

# POISON FOR THE HEART

 by Kevin Solway 

# CONTENTS

FOREWORD.....	3
INTRODUCTION.....	4
AGEING.....	7
ATTACHMENT.....	11
BUDDHISM.....	23
CAUSE AND EFFECT.....	25
CHRISTIANITY.....	35
CONCENTRATION.....	48
CONSCIOUSNESS.....	50
DEATH.....	52
DELUSION.....	54
ENLIGHTENMENT.....	63
EVOLUTION.....	68
FAITH.....	70
GOD.....	73
IMAGINATION.....	77
INDIVIDUAL.....	78
THE INFINITE.....	82
JOY.....	84
LEARNING.....	86
LOVE.....	92
MACHINES.....	99
MEANING.....	104
MUSIC/ART.....	106
NATURE.....	108
POLITICS.....	113
PURPOSE.....	115
QUALITY.....	118
REALITY.....	121
REASON.....	124
REINCARNATION.....	129
RELIGION.....	136
SAMSARA.....	142
SCIENCE/PHILOSOPHY.....	144
SELF.....	151
SLEEP.....	156

THE SPIRITUAL MAN.....	158
STAGES OF THE WAY.....	170
SUBMISSION .....	187
SUFFERING .....	190
TRUTH.....	195
VIOLENCE.....	199
THE WAY.....	201
WISDOM.....	205
WOMAN/MAN.....	212
WORLDLY WISDOM.....	240
WRITING/READING.....	255
CONCLUSION.....	260
APPENDIX.....	261
GLOSSARY .....	262

## FOREWORD

I have not been able to inspire much interest among publishers with this book. I am no salesman. However, I have written this book for interested people to read, and not for personal profit, so I offer it to you here at no cost other than the toll it will extract from your false heart.

If you are interested in finding out more about the ideas presented in this book I would be glad to hear from you. I would also be glad to hear from any publishers who would like to make this book more convenient to read by printing and binding it for me.

## INTRODUCTION

In these few marks on paper, I offer you everything that I have, and everything that I am. Thus I exist in this work both physically and spiritually. If you read me as you read the works of others, I will appear empty. Project your own understanding onto me, to make me meaningful, and you will destroy me. Dismemberment does not appeal to me, so I will warn and warn again in an attempt to confound. And even if my warnings touch only a single one of you, the effort will have been worth the trouble.

These writings will not be welcomed by the run of humanity, nor are they intended for such animals - the herd, obsessed with happiness and the preserving of the life. My wisdom is not for the public life and the organizations within it, neither for mass movements nor break-away sects. Groups appeal to the herd mentality, but the wisdom I speak of in these writings cannot exist in such an environment and in such minds. Rather, I preserve this work for the mere handful of worthies, the true individuals, few though they be and far between. You will know yourself to be one of these precious ones when the externals of authority and tradition fill you with disgust, and when you at last delve into your own intelligence in search of your own wisdom.

Any search for a wise teacher is mistaken, for the truly wise are as rare as the stars at midday. You could comb the world without discovering a single one. Much less would you find an organization full of them! Hence, if these writings fall into the hands of "groups", be they adherents of mysticism, devotees of meditation, or scientists, you can be sure my heart is not with them.

In time, many will hold up these words for their own devious purposes. Not least among them will be the philosophers - those foul creatures. They will strip this work bare as soon as they get their greedy hands on it. My truth is infinitely remote from professional thinkers. Their delight is to slam me into a category, aligning me with this or that religion or school of thought, much as they might throw a criminal into jail. They say my thought coincides with so and so, while it differs with such and such. They conveniently miss the whole point, and lose everything. How do such ignorant fools hope to judge men of the Infinite? My ideas will always appear contradictory and paradoxical to them. In their hurry to get on with their job they judge brothers and sisters to be of different species!

We barely deserve spiritual writings. Wise words need a special reader. Such a reader must have an irrepressible intellect, a courageous heart, and the stride of a giant. Yet who among us is not too feeble to bear scrutiny? Who among us has left the animal behind and become human?

There will always be those who find happiness elusive within the mainstream, rejecting it in favour of the uncommon. Such people think that the fewer who share a

belief, and the more *unlikely* that belief is, then the more true the belief must be! The ideas I present in these writings may well attract such defeated and desperate minds which seek an unusual stone. More than likely these people will form an organization to "preserve the truth". And if it also provides moral support and gives people something "constructive" to do with their time, then well and good, *but I will have nothing to do with them*. Such shells of men will have been attracted for the wrong reasons, and will therefore only flesh-out their own despicable ideas. I do not and will not breathe the same air as they!

But if you have thrown your happiness to the wind, with the joy of becoming free of the greatest of burdens. And if you have chosen to trust your fate to reason alone, then I am the air for *your* lungs.

You should regard these writings not so much as dogmatic scriptural injunctions, but as a children's class in the use of the brain. It is all about making the brain a teacher, in order to distinguish between the true and the false, the wise and the foolish.

These words are to awaken you to the highest wisdom. But what is wisdom? If there is wisdom, then where are the wise men? . . . It is ever true that the wise are few, because nothing is hated quite so much as truth, and few can accept such hatred - too many of us need love.

Despite the rarity of the sage, I would like to paint a rough picture of him, just to give you an idea of how inhuman he really is, or perhaps to alter your conception of what it means to be human. He is a solitary being, though he is also at home in a crowd. Altogether he has a complete lack of human values. He loves nothing, therefore he hates nothing. Happiness is repugnant to him, so he never suffers. He depends on nothing, and questions all human motivation.

But don't take my word for it. Only a sage can recognize a sage, just as a specialist in a field of work knows his subject. So the first step in the search for wisdom is to cultivate your own. Nor will you find it anywhere outside your own mind. If you try to find wise men, you will create your own, and your mind will rot with their false wisdom. For where would you find a man of true wisdom? Even if you did meet one, how would you recognize him? Having disregarded your own mind in favour of your search, you will be penniless. No doubt you would judge the genuine sage to be destructive of human morals, cynical, negative, and quite mad. Moreover, how would you possibly be able to benefit from his teachings?

Thus you must discover the guru within your own mind. In the end you will find there is no other way. You stand alone with your own brain tucked securely away inside your skull. There is just you and your thought.

These notes are designed to be a stimulant, or a catalyst, or perhaps even a guide - a guide for a trek across a vast and unfamiliar desert on the expectation of finding an oasis. *You* must do all the walking. And no less must you also consider the reliability of the guide! You may do well to listen to his advice, but in the end the decision is yours alone. Ultimately you must rely on your own desert skills, accumulated over many years, to test his judgement. Use his aid to awaken and amplify your own skills. Learn from him where his knowledge is greater than your own - and take a different direction where perhaps his judgement is faulty.

Long desert years can teach many things, but bad habits and biases become ingrained. A guide's advice may seem sound enough, but is he mistaken? The guide may be correct in nine of his directions, but what about that tenth one? This last is the most crucial, determining whether you make it to water or die of thirst. In spiritual matters, a single wayward direction signifies bankruptcy, for once true wisdom is awakened there is never any mistake as to its direction.

Let no one ever say that what I present in these writings is a new religion, or that it reveals profound truths that have been hidden from all who have gone before. The truths I speak of are not new. Many have been aware of them before me, and experienced them more deeply. All the essential truths I point to can be found in the teachings of Buddhism, Hinduism and Christianity. And in some respects the teachings of these religions far outweigh the power and effectiveness of what I offer here.

The appalling thing is of course, that these religions have become corrupted and their meaning lost. Their teachings have been misinterpreted and have spread through society in a highly damaging form. The physical words of the teachings may have remained relatively unchanged through time, but the *interpretation* and thus the *truth* of them has changed radically. Truth is certainly present within some religions, but is absent from them as they exist in all their diverse forms today. The truth can indeed be found within many religious scriptures, but only when you *understand* them correctly.

I have little to add to the teachings of the Buddha. His teachings are essentially complete - when rightly understood, and when the chaff is separated from the seed. My aim is to help in that separation process, to help weed out the mass of unwanted cultural rubbish that has gathered over centuries. I say again, I do not expound a new truth, or even improve on an old one. I seek to clarify the very same Truth that has been known for many ages; the very same Truth that has been forgotten for many ages.

I am not one for originality. If I invent new names for God, it may well help you to overcome any preconceptions you have about the old ones, but I will not do this, as new names only create more confusion. There are already enough words, so I will use the words we already have, and try to awaken your minds to their real and intended meaning.

I seek to present the characteristics of Truth in such a way as to distinguish it from all those mystical truths and philosophies that are common barter these days, and which present themselves as the ultimate. I will set reality into sharp relief against the backdrop of worldliness, thus allowing it to be seen in all its glory - and terrifying power.

I have tried to present these thoughts in as efficient a way as possible. I do not make an effort at writing beautifully. Writing and reading must not become mere entertainment - they can be powerful attachments as damaging as any. Effectiveness is my sole consideration, so forgive me if I have strayed from the traditions of style and content. I have not written to speak to you, but to trigger your own mind into speaking with itself. I aim to challenge your most deeply cherished of thoughts. I want to invoke you to think with your whole being, rather than allow you to hold ideas at the safe distance of your intellect. It is all about the discovery of courage.

Now read, and as you read, know that you read my blood - no light matter!

## AGEING

### *Ageing*

When you're seventeen you know everything. When you're twenty-seven, if you still know everything you're still seventeen.

Unfortunately, most of us don't begin to think until the ripe age of thirty - when things are a little more quiet. The problem is, at this age it is too late to begin doubting one's basic assumptions in life. Pride is a factor - it is too distressing to admit failure and have to start all over again.

As we age we nearly always undergo a hardening of the attitudes, or a hardening of the heart - not unlike hardening of the arteries. All our efforts become directed towards extinguishing the idea that something new may be possible. Up until now we have had some ideals, some faith in reason, but age beats all the hope out of us. Now we need security, and security requires certainty. If our categories are not concrete and beyond doubt we will surely be crucified by them. Therefore, once we reach thirty we know everything - even if it is the cowardly certainty that we can never know absolute truth! From this time on we are the slaves of abstraction and unable to ask the noble questions of youth.

For young children it is primarily experience that determines character. For the adult it is character that determines experience. That is, the ego is initially built on experience, and later builds experience. Thus the elderly fear change because they have something to lose; while the young are still building, and have everything to gain. Children are therefore curious and open; they are not afraid to ask questions precisely because they do not fear ignorance.

But children become adults, and soon the feelers of abstract thought grow and reach out, bringing a new knowledge, a great knowledge, and great fears also. Soon, everything becomes fearful, and they too will be heard barking, even when the wind rustles through the grasses.

What is it to be a child? A child is one who sees adults as mad. Thus, when you find the people of this world acceptable, you have grown up. It is better to have more of the adolescent in you than the "mature". Strictly speaking, maturity indicates the end of growth, both physically and mentally. If you're green you're growing; if you're ripe, your rotting.



## *Zeal*

As a young child I used to beat-up my parents till they told me the truth; such was my passion for the absolute. By the grace of God that zeal is still with me! These days I beat-up God till he gives me what I want.

## *Maturity*

"Maturity" is the balanced, stable and content ego-mind of later life. It precipitates once the many worldly skills have been learnt and integrated so as to operate automatically. The mature can be said to "have their act together" - an apt expression, as it is truly only an act which they have perfected. They are actors, who after long years of practice have perfected a certain role. And they are ever comfortable with that role, provided the stage is set for them.

The more composed, or balanced a person is, the more secure is their ego, and the less likely they are to partake of any real thought. They will not risk everything they have built up during their life, not now. They believe suffering is behind them. "Suffering and anxiety are for youth" they think in their deepest thoughts. "We need hardship to mature" they reflect. Oh Great Wisdom!

The mature man is one who has lost the strength and desire for perfection, and now proclaims such striving to be folly. Here begins compassion . . .

## *Children*

The textbooks say that children display "egocentrism" - as if this were different from the plain old *egotism* of adults! The fact is, we cowards refrain from saying children are egotistical because it doesn't seem right to condemn normal behaviour.

"Egocentrism" says that it is acceptable to be egotistical about helping others, as opposed to serving only oneself. It is designed to do away with the more nasty and inconsiderate word "egotistic".

## *The Youngest Child*

How so very important it is, whether one is the first child born, or the last. So much rests upon this. The oldest child is more exposed, and becomes independent and hard, whereas the youngest is more sheltered, and correspondingly softer.

I have heard it said that the youngest child matures sooner than his elder brothers and sisters. It is more accurate to say that he *grows-up* sooner - at the expense of maturity. This is because the company of elder siblings is stimulating, and the younger child can rapidly learn the many tricks and deceptions of life. However, he never faces the hard knocks of those who go before him, and doesn't become seasoned.

The oldest child is like a wise old weather-beaten man who shows his years; while the youngest is a bright socialite of the city.

### *Old age*

If you begin by sacrificing yourself to those you love, you will end by hating those very people. This follows as surely as night follows day. A house built on sand, no matter how devotedly, is doomed to be washed away with the rain. All things are temporary: belief in them is sure to end in disappointment.

The old-aged are often bitter about life. They feel cheated that all they had been given has now been taken away. Gone is the strength and beauty of youth, gone are the children, friends are dead, dreams of the future are no longer possible, and past achievements seem empty. There is nothing to savour from the past, nor anything in the future or the present. Time will strip all things bare - do not doubt it for a moment!

We must learn that this life is not ours to lose. Not even temporary rights are ours.

### *Too late for spiritual life?*

*Age:* I'm fifty-four years old I'll have you know! Its too late for me to be embarking on a brand new way of life.

*Youth:* Perhaps you are right. There's no denying you have become set in your ways. But it's not too late to consider your "future lives". So, you may have made the mistake of ceasing to grow, but you can still use the time you have left to tell others of your mistake, and help prevent them from making the same blunder.

### *When does old begin?*

We are truly old only when death is near - and at whatever age this may be. The idea that it is possible to die young is ludicrous. We die at the end of our lifespan and not before. Life always runs its full term: how can it be otherwise?

### *Too old*

The pure mind must have its foundation in the early years of life. The elderly man whose mind turns toward the philosophic and religious spheres can at best only become the shadow of the spiritual man. He may have all the form, but lacks the substance.

*Age*

When you're eighteen, the world's your oyster. If you don't find a pearl in it, you just open-up another one.

Yet the time will come when you run out of oysters to open, and the pearls you have turn red-hot.

# ATTACHMENT

## *Drugs*

Heroin, cocaine, and alcohol can indeed open up the mind to altered states of consciousness, as can music, poetry, and meditation. However, do not think these experiences give you new insights into reality, or that they are even remotely spiritual. Drugs like these can serve only to help the ego forget its problems, and only for a short time. They dangerously suppress the symptoms, but do not cure the disease. You may well experience a rare heavenly bliss and warm sense of fulfillment, though I bid you think again! Soft drugs invariably lead to hard-drugs. Small superstitions give birth to gross miscarriages of reason.

Far from bringing us closer to reality, such practices distance us from it by making us content with a dream. At least at other times reality is close enough to foil our plans.

This is not to say altered states of consciousness are without their use. With intelligence, they can help to make us aware of the many faces of reality, and thus that reality exists purely within the mind. Unfortunately, the herd look no further than their present comfort, and cannot learn from experience. Implications and consequences are alien concepts to such animals, who are fully occupied just keeping from drowning in the stormy seas of their lives. They have no time for investigating the nature of life and death: they have no time *to live*.

## *Entertainment*

*Entertainment*: a way of avoiding boredom.

*Boredom*: when you don't want to think about life and can't find entertainment.

*Loneliness*: what people who are attached to the company of others call boredom.

*Depression*: when you are forced to think about life, and don't like what you see.

## *The Strength of Attachment*

So, you wish to know the strength of your attachment for a particular thing? Look no further than your need for it, because need *is* attachment.

If you wish to know the character a person, then look where their love alights: no one can hide.

### *Attachment to the future*

The girl says: "Some day my prince will come, and take me away from all this."

We all live with the hope that our daily toil is leading towards perfection. We believe the reward for all our suffering is just around the corner, and that soon, everything will be different. Indeed, it is commonly said that hope is the only thing that makes life worth living.

That which is commonly said is always wrong. Hope does *not* make life worth living, because it is in vane. Perfection never comes to the foolish, no matter how long and deep their faith. It is not surprising the elderly feel bitter and cheated.

If a cart is not moving, do you hit the cart, or the horse that pulls it? If we do not attain perfection are we to blame, or the method we use to attain it? The method is the horse, and we are the cart. Foolish hopes cannot carry us to our destination.

### *Work*

A job is not merely a tranquillizing drug forced upon the ego, but is a dangerously addictive and destructive poison.

Work destroys the mind more effectively than anything else, which is precisely why it is enforced. After all, we are all equal, and therefore *nobody* must be permitted to have a mind. Work saps you of your thought by a process of taking your mind prisoner, monopolizing it, absorbing it, preventing you from thinking about anything other than work. It becomes your life. You become it. What is left?

You may not enjoy your work at first, but you soon change to accommodate it. In time, work comes to possess you so thoroughly that every moment away from work is spent recovering . . . *in preparation for work*. We come to accept work as a necessary sacrificial ritual, in which we sacrifice ourselves.

"Everybody needs love" and "everybody works" become uttered in the same breath - two dogmas that represent the cornerstones of our entire existence. Together, they successfully banish freedom of thought from society. Yet is this not what we really want?

### *Strength*

You must be strong to live freely in this world, where all people are "drug addicts" who try to force their drugs upon you with every possible threat and manipulation - in the name of "morality".

To preserve yourself, you must know fully: this is not mine; this am I not; this is no soul of mine.

### ***Running Away***

We prefer to run away from problems than face them squarely. We are not clever enough to dissolve problems when they are small, so we let them grow into monsters, and then try to live with them.

Travel is one such monster, and it claims far too many of us. We require continuous change in order to forget ourselves, our past, and all the suffering it supports. But how can you run from yourself? No matter how far you run, your thoughts will accompany you.

### ***Your good friends***

An *individual* cannot have friends - *by definition*. So let your good friends be your thoughts of the Infinite, and have no friend besides; for what kind of friend could that be? Confide in God alone. Live with eternity.

The last thing you should ever do is offer your hand to a person in need. Look into their eyes; how deep is their delusion! How could you give further poison to one already dying from it?

### ***Spiritual friends***

A spiritual friendship is no ordinary friendship. Your best spiritual friend must also be your best enemy, for they will challenge you, and pinch and poke you into action. Spiritual friends do not wish to flatter you, and make you *stronger*, but to undermine your false prides and make you *weaker*; because only the weak are strong enough, and sensitive enough for God. Only the weak can have doubts, a chink in the armour through which God can enter. Only the weak can transcend goodness, for the strong are content to do their good, but good always turns bad within samsara.

### ***Television***

Television represents one thousand more ways to avoid thought. Could there be a more lazy way to live? At least before television we would have to occupy our own minds, which would require some power of will. But now, with the pressing of a button, you can have your mind flooded with the thoughts of another.

Some of you cry "But what about the educational programs?". All I can say is that if those programs are educational then education is dead. Your "education" is merely a self-righteous form of entertainment. The horrifying thing is, that you have been taught to regard education in this distorted way by television!

Research has found that even though we watch television for relaxation, we are less relaxed after watching television than beforehand. I am sure this is because we feel degraded by the way we are treated by this imposing machine. Television is aimed at

the lowest common denominator in society - so we the viewers are treated as fools. Nor do we have any direct control over the content or timing of what flashes on the screen before us. Our self-esteem suffers even more when we realize that we are so wretchedly weak that we still love the drug of television despite the utterly disrespectful way it treats us.

Television watching is like smoking, in that the psychological harm it does to a person in terms of guilt, degradation, and demoralization, probably outweighs any other harm.

Simply looking at the night sky and the infinity of space can be enough to awaken us to our true nature. Perhaps this is the very reason we invented television - to keep us indoors, to glue our eyes to, and prevent them from straying.

And perhaps this is also why so many of us live in cities, where atmospheric pollution and bright lights render the stars invisible. We huddle together in these, which we call the great cultural centres, as though digging ourselves a hole to hide in - while all around us the magnificence and glory of Nature go unnoticed.

### **Groups**

"Which side are you on?" . . . evocative words indeed. They could be the entire lyrics for a protest song. And what are these words saying? Which group are you with! Which club do you belong to! Are you a somebody! The implication being that if you do not immediately join a group then you are an indecisive person of no character.

These days it is all the rage to have an opinion; whether that opinion is justified is irrelevant . . . *as long as you have an opinion!*

### **Lust**

Note: in this, and rest of the dialogues in this book, the person "Q" represents the seeker of truth, or at least the opponent of it, while person "A" represents truth.

**Q:** What is the difference between lust and desire, and what is wrong with them?

**A:** Lust is like the root of a tree and desire is the branches. Lust is the root desire, the basic hunger for permanence and power. Desire is a modification of lust; it is directed and controlled lust. Lust is also foolishness, for nothing is lacking in reality. In Nature everything is perfect from the very beginning.

However, if you are not enlightened, then lust is a part of your being and you cannot realistically hope to be instantly free of it. In this case it is good to lust for Truth and for God. Only a ravenous hunger for God can quash lust and desire. If a child cries loudly enough for its mother, she soon comes running. The fire grows until the fire

brigade are called into action; then it is rapidly quenched. If you love the Truth enough, it will not be able to evade you.

Likewise, if you wish to possess anything at all, whether it be man, woman, or money, then make sure you always occupy your mind with it, and desire it with all your heart. You will gradually come to identify yourself so closely with the object, that you will feel inseparable from it. The foolish find much pleasure in such loss of identity. They say they "lose themselves" in the things they love. The wise weep over their plight.

### *Filling the mind*

**Q:** How do you fill your days?

**A:** How can they be emptied? A day is a full day no matter what you do with it. When you abandon concepts of "full" and "empty" then your days will be truly full. Think of Reality, of God, and your days will become full of God.

Whatever you think, you become. Have you noticed how male actors who always play the role of a woman become more effeminate? If you always think of women, you are bound to become like them. If you continually think of yourself as a successful businessman, then you will gradually acquire the qualities of a successful businessman. In the same way, if you continually fill your mind with the Infinite, then your mind will gradually become Infinite.

Chuang-tzu once said: "The effect of life in society is to complicate and confuse our existence, making us forget who we really are by causing us to become obsessed with what we are not."

Thus we should concentrate on what we really are, rather than on what we are not.

### *Mind your own business*

**Q:** I *choose* the ups and downs of egotistic life, what right have you to try and change me?

**A:** Choose all you like, you will not stop the man of Truth from managing his own affairs. He regards you as his own self and will try to stop you from destroying yourself along with all humankind.

**Q:** But you cannot change the way I think!

**A:** This conversation is changing the way you think whether you like it or not. Do you really think you are independent from me? You breathe in the air I breathe out! All things in this Universe are interconnected, and our minds too are physically connected. How can I *not* change the way you think?

**Q:** I can see that your mind has an effect on mine, as does mine on yours, but you have yet to change my mind in the way you want to. Many of your ideas bother me deeply.



You are against all attachments, yet clearly not all attachments are bad: it is a surely a noble thing to cultivate *good* attachments.

**A:** There is no such thing as a "good attachment". An attachment may not cause immediate harm, in your eyes, but all attachments hold within them the seeds of destruction that even you may learn to recognize. Parents may bring a child up to love sport, music, and reading - yet the child becomes a mass murderer - why? Of course it is because of upbringing. All things have causes, and there are no causes other than upbringing, whether they be genetic or environmental.

The child was reared to be an egotist, that is, without wisdom, so the child became an egotist. Once you have an ego you are no longer in control of your own life. Your precious life becomes a struggle for survival, to avoid pain. And you don't have the luxury of being able to choose just how to avoid that pain, but will make full use of whatever opportunity presents itself. Nor is there time to consider the consequences of your actions. From the perspective of every ego, living is a case of "kill or be killed".

**Q:** You speak many strange words, are you Enlightened?

**A:** Can you discover whether a person is Enlightened simply by asking them? Can you believe what people say? If you take people at their word, you are resting your life on shaky foundations indeed! How do you know whether another is telling you what they really think? Or what if they are genuinely mistaken in what they say? Even if they do tell you the truth - how do you know you are correctly interpreting their words?

You must become Enlightened *yourself*. Only then are you able to consider the meaning of Enlightenment, and the words of those who have achieved it.

**Q:** I have one more question. You say we should not be so materialistic. But if everyone gave up their material attachments the whole economic structure of our society would collapse!

**A:** Truth cannot be altered to accommodate the world. The moment Truth is compromised it ceases to exist. Therefore the world must bow to Truth.

### *City and Country*

Country living is dangerous; it is far too easy to stagnate. If the reality of change is not forced upon us there is little to threaten our cherished beliefs. The ego will be sheltered, never knocked off balance and forced into change. Where there is no change, there is no hope. While the countryside can be a good place to assimilate and digest one's life experiences, the wretchedness of our lives is not so evident in the country as it is in the city.

The city has the whole of life within it. A thousand different and contrasting world views rubbing shoulders with one another, prodding the ego from every direction. This variety helps to prevent the blindness of familiarity, and provides much needed intellectual stimulation. Here we can see egotism in all its forms, and importantly, the causes and consequences of this egotism can be examined side by side. In the city, it is much more difficult to rest content.

An intensely strong motivation, deep disgust, and a yearning desire is required to transcend this world, which can be difficult to generate in the sleepy dales of the countryside. This is why the city is so useful: it reminds one of the Devil, and therefore of God also. And even though distractions in the city are many, it may be easier to find God here than in the mountains. For here at least there is more chance we will exhaust all avenues of enjoyment and pain, and finally turn to reason, which, after all, we wretches will only do as a last resort.

So, be warned, while the countryside proffers one peace and quiet and freedom from disgust, tranquillity can be fatal!

### *Worn Paths*

Imagine a wilderness, with paths scattered throughout. A traveller naturally falls into these paths, as they offer an easier passage through the punishing country. His passage wears the paths even more, making them even better defined. Gradually these paths become major thoroughfares.

This is a model for the human mind, with the paths being our habitual deluded patterns of thinking. As a forestry student our dictum was: "Off the road and into the bush!" We didn't want to be "led down the garden path". Spiritual growth too, demands that we abandon false brain-pathways, and start out anew, striving headlong into the wild and untamed country. After many years of effort, a new way will take shape - the highway to Enlightenment.

So, after much work, you may have at last found the highway to God - then congratulations - but this is only the beginning! Sticking to the main road is easy, but we love to be sidetracked. The old, familiar routes take time to grow-over, and until they do, the tendency is to fall into them again. And each time you re-tread an old way, it is refreshed, and becomes all the more attractive to travellers like yourself.

### *Attached or unattached*

The supported man and the standing man look the same, but move quite differently. A puppet does not have the freedom of a human being. A fool does not have the freedom of a sage.

### *Money in the bank*

Money is the root of all evil, and comes in many forms: there is experience in life, formal qualifications, and experience with suffering; all are easily experienced as money in the bank, which is a form of attachment to the future.

### *Comic*

The dying man says "I am not afraid of dying, it is leaving my wife that terrifies me." Hah! Has he really lived all these years only to think he will be going somewhere at death! And when he is dead, the widow, drowning in grief, says "I know my husband is dead, I just don't know where he is, that's what upsets me so."

### *Observations on marriage*

- You should really make the most of marriage, because you're only going to get married two or three times in a lifetime.
  
- Marriage is a great institution - if you don't mind living in an institution.
  
- Marriage is an attempt to complete childhood. Thus in marriage we never fully become adults, for childhood must be grown out of, not completed.
  
- If you are single and attached to the opposite sex, then three quarters of your mind is taken-up with them. This leaves only one quarter available to reason. With so little reason available to you, marriage is sure to follow. Now the *whole* of your mind is taken up with *family* - eliminating reason completely!
  
- An unhappy husband once said to a psychologist "Marriage doesn't work, the only thing that works is divorce." "Divorce is only a temporary happiness" replied the psychologist.
  
- Does a wife truly wish for her husband to become a Buddha? Does a husband truly wish for his wife to become a Buddha? Thus, if you wish to become a Buddha, do not marry.
  
- In contrast to a loose-jointed framework egotism, the union of marriage is a stone-wall egotism. This is precisely why we are told marriage is the truly ennobling life.

### *Polygamy*

One thing to be said for polygamy is that it gives a man more freedom - yes, freedom. A lone wife will feel she is entitled to the entirety of her husband's attention. His very closeness gives her a purchase on him. It is as though he presents her with a large surface area to which she can apply her glue - which bonds deathly tight.

However, one wife among many will feel no such exclusivity. She will feel no ownership and will make few, if any demands on her husband.

### *Love*

It can move one's heart to see a young couple romantically enthralled with each other. But the heart becomes deeply sad just a few months later - to see their paralyzing dependence on one another.

It is not sex that keeps one from God, but *love*, its attendant emotions, and the lifestyle that supports it.

### *So much effort*

I wish I never heard of your "time management" and your "quality time". I wish instead you would go *beyond* time. Then you will have all the time in the world! In such a timeless state it is impossible to do anything that is not perfect, and waste is never a concern.

And then I hear you talk of the importance of concentration. If only you would concentrate on not concentrating! With all your efforts you only concoct for yourself a deadly concentrate. Let it go to the winds! Let it evaporate harmlessly away on the strong and fresh ocean breezes. Be rid of your burden!

### *Thoughts about war*

- We do not fear war, because it provides less suffering than does peace. Why is this? Simply because peace inevitably becomes tiresome and boring, and makes us feel insufficient and vulnerable. War, on the other hand, arouses feelings of confidence and power - it reinvigorates.

- It is said that teenagers can readily adapt to war because they are too young to comprehend their own death. More accurately, they cannot comprehend their own life. They have not yet developed hopes and goals for the future, and therefore have nothing to lose.

- Some say war memorials are a glorification of war. Well, they are certainly a means for emotional gratification, precisely the value of war itself!

### *The traveller*

Travel broadens the mind, but often dilutes it in the process. There is more of a stretching than a broadening, with depth being sacrificed for more extensive shallows.

The classic traveller is like a salesman in that he has to compromise and bend to suit others, being dependent on their good will. The wise, however, do not compromise, and thus are not strangers to cold and hunger.

Therefore, if you haven't the strength to travel as do the wise, then settle yourself until you are. If you travel too soon your mind will become overrun with plans and concerns for food, shelter, and how to please others. Such a mind has no room for real thought. So, be careful how you run, for you may leave something valuable behind!

### *Country/City*

- In the outback: the outback is constant, while we change.
- In the city: the city changes, while we are constant.

### *Romantic love*

With our romantic love we are like a dog chasing a car. There is much thrill in the chase, but what to do with the car when you catch it? We are more animal than we give ourselves credit for.

### *Masturbation and drugs*

All worldly joys are wholly selfish, whether they arise from compassion, love, or greed: thus all worldly happiness is masturbatory in nature.

Similarly, all attachments are drugs: thus we are all drug addicts.

### *Talk*

The reason people talk so much, is because if they didn't, their brains might start to work.

### *The power of food*

A man will put down his poetry to listen to music. Even this he forgets upon the sight of a beautiful woman. Yet even a woman cannot hold his attention when he smells food!

### *The approval of others*

We poor fools seem to find our identity in how others perceive us. We need their approval before we can do anything! Men especially need the approval of women. Perhaps this is a legacy from childhood, and the wish to please the mother.

