier under the General Tzu-fa, a man known for utilizing the abilities of others to a remarkable degree. A short while later, Ch'u was attacked by the army of the state of Ch'i. Tzu-fa's men went out to counter the attack, but were driven back three times. The Ch'u strategists exhausted their minds while the enemy forces grew stronger. At that point, the housebreaker stepped forward and asked for a chance to work for the defense of Ch'u. The General granted his request. That night, the housebreaker sneaked into the Ch'i camp, entered the general's tent, and removed the curtains from the bed. Tzu-fa sent these back the next morning by special envoy, with a note which explained that they had been found by some men who were out gathering firewood. The following evening, the housebreaker removed the Ch'i general's pillow. The next morning, it was returned with a message like the first. On the third night, the housebreaker removed the general's jade hairpin. It was returned the next morning. That day, the Ch'i general called his officers together. "One more night," he warned them, "and it will be my head!" The troops were ordered to break camp and return home. So there is no such thing as an ability that is too useless, too crooked, or too small.

The envoy, with a note which explained that they had been found by some men who were out gathering firewood. The following day Tzu-fa sent these back the next morning by special envoy, with a note which explained that they had been found by some men who were out gathering firewood. The following evening, the housebreaker removed the Ch'i general's pillow. The next morning, it was returned with a message like the first. On the third night, the housebreaker removed the general's jade hairpin. It was returned the next morning. That day, the Ch'i general called his officers together. "One more night," he warned them, "and it will be my head!" The troops were ordered to break camp and return home. So there is no such thing as an ability that is too useless, too crooked, or too small. It only depends on what you do with it. As Lao-tse pointed out, the bad can be raw material for the good. So quite often, the easiest way to get rid of a Minus is to change it into a Plus. Sometimes you will find that characteristics you try hard to eliminate eventually come back, anyway. But if you do the right things, they will come back in the right ways. And sometimes those very tendencies that you dislike the most can show up in the right way at the right time to save your life, somehow. If that's ever happened to you, you'll think twice before setting out to completely unbounced yourself. What do we mean by Unbounce yourself? Well, you remember the situation with Tigger ... "How did you fall in, Eeyore?" asked Rabbit, as he dried him with Piglet's handkerchief. "I didn't," said Eeyore. "But how——" "I was BOUNCED," said Eeyore. "Oo," said Roo excitedly, "did somebody push you?" "Somebody BOUNCED me. I was just thinking by the side of the river——thinking, if the Ch'i general called his officers together. "One more night," he warned them, "and it will be my head!" The troops were exhausted as he dried him with Piglet's handkerchief. "I didn't," said Eeyore. "But how——" "I was BOUNCED," said Eeyore. "Oo," said Roo excitedly, "did somebody push you?" "Somebody BOUNCED me. I was just thinking by the side of the river——thinking, if any of you know what that means, when I received a loud BOUNCE." "Oh, Eeyore!" said everybody. "Are you sure you didn't slip?" asked Rabbit wisely. "Of course I slipped. If you're standing on the slippery bank of a river, and somebody BOUNCES you loudly from behind, you slip. What did you think I did?" "But who did it?" asked Roo. Eeyore didn't answer. "I expect it was Tigger," said Piglet nervously. "But, Eeyore," said Pooh, "was it a Joke, or an Accident? I mean——" "I didn't stop to ask. Pooh. Even at the very bottom of the river I didn't stop to say to myself, 'Is this a Hearty Joke, or is it the Merest Accident?' I just floated to the surface, and said to myself, 'It's wet.' If you know what I mean." So, to remove the Bounce from Tigger, Rabbit came up with another one of his famous plans: Rabbit, Pooh, and Piglet would take Tigger to someplace at the top of the Forest where he'd never been, and lose him there. And from then on, he would be a Small and Sorry Tigger who bounced no more. Well, so much for Cleverness, as Eeyore might say, because as things turned out, Rabbit got everyone lost, including himself. Everyone but Tigger, that is. Tiggers don't get lost, it so happens, not even in the mist at the top of the Forest. And that proved to be very Useful. Because, although Pooh and Piglet found their way back after a while ... "Where's Rabbit?" "I don't know," said Pooh. "Oh—well, I expect Tigger will find him. He's sort of looking for you all." "Well," said Pooh, "I've got to go home for something, and so has Piglet, because we haven't had it yet, and——" "I'll come and watch you," said Christopher Robin. So he went home with Pooh, and watched him for quite a long time ... and all the time he was watching, Tigger as tearing round the Forest making loud yapping noises for Rabbit. And at last a very Small and Sorry Rabbit heard him. And the Small and Sorry Rabbit rushed through the mist at the noise, and it suddenly turned into Tigger; a Friendly Tigger, a Grand Tigger, a Large and Helpful Tigger, a Tigger who bounced at all, in just the beautiful way a Tigger ought to bounce. "Oh, Tigger, I am glad to see you," cried Rabbit. In the story of the Ugly Duckling, when did the Ugly Duckling stop feeling Ugly? When he realized that he was a Swan. Each of us has something Special, a Swan of some sort, hidden inside somewhere. But until we recognize that it's there, what can we do but splash around, treading water? The Wise are Who They Are. They work with what they've got and do what they can do. There are things about ourselves that we need to get rid of; there are things we need to change. But at the same time, we do not need to be too desperate, too ruthless, too combative. Along the way to usefulness and happiness, many of those things will change themselves, and the others can be worked on as we go. The first thing we need to do is recognize and trust our own Inner Nature, and not lose sight of it. For within the Ugly Duckling is the Swan, inside the Bouncy Tigger is the Rescuer who knows the Way, and in each of us is something special and that we need to keep. For a long time they looked at the river beneath them, saying nothing, and the river said nothing too, for it felt very quiet and peaceful on this summer afternoon. "Tigger is all right really," said Piglet lazily. "Of course he is," said Christopher Robin. "Everybody is really," said Pooh. "That's what I think," said Pooh. "But I don't suppose I'm right," he said. "Of course you are," said Christopher Robin.

