

TAO TE CHING
William Bricken
September 1985

The formalization of the verse:

The nameless...

$\Rightarrow (())$

LHS is unnamed; RHS outer parens is heaven, inner parens is Earth

The named ...

$() \Rightarrow () ()$

LHS is the distinction of Existence; RHS is ten thousand distinctions.

Actually RHS is referring to the continued generation of parens,

$() \Rightarrow () () () \dots$

Ten thousand is a Chinese metaphor for infinite.

Reversing the arrows of Crossing and Calling above, generates the second sentence of the verse. Overlaid is a psychological interpretation which is accurate. Let PASSION be represented as P :

1. $(P ()) =$

2. $P () = () ()$

In 1, the passion "holds up the universe" by placing the passionate on Earth.
In 2, the passion observes the manifest.

Note that the LHS of 1 and 2 are Complementary Opposites, the origin of the dual of two worlds. And the source of the paradox of passion mentioned in the verse. The Passion of Life is self-distinction; the Secret of Life cannot be represented (and is thus secret).