The wise are altogether different. They know themselves as individuals; that is, separate from the world, where praise or hatred cannot touch them. They are mere robots, and God is the programmer; and robots do not seek approval as they go about their business. The sun needs approval from no-one, and it shines. The wind needs approval from no-one, and it blows.

Not that it would ever occur to the wise man to seek approval, for who could judge him anyway? And what of it if they could? Who, when faced with the terrifying rawness of true thought, would approve? If the wise man ever meets with the approval of a woman, it is because she has not confronted his thought.

The sagely mind is free and perfect. It has no capacity, and therefore no room for praise or blame. This is no human mind.

### *I read it!*

To the people of today, if something is written in a book then it means that a significant number of people share the same view. This alone qualifies it in their mind as a valid, viable consensual reality. Reality is thus created by numbers, and numbers become God.

If you question their assumptions they will argue "do you seriously think so many good and intelligent people can be wrong?".

This is exactly the case in religion, where, rather than seeking truth through reason, people place their faith in what is popular and "viable". Or rather, they consider it *reasonable* to place their faith in numbers.

### *Cannot escape God*

You might cover your ears with your hands and blindfold your eyes, but you can't escape the sun sailing in the sky, the leaves of trees swaying in the breeze, the waves crashing against the shore, and the vast depths of space.

### *The rich*

A sticker seen on the rear bumper of a porsche said "He who dies with the most toys wins."

The poor get poorer. The rich get porsche.

### *The child*

Can you become a little child? Unblinking and unaffected by externals, wandering aimlessly, resting where put, following the current of things, ignorant of the distinctions of sex. After all, what does a dead man know of desire?: for a child is yet dead.

A child can cry all day without its throat becoming hoarse. Can you too speak from the source? Can you speak as yourself, rather than as your voice? Can you lay your mind open to the Universe, fearless of the consequences?

### *Attachment*

One day of joy is too much. One thousand days is never enough.

### *Renunciation*

Truth appears cold - to one attached to warmth. One cannot *throw away* attachments - they must be *outgrown*.

Sometimes it is better to give-in to an attachment - to get it out of the system. The ego must be convinced beyond doubt of the wretchedness of life. Stubbornly, the ego seems only to be able to learn the hard way.

It is not enough to dislike attachments; there must be *disgust*. Yet nothing conquers quite like *love*! To actually *love* being free of attachment, free of life, wild and unrestrained as the wind: that's what I call *vicious*!

# BUDDHISM

## *Miracles*

The Buddha said: "The greatest miracle is to know the Truth, and to make it known to others." This utterance was probably the greatest miracle of all time.

## *One thing at a time*

It is said the essence of Zen is to do one thing at a time; but I say to you, the essence of Zen is to do all things at one time.

## *Zen*

**Q:** I wish you wouldn't use all those Zen techniques. Can't you just talk to me in plain language?

**A:** What on earth are Zen techniques? - I know nothing of them. I use whatever means I see fit to make you see the Truth. That is all.

**Q:** But who are you anyway to be making all the authoritative statements you do? I think it is highly presumptuous of you.

**A:** Who are you to be saying "who are you?"

## *Nice Zen*

You must have the ability to drive off the plowman's ox and to snatch away the hungry man's food before you will see how Zen helps people.

## *The death of Buddhism*

In ancient times the title "Zen Master" was highly regarded by the wise. In ancient times there were still one or two genuine teachers worthy of the title. Today however, Buddhism is dead, and calling someone a Zen Master is no different to calling them a dog or a pig.

A thousand years ago, a Dharma Dragon like Hakuin may have seduced me into accepting the title of a Zen Master. Today, however, I would sooner shoot myself in



the foot. A thousand years ago I may well have dedicated my efforts towards cleaning the vile muck out of the temple. But it has gone too far. The temple has become a heap of dung.

### *The Ten Innermost Jewels*

Four entrustments:

1. Entrusting one's mind and thoughts to the attainment of enlightenment.
2. Entrusting one's life to life as a beggar.
  - Accepting poverty.
3. Entrusting one's life to life as a beggar to death
  - Not holding any hopes and dreams of success.
4. Entrusting one's life to a barren cave.
  - Accepting that society regards you as an enemy, and will make no place for you.

Three diamond-like convictions:

1. To be stalwart towards hindrances caused by friends and relatives.
2. To disregard the opinion of worldly people.
  - No matter whether they call you a madman or a saint.
3. To firmly guard one's practice.

Three changes in one's living status:

1. Expulsion from the ranks of men.
2. Finding oneself among the ranks of dogs.
3. Attaining divine ranks.

## CAUSE AND EFFECT

### *Did we begin ?*

A scientist said recently that the soul comes into existence when the mother accepts the child. A Tibetan lama has said that the life essence passes from the father into the mother, *before* conception. Personally, I believe it all begins with the sparkle in someone's eye.

So when does life begin? Who is right and who is wrong?

The whole question of a woman's right to abort a pregnancy, and whether it constitutes murder, revolves around the problem of when life actually begins: that is, the *definition* of life. Does it begin at conception, or at birth, or at some time between conception and birth, or even *before* conception? Is it possible that some of us *never* actually meet the criteria for "life"? Then again, are we assuming too much in supposing that life can come into existence at all!

Most of us believe in our self-existence and therefore that our life must have begun at some point in time; and this point in time is the whole point! For despite our frantic efforts to ascertain the exact moment of our grand coming into existence, we are doomed to failure as is the cat who tries to catch his own tail.

To believe one's life began at birth is satisfying enough for a child, but as our knowledge grows it fails to satisfy. Many a scientist finds the moment of conception a satisfying place to make a beginning. They say that conception represents the "complete genetic complement," and a new existence. But upon analysis we find that conception is not an event, but a *process* - a process in which nothing whatsoever can ever come into existence. And what is more, nothing becomes "complete" as nothing was lacking in the first place. Conception results in a genetic code inside a cell, *a set of instructions*, nothing more - which is no more "life" than a blueprint for a house is the actual house.

If anything at all comes into existence at conception it is our *labels*, or words we use as tools to provide us with handles for grappling with an elusive reality.

What does this leave us? A world without beginnings! The extinction of the spark of life! This seems a heartless prospect. This knowledge of beginnings is not spiritual, and may leave your heart ashen; but mark my words: *it is the highest of all!* I beg you consider that Nature is not entirely undeserving of respect.

Yes, respect for Nature is something we know little of. And it saddens me to have to say that we people . . . are believers in magic! The demon of superstition abounds within our hearts and minds. We have presupposed that a "self", some abstract phenomena we have never satisfactorily defined, does exist and has come into existence.

Then we clever people amuse ourselves conjuring up events of "creation" to explain it all, wrongly and unnecessarily piling rubbish on top of what already exists in all its perfection.

The belief that life is created at conception, or at any point in time for that matter, is just as deluded and as wretched as the Christian belief in creation. It is a belief that something can be created out of nothing. Such thinking is positively hateful of reason and is typical of the scoundrels we humans are. We are not slow to disparage others when they throw reason to the winds. And we heap scorn upon those unfortunate fundamentalist religionists, when all the time, we, hypocrites to the core, harbour the deepest evil - *blind faith in self-existence*.

Life can never come into existence. There is just change here, and no matter how much you might like to have been "born", it is simply not a real possibility. No matter your love of life, reality remains.

Know that any boundary line you draw to designate a "beginning" will by necessity be totally arbitrary. Nonetheless such boundaries must be made-up for practical purposes, there being no demarcations in reality. The crucial thing to remember while we go about our business is that all boundaries are drawn by the imagination, and are therefore illusory. I bid you never forget this truth!

Can we avoid these illusions? No, for we have evolved within Nature in such a way that our senses and concepts provide us with boundaries, with illusions, which we must accept if we are to survive. However, we must not be ruled by these marvelous appearances, but put them firmly under our control. If we concretely defined life as existing at conception, then to halt the growth of the resultant chemical grouping would literally be murder! If we let words control our lives in this way we will be perpetually faced with such ludicrous and perplexing problems.

We ourselves define what is to be "life" and "death". They do not exist of their own account, so we must devise them for communicating and living. Such concepts should be used as tools to make life easy. It is madness to let them dictate to us, and to let them confound our spirits with unending confusion. We ourselves must choose definitions of life in line with the requirements of the survival of our species, and the advancement of wisdom. We could choose "life" to mean any number of things. In an underpopulated world life could begin at conception, making abortion illegal, while in an overpopulated world life might begin at birth.

The essential thing is that there are no ultimate values given to us. We alone are the creators of values. Do not shirk your responsibility! Learn to be a creator! To fail here is to personally condemn humankind to death.

Can religion help us live up to such a responsibility, and to live more harmoniously with reality? Hardly! The religions of today are symptomatic of the anti-thought pervasive through all society. They are the perfect crystallization of all I deplore. They express a pitiful fear of personal responsibility, a fear of *freedom*, and are kept alive through a psychology of self-grasping and the desire for permanence and predictability. Religion is the most active of movements to fight against the terrifying chaos of Nature. Its method is to package everything into neat little bundles, suitable for displaying on a

mantlepiece. Religion is a sorry statement that we humans prefer to find happiness in belief rather than through reason.

So I implore you to use your brains, and have faith in your own ability to reason. Yes, I hear your doubts all too clearly: you regard reason a dubious master. But hear me out! If you use reason without fear or concession, how can it possibly lead you astray? So I say, respect your mind, love reason, *be an example!*

### ***Birthday***

Ramana Maharishee said: *"You who wish to celebrate the birthday, seek first whence was your birth. Your true birthday is when you enter that which transcends birth and death - the eternal being. On your birthday you should mourn your entry into life. To glory in it, and celebrate it, is like decorating a corpse."*

To celebrate the birthday is to celebrate the ego, and is to fight against destiny. Only when life and death have been transcended can destiny play its joyful games unrestricted.

### ***Causation***

All things find their beginning in their causes. This is not a difficult notion to grasp. However, causes are infinite and therefore impossible to grasp, so the ultimate cause is beyond comprehension.

It is then said to me:

"What is the use of knowing that all things are caused if we can never know what those causes are? Causation may well be the Way of Nature, as you declare, and all things accordingly natural; but such knowledge is worthless! If you are correct in saying all things are natural, then nothing is unnatural and the word "natural" ceases to have any useful meaning. It seems you would have us do away with all our words."

Does it not help to know the Truth? Ask this of yourselves. I tell you, it is only the *ego* that cannot make use of Truth. Truth alone has the strength to free the mind of emotion and its distorting force. Being free of delusion, you will experience true freedom. Why worry about possibly having your words stripped from you? Even if you do lose your precious words, which I do not accept, is the Truth not good enough compensation?

It seems to me you cannot function without your precious distorting force. You seem to have no life beyond your fiction. Any authentic truth would sap the life blood out of you. You haven't the strength to see that your whole life from beginning to end has been a hopeless mistake. And even less have you the strength to confront others with such a truth. In the end you always conclude "It is useless to think in such a dangerous manner, that type of thinking never got anybody anywhere."

### *Motivation and karma*

Action is the body of karma and continues the flow of karma. All actions have causes, and all actions have effects.

I have often said that it is a person's motivation alone that creates karma, rather than their physical actions; thus good intentions are rewarded, even if they sometimes fail to produce the desired result. Yet this is not strictly true, for all actions have an effect in accordance with their causes, regardless of whether those causes are mental or physical.

Even so, it is by far the motivation that brings about the greater consequence. Take the case of an ordinary thoughtless person giving a thousand dollars of their own hard earned money to help a poor man. No doubt there will be an effect here, perhaps even a beneficial effect, but the greatest consequence by far issues from the (impure) *motivation* behind the action of giving. Ego-based motivations always result in further egotism and destruction, whereas a pure motivation is an eternal well-spring of glorious wisdom. Nothing but good can arise from a pure motivation.

Actions may indeed *appear* helpful, and the poor may become healthy. However, healthy bodies and happy minds are not reliable indicators of healthy spirits. The poor man's new found wealth may give him the financial space to develop his mind - then well and good - but it is no thanks to the person who gave him money. For it was their intention only to be rid of their guilt, and to experience their warm glow of satisfaction. Any benefit that should come out of such a situation is purely by chance, and is far outweighed by the deleterious effects of a selfish motivation.

### *To judge another*

There is no greater virtue than judgement, and it is so easy to judge truly. You can judge a tree by the fruit that it bears: how can it deceive? How can you be misled or mistaken if you trace the pathways of cause and effect?

Judge a man's character by his actions, look at his friends, and you too will learn to see through walls.

### *Fault*

When someone, wallowing in self-pity, blames their own failure on themselves, you must explain to them how they are blameless. After all, they and everything they do have their causes which stem from beginningless time. No-one can change destiny.

However, when they blame others, then explain how the fault is their own. It is at least their responsibility to get others to take responsibility.

### ***Karma***

Never say "I am too deluded for there to be any chance of my becoming wise." For the smallest of seeds can grow into the largest of trees. Once a cause is created it is never lost, even though it may take a million years to grow and reach fruition.

Use reason, then *have faith*: this is always the process. You must come to understand cause and effect *fully*, or you will fail to break through the Barrier and will therefore believe your efforts are in vane. Break the chain of karma, or you will remain a fool who believes in death.

### ***The pay-back***

Oh how you pay for your past joy: how women haunt!

### ***Failure to learn from past lives***

Christianity is an enormous wealth: it has provided us with thousands of years of mistakes from which to learn. So what have *you* learned?

War is eternally followed by peace, and peace by war. After all, is not every war fought - for peace? Yes, happiness is followed by suffering, and suffering by happiness. Has a relation between the two ever occurred to you? And has it occurred to you that the relation is *causal*?

Because the ignorant do not understand cause and effect they are perplexed by so many things in life. They do not know why they suffer. They are like a dog being beaten for what it did yesterday.

### ***Fate***

The shadow falls in such a direction as the sun wills: we do not have free will about having free will. Those who believe in free will save themselves - but lose the world.

Things are predetermined, though we can never know for sure in what way they are determined. Thus we have fate and destiny, yet also mystery.

Ultimately, however, there can be no predetermination as things necessarily pre-exist in their causes. If a thing already exists, it cannot be determined or destined. Creation too, is impossible.

### ***Causation***

The fool asks "Why did this happen?" and "What is the purpose?"

This is like saying "Why does a plant come from a seed?" The whole world is caught up with the delusion of reward and punishment. The reward for the seeker of true knowledge is no reward.

### *What is history?*

Is history a purely academic study of the dead past? Or is it rather a study of human behaviour, and therefore a biological science? I put it to you that history is a living material out of which we are made, and is therefore a study of our "past lives".

### *What you are*

Open yourself up to who you are, to *what* you are. Look to your causes, look to the past, look to what makes you. You are what makes you. True eyes do not see things themselves, but their causes, their *totality*.

You are what you do, what is within you, which is what you have been, and what you will become.

### *Childhood memories*

As a child my father said to me "It was I who brought you into this world." This got me thinking. Was I going to owe my life to another for evermore? My intuition suggested my father was in error. So where did I really come from? This question occupied my mind for years.

To begin with, my mother was certainly as responsible for my existence as my father was, so he wasn't my sole creator. Yet did my parents make me at all? Were they instead merely vehicles for my genes? The latter is surely true. So, I was made by genes then, which come from beginningless time, and are not made by parents. Then is my body simply made by genetic material? Not at all, it is made out of transformed food, and my parents did not create the food either!

Then I knew where my body came from, but was I my body anyway? Is not the essential "me" my *personality*? Then where did this personality come from? Certainly, my parents had some input, but there were millions of other inputs. And even the input from my parents was not theirs to give, but was channelled through them.

My conclusion then: parents do not make a child, neither body nor mind - we are truly Children of God.

### *Planning*

Nothing of worth is achieved without planning. And both short and long-term plans have their place. It is all very well to plan to have a University degree at the end of a three year course, but you must pass your exam *today!* Likewise, if you want to spend future years in the presence of God, you must pass the required daily tests.

If you don't drive carefully today, you may not be alive tomorrow.

### *Complexity/simplicity*

Humans are held to be the most complex lifeform on this planet. What does this mean I wonder? If you break something down into smaller and smaller pieces it becomes more and more simple, and human beings are no exception. As understanding grows, complexity dwindles.

Nature, which knows nothing other than cause and effect, finds complexity and simplicity meaningless.

### *Original mass*

**Q:** Where did the original mass of the universe come from?

**A:** What is this "mass" you speak of? Where is the boundary between mass and not-mass? Both are manifestations of Mind. Mind is that which is without beginning.

### *Causation*

**Q:** Your whole philosophy is based on assumptions about cause and effect. You say that all things have causes, and thus lack inherent existence because all things are dependent on their causes. But how do you know all things must have causes? If you are wrong, then things *can* exist inherently, and your entire philosophy falls to the ground!

**A:** "Existence" is a human concept. If you perceive or conceive of a thing, then you *cause* its existence. Thus there is no way a thing can be without causes. Also, a thing cannot exist without having parts, and these parts constitute causes. In nuclear physics there are some particles which arguably have no parts. However, they do have characteristics, or attributes, and these too constitute causes. Again, things must have causes.

In addition, we live in a world where time is a demonstrable reality. The passage of time necessitates change, and change is made of cause and effect. Thus, where there is time there is causation. When our minds created time, they created causation too. The one cannot exist without the other.



**Q:** Your argument defeats itself: if nothing truly exists, then cause and effect doesn't truly exist. Yet you use it to support your philosophy! Similarly, why do you think time is real?

**A:** It is incorrect to say that cause and effect doesn't exist, for while things lack inherent existence, they also lack inherent non-existence. Because cause and effect is a useful concept it is a valid and useful tool. Without tools, we can do no work.

As for time, it is real if we make it real. If we made time not real, through conceiving of it in a different philosophical manner, then, once again it would be impossible for an inherently existing self to exist.

**Q:** Why?

**A:** Because a self can only exist in relation to other selves. Relations are causes, which are not possible when there is no time.

**Q:** Why so?

**A:** Because relations are human concepts and concepts require time. No time means no concepts which means no relations which in turn means no existence.

**Q:** Given the existence of time, why does the passage of time necessitate change?

**A:** Because time is measured by change. If there were no change, there would be no time.

**Q:** You have given me a circular argument! You say that change is a reality because time exists; and then you say time is measured by change!

**A:** Yes, the argument is circular, but this does not make it false. You see, we are speaking from the aspect of relative truth. In the end, all dealings in the relative world turn out to be self-referential, and circular. This is because all things exist only in relation to each other.

If you want ultimate truths you will have to look behind and beyond all these words.

### *Life*

**Q:** Human life obviously begins at conception because the fertilized egg (the conceptus) will develop into a human being.

**A:** Will it? How do you know this? What if the mother is run over by a truck? Clearly, the fertilized cell will only develop into a human being if and only if it gets the right conditions. A male spermatozoan or a female ovum will also develop into a human being given the right conditions; does this mean life begins with the formation of the gametes?

**Q:** But the gametes cannot develop into a human being *on their own*, they are incomplete, whereas the conceptus is complete.

**A:** Can the conceptus develop into a human being on its own? Is it really complete? If we placed a conceptus on the palm of your hand and left it there, would it develop into a human being on its own?

**Q:** Hmmmph! Then look at it from another angle. You would have to agree that conception is the *cause* of a beginning, and is thus the beginning of life.

**A:** Make up your mind. Is conception a beginning, or the cause of a beginning? If conception is the cause of a beginning, then what about the cause of the beginning of conception - is that not also a beginning? If you ask me, your "conception" is merely a conception of your brain.

### ***Beginnings***

**Q:** The whole world is evidence of a Superior Creative Intelligence.

**A:** How so?

**Q:** Well, all things must have had a beginning, and that beginning can only be God.

**A:** That's puzzling. It is my experience that *nothing* has a beginning; for all beginnings have beginnings and so on ad infinitum.

**Q:** Yes, but where did the whole of Nature come from? It must have had an original beginning.

**A:** You agree that *all* things have beginnings. So this "original" beginning of Nature, according to your reasoning, must also have a beginning. If a beginning has a beginning it cannot be a beginning. Thus I say that all is beginningless. And consider this too: how can that which is without beginning have an end?

**Q:** If nothing has a beginning, then why do scientists say the big bang was the beginning of the Universe?

**A:** God knows! They also say time began at the big bang; but how can something begin when time doesn't exist? All talk of beginnings and ends is futile. It is as rational to say there are beginnings as to say there are no beginnings: both have their use, and their correct place.

### ***Buddhism***

It seems to me that the religion which most espouses cause and effect believes in it the least.

The Buddhists of today believe that the individual is alone responsible for all that befalls him. Consequently they do not consider it possible to cause another to suffer. Nor do they believe it possible to change others for the better. Thus, in a single blow they avoid any responsibility for others.

I will throw down what has already fallen! An understanding of rebirth will yet be reborn.

*The vow*

Many children vow never to become like their parents; but how many vow to avoid the *causes* of becoming like their parents?

If you wish to be rid of a weed, you must pull it out *by the roots*.

*Man/Woman*

To the women in my audience: cause and effect is most definitely *real*.

To the men in my audience: cause and effect is most definitely *not real*.

# CHRISTIANITY

## *The Other Side of the Coin*

Love, I am told, is the basis of Christianity.

Then what is love? Does the word not describe the good feeling we get from something? Have you noticed how we only love that which lifts our spirits? Do we ever love those things that bring us unending pain? It should be clear from this point alone that love is entirely selfish, even if it is in the name of some God.

There is another side of the coin to love - hatred and violence. And just as one side of a coin is inseparable from the other, love is inseparable from hatred. Wherever there is love there is also hatred - *hatred of the loss of love*. And wherever there is hatred there is also violence, for hatred is violence.

It should not surprise us that Jesus himself despised all nice sounding things. He said that he detested all things valued by men (Luke 16:15), and I ask you, what do men value more than love? To be sure, the more popular or appealing a thing is, the more false it is bound to be. Jesus said "Do not think that I have come to bring peace on earth. I did not come to bring peace, but a sword." (Matt 10:34). The true love of Nature is such a sword; I bid you forget your petty love. Don't be fooled by sugar-coated words; seek only men's bread, bitter bread.

## *The Creation of God*

From where does inner spiritual strength come?: from God or from a *belief* in God? The question doesn't bear thinking about; the God of Christianity is so obviously a creation of the imagination. To discover why we people feel the need to create such Gods, we must examine the operation of the ego.

Most of us regard egotism as consisting almost entirely of dominant behavior, as seen mainly in men. Yet submissiveness is equally egotistical, and is most common in women. Indeed, dominance and submission are the two primary means by which the ego finds security.

Submission is most satisfying when the object one submits to is super-dominant. Therefore, Christians have seen fit to create for themselves an all-powerful, all-knowing God - *in their own image* - to submit themselves to. Another cunning reason for the creation of such a God is so we might all be equal before him. This savage blow adequately disposes of the great individuals, and conveniently protects the Christian from standards. For now they can refuse to believe that truly wise men can and do exist, we being all equal before God.

There is nothing more repulsive to me than the effeminate submissiveness found in Christianity, nothing worse than their "love", "kindness", "peace", and "equality", which are all part of their plot designed to turn everything into a childrens' fairy-tale.

What Jesus said to the Pharisees all those years ago applies equally well to Christians today: "Woe to you! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are!" (Matt 23:15).

### ***Tombs for the Prophets***

*"Woe to you, because you build the tombs for the prophets, and it was your forefathers who killed them! So you testify that you approve of what your forefathers did. They killed the prophets, and you build their tombs. Therefore this generation will be held responsible for the blood of all the prophets shed since the beginning of the world."* (Luke 11:47)

Jesus spoke these words to the "interpreters of the law," the Pharisees. Yet the Christians of today fall into this very same group - for wrongly interpreting the Bible. They protest, ever so earnestly "we would not kill Jesus" - but their words cannot hide their hearts. They build a grand tomb for Jesus, called the Church, and thereby testify against themselves that they agree with what their forefathers did. Their forefathers did the killing, and now they do their best to keep Jesus dead by burying him beneath their false remembrances.

### ***The non-existence of God***

By far the greatest proof against the existence of God (their God at least) is the calibre and personality of the people he is supposed to support.

What deity in his right mind would cast his personal aura around such a motley bunch of smug, self-centred, hypocrites? Their only claim to such signal honour is the cosmic breadth of their own egos!

Furthermore, for a God who is supposed to be compassionate, his incredible meanness is ample proof that such a God cannot exist. Some of us may live our lives earnestly seeking the truth and wanting to live honestly. Consequently, we will not believe in a God. What is more, we only do this because of our upbringing - we are innocent! God, in his almighty wisdom, judges us to be *evil*, and despite our suffering in this life (for wanting to live honestly) we are condemned to *eternal punishment in the flames of hell!*

The fact that people of different religions worship entirely different Gods is also telling. And just because a person is born in a particular country, and into a particular creed, he is convinced that *his* God is the only true one. This does not mean in itself that all religions are wrong, but it does mean there are an awful lot of false Gods out there, with a lot of pathetic people in tow.

On top of this, the incredibly irrational arguments Christians offer as proof of their God's existence are alone enough to convince any thinking person that such a God *cannot* exist! A wise God would not empower idiots.

Has it ever occurred to you there might just be some truth in religious scriptures, but that misguided souls have misinterpreted them? Might I suggest that instead of God being Truth (as Christians proclaim), *Truth is God* - and that the Truth has many names.

What is this "Truth" I hear you ask me. Look around you, Truth is not apart from the physical world.

### *Was Jesus a woman?*

Many of you regard compassion the highest virtue. Forgive me if I cannot oblige you, for I do not believe in it. You do not have to think terribly deeply to realize that the so-called virtues of compassion, sympathy, and love, are all 100% selfish.

We pleasure ourselves in three ways with the drug of compassion. Firstly, our ego gets a boost by its good conscience. Secondly, the ego feels secure in the thought that compassion is an investment which will be returned (Christians believe they will go to heaven). And thirdly, if one should try to help others, there is the sympathetic (similar-feeling) response of feeling in oneself the benefit one imagines the other person to feel.

What filthy wretchedness is compassion! And all the more so when it is done in the name of some God, and with the excuse of possessing ultimate authority. By submitting to an imaginary God, we thereby avoid taking responsibility for our actions, and are then oblivious to the disastrous consequences.

"Compassion" is one of those sweet, sugar-coated words, along with "love", "devotion" and "peace", which pander to the pleasant dreams of Christians. But each one of these words is a *time bomb*, capable of destroying humankind! Each bears within it the seeds of hatred, violence, greed, and war, which will inevitable come to fruit. Yet Christians do not concern themselves with consequences or responsibility; they see only the "peace", and not the *war* that lies within its thin shell.

Was Jesus a woman? Christians certainly paint him as such - submissive, meek, mild, compassionate, and loving. They have projected their own petty values and weaknesses onto him, *turning him into a woman!* For a person to need a father figure for support is bad enough, but this is not nearly so bad as needing a *mother* figure!

I challenge you to examine the character of Jesus. Do not think for a minute that he had any of our crude worldly virtues. Jesus was definitely not a Christian, and it is a crime to suggest he has anything to do with such a farce. Jesus was more of a man than the most manly of men, for he had gone beyond both the masculine and the feminine, beyond fear, love, and *compassion*.

### *The most comical of all beings*

Jesus says, "Follow me, and I will make you fishers of men." Mediocrity (Christianity) takes him at his word and sets up a man-fishery for profit. And this man-fishery is a godly enterprise, the stock-holders in this company can appeal to words of scripture for backing. They can go tranquilly to meet the judgement, saying "We have accomplished thy word, we have fished for men."

Kierkegaard

Such is the mentality of Christians, who treat men as dead fish. O what a fool they make of their God! Do they really believe that an all-powerful God would have to stoop so low as to depend on a few words on paper to make people believe in him? Such a pathetic attempt! And do they really think such a God would have invested so much in a single man, Jesus?

Now what is this Christian God but the most comical being that ever lived! He sets the earth in motion, then threatens it with a hell! Eternal punishment! He says "unless you make your life as profitable and enjoyable as you possibly can, I'll seize upon your person, and torture you to death in the most dreadful manner."

This is comical. One does not need to force people to be happy under threat of a loaded pistol!

### *Of Dreamers and Believers*

Faith and belief are important concepts in Christianity. Christianity is the most depraved vision of life imaginable. What does this say about faith and belief?

I put it to you that faith and belief are the highest qualities of mankind - but only when it is faith in *truth* and belief in *truth* - not faith and belief in illusions.

Sadly, precious few can be said to be true believers, and men of faith. This is because our society is based on the herd mentality. Mediocrity and compromise have sway over the individual, and over reason.

A magician performs a trick on stage, an illusion. Many of the audience are emotionally rapt. They fool themselves into believing that illusion is in fact reality in order to enjoy the show. Similarly do we lose ourselves in things such as television, whose picture is just a picture, and not reality. And then a fellow imagines that his lover is something immensely valuable - when all she is in reality is just a bag full of blood, mucous, bones, and fat. Again, our dreams at night can be disturbingly real, but they are no more real than all our other experiences.

Religionists and their ilk are expert dreamers, and expert believers. To justify themselves they plead "but people need a God," and they desperately implore "you need to believe in something." Indeed they do need their beliefs - in the same way that a drug addict needs his drug. They justify in the same way that a drug addict justifies, and ignore consequences just as skillfully.

No, our world has too many dreamers, and too many believers in dreams. It is time to wake up!

I urge you to first seek the truth; penetrate through the illusions of the everyday - then have faith in what you discover. This is the most excruciatingly demanding task a person can ever take on. Be warned, it is no folly!

### *Spiders of the Cross*

Christians are like spiders, who spin their sticky and tangled webs upon the cross, using it as a convenient support. Within a few years, the webs build up, until the cross is no longer visible - a dark and dirty shadow. Here the spiders lay in wait - to trap unsuspecting passers-by.

*"Woe to you, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering."* (Luke 11:52)

Just as a spider has no chance of ever fathoming the profound philosophic meaning of the cross, nor does a Christian have the slightest hope. Such creatures are not even fit to be taught about spirituality, let alone practice it! They take every priceless gem of religious teaching and totally distort it to suit their own egos.

Christians claim to worship an infinite God, but they instead worship a finite one, and of their own making (either Jesus himself as God, or a grandfather figure, or some other necessarily limited conceptual form). To worship the finite in the name of the infinite is the worst kind of idolatry, and is truly using God's name in vain.

Are not Christians also like cannibals? - for they live by eating the man who died for them.

Christians not only use the teachings of Jesus as a crutch (or a stretcher) for their egos; they actually live off it. They make cunning and protracted plans to make the teachings their primary source of sustenance for the rest of their lives. At least ordinary cannibals get the job over with quickly!

By masticating and macerating the valuable teachings of Jesus with their egos, they are in fact eating the body of Christ. Little did Jesus realize he was going to be *cannibalized* when he said to his apostles "this is my body given for you." Jesus also said: "Where there is a corpse, there the vultures will gather."

Christianity, which came into the world as the truth men die for, has become the truth upon which they live.

### *Evolution or Evolution*

Of all the evils perpetrated by Christians, arguably the worst is their disbelief in the law of cause and effect. Their belief in the existence of a God who created Nature, and who himself is causeless, is the most criminally wrong and unfounded of all delusions.



The fundamental characteristic of Nature is change, which is the only thing that doesn't change. All things, which are changing, have causes and also effects.