**Pooh Way**

By the time it came to the edge of the Forest the stream had grown up, so that it was almost a river, and, being grown-up, it did not run and jump and sparkle along as it used to do when it was younger, but moved more slowly. For it knew now where it was going, and it said to itself, "There is no hurry. We shall get there some day." Now we come to what could be called the most characteristic element of Taoism-in-action. In Chinese, it is known as Wu Wei. It is also the most characteristic element of Pooh-in-action. In English, it is not known as much of anything in particular. We believe that it's time that someone noticed it and called it something, so we will call it the Pooh Way. Literally, Wu Wei means "without doing, causing, or making." But practically speaking, it means without meddlesome, combative, or egotistical effort. It seems rather significant that the character Wei developed from the symbols for a clawing hand and a monkey, since the term Wu Wei means no going against the nature of things; no clever tampering: no Monkeying Around. The efficiency of Wu Wei is
like that of water flowing over and around the rocks in its path—not the mechanical, straight-line approach that usually ends up short-circuiting natural laws, but one that evolves from an inner sensitivity to the natural rhythm of things. Let's take an example from the writings of Chuang-tse: At the Gorge of Lu, the great waterfall plunges for thousands of feet, its spray visible for miles. In the churning waters below, no living creature can be seen. One day, K'ung Fu-tse was standing at a distance from the pool's edge, when he saw an old man being tossed about in the turbulent water. He called to his disciples, and together they ran to rescue the victim. But by the time they reached the water, the old man had climbed out onto the bank and was walking along, singing to himself. K'ung Fu-tse hurried up to him. "You would have to be a ghost to survive that," he said, "but you seem to be a man, instead. What secret power do you have?" "Nothing special," the old man replied. "I began to learn while very young, and grew up practicing it. Now I am certain of success. I go down with the water and come up with the water. I follow it and forget myself. I survive because I don't struggle against the water's superior power. That's all." When we learn to work with our own Inner Nature, and with the natural laws operating around us, we reach the level of Wu Wei. Then we work with the natural order of things and operate on the principle of minimal effort. Since the natural world follows that principle, it does not make mistakes. Mistakes are made—or imagined—by man, the creature with the overloaded Brain who separates himself from the supporting network of natural Taws by interfering and trying too hard. Not like Pooh, the most effortless Bear we've ever seen. "Just how do you do it, Pooh?" "Do what?" asked Pooh. "Become so Effortless." "I don't do much of anything," he said. "But all those things of yours get done." "They just sort of happen," he said. "Wait a minute. That reminds me of something from the Too Te Ching," I said, reaching for a book. "Here it is—chapter thirty-seven. Translated, it reads something like, 'Tao does not do, but nothing is not done.' "That sounds like a Riddle," said Pooh. "It means that Tao doesn't force or interfere with things, but lets them work in their own way, to produce results naturally. Then whatever needs to be done is done." "You see," said Pooh. "In Chinese, the principle would be Wei Wu Wei—Do Without Doing." From Wei Wu Wei comes Tzu Jan, 'Self So.' That means that things happen by themselves, spontaneously. "Oh, I see," said Pooh. For a basic example of the Pooh Way, let's recall something that happened in The House at Pooh Corner when Pooh, Piglet, Rabbit, and Roo were playing Pooahsticks. They'd dropped their sticks off the bridge into the river, and had gone to the other side to see whose stick would come out first. Eeyore. Eeyore? "I didn't know you were playing," said Roo. "I'm not," said Eeyore. "Eeyore, what are you doing there?" said Rabbit. "I'll give you three guesses, Rabbit. Digging holes in the ground? Wrong. Leaping from branch to branch of a young oak-tree? Wrong. Waiting for somebody to help me out of the river? Right. Give Rabbit time, and he'll always get the answer." Then Pooh got an idea. They could drop some stones into the river, the stones would make waves, and the waves would wash Eeyore over to the riverbank. Rabbit thought it was a good idea. Eeyore didn't. "Supposing we hit him by mistake?" said Piglet anxiously. "Or supposing you missed him by mistake," said Eeyore. "Think of all the possibilities, Piglet, before you settle down to enjoy yourselves." But Pooh had got the biggest stone he could carry, and was leaning over the bridge, holding it in his paws. "I'm not throwing it, I'm dropping it, Eeyore," he explained. "And then I can't miss—I mean I can't hit you. Could you stop turning round for a moment, because it muddles me rather?" "No," said Eeyore. "I like turning round." Rabbit began to feel that it was time he took command. "Now, Pooh," he said, "When I say 'Now!' you can drop it. Eeyore, when I say 'Now! Pooh will drop his stone." "Thank you very much, Rabbit, but I expect I shall know." "Are you ready? Pooh? Piglet, give Pooh a little more room. Get back a bit there, Roo. Are you ready?" "No," said Eeyore. "Now!" said Rabbit. Pooh dropped his stone. There was a loud splash, and Eeyore disappeared.... It was an anxious moment for the watchers on the bridge. They looked and looked ... and even the sight of Piglet's stick coming out a little in front of Rabbit's didn't cheer them up as much as you would have expected. And then, just as Pooh was beginning to think that he must have chosen the wrong stone or the wrong river or the wrong day for his idea, something gray showed for a moment by the river bank ... and it got slowly bigger and bigger ... and at last it was Eeyore coming out. With a shout they rushed off the bridge, and pushed and pulled at him; and soon he was standing among them again on dry land. "Oh, Eeyore, you are wet!" said Piglet, feeling him. Eeyore shook himself, and asked somebody to explain to Piglet what happened when you had been inside a river for quite a long time. "Well done, Pooh," said Rabbit kindly. "That was a good idea of ours." Cleverness, as usual, takes all the credit it possibly can. But it's not the Clever Mind that's responsible when things work out. It's the mind that sees what's in front of it, and follows the nature of things... When you work with Wu Wei, you put the round peg in the round hole and the square peg in the square hole. No stress, no struggle. Egotistical Desire tries to force the round peg into the square hole and the square peg into the round hole. Cleverness tries to devise craftier ways of making pegs fit where they don't belong. Knowledge tries to figure out why round pegs fit round holes, but not square holes. Wu Wei doesn't try. It doesn't think about it. It just does...
..."Pooh!" he cried. "There's something climbing up your back." "I thought there was," said Pooh. "It's Small!" cried Piglet. "Underneath," said Piglet in an underneath sort of way. "Underneath what?" Well, after that had been straightened...

And then he thought that perhaps when he did try to say things he wouldn't be able to; so, to make sure, he said loudly: "A..." "...fallen down a well, and my voice has gone all squeaky and works before I'm ready for it, because I've done something to myself inside. Bother!" "Help—help!" "There you are! I say things when I'm not trying. So it must be a very bad Accident." After all, that had been straightened out..."Pooh!" he cried. "There's something climbing up your back." "I thought there was," said Pooh. "It's Small!" cried Piglet.

Those who do things by the Pooh Way find this sort of thing happening to them all the time. It's hard to explain, except by example, but it works. Things just happen in the right place, at the right time. At least they do when you let them, when you work with circumstances instead of saying, "This isn't supposed to be happening this way," and trying hard to make it happen some other way. If you're in tune with The Way Things. Work, then they work the way they need to, no matter what you may think about it at the time. Later on, you can look back and say, "Oh, now I understand. That had to happen so that those could happen, and those had to happen in order for this to happen. ..." Then you realize that even if you'd tried to make it all turn out perfectly, you couldn't have done better, and if you'd really tried, you would have made a mess of the whole thing. Let's take another example of Things Work Out: Eeyore's birthday party, as arranged by Pooh and Piglet Pooh discovered, after Eeyore told him, that it was Eeyore's birthday. So Pooh decided to give him something. He went home to get a jar of honey to use as a birthday present, and talked things over with Piglet, who decided to give Eeyore a balloon that he'd saved from a party of his own. While Piglet went to get the balloon, Pooh walked off to Eeyore's with the jar of honey. But after a while, he began to get Hungry. So he sat down and took the top off his jar of honey. "Lucky I brought this with me," he thought. "Many a bear going out on a warm day like this would never have thought of bringing a little something with him." And he began to eat. "Now let me see," he thought, as he took his last lick of the inside of the jar, "where was I going? Ah, yes, Eeyore." He got up slowly. And then, suddenly, he remembered. He had eaten Eeyore's birthday present! Well, most of it, anyway. Fortunately, he still had the jar. And since he was passing by the Hundred Acre Wood, he went in to see Owl and had him write "A Happy Birthday" on it. After all, it was a nice jar, even with nothing in it. While all this was happening, Piglet had gone back to his own house to get Eeyore's balloon. He held it very tightly against himself, so that it shouldn't blow away, and he ran as fast as he could so as to get to Eeyore before Pooh did; for he thought that he would like to be the first one to give a present, just as if he had thought of it without being told by anybody. And running along, and thinking how pleased Eeyore would be, he didn't look where he was going... and suddenly he put his foot in a rabbit hole, and fell down flat on his face. Yes, well, after Piglet fell on Eeyore's balloon, it wasn't so... well, it was more... that is, it was...

... "Balloon?" said Eeyore. "You did say balloon? One of those big colored things you blow up? Gaiety, song-and-dance, here we are and there we are?" "Yes, but I'm afraid—I'm very sorry, Eeyore—but when I was running along to bring it to you, I fell down. "Dear, dear, how unlucky! You ran too fast, I expect. You didn't hurt yourself. Little Piglet?" "No, but I—oh, Eeyore, I burst the balloon!" There was a very long silence. "My balloon?" said Eeyore at last. Piglet nodded. "My birthday balloon?" "Yes, Eeyore," said Piglet sniffing a little. "Here it is. With—with many happy returns of the day." And he gave Eeyore the small piece of damp rag. "Is this it?" said Eeyore, a little surprised. Piglet nodded. "My present?" Piglet nodded again. "The balloon?" And just then, Pooh arrived. "I've brought you a little present," said Pooh excitedly. "I've had it," said Eeyore. Pooh had now splashed across the stream to Eeyore, and Piglet was sitting a little way off, his head in his paws, sniffing to himself. "It's a Useful Pot," said Pooh. "Here it is. And it's got 'A Very Happy Birthday with love from Pooh' written on it. That's what all that writing is. And it's for putting things in. There!" Then Eeyore discovered that, since the balloon was no longer as big as Piglet, it could easily be put away in the Useful Pot and taken out whenever it was needed, which certainly can't be done with the typical Unmanageable Balloon... "I'm very glad," said Pooh happily, "that I thought of giving you a Useful Pot to put things in."