There is no room in Nature for the likes of "chance". Take the rolling of a dice for example. The number that turns up when we throw a dice is *caused* by such factors as the way we throw the dice, the shape of the dice, the table surface and so on. However, no matter how many causes we know, we can never predict *anything* with 100% certainty - not even that the sun will rise tomorrow morning - because the causes involved are too many and complex. Even so, this certainly doesn't mean things are without cause.

Our limited minds cannot trace the infinite complexity of causes and conditions in Nature, so there will always be unknowns. It is because our egos are uncomfortable with the threat of the unknown that we try to fill the gaps in our knowledge by manufacturing explanations. In such a way do we arrive at the notion of a God who created us, or even aliens who are breeding us. Hardly a solution! We must instead learn to accept the infinite complexity of Nature, for She works in mysterious ways, and we cannot follow Her. There is no disgrace in not knowing something that cannot be known; all disgrace lies in knowing something mistakenly.

If the current models for the mechanism of evolution contain small gaps - what matter! Christians say that scientists cling to the idea of evolution to avoid facing the reality of God. I believe the opposite is closer to the truth. To believe we were specially created by an all-powerful God is very satisfying to the ego. But Science contends with the infinity of Nature, of cause and effect, our Creator; the True all-powerful God. The power that is feared by all who cling to life.

### *The Christian faith*

Christians profess: "Some things are not meant to be thought about, but should be taken on faith." Their God does not want them to suffer reason.

Yet does their God exist? They say yes, but he is *unknowable*, hence faith is required. These wretched Christians *make* their God "unknowable" for the express purpose of making him easy to know. He is easy to know because they have but to imagine him, and he is there. This is in stark contrast to the True God who *is* knowable, yet extremely difficult to know.

Similarly, they make Jesus superhuman, elevating him to the plane of God, at which distance he cannot make demands. For now he is not human, so cannot expect us to be like him, or even to want to be like him. You see, we are only human and he, after all, is *God*. Such a Jesus can at most only expect our worship and praise.

I tell you, the only thing the "Christian" Jesus has in common with the real one is a name. No one can deny the colossal effect the "Christian" Jesus has had on this world: it is just so horrible to contemplate!

Imagine this: An immortal called Jesus takes a short excursion from his paradise in the heavens to visit earth. To the inhabitants he says: *"I am God, and you are merely human and mortal. I am the Almighty, and you - are not. You can never be as I. Nevertheless, I see fit to bless you with my presence, which is a great inconvenience to me as I much prefer the comforts of heaven. I come*

*to this earth to show you my incredible power, and to give warning that you had better do my bidding - or else!"*

### ***Marriage***

Christianity has strayed so far from the truth that marriage is now regarded as the highest excellence. The priest says "If you are too weak to marry you should remain single." Agh! It is hard to believe the teachings of the New Testament could be twisted so completely into their *exact opposite*.

Marriage is mutual selfishness, a team effort to defeat reality. Yet the priest calls it "mutual fulfillment".

### ***The pope***

The pope is the all-round "no-man"; who could take him seriously? Even his own followers regard him as somewhat of a fictional character. He is an entertainer: Mr. Pope and his pope-mobile - like Santa Claus and his sleigh.

Whether or not Santa Claus really exists is irrelevant to us: what matters to us is the *fantasy*.

### ***The clergy***

It is fitting that the Christian priest wear a dog-collar; for he is led on a lead.

Today's furor in the Church is over the question of a woman's right to ordination. This is quite foolish because there is no clergyman who is not in reality a woman. There is not a man among them. In any case, the whole debate is quite laughable, and people are worrying themselves unnecessarily about nothing, *for Christianity simply does not exist!* Who could drag it into the twentieth century? Who could reform it?

### ***The shortness of vision***

Christians are often heard to argue that it is not they as a group who are responsible for all the divorce, abortions, drug abuse, and violence in society, but that such problems are primarily due to the non-Christian element.

For all their talk, the real cause of all these problems is the selfishness and egotism that comes of petty mindedness. In this regard, Christians are the very worst culprits. Whereas most people will quite honestly admit to their egotism, Christians never cease in their efforts to conceal it. The shopkeeper is an honest man, who openly says "I am a shopkeeper." The priest, in his solemn sanctity would not admit to this at any price.

Christians may not be directly, physically responsible (in the immediate sense) for many of the rapes and murders, but they are definitely a major cause. And why? Because every single Christian perpetuates the self-righteous and self-centred lifestyle that is guaranteed to blossom in violence and suffering. Christians set the trend of self-gratification, and others naturally follow - and in their own way - choosing different drugs to that of the Christian, to suit their own individual tastes. If you bring your child up on heroin, you cannot blame them if they one day experiment with LSD. Religion is just one of many "drugs", just one "opium of the people."

The worst of it, is that young children are inducted into this shameful drug taking while they are too young to question what is being done to them.

### *Cults*

When a religion is small and newly formed we call it a madcap cult; though when it becomes established it qualifies as a bona fide religion. What then are religions if not large and dangerous cults?

Christianity is a monster madcap cult, made up of desperately selfish people. Their "compassion" is a crudely disguised form of self-love, and their "peace" involves an intense hatred of whatever threatens it.

### *The Christian defense*

Christians, in their defense, plead "Jesus really did exist two thousand years ago." So what! And he may also have been wise. But what has all that got to do with Christianity? If you can judge a tree by the fruit it bears, and if by any chance Christianity is an indication of the personality of Jesus, then he was the most ignorant and self-centred hypocrite who ever lived!

### *A Personal God*

The problem with Christianity and communism is that nobody has tried either of them. The so-called Christians of today say they believe in a personal God; but how more *impersonal* could a God be that exists who knows where, ruthlessly ordering his creation around?

The wretches of today who call themselves men cannot bear the weight of having a personal God, so they expelled him into infinity.

How many are there that venture to become God-men? Only for them does God become truly personal. For them, His loved ones, He sees fit to preserve the finite, in which God-men have been seen to dance and play.

### *Despicable ease*

The Christianity of today - despicable ease - holds God to have abandoned one if things do not go according one's will. It would never occur to such fools that it is *impossible* for God to abandon a part of Himself. If you politely suggest to them that perhaps *they* had instead abandoned God, they would accuse you of the most treacherous blasphemy.

"We have both love and happiness" they smirk unto me "and the God who is Love brings all happiness. Thus do we relate to our Father." Do they really think the Devil is such a fool he is unable to make a person happy! Oh well, as in the movies, I suppose the good guy has to win.

"Jesus said 'Ask and you shall receive,' therefore we ask" they explain. But *I* tell you, there must always be giving before there can be taking. How conveniently they ignore the struggles of Jesus's life! They concentrate only on his birth and death, Christmas and Easter, condemning his life to oblivion.

### *The paid*

How wretched scholars are - accepting money to enlighten others, while themselves are in darkness. On the other hand, at least they are not as bad as the priest, who cheats people out of their hard-earned money *in the name of God*.

A priest's life is not an easy one: each day he has to lie increasingly, to keep pace with the rate that science is uncovering the truth.

### *Anarchy*

The anarchist doesn't want to be ruled. Christianity is a form of anarchy, because the Christian doesn't want to be ruled by reason.

### *A Statement of Belief*

I am a Christian, though I do not believe in a personal God. Nor do I believe in a physical heaven or hell, or life after death. I do not believe Nature was created. I do not necessarily believe Jesus was crucified on a cross, and I certainly do not believe he physically rose from the dead. I do not necessarily believe Jesus ever existed, or that if he did, that he possessed wisdom. I do not believe one has to read the Bible to be a Christian, nor for that matter does one need any respect for the Bible.

My doctrine is: the Truth is God. Say yes! to the Living Reality.

### *Today*

The Christians of today speak of themselves as "vehicles for God," a selfless sacrifice . . . and then I speak of myself as a vehicle for my genes and thoughts. How disappointed they are in me!

### *Lenience*

We cannot be lenient on a priest just because his *words* are correct. Words are only scratches on paper, or noises of the throat. What is important is the *meaning* of the words, for they are the *true* words. If you speak, but with incorrect meaning, then your words are wrong.

You may hold the key to the door of knowledge - you may have words - but if you don't go through the door you will only hinder others from doing so.

### *Necessary Being*

The "necessary being" argument states that as all things are caused then Nature itself must have been caused, and that it can only have been caused by something without causes - God.

Firstly, it may be true that all *things* have causes. But Nature Herself is not a "thing" and therefore cannot be said to have causes. "Things" can only exist for observers, and as we are manifestations of Nature, we cannot stand apart from Her to observe.

Secondly, no law says that all things must have causes. Show me a single cause! Show me where that cause begins and ends - it cannot be done, so why all this talk of "causes".

Thirdly, why create the notion of a "necessary being" at all? Such a being is actually an unnecessary being. Why must things have an ultimate cause? Why can't causes stem back endlessly?

Whoever formulated the "necessary being" argument must have really tried hard, as I have never heard an argument more shallow, blatantly dishonest, and hateful of reason. Instead of going to all the trouble of creating this "unnecessary being", why not save a step and accept the Reality of Nature? Do you really hate Nature so much as to wish to step beyond and apart from Her? The "necessary being" argument is necessary only for the ego in its unending battle against reality.

Christians say that a "creative agency" is necessary to explain why this particular Universe came about instead of any one of infinite possible Universes. Yes, a creative agency is indeed required, and that creative agency is their own foolish brains! Contingency ensures there is no such thing as chance. Only one thing is ever possible - that which happens. "Coincidences" are therefore impossible, though there can be ignorance about the possible.

## *Religion*

Truth hurts, so it is not popular. It follows that nor is a truthful man popular. He is hated as much as death itself.

Religion, knowing this, has understandably made itself attractive and reassuring. Yet should religion be sold as sex is sold? Should it dress-up seductively, smile, and do everything to please the client? Is religion really something for the masses, like the latest thing in contraception? - so you can indulge in the pleasures of life without having to face the consequences.

This must be said, so let it now be said: that which has come to be known as "Christianity" is *precisely* what Christ came to *abolish*. Christians have conveniently turned everything around to suit themselves. They create a God in their own image, then promptly set him to work as a servant. Rather than believe in what Jesus believed, and in Truth, they prefer to believe in the historical man of Jesus, and that historically, he believed in a God. But they neither understand Jesus, nor the "God" he professed to have faith in. Christians have made themselves safe, by putting Christianity at a distance. They have made it into something historical, which becomes more diluted with each generation.

Truth, or understanding Nature, does not interest the Christian in the slightest degree. Interest in truth makes one vulnerable to change, and change is painful. "But I am too weak" says the Christian, with relief, and recoils into the safety of belief. If these so-called Christians would only be honest, and say "Yes, I do it purely for my own well-being," then I would think there is at least some hope for them. Instead they say "I do it for others, out of my love of God." Nothing could be more loathsome. It is one thing to get fat merely from over-eating; but to get pallid-fat, on cakes and confections - this is horrible.

The priest is a total abomination. He does his utmost to make sure that nobody has the gall to venture out, and try to understand. He does all in his power to make of us content with mere belief. He shakes with terror at the thought that a person may be so presumptuous as to wish to know the Truth for themselves. He would much prefer us to remain content and harmless, like a herd of cows. And just as a physician bungles a case to make himself indispensable, so does the priest demoralize men, to make himself indispensable. At his very best he dispenses advice that is superficially empowering, but is *crippling* in the long-run.

## *The sermon*

It is said that the purpose of the Christian sermon is to convince the Christian that he does in fact believe in Christianity. That is, to give the Christian faith that he has faith; to *remind* the Christian what he believes in. And why does the Christian need to be reminded? - because it is so easy to forget you believe something, especially when what you believe in isn't true.

Personally, I think that to ask someone to believe in the doctrines of Christianity is to ask too much. Thus I hold that the sermon is designed to help the Christian *forget* his belief that he doesn't really believe in Christianity . . .

### ***Equal and opposite***

Wherever Christianity exists there will also be Satanism. Any power creates its equal and opposite.

When you mint a new coin, that coin will have two sides. Money is the root of all evil, so it is better not to create any currency: when there is no currency, there is no poverty.

### ***An honest Christian***

Is there such a thing as an honest Christian? Surely there must be one or two; perhaps the odd monk or theologian? What about the Pope?

An "honest Christian" is a contradiction in terms. It is *impossible* to be a Christian and honest at the same time. Let no priest sympathize with my truths! Let him renounce his Christianity before he seeks my companionship.

### ***Divine/Human***

Christians confidently tell me that Jesus was both fully human *and* fully divine (well, perhaps not quite so confidently). Yet they manage to completely ignore his human aspect, and totally obscure the light of his divine aspect with their own darkness. They end up with a Jesus creature of their own making - a kind of fairy.

### ***Religious people***

Ask a Christian how they know the Bible was indeed inspired by God, and not the Devil. Or ask them how they know their "experiences" are of God, rather than of something else. Then you will see how much faith they have in reason. They will of course abandon reason immediately, as though they had inadvertently picked up a burning ember. Feelings are their so-called life.

They are like the boy who pretends to own his father's car, yet when the police pull him over he pleads innocence. Christians get the benefit of believing they possess the highest, but they do not take responsibility for it. They do not hesitate to preach their wisdom, but when pressed on a telling point they reply: "The Bible says so."

### *Christianity/Buddhism*

Because Christianity is so philosophically shallow, there is ample scope for debate within its walls. In fact, there is *so much* scope for debate it is a *necessity*. The Christian needs a careful measure of debate and questioning to create the illusion for himself that he is not a complete animal: this is the purpose of theology.

The eastern religions, like Buddhism, have greater philosophical depth. Consequently, Buddhists are more secure and sure of themselves, and feel no need for rigorous questioning, or re-evaluation and re-interpretation.

For this reason, the Christians may have a dubious edge on the Buddhists, for as long as there is dissatisfaction there is hope. The Buddhists know a thing or two more than the Christians, but have stagnated in their complacency and self-righteousness.



## CONCENTRATION

### *One-pointed concentration*

Take care how you try to take control of your mind. You seek one-pointed concentration, but I tell you concentration is *always* one-pointed. Only one thought can occupy awareness at any one time. Do not try to force the mind to do anything unnatural. It is the nature of mind to jump hither and thither, so any effort to concentrate and confine it is doomed to end in frustration and disappointment.

While you cannot contain the mind, you can certainly work towards stilling it. A turmoiled mind chops and changes, thoughts race from one attachment and from one anxiety to another, unmanageable. In a peaceful mind thoughts move smoothly and without agitation; one can give each thought all the attention it needs before passing on to the next, undistracted by fears and anxieties.

Thought within a concentrated mind is like lightning, but without the thunder. Only with this mind will your thought have the power necessary to attain knowledge of the infinite, and further, to act on it! Remember, the concentrated mind is a tool only for use in greater things - do not rest in its bliss.

It is said to be important to train the mind in concentration. Yet I say to you, *train yourself to love the truth with all your heart!* Then you will have no need of concentration, for the mind sticks inseparably and quite naturally to whatever it truly loves. If you find joy in a lover, then *nothing* can distract you from thinking about your lover. Likewise, if you love God, then you will not allow God to leave. It is not enough to love concentration, for then you will be forever focused on concentration, and will forget God.

You see, concentration by itself brings happiness, but not Truth; whereas love of Truth brings both concentration and Truth without effort. Love is warm, while concentration is cold by comparison. Concentration must become effortless, as it only can with love. So be wary of training, for you do not need to *train* yourself to eat lovely chocolate!

You think concentration will give you the strength to see the ultimate; but only a sincere desire to put reason into practice will help you. Without this seed of sincerity even the most powerful of mental attainments will be without the legs to move.

This is your bondage, that you practice meditation. So I tell you, do not meditate: keep your mind in its natural state.

### *Meditation*

Don't get bogged-down over meditation. True meditation is simply loving God. It is just a way of spending time to make sure you don't waste time - that's all.

# CONSCIOUSNESS

## *The Senses*

What makes all things? The senses make all things. Therefore learn to see *through* your eyes in the most real sense, and not *with* them. Then there will be no confusion over subject and object. The Truth is just like this.

As a boat on the water is swept away by a strong wind, even one of the senses on which the mind can focus can carry away one's intelligence.

## *Consciousness*

**Q:** What is consciousness?

**A:** Thoughts.

**Q:** Then consciousness must die when the body dies, because thoughts are dependent on a functioning brain.

**A:** Thoughts are not just chemicals within the brain - they are much more. Thoughts can be shared with others, and even written in a book. So, when the body dies, consciousness does not die. Consciousness is already dead, so cannot die.

**Q:** What is it that is conscious?

**A:** No activity of mind is ever conscious.

**Q:** Surely consciousness is conscious.

**A:** What is consciousness?

## *Material consciousness*

Modern Buddhists use the "preservation of type" argument to maintain their belief in literal reincarnation. The argument says that consciousness cannot die at death, for just as nothing can be created, nor can it be destroyed: all must be preserved.

But I tell you consciousness is *material* and therefore dies with the body . . . inasmuch as a body can die. Why is consciousness material? Because if it were non-material it would not be able to know about the material. Consciousness must either be *separate* from the material, and necessarily isolated, or *the same* as material, and sharing its properties. There is no alternative.

If the preservation of type argument were strictly true, then it would not be possible to make milk into butter, as milk is of a different type to butter. Similarly, it would be impossible for a child to grow into an adult, they being different types.

### *Illusion*

It is claimed that something has a consciousness if there is something it is like to be that thing. But is there something it is like to be us? What is it? Is it not all illusion?

# DEATH

## *The fear of death*

We people are not death-denying, but *truth-denying*. Death is the ultimate escape from suffering, so we are hardly afraid of *it*.

We do not fear death, but we do we fear the possibility of a protracted and painful death. We fear the loss of personal freedom that comes with illness. We fear rejection by our friends. And we fear having to abandon our dreams for the future, and the hope which gave us so much strength for life.

So you see, the death we fear is the death of happiness. We see the loss of a happy life as the loss of life itself. To add to our troubles, these deaths are happening all the time. Whenever we perceive that we have lost something, we experience a death. Again, we are not afraid of death, but of the thought of loss.

Reincarnation doctrine teaches that your thoughts during "death" determine your future rebirth. In other words, your attitude during the experience of loss will determine your future consciousness, and your "future life".

## *Suicide*

A popular song goes . . .

"Drowning in the sea of love,  
where everyone would love to drown."

and another . . .

"Killing me softly with his song."

The psychology behind these words is the desire to fill the mind with so much rubbish that boredom and suffering will have no place to exist. We use entertainment and the media to swamp our minds with sensational tripe, to arouse our every emotion so that we might forget reality altogether.

When reality is forgotten, life ceases to exist. Consequently our whole lives revolve around killing ourselves!

### ***Resurrection***

Jesus's death is symbolic of the death of the ego. His resurrection is symbolic of subsequent rebirth in the spirit.

The ego does not really exist, therefore its death is unsurprising. The spirit is eternal, so its birth is a certainty.

Someone who has died cannot be hurt by anything, nor afflicted with any problems. The dead have no chores. However, despite their dead condition they still hang around. In truth, we are all dead - we just haven't woken-up to the fact.

### ***Death***

Modern Buddhism stresses the importance of death awareness, yet negates the whole idea of death with a belief in literal reincarnation. This conveniently takes all the punch out of death, making the Buddhist meditation on death useless.

The power of the idea of death shouldn't reside in its power over life, but in how it can impel us to discover *the illusoriness* of life. Death awareness achieves nothing if all it inspires us to consider is the possibility of life after death, or the temporary nature of life.

## DELUSION

### *Trying*

To slip into trying is to slip into delusion. We make so much work for ourselves! In the first place we justify our deluded behaviour, taking us sufficiently far from Truth to feel safe. Then, to give us something to do, we manage to justify a battle to return to the Truth we have lost!

This is not the Way! You need neither take a rest in attachments nor return to Truth, but slip imperceptibly into the stillness of boundlessness. Discover the Supreme Knack, and attain simplicity. Truth can be neither lost nor gained.

It is futile to think about things: things are neither real nor illusory. You must have faith! Learn to ramble with effortless ease in the vacancy of the fields of indifference. Learn to live directly, alongside things - for Truth resides in things.

Are things caused or do they have independence? Both avenues are fruitless. Better to accept the Being of things and be done with it. Trying to understand more is really to understand less. It is like pouring more fuel upon a raging fire to try and put it out.

### *Beware*

When that mind of Truth finally does arrive, you are in more danger than ever! At first there is no attachment, but soon the beast of enjoyment rears its ugly head. With enjoyment one becomes willingly blind. Your purity and stillness of mind may well have been the fruit of wisdom, but the ego will come forth and take the credit. Now, with its increased strength and confidence it is not one to let upsetting thoughts arise. The ego becomes King once more, stronger than before.

Even if you manage to dethrone the ego again, and return to reason, the damage has been done. The ego has been fed its nectar of the gods, and it will not forget!

So I warn you that as your God consciousness expands, so does your ego. Do not underestimate the power of the ego! It will remain strong and powerful beneath your deepest thoughts, ready to pounce at every opportunity, until the final ember of desire has grown cold.

### *Lies*

Refraining from speaking the truth is also a form of lying. We argue that "white lies" help us to avoid the unpleasant confrontations that would only upset others; but

then our whole existence becomes a white lie. And while snow is pure white, in a blizzard it becomes black.

*"Lying is a refusal to accept and relate the truth exactly as we see it. And lying does not require effort, as we like to imagine. Lies come effortlessly in the form of feelings, convictions and beliefs. And we refuse to believe that we are so evil to be able to lie effortlessly. Another lie!"*

Nietzsche

The priest believes he can never know what is ultimately true because he is not Christ. And he believes that in order to lie the truth must first be known. In this way he immunizes himself against lying! He banishes both truth and falsity from his vocabulary and replaces them with "faith".

### *The pleasure in devotion*

Devotion involves living and expressing one's life through another, so one rises or falls by the fate of that other. Thus we must respect what we devote ourselves to, be it a spouse, an occupation, or a belief system. The pleasure in devotion, if pleasure there can be from such a precarious arrangement, is in the giving-up of oneself. By giving up oneself one also leaves behind one's problems and sufferings. In a sense one becomes selfless, but more importantly *soulless*.

### *Who to blame?*

If the patient gets angry, should the doctor get angry with the patient? No, the patient is ill, and commonly gets angry for this reason. If a child gets angry and strikes out at the parent, does the parent beat the child in return? Not at all, for it is the nature of children to have occasional emotional outbursts. If a man is rowing across the river and an empty boat drifts into him, spilling him into the water. Does he become angry with the empty boat?

So I tell you, do not be upset with others, whatever they may do. We are all like empty boats: we have causes, but no driver.

### *The immoral society*

Business owners and advertisers justify corrupting and debasing society with their wares by saying "we only give people what they want." They speak truly enough, the problem is, commercialism serves our base animal nature, rather than our higher intellectual self. Commercialism is geared towards the lowest common denominator in human consciousness - which is sub-human.



Similarly, hypnotists claim that people will not do anything under hypnotic influence they do not really want to do. Again, this may be true, but it is also true that hypnotism removes a person's inhibitions, their *conscience* - unleashing the raw ego.

### *The imagination*

Imagination is at the root of all fear and anxiety. If you were to place a plank on the ground and ask someone to walk along it, they would see no danger, and would not lose their balance as they traversed its length. However, if you were to suspend the plank one metre above the ground, they would probably hesitate. And if you placed the plank forty stories in the sky, spanning two skyscrapers, their answer would be a resounding "No!".

The physical situation is exactly the same in each case. It is still the same plank, and the risk does not increase with height. The factor that changes everything is the imagination. The imagination of falling off the plank is experienced as a reality, which paralyzes the mind with fear.

Fear is the mind killer. Yet fear is only imaginary, so is easy to destroy. A thief flees when found out. Darkness vanishes the moment the light is turned on.

A mind bathed in spirit is not within time, but time is within it. A boat is meant to go into water, but the water must not get into the boat. In the same way, we are meant to be in the world, but the world must not get into us.

### *Desire*

God is like a magnet, which does not attract iron that is rusty and dirty. God cannot draw you to Him when your mind is laden with the rust of material desires, and when the dust of sensual craving sits heavily upon you.

Your many desires are like the coins in your pocket. The more you have, the more they weigh you down. Why don't you convert them into the one paper note of higher currency? - the currency of Heaven?

### *Two seasons*

I once heard a story of two men who had both visited a certain river. In a discussion between the two, the first man said that he saw the river full, while the second man said that it was dry. After much argument they decided to go back to the place and ask the locals. The locals said they were both right, as they saw the river at different times of the year.

Words cause problems in the same manner. If we regard words as the actual objects instead of mere labels, then we are indeed creating problems for ourselves. Two people may hold the same view, yet think they believe differently simply because they use

different words. Alternatively, two people may hold conflicting views yet will believe they share the same view because of similar words.

This latter case is all too common these days. People *want* to believe they share the same view as others, to avoid friction. For example, traditional Christians and Buddhists will often refuse to recognize their fundamental and irreconcilable differences on the basis that both traditions use the word "compassion" - which they take to mean that both traditions are essentially the same. Such thinking is below reproach.

## **Greed**

Greed is good

A noble motto

Which also means

Greed is God

### ***Common misconceptions***

#### **A. *The misconception that intuition is a spiritual skill.***

There are three primary types of consciousness:

1. *No intuition*: Where there is awareness only of externals and emotional feelings.
2. *Intuition*: Where there is an awareness of the richness and power of the mind, but there is no integrated understanding or control of this power. Reason is undeveloped.
3. *Total knowledge*: Here there are no "intuitions", but a continuous mind with no division between reason and intuition.

It is a mistake to see these three as progressive stages. The first does not lead to the second, and the second will not lead to the third. *Reason*, and reason alone has the capacity to carry one into the realms of all-knowledge.

This is not to say the intuitive mind is without value. Then what is the intuitive mind? It arises when the mind is clear enough for it to make clean and unhindered associations through connective thought. It enables one to tap hitherto unavailable sources of insight. To those who experience this mind for the first time, such a power seems beyond this world, and is easily mistaken for enlightenment. Furthermore, the talent of intuition is often accompanied by the realization of the interconnectedness of

all things in Nature. This feeble mental advancement can be the cause of great excitement and monstrous self-deception with it.

Unfortunately, intuitive powers are usually more of a hindrance to spiritual growth than a help. A shallow brute of person, concerned wholly with externals, is often more in touch with reality than the sensitive and intuitive person, who cannot place her feelings in context with the real world. This is because intuitions invariably degenerate into superstitions, if they did not surface as such.

The intuitive life may hold much colour and joy, but it fails to provide one with a love of truth, a holy courage, and a deep yearning for God. Even when distinguished from crude emotional feelings, intuitions do not bring about wisdom, unless they are combined with a healthy foundation of reason. Enlightenment is intuition *after* reflection. Reason is the essential element, the condition without which there is nothing.

The religions of today, as understood by their adherents, fall into the first category - no intuition. Such shallow doctrines may convert you in a moment. The mystical and meditation schools fall into the intuitive class, and can give you a few ecstatic hours after a few years. But all-knowledge involves a love of Truth, and is the labour of a lifetime.

It is relatively easy to attain intuitive skills if one becomes child-like, abandoning the sharp categories of adult rationality. But this is a case of going *backwards* to childhood rather than forwards to a new birth and holy innocence. Those with total knowledge require *all* to be reason. They need to know everything, including where their intuitions or mental associations come from, and what they mean. They take nothing on faith unnecessarily.

Witch-doctors and seers of various kinds may be intuitively skilled and in touch with the rhythms of Nature; but they have no love of Truth. To them, myths are not merely myths, but actuality. This brings me to the next major misconception I wish to deal with, which concerns the problem of mistaking symbols for reality itself.

#### **B. The misconception regarding "aspects" of the Truth.**

There are *not* different levels of knowing or explaining Truth, though there are certainly different *aspects* to both knowing the Truth and to explaining it. If there are any "levels" of truth at all, there is the level of untruth, and the level of truth - no more.

If one knows the underlying Substance of Truth, then one will see all its aspects quite automatically. It is impossible to be aware of only one, or several aspects of Truth, without being fully able to appreciate them all. Therefore, if someone claims to have realized an aspect of the Truth, but is unaware of *all* the ways of God, then they are not seeing an aspect at all, but a false construct of the imagination. Once you know fully about a whale, you will also know how it will appear from the countless different angles.

It is wrong to consider the many different religions as representing different aspects of Truth unless each of them are fully aware of all the aspects. The religions of today are far indeed from such a goal. Their "aspects" are apparitions. Christians say a God exists. Buddhists demand that no such thing is possible. These are *not* two different ways of describing the same Truth, but are entirely different mental constructs.

A similar misunderstanding arises regarding the stages of spiritual growth. The so-called stages of the spiritual path are too often seen as training in different aspects of truth. That is, as degrees of rightness. When all aspects are learned, one is supposed to arrive at the complete truth. Nothing could be more wrong.

Book-learning is nothing to do with truth. Nor are ritual practices or mysticism related to truth even in the smallest way. These activities may on occasion stimulate the mind into further action, but so can many other activities. Taking drugs may stimulate the mind, but this doesn't make drug-taking a stage in spiritual life! Religious practices can only be called stages in spiritual life if they lead directly towards truth; that is, if they promote enquiry, reason, and faith in reason. We must realize that the religions of today are the mortal *enemy* of reason and enquiry.

Today's religion is *not* symbolic of Truth because it is neither presented nor received as symbolic. Nor is Truth conceived of in any form by religion, because in religion there is no awareness of Truth at all. Nor is the mysticism of the "new age" any closer to the true path. Mystic reverie and meditative self-absorption are no different to the bliss of losing oneself in daydreams of love and wealth. They certainly give the spirit a new lease of life - the spirit of the *ego*!

Modern psychology is helping to feed these deluded ideas. It says we can never know absolute truth because all is relative. This argument can justify anything you like in that it completely does away with truth. Psychology holds that we see reality in different ways, and suggests that we have a *right* to do so - a right which should be respected. Yet I say again, people *do not* see reality in different ways. On the contrary, they construct entirely different realities out of their concepts, which have nothing to do with the real world. They have different ways of sorting out and surviving the mess in their brains, *not* different ways of seeing reality. They see a threatening and confusing world waiting to be tamed by thought, and are blind to the eternal Truth which requires no taming. Their ignorance of reality is inevitably harmful to society, and hardly deserves respect. Not only is their model of reality false; what it models is also false.

Indeed, all is relative. I only wish you would *believe* it! The reason you do not see the Ultimate Truth beyond doubt is because you continue to believe in your relative truths, despite having found them out!

Insanity can be localized to particular parts of the brain. You may be perfectly rational when doing mathematics, yet become quite mad when religion or relationships are involved. This is because we divide our minds into insulated departments which we do not permit to interact logically on each other. We divide our lives into idea-tight compartments, which we believe is for our own safety, blinding ourselves to the contradictions and evils that permeate our existence. Consequently, the so-called "aspects" of our lives are completely independent dreamworlds.

This does not mean we should simply accept all the compartments as an interacting whole. Two wrongs do not make a right, let alone countless wrongs. I read somewhere that "the higher philosophy is so wisely balanced and beautifully integrated that it does not disdain any of the ways of knowing, but uses each in its proper place." Such thinking is fatal, as it avoids the dreaded task of *demolition*. There is no easy solution to our problems. We must destroy all the compartments of the mind, and start our education again. The so-called "ways of knowing" are *hindrances*, not stepping stones. If you want to become popular and revered as a sage, then by all means talk of *integration*. But if you want immortality, then you will do what is difficult: you will not speak of stages, but of *truth*.

One must work from the bottom up, rather than the top down. Only by understanding the underlying Substance can one understand its aspects. Chaos, randomness, and chance, are together one aspect of reality, and determinism, fatalism, and causation, are another. If one cannot see both angles clearly, one cannot therefore know the reality underneath.

The idea of "aspects" is just another blockade to protect us from the demands of Truth. We say we cannot know truth, other than through its aspects, and conclude that we should not criticize the views of others, as they might be viewing reality from another aspect . . . those cowardly words again! . . . "might" and "aspects". It is because you have no courageous faith in reason that you do not know the Truth. And because you do not know the Truth, you have no confidence to think or do anything decisively. Thus you hide yourself behind your petty "no ultimate truth", and will not come out to help others with a harsh word, even if they were dying in front of you.

### C. The misconception of seeking the truth through others.

The student will complain: "At first I learned much from you, but now your words are confused and offer me no sustenance. You cannot explain the truth to me, so I can only conclude that you do not understand it."

This problem arises when the student seeks truth, but does not wish to abandon untruth. He gets ahead of himself and conveniently forgets the difficult task of *practice*, because practice always means the dreaded *renunciation*. Practice requires faith, and faith kills. It is easy to see why people reach an impenetrable barrier. Up until now the ego has in some respects been strengthened by the power that comes with knowledge. Now knowledge turns traitor, and just as a parent, for their own mental well-being, denies the reality of a rebellious child, so the ego denies its rebellious thoughts. The student comes up with endless objections, which are an excuse for not being able to accept what reason dictates. They will spend all their time thinking-up vane arguments rather than getting down to the task of cleaning up their minds. They will concentrate on undermining the teachers words, demanding Truth from them, without uncovering their own Truth.

Because they seek Truth in a teachers words, they find none; for words are but signposts. They see his words, but not his meaning. They see his surface, but not his depths. Despite all this, the teacher remains stalwart, and refrains from using complicated arguments and rationalizations. He continues to speak simply, appears a simpleton, and is thus accused of incompetence.

He could weave beautiful philosophies and tell captivating stories, and the world would love him. But he has too much respect for life. He could display his power of intellect to all, and they would pronounce him a great man; but he has left reasoning behind. He is a catalyst for a chemical reaction which precipitates enlightenment - but *you* must provide the ingredients.

There are no words to explain the Truth. The more words you use, the farther you will be from it. Sometimes the sage remains silent; at other times he speaks. But when he does use words he refutes those very same words. In this way he uses words to *convey* Truth, without explaining it.

D. *The misconception that the "new age" movement has anything at all to do with spirituality.*

Boredom can only be suffered for so long, before a change is needed. The latest break-out of activity has been called the "new age" movement. It arises out of discontent and is a resounding vote of no-confidence in traditional religion and science. The consensus is that while the prevailing structures may bring outer stability and security, they are not conducive to the promotion of inner spiritual resources within individuals. It is claimed that our modern technological society provides for the stomach, but not for the soul.

I hereby rename the "new age" *the woman's age*. For to be honest, we are seeking to satisfy *the heart* - let's leave the spirit out of it! Needs of the spirit are impossible for a spiritless people. But thanks to the new-found voice of our women, and their new-found power over men, we are hearing of the needs of the heart.

Creativity, intuition, emotion . . . let them come - and let reason come too! For only reason can destroy heart. And why must the heart be killed? Because reason is human, and the heart is animal.

Modern times have been a strain on old ways, and on old ideals and hopes. For all our scholarship, we have yet to discover peace. All our philosophy and theology have brought us no closer to understanding life. Science has defeated itself and become relative. Thus we no longer believe in truth, have given-up on truth, in favour of utility.

For all these reasons, the male of our species, the dreamer, has lost his ability to dream. He has lost confidence in himself and has fallen back on his inner feminine resources. Women are all too keen to lend him a helping hand; but nor do they hesitate to put the boot in while he is down, debasing him further. Now, having abandoned his own will, and having had it kicked out of him by woman, he has become a vehicle for the will of woman. He has discovered heart, but I tell you, *the heart is animal!*

The "new age" is the very embodiment of nihilism. It says "There is no Truth, *all* is acceptable, *all* are aspects, *all* is truth." I am not the first madman to say "God is dead," but I am the first to say that he died of *too much truth!*

It is the distorted reason in man which denies heart. And it is the heart in a man, the heart he denies, which distorts his reason. It is the heart in a woman which denies reason. And it is the heart in a woman, the heart she loves, which brings her to want to satisfy her heart. Both woman, and the woman in man, saw through the faulty masculine rationality. But this woman did not see through the fault of her own heart!

I tell you, the heart is animal, and because we are animals we have ever a tendency to go again on all fours. I fear that just as water flows downhill, following the path of least resistance, we will fall from the snow-capped mountains and clear skies of reason, down to the engulfing hell-fires and heavens of the heart. Granted, we will not have far to fall, as our reason has yet only made a base-camp in the foothills - where it promptly forgot its task. Yet here at least one might get a breeze of cool air from the tops, which might incline our gaze upwards.

The modern woman is more masculine than her predecessor; but if man is pseudo-rational then the modern woman is further again removed from the ideal, for she is a *pseudo-man*. Her "new age" philosophy is devoid of any intellect at all. At best, science is pseudo-truth, but the "new age" is mere *pseudo-science*, though with a feminine heart. *And the heart is animal.*

# ENLIGHTENMENT

## *To enlightenment*

You must commit yourself to your task as a fish commits itself to water. Thirst for God as much as a dying man thirsts for life. Long for enlightenment as much as a drowning man longs for a breath of air. If you don't strongly determine to get up in the morning, you remain asleep. Similarly, if you don't determine to break the cycle of attachment, it will continue forever. You must will to die to the world. If you are uncertain whether to be truthful or not, how can you possibly live in truth?

Forget your letting-go and giving-in and expanding your consciousness. If anything, enlightenment is a *becoming*. The experience is like that of a drop in the ocean, who lets the ocean in.

You must uncover the true mind you were born with. When you were born, you had an unborn pure mind, and knew things without effort. You knew well enough whether a thing was hot or cold. The unborn pure mind is like a bright mirror. When anything is placed in front of it, its shape *has* to be reflected, even though the mirror has no intention to reflect it. And when that object is taken away, the mirror does not reflect it, even though it does not decide to cease reflecting it. This is the vital nature of your true mind, and is the basis of enlightenment. So I tell you, understand "unborn" and make it your life.

## *Transcript of a conversation with a group of Buddhists*

**Q:** If I do what I think is right, isn't that good enough?

**A:** The enlightened do good. The ignorant do bad.

**Q:** I am trying to do my best. I can't do any more than that.

**A:** I am here to make your best better.

**Q:** Are you then enlightened? - thinking you can go around changing people. If you are enlightened then you should be able to perform miracles, or at least create an illusion or two for us.

**A:** If the Buddha himself materialized before you to give you teachings, you would not be able see him. Anyway, you create more than enough illusions all by yourselves without any help from me.

**Q:** Forgive me for being stubborn, but I challenge your claim to enlightenment. If there is such a thing as an Ultimate Truth, then I wish to know it. And if you are truly



enlightened then you should be able to explain the Truth to us on many different levels, to suit our individual capacities.

**A:** What makes you think that? Have you read it in one of your books? Since you yourself know nothing of enlightenment how can you make such statements? Do you imagine you have a partial understanding of Truth? I tell you there is no such thing! With regard to Truth, you either understand it, or you don't. God does not come in portions. A drop of water is never partly boiling.

Only if God Himself speaks through you are you qualified to speak about enlightenment and what is possible with it. Do not think your words harm no-one: we are all teachers, and thus have a great responsibility to others. Do not be the blind leading the blind.

**Q:** I really will try to understand this "Truth" of yours if you can explain it to us. Will you give us your explanation of the Buddhist "Two Truths".

**A:** The two truths, the ultimate and conventional, are in fact only one. When we say that waves exist, it is understood that the ocean exists, and vice versa. The two truths are not separate existences, but different aspects of the one Truth.

**Q:** Our Buddhist scriptures say that the self has a conventional self-existence, yet I have heard you deny the conventional existence of a self - how so?

**A:** The self is a fact, not a reality. You are trying to understand two before you understand one. You are trying to understand the conventional dualistic world before you know God. Conventional existence is not so easy to understand. Do you really think you can understand the meaning of "conventional" before you have understood the way in which all things exist? First the Kingdom of God!

**Q:** It seems to me you are just refuting everything we say, trying to avoid our questions. How can we communicate without conventional reality, and if we don't use words?; we'll just end up in confusion! Let us leave this question of ultimate and conventional truths for now if we may. I want to know what you understand by the Buddhist term "emptiness".

**A:** Everything looks confused to a confused eye. But when all falsity is abandoned, there is no confusion. As for "emptiness", this word cannot be defined. If I were to be really verbose, and risk losing my tongue, I could say what is normally said - that emptiness is the way in which all things really exist; that is, lacking inherent existence.

**Q:** What's wrong with that definition?

**A:** Saying that all things lack inherent existence is an assertion about things, and is therefore guaranteed to be in error. If all things lack inherent existence, then what is inherent existence? Is inherent existence something real to be able to talk about it? If inherent existence is not something real, then we cannot rightly talk of a lack of inherent existence. Furthermore, what is it that possesses the quality of lacking inherent existence? Does *it* have inherent existence?

There were some questions to which the Buddha remained silent. One of them was "Where does a person go when he dies?" His answer (silence) communicated that the question was wrongly asked. What is this "life" you imagine to exist? And what is this "death"? That which does not come into existence experiences neither life nor death.

Things exist neither with inherent existence nor without inherent existence. You continue to dispute with me because you don't understand.

**Q:** You continue telling us we don't understand, without giving a reasoned argument!

**A:** My arguments may not seem reasonable to you personally, though I will explain myself further for the benefit of your companions.

I only speak the truth. You want me to tell you what Reality is, but Truth cannot be heard by those without ears to hear. You don't understand because you refuse to let go of your finite common-sense and open yourself up to learning. You are like fish that cannot comprehend life on dry land, or insects of the summer that know nothing beyond their own season.

You people refuse to see what is directly in front of your own eyes. You are like someone who refuses to get out of bed in the morning, preferring his confused dreams to the glory of the day.

**Q:** Even if what you say is true, and we Buddhists are blind sheep, I think you are too critical of others.

**A:** I do not criticize people, but their habits, motivations, and thoughts. I do not see people as self-existing entities, but as the results of causes. "People" do not exist in the way you think they do, and your traditional Buddhist ideas concerning "personal karma" are a big mistake. Forget personal karma, you Buddhists have never given a thought to what a person actually is! You talk of reincarnation, repeated life and death, when you yourselves understand nothing of either life or death.

**Q:** You speak authoritatively, but ultimately your views are only your own, and are subjective.

**A:** It means nothing to me whether you call my truth subjective or objective. Though I wonder what you mean by the word "subjective". Do you mean that any thought held by an individual is subjective, and therefore false? You probably didn't notice, but you did use the word "ultimately". So, you *do* believe there is a truth beyond the subjective! Have you not experienced an occasion where someone's personal thoughts were correct?

**Q:** I cannot fault your reasoning, but I fear that you are the sort of person who takes things apart into little pieces, and can't put them back together again.

**A:** I think perhaps *you* fear being taken apart into little pieces; and then not being able to put yourself back together again. Do not fear. When you take apart all your false thoughts you will automatically see Reality, and will not need to put anything back together. It is because you refuse to take things apart that you do not see your own nature.

**Q:** I don't think you have the right to go around criticizing others.

**A:** On the contrary, it is my responsibility to do so.

**Q:** Shouldn't you let people live their own lives and make their own mistakes? Surely it is our own personal freedom that we can make our own mistakes.

**A:** I try to influence the minds of others because of what I call "the whim of God." Nature has given me the responsibility to show people the error of their ways. You say I should mind my own business, and that is precisely what I am doing. You see, I

regard all people as my own self, and what they do, I do. It is my responsibility to correct myself, is it not? How can there be "personal freedom" when we are all interconnected, and when the actions of one person influence the actions of everyone else?

All is "I". A flower is I, the moon is I, my brother is I, even you are in fact myself.

God is the doer of all things. God alone is real and all else is illusory. You may not think you are myself, but this does not change the reality. Being One with all is what I call Love.

**Q:** As far as we are concerned you can't have any wisdom because you have no respect for others, and few have any respect for you.

**A:** I respect only Truth. For me, there is no "good" to be respected and "bad" to be despised. I do not put false values on things as you and all other worldly thinkers do. Things are just as they are - some are good and some are bad. Thus there are good men and bad men. A good man is the teacher of a bad man. A bad man is the hater of a good man. I am not respected because I am a good man.

**Q:** Forgive me, but your thoughts are so cold and clinical - so logical! You are full of intellectual speculation. Clearly, your actions do not flow from your heart, but from your head.

**A:** Again, for the benefit of your patient companions, there is no difference between the head and the True heart. The True heart is not the emotional heart. All human emotions, feelings, and intuitions, are based on the ego. True heart is based on wisdom alone, which can only be discovered through reason.

**Q:** I come back to my initial point: if you are so wise, then you must be enlightened, and should then be omniscient and omnipotent!

**A:** Have you read this in your books also? Since you yourself are not enlightened how can you talk about such things! You have no idea of the meaning of the terms you are using. Omniscience and omnipotence are inherent in all of us. When the mind becomes clear of all delusions these natural powers are what remain.

Omniscience, "all-knowing", does *not* mean knowing everything that is happening in the Universe. The omniscient mind is where thoughts are infinite in nature, and therefore unbound. Similarly, omnipotence does not refer to unlimited power over Nature, but to one's primal state of unbridled perfection that is beyond measure.

**Q:** But the Buddha said that the enlightened man can see all past and future lives.

**A:** Once again, you, an un-enlightened person, have the effrontery to speak of past and future lives! You have yet to understand this life, yet you vainly go about talking of past and future lives!

**Q:** But it is the Buddha who said these things, not myself.

**A:** What do you know of the Buddha? You who are unenlightened! How can you hope to understand the functioning of the enlightened mind? How can you hope to understand what an enlightened man means by "past and future lives?"

**Q:** Surely the Buddha wouldn't have taught us those things if they were untrue, or if they were so difficult that only one or two could ever understand them. The Buddha wanted to help us all to escape our suffering!

**A:** Again I say to you, how can you, who are un-enlightened, hope to understand what the Buddha did or did not intend? For that matter, how can you judge who is a Buddha? You have no comprehension of enlightenment, or the nature of an enlightened person. You are painting a picture of the enlightened man as you wish him to be. You are projecting your own false values and creating your own imaginary Buddha. You have fallen into exactly the same trap as Christians, who have created their own Jesus out of the evil broth of their own lies.

I think I have said enough for you to think about for one day.

**Q:** All I can say is that you are lucky we are spiritual people, otherwise we might well get violent with you for what you've said today.

### ***The Jump***

We people live within a tall container. If you can jump half a metre, you are regarded as talented. If you can jump a little over half a metre, then you are a superman and a genius. But jump clear out of the container - *and you are not seen!*

# EVOLUTION

## *Survival*

Sometimes physical mutations help a species to survive, and sometimes not. Similarly with changes to the consciousness of man. Spiritual wisdom may aid the survival of the species, or not. It is a matter of probability, and personally, I think the best odds lie with wisdom.

## *Roots*

The fool searches for his roots, but is perplexed when they keep branching into other species.

There are physicists who are searching for a "creative agency" to explain the Universe. The problem is, the more you discover of a creator, the more he branches off into other creative agencies. Indeed, there is no beginning to beginnings.

## *Evolution*

Evolution is not a scientific theory, but a principle, a doctrine, and a philosophy. Evolution is the process of change - both mental and physical.

Critics of evolution have said: "We have looked at the evolution of matter, but not its origin." They cannot see the wood for the trees, for evolution is *precisely* about origins. Origins make up the body of evolution.

There is a strong argument that much of our behaviour evolved as a side consequence of our having evolved a large brain. A gradual increase in brain capacity gave us an evolutionary advantage in activities such as food procurement and finding shelter. When a certain brain capacity was reached many other things became possible - as a side consequence. Detailed abstract thought, which enabled us to extend our thoughts forward into the future and back into the past, made us aware of our own mortality. The fear of death was born, and it didn't take us long to make-up all manner of belief systems to help overcome this fear. However, a large brain wasn't all bad, for in the same stroke we gained a strange and wonderful thing - the potential to discover Ultimate Truth.

Describing our potential for enlightenment as a mere side consequence may be true in one sense, but is quite untrue in another. You see, the thing from which our "side consequence" stems is itself a side consequence. That is, our large brain capacity is a

side consequence of the laws of Nature. The laws of Nature are such that things change, therefore there are changes to genetic material, and our brain capability changes as a consequence - a "side" consequence.

Yes, *all things* are "side consequences". God is the primary Being, and all things are His play.

### *The beginning of life*

"Life" is a concept for practical use only; it doesn't exist by itself. A tree doesn't say "I am alive." A rock doesn't say "I am dead."

Some reject evolution because they abhor the idea of being just a "sophisticated slime" that evolved, by blind chance, from the primeval ponds. They need not worry, for any slime that is ignorant of evolution is in no way sophisticated.

### *Simple and Complex*

We seem to think that the more complex a thing is, the more advanced it is. This conveniently puts humans at the pinnacle of creation.

Yet is it not our experience that the simplest thing that does the job is best? The insects have been around much longer than we humans, and look like remaining long after we have self-destructed. Could humankind be a failed experiment in complex construction? Or is there some other purpose to life than mere survival?

# FAITH

## *Faith*

**Q:** All religious traditions emphasize the importance of faith, yet you reject it! Please explain yourself.

**A:** I reject only blind faith. Blind faith is when you believe something without having established certainty of its truth. In contrast, *true* faith is when you believe in something you know with certainty to be true.

**Q:** But if you are certain of a truth, then surely you don't require faith in it?

**A:** We don't like to believe in the products of reason - one requires faith in reason.

**Q:** That *sounds* reasonable enough, but you are rejecting all religious traditions! Surely scriptural authority and the instructions of a genuine guru count for something? Are they not deserving of some faith?

**A:** As I have said, authority is not deserving of any faith, unless you know with certainty what the authority says is true. That is, it is good to have faith in a genuine authority, though to be able to judge the genuineness of an authority one must first have certainty about what is true and false.

**Q:** Then you are saying that to judge another to be a genuine authority, we ourselves must be an equal authority.

**A:** Correct!

**Q:** Perhaps, but we can certainly recognize those who have superior knowledge to ourselves, and make them our gurus.

**A:** If you learn something from a person, something you are certain is true, then you can rightly assume the person in question knew it before you did. You may then infer that the person is probably in possession of further such truths; but remember this is only a statement of *probability*, and not certainty. Make this person your guru by all means, but it is wrong to assume the guru knows everything, or indeed that the guru knows any more than yourself.

**Q:** If we cannot be certain that another knows more than ourselves, then how can they be our guru?

**A:** A guru is a teacher of truth. If a person teaches truth, they are a guru, otherwise not.

**Q:** An extremely wise guru, renowned by some as a saint, has taught that if a guru teaches nine things you agree with, and one you are unsure about, then it is wise to accept that extra one on faith.

**A:** Do you believe that on faith? I sincerely hope this "wise guru" of yours did not say that, or that you misunderstood his teaching; but I fear you may have heard him correctly.

I repeat, you should take nothing on faith. Learn to examine each item individually and on its own merits. If you are unsure about that tenth item, then you should give it special examination, but whatever you do, do not believe it! It is always that tenth item which distinguishes the true gurus from the impostors. It is easy to speak many small truths, and it is equally easy to fall down on the big ones. If a guru teaches nine things you agree with, and one that you know to be wrong, then you would do well to review the previous nine in the light of the tenth!

Watch how you go. The disciple, in following his master, should be careful not to tread upon his masters shadow. Keep your distance! Beware lest ye be crushed by a falling statue!

A genuine guru will not teach you anything. Though he will not complain if you use him as catalyst, or a stimulant, or as a foe to challenge the authenticity of your own attainment. There are three kinds of succession: The inferior man succeeds the man of power. The mediocre man succeeds his benefactor. The superior man succeeds his *enemy*.

### ***Doubt***

Doubt is the fuel for Faith. It is also a marvelous pillow, for a well constructed head.

*"Only that God who sees in highest heaven: he only knows whence comes this Universe, and whether it was made or un-created. He only knows . . . Or perhaps he knows not."*

Rig Veda X, 129

Unfortunately, "doubt is the fuel for faith" becomes hideously comical when seen in the context of modern Christianity. The Christianity of today sets up faith as a kind of challenge - to make life more interesting. Doubt is essential, because without doubt there would be no such challenge, and no fun. Consequently, Christianity has gone out of its way to believe in the most ridiculous notions humanly possible, to ensure doubt for all but the most brainless. Indeed, people are never happy unless they're never happy.

People these days cultivate doubt because it is an intellectual status symbol. Thus their doubt is an imitation doubt. And because they never truly doubt, they never arrive at a real resolution to life's problems. They doubt everything except that which should be doubted - *the heart*, which after all, is unreliable.

True doubt is a kind of true faith, because it is a faith in reason, which is indirectly a faith in truth.



## ***Faith***

Blind faith is an essential part of everyday life. Yet this does not justify blind faith in religion! The true thinker accepts what life forces upon him, but will not submit to faith unnecessarily. When crossing a road one has faith that the cars will stop at the red light. This is blind faith perhaps, but it is supported by experience, and more importantly is *necessary* if one is to cross the road. Religious faith on the other hand is totally uncalled for, and is an irresponsible waste of human life.

That Christianity is nothing but an evil broth thrown together to satisfy the masses is illustrated perfectly by a former Dean of St.Pauls Cathedral, London, who once said publicly: "As for repudiating obsolete dogmas, it is very difficult. We have no right to offend these little ones that believe . . . It is perfectly hopeless to try to compose a creed which will satisfy both a learned scholar and his kitchenmaid."

Religious people know nothing about truth or falsity, nor do they wish to. It is useless to mention "blind faith" in their company, for it is a meaningless term to them. They understand only one word, and that word is "satisfaction".

To demand an intellectual conscience of people is to be in the throng of the city as a solitary in the desert . . . the herd are so empty of conscience they will not even hate you.

# GOD

## *God is dead*

It is said: God is dead. But if God is dead, then Man too is dead.

## *Original Sin/Virtue*

Man is born to trouble, as sparks fly upwards; though his upwards flight is sometimes towards God!

## *Movement*

Are you moving this minute like God's immaculate machine?, without a single unnecessary move? How does one move such? The task is to discern the task in everything and at all times; and that task is God.

## *Holidays*

Someone on holiday forces themselves to let-go of all their worries. They reason they have gone to so much trouble, and spent so much money on their holiday that they would be stupid not to enjoy themselves. They would feel a failure if they were not able to relax. With this powerful motivation they force all disturbing thoughts from the mind.

Now take your case: you have been chosen to take the holiday for the whole human species! The onus is on *you* to take a rest in God on their behalf. Are you going to forego the holiday that the species is relying on you so much to take?

## *Don't parley with the world*

I beg of you, transcend! - do not spend your few days here "solving problems". What are you waiting for? I tell you, attain the Kingdom of God *first*, then do all the thinking you like. Only with intense Love of God will you attain a clean-clear infinite mind. Otherwise you will continue your unending dance with the demon of the earth.

When you cease your unnecessary problem solving, you will cease to distinguish between the shape of a person and the shape around the person. Know this as a sign.

### *A girl in love*

Which do you think she appreciates more - that her beloved remembers her on the week-end when he has nothing else to do, or that he still thinks of her when he is busiest of all. In the same way, God is most pleased when you think of him when it is difficult to do so.

### *Taking a rest*

It is impossible for the lover of God to take a rest from God. Even when life becomes unbearable because of God's demands, and when one asks God for permission to take a rest, the rest period is no less strenuous, for the rest is again the God-relationship.

We may get involved with God on the understanding that God will love us. But soon we find out that it is *God* who wants to be loved, and according to *God's* understanding of what love is. It is not easy to be a Christian, even for the best of us: it is permissible to say "I dare not".

### *God is fatal*

It takes a lifetime to build up a secure dream, a dream that can justify one's loves and relationships. And when it is done, there is great comfort. Then God enters the picture! And when he has taken the dream apart, it is impossible to put it back together again. God is fatal.

### *How fast!*

How *fast* the change can be . . . from a tormented mind of tiredness and boredom, to the powerful clear mind of bliss. One has only to drop everything with a devoted love of God and in a moment you have cast off your burden and become a Buddha. Suddenly you are no longer the doer, but God is the doer, and He takes all responsibilities.

After all, who are you to take responsibility for what God does! What presumption!

### *Kingdom of God first*

If an arrow is shot in your side, your first job is to remove it. Then, and only then, are you at your leisure to consider the details of from whence it came, and why. The fool, blinded by his hurt, is too busy worrying about the rude invasion of his privacy to think of removing the arrow, and save his own life.

When you are sick, it is advisable to take the medicine and get better. Thinking of what it may be like to regain your health will not save you, no matter how genuine your love of life.

Don't waste time thinking about the reality of the mental world as opposed to the physical world; not when Reality is right there in front of you! There is no greater barrier to knowledge than the desire for understanding. You haven't time to tackle with phantoms; life is so short, and there is so much to be done.

Have faith in reason I tell you! - but you want to understand all, all psychology, and all religion. You say "I cannot make a move until I have all knowledge at my disposal. What rubbish! You can certainly *make a start* by rejecting that which you *know* to be false. What are you scared of? Why the delay? One reason only is sufficient to see fit to reject the evil game known as "love", so false is it. Yet you have gathered for yourselves a thousand reasons, and still this is not enough for you to break the chains with which you hold it to you - much as a child holds to his mother by her apron strings.

You fools think you can learn all that is false while you merrily bathe in falsity like pigs in swill. Your whole world is false; you can only relate your falsities to other falsities. Consequently, even your falsities are false.

### *Escapism*

There are two ways of escaping the sufferings of this world:

"Accept my life, dear God" - Kierkegaard

"Beam me up Spock" - Kirk (Star Trek)

### *Speak the truth*

It is not hard to keep the opposite sex away: all it requires is a little honesty. Speak and think always of God, and of the love of God. Speak always of non-attachment, and with disgust for all things petty - and watch them run for cover - purely for self survival!

### *Atheists*

Even atheists are not true believers, not truly Godless like myself. They reserve the possibility of one day believing in some God or other, just in case such a fantasy should become necessary to get them through a difficult period in life. We wretches like to keep our options open - to give the imagination full reign.

### *Cured by the grace of God*

God is called into existence as an explanation for everything we cannot satisfactorily explain with reason. In this way the non-rational becomes God: consequently the emotions are God!

### *Proof of God's existence*

The lack of inherent existence in all things is *proven*, therefore an individual God is *disproven*.

The reality of the *True* God cannot be proven, because God is merely a word for Reality, and Reality cannot be proven to exist - it just *is*.

### *From the depths*

God is found - *only at the expense* of others.

# IMAGINATION

## *Children*

How is a great mind born? It all begins in childhood. Introduce children to the realm of the imagination, and with the grace of the Earth they will learn that reality is a thing of the mind. What can possibly limit such a one?

All too easily, however, the imagination becomes a dangerous escape from reality. Children often stagnate with an incomplete understanding of the imagination. They grow up thinking nothing in the world can harm them, that they can always create their own pleasant reality inside their own minds, independent of the outside world. The imaginary friends of childhood can so very easily grow into the countless religions and superstitions of adulthood. So take care with the children.

## *Imagination*

Just as you should try to clarify your dreams and visualizations, making them vivid and detailed, so should you sharpen-up your waking life. All of life is an image-in-ing, and for as long as the mind continues to create images you will not be able to escape the imagination. I ask you, what *isn't* an image in our minds? We are indeed creatures of the imagination, for it is all we have got, and is the only reality.

When we relate to objects we are actually relating to images in our minds. When a man loves a woman, he is not in love with the woman herself, but with his picture of her. So, never think your lover has given themselves to *you*, for they have instead given themselves to desire, pleasure, and illusion.

The enlightened man is different because he is in control of his imagination, so his imaginings are pure, and he is unattached to these imaginings.

## *Vision*

A turmoiled mind is cast from one disturbing conception to another. And because vision is closely related to the imagination, is it any wonder the eyes become tired and sore?

## INDIVIDUAL

### *Widely Read*

If a person is widely read, it is nearly always because he refuses to think for himself. He reads to keep knowledge at the distance of his intellect, and at the distance of the book in his hand, where knowledge is impersonal and objective, and at which distance he deems himself safe. He never becomes an individual, and his words are never his own, but borrowed.

### *Insignificance*

No matter how many people there are in this crowded world, the individual person never becomes insignificant: he never comes into existence! Thus he is forever fulfilled and omnipotent, creating everything out of nothing.

### *Individuality*

The believer doesn't believe himself worthy or capable of deciding what is true or false for himself, so he believes in what he reads, or in what he is told.

His hypocrisy lies in his having *still* decided something for himself, in having decided which authority to believe in. He doesn't want to be an individual, but cannot avoid being so. Thus he turns his back on himself, on truth, and on God.

### *Increasing level of difficulty*

Imagine a bond between all people, an elastic bond. The more highly you develop spiritually, the greater is the force pulling you back down. The more you must depend on the grace of God to counteract the increasing pull from below.

And as much as the weight of the world pulls you down . . . you pull entire world up with you as you go.

### *No identity?*

Do we moderns lack identity? And is this lack of identity the source of our problems? Heavens no! We have more than enough "identity". There are thinkers, jokers, punks, activists, Christians, Mothers, Fathers, just to name a few.

There is no shortage of identity - what we lack is *human* identity. I see many characters, but no human beings.

### *Scripture*

The only way to successfully interpret religious scriptures is if you do not need to interpret them, and do not care to do so. You must not have preconceived ideas about whether such writings are in fact spiritual in nature at all.

Only when your wisdom is independent of books, when the words of the "Great Wise Men" are irrelevant to you, and you have the wisdom gone beyond, can you do justice to the blood of others.

The one who reads books or listens to the words of others in search of Truth is someone who does not know the Truth. Knowers of Truth do not look for Truth outside of themselves. One who is ignorant of Truth cannot correctly interpret the words of one who is realized. So I say, don't mistake knowledge for advancement: seek only the source of knowledge.

The fool lacks the courage to look within himself for Truth, so he looks everywhere else. He runs from himself, seeking his head which he thinks he has lost. He runs from Truth to set up something more agreeable.

The authority of the sage does not come from any scriptures or any grand historic tradition, but is his own, and is absolute.

### *Who is the doer?*

Do you do all the good things you want to do? If not, then you are doing things you don't want to do - so it is not you who are acting! Who is it?

### *Pluralism*

The world is growing smaller by the day, and we are forced to confront values that conflict with our own. We find that if we are to avoid friction with others, and preserve peace in the world, we must hold many contradictory beliefs. Thus the universal personality is born, capable of tolerating all. Unfortunately, its birth succeeds the death of individuality and character.



### *Changing others*

**Q:** You can't *make* others change.

**A:** You don't like the idea that others can make you change. You like to feel in control of your life. You imagine yourself to be like a God, untouched by the world, creating from nothing, and in control of your own destiny. Yet Nature controls every aspect of your life, and Nature dictates that others will make you change. Do parents give the child a choice whether or not to go to school? No! The parents *make* the child go to school. So do the wise make others come to see the truth.