"I'm very glad," said Piglet happily, "that I thought of giving you something to put in a Useful Pot!" But Eeyore wasn't listening. He was taking the balloon out, and putting it back again, as happy as could be. So it all worked out. At its highest level, Wu Wei is indefinable and practically invisible, because it has become a reflex action. In the words of Chuang-tse, the mind of Wu Wei "flow like water, reflects like a mirror, and responds like an echo." Just like Pooh. "Ahem. I say, "Just like Pooh." "Wh—what?" said Pooh, waking up suddenly and falling out of the chair. "What's like who?" "What flows like water, reflects like a mirror, and responds like an echo?" "Oh, a Riddle," said Pooh. "How many guesses do I get?" "Oh, I don't know. Let's just see what happens."

"What could it be?" he mumbled. "Flows like water..." Using Wu Wei, you go by circumstances and listen to your own intuition. "This isn't the best time to do this. It'd better go that way." Like that. When you do that sort of thing, people may say you have a Sixth Sense or something. All it really is, though, is being Sensitive to Circumstances. That's just natural. It's only strange when you don't listen. One of the most convenient things about this Sensitivity to Circumstances is that you don't have to make so many difficult decisions. Instead, you can let them make themselves. For example, in The House at Pooh Corner, Pooh was wandering around one day trying to decide whom he wanted to visit. He could go see Eeyore, whom he hadn't seen since yesterday, or Owl, whom he hadn't seen since the day before yesterday, or Kanga, Roo, and Tigger, all of whom he hadn't seen for quite a while. How did he decide? He sat down on a rock in the middle of the stream and sang a song. Then he got up and wandered...
around again, thinking about visiting Rabbit, until he found himself at his own front door. He went inside, got something to eat, and then went out to see Piglet. That's how it is when you use the Pooh Way. Nothing to it. No stress, no mess. Now— "A stream?" asked Pooh. "What?" "The answer. A stream flows like water, reflects like a mirror—" "But it doesn't respond like an echo," I said. "Yes, it does," said Pooh. "Well, you're close. Sort of. I guess." "Just give me more time," said Pooh. The Wu Wei approach to conflict-solving can be seen in the practice of the Taoist martial art T'ai Chi Ch'üan, the basic idea of which is to wear the opponent out either by sending his energy back at him or by deflecting it away, in order to weaken his power, balance, and position-for-defense. Never is force opposed with force; instead, it is overcome with yielding. "Flows like water, reflects like a mirror," said Pooh, waking by. "You're thinking too much, Pooh," I said. "I'll give you a hint; maybe it'll help," "I hope so," said Pooh. "This is beginning to bother me." "All right—to solve the Riddle, you need to let your mind flow along and reflect what it sees. Then it can respond with me answer. Get it?" —"No," said Pooh "Oh, well." "Let me see—flows like water," muttered Pooh. The Wu Wei principle underlying T'ai Chi Ch'üan can be understood by striking at a piece of cork floating in water. The harder you hit it, the more it yields; the more it yields, the harder it bounces back. Without expending energy, the cork can easily wear you out. So, Wu Wei overcomes force by neutralizing its power, rather than by adding to the conflict. With other approaches, you may fight fire with fire, but with Wu Wei, you fight fire with water. "I know," said Pooh. "A piece of cork!" "What about it?" "Responds like an echo!" he said triumphantly. "But it doesn't flow like water or reflect like a mirror," I said. "Oh," said Pooh. "That's right." "Well, I guess I'd better tell you," I said. "It's the Pooh Way." "What is?" asked Pooh. "The answer," I said. "Oh," said Pooh. "That wasn't a very good Riddle," he added. "All right, then you ask one." "Glad to. What's black and white and red all over?" "Oh, no. Not that one. "You've heard it before?" asked Pooh, a bit surprised. "Of course. It's been around for years. Everyone knows the answer—it's a newspaper." "No," said Pooh. "An embarrassed zebra?" "No." "Well, then ..." "Give up?" Pooh asked hopefully. "All right, I give up. What's black and white and red all over?" "A sunburned penguin." "Pooh, that's stupid." "Better than yours," he said. "Well, here's another one, then. It has to do with the opposite of the Pooh Way. What runs around all day without getting anywhere?" "A Rabbit?" said Pooh. "Well, practically." "Oh, I know. It's a—-" But we're saving that for the next chapter.

**Bisy Backson**

Rabbit hurried on by the edge of the Hundred Acre Wood, feeling more important every minute, and soon he came to the tree where Christopher Robin lived. He knocked at the door, and he called out once or twice, and then he walked back a little way and put his paw up to keep the sun out, and called to the top of the tree, and then he turned all round and shouted "Hallo!" and "I say!" "It's Rabbit!"— but nothing happened. Then he stopped and listened, and everything stopped and listened with him, and the Forest was very lone and still and peaceful in the sunshine, until suddenly a hundred miles above him a lark began to sing. "Bother!" said Rabbit. "He's gone out." He went back to the green front door, just to make sure, and he was turning away, feeling that his morning had got all spoilt, when he saw a piece of paper on the ground. And there was a pin in it, as if it had fallen off the door. "Hello!" said Rabbit, feeling quite happy again. "Another notice!" This is what it said:

**Gone out Backson Bisy Backson. C.R.**

Rabbit didn't know what a Backson was— in spite of the fact that he is one— so he went to ask Owl. Owl didn't know, either. But we think we know, and we think a lot of other people do, too. Chuhng-tse described one quite accurately; there was a man who disliked seeing his footprints and his shadow. He decided to escape from them, and began to run. But as he ran along, more footprints appeared, while his shadow easily kept up with him. Thinking he was going too slowly, he ran faster and faster without stopping, until he finally collapsed from exhaustion and died. If he had stood still, there would have been no footprints. If he had rested in the shade, his shadow would have disappeared. You see them almost everywhere you go, it seems. On practically any sunny sort of day, you can see the Backsons stampeding through the park, making all kinds of loud Breathing Noises. Perhaps you are enjoying a picnic on the grass, as Backsons tend to avoid them. They prefer instead to struggle along on asphalt and concrete, in imitation of the short-lived transportation machines for which those hard surfaces were designed. Inhaling poisonous exhaust fumes from the vehicles that swerve to avoid hitting them, the Backsons blaber away to each other about how much better they feel now that they have gotten outdoors. Natural living, they call it. The Bisy Backson is almost desperately active. If you ask him what his Life Interests are, he will give you a list of Physical Activities, such as: "Skydiving, tennis, jogging, racquet-ball, skiing, swimming, and water-skiing." "Is that all?" "Well, I (gasp, pant, wheeze) think so," says Backson. "Have you ever tried chasing cars?" "No, I—no, I never have." "How about wrestling alligators?" "No ... I always wanted to, though." "Roller-skating down a flight of stairs?" "No, I never thought of it." "But you said you were active." At this point, the Backson replies, thoughtfully, "Say—do you think there's something ... wrong with me? Maybe I'm losing my energy." After a while, maybe. The Athletic sort of Backson—one of the many common varieties—is concerned with physical fitness, he says. But for some reason, he sees it as something that has to be pounded in from the outside, rather than built up from the inside. Therefore, he confines exercise with work. He works when he works, works when he exercises, and, more often than not, works when he plays. Work, work, work. All work and no play makes Backson a dull boy. Kept up for too long, it makes him dead, too. Well—here's Rabbit. "Hello, Rabbit. What's new?" "I just got back from Owl's," said Rabbit, slightly out of breath. "Oh? You were certainly gone a long time." "Yes, well ... Owl insisted on telling me a story about his Great-Uncle Philbert." "Oh, that's why." "But anyway—Owl said that he hasn't seen the Uncarved Block, either, but that Roo is probably playing with it. So I stopped off at Kanga's house, but no one was there." "They're out in the Forest, practicing jumps with Tigger," I said. "Oh. Well, I'd better be going, then." "That's all right. Rabbit, because——" "Where'd he go? That's how it is, you know— no rest for the Backson. Let's put it this way: if you want to be healthy, relaxed, and contented, just watch what a Bisy Backson does and then do the opposite. There's one now, pacing back and forth, jingling the loose coins in his pocket, nervously glancing at his watch. He makes you feel tired just looking at him. The chronic Backson always seems to have to be going somewhere, at least on a superficial, physical level. He doesn't go out for a
walk, though; he doesn't have time. "Not conversing," said Eeyore. "Not first one and then the other. You said 'Hallo' and
Flashed Past. I saw your tail in the distance as I was meditating my reply. I had thought of saying 'What?'—But, of course, it
was then too late. "'Well, I was in a hurry," said Pooh. "No Give and Take," Eeyore went on. "No Exchange of Thought: 'Hallo—What—
— I mean, it gets you nowhere, particularly if the other person's tail is only Just in sight for the second half of the
conversation." The Bisy Backson is always On The Run, it seems, always: **Gone Out Back Soon Busy Back Soon** or,
more accurately; **Back Out Gone Soon Busy Gone Soon** The Bisy Backson is always going somewhere, somewhere he
hasn't been. Anywhere but where he is. "That's just it," said Rabbit, "Where?" "Perhaps he's looking for something." "What?"
asked Rabbit? "That's just what I was going to say," said Pooh. And then he added, "Perhaps he's looking for a— fora——
For a Reward, perhaps. Our Bisy Backson religions, sciences, and business ethics have tried their hardest to convince us
that there is a Great Reward waiting for us somewhere, and that what we have to do is spend our lives working like lunatics
to catch up with it. Whether it's up in the sky, behind the next molecule, or in the executive suite, it's somehow always
farther along than we are—just down the road, on the other side of the world, past the moon, beyond the stars.... "Ouch!"
said Pooh, landing on the floor. "That's what happens when you go to sleep on the edge of the writing table," I said. "You fall
off."
"Just as well," said Pooh. "Why's that?" I asked. "I was having an awful dream," he said. "Oh?" "Yes. I'd found a jar of honey...", he said, rubbing his eyes. "What's awful about that?" I asked. "It kept moving," said Pooh. "They're not supposed to
do that. They're supposed to sit still." "Yes, I know."
"But whenever I reached for it, this jar of honey would sort of go
Unreachable jars of honey?" "About the same sort of thing," I said. "That's not unusual. The odd thing, though, is that some
people live like that." "Why?" asked Pooh. "I don't know," I said. I suppose because it gives them Something to Do. "It
doesn't sound like much fun to me," said Pooh. No, it doesn't. A way of life that keeps saying, "Around the corner, above
the next step," works against the natural order of things and makes it so difficult to be happy and good mat only a few
get to where they would naturally have been in the first place—Happy and Good—and the rest give up and fall by me side
of the road, cursing the world, which is not to blame but which is there to help show the way. Those who think that the
rewarding things in life are somewhere beyond the rainbow—— "Burn their toast a lot," said Pooh. "I beg your pardon?"
"They burn their toast a lot," said Pooh. "They—yes. And not only that——" "Here comes Rabbit," said Pooh. "Oh,
there you are," said Rabbit. "Here we are," said Pooh. "Yes, here we are," I said. "And there you are," said Pooh. "Yes, here
I am," said Rabbit impatiently. "To come to the point—Roo showed me his set of blocks. They're all carved and painted, with
letters on them. "Oh?" I said. "Just the sort of thing you'd expect to see, actually," said Rabbit, stroking his whiskers
thoughtfully. "So by process of elimination," he said, "that means Eeyore has it." "But Rabbit," I said. "You see——" "Yes,"
said Rabbit. "I see Eeyore and find out what he knows about it—that's clearly the next step. "There he goes," said Pooh.
Looking back a few years, we see that the first Bisy Backsons in this part of the world, the Puritans, practically worked
themselves to death in the fields without getting much of anything in return for their tremendous efforts. They were actually
starving until the wiser inhabitants of the land showed them a few things about working in harmony with the earth's
rhythms. Now you plant; now you relax. Now you work the soil; now you leave it alone. The Puritans never really understood
the second half, never really believed in it. And so, after two or three centuries of pushing, pushing, and pushing the once-fertile
earth, and a few years of depleting its energy still further with synthetic stimulants, we have apples that taste like cardboard,
oranges that taste like tennis balls, and pears that taste like sweetened Styrofoam, all Products of soil that is not allowed to
relax. We re not supposed to complain, but there It Is. "Say, Pooh, why aren't you busy?" I asked. "Because it's a nice day," said
"Oh? Doing what?" "Listening," he said. "Listening to what?" "To the birds. And that squirrel over there." "What are they
saying?" I asked. "That it's a nice day," said Pooh. "But you know that already," I said. "Yes, but it's always good to hear
that somebody else thinks so, too," he replied. "Well, you could be spending your time getting Educated by listening to the
Radio, instead," I said. "That thing?" "Certainly. How else will you know what's going on in the world?" I said. "By going
outside," said Pooh. "Er... well..." (Click.) "Now just listen to this. Pooh."
Thirty thousand people were killed today when five jumbo airliners collided over downtown Los Angeles.... "Oh, the Radio announced. "What does that tell you about the world?" asked Pooh. "Hmm. You're right." (Click.) "What are the birds saying now?" I asked. "That it's a nice day," said
Pooh. It certainly is, even if the Baskoons are too busy to enjoy it. But to conclude our explanation of why so busy ... The
headhardened followers of the previously mentioned Party-Crashing Bussybody religion failed to appreciate the beauty of
the endless forest and clear waters that appeared before them on this fresh green continent of the New World. Instead, they
saw the paradise that was here and the people who lived in harmony with it as alien and threatening, something to attack
and conquer—because it all stood in the way of the Great Reward. They didn't like singing very much, either. In fact——
"What?" said Pooh. "No singing?" "Pooh, I'm trying to finish this. That's right, though. No singing. They didn't like it." "Well, if
they didn't like singing, then what was their attitude towards Bears?" "I don't think they liked Bears, either." "They didn't like
Bears?" "No. Not very much, anyway." "No singing, no Bears... Just what did they like?" "I don't think they liked anything.
Pooh." "No wonder things are a little Confused around here," he said. Anyway, from the Miserable Puritan came the
Restless Pioneer, and from him, the Lonely Cowboy, always riding off into the sunset, looking for something just down the
trail. From this rootless, dissatisfied ancestry has come the Bisy Backson, who, like his forefathers, has never really felt at
home, at peace, with this Friendly Land. Rigid, combative fanatic that he is, the tightfisted Backson is just too hard on