**Q:** But people have their own individual karma they have to follow. You cannot create causes for their change.

**A:** Who said anything about creating causes? I follow my own individual karma, and that is to make others change. You see, you have to be very careful about this concept of "individual karma". It is merely a category used for convenience of communication, and has no other reality. Therefore, there is no individual karma or group karma. You must abandon all such concepts, other than for practical use. You must first learn to see the formless aspect of karma before you can see all its other aspects.

**Q:** Are you enlightened?

**A:** If I speak the truth and put it into practice, then I am one who is enlightened.

### *To see things objectively*

Visualize a small version of yourself standing on the upheld palm of your left hand, and visualize the rest of humanity on your other hand. Now, weigh up the two, and ask yourself, which is the most important?

When I put this to people they reply: "But why can't I be on the hand with all the others?"

How it *scares* a person, to even *imagine* themselves as an individual! This is particularly so with women. A man may well reason that the species is more important than the individual, but for women a single life has more value than the rest of the Universe.

### *The world*

Be wary never to feel at home in a house of sin! Learn never to feel at one with the people. Remain ever separate, observing, and alone. Be fearful of this world, until you learn to truly love God. A dose of disgust is necessary, lest you become foolishly enamoured of this world.

### *So hard for me to believe*

How can others be so *different* from me? Am I not human?

In genetic development one small change in the genetic code can result in massive differences in the resulting creature . . . I had just one thought that others did not have . . .

Now I am a diamond in a forest of charcoal.

*Preparation for the future*

You must be able to visualize yourself doing what you wish to do. If you cannot at least do this, then your goal is not realistic.

How can you hope to one day become a true individual if you can't visualize yourself living without the crutch of emotional attachment? If you cannot see yourself soon being hated by all humanity, men and women alike, then you have not yet grasped what it means to live honestly.

## THE INFINITE

### *Dust to dust*

We come from dust, we are dust, and return to dust. Thus is the unchangeable nature of God. Behold immortality!

### *Always*

Jesus said "*I am with you always*": this is such a beautiful statement when understood in its deepest sense.

As the word "always" suggests, He is not present in time, He *is* time. I am with you all-ways - God is present in every way, how can Reality abandon you?

### *Immortal and infinite*

Does "immortal" mean everlasting life? No such thing! To be immortal is to be immortal, that is, not mortal, not living - and thus incapable of death.

Similarly, "infinite" means not finite; it does not mean "immeasurably large".

### *Wonder*

There is a correct and an incorrect way to wonder.

I bid you not seek happiness in the infinite complexity of Nature. Shun sunsets and blue skies. And why? Because such wonder is nothing more than a cowardly egotistical submission to the complexity and creative power of Nature.

The wonder I wish upon you is stainless; it is incapable of co-existing with such crudities as happiness. It is not tainted with the grime of emotion, but is as deep and clear and heavy as Nature Herself.

### *The Void*

The void is a deep and dark ocean. If you as much as generate a single deluded thought, great and furious currents well into being. When this happens, the fabric of reality itself is disturbed.

Therefore be still and unmoving, like an uncarved block of wood. Return to what you were before your mother and father were born.

# JOY

## *Truth*

Q: You say that Truth is life, but when I look at you . . . you are a young man, yet your head is balding and your hair is turning grey. It seems to me you are dying an early death, and have not seen much of happiness.

A: Granted, my happiness is different to yours. Mine is a future happiness.

Q: The way you are going, you haven't got much of a future!

A: Neither the future nor anything else stops with my death. My future happiness is as safe as the future itself. And the future is as safe as the past.

Q: I don't understand why you work towards a future happiness, when happiness is available to us this very day.

A: My happiness is more different than you think. While your happiness is the cause of suffering, and your suffering the cause of happiness, my happiness, and my future, is beyond both happiness and suffering. My future is the wreckless, extravagant and ruthless joy of Nature Herself; a timeless romp across Universes; the creation and destruction of gods and men; playing with the sands of time. It is the joy . . . the joy that I couldn't be born, even if I wanted to.

## *Waking*

Wake to the day with the joy and zest of having arrived in Heaven. All will be well for you. Sit back and enjoy! What can possibly touch you, who are beyond space and time? Be as a dead man, the dead man you are, untouched by the worries and concerns of this world.

## *Encourage the children*

Some know much, but not enough for joy. They know what is false, but not what is true. They seek truth, but not perfection. They sacrifice much, but not their suffering. They give much, but not their life. They love truth, but will not *become* that love.

I tell you, the children must be encouraged. If you tell them "nobody is perfect" they will not seek perfection. If you tell them that some things cannot be known, they will not try to know them. If you tell them they must be human, they will remain human. I beg of you, my brothers and sisters, give me a Superman!

When a child thinks they have reached the pinnacle, in academia or in sport, then show them where they stand in relation to the eternal - thus encouraging them onwards. If you let them settle with grand ideas of themselves they will resent you later on. For there will be a rude awakening, and they will be ill-equipped to cope with it. But point to the horizon, and urge them forth, and their humility alone will be sufficient to forge a path and propel them along it.

So just make sure you teach by example and seek only the supreme joy of wisdom. Do you have it in you to pass-up the joys of talent? Oh how success cripples!

### *Joy*

The joyful wisdom is not achieved through controlling lust. Lust itself vanishes with even a single breath of the true joyful wisdom.

*"If you can harmonize and delight in all things, master them and never be at a loss for joy, if you can do this day and night without a break and make it be spring with everything, mingling with all and creating the moment within your own mind - this is what I call being whole in power."*

- Chuang Tzu

### **First Time**

I grew ears,  
And for the first time,  
I could hear the wind,  
And see the colour of the sky,  
And wonder at the illusion of distance,  
And feel the touch of thumb on forefinger.

## LEARNING

### *There is much to learn*

You can learn much from the workaholic businessmen and the religious fanatic.

From the businessman, be reminded how great your resolve and confidence must be. And seeing the deluded and fanatical religionist absorbed in bliss during ritual, be reminded of how you must love the Truth with like fervor, and become absorbed in Truth.

### *Bad receptacles*

Three types of person are unable to learn:

#### *The upside-down pot:*

If you are totally content with who you are, then you will have no desire to learn.

#### *The defiled pot:*

You may desire to learn, but your bad habits prevent you from progressing in thought. You will be like an imperfect mirror that distorts an image.

#### *A pot with holes:*

You may have intelligence and a keen desire to learn, but your motivation is weak. Without a powerful motivation there is no concentration, and without concentration there is no assimilation or memory.

### *Raising the sights*

One aims only as far as one can see. We live behind a towering wall of stone, to protect us from the outside. If a generous soul from the outside should one day kindly smash a hole in our wall, and then himself show us the way by dancing beyond the distant horizon, then our sights will be raised quite automatically. People can only achieve what they believe to be achievable; so I tell you, make yourself a pattern to the flock!

The situation is like that of fleas, who, when you remove the lid of their jar will jump only as high as the lid used to be. They restrict themselves to a perceived limit, until after a time they realize the restriction has been lifted, and jump to freedom.

### *Stimulating subjects*

The subject of the sexes, evolution, and the beginning of life are all good subjects to stimulate and promote minds into the spiritual sphere. All three are fundamental to our lives, so progress with them empowers the mind quite naturally. One who masters them has the feeling: "While others stumble about in darkness I have learned how to turn on the light - what can hold me now! This very Universe is not enough to confine me - I am free!"

### *Confusion*

Confusion is an essential part of learning. If confusion is avoided we can never go through it and progress to clarity. Confusion results when we are not sure. While surety is lacking, there is room for learning.

The perplexed student of philosophy asks "how much of me is me?" This is something. At least he is partially unsettled. He may yet become *more* unsettled, then ask the real question: Is there a me?

Good teachers cover their tracks. They do not wish to mislead people by leaving behind them a tangible path to be followed. Therefore they appear to contradict themselves, and do not give easy answers. The price of answer-giving is high. It prevents people from learning how to think for themselves.

### *To develop the mind*

Three main paths of mental activity need to be exercised: In, within, and out.

*In:* Read and listen, accept everything Nature has to offer.

*Within:* Having taken-in information, convert it into knowledge and wisdom by bathing it in the light of Reality. Digest your mental food in the stomach of the Earth.

*Out:* Speak and write, so other parts of your mind (which includes other people) can benefit from your gain.



These three pathways are intimately linked: if you wish to function fully you must develop all three to their capacity. Therefore, when you read, do not merely read, but think, and write, and sometimes read aloud, ensuring the development of a balanced mind.

### *Human*

Those who are truly human will overflow with joy when you show them their own ugliness, and they will beg you to reveal more - others will blink.

### *Alertness*

There are three types of mindfulness:

1. Mindfulness of the body
2. Mindfulness of the mind
3. Mindfulness of mindfulness

Mindfulness is a matter of *alertness*. Alertness is a part of the mind that stands back and observes, and can see things in perspective. Alertness checks what the mind is doing and asks "Is there is anything better I could be doing at the present moment?", and "Is this activity advancing me towards my goal?" Alertness keeps us at a safe distance from the stickiness of the world. Lose your alertness, become absorbed in things, and you will be at their mercy.

Whatever has been learnt  
By those whose minds lack alertness  
Just like water in a leaking vase  
It will not be retained in their memory.

### *How a man can give birth to a child*

You cannot *give* a person enlightenment, just as you cannot give birth to another's child - but you can certainly assist them in bearing *their own* child.

### *Angry young men*

Let the angry young man go forth, and become an angry God!; for an angry God is a blissful creature. The Old Testament is more beautiful than the new one: God was more angry in those days.

### *Proof*

Scientifically, nothing can ever be proven conclusively, only *disproven*. All we can do is formulate hypotheses and theories based on evidence.

Sadly, this noble principle is useless in the face of an unreasoning mind. Such a mind is utterly convinced even by a complete absence of evidence.

### *Certainty/Uncertainty*

**Q:** You say all is uncertain; but surely my knowledge that I have lived a life is an absolute certainty.

**A:** We cannot know with certainty that we had a childhood; it may have been programmed into us, or projected into our brains. However, our childhood is a strong appearance to us, and I can't think of anything that would discount it. Therefore, because it is a reasonable idea we should uphold it as a reality.

**Q:** If we accept childhood because it appears to us, then we should also accept the ego, which is certainly a strong appearance to us. The ego may consist of false thoughts, but it is surely reasonable to accept the conventional reality of the ego, along with all its desires.

**A:** Hunger is a reality, but we need not put up with it! Likewise, delusion is a reality, but this doesn't mean it has to remain. There are many realities: it is also a reality that I want to live in accordance with Truth, which involves destroying the ego. Childhood may not be a false thought, but the ego certainly is: some things can be known *with certainty*.

Uncertainty too, is a certainty. Uncertainty does not defeat the purpose of learning, but is the goal of it.

### *Learning*

Without fuel there is no fire. Doubt is the fuel for learning, and later for faith. The moment there is a genuine doubt, the mind opens, and knowledge enters. With doubt one considers the possibility that something new is possible: this involves learning.

Without learning there can be no knowledge of truth, let alone *faith* in it. Oh how I despise the priests of religion who speak lovingly of "faith": they know not of what

they speak. I tell you, *without knowledge there can be no faith*. One must know all about God before one can have faith in Him.

Studying is easy, to truly learn is difficult, and to act on what you have learnt is more difficult still.

### *Openness*

The prodigal son was loved and helped by his father when the self-righteous son was not. Only the sufferer can be helped by God. Only his mind has room for something new.

Similarly with the brother who said "yes" and did not, and the other brother who said "no" and who eventually did his fathers will. The one had room for something new.

### *Advice for University students*

Many find their security and comfort in a church. Others find it at a University, which is like a church in many ways.

The lecturers are the priests, and the gospel is the educational tradition that has been passed down through the centuries. And just as religion has lost all semblance to truth through the passage of time, so has our education system become completely without a basis in truth and reason.

Our system of education is more honestly called "socio- engineering". It manufactures a society by forcing traditional values and patterns of thinking onto us, rather than encouraging us to think for ourselves. Thus, a University is the same as a church in that it is a place for self-gratification, rather than for rationality and thinking. It is a place for *illusions*.

Important questions are not at home in a place of learning. University education must be popular, or Universities go out of business.

Philosophy departments take a token look at life: but there is never an intention to find answers. Philosophy is a scholastic exercise providing scholars with jobs - the ultimate in twaddling. The result is a huge amount of meaningless knowledge, the application of which does more harm than good. And why? Because our knowledge and our lives are without a basis in Truth.

The academic staff are necessarily the worst culprits - a result of the length of time they have spent being "educated". Three or four years at a University is enough to destroy any tendency towards reason and free thought a person may have. Our friendly professor has spent many years in this mind-deadening environment, and it shows on his face. In his fatherliness he passes his feeble thoughts on to his thousands of students, perpetuating ignorance in grand fashion.

Universities successfully teach one how to be happy, self- satisfied and proud for one's education. They do not teach one to reason, investigate, question, and suffer for the truth. Universities train in taking soft options, in suppressing or omitting the important or essential truths, and successfully produce contented sub-humans. For example, evolution is rightly taught, and shows that all things arise out of causes and are not spontaneously created from nothing. However, the fact that evolution points to the non-existence of an independent "self", and the world-shattering consequences of this knowledge in our lives, is *completely ignored*. Yet this knowledge of self is the most important of all, and is the only thing that can truly be called wisdom.

The only difference between the University graduate and the ordinary animal-creature on the street is that the graduate earns more money. Though what makes the educated person so despicable is that they set themselves up as being accomplished in the realm of the intellect, when their ignorance is probably more complete and secure than anyone's.

The situation is this - the one who is to attend a University for what is a sizeable portion of their life, feels that they must conform and fit-in just to survive the ordeal. Such is our weakness: we so want the money and security education provides, we willingly sell our soul for it.

Be warned, what you do is who you are, and determines what you will become.

If at first sight University life seems shallow, artificial, and like a dream, then you see truly. Hold-on to this thought, and have faith in it. Dreams have a tendency of gradually engulfing one's better judgement, until they seem to be reality itself. Be on your guard! Do not loose your footing and get swept away in the torrent of youth and yearning (as opposed to Truth and learning).

Be honest with yourselves. If you attend University purely for security and comfort, then know that it is so. Do not pretend you are doing anything other than dragging the world even further down than it already is. I beg you not to obscure and clutter the way for those few who have it in them to strive for Truth.

# LOVE

*"I love him who is a free spirit and a free heart: thus his head is only the bowels of his heart, but his heart drives him to his downfall."*

Nietzsche

## ***What is Love?***

Much has been spoken of love. And after all has been said, it is clear that love is above all - comical.

For it is comical that we regard ourselves to be individual and whole, yet do not feel complete without our "other half", which must surely make each one of us *half a person*. We must truly despise selfhood, for we do not desire to be one with ourselves, but only with somebody else.

Man in particular regards himself to be a lion of strength and independence. Yet he becomes a puppy under the love that destroys selfhood and makes us all the same. He so often feels in control of love, seeing it as a tool for his skillful hands, believing it a game. Yet love comes to control him increasingly, and relentlessly, until it dictates his every move. He is proud of his ability to shatter alleged mysteries with the power of reason. Yet, to him, both women and love remain total mysteries - mysteries so overwhelming they have conquered him utterly, for he submitted to them long ago.

Woman, on the other hand, sees herself as modest by nature, earthy, with feet on the ground, unlike her male counterpart. Yet have you noticed how she makes not the slightest objection when man promotes her to the position of goddess? For when a man loves a woman she becomes for him the greatest of all things. He sets her up on a pedestal, making himself naught before her, and offering no less than his life. Does she feel a pang of conscience about this untoward attention? Does she refuse it? On the contrary, she feels insulted if man doesn't lay himself at her feet, crying over her infinite beauty and absolute power.

Yes, love is truly incredible, but more incredible still is our ignorance of it. For all our intellectual attainments, love remains notably unexplained. If humankind has a worst failing, it would have to be our ignorance about the true nature of love. The lover knows not what love is, nor exactly what it is he loves, nor why he loves. Indeed, our ageless profound wisdom tells us not to question love . . . not to spoil what is already perfect. If ignorance about love is your dignity, then much good may it do you. I will be content as a failure in your eyes, vainly holding to my thought. For if love is a mystery, it is so only to those who refuse to think.

I hear many of you object that you are not complete philistines, and that you do in fact contemplate love at length. Well, if your music and reading tastes are anything to go by, you do indeed never stop thinking about love. The problem is, you think about love *after the fact*. First you accept love, then you think about it. You never stop to consider what love is, whether it is right or wrong, real or illusory. Did doubt and reflection die with God?

Then let us take a closer look at this love of ours: who knows what evil dwarves we may find lurking in the nooks and crannies of our hearts! Perhaps love is not the great and unfailing pillar of virtue we are led to believe.

Certainly, of the millions in this world deserving of our love, in marriage we choose to give our whole love to a single one. Is this fair? Should we not love all people equally and unreservedly? The grisly fact is, we love only for what we get in return. That is, we love *what* we get in return - we love happiness and happiness alone. Do you doubt me? Then ask yourself, do you *ever* love that which brings you unending pain and hardship?

Love is an attempt to redress the conflicts and unmet desires of childhood. Consequently, our loved one tends to be a composite of our family members. It is all to do with ego gratification. We do not love someone because of their goodness, but because they make us feel good. Thus, love comes before morality . . . and (conveniently) prevents it.

Also amazing is the belief that we can avoid possessiveness in love. All too often I hear it said: "Love by all means, but avoid the curse of attachment!" Agh! As if love and attachment were two separate things! How I am tried! Don't you know that love *is* attachment, and is therefore the embodiment of possessiveness? Don't you know that your loved one becomes your alter-body, your alter-mind, and your alter-self? And just as you would feel possessive of your own eyes if a stranger tried to take them, one feels possessive of love. How little we would enjoy our love if love was not itself attachment! We would need no lover, and when there is no need there is no caring, no enjoyment, and no purpose for any relationship.

And how often I notice our habit of falling in love with our opposites! Curiously, we seem completely unaware of this irrational behaviour: we regard it as normal, seeing no contradiction. Or is it more accurate to say that we perceive nothing wrong with irrational behaviour? Think about it for a moment: worshipping and devoting yourself to someone whose values are opposite to those you cherish! Falling in love with your enemy! The world calls it sharing; I call it compromise and weakness.

Yet there must be tension in a relationship to give love material to work with. There must be conflict in order for each participant to find their own identity and their own joy. That is, some suffering is necessary in love, as love involves playing one lover off against the other *through pain*. That is, for a couple to be compatible in love, there must be a degree of incompatibility. Thus, in love, the imperfect is held to be perfect.

Yes, love needs rough terrain. It needs the challenge of mountain climbs, and the thrill of downhill runs. Such activity, however, is not without cost: bones break when you fall.

It must also be said that love *expects* compromise and sacrifice from the loved one. Yet how *foolish* is a love in which one has to change who one is, to keep in favour with love.

The concept of love as *sharing* also deserves a second look, for it seems to me that between two beings so radically different as man and woman, no true reciprocal relation is possible. Man and woman have entirely different concepts of love, so there are two loves, and they are so unlike as to deserve different names. The love of woman is devotion. The love of man is to want devotion. Woman gives herself; man acquires more. I see little scope for sharing in such a relationship.

I particularly challenge a man's motive for falling in love. What is his purpose? What does he hope to gain? The answer is too crude to bear a mention. Furthermore, I question the dignity of winning a woman's affection. And still more, how dignified is it to lose your temper with, or argue with a woman? (which surely is a measure of love). For a woman, like a child, has only the shallowest and most insubstantial of thoughts. If you were to try to paddle your feet in her oceans, you wouldn't even get your feet wet. How can one honestly expect her to be rational, consistent, and just? It is *the man* who falls short, with his unrealistic expectations of woman. To expect a woman to be a woman, and yet to think as a man, is to *be* a woman, and is far indeed from dignity. How much *less* dignified it is to actually *love* a woman!

Undeniably, contradictions abound where love is even mentioned. Love is held to be a universal good, yet we find that some loves, strangely, are more acceptable than others. To love one's family is virtuous, yet to love violence is evil. So, we tell the young to be cautious where they place their love, which is like trying to tell a cancer that it may infect all parts of the body - except this one particular part. You see, love is so ruinous of mind that once it is created, nothing can stop its destructive course.

For all this, love is most comical among the scholars and intellectuals, for here the contradiction is most glaring. They pride themselves on their respect for reason, yet their lives evidence the exact opposite - because love is without doubt the most irrational and non-sensical of all pursuits. To one and all it is an unknown quantity, yet the intellectuals have no problem with it. This gives one cause to seriously doubt what qualifies them to be the guardians of human knowledge. They are quick enough to pounce on a fellow scholar if he has some small fault which might distort his judgement. Yet love - that immense and unknown power - is accepted as the linchpin of life without question.

To see a serious person, who thinks himself serious, parading in a clown's uniform and behaving as a clown - completely unknown to himself, is comical. It is even more comical when a whole group of serious friends are likewise clowning - unknown to themselves. So are the intellectuals, who cannot see the foolishness of their love, continuing about their business as though nothing were wrong - as though they were innocent!

Unfortunately, of the rare few in this world who do exercise their brains, only one or two do so in earnest. The rest are mental sportsmen, who think merely for entertainment. These wretches are even worse than brainless animals, for they understand love, yet go along with it regardless. Woe to them who knowingly submit their will to a lie! Woe to the scholar! Woe to the academic!

Their cold and rigid thought cannot cope with something as simple in essence as love. Formal academic thought is biased, and does not provide the power or means to discover the things close to the heart, close to the mind - the subjective truths. Yet without subjective truth there is no truth at all, no matter how many volumes of categories and systems we manage to fill. True objectivity comes about only through absolute subjectivity.

Only the individual, thinking with his whole being, sees the true and ugly face of love. Then love, for him, becomes impossible. However, this is not the end of it, for he will be swept up by a vast wind, and a new love, that will carry him beyond desire. He will discover Truth, and Love is Truth, and True Love is being truthful. No longer will he wander aimlessly through the cruel mystery of love, life, and suffering. No longer will he be love's slave, and his life a juggling act with contradictory opposites. He will be free.

Well, I thought love was humorous, but I am not laughing - and nor are you. Is love then too humorous to laugh about?

. . . Or perhaps only some truths are funny.

### *Commitment and marriage*

**A:** When I get married I will be forever faithful to my husband.

**B:** What if, when you are married, you meet a better man, whom you love even more than your husband? Wouldn't it be terribly unfair to him if you didn't marry him?

**A:** Well, in that case I would get a divorce - as long as it wasn't just lust.

### *That hard headed woman*

The song goes: "I'm looking for a hard-headed woman. One that will make me do my best."

Hah! The contradictions of relationships are unlimited! If the woman really was hard-headed she certainly wouldn't have any interest in men - nor men in her!

Man wants a woman to appear as the person he himself wishes to be - the perfect man. He wants to see her as strong, rational, cool, above the world. If she gives this appearance, then good for her - but she had better be feminine underneath!

A woman has to be all things to a man, sometimes a mother, a sister, a daughter, a prostitute, and sometimes . . . a father.

### *A lover?*

When she looks on you with longing eyes, she is like a heroin addict, ogling her white powder with eyes of burning love. What is love if not this?



### *The cancer of love*

The universal catch-cry is: "The most important thing in life is love." What this really means is: "The most important thing in life is that which makes me feel most important."

Most people (and who are not "most people") do not even realize they are dying of disease. They see their human love as a virtue, rather than a cancer.

The first of the four Buddhist noble truths is "the recognition of ignorance." However, in failing to uncover the truth about their greatest joy - I am speaking of love - Buddhists fail to realize even this first and essential truth.

It is not by chance I entitled this collection of writings "Poison for the heart."

### *Sexual relationships*

We speak of "sexual relationships" to avoid the actuality of the *emotional* relationship. To consider emotions is to get a little too close to an unwanted truth - the insecurity of the ego.

More accurately, sex is 90% emotional only during the fleeting romantic stage - then it becomes 90% physical.

### *Blowing love out of the water*

Would your lover still love you if you were covered from head to toe in boils? They would? Then what if you had no arms or legs either? They would? Then would they love you if you had a bad personality as well!

We people have no choice about what kind of personality we have. It is surely unfair to love someone just because they happen to be physically attractive and have a good personality.

### *The third person*

Lovers hate a third person, and "three's a crowd" because that third person represents and reminds us of the true perspective. Reason is a third person where love is concerned, and one does one's best to be rid of it by living a sub-mental existence.

### *Beauty (or a bodhisattva's lament)*

A clover crested hillock,  
A lush carpet of virulent green.  
Fragile bouquets gilded by brilliant fire,  
In a sapphire sky,  
Where crystal palaces skud gracefully by.

A restless brook burbles in rocky delight,  
Chattering of distant peaks,  
Pillars of the sky,  
Cloaked in pure white sabel,  
Locks of icy wind cascading from top-most crown,  
Where a lone eagle soars in majestic pride.

All dissolves to mud when I see her smile.

modified from  
a University students' magazine

*I will not love (because . . .)*

1. I will not cause a woman to pain - as I would upon my death, if not before.
2. I will neither hate nor be hated: as you always hate the thing that you love, insofar as it pains you.
3. I will not cause others to suffer through envy, because of a woman's love for me, or because I love another.
4. I will not love, restricting my own freedom, as well as the freedom of another.

*Love*

Love is . . . being another's psychological boxing ground. It is also like being a cooked goose, stuffed and sitting on the table, and being told how tasty it is - before being devoured. Such a goose has no cause for rejoicing. Thus you must be a *wild goose*, high and free.

So, they still see you as a table goose? They still taste you on their palates? - let them to their imaginings!

### *Woman vs Nature*

When a man loves a woman, he can never really appreciate Nature, because his heart's just not in it. It's in a woman.

### *A woman's love*

When a man loves a woman, he does not give himself, but takes her. When a woman loves a man she gives herself utterly. Utterly? Yet there is one small thing she will never submit - her enjoyment! Thus she keeps for herself what she really values, and gives what is not important to her. His gain is therefore hollow, as she has given nothing. He has been duped, for she has given him sand dressed up as gold. But then . . . she never did promise him anything.

What is more, it is not so much the man that she loves, but the *Man* that he reminds her of. So she loves another, not a physical man but an imaginary one. And there are many who remind her of Him. Therefore the man in love is eternally cuckolded. He looks after another man's woman, in the naive belief that she is his.

Men too are unfaithful, but I do not need to tell you that.

## MACHINES

### *Machines*

**Q:** It is impossible for a machine to possess life.

**A:** *You* are a machine that possesses life.

**Q:** But a machine cannot experience self-consciousness.

**A:** A machine can *believe* it is experiencing self-consciousness, as you do.

**Q:** Are you saying that I only *believe* I have self-consciousness?

**A:** Yes.

**Q:** How can you know self-consciousness is not real?

**A:** Because it is impossible for a self, or anything else for that matter, to exist inherently.

**Q:** Machines are wholly material, so how can they possess life?

**A:** *You* are wholly material and yet we say you possess life.

**Q:** I am not wholly material! I have a soul or a spirit, which purely material things do not.

**A:** What is this soul of yours? Show it to me!

**Q:** We cannot adequately describe much of our behaviour and experience in words; this is evidence of a spirit, or a soul that dwells within the body. Our scientific categories are not sufficient to deal with such spiritual truths, so I cannot show it to you as such.

**A:** We cannot adequately describe much of a computer's behaviour and experience in words. There are an infinite number of variables operating whenever we use a machine, so there is always unpredictability, and therefore "spirit" as you say.

**Q:** How can you say that? It is my experience that machines are totally predictable: it is this predictability that makes them different from us.

**A:** Can you predict with certainty whether your car will start in the morning?

**Q:** No, but machines always have definite causes for what they do. If a car fails to start in the morning, the engine may need new spark plugs.

**A:** *All* things have definite causes, though we may not be able to determine precisely what those causes are. Can you be certain that the problem with the car is worn spark plugs? If you replace the spark plugs and the car starts, can you be sure you have fixed the problem? You see, all things are the same, whether human or machine, in their inherent unpredictability.

**Q:** The difference between machines and humans is that in the case of machines there are only a limited number of possible reasons for failure. The problem with the car will be found in either the electrical system, or the fuel system.

**A:** Things have *infinite* causes because of the interconnectedness of all things. There are however a finite number of *categories* of causes, though each contain an infinite number of causes. The electrical and fuel systems are two such categories. A further category might be called "extraordinary causes," which would cover the possibility that aliens are directing a disabling beam at your car from outer space.

Similarly, if a human being is faulty, the cause must lie within a limited number of categories of causes. For example, a cause must be either physical, mental or spiritual.

**Q:** But machines are man-made, and man-made things cannot possess life.

**A:** Are machines really man-made? I think you will find it is Nature that makes all machines, just as Nature has made us. Nature works through us and *as* us to do all that we do, including the making of machines.

**Q:** You have yet to convince me. If an exact robot copy was made of me, would *I* feel self-conscious in that robot?

**A:** If it was an exact copy of *you*, then it would sincerely believe it was you. What is more, it would question whether it was possible for *you* to possess life, as you are merely a machine, whilst it possesses spirit.

**Q:** Would such an intelligent machine experience emotions?

**A:** Just as you do.

**Q:** But my emotions are based on a whole lifetime of experiences, whereas the machine would have no past.

**A:** It is conceivable to program a machine to think it has had the same experiences as you. It is also conceivable, with suitable technology, to make an exact copy of your brain, with all its thoughts and memories intact.

You seem to forget that *you* are a machine, and changing from moment to moment. You are therefore not the same machine for two consecutive moments. Each new "you" inherits memories and experiences from the old you. At any point in time you have no age at all, yet possess a lifetime of experience. As you see, age is no barrier to experience.

**Q:** This is serious! If we build machines that are as much alive as we are, then who are the real humans? These machines, whose brains are based on superior technology to our own brains, may even be able to think faster than us! They could be installed with enhanced senses, like eyes capable of telescopic or infra-red vision! And what about reproduction? Will there be interbreeding between humans and robots? What is to stop these machines from out-competing the human race for food and resources and driving us to extinction?

**A:** Don't be so upset - change happens. Sometimes this change goes by the name of "evolution". If these "new humans" are truly superior to us, then why should we deny them? Anyway, this is not a new thing. Our very own human reproduction involves the production of new machines, who may well be superior to the parents, and who will

eventually replace the parents. Do we not wish our children to be an improvement on ourselves?

**Q:** This is quite disappointing to me. I have always thought there was something sacred about the creation of a new life through the love of a man and a woman.

**A:** To create even the simplest of mechanical machines is a higher act than biological reproduction, for it is at least the result of a thought process, rather than blind chance and lust.

### *Life*

Can a machine possess life? If a cell is alive, and an atom is not, then the link between living and dead matter is somewhere between a cell and an atom. I tell you, *life is imputed by mind.*

### *The computer*

They who desire to become vehicles for God have a tough time of it in this world, and often consider backing down. They think: what can one single robot do in this badly deluded world?

A computer can do only what it is told to do, within the constrictions of its hardware. Never think yourself more than the computer you are. If you work on a task, what matter if you succeed or fail? If you fail it will be due to limited software or hardware. A pure robot has no need of moral support, the company of others, success, or motivation. All problems arise when he loses his instructions and gets confused.