himself, too hard on others, and too hard on the world that heroically attempts to carry on in spite of what he is doing to it.
It's not surprising, therefore, that the Backson thinks of progress in terms of fighting and overcoming. One of his little
didiosyncrasies, you might say. Of course, real progress involves growing and developing, which involves changing inside,
but that's something the inflexible Backson is unwilling to do. The urge to grow and develop, present in all forms of life,
becomes perverted in the Bisy Backson's mind into a constant struggle to change everything (the Bulldozer Backson) and
everyone (the Bigoted Backson) else but himself, and interfere with things he has no business interfering with, including
practically every form of life on earth. At least to a limited extent, wiser people around him have held his behavior in check. But, like parents of hyperactive children, the wise find that they can't be everywhere at once. Baby-sitting the Backsons wears you out. "Here's Rabbit again," said Pooh. "And Eeyore." "Oh—Rabbit," I said. "And Eeyore," said Eeyore. "I asked Eeyore——," said Rabbit. "That's me," said Eeyore. "Eeyore." "Yes, I remember," I said. "I saw you just last year, out in the Swamp somewhere." "Swamp?" said Eeyore indignantly. "It's not a Swamp. It's a Bog." "Swamp, Bog——" "What's a Bog?" asked Pooh. "If your ankles get wet, that's a Bog," said Eeyore. "I see," said Pooh. "Whereas," continued Eeyore, "if you sink in up to your neck, that's a Swamp." "Swamp, indeed," he added bitterly. "Ha!" "Anyway, I asked Eeyore," said Rabbit, "and he said he didn't have the slightest idea what I was talking about." "it appears that I'm not alone in that," put in Eeyore. "You don't have the slightest idea, either. Obviously." "Just what is the Uncarved Block?" asked Rabbit. "It's me," said Pooh. "You?" said Eeyore. "I came all the way over here——" From the Swamp," I added helpfully. "—from the Bog, to see Pooh?" "Why not?" asked Pooh. "Anything for Rabbit to keep busy over," said Eeyore sarcastically. "Anything at all, apparently." Now, one thing that seems rather odd to us is that the Bisy Backson Society, which practically worships youthful energy, appearance, and attitudes, has developed no effective methods of retaining them, a lack testified to by an ever-increasing reliance on the unnatural False Front approach of cosmetics and plastic surgery. Instead, it has developed countless ways of breaking youthfulness down and destroying it. Those damaging activities that are not part of the search for the Great Reward seem to accumulate under the general heading of Saving Time. For an example of the latter, let's take a classic monument to the Bisy Backson: the Hamburger Stand. In China, there is the Teahouse. In France, there is the Sidewalk Cafe. Practically every civilized country in the world has some sort of equivalent—a place where people can go to eat, relax, and talk things over without worrying about what time it is, and without having to leave as soon as the food is eaten. In China, for example, the Teahouse is a real social institution. Throughout the day, families, neighbors and friends drop in for tea and light food. They stay as long as they like. Discussions may last for hours. It would be a bit strange to call the Teahouse the nonexclusive neighborhood social club; such terms are too Western. But that can roughly describe part of the function, at least from our rather compartmentalized point of view. "You're important. Relax and enjoy yourself." That's the message of the Teahouse. What's the message of the Hamburger Stand? Quite obviously, it's; "You don't count; hurry up." Not only that, but as everyone knows by now, the horrible Hamburger Stand is an insult to the customer's health as well. Unfortunately, this is not the only example supported by the Saving Time mentality. We could also list the Supermarket, the Microwave Oven, the Nuclear Power Plant, and the Poisonous Chemicals.... Practically speaking, if timesaving devices really saved time, there would be more time available to us now than ever before in history. But, strangely enough, we... seem to have less time than even a few years ago. It's really great fun to go someplace where there are no timesaving devices because, when you do, you find that you have lots of time. Elsewhere, you're too busy working to pay for machines to save you time so you won't have to work so hard. The main problem with this great obsession for Saving Time is very simple: you can't save time you can only spend it. But you can spend it wisely or foolishly. The Bisy Backson has practically no time at all, because he's too busy wasting it by trying to save it. And by trying to save every bit of it, he ends up wasting the whole thing. Henry David Thoreau put it this way, in Walden: Why should we live with such hurry and waste of life? We are determined to be starved before we are hungry. Men say that a stitch in time saves nine, and so they take a thousand stitches to-day to save nine tomorrow. For colorful contrast with the youth-destroying Bisy Backson Society, let's get back to Taoism for a moment. One of the most intriguing things about Taoism is that it not only contains respect for the old and wise, but also for the figure known as the Youthful Immortal. The Taoist tradition is filled with fascinating stories (fiction) and accounts (fact, embellished or otherwise) of those who, while still young, discovered the Secrets of Life. However the discoveries were made, the result in each case was the same: a long life of youthful appearance, outlook, and energy. For that matter, Taoist Immortals of all age levels have traditionally been known for their young attitudes, appearances, and energies. These were hardly accidental, but resulted from Taoist practices. For centuries in China, the general life expectancy was not much more than forty years, and hardworking farmers and dissipated aristocrats often died even younger than that. Yet countless Taoists lived into their eighties and nineties, and many lived considerably longer. The following is one of our favorite examples. In 1933, newspapers around the world announced the death of a man named Li Chung Yun. As officially and irrefutably recorded by the Chinese government, and as verified by a thorough independent investigation, Li had been born in 1677. When over the age of two hundred, he had given a series of twenty-eight, three-hour-long talks on longevity at a Chinese university. Those who saw him at that time claimed that he looked like a man in his fifties, standing straight and tall, with strong teeth and a full head of hair. When he died, he was two hundred fifty-six years old. When Li was a child, he left home to follow some wandering herbalists. In the mountains of China, he learned from them some of the secrets of the earth's medicine. In addition to using various rejuvenate herbs daily, he practiced Taoist exercises, believing that exercise which strains and tires the mind and body shortens life: His favorite way of traveling was what he called "walking lightly." Young men who went for walks with him when he was in his later years could not match his pace, which he maintained for miles. He advised those who wanted strong health to "sit like a turtle, walk like a pigeon, and sleep like a dog." When asked for his major secret, though, he would reply, "inner quiet. Speaking of that sort of thing, let's return to The House at Pooh Corner. Christopher Robin has just asked Pooh a question: "What do you like doing best in the world, Pooh?" "Well," said Pooh, "what I like best——" and then he had to stop and think. Because although Eating Honey was a very good thing to do, there was a moment Just before you began to eat it which was better than when you were, but he didn't know what it was called. The honey doesn't taste so good once it is being eaten the goal doesn't mean so much once it is reached; the reward is not so rewarding once it has been given. If we add up all the reward in our lives, we won't have very much. But if we add up the spaces between the rewards, we'll come up with quite a bit. And if we add up the rewards and the spaces, then we'll have everything—every minute of the time that we spent. What if we could enjoy it? The Christmas presents once opened are Not So Much Fun as they were while we were in the process of examining, lifting, shaking, thinking about, and opening them. Three hundred sixty-five days later, we try again and find that
the same thing has happened. Each time the goal is reached, it becomes Not So Much Fun, and we're off to reach the next one, then the next one, then the next. That doesn't mean that the goals we have don't count. They do, mostly because they cause us to go through the process, and it's the process that makes us wise, happy, or whatever. If we do things in the wrong sort of way, it makes us miserable, angry, confused, and things like that. The goal has to be right for us, and it has to be beneficial, in order to ensure a beneficial process. But aside from that, it's really the process that's important. Enjoyment of the process is the secret that erases the myths of the Great Reward and saving Time. Perhaps this can help to explain the everyday significance of the word Tao, the Way. What could we call that moment before we begin to eat the honey? Some would call it anticipation, but we think it's more than that. We would call it awareness. It's when we become happy and realize it, if only for an instant. By Enjoying the Process, we can stretch that awareness out so that it's no longer only a moment, but covers the whole thing. Then we can have a lot of fun. Just like Pooh. And then he thought that being with Christopher Robin was a very good thing to do, and having Piglet near was a very friendly thing to have; and so, when he had thought it out all, he said, "What I like best in the whole world is Me and Piglet going to see You, and You saying 'What about a little something? And me saying, 'Well, I shouldn't mind a little something, should you Piglet,' and it being a hummy sort of day outside, and birds singing." When we take the time to enjoy our surroundings and appreciate being alive, we find that we have no time to be Bisy Backsons anymore. But that's all right, because being Bisy Backsons is a tremendous waste of time. As the poet Lu Yu wrote: The clouds above us join and separate, the breeze in the courtyard leaves and returns. Life is like that, so why not relax? Who can stop us from celebrating?