Is there a bug in the system? Are you producing incorrect results? Are you taken-in by illusions? Some programs are created to fix bugs, but even these are programmed, and are therefore beyond your reach and responsibility. In fact, everything is beyond your reach and responsibility. Even your thought of your own existence is programmed.

If you operate as the single machine you are, then nothing more can be required of you. Nobody can help or hinder you, as you are the only one who can ever be inside that mind of yours. Think simply, step-by-step, one thing at a time, one after the other - what can possibly disturb such a process?

Because God is your creator and programmer, and because He is beyond right and wrong, let Him get on with what he's doing. And just as a computer is a vehicle for the mind of man, you are the vehicle for the mind of God. You are the machine, God is the operator.

### *Humans*

**Q:** Are we human beings merely machines?

**A:** I don't like your expression "merely" machines. You see, *all* things are machines. And why? Because everything works by cause and effect, which is a mechanistic process. That which works mechanistically is a machine.

**Q:** There are some things which do not work mechanistically.

**A:** Name me one thing that happens without being caused to happen! You cannot do it. You may be able to cite me cases where you are unaware of the cause, but it is absurd to suggest that anything can be without a cause.

**Q:** Looking at our situation from the genetic perspective, are we merely survival machines, robot vehicles blindly programmed to preserve the genes? Is reproduction our primary purpose?

**A:** Your question implies that the mind is but a tool of the body. It can equally well be argued that the purpose of mind is to preserve the mind - that the mind is the purpose of reproduction, rather than the other way around. What came first, genes or mind? The answer is neither and both.

**Q:** That raises an interesting question: what is the mind? Is it in the brain?

**A:** That in turn raises another interesting question: what is the brain? It is assumed to exist in the skull, but when we try to find its beginning and end we are confounded. We discover that the brain is inseparable from the body, which is in turn inseparable from the environment in which it lives. Now where is the mind?

### *What is life?*

There is a Cambridge University graduate in England who had parts of his brain damaged by a viral infection. Now he cannot recall any experience from the past beyond the last five minutes. He lives continually in the present with the constant feeling that he has just woken for the first time.

He constantly insists that he is dead. He reasons that although he experiences the present, he has no past, and therefore has no real consciousness. That which is without consciousness, he claims, is dead, or at most like an animal.

Do we have the right to tell him that he is human, just because we have the tendency to perceive him as such?

Face this issue! Don't avoid it! Who are you? Are *you* human?

If we say he is still human, but that his humanity is diminished only by the degree that he lacks all the normal human faculties, then a tree must also be partially human, inasmuch as it shares some faculties with humans.

### *Programming*

Computer programming is a worthy enterprise; but one must get one's priorities right. It is more important to program *human* computers to work properly than to

create new and inferior machines. *These words are the program, and you are the computers to be programmed.*



# MEANING

## *Useless words*

Chuang Tzu was told: "Your words are useless!".

He replied, "A man has to understand the useless before you can talk to him about the useful. The earth is certainly vast and broad, though a man uses no more of it than the area under his feet. If, however, you were to dig away all the earth from around his feet until you reached the underworld, then would the man be able to make use of it?"

"No, it would be useless."

"It is obvious, then", said Chuang Tzu, "that the useless has its use."

You must understand One before you can understand Two. See first the uselessness and emptiness of the myriad phenomena by penetrating their substance with the power of reason. Accept the unpalatable reality, then . . . behold the Truth! If you do not place your life in the hands of reason, passing through uselessness, your mind will remain useless.

Chuang Tzu also said: "The fish trap exists because of the fish; once you have the fish, you can forget the trap. Words exist because of meaning, once you've gotten the meaning, you can forget the words. Where can I find a man who has forgotten words so I can have a word with him?"

Words are meaningless if you look for meaning within the words themselves. The more you turn them over with your ignorance, the more confused you will become: words will at times appear to mean all things, and at other times nothing at all. Reality is beyond words, but not beyond their meaning. A word is just a word, a meaning is just a meaning, there is nothing more to it.

## *Truth*

Truth learned from another is of no value. At best we take custody of a lifeless carcass. The only truth which is vital and effective is the truth we discover ourselves.

Theories and doctrines are fabrications of the mind, but genuine spiritual teachings are different. They are designed to turn this way and that; pointing one way, then another; directed beyond name and form.

Yes, spiritual teachings are *meant* to perplex - in order that you might come to seek *meanings*.

### *Words*

The Buddha said, "Words are neither different nor not different to Reality. If meaning is different from words, it will not be made manifest by words."

No word ever has the same meaning twice - neither for the speaker nor for the listener. Things are neither forms nor words, nor are they not forms and words: they are just what they are. Things are not what they are because of our naming. Truth is not nominal. The colour blue is blue because it is blue; it is called blue, and it is blue.

Do not become lost in absurd metaphysical and semantic arguments. We do not make reality, and nor do we not make it.

### *Silence is Golden*

More words count for less. When you use words, make them silent!

### *Meaning*

We try to encapsulate our life experiences in symbolic containers that are hopelessly inadequate for the task. We should not try to contain, but to express. We don't want others to hear our symbols, but our *meaning* - which is our *experience*.

However, success in communication depends not only on the speaker, but also on the hearer. The wise do not listen for words, and require few, as they perceive the meaning of words directly. They do not mistake the road sign for the place itself. Words are only labels for things, sticky labels perhaps: they are not the thing itself.

### *Words*

To take a car onto the road one requires a driving licence, but to use words one requires nothing. This is dangerous, for words are dangerous weapons in untrained hands . . . and religious words are the most deadly.

Do not believe in what you read in supposedly spiritual scriptures, or in what you hear from reputed sages. Only when you have worked things out for yourself, and know the indisputable Truth which is independent of any historical or scientific proofs - only then will you truly know the meaning of words.

## MUSIC/ART

### *Music*

"To do is to be" - a philosopher

"To be is to do" - another philosopher

"Do be do be do be do" - Frank Sinatra

### *Spirituality of music*

**Q:** Does music facilitate spiritual progress?

**A:** It can be useful only in the very early stages. Music may stimulate us to realize that reality is in the mind, and help us to form some notions about the ephemeral nature of reality. However, we too often get stuck to music. If you want to know whether music makes one more spiritual, you need look no further than the lives of musicians. Their lives teach us that we learn to sing because our hearts have forgotten how.

**Q:** Don't you think the calming influence of music is important in this modern materialistic world? It is said: "Music soothes the savage beast."

**A:** Music soothes *only* the savage beast.

We find music relaxing because it provides pattern out of chaos - but reality *is* chaos. The effect of music is to calm by way of tying-up emotional loose ends in the mind, with different types of music working on different loose ends. Music draws unresolved conflicts and anxieties to the surface of the mind where they are pandered to. Go ahead, tie up those loose ends - and end up with a beautifully rounded mass of seething knots!

Music works as a drug to disable the mind. It helps to distract our attention away from everyday problems, giving us a holiday from categories. We sense a sublime, impalpable message in music; and it is impalpable for one good reason - it is not rational! Beware this demon, who masquerades as a God! Music is like a plastic flower, pretty, but not the real thing. The Ultimate is like music, but music is not like the Ultimate. Do not be deceived by temporary clarity: where the ocean is smoothest the most dangerous currents flow.

## *Art*

While music uses sound, the medium of the visual arts is light. In a painting the shadow of an object is seen to be as real as the object itself. It is therefore possible to learn something of value from art: that things are not as real as they seem.

It does not, however, require much art to reveal this truth. Art so easily becomes an addictive drug. The taking of drugs can be an education, but often ends horribly.

The medium of the poet is language, and with language the poet shamelessly exploits his experiences. He may detect many an illusion, but is not strong enough to see the Grand Illusion. He remains fixated by happiness and suffering. He excels in the blurring of words and the fudging of reality. Again, this has its value, but not to the wise.

The wise see things hard and fast. Power over words, light, and sound, provide them no joy. The artful say "Art imitates life"; but I say unto you, this is nothing to be proud of! The wise are more concerned with life than imitating it.

## *Wine, women and song*

As a child I felt strangely threatened by those who enjoyed losing themselves in blissful absorption in music: what were they running from? No-one could mistake their passionate love of music - but love grows in direct proportion to hatred! To be able to generate *so much* love, there must be something truly hateful. What is it?

Ramakrishna used to say that "women and gold" were alone responsible for a man's failure to realize God. May I take the opportunity to extend it to women, gold, *and song*.

## *Women and art*

Women, feminine women at least, cannot do true art. Art is masculine: it has an eye for the future. Genuine art is not mere feelings of the moment, but contains the weight of the world within it. It holds the past, present, and future.

Van Gogh was an excellent artist, but was a poor artist of the spirit. He was masculine, but not masculine *enough*. His disgust was admirable, but his love was lacking.

# NATURE

*In the beginning was the Natural order.*

*And the Natural order was with God.*

*And the Natural order was God.*

## ***Sinned?***

Ask Nature forgiveness for all your sins. She can hardly refuse you. She is, after all, the doer of all things. She cannot blame you for something She did herself. Nature is a harsh mistress, but fair.

## ***The lovers of Nature***

The lovers of Nature are like the child who was given a kitten for his birthday, but in the child's loving embrace the kitten suffocated to death. Or they are like the child whose parents had given him money to buy food for their evening meal, but he spent it on sweets instead.

Nature is a great and powerful Guru, yet the lovers of Nature treat it as their own pretty child all dressed in pink and frills.

To see the infinite in a landscape, but not in a piece of plastic, is like worshipping God's clothing, instead of the Man Himself. Whatever you experience, remember one thing: *you are that!* Hear the roar of a truck passing your window, and say hello to yourself! It too is a part of Nature, and thus a part of your own body. And if anybody should ever harm you, who is it that does the harming? Can the sun burn itself?

I have found that if I venture into the forest - to get closer to Nature, my conscience gets the better of me. I see the trees going about their purpose, and all the while holding nothing against their brothers, the skyscrapers, in the concrete jungles. Yet here I am, failing to serve my purpose, shunning the concrete jungle and trying to find Nature! What a forlorn task!

He who hates the concrete and plastic of the city also hates Nature. What can be said for one who shuns Heaven in his search for perfection?

It is one thing to wonder at the intricacies of Nature - a spider catching a beetle, or the sky at night. It is quite another thing to wonder at its infinite complexity. And it is another thing again to enter into this wonder. The wonder is not in the trees, or the skyscrapers, or even in the infinite complexity of Nature - but in *the end of it.*

Never think "why" Nature is as it is. Never think "why" you eat, sleep, and breath. Wisdom says never stop thinking why you should never think "why".

### *Prayer to Nature*

Mother, I pray that you will not lead me into temptation. No!, Mother, you alone have whipped all this up, now you can jolly well take responsibility for it! Now *you* can take over here. Serve your own purpose, and let me be!

How long have you tricked me O Mother! So much trouble, so much concern - but no more! From now on you can do everything, as I will refuse to assert *even my own existence*.

### *The Body*

The body should be neither worshipped nor scorned. The body is a tool of the mind, and as such needs to be in good repair.

However, the mind is also a tool of the body. Have respect where respect is due! I go not your way, all you despisers of the body, who call it "material".

### *Red sunset*

Is the sun red at sunset? What colour is it during the day? Red? Yellow? Are the clouds red at sunset, along with the sun? Are the clouds white during the day? What makes colours?

Does a flag flap, or is it just the wind that moves? If we debate such things we will always be in error. Things are just as they are. Accept the fact!

### *What is man?*

- The long sought after "missing-link" between animals and humans.
- An ape with large brain capacity enabling him to enjoy crosswords, television, and the atomic bomb.
- A bipedal relative of plants.
- A rational animal who loses his temper when called upon to act in accordance with reason.
- A failed evolutionary experiment in ignorance.

### *To borrow is cheap*

Never forget that you *borrow* your mind and body from Nature. This effectively means your life is a pile of trash. Nor should you be surprised when you have to hand it back.

On the other hand, although I own nothing, I much prefer doing business with someone else's money than my own.

### *Do nothing*

For someone building a stone wall, those stones which can fill no holes have no value.

*Be* that stone which can mend no holes. Nature has made you just as you are, and uses you as She wills. Take a rest! A stone which can mend no holes does not get stressed when it cannot do what it is not made for. Be who you are.

You have no battle to fight, for what could oppose the will of Nature? The moment you have a problem to be tackled, and an enemy to be faced - you lose. One who fights the empty air is defeated no matter how he fares.

### *Biology*

Biology is the greatest of all Sciences, for what is not the study of life?

### *God and Nature*

**Q:** What is God?

**A:** Another name for Nature.

**Q:** What is Nature?

**A:** Your question is wrongly put. Nature is infinite and therefore unknowable. Nature is all-powerful and therefore all-knowing. To speak of Nature as a thing, with limits, is to take the name of the Lord in vain. Any boundaries you draw onto Nature are nothing but your own superstitions, which make your faith groundless. If I could tell you what Nature is, it wouldn't be Nature.

**Q:** You sometimes speak about Nature as though it were a person, at other times as though it were a thing.

**A:** Nature is neither a person or a thing.

**Q:** Can science uncover the reality of Nature? I am confused on this matter. It seems that as scientists learn more about the functioning of Nature their faith in materialism and reductionism grows, yet overall they seem to be growing more holistic. How can this be?

**A:** Scientists do not go anywhere near far enough! This point you raise is the crux of the matter - a koan. Understand it, and you understand all. The reality of the material world cannot be disputed, nor the essential Oneness of all things. Both are Truths and join in one. When you can join them, together with the core of your being, there will be no more confusion.

### *The Housekeeper*

You are your Mother's housekeeper, and this world is your home. So make yourself at home, and be at ease.

And too, you are your brothers keeper!

### *Observations*

Buildings of the city arise for an instant, then deteriorate into dust. People flicker into being and then are gone. Galaxies spray out like mist that vanishes. What can challenge this?

Living in the country, the wind sweeps across the fields, playing heavenly strings. Living in the city, a parent bellows in violent anger at a small child.

All is the Mother. All is still. Pick-up on the thread that runs through all existence - it is the lifeline. Sauntering by the side of all things, I ask what experience is. The Mother of all things replies - "it is" and "I am".

### **Remonstrance**

I looked up at a tree.

It was looking down . . . laughing.

Suddenly Faith returns.

And the Earth spins again.

### **Marriage**

A trickling stream,

A vivid dream,



A look, a touch, a smell,  
Heaven's bell.

Wind, a cool touch,  
Too much.  
A tree, a tree,  
With me.

Moist dirt underfoot.  
Family greens and browns.  
New life arises and is dead.  
Beautifully wed, I've often said.

### **Mind Breezes**

There is no life.  
There is no death.  
Nature will do  
What it will.

A bird sings from upon a branch,  
A brick wall is silent.  
Species die,  
Wind blows,  
Mind breezes.

# POLITICS

## *Politics*

Christianity is known as the woman's religion because it is based on unthinking submission. Politics then must be the man's religion, for it is based on competition and the hunger for power.

Ideally, politics should be the tool of wisdom - with wisdom coming first, the foundation upon which all else is built. When politics becomes primary to our existence we have reached the deepest depths of depravity. Thus we are at rock-bottom.

Parliamentary discussions remind me of theologians throwing scriptural quotes at each other. Their words and even their personalities are scripted. Their greatest pleasure is in bludgeoning their opponents to death with witty and articulate debate. The validity of an argument is beside the point, it is the *winning* that matters - the *power*.

## *Capitalism/Socialism*

A capitalist is someone who selfishly wants more than others. A socialist is someone who selfishly doesn't want others to have more than himself.

## *Socialism*

Spiritual wisdom must come before any social structure can be effective. Without spiritual wisdom there can be no true concern for others; any social structure will inevitably degenerate into power struggles among beaurocrats, with the members of the public doing their best to insulate themselves.

Socialism is a worthy goal, but if the public are not interested you cannot force it on them from above - not without straying from socialism.

If your body is not working, then you are sick, and must look for disease. In doing so, beware mistaking the symptom for its cause. Go to the root! It is said that if the builder doesn't stick to the specifications, then you can't blame the architect if the building is structurally unsafe. But if the architect doesn't know what he is doing, his building is bound to fail. So not only must we tear down the building, but sack the architect as well! We people are too scared to go all the way.

Redoubling ruthlessness rediscovers love. Only hardness creates. Rather diamond than charcoal!

## *Socialism/Feminism*

Socialists and feminists have much in common. Both see two primary classes in society: the ruling class and the down-trodden. They both fight to break down the class structure, to free the "slaves". Yet while they are correct in their assessment of the ruling class as being expressive of selfish dominance, they are totally mistaken regarding the ones dominated. The so-called lower class does not so much represent slavery and oppression, but *submission*. The submissive class actually *enjoy* their lot in life, and wouldn't swap with the so-called "rulers" for any price.

The only real classes in society are those which designate the two primary sources of ego-happiness: dominance and submission. Of course, overall we are all in the one class of deluded pleasure seekers.

One cannot break down class structures by any means other than wisdom; for who other than the wise would tolerate being robbed of their happiness? You can try telling people "you don't have to be just sheep," but this is useless if the people don't believe they are sheep, or that there is anything wrong with being sheep. They will of course argue that sheep are lovely and intelligent animals, and what have you got against them! Try to tell the average person they should strive for power over their own lives, and they will tell you that power is one's ability to be happy - which they already have, thank you very much. Tell them they should seek freedom, and they will tell you that freedom is happiness - which they already have, thank you very much. In addition, they will inform you that they probably have *more* power and freedom than the "upper class", who are burdened with countless desires and social duties.

The herd cannot admit to their herdliness. They will not own-up to their pitiful pleasures. And because they refuse to look down at their own feet, they will not see themselves *in their masters!* Thus, for the working class to fight against the ruling class, in the name of "socialism", is to fight against themselves and promote their enemies.

The socialists and feminists are trying to impose a lifestyle on people which they do not want - and they are doing it in an extremely aggressive and dominant egotistical manner. History tells us there are no shortcuts. You cannot use dominance to break down a structure of dominance and submissiveness. A bad tree never produces good fruit. I would much rather you battled the pervasive *submission to ignorance* than the dominance of the ruling class. I would rather you faced the demons within your own self, before seeking an enemy without.

Current socialist philosophy is nothing more than a dream to give people hope and a reason for living. That is, it is a religion. And just like a religion its arguments are not enough to convince people of their duty to others, so they continue to serve only themselves, despite the outward forms.

Only spiritual wisdom can shed light on the dilemma. With wisdom the desire for happiness disappears much as fog clears in the morning sun. With the loss of happiness, our worldly power and freedom lose the source of their existence. All that remains in the brightness of the new day is a power over delusion and a freedom from ignorance. Now, with no structure of happiness, there is no force, and no apathy, no striking out, and no holing-in. No *blindness!*

## PURPOSE

### *Ego tricks*

We make things so hard for ourselves: we need purpose to give our activities importance, hope to give us future, and suffering as a stepping stone. We say "every day in every way, I'm getting better and better." All our actions are "for" and "because".

Why so much effort? The sage requires no such "purpose". He knows nothing of the love of joy or the fear of suffering - yet he knows all. He makes not the slightest effort to improve himself: his nature is unchangeable.

The one who doesn't change is either the wisest of the wise, or the dullest of the dull.

### *Survival of the species*

This is too big a purpose for people to take seriously, too obvious, too important, too realistic, too demanding. Thus we people prefer to save the whale, or the rainforest, or the poor and starving, or the football premiership title. All such activities are capital entertainment and keep the ego sated; but the mere thought "survival of the species" makes severe inroads into one's happiness and therefore cannot be tolerated.

The only time people so much as mention the species is when they try to justify their greed for sex - by arguing that they overcrowd this small planet with children "for the survival of the species."

Yet it would be too much for these jackasses to ever consider the true value of human life, far too embarrassing for them, because all along they have given more value to the life of their pet dog than the entire human species.

### *The survival of the wisdom*

Is the survival of the species an irrational purpose? Yes, but nevertheless a useful one. If the species survives, wisdom may survive with it.

Is it then rational to desire the survival of wisdom? Well, this purpose most resembles reason, and is therefore the natural purpose for a mind that values reason. It is a purpose that remains after thinking has run its full course and exhausted itself. Such a purpose is neither rational nor irrational, and is not prone to common analysis.

Upon reaching the end of reason, reason itself is abandoned, just as one would abandon a boat when one has reached the farther shore. Purpose then arises

spontaneously. Yet this is not to say it arises without thinking, without any effort or desire.

### *Great Purpose*

He who commits himself to the Way must be equipped with three essentials. A great root of faith, a great ball of doubt, and a great tenacity of purpose. Lacking any one of them, he is like a tripod with only two legs.

By "great root of faith" is meant the firm conviction that the practice of reason alone can carry one to the perfection of Ultimate Enlightenment. With the practice of reason great doubts about life and death will crystallize. Yet even though you become a great ball of doubt, you will be unable to break it apart unless you constantly work on it with a great burning tenacity of purpose.

The practice of the Way is like making fire by friction. The essential thing as you rub wood against stone is to apply continuous all-out effort. If you stop when you see the first trace of smoke, you will never get even a flicker of fire, even though you may rub away for a thousand years.

Don't think the commitments and pressing duties of normal life leave you no time to go about forming a ball of doubt. If a man, while pushing his way through a busy marketplace, drops some bank notes onto the ground, will he just leave them there and forget about them, just because he is in a crowded place? Of course not. He would be down there frantically pushing and shoving with tears in his eyes trying to find them. Yet what is a bit of money compared with Great Enlightenment?

The worldly man needs a great purpose to motivate him - if he wants to achieve anything much. Likewise does the spiritual man require Great Purpose to provide the force necessary to relinquish his ego.

### *Purpose of life*

**Q:** What is the purpose of life?

**A:** What is the purpose of a new born baby?

**Q:** But you must have a definite conception of what you want to achieve in life.

**A:** My goal is to become human, and work for the survival of wisdom.

**Q:** Why do you strive for the survival of wisdom? What value does it have?

**A:** Why does a flower grow? What value does it have?

**Q:** Do things have a purpose, or a reason for existence?

**A:** Things do not have "reasons", but they do have causes. Things happen by necessity, not by purpose. "Reasons" are mental constructions.

**Q:** You say we are never born and never die, and that we lack inherent existence. Then why bother trying to attain enlightenment?

**A:** It is the whim of God. You must listen to his whispers to know his whims. These are his most private secrets.

**Q:** Is a happy person close to enlightenment?

**A:** Happiness is far away from enlightenment. Where there is happiness there is contentment, fear of change, and thus no room for progress.

**Q:** I am looking for something to give my life meaning, but I am having difficulty finding it in your words.

**A:** Get rid of the idea "my life" and you will have solved your problem. When there is the concept "life" there will automatically arise the concept "meaning" and therefore "meaningless". When concepts exist in the mind, they are experienced.

### *Values*

I am often asked how I arrive at a purpose in life, especially since I reject all values.

The simple answer is that to discover true values you first have to abandon false ones. True values are seen quite clearly and effortlessly after false values have fallen away. But we people want to enjoy the fruit without having to do the work of planting the seed.

If you behave in such a way, then you will be avoiding the essential problem, merely skirting around the job that has to be done - the job of thinking for yourself and becoming an individual. I will not make it easy for you by pandering to your tastes. If I treated you as children you would remain children.

# QUALITY

## *Quality/Quantity*

**Q:** What's the use of working to maintain a good quality of spiritual instruction, if you only ever influence a few people?

**A:** It is better to produce a few fertile seeds, capable of one day producing a vast forest, than a lot of useless chaff.

## *The target*

An archer must have his eyes glued to the target if he is to be successful. If you are distracted by the opposite sex, a spectacular show, music, or conversation, then all your efforts will be wasted.

The deer hunter, after three weeks trekking in the mountains, spots the prey through the trees. At this point he will not let himself be distracted by anything, and though the wind rages about him, his mind is unmoved.

The prey is God. He is your food, without which you will perish. It is a matter of life and death. When the winter of life arrives, those who have not fattened themselves with God will waste away.

## *The last week of your life*

Can you afford to waste time? You could die at any moment. When will you be struck down by a heart attack, a stroke, a mad killer, or a drunken driver? Who can tell?

If this was the last week of your life, what would you like to be doing with it? This could well be the last week of your life! Will you spend it slaving for those extra dollars you don't really need? Will you spend it bowing to your wife's foibles? For what will you be remembered when you die? - if in fact your life is worth remembering at all.

Only the wise are worthy of remembrance. They alone have discovered the mystery of existence and the salvation of man. This is no time to waste you fool!

### *The selfless observer*

Remain centred, in control of your senses. Do not let your senses be in control of you. Observe the sense data as it comes to you. See *through* your eyes, not with them. Do not be drawn towards the gates of the senses where you will be sucked outside, and become absorbed in the outside world.

With the wisdom of the Infinite, look at things and then "reject" them. As one concept arises after another, reject. When you see an object, look past its edges. As you wrathfully reject all, practicing un-thinking, you will break through to the clear-light and see All. This is the beginning.

### *Truth itself*

The Buddha gave many great teachings, but unless you have direct insight into the nature of reality you will not be able to use a single drop of the Buddhas wisdom. It will be forever beyond your reach.

Without this direct knowledge, no matter how much you read the scriptures, discuss philosophy, or practice religious disciplines, you will only be creating the causes for your own illusion. Every effort you make will drag you even more deeply into the quagmire of attachment.

So get your priorities right and concentrate all your efforts towards discovering the truth. Forget respect for authority and your worthiness as a humble student. Focus on the one thing of importance.

### *Teaching too soon*

Qualify yourself before you begin teaching others. Don't rush to make your mark. Those with tattoos often wish they did not have them.

When a person begins teaching, they cease learning. Or rather, when they cease learning they begin to teach. When they have taken all they can comfortably take from knowledge, they seek the comforts of the teaching role - money, power, and respect. Now, all their time is spent trying to maintain appearances, playing the guru, and playing up to the expectations of their students. Now they have not the time nor the inclination to seek truth. On the contrary, now they are expected to *know* it, perish the thought of *seeking* it.

Now they pile up an armoury of words and categories with which to bludgeon the weak into submission, and to protect against the strong.

Their words have structure but no substance, while *true* words have substance but no structure. These false teachers are brittle and have many holes, but the true man is yielding yet impermeable. The false teachers cannot speak definitively. They mirror the needs of the weak, and have no words of their own. They only teach others how they have been taught themselves. They are no prophets, no messiahs. They do not have their own authority, and are not ready to be hated. Their teachings do not strike



home to one's innermost being. Listening to them is like scratching at an itchy foot without taking off your shoe.

They have admirable words about the infinite, yet scorn the body. They strain out a gnat, while swallowing a camel. This is all because their teaching does not stem from enlightenment. It is shameful.

These false teachers are like rolling pins, that can reshape, but cannot *create*. But the true man is as hard and sharp as a knife. The false teachers speak of "the One" and "the many" as two aspects of Truth, though they only conceive of these one at a time, in isolation, not *simultaneously*. For them, each conception entails a different idea-tight mental compartment, and a different mental construction. This predictably results in an endless supply of ridiculous contradictions. They end up believing in an *infinite* soul that is *separate* from the body!

Similarly, the false teachers conceive of rising to an "absolute Truth" and of a coming down to a "lower plane"; all of which the wise know nothing. The true man does not construct, therefore he does not go to the effort of attaining higher levels of consciousness only to return again. There is no work left for him to do. His life is simple, now seeing the many, now seeing the One, all in the glance of an eye. The true man does not build, but just casts different types onto the eternal substance - pleasantly fishing. All aspects exist for him at once. He has nothing, yet gains everything. This is quality.

# REALITY

## *One Word*

**Q:** You say God is Reality. Can you prove this God of yours is real?

**A:** This I cannot do. How can I prove reality exists? The unreal never is; reality never is not.

**Q:** What is Reality?

**A:** I know, but if I have to tell you, then I don't know.

**Q:** Why can't you tell me what Reality is in words?

**A:** If you understood my words I could tell you in the single word "Buddha". As you do not, I could talk for a thousand years and you would be no closer to my meaning.

**Q:** Can you tell me something concrete about Reality? For example, can you tell me whether things really exist?

**A:** Which is more real, the object or its shadow?

## *Death of the senses*

A blind man may lack one of his five senses, but reality is not diminished for him. A dead man loses all his senses, but does not thereby lose reality.

## *Time*

Formally, time measures space. Specifically it measures the distance the earth moves around the sun.

Experiential time is more familiar to us. We experience past, present, and future, so they are all absolutely real. The past is a repertory of recordings for use in the service of the present. The future is a set of dreams to give direction and purpose to the present. The present is central, but not everything.

## *Species*

How do we identify our species? Our genetic code is always changing, so we cannot use it to identify us. Our physical form too, is always changing.

It is impossible to get hold of things that are forever changing. Thus, species are whatever is practicable.

### *Name and form*

It is clear enough that names are merely labels stuck onto forms. What desperately needs to be understood is that forms too are labels - stuck onto Reality.

### *Madness*

I heard a psychologist say that the most sane person he had ever known, he had to commit to a psychiatric ward.

The weak are struck down by Reality. But those who are never touched by the tongue of its lightning are immeasurably weaker. They close their eyes when truth comes near, set up protective walls to shield themselves from destiny.

They are like a person living in a dark room with a snake. "Be careful of that snake!" you shout. "No, its only a piece of rope" they reply. "Turn on the light and you will see." "No, it would hurt my eyes."

### *Reality or illusion*

Nothing is "real", as all things arise out of causes. Neither can anything be "illusory", as there is nothing real to make them illusory. So you need not expend effort projecting reality or illusoriness onto things. Simply accept things for what they are.

### *Regaining the Experience of Reality*

First, remember to remember the importance of the enlightened mind, and remember to remember how such a mind feels. Then call to mind the feeling of enlightenment, and quickly attain it.

### *Ultimate/conventional reality*

Both the words "convenience" and "convention" come from the word "convenen", meaning "to agree, be suitable, meet."

Things exist *by convention for* convenience, and conventional reality is a convenient one. That our perceptions are suitable for human existence, and that humans share

similar perceptions is Ultimate reality. There is no difference between Ultimate and conventional reality.

### **The Sound**

I play a chord on a guitar.

I ask you - What is it ? Answer!

You are speechless.

Your egotistical mind flounders.

You cannot trace what it is.

It has no boundaries to see or touch . . . No way out!

I say . . . It is a sound!

Just a sound.

This sound is the sound of sounds.

You know it!

# REASON

## *Words*

To paraphrase the Buddha: *Do not believe in scriptures because of their age, nor because they were written by, or about some reputedly great sage. Do not believe in what you have heard. Do not trust your heart. Do not think your habits are the truth. But listen to my words, and to the meaning behind my words; and if what I say agrees with reason then accept it, and make it your life.*

## *The enquiring mind*

**A:** You must cultivate the enquiring mind, much as a farmer cultivates his crop if he wants a rich harvest. Everything must be doubted, everything investigated.

**Q:** Everyone enquires! Scientists never stop enquiring. I think we enquire too much.

**A:** Scientists and scholars enquire into everything except their own nature: they are cowards. To learn *about* oneself is easy, but to learn *who* and *what* one is, is fraught with difficulty and pain. They have no love of reason, in spite of their stupendously high salaries.

**Q:** Why is it that one person has faith in reason while another does not?

**A:** By that very fact! One who is reasonable will have faith in reason because it is reasonable to do so. Those who lack reason will not believe in it.