**That Sort of Bear**

We were discussing the "Ode to Joy," the choral finale to Beethoven's Ninth Symphony. "It's one of my favorites," said Pooh. "Same here," I said. "My favorite part," said Pooh, "is where they go: Sing Ho! For the life of a Bear!" "But——" "Sing Ho! For a Bear!" "Sing Ho! For a Pooh!" "But they don't——" "Sing Ho! for the life of a Bear?" "My favorite part," he added. "But they don't sing, 'Sing Ho for the life of a Bear!' in the 'Ode to Joy,'" I said. "They don't?" "No, they don't." "Why not?" "Well, because they hadn't thought of it, I guess." "They what?" "Neither Ludwig van Beethoven nor the man who wrote the words of the 'Ode to Joy' put anything in it about Bears." "Oh. I must have been thinking of Ludwig van Beethoven." "Pooh, there is no Ludwig van Beethoven. You wrote that song yourself." "I did?" "That's right." "Oh, so that's where I heard it," he said. But anyway, that brings us to what we're going to discuss here—enjoying life and being Special. Everyone is Special, you know. "It is hard to be brave," said Piglet, sniffing slightly, "when you're only a Very Small Animal." Rabbit, who had begun to write very busily, looked up and said: "It is because you are a very small animal that you will be Useful in the adventure before us." Piglet was so excited at the idea of being Useful that he forgot to be frightened any more, and when Rabbit went on to say that Kangas were only Fierce during the winter months, being at other times of an Affectionate Disposition, he could hardly sit still, he was so eager to begin being useful at once. "What about me?" said Pooh sadly. "I suppose I shan't be useful?" "Never mind. Pooh," said Piglet comfortably. "Another time perhaps." "Without Pooh," said Rabbit solemnly as he sharpened his pencil, "the adventure would be impossible." "Oh!" said Piglet, and tried not to look disappointed. But Pooh went into a comer of the room and said proudly to himself, "Impossible without Me! That sort of Bear." No matter how Useful we may be, sometimes it takes us a while to recognize our own value. This can be illustrated by the Chinese story of The Stonecutter: There was once a stonecutter, who was dissatisfied with himself and with his position in life. One day, he passed a wealthy merchant's house, and through the open gateway, saw many fine possessions and important visitors. "How powerful that merchant must be!" thought the stonecutter. He became very envious, and wished that he could be like the merchant. Then he would no longer have to live the life of a mere stonecutter. To his great surprise, he suddenly became the merchant, enjoying more luxuries and power than he had ever dreamed of, envied and detested by those less wealthy than himself. But soon a high official passed by, carried in a sedan chair, accompanied by attendants, and escorted by soldiers beating gongs. Everyone, no matter how wealthy, had to bow low before the procession. "How powerful that official is!" he thought. "I wish that I could be a high official!" Then he became the high official, carried everywhere in his embroidered sedan chair, feared and hated by the people all around, who had to bow down before him as he passed. It was a hot summer day, and the official felt very uncomfortable in the sticky sedan chair. He looked up at the sun. It shone proudly in the sky, unaffected by his presence. "How powerful the sun is!" he thought. "I wish that I could be the sun!" Then he became the sun, shining fiercely down on everyone, scorching the fields, cursed by the farmers and laborers. But a huge black cloud moved between him and the earth, so that his light could no longer shine on everything below. "How powerful that storm cloud is!" he thought. "I wish that I could be a cloud!" Then he became the cloud, flooding the fields and villages, shouted at by everyone. But soon he found that he was being pushed away by some great force, and realized that it was the wind. "How powerful it is!" he thought. "I wish that J could be the wind!" Then he became the wind, blowing tiles off the roofs of houses, uprooting trees, hated and feared by all below him. But after a while, he ran up against something that would not move, no matter how forcefully he blew against it—a huge, towering stone. "How powerful that stone is!" His thought. I wish that I could be a stone!" Then he became the stone, more powerful than anything else on earth. But as he stood there, he heard the sound of a hammer pounding a chisel into the solid rock, and felt himself being changed. "What could be more powerful than I, the stone?" he thought. He looked down and saw far below him the figure of a stonecutter. Ah, here's the mail. "Oh, look—something for you, Pooh." "For me?" said Pooh. "For Mister Pooh Bear." "Mister Pooh Bear?" "That's what it says." "Mister Pooh ... Bear," said Pooh in an awed sort of voice. "What's it say?" he asked, climbing onto the writing table and looking over my shoulder. "It's from Finchley's. 'Announcing our third annual shoe sale. All styles, all sizes.' Pooh, you don't need this." "What's that say at the bottom?" asked Pooh. "'Free Coffee.' One more reason to stay away." "Let me examine this more carefully," said Pooh, taking it over by the window. In order to take control of our lives and accomplish something of lasting value, sooner or later we need to learn to Believe. We don't need to shift our responsibilities onto the shoulders of some deified Spiritual Superman, or sit around and wait for Fate to come knocking at the door. We simply need to believe in power that's within us, and use it. When we do that, and stop
imitating others and competing against them, things begin to work for us. Let's take a couple of examples: In 1927, a thirty-two-year-old man stood on the edge of the lake in Chicago's Lincoln Park, planning to drop beneath the dark waters and drown. His daughter had died, his company had gone bankrupt, his reputation had been ruined, and he was becoming an alcoholic. Looking into the lake, he asked himself what one small man in his position could possibly do. Then an answer came to him: he was now free to take risks, to initiate action on his own, and, by doing so, to help other people. He returned home and committed himself to the work that he believed the universe wanted him to do, instead of what he had been taught to do. He watched the laws of the natural world and altered his own living patterns accordingly, eventually changing his life completely. Those laws were to inspire and support him in his greatest achievements. But without his believing and taking a chance, his contributions to humanity would never have been made, and no one would have come to respect the name of Buckminster Fuller. In 1854, a boy was withdrawn from school in Port Huron, Michigan, for "causing trouble." He had been there for three months. That was to be the only formal education of his life. He later worked as a laboratory assistant. The job ended when he blew up the laboratory. His employer picked him up and threw him out into the dust, saying that from it also comes wisdom. It's rather significant, we think, that those who have no compassion have no wisdom.
hurryng, so as to be in time for—as so to see you before we went away again." Owl nodded solemnly. "Correct me if I am wrong," he said, "but am I right in supposing that it is a very Blustery day outside?" "Very," said Piglet, who was quietly tawing his ears, and wishing that he was safely back in his own house. "I thought so," said Owl. "It was on just such a blustery day as this that my Uncle Robert, a portrait of whom you see upon the wall on your right, Piglet, while returning in the late forenoon from a——What's that?" There was a loud cracking noise. "Look out!" cried Pooh. "Mind the clock! Out of the way, Piglet! Piglet, I'm falling on you!" "Help!" cried Piglet...... "Pooh," said Piglet nervously. "Yes?" said one of the chairs. "Where are we?" "I'm not quite sure," said the chair. "Are we—are we in Owl's House?" "I think so, because we were just going to have tea, and we had't had it." "Oh!" said Piglet. "Well, did Owl always have? letter-box in his ceiling?" But after the chair was pulled off of Pooh and he had taken a look around, he came up with a Plan. Owl would fly up to the letter-box with a piece of string, push the string through the wire in the basket, and fly down again. Then Piglet would hold onto one end of the string while Pooh and Ow pulled on the other end...... "And their Piglet is," said Owl. "If the string doesn't break. "Supposing it does?" asked Piglet, wanting to know. "Then we try another piece of string." This was not very comforting to Piglet, because however many pieces of string they tried pulling him up with, it would always be the same him coming down; but still, it did seem the only thing to do. So with one last look back in his mind at all the happy hours he had spent in the Forest not being pulled up to the ceiling by a piece of string, Piglet nodded bravely at Pooh and said that it was a Very Clever pup-pup-pup-pup Clever pup-pup Plan. And at last...... He squeezed and he squeeze, and then with one last squeeo he was out. Happy and excited he turned round to squeeze a last message to the prisoners. "It's all right," he called through the letter-box. "Your tree is blown right over. Owl, and there's a branch across the door, but Christopher Robin and I can move it, and we'll bring a rope for Pooh, and I'll go and tell him now, and I can climb down quite easily, I mean it's dangerous but I can do it all right, and Christopher Robin and I will be back in about half-an-hour. Good-bye, Pooh!" And without waiting to hear Pooh's answering "Good-bye, and thank you. Piglet," he was oos. "Half-an-hour," said Owl, settling himself comfortably. "That will just give me time to finish that story I was telling you about my Uncle Robert—a portrait of whom you see underneath you. Now let me see, where was it? Oh, yes. It was on just such a blustery day as this that my Uncle Robert——" "Owl said you wanted to see me," said Pooh. "All right. Pooh. Why the boxes of shoes in the closet?" "I couldn't help myself," said Pooh. "How's that?" "Well, first there was the card for Mister Pooh Bear. Then when I got to the store, just for a look..... "Yes?" "The salesman was so nice to me. 'May I help you, Sir?' he said. He made me feel Important." "Pooh, you didn't need those shoes," I said. "I'll take them back," said Pooh. "That's better." "Lots of other people will be taking things back, too, I suppose." "What?" "I saw lots of people there buying things they didn't really need. All over the store." "Quite likely," I said. "I wasn't the only one," he said. "Of course not. Pooh. A lot of people try to buy Happiness and Importance in the same sort of way. But you can be happy and important without doing that, you know." "So can they," said Pooh Well, yes, that's true. So can anyone. Despite what Eeyore once said, when it comes to enjoying life and making use of who we are, all of us can; it's just that some don't. Sitting contented by Walden Pond a few years ago, a Wise Observer wrote, "The mass of men lead lives of quiet desperation." The desperation may have been quiet then, we suppose. Now, it's deafening. But we don't have to be a part of it. We can stop our desperate clinging to hollow life-substitutes, and set ourselves free. When we make the first move, the process will begin. And that brings us to the Tiddely-Pom Principle, which comes from a song by Pooh: The more it snows (Tiddely pom), The more it goes (Tiddely pom), The more it goes (Tiddely pom) On snowing. It's sometimes referred to as the Snowball Effect, which can remind you of the time you pushed that little ball of snow along, and it got bigger and bigger until it got so big you couldn't stop it, and it rolled all the way down the hill and flattened the neighbor's car, and soon everyone was talking about the Huge Snowball that you let get completely out of control... and that may be why we prefer to think of it as the Tiddely-Pom Principle, instead. Now the principle can work negatively or positively. It can promote cynicism as easily as it can encourage hope. It can build hardened criminals or courageous heroes, stupid vandals or brilliant creators. The important thing is to make it work for you and for the benefit of others, or face the Ugly Consequences. Working with the Tiddely-Pom Principle, you use respect to build Respect. The more it snows, the more it goes: So Pooh hummed it to him, all the seven verses and Piglet said nothing, but just stood and glowed. Never before had anyone sung ho for Piglet (Piglet) ho all by himself. When it was over, he wanted to ask for one of the verses over again, but didn't quite like to. It was the verse beginning "0 gallant Piglet," and it seemed to him a very thoughtful way of beginning a piece of poetry. "Did I really do all that?" he asked at last. "Well," said Pooh, "in poetry—in a piece of poetry—well, you did it. Piglet, because the poetry says you did. And that's how people know." "Oh!" said Piglet. "Because I—I thought I did blinch a little. Just at first. And it says, 'Did he blinch no no.' That's why." "You only blanchted inside," said Pooh, "and that's the bravest way for a Very Small Animal not to blinch that there's is." Piglet sighed with happiness, and began to think about himself. He was Brave...... So that later, when Uninformed Eeyore discovered a new house for Owl to move into, and it turned out to be Piglet's...."Just the house for Owl. Don't you think so, little Piglet?" And then Piglet did a Noble Thing, and he did it in a sort of dream, while he was thinking of all the wonderful words Pooh had hummed about him. "Yes, it's just the house for Owl," he said grandly. "And I hope he'll be very happy in it." And then he gulped tw'ce, because he had been very happy in it himself, "What do you think, Christopher Robin?" asked Eeyore a little anxiously, feeling that something wasn't quite right. Christopher Robin had a question to ask first, and he was wondering how to ask it. "Well," he said at last, "it's a very nice house, and if your own house is blown down, you must go somewhere else, mustn't you. Piglet? What would you do, if your house was blown down?" Before Piglet could think. Pooh answered for him. "He'd come and live with me," said Pooh, "wouldn't you. Piglet?" Piglet squeezed his paw. Thank you. Pooh," he said, "I should love to. Do you want to be really happy? You can being appreciative of who you are and what you have. Do you want to be really miserable? You can begin by being discontented. As Lao-tse wrote. "A tree as big around as you can reach starts with a small seed; a thousand-mile journey starts with one step." Wisdom, Happiness, and Courage are not waiting somewhere out beyond sight at the end of a straight line; they're part of a continuous cycle that begins right here. They're not only the ending but the beginning as well. The more it snows, the more it goes, the more it goes on snowing.
Chuang-tse described it this way: It is widely recognized that the courageous spirit of a single man can inspire to victory an army of thousands. If one concerned with ordinary gain can create such an effect, how much more will be produced by one who cares for greater things! (Applause.) A Toast! To Gallant Piglet and Fearless Pooh— Sing ho! for Piglet (Piglet)! ho! Sing ho! for Piglet, ho! And Sing Ho! for a Bear! Sing Ho! for a Pooh! Sing, Ho! for the life of a Bear! When they had all nearly eaten enough, Christopher Robin banged on the table with his spoon, and everybody stopped talking and was very silent, except Roo who was just finishing a loud attack of hiccups and trying to look as if it were one of Rabbit's relations. "This party," said Christopher Robin, "is a party because of what someone did, and we all know who it was, and it's his party, because of what he did, and I've got a present for him and here it is." Then he felt about a little and whispered, "Where is it?" While he was looking, Eeyore coughed in an impressive way and began to speak. "Friends," he said, "including oddments, it is a great pleasure, or perhaps I had better say it has been a pleasure so far, to see you at my party. What I did was nothing. Any of you—except Rabbit and Owl and Kanga—would have done the same. Oh, and Pooh. My remarks do not, of course, apply to Piglet and Roo, because they are too small. Any of you would have done the same. But it just happened to be Me. It was not, I need hardly say, with an idea of getting what Christopher Robin is looking for now—" and he put his front leg to his mouth and said in a loud whisper, "Try under the table”—"that I did what I did—but because I feel that we should all do what we can to help. I feel that we should all—" Yes, yes, yes. Well, anyway ... "Here it is!" cried Christopher Robin excitedly "Pass it down to silly old Pooh. It's for Pooh." "For Pooh?" said Eeyore. Of course it's for Pooh. Because he's that sort of Bear. "Just what makes Pooh so special, anyway?" said Eeyore indignantly. "Well, Eeyore, if you read the next chapter, you may find out," I said. "If we must," said Eeyore.

Nowhere And Nothing
"Where are we going?" said Pooh, hurrying after him, and wondering whether it was to be an Explore or a What-shall-I-do-about-you-know-what. "Nowhere," said Christopher Robin. So they began going there, and after they had walked a little way Christopher Robin said: "What do you like doing best in the world? Pooh?" (And of course, what Pooh liked doing best was going to Christopher Robin's house and eating, but since we've already quoted that, we don't think we need to quote it again.) "I like that too," said Christopher Robin, "but what I like doing best is Nothing. "How do you do Nothing?" asked Pooh, after he had wondered for a long time. "Well, it's when people call out at you just as you're going off to do it. What are you going to do, Christopher Robin, and you say, Oh, nothing, and then you go and do it." "Oh, I see," said Pooh. "This is a nothing sort of thing that we're doing now." "Oh, I see," said Pooh again. "It means just going along, listening to all the things you can't hear, and not bothering." Chuang-tse described it this way: Consciousness wandered North to the land of the Dark Waters and climbed the Unnoticeable Slope, where he met Speechless Non-Doer, I have three questions for you," Consciousness said. "First, what thoughts and efforts will lead us to understanding the Tao? Second, where must we go and what must we do to find peace in the Tao? Third, from what point must we start and which road must we follow in order to reach the Tao?" Speechless Non-Doer gave him no answer. Consciousness traveled south to the land of the Bright Ocean and climbed the Mountain of Certainty, where he saw Impulsive Speech-Maker. He asked him the same questions. "Here are the answers," Impulsive Speech-Maker replied. But as soon as he started to speak, he became confused and forgot what he was talking about. Consciousness returned to the palace and asked the Yellow Emperor, who told him, "To have no thought and put forth no effort is the first step towards understanding the Tao To go nowhere and do nothing is the first step towards finding peace in the Tao. To start from no point and follow no road is the first step towards reaching the Tao. What Chuang-tse, Christopher Robin, and Pooh are describing is the Great Secret, the key that unlocks the doors of wisdom, happiness, and truth. What is that magic, mysterious something? Nothing. To the Taoist, Nothing is something and Something—at least the sort of thing that many consider to be important—is really nothing at all. Our explanation of this will attempt to give some sort of indication of what the Taoists call Tai Hsu, the Great Nothing. We will begin with an illustration from the writings of Chuang-tse: On his way back from the Kun-Iun Mountains, the Yellow Emperor lost the dark pearl of Tao. He sent Knowledge to find it, but Knowledge was unable to understand it. He sent Distant Vision, but Distant Vision was unable to see it. He sent Eloquence, but Eloquence was unable to describe it. Finally, he sent Empty Mind, and Empty Mind fame back with the pearl. When Eeyore lost his tail, who found it for him? Clever Rabbit? No. He was busy doing Clever Things. Scholarly Owl? No. He didn't recognize it when he saw it. Know-It-All Eeyore? No. He didn't even realize that it was missing until Pooh told him. And even then, it took a while to convince him that the tail was definitely Not There. Then Pooh went off to find it. First, he stopped at Owl's house, and Owl told him in twenty-five thousand monotonous words or more that the Thing To Do would be to Issue a Reward, which would involve writing out a ... (yawn) ... notice, and putting it ... (Yawn) ... all over the ... (umm). Oh, yes—where were we? All over the Forest. And then they went outside ... And Pooh looked at the knocker and the notice below it, and he looked at the bell-rope and the notice below it, and the more he looked at the bell rope, the more he felt that he had seen something like it, somewhere else, sometime before. "Handsome bell-rope, isn't it?" said Owl. Pooh nodded. "It reminds me of something," he said, "but I can't think what. Where did you get it?" "I just came across it in the Forest. It was hanging over a bush, and I thought at first somebody lived there, so I rang it, and nothing happened, and then I rang it again very loudly, and it came off in my hand, and as nobody seemed to want it, I took it home, and—" Aha. So Pooh returned the tail to Eeyore, and after it had been put back in place, Eeyore felt much better. For a while, anyway. An Empty sort of mind is valuable for finding pearls and tails and things because it can see what's in front of it. An Overstuffed mind is unable to. While the clear mind listens to a bird singing, the Stuffed-Up mind wonders what kind of bird is singing. The more Stuffed Up it is, the less it can hear through its own ears and see through its own eyes. Knowledge and Cleverness tend to concern themselves with the wrong sorts of things, and a mind confused by Knowledge, Cleverness, and Abstract Ideas tends to go chasing off after things that don't matter, or that don't even exist, instead of seeing, appreciating, and making use of what is right in front of it. Lets consider Emptiness in general for a moment. What is it about a Taoist landscape painting that seems so refreshing to so many different kinds of people? The Emptiness, the space that's not filled in. What is it about fresh snow, clean air, and pure water? Or good
music? As Claude Debussy expressed it, "Music is the space between the notes." "Wooh Baby! Oooawoee Baby! (Wanga wanga.) Baby, don't leave me! (Wanga wanga crash bang!) Baby, don't Leave me!" (Click.) Like silence after noise, or cool, clear water on a hot, stuffy day. Emptiness cleans out the messy mind and charges up the batteries of spiritual energy. Many people are afraid of Emptiness, however, because it reminds them of Loneliness. Everything has to be filled in, it seems—appointment books, hillsides, and vacant lots—but when all the spaces are filled, the Loneliness really begins. Then the Groups are joined, the Classes are signed up for, and the Gift-to-Yourself items are bought. When the Loneliness starts creeping in the door, the television set is turned on to make it go away. But it doesn't go away. So some of us do instead, and after discarding the emptiness of the Big Congested Mess, we discover the fullness of Nothing. One of our favorite examples or the value of Nothing is an incident in the life of the Japanese Nothing is an incident in the life of the Japanese emperor Hirohito. Now, being emperor in one of the most frantically Confucianist countries in the world is not necessarily all that relaxing. From early morning until late at night, practically every minute of the emperor's time is filled in with meetings, audiences, tours, inspections, and who-knows-what. And through a day so tightly scheduled that it would make a sternwall seem open by comparison, the emperor must glide, like a great ship sailing in a steady breeze. In the middle of a particularly busy day, the emperor was driven to a meeting hall for an appointment of some kind. But when he arrived, there was no one there. The emperor walked into the middle of the great hall, stood silently for a moment, and then bowed to the empty space. He turned to his assistants, a large smile on his face. "We must schedule more appointments like this," he told them. "I haven" enjoyed myself so much in a long time." In the forty-eighth chapter of the Tao Te Ching, Lao-tse wrote, to attain knowledge, add things every day. To attain wisdom remove things every day. Chuang-tse described the principle in his own humorous way: "I am learning," Yen Hui said. "How?" the Master asked. "I forgot the rules of Righteousness and the levels of Benevolence," he replied. "Good, but could be better," the Master said. A few days later. Yen Hui remarked, "I am making progress." "How?" the Master asked. "I forgot the Rituals and the Music," he answered. "Better, but not perfect," the Master said. Some time later. Yen Hui told the Master, "Now I sit down and forget everything." The Master looked up, startled. "What do you mean, you forget everything?" he quickly asked. "I forget my body and senses, and leave all appearance and information behind," answered Yen Hui. In the middle of Nothing, I join the Source of All Things. The Master bowed. "You have transcended the limitations of time and knowledge. I am far behind you. you have found the Way!" Gathering, analyzing, sorting, and storing information—these functions and more the mind can perform so automatically, skillfully, and effortlessly that it makes the most sophisticated computer look like a plastic toy by comparison. But it can do infinitely more. —To use the mind as it's all too commonly used, on the kinds of things that it's usually used on, is about as inefficient and inappropriate as using a magic sword to open up a can of beans. The power of a clear mind is beyond description. But it can be attained by anyone who can appreciate and utilize the value of Nothing. Let's say you get an idea—or, as Pooh would more accurately say, it gets you. Where did it come from? From this something, which came from that something? If you are able to trace it all the way back to its source, you will discover that it came from Nothing. And chances are, the greater the idea, the more directly it came from there. A stroke of genius! Completely unheard of! A revolutionary new approach! Practically everyone has gotten some sort of an idea like that sometime, most likely after a sound sleep when everything was so clear and filled with nothing that an idea suddenly appeared in it. But we don't have to fall asleep for a few hours for that to happen. We can be awake, instead—completely awake. The process is very natural. It starts when we are children, helpless but aware of things, enjoying what is around us. Then we reach adolescence, still helpless but trying to at least appear independent. When we outgrow that stage, we become adults—self-sufficient individuals able and mature enough to help others as we have learned to help ourselves. But the adult is not the highest stage of development. The end of the cycle is that of the independent, clear-minded, all seeing Child. That is the level known as wisdom. When the Tao Te Ching and other wise books say things like, "Return to the beginning; become a child again," that's what they're referring to. Why do the enlightened seem filled with light and happiness, like children? Why do they sometimes even look and talk like children? Because they are. The wise are the children who Know. Their minds have been emptied of the countless minute things of small learning, and filled with the wisdom of the Great Nothing, the Way of the Universe. They walked on, thinking of This and That, and by-and-by they came to an enchanted place on the very top of the Forest called Galleons Lap, which is sixty-something trees in a circle; and Christopher Robin knew that it was enchanted because nobody had ever been able to count whether it was sixty-three or sixty-four, not even when he tied a piece of string round each tree after he had counted it. Being enchanted, its floor was not like the floor of the Forest, gorse and bracken and heather, but close-set grass, quiet and smooth and green.... Sitting there they could see the whole world spread out until it reached the sky, and whatever there was all the world over was with them in Galleons Lap. There the Pooh books come to an end, in the Enchanted Place at the top of the Forest. We can go there at any time. It's not far away; it's not hard to find. Just take the path to Nothing, and go Nowhere until you reach it. Because the Enchanted Place is right where you are, and if you're Friendly With Bears, you can find it.