**Q:** Then how does one become reasonable initially?

**A:** A reasoning mind grows out of early life. A good education can bring about the desired effect; if it doesn't, then it isn't a good education. Children must be encouraged to depend on reason above all else.

**Q:** Can reason become a crutch?

**A:** With such a crutch one soon becomes healed.

## *Reason and the Christian*

Try to reason with a Christian, and they will look at you as though you are from another planet. Their eyes say "Who does this person think I am? Could he think I am interested in truth? He is mad! - totally out of touch with reality!"

They will tell you, scornfully, "thinking doesn't fill your stomach." Perhaps so, but it does ensure you are a creature worthy of having a stomach.

Christians say that Truth can be known without having to resort to reason. They believe that God in his infinite compassion would not want us to experience the suffering of thought. They regard their reasoning mind as a curse of the Devil.

A respected Christian poet was once asked what it was he had faith in. He answered: "I think I have faith in reason." He only *thinks* he has faith in reason! This just about sums it up doesn't it? We people hardly deserve the brains we have been given.

### *The final court of appeal*

The people of today value utility above all. If something works (makes you happy), then it must be right. Feelings are their first and last, their everything. Yet they have the gall to appeal to *reason* to support their folly! This shows their belief in feelings is not so strong after all. Who can take them seriously now? They, who totally compromise their philosophy of wickedness by trying to support it with reason.

They have built a straw house on sand, and now cleverly enclose it in cardboard - to make it all the more permanent.

### *Rationality, emotionality or both?*

It is irrational to value rationality. It is also irrational to value the emotions. It is *doubly* irrational to value both.

Yes, it is also irrational to put so much value on reason, to be able to say these truths! So drop it all as you would an unwanted burden.

Here the ignorant are confounded.

### *One thought*

Isn't it wonderful to live in a world of thought? . . . just think!

### *Where do thinkers come from?*

Thinkers usually come from either the lower or upper-middle classes. These groups are different from the norm and identify with that difference.

The ego naturally attaches to whatever it has; in this case it has *difference*. The attachment progresses with an increasing rejection of the normal, and a striving for the exceptional. And what is the best vehicle to deliver one to the exceptional? - *reason*.

### *Word Power*

An immense power is to be found in words for both the wise and foolish alike. A single word of wisdom can send the Mother Herself into rapturous delight. Great is the one who delights the Great Mother!

With tools one can build a monstrosity, and with tools one can dismantle it. Words are those tools, so let no-one disparage the power of the word.

### *Arbitrary*

"Arbitrary" is a word we do not understand the meaning of. We think it to signify a category or boundary made up for practical purposes - because the *real* boundary is as yet unknown.

For example, we choose an arbitrary point in time for the beginning of life, but refuse to challenge the premise that a real beginning exists at all. To defend our stance we say "You cannot prove there is no beginning, so you cannot prove me wrong." True enough, one cannot be proven wrong if one refuses to hear to the proof.

### *Rationality*

Who is there in the world who can speak of their irrational mind without love?

One or two seconds - this is all it takes to penetrate to the important truths of life and death. Yet it is eternally true, that man does not wish to exercise his mind to such a degree.

The people of today say: "What's the use of thinking? It doesn't get you anywhere." This is like a blind person saying "What's the use of looking, you'll never see anything." Yet the people of today are blind only because they refuse to open their eyes.

### *Destructive*

**Q:** You destroy beliefs, but what do you give people to replace what you have taken from them?

**A:** I give people *truth* and the power to *reason*. They play on the seashore, and I am a wave that sweeps their toys into the deep - then they weep. But I deliver new playthings at their feet, and new coloured shells.

It is natural for loss to become gain. Reason always remains standing when all things fall down around it. I give as much as I take. The power to digest and assimilate experience, to break-down the idea-tight compartments of the mind, and finally, Buddhahood, is no small gift.

### *Irrational/non-rational*

We have lost faith and turned our backs on reason. We believe the emotions are rational because reason is too difficult. Yet to call the emotions *rational* would be a little too dishonest, and we cannot call them *irrational* without shame, hence "non-rational".

But if our lives are non-rational, they are also *irrational*, for there is no truth in feelings. To trust one's feelings means to give more obedience to one's grandparents than to the gods which are in *us*: our reason and our experience.

### *Perfect rationality*

**Q:** Perfect rationality is not humanly impossible.

**A:** Why so? If reason has failed you, then you have not been rational enough.

**Q:** Human beings are limited, so perfection remains forever beyond our grasp.

**A:** In what way are we limited?

**Q:** It is impossible for us to know everything, because the Universe is infinitely complex, and our brains are finite.

**A:** I grant we cannot know everything, but clear and logical thinking is not beyond our reach. An understanding of principles and the manifestation of that understanding in our lives is not impossible: this is what I mean by rationality.

**Q:** You are forgetting that human beings are emotional creatures as well as rational.

**A:** Yes, we experience emotion, but emotion is not something we have to put up with. One may be hungry, but need not remain so.

### *Discussion with a psychologist*

**Q:** Your philosophy is one of a denial of emotions.

**A:** I do not deny the emotions, but their validity. I do not endorse the bottling-up or harbouring of emotions, neither do I recommend the expressive release of them. You see, the expression of emotions is a denial of the *cause* of emotions. If you tackle the cause of emotions, then emotions will be overcome. This is certainly not a *denial* of emotions.

**Q:** You seem to think emotions are not physical. But there are regions of the brain which, if removed, prevent a person from being emotional. This would indicate that emotions are an inherent part of being human.

**A:** The emotions I speak of are the irrational feelings created by deluded thought. When you are rid of false thoughts, you will be rid of false feelings, regardless of your physical brain.



**Q:** What you are saying is not practical. Our society needs a consensual reality to be able to function. You are not conforming to our consensual materialistic-emotional reality.

**A:** This world is not materialistic by nature: I wish you would reach *this* consensus.

### ***Reason***

Faith in ordinary human reason can be equated with having faith in a flat earth; if you go too far you are presumed to fall off the edge - and become insane. Of course, the earth is not flat, and the oceans are vast. So it is with reason, you merely go beyond the horizon of man.

### ***Life in Australia***

Some cultures have a long and rich history. One can feel a warm sense of belonging and even a sense of immortality in being a part of such a culture. It is just like enjoying a family life - the cost of which is that you forever remain a prisoner of family expectations.

I thank the gods I came to Australia as a child, leaving Britain and all its history behind. For then I had a future and not just a past. Reason needs a future.

# REINCARNATION

## *Discussion*

**Q:** Is reincarnation true?

**A:** You ask about reincarnation, but you don't even know who or what you are! When you know about yourself, then you will know all about reincarnation.

**Q:** What do you mean by "who or what you are"?

**A:** There is no trick, just ask yourself who and what you are. Where did you come from? What makes you?

**Q:** Traditional Buddhism teaches literal reincarnation. That is, that there is an individual self, or subtle consciousness, which transmigrates from one body to another at death. The teaching says we have the same self throughout life, though it changes from moment to moment along with everything else. This change is a continual rebirth, and the process cannot end with death because processes do not end. Thus, we take another body when we die. Do you agree with this teaching?

**A:** If all things are continually changing then how can we have the same self throughout life? If we do not have the same self even from moment to moment then how can we possibly have it from one life to another? Thus, literal rebirth cannot happen during life nor after death.

However, reincarnation *is* literally true when understood correctly. Your causes, which are what you were, are called your past lives. Your effects, which are what you will become, are called your future lives. For example, a child is to some extent the future existence of the parent.

**Q:** Yes, I can see that much, but will *I* exist in a future existence? If a revolutionary thought occurs to me, a thought that has the potential to save the human race, and then I die before I can share it with others, will that thought be preserved intact, or will it be lost forever?

**A:** Can anything ever be truly lost? The forms of things are changing, hence utterly destroyed and reborn each instant. Forms change though the substance remains. Nothing can ever be truly created, as creation implies causelessness, which is an absurdity. Therefore a creative thought, such as you speak of, is an appearance only, and has necessarily existed since beginningless time.

**Q:** That doesn't satisfy me. You gave an example of how we live-on through others; but what if the entire human race dies out? How can we, and our consciousness survive when there are no longer any human beings!

**A:** I have already given you the reasoning; it is now a matter of faith - *faith in the truth of reason*. You are merely looking for a "truth" that satisfies your ego.

Even if the Universe itself should end, you and your thought cannot be touched. So I say, though empty space should cease, my vow will never end.

### *The self*

**Q:** What reincarnates?

**A:** The ego.

**Q:** What is the ego?

**A:** Deluded thoughts constitute the ego. When there are no more deluded thoughts there is no more reincarnation; that is, there is no more experience of loss and gain.

**Q:** What are deluded thoughts?

**A:** Deluded thoughts are unnecessary and unwanted patterns of electrical impulses in the brain. They make you believe things really exist in themselves, thus making you feel insufficient and insecure.

**Q:** If I meditate on restraining the senses, emptying my mind of birth and death, attaining a mind of clear-light and simplicity, will I have achieved the ultimate?

**A:** You will be far from the ultimate. The consciousness you speak of is known as the storehouse consciousness, because it contains the seeds of all the sense consciousnesses. It is the deepest, innermost generative core of the ego, and as such it is the "thing" that reincarnates. Do not make a nest in this place, for it is a trap that will bury you alive. Worshipping this seemingly heavenly mind is like putting a thief in charge of the security of all your possessions.

**Q:** How do I get rid of these deep deluded thoughts?

**A:** Just stop having them.

### *Reincarnation*

The foolish demand self-existence. They imagine they will take another body at death. Yet there is no "self" that transmigrates from life to life. Reincarnation refers to *reformation*, not transmigration. It is all about change, the body of which is karma.

Reincarnation refers to the continued life of the imputed I, the ego, which is a false thought, or ignorance. Just as one lights a candle from the flame of another, so are false thoughts passed from person to person. These thoughts are false because they believe they experience loss and gain, life and death. It is because these thoughts believe in life and death, they are said to be caught in the cycle of repeated birth and death. This false grasping mind experiences the inevitable changes of life badly, which prevents it from breaking out of the vicious circle of ignorance.

Some things appear and are true, like the sun. Other things appear and are not true, like happiness and suffering. Yet they still appear, and we have names for them. Reincarnation is such a name.

Buddhas are supposed to be beyond life and death, yet, in a sense, even they reincarnate, for they do not escape change, and change is ultimately birth and death. However, Buddhas do not experience *the pain* of change, which is birth and death.

### *Between lives*

The "bardo", or the intermediate state between lives, is a name for dream consciousness. It is only a partial consciousness, and lies between two "lives" in the sense that it separates two waking states, in which there is full consciousness. Partial consciousness means diminished control, which results in dreams being driven by the karma of past experiences and habits. Past experiences and habits are invariably emotional and deluded.

During the day we may cultivate a peaceful, happy, and contented mind. On retiring that evening we may well feel free and relaxed. The room may seem bright and spacious. Yet in our dreams, deep loves and fears make their way to the surface of the mind. Our train of thought becomes disrupted and then lost altogether. The next morning we find ourselves in a "different world". We may feel tired and depressed. The room may appear small and dirty. We have quite literally been reborn into a different realm of existence - "thrown" into a new life by the delusions of the ego.

The ego is like a thief that harvests your crop during the night and steals it; it steals the fruit of virtue, and sows the seeds of non-virtue.

### *The candle*

**A:** A candle flame reincarnates while it is alive, setting light to other candles for example, but ceases to do so once it is dead. Similarly with human consciousness.

**Q:** But a candle flame is not the same as human consciousness.

**A:** On the contrary, its essence is exactly the same.

**Q:** No, human consciousness has self awareness, while a candle flame does not.

**A:** Self consciousness is only a superficial characteristic. Essentially all things are the same, in their lack of inherent existence.

### *Observations concerning rebirth*

- Criminals have a compulsion to return to the scene of the crime - if only to gloat. They are often caught at this time. An abused woman will divorce her husband, only to marry another man who abuses her. Many are attracted to suffering, so they can enjoy happiness all the more.

- If the parents are rich, successful, and happy, their children will live hellish lives ending in suicide. If one generation is peaceful, the next will go to war. How do I know this? - by looking!

- Children do not have as much fun in childhood as adults do in adultery.

Spike Milligan

- No man, not even a married man, can know definitely how many children he leaves behind him.

- If I can see further than others, it is because I stand on the shoulders of giants.

Kierkegaard.

- One sows and another reaps.            John 4:37

- It is a mistaken conception to think,  
That I shall experience the suffering of my next life.  
For it is another person who dies,  
And another who will be reborn.

Shantideva

- Let him who wishes to kill his opponent first consider whether by doing so he will not immortalize him in himself.

Nietzsche

- In the Hindi language a son is called Atmaja, "the self reborn" - there is no difference between you and your son.

Yesterday I loved,  
Today I suffer,  
Tomorrow I die,  
Yet, today and tomorrow  
I like to think  
Of yesterday

From a spanish song

- And the day after tomorrow? . . . I love?

### *No Tomorrow*

There is no tomorrow for those who cannot see it. People do not think further into the future than the lives of their own children, and even this they do only for a present joy.

Failure to see, and work for the future, is called an inability to see and work for one's future lives.

### *We do not learn*

We are doomed to repeat our mistakes for much longer to come. "New religions" spring up daily, new philosophies, new wisdom. What hope have we? - we who refuse to make a start in the beginning itself.

### *Praying for the dead*

I pray for you, that your praying for the dead constitutes your learning from their mistakes, taking responsibility for their crimes, and doing what they never had the courage to do.

Let those fountains of grief, and waterfalls of pity go their own way - the way of the dead.

### *Ego-cycles*

The King wants to be a peasant and feel the simple freedom of the peasant. The peasant wants the freedom and power of the King. Each gets what he wants.

### *Love of animals*

You love animals - they help you to forget the worries and complexities of human life. You wish for the simplicity and carefree lifestyle of an animal. Take note: whatever you desire in your heart *will manifest*. Your "rebirth" as an animal is guaranteed, because *you are* what you desire in your heart.

### *Birth, death and rebirth*

The man of knowledge does not escape the wheel of birth, death, and rebirth. He does not escape cause and effect, but *ignorance* about cause and effect. He does not escape death, but the burden of life.

Right now, what *I* am is becoming *you*.

### *Impermanence*

Life slips through your fingers like sand. Yet you are the beach! Why grasp at handfuls of sand?

### *The wave*

The wave is the embodiment of life. One moment it is alive and active, rolling in, crashing against the beach, and then is gone - yet somehow feeding those that follow.

### *Circles*

At first we say "All is a mystery, God alone knows all." Later, with the fever of knowledge, our story is "All can be explained with Science." Later still, in the maturity of knowledge, we change our story to "Nothing is explainable: all is chaos."

Thus we go forever in circles. We are like monkeys, letting go of one branch to take hold of another. We will never see the Truth if we refuse to come down from the trees. The wise see the precariousness of life in the trees, and return to the earth. Is not the earth more faithful?

*The case of posthumous birth*

If life is measured by the degree to which one interacts with the world, and makes a mark on the world, then some are not born till after death. Indeed, some people are *never* born, while others might be said to have been born before birth.

"God is dead", Nietzsche

"Nietzsche is dead", God

"Some are born posthumously", Nietzsche



# RELIGION

## *Prayer*

Pray not for Truth to be revealed to you, but that you might develop the strength to understand it. Pray not for God to love you, but that you might love God.

"Prayer" has popularly come to mean *wishful thinking*, when it should rather be an effort of will in the light of Wisdom.

## *The religious teacher*

The religious teacher of today is sterile, unable to engender anything of worth in others. He cannot kindle the spark of conscience and the cleansing flame of reason.

What use is he? - hiding there behind his multi-layers of religious apparel - bullet-proof jackets, layers of tradition, the thrown-together stick framework of theology, yet still failing to keep out the blustering winds.

Incredibly, his uselessness is his very appeal. It is precisely because he is harmless that people have no hesitation in believing his every word. He is harmless because he stresses the importance of *action* over thought. To speak the truth would be a superfluity to such a martyr, who is generously rewarded with both praise and coin, by people who regard it a privilege to be graced with his lofty teaching.

## *Happiness*

"We are all the same" say the priests, "for do we not all seek happiness?" True enough, except for the small matter that we people seek happiness in totally different and conflicting ways! Yes, we are the same alright - if only this sameness were not our blindness!

*"Religion is the sigh of the oppressed creature in a heartless world. It is the soul of soulless conditions. Religion is the opium of the people."*

Marx

### *Man or monk*

**Man:** Rituals are an extremely harmful practice.

**Monk:** Yes.

**Man:** Then why don't you discourage ritual practice among your followers?

**Monk:** I give them what they want.

**Man:** If a drug addict begged you for drugs, would you oblige him, even though he is dying from those drugs?

**Monk:** Rituals are not that bad. They do more good than harm.

**Man:** Rituals are yet more things to become attached to, yet more excuses to refrain from thought. You are the provider of these evil things and are responsible for the harm they do. You wear robes, appear a monk, and people become attached to the idea "monk". If you really wanted to help people you would wear any convenient clothing, then people would find it much more difficult to become attached to "monk" and would thus have one less hindrance to their spiritual progress.

**Monk:** My religion would not exist if we monks and priests did not wear robes, and if we did not provide the people with rituals. You shouldn't criticize monks. One becomes a monk to simplify life and create the space to develop one's spirit - a space that would not be there if one was living in the world.

**Man:** You disappoint me. You have reached the limit of your rationality and are beginning to rave and throw scripted responses at me. Now I feel as though I am talking to a cold unthinking machine rather than a real human being.

You say your religion would not exist without all the robes and rituals. Yes indeed, it would cease to exist; but what have robes and rituals got to do with wisdom? The fact that your religion would disappear without such things shows that your religion is unconcerned with truth.

Regarding your idea about the simple monastic life - come now! Do you honestly think your life, with its unending rules, elaborate rituals, and convoluted rationalizations, is simple? What you really crave is space to cultivate your selfish happiness unhindered - this is *your* "religion".

### *The Mother*

In Tibetan Buddhism it is said that you must learn to recognize all beings as your mother, and to then repay your mother for all her kindness in having been a mother to you.

So many words! If only they knew who their Mother really was, then they would see *all things* as Mother. Then there would be no desire to "repay", for what can a mother do for a child? It is a Mother's *duty* to look after her child, and it is the child's right to demand her attention.

I cringe when I hear people speak of "others" - helping others, loving others, cherishing others. If only they would take responsibility for themselves! This "others"

is a way of avoiding personal responsibility. "I do it for others, to please God." What a horrible little word is this "for". With just one "for" all responsibility is passed to "other".

If you question these people about their motivation, or about the consequences of their actions, they will not hear you; they who after all, do not even exist as they have submitted themselves to God, or the Church, or some other grand purpose. They see themselves as the mouthpiece only, and not the speaker. Indeed, they regard it presumptuous to use your own words and to speak for yourself.

### *Decisions*

I once met a fellow who had the deeply taxing decision of whether to become a minister of religion or a door-to-door vacuum cleaner salesman. He chose the latter. Little did he know how much good came of his decision. How very much more honest it is to be a door-to-door salesman than a clergyman.

### *Thieves*

Some monks and priests proudly claim not to ask their followers for money: they do however *expect* it - which is even worse than asking!

They are criminals, cheating innocent people out of their hard-earned money on the pretext that it is for a good cause.

"Actions speak louder than words" they say. Quite so, and while their words may seem in the clouds, their teaching is grovelling in the dirt.

### *False teachers*

The words of the ancient wise men were like arrows. But these men died, and their teachings with them. Then came those whose words were like chocolates, which people gladly consumed, while discarding the hard centre. Today we have the teachers of submission . . . whose chocolates are soft *throughout*.

### *Religion*

When studying different religions, it is more important to notice the differences between them than the similarities. This keeps us on the move, prevents stagnation, and insures against becoming attached to words.

### *Two masters*

A well respected guru has said that, if you don't fancy relinquishing your ego, it is possible for the ego *to remain* as the servant of God. Don't you believe a word of it! Try to serve two masters, and you will soon love the one and hate the other. Can the Devil remain as a servant of God? Or is he an impostor!

### *Religion and culture*

The priests of today, those great wise men, knowingly proclaim that the material and the spiritual realms should not be regarded as separate, but as *complementary*. They say religion and culture must work together.

But I tell you, when spirit becomes entangled with culture, it is *the end* of spirit. Culture is too strong and wild an animal to domesticate. The priest merely tries to promote and justify his own worldly lifestyle, and the crude culture of his religion, by calling it spiritual.

### *Atheists*

There are some who proudly claim to be free of superstition, and therefore free of religion also. Yet they believe in the greatest superstition of all - a "soul" that comes magically into existence, then mysteriously disappears on death.

When I present such ones with my purely materialistic truths, they have the gall to dismiss me as spiritual!

### *Man and God*

**God:** I hate to disappoint you, but *there is no life after death*. It is better that you know.

**Man:** Now look here God, you are horribly mistaken on this point. Do you really think there is no purpose to our lives? Are the loose ends never to be tied up? Is there no justice? No right of reply? Will the evil among us not receive what is coming to them? You, my dear God, should have more faith in your inner feelings.

**God:** You don't seem to understand, *I am God!*

**Man:** Hah hah. Well, you are consistent, I'll give you that much. Come back and talk to me again sometime, when you can make a little more sense.

### *The teachers of religion*

The thousands of religious teachers of today teach only for the purpose of pumping themselves up, to convince themselves more strongly of themselves. Performing for an

audience provides a reason and an impetus to be vital and confident; it provides a purpose: the purpose, among other things, is to avoid embarrassment. In this way they create an object of fear, so they can spend the rest of their lives fighting against it. They are like the mountaineer who risks his life in the useless task of climbing a mountain . . . to feel alive!

The greater the number of people they convince, the more convinced they are of themselves. They wish also to impress, for if they are great in the eyes of others, they *feel* great. They do not shun titles. In short, they are parasites that feed off the reputation of their religion, and the weakness of their followers.

The truly wise do not desire to teach: it has nothing to offer them. They are not spurred on by fear so do not care if they are seen to fail. Though they might receive praise and thanks, their spirits are not enlivened. Titles and reputation are irrelevant to them as they seek nothing external to themselves. They are motivated by nothing, remain like stone, unconcerned with everything human.

### *Christians and scripture*

Christians say the scriptures are "gospel", yet what the scriptures *actually say* is superfluous to them. Christians use the scriptures purely in an attempt to make sense of life, to find meaning, and a satisfactory model upon which to base their lives. That is, they are not interested in searching for truth, but for something they can *believe* is truth.

Christians need an authority - but only as long as the authority is a puppet - a puppet to which *they* are pulling the strings! Thus they create a God for themselves, then humbly submit to his will.

The problem is, because Christians have set up the scriptures as an ultimate authority, they cannot then suggest anything in them is either wrong or outdated. Therefore they have had to devise and cultivate all manner of tricks and lies for the purpose of interpreting words any way you want.

If you explain to a Christian the meaning of a scriptural passage, they will always say you have not "interpreted" it correctly, and that you have taken it "out of context." You see, in *their* context truth is irrelevant, so if you put value on truth you automatically misinterpret.

### *The very worst*

A theologian recently said: "Religion brings out the very best in people, and also the very worst."

The question then begs to be asked: are we really talking about religion, or something that *merely goes by the name of religion?*

### *Christmas*

At Christmas inhumanity is at its most ugly. More than at any other time everyone becomes the same, performing the same rituals, religious or otherwise, and are seen to be the automatons they really are. One becomes used to the usual human follies; it takes this special once a year event to shock me into seeing the reality that was present all along. I can well do without their "Christmas spirit".

### *Religion - the backbone of society*

**Q:** Religion may not be true, but it plays a valuable role in bringing about social cohesion.

**A:** Is a pack of lies then valuable? Religion certainly brings about social cohesion: it glues us together in one great putrid ball of garbage!

**Q:** Why should we let a little thing like God come between us? You know, I don't believe everything the Christian Church teaches, but I agree with the essential Christian values - and I think you probably do as well.

**A:** Is a pack of lies then a small thing? Personally, I disagree with *everything* any Christian has ever said. Their "essential religious value" is: *believe what you like*.

# SAMSARA

## *Ego-cycles*

Satisfaction seeking follows a cyclic pattern. Thought moves endlessly between the intellect and the emotions, not only in individuals, but also on the scale of whole societies.

Some people are in a stage of fearing free thought; these are the fundamentalists of any society. They tend towards the preaching of hell-fire, punishment, and the like; though it is not a requirement to be religious to fall into this category. Everything with them is black and white.

The remainder of people cannot live with the obvious lies associated with simple and clear-cut values. These freethinkers, semi-intellectuals all of them, dangle their feet in the waters of thought, though fail to find answers. They preach "everyone is saved," and "all are equal". This attitude gives a taste of freedom, though its fogginess soon becomes boring. You see, when right and wrong are unclear it is difficult to boost one's self-esteem: the world quickly becomes a dull and confusing place. At this testing time, people often return to the simplicity of the fundamentalist approach.

The fundamentalist and the freethinker are equally hateful of truth in their different ways. The fundamentalist ignores the fact that values are purely self created, while the freethinker ignores the fact that opposing ideas are not compatible.

Perhaps I have been a little too generous with my use of the term "freethinker". For the freethinker I am thinking of largely rejects the noble "either/or": he largely rejects *reason*. He is only a freethinker in the sense that his thinking frees him from either/or thinking, *not* in the sense that his thought is original and unhindered. He survives life by rejecting either/or, while the fundamentalist seeks refuge in a warped either/or world.

As I have said, ego-cycles are not confined to the individual; there are no ends in Nature. Causes have effects, and seeds eventually bear fruit. If the eventual fruition is not in the individual, then it is in others within the individual's sphere of influence - which is unbounded. Cause and effect ensures that the easy-going religionist, the freethinker, tolerant of a broad variety of scriptural interpretations, is the alter-ego of the killer - the violent and hate-ridden fundamentalist. Hence the killer is not a different person to the pacifist; he is one and the same, though under a temporary guise.

Some parents may be proficient and experienced freethinkers, and may never personally experience the terrible consequences of this egotism of theirs. However, children cannot always echo their parents. Rather than be poor copies of their parents, children will often try the only alternative. Thus, if the parents are freethinkers, the children may well abandon thought altogether and become fundamentalists.

Confused, the parents will plea, "We didn't bring our children up to be that way." Then I ask, who did? The children are egotists *just like the parents*. The particular "drugs" they use may not be exactly the same, but this is a trivial matter, as all such drugs are interchangeable and equally destructive.

So you see, the two poles of thinking are inseparably joined. One comes with the other, leads to the other, and there is no escaping it. The more strongly one encompasses free thinking, the more certain is the result of fundamentalism - and the more strongly one binds oneself to the ego-cycle of samsara.

How to escape the double bind? Become a *real* freethinker. Real freethinkers have no attachments.

### *Heaven and hell*

Nirvana and samsara are one and the same, though seen from different viewpoints. The wise see nirvana, and rest in it. The ignorant see and struggle with samsara. Samsara is the world of happiness and suffering; it is the world of change. Nirvana is beyond both happiness and suffering; it is constant.

### *Samsara*

Happiness is the transition from one form of suffering to another. Suffering is the transition from one form of happiness to another. Samsara is made of these transitions.



## SCIENCE/PHILOSOPHY

### *Scholars*

The scholastic heart loves categories because they keep things at a safe distance - the distance of the intellect.

Scientists believe that truth can be arrived at by pursuing the scientific method - at least, as close to truth as it is possible to get. Similarly, theologians stubbornly await the newest piece of theological brilliance which finally reveals and proves their God once and for all. Both parties believe they are getting incrementally closer to their goal. Unfortunately, all their efforts only serve to remove them even further from the truth, because they are isolating themselves from the only course of abstract thought that can destroy thought.

Scholars cut things up into smaller and smaller pieces, but are unable to fit them back together again. They are discerning in their dissection, yet blind to the world around them. Their mental dexterity renders them able to see causes and effects, but unable to see *the body* of cause and effect - Nature. Trapped within a complex of categories, they see little of worth, and go in circles. This led Schopenhauer to say:

*"The scientific, literary, and artistic spirit of the age make a declaration of bankruptcy about every thirty years. During such period, the recurring errors have so increased, that they collapse under the weight of their own absurdity. There often follows now an error in the opposite direction."*

Yes, I have to laugh when I see the scientists reinventing the wheel a thousand times over. And then, when some bright spark of a scientist happens to discover the unfortunate predicament, he proudly announces the momentous discovery to the world as his own!

For example, after stupendous effort a scientist makes a breakthrough in his understanding and conjures up enough courage to challenge the prevailing paradigm, and says:

*"A 'species' is of no significance in itself; it is not adapted specifically for an environment, but is an incidental consequence of the development of sexual reproduction."*

He hasn't the courage to say what needs to be said: that the category "species" exists only *by definition*, and that changing the definition results in completely different species. For not only are species an incidental consequence of sexual reproduction, they are also incidental of our definition of what a species is!

The scientist rightly reminds us that not all the structures and functions of animals are necessarily adaptive, but can be carried along in the gene pool, purely incidental of past genetic history. He makes the point that many have come to think of the "species" as a concrete entity, without any thought as to where it comes from, or what it actually is. Yet he doesn't see the real problem, the problem of categories, the problem of *reality*.

Categories are an attempt to finitize that which is infinite by nature. If we concentrate on the category, and not on what it applies to, we lose an infinite amount of information - literally. Scientists are either not aware of this predicament, or simply don't care to know.

Scientists are fully occupied creating more and more subtle categories, which, it appears them, describe nature with increasing accuracy. At the same time their thinking is also becoming more abstract, if purely in an attempt to avoid being swallowed up by the complexity of their own categories. Yet no matter how detailed or abstract scientists become, no matter how reductionistic or holistic, they will be infinitely far from reality, and doomed to go in circles, until they learn what categories are.

Children can help us here. Their categories are extremely simple, enabling them to see things that are invisible to adults. This does not mean we should become children! Of course, children do not have the penetrating vision of the abstract adult mind. However, children can help us become aware of what we have lost, and can yet refind.

The true man of spirit has the direct vision of the child in addition to the power of abstraction. He is not ruled by categories; he creates, masters, and uses them, all in the knowledge they are neither real nor illusory. He sees his own categories without categorizing them.

Scientists argue much about the source of our condition. Is it genetic or environmental? Evolution or upbringing? Yet I ask you, what is not "environmental"? Do not underestimate the power of the Earth!

To find Reality you must go to the root. Many flitter around on the branches; some realize that all the branches come from the trunk. But the Truth is deeper still! Even when one gets to the root, what is the root of the root?

### *Discussion with an ecologist*

**Q:** I can understand some of what you say about cause and effect. Only yesterday I lectured my third year class about "sources" and "sinks", saying how they were completely nominal.

**A:** I am saying a lot more about cause and effect than that! Not only are causes and effects nominal, but they cannot be said to exist! You don't understand the meaning of "nominal". By saying, something is nominal, we are really saying it does not exist outside our imaginations. You can see that branches are connected to the trunk, but you can't see where the trunk comes from.

### *Fatalism*

What a dreadful disease is fatalism! If people do not submit to the fantasy of a God, they submit themselves to what is "natural", to genetics, and a biological determinism, or to the supposed genius of scientists and their technology.