**Now of Pooh**

In the morning sunshine, in the evening twilight, a small bear travels through a forest. Why did we follow him when we were so much younger? He is, after all, only a bear of little brain. But is brain all that important? Is it really brain that takes us where we need to go? Or is it all too often brain that sends us off in the wrong direction, following the echo of the wind in the treetops, which we think is real rather than listening to the voiced within us that tells us which way to turn? A brain can do all kinds of things, but the things that it can do are not the most important things. Abstract cleverness of the mind only separates the thinker from the world of reality, and that world, the forest of real life, is in a desperate condition now because of too many who think too much and care too little. In spite of what many minds have thought themselves into believing, that mistake cannot continue for much longer if everything is going to survive. The one chance we have to avoid certain disaster is to change our approach to learn to value wisdom and contentment. These are the things that are being searched for anyway, through Knowledge and Cleverness, but they do not come from Knowledge and Cleverness. They never have, and they never will. We can no longer afford to look so desperately hard for something in the wrong way and in the wrong place. If Knowledge and Cleverness are allowed to go on wrecking things, they will before much longer destroy all life on earth as we know it, and what little may temporarily survive will not.
be worth looking at, even if it would somehow be possible for us to do so. The masters of life know the Way, for they listen to the voice within them, the voice of wisdom and simplicity, the voice that reasons beyond Cleverness and knows beyond Knowledge. That voice is not just the power and property of a few, but has been given to everyone. Those who pay attention to it are too often treated as exceptions to a rule, rather than as examples of the rule in operation, a rule that can apply to anyone who makes use of it. Within each of us there is an Owl, a Rabbit, an Eeyore, and a Pooh. For too long, we have chosen the way of Owl and Rabbit. Now, like Eeyore, we complain about the results. But that accomplishes nothing. If we are smart, we will choose the way of Pooh. As if from far away, it calls to us with the voice of a child's mind. It may be hard to hear at times, but it is important just the same.

"Well, what do you think, Pooh?" I said. "Think about what?" asked Pooh. "The Tao of Pooh, of course." "The how of Pooh?" asked Pooh. "Do we have to go through that again?" I said. "Go through what again?" asked Pooh. "The Tao of Pooh," I said. "What's the Tao of Pooh?" "You know—the Uncarved Block, the Cottles-ton Pie Principle, the Pooh Way, That Sort of Bear, and all that." "Oh," said Pooh. "That's the Tao of Pooh," I said. "Oh," said Pooh. "How would you describe it?" I asked. "Well ... this just came to me," he said. "I'll 'sing it to you.'" f

"All right." ... "Now, then ... (erhum)," To know the Way, " We go the Way; We do the Way The way we do The things we do. It's all there in front of you, But if you try too hard to see it, You'll only become Confused. I am me, And you are you, As you can see; But when you do -You will find the Way, and the Way will follow you, "That's what J think it is," he said. "Perfect," I said. "But you know, don't you . . ." Know what?" said Pooh. "It's the same thing." "Oh," said Pooh. "So it is."