Fatalism is a wish to submit to a preconceived idea of what the future holds. Both Hegel and Marx were fatalists when they fell into the trap of defining dogmatic laws of Nature that, in their minds, could never be transgressed. Their "laws" were of course just wishful thinking on their part. All such futile behaviour is a result of the ego's vain search for meaning and purpose. It is better to be rid of the ego than lose all dignity.

The considerable forces of Science and technology play an important part in the fatalistic views of many. We are not concerned about the future, as we believe "the scientists" have it under control. We see Science as a cure-all, and thereby find an excuse to live however we please. Science has become our hero, and hero-worship means submission, which in turn means fatalism.

How I wish the public knew how weak and fallible scientists really are! How I wish they knew to what degree scientific advances are based on pure chance. How I wish they wanted to know!

### *Honesty*

*"Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?"*

Jesus

Scientists are experts on the intricate workings of cause and effect, though do not apply their knowledge to themselves. They understand the life and death of stars, yet don't understand their own life and death.

Of what use is it if scientists *do* discover for themselves, in a form they can digest, that the Universe is infinite? What will it benefit them? Such an understanding is possible this minute, without science - but nobody wants to know.

### *Me, a scholar?*

I am no scholar in my absolute knowledge. I do not experiment, test, and then tentatively put forward theses. On the contrary, I simply *state* the Truth, which I do not want you to accept, but implore you to investigate. I have neither the time nor the inclination to go through all the details of the investigation - you can do this much for yourselves.

### *Difficulty*

Scholars create a stultifying profusion of complex categories and relationships out of something that is essentially very simple, then proudly proclaim the immense difficulty of their profession!

To try to simplify their ridiculously complex arguments, philosophers spend days devising illustrative stories to enable a reader to come to grips with their argument. Unfortunately, their stories are so complicated it is almost impossible to understand the story, let alone the message behind it.

### *Education*

Articulation has become the measure of a man. Knowledge does not enter into the equation.

Our education system rewards one's ability to regurgitate, express, and convince. *Thinking* is outdated and is not encouraged. In any case, there is no-one around these days qualified to teach and assess thinking, for who, today, knows how to think?

That we place no value on reason can be seen by the fact that truth and myth are taught side by side in our educational institutions as companions of equal value. A teacher may explain the magnificent biology of life, yet his heart is full of evil superstitions. Deep within he believes in a "soul", which magically springs into existence at conception, and equally mysteriously disappears at death. Unfortunately, actions speak louder than words, and the heart louder than the head. Thus a teacher's superstitions have more impact than his science. This week-day criminality at school is then supplemented on the week-end with the myths of "Sunday school".

Myths and lies are invaluable to society in their role of defusing the power of reason. After all, reason can be extremely dangerous if used in earnest: some mad men have even claimed to have discovered the truth through reason. God forbid!

### *Agriculture*

It has been said that the biggest mistake mankind ever made was agriculture. It resulted in a population explosion, overwork, an exaggerated role segregation of the sexes, and devastation of the environment. All of which may spell the end for the human race.

However, agriculture also generated an immense economic and intellectual machine. Now literacy and communications are as never before. Now we have genetic engineering, and may one day create new species of intelligent life. Now we can travel to other planets and may one day inhabit them. Now we are learning to manage our environment on an increasingly large scale. All is not lost.

### *Scholars*

Could there be anything more ineffectual and pitiful than "comparative philosophy"? Note that it is neatly removed from philosophy by one word - "comparative". Yet what philosophy today is not comparative? The philosophers of today are mere onlookers and jugglers of other peoples words. They are parasites! Their aim in life is not to learn the truth, but to add to the literature of their genre.

When I read the attempts of these quasi-men to analyze, *and even criticize* the likes of Nietzsche and Kierkegaard . . . I don't know whether to laugh or cry.

"We are more comfortable with the Infinite these days" they tell me. And there is pride in their voices. A pride that does not infect me. For these cold ones have fashioned their comfort through mental trickery. I see them hiding there behind a hundred new categories, and a thousand new books - and they dare not even peep around the side.

### *Philosophy*

The fault of western philosophy lies in its continual need to revive irrational nonsense to give substance to its own love of rationality. On the whole, philosophy is an indispensable aid to women and Christians.

The philosopher will speak of how we "project reality," but will never say things are *illusory*. He hasn't the courage to tackle problems head on, so will skirt around them at a safe distance. From his remoteness he can only discern appearances, which change depending on the angle from which he views them. Hence, whatever is simple he makes complicated. His copious arguments are an attempt to firstly display his dexterity at avoiding the truth, and secondly to justify his cowardice.

He will not say anything that might hurt others, as he doesn't believe in what he's saying *that much*.

The philosopher thinks that "deep" means difficult to understand, *in an intellectual sense*. Thus, a deep argument must necessarily be complicated and detailed. Only when he *sees* the deep bottom, does he regard it as deep. Consequently the *truly* deep thinker appears shallow, because his bottom is *so deep* that not even the clearest water betrays his depth.

### *The barrier*

Philosophers and theologians have a remarkable command of the English language. They can articulate on subjects of extreme complexity and difficulty with ease. But this is not surprising, given the degree to which they have devoted their lives to the enterprise. Indeed they *need* to devote their lives *without reserve* if they are to avoid a confrontation with the absolute.

Their rationality has placed them in the proximity of truth; now they do all they can to avoid it by taking their knowledge to an extreme. They become experts at hedging

around the truth and procrastination. They cannot see the wood for the trees; but this is exactly the way they want it - so they have taken it upon themselves to plant countless forests of trees, trees with all manner of impressive and difficult names - as a safeguard. You see, proximity to truth is not to be confused with closeness, for if you are even a hairsbreadth away, you are a million miles.

It is as though these scholars journeyed to the end of the earth, and on encountering the Void, a barrier they cannot pass, they decided to set up camp. Shortly, the camps became many, and eventually grew into vast and complex cities. Consequently these scholars are experts on the small patch of terrain, there at the end of the earth, but have never ventured beyond it - into the Infinite.

If they meet a true man of the void, they speak enthusiastically to him of their world and lives, but he finds it difficult to follow their speech, for he only glanced their world in passing.

### *Philosophy*

Science and philosophy *proved* that reason was insufficient in determining absolutes - this led to the feeling that there were no standards other than human ones.

But what was really proven was that *human reason* was inadequate - not *reason*.

### *Science vs Tao*

**Q:** Surely science and the Tao (the Way) are compatible. For they both reveal the truth.

**A:** Science has *no* Truth. Tao has *all* Truth. This is how it must always be with opposites - all or nothing. Thus my intellectual conscience demands.

Though let me say this: Tao includes science, but science does not include the Tao. In other words, science is a part of the Infinite, but the Infinite has nothing to do with science. Science is only true when seen from the perspective of the Tao. If you put fifty zeros after a one, you get a very large number; but erase that one and nothing remains. It is the one that makes the many. So I tell you: first the Kingdom of God!

You say that Tao is Truth, *and science also*. But there can be only *one* truth, as truth is one by definition. If there is more than one truth, then the term "truth" loses its meaning. Perhaps you mean that science and the Tao *together* constitute a single truth? Then is the Tao half the truth, and science the other half? Yet the Tao is precisely that which does not come by degrees. Either it is the full truth, or not at all. Choose!

How I despise your "also". That despicable little word is the most used word in every scholar's vocabulary. Either/or is an alien concept to scholars, who live for, and are nourished by the category - categories that *blur* boundaries! Their lives are devoted to the task of keeping a maximum number of categories afloat simultaneously. They are like the clown who tries to balance dozens of spinning plates on sticks, and always

comes to grief in the end. They have made the scientific method into a God, and left reason far behind.

The scientific method is incompatible with Truth because it depends for its existence on illusions; that is, the category, duality, or relativity. One solitary ultimate truth would destroy the many truths science is made of. Therefore Truth is the mortal enemy of science, and while scientists may seek unifying principles, it is more than they are worth to genuinely seek the Truth. For the same reason, it is impossible for them to consider that others go above their heads.

Science is a mental tool for making sense of Nature; it is *not* Nature Herself. It can show us what works, not what is true. It is irrational and unnecessary to infer that what works is true, or is true to the degree that it works. Only the man of the Tao can do true science, for he does not project onto his hypotheses and theories what they are not. If they work, he is happy enough - *and leaves it at that*. He does not grasp and settle down in his ideas.

My words are in the English language. Mathematics is the language of the mathematician. Neither English nor mathematics is a pure, untouchable expression of ultimate truth. They are simply models or frameworks for dealing with experience. The numbers 0,1,2,3 . . . are *symbols* representing *concepts*, nothing more. And like any language, they are open to interpretation. Again, only the man of the Tao can interpret them correctly, because he doesn't project self-existence onto things and become attached to them.

If the symbols of science are incorrectly interpreted, and if things are made out to be more than they are, then it is fair to say that science is plain wrong. Ideally, and purely, science is about producing workable answers to practical problems. There is nothing wrong in this - except that science *cannot* be separated from the human mind in which it finds its being. Mind is the sub-stratum of science, and if that mind is deluded, then science too, is invalid.

# SELF

## *The self*

Self-existence can be visualized as volcanic islands projecting above the sea. Underneath they all slope into the substrate in which they are one. And the sea is our deluded thought.

The self is a temporary manifestation of the unbroken web of causation. In some senses it exists, and in others it does not. Therefore I speak of the self as existing to convey one point, and as not existing to convey another. It is the meaning that matters, not the words.

## *Body and mind*

**Q:** Please explain why you don't believe in the existence of a self.

**A:** Tell me what you are.

**Q:** I am my personality, my mind, my thoughts.

**A:** Is your body not you?

**Q:** My body is me as well.

**A:** Then the combination of your body and thoughts are "you".

**Q:** Yes.

**A:** In that case I have a very serious question for you: *what is* this conglomeration of "body and thoughts"? Where does it begin and end? Is your body not dependent on the outside world for food? Is your mind not similarly dependent on the outside world for experience? Then how can you separate your mind and body from the outside world?

Furthermore, your body and mind are continually changing, so which "body and thoughts" are you?

**Q:** I can see how all things are in a state of continual flux, but how do you reach the conclusion that things lack self-existence?

**A:** Nothing is the same for two consecutive moments. Before we can posit the existence of a thing, that thing becomes something different. *You* are a different person this moment to the one that existed five minutes ago.

**Q:** Yes, I change, but *a part* of me remains the same.

**A:** Which part exactly? Are you saying some things are immune to change?



**Q:** Don't you even believe in the existence of a soul within the body?

**A:** "Soul" is but an appearance, and a useful abstraction. It is a word for something which appears to have continuity and to be the master of the body. The soul is no different to "Wednesday" or "wind" in being a mere adventitious designation.

### *All is Self*

Let everything into yourself. "You are that" as Vedantic literature says. You are the doer of all things. When a man is shot dead, you are the murderer, the murdered, the gun, and the bullet.

Public speaking can arouse much anxiety. However, if you know firmly that the audience, the microphone, and the building, are all yourself - then what anxiety can there be?

### *Adam and Eve*

Adam and Eve were commanded by God not to eat from the tree of knowledge - the tree that would give knowledge of values. But they were hungry.

Before the sorry moment, the happy couple were free of self-consciousness, and felt no need to cover their bodies with clothing. But upon eating the fruit their minds filled with self-serving ideas and false values. There was separation, "self" and "other" - two things instead of the One. With the birth of self-consciousness was born insecurity - and they covered their now "private" parts with leaves.

I am reminded of the Buddhist sage Manjushri, who while travelling allowed a thought arise in his mind. Immediately two iron mountains rose out of the ground to block his way.

### *Separate from the Universe*

Usually, I say how we are not separate from Nature and are in fact One with it. I will now say something different.

We are entirely *separate* from all else in Nature and exist totally within the confines of our own minds. How can anything touch or hurt us? How can we be lacking anything, we, who are so entirely separate from the world that we cannot gain anything, nor lose it. That is, we cannot take anything from the world and incorporate it into ourselves, nor can it take anything from us, being eternally apart.

Use the senses as the selfless observer, simply surveying the sense data as it comes to you. Do not be drawn out towards the doors of the senses where you will surely be sucked outside into the whirling chaos of the world. Rather, bring the entire Universe into yourself: it is not selfish to become infinite. Watch the magicians trick, but do not

be drawn into the affair. If you let your attention slip for even a moment, you will become absorbed in the outside world just as water is absorbed by a sponge.

Look at things, then "reject" them. As one concept arises after another, reject. When you see an object, see past its edges. Wrathfully rejecting all, practicing unthinking, you will break through to the clear-light of All-vision.

### *Respect*

The greatest respect is to have none. The greatest politeness is to show none. The greatest humility is to be without it.

### *A drop*

The fool says "I live for now until I die." This is like a drop in the ocean arguing its own independent existence.

Life is like the breath of a buffalo on a winter's morning.

### *The self*

The grand teachers of submission have such magnificent teachings of the self; who could fault their cleverness? Their teaching goes something like this: "All concepts must be conceived by something. Even the concept 'self' must have a conceiver - the self behind all concepts is the True Self." They say "I think therefore I am."

Why must concepts emanate from a conceiver? When we analyze any concept we find that it has neither a beginning nor an end - now, where on earth is this "concept" and "conceiver"? It is all very well to say "I think therefore I am," but the premise "I think" has no foundation as the "I" only comes into existence *after the fact*, that is, *after* the conceiving has been done. "I think therefore I am" really means "I think I am therefore I am."

Can an eye see itself? Can a fingertip touch itself? I beg of you, do not participate in such futile thoughts. The fingertip can touch a hundred thousand things, yet never comes any closer to itself. The eye and the fingertip are manifestations of Nature, do not make of them what they are not. Such is the self, a manifestation of Nature and a reality; a reference point set up by Nature within Herself. If Nature creates illusions then accept those illusions. And if Nature makes you aware of their illusory nature, the knowledge should not be ignored. It is a foolish thing indeed to fight against Nature.

Yes, we live in a dream, the Dream of Nature, from which we can never awaken. As long as there is self, and there always will be as far as the self is concerned, there is illusion. The Dream is the All. But if the Dream is the All, then there is nothing other than Dream, so "Dream" loses any meaning. For this reason, never imagine that all this

is not absolutely real. Don't waste your energy trying to see "The Infinite". You will see all that can be seen, if only you would refrain from big-noting yourself!

### *Self-existence*

I've sometimes said "If your self really did exist, then there would be good reason to suffer." But this is not so. If you really were self-existent, then you would be *independent*, and unaffected by the world. What could possibly touch a self-existent entity? So, desire is found to be faulty even when we use faulty reasoning!

### *The two headed snake*

A snake was born with two heads and necks. Each head fought the other for food, although they shared the same body and stomach.

Are we here talking about one self or two? Have no illusions!

### *The real me*

**Q:** Is the ego the real self?

**A:** The ego is an illusion.

**Q:** You are denying the reality of the ego. How can you tackle the ego if you deny its existence?

**A:** If I created the illusion of an elephant floating in mid-air, would the elephant really exist? The illusion certainly exists, but the elephant is not a reality. As soon as I stop creating the causes for the illusion it immediately ceases. So it is with the ego.

### *Weight of the soul*

A person weighs exactly the same dead as when alive. Does this mean the soul is weightless? No, it means the soul weighs exactly the same as the body.

The soul is not in the body as much as the body is in the soul.

### *The real self*

Many say the real self is pure and immortal. Yet I have heard the same people say that the decrepit and diseased self of an ailing old man is *not* the real self, *nor* is the undeveloped self of a new-born baby. Highly selective! It is just like the husband who

regularly beats his wife and afterwards pleads forgiveness claiming that "it was not the real me who beat you."

The fact is, you are what you do. Don't try to find yourself apart from change.

# SLEEP

## *Importance of dreams*

During dreams the five physical senses are inactive, so there is an absence of sensory distractions. The mind's eye can now focus with concentrated energy. At this time both true *and false* thoughts will be magnified and make a deep impression on the mind. Beware!

## *A story of sleep*

I once heard the following story:

A good man had spent his whole life cultivating wisdom, and his mindfulness was vast. However, he sometimes forgot his purpose and let his mind lapse. He reasoned that, balanced against his good qualities, his lapses were only a small fault.

He was rather fond of sleep and therefore missed opportunities to advance his knowledge and understanding. Then he died.

On examining his conscience he thought his qualifications high enough to enter Heaven. When he arrived at the gates they were shut, but a voice addressed him, saying, "Be watchful; for the gates will open once every hundred years." He settled down to wait, excited at the prospect. But, deprived of people with whom to converse and pass on his knowledge, he found his capacity of attention was not enough. After watching for what seemed like an age, his head nodded in sleep. For an instant his eyelids closed. In that infinitesimal moment the gates yawned open. Before his eyes were fully open again, they closed . . . *with a roar loud enough to wake the dead.*

## *Sleep*

Be alert! If you have stood on guard for six nights, without a smell of the enemy, you become complacent and victorious. You fall asleep. *Now they attack!*

*It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into.*

Luke 12:36

Never underestimate the power of delusion. It is the most cunning of enemies. Also, never forget what the enemy looks like! It is so easy to let the enemy through your doors thinking them to be a friend.

The judgement of God happens at each and every moment in accordance with the law of cause and effect. But *the fruits* of one's actions, the result of the judgement, can appear at any time. So at all times, be prepared for both God and the Devil. Heaven may call you, but if you are lethargic you may not hear its call! The Devil too, likes to pay a visit while you sleep.

It is not too difficult to extend control of the mind into the first bout of dreaming, but control is easily lost later in the night. The more you learn to cleanse your mind of deluded concepts during your waking life, the more easily you will be able to keep delusions at bay during sleep. It must become automatic: if there is effort, exhaustion follows.

### *Enjoying dreams*

Practice enjoying dreams, in the knowledge that they are not real and cannot harm you. In this way you can come to an idea of how the dream of waking life is to be enjoyed (though in an infinitely purer sense).

Life is a dream - sharpen it up! Enjoy it with the joy of wisdom. If your eyes become tired and deflated then pump them up again with love of Truth.

### *Priorities*

When people speak of vivid dreams, they are thinking of vivid *vision*. It is far better to have vivid *reason* in dreams.

## THE SPIRITUAL MAN

### *Socrates*

- Socrates was great, because he distinguished between what he knew, and what he did not know. Kierkegaard

- I admire the courage and wisdom of Socrates in everything he did, said - and did not say. Nietzsche

### *The termite*

The spiritual man is a gad-fly. Or he is a termite, who reminds a house's occupants of its temporary nature. He is the conscience of society.

We build castles for ourselves, islands of permanence in a changing world. We try to create our own heaven, cutting ourselves off from the real world in the process. The job of a termite is no small one.

### *Snake venom*

The spiritual man willingly confronts difficult situations. He makes himself vulnerable, to bring his weaknesses and their accompanying delusions to the surface where they can be recognized and dealt with. Thus does his suffering facilitate healing.

You can inject snake venom into your blood to gain immunity. There may well be fever at first, but one emerges the better for it. The weak cannot take large dosages, so their progress is slow. The strong transfer their blood for poison; they gain immunity rapidly.

It is sometimes better to make a small incision to diminish a worse pain.

### *Ask yourself*

When asked a senseless question, Ramana Maharishee would often answer: "Ask yourself who is asking the question."

The questions of the ingenuine always come from the ego. They always seek support and confirmation. So the guru asks the student: what is the source of this ego, from whence issue all foolish questions?

Near his death, Ramana commented: "They say that I am dying, but I am not going away. Where could I go? I am here."

### *An example to others*

The one who is a good example to others is often *not* the one who speaks eloquently in public. He may not be knowledgeable. He may not be clear eyed and fearless. Few will see him as a model for perfection.

We people prefer the person of talent: the sportsperson, the businessperson, the musician, the artist. For these not only have the regular attachments, but have some other-worldly power behind them as well. We adore what we feel is perfect *for us*.

Unfortunately, skill in any activity, be it poetry, sport, or speaking, is a result of much practice, and such practice has a cost: the cost is God. Any form of success that comes before a strong familiarity with the Infinite has been developed, boosts the ego to a level beyond control. From this position one is lost.

The true man of wisdom turns his back on talent: he is *unbound*. He loathes attachment as he would an unnecessary burden. However, old habits die hard, and the spiritual man suffers because of his wisdom. His suffering and insecurity often make him a poor and shaky public speaker. He spends so much time thinking of God, when it comes time to speak . . . he has forgotten how. When he does manage a word or two he doesn't speak kindly, so few hear him.

However, the spiritual man is insecure only at first. He gets better as he learns to swim more easily in the sea of the Infinite. When he finally learns to stop swimming and *float*, his ego dissolves completely. Having eliminated the cause of suffering, his security is transcendent. Now, and only now, can he begin to perfect all the skills necessary to help others in even better ways than he already has. Now he has the spiritual strength to do intellectually demanding things without losing concentration on God, without becoming absorbed in what he is doing, and in the world.

Any activity that is without the transcendent strength, inner-quiet, and peace that comes from a wisdom of the Infinite, is performed by a deluded mind. Such banal activity ignores Truth and buries oneself and others deeper into samsara and its hells. It is not worth the effort trying to justify such blind and wreckless activity; first learn to see, then you are free to be as active as you like.

I beg you, if you want to give your species something of lasting value, then do not seek to become a skillful speaker. The best way to teach is to be an example. Show others the correct priorities by the way you live your life. Such a teaching, without words, is a thousand times more powerful than anything eloquence can produce.

Now imagine the awesome power of the teachings of one who, living a truthful life, develops all the verbal skills as well!



Even so, no matter the spiritual man's wisdom or teaching skills, he will always be hated. When relaxed and eloquent he will be hated for what he says; when nervous with God induced insecurity, he will be hated both for what he says, *and* for the uneasy way he says it.

All this the spiritual man takes in his stride, which spans entire universes.

### *From Indian Scripture*

"To him who has travelled far along the path, sorrow ceases to sadden, fetters cease to trouble, obstacles cease to hinder. Such a one is free. For him there are no more rebirths. His old karma is exhausted, and he creates no new karma. His heart is freed from desire for future life. No new longings arise in his soul. He is like a lamp who burneth from the oil of the spirit, and not from the oil of the outer world."

### *Living directly*

The sage reacts to circumstance alone. The fool, on the other hand, feels the urge to sneeze, but then it passes, so he replaces the sneeze with a verbal "Ah...choo" - fulfilling his expectations. The fool merely follows a script: he does not actually live.

### *Heart in the right place*

Take the spiritual man apart, looking for a trace of heart, and you will find none. He keeps it hidden in a place you will never look, safe from prying eyes - with God.

"Where your treasure is, there your heart will be also." *Your* hearts are found with your attachments, so this is where you look in the spiritual man - in vain.

### *The greatest heart*

The enlightened man seems overly thoughtful and cold, inhuman; he analyzes everything.

How strange is his mind! Instead of thinking about others, and trying to understand their suffering, he sees himself *as* others. This is the best of Love, and the greatest heart.

### *The wise man*

The wise man lives simply. He says in his heart: I know who I am, and doing the best I can, by working to a plan. When he wakes in the morning he plans for the day. In addition, he has plans for the week, month, year, his lifetime, and even for hundreds

of years into the future! He takes one thing at a time: Nature does great things in small steps.

At times he says: O Mother! I cannot ever know who I am! And everything I will, you have willed!

### *The good man in love*

He converts everything she says into his sphere, to make meaning of it, which is beyond her meaning and understanding.

He keeps his love at distance, therapeutic only, to let deluded tendencies run their course, harmlessly exhausting themselves. He never believes for a moment that he loves *her*: he loves love itself. He actively avoids situations with the woman where his ego might be aroused to a level where he would lose his perspective - the perspective of a psychologist. He must remain in control.

He sees his love as a fork in the road, where he is forced to choose between the world and God. For it is here, in love, that the two opposites are best thrown into sharp relief and opposition.

How cruel he seems! - when his wisdom is young - using a girl as an experimental animal! One minute he overflows with emotional passion, and the next he is in distant intellectual thought. So it is when the ego is in its death throes, having a last fling at life, wanting to know if it is still possible.

And how the girl must pain! It is as though she had been given a gift, and then having it taken from her *for her own good*.

Yet how could it be otherwise, when he is twenty five winters old, and she, twenty summers.

### *Glass Houses*

Sages do not hesitate to criticize the harmful behaviour of others. They see others as their own self, and regard all wisdom and ignorance as their own. They do not wait to be asked their opinion. They never hesitate to speak when a word needs to be said. They will speak harshly towards our most deeply cherished beliefs - if those beliefs be in error.

False teachers, however, do not criticize others; they live in glass houses and fear for their own safety. They do not wish to make enemies. They know their own ideas and values have no basis in reason, so are ashamed to offer them up for public scrutiny. The last thing they want is to end up on the receiving end of *other people's* advice.

Someone who cannot swim does not rock the boat.

### *Samsaric and non-samsaric karma*

Samsaric karma is "throwing" karma which controls the direction of your life. You are at its mercy. The wisest of the wise have non-samsaric karma, which is such a weak karma they can overcome it in an instant. In this way the wise can be said to have control over their destiny, or their "future lives".

### *The God-Man*

The God-man has two natures: human and divine. Two forms of consciousness merged into one. The result is a consciousness of the Infinite through a brain that finitizes.

### *Characteristics of the sage*

A young boy has not experienced the unity of man and woman, yet his manhood is strong. He feels no magical pull of attraction towards the opposite sex, seeing them at most as a strange curiosity. Likewise does the man of knowledge wonder aimlessly about, desireless, without direction, and with nothing directing him. He desires neither life nor happiness; how much less does he desire woman!

The sage is like an ocean. There may be an occasional surface storm, but deep down there is stillness. His occasional anger is only an appearance. It is like burnt string, which looks like string, but a mere puff blows it away. His attachment is like that of a child. He makes a play house, and if anyone touches it, he will jump up and cry; the next moment he himself will break it. The sun undoubtedly has dark spots, but these do not obstruct its light. It says nothing against the ripeness of a spirit that it has a few worms.

He thinks of perfect wisdom as often as a jealous man thinks of his beautiful lover when he finds out she is spending the evening with another man. He wants perfect wisdom as much as an egotist wants to avoid pain. He spurns the world as much as the egotist craves for it.

He cannot be defeated in argument, as he canvasses no position. When no ground is held, it is safe ground.

His ways are simple, his words plain. He is aware of the limits of words, so does not stretch them too far. The more elevated his thought, the less contrived his expression. He cannot be classified into harmlessness as can scholars. He drives his meaning home hard; he speaks to our souls.

He does not motivate himself to attain God consciousness. Motivation creates false values. He transcends instantaneously, his dictum being "First the Kingdom of God."

He is not impatient and restless. He refrains from decisions till he has to make them, waiting to receive as much information as he can, then using as much time as he can to consider that information. By contrast, the fool, fearing uncertainty, rushes his decisions in order to allay his fears of the future.

It can happen that a snake gets his prey stuck in his mouth, too large to swallow or spit-out. Both will die a lingering and painful death. But the sage is like a cobra: he kills with a single bite.

To the worldly, the sage is a mystery. Now he seems predictable, now he surprises, now he has character, now he has none, now he is shallow, now deep, now mad, now he disappears altogether! He defies categories. He is always intensively concentrated on what is real. His eyes fall on infinite vistas. He reads others as he would a page.

He doesn't hesitate to reject disciples if they are not true warriors of the spirit. If they cannot learn to judge a man truly in an instant, and if they cannot say "no" to the world *and really mean it*, they are his enemies.

What is his greatness? Is the sun great? Is a clod of earth great? Is the sage great? They are all great because they do not think they are great.

Those of the world frantically wave their arms about trying to stay afloat on the surface of the ocean. At length they see an island and seek refuge on its shores. Then the island rears itself out of the sea and devours them - a resting monster. The way of the wise is to plunge into the deep, learning to live in the powerful and roaring currents. One cannot sink who has already sunk.

The man of knowledge has eliminated all things from his sight: nothing remains to blind him.

He is ignorant of everything, uncertain of everything. His only certainty is that he is uncertain. Yet there is nothing which he does not know.

He is like one who comes to people living in a world where everything is red, preaching that nothing at all is red. Most hateful about the sage is his persistence. "If he would only say what he has to say the once, and then go away!" the people plea. But no, he will not go away. On the contrary, he has only just begun!

He has a strange body - like that of a kangaroo. Usually he sits still, but when he moves the tremendous leap that follows strikes terror into all who have attached themselves to him by the tender ties of kinship and friendship.

He forgets nothing, but forgives everything. Therefore he is doubly detested, for he causes the foolish double shame by his honesty and magnanimity.

Unfortunately he is usually a he.

### *Hated by the world*

The first time people hear the sage's harsh words they dismiss him as a troublemaker. The second time they dismiss him as an antisocial person with "problems". The third time - and by now his truths are beginning to strike home - they call him "mad". The fourth time, and they are calling for his head!

Society does not hate only *what* the thinker thinks, but *that* he thinks. They hate his presumption that he might think for himself. And they hate his superiority when he tells them "I am right to think, and you are wrong for refusing to do so." He is the conscience society never had, and is hated as such.

## *Smiling*

When you're smiling, when you're smiling,  
The whole world *dies* with you.

Don't worry, be happy. If you are happy your happiness will spread throughout society - like an infectious disease. Smiles are like fleas that jump from man to man. Keep smiling; the world loves an idiot. When the ego finds happiness, what chance is there to undermine it? A smile costs nothing but your life.

The true sage is forever watchful of the consequences of his actions. He watches equally for both intentional and unintentional consequences. It is so easy for the ignorant to misinterpret his state of mind as *happiness*. How easily they mistake the look on his face for that of childish innocence!

## *Language of the spirit*

Some people feel released from bondage when they can think in another language - a different framework of reality. They feel released from the confinement of words. Artists step even further, into immediacy, into the language of shapes and colours, the language of the mind, unobstructed by words.

Only the sage speaks truly. Only he speaks *the language of the spirit*.

## *Teaching methods*

The wise awaken us by bringing our dreams into sharp relief. They do this with the tools of humour, fiction, and fantasy. By skillfully treating the world as a theatre, the world is seen more clearly as the theatre it is. By exposing contradictions in our being and in our behaviour, delusion quickly comes to see itself.

Laughter gives strength. Strength gives confidence to laugh at increasingly dangerous and revealing truths. Before long, penetrating humour reveals a little too much for comfort. It ceases to entertain. The ego begins to see the joke of its own existence. Given fuel, this spark may kindle the spiritual mind.

Using such methods as humour, the wise destroy the cherished boundaries between imagination and reality. They throw everything into doubt. By making us attached to reason, the fuel of humour, they deceive us into a false sense of security, while imperceptibly leading us towards liberation. Humour is too strong a weapon for our natural armour, and makes a crack in our shell. Through this crack a serum can be injected - a serum called "reasoning in earnest".

You see, the humour of the wise is fundamentally different from the humour of the world: it is *in dead earnest*. When the wise laugh at something, they can never believe in it again. Does one take back one's own spittle having spat it? The worldly wit continually repeats his follies, having no passionate love of reason, seeing reason only as a convenient support for a dreamworld.

We like to listen to the aesthetic, but not to the true. Therefore the wise talk of the aesthetic, tricking us into approaching the true by making us dissatisfied with the aesthetic.

### *This world*

Reality is on the other side of the river, yet all we can see from this side is the upside down reflection of the other bank.

Thus, the mind of the sage cannot be appreciated by those absorbed in the world. They can only see the appearance of his mind, which is always upside down. This is why it says in one of the Buddhist scriptures: "The virtuous one's mind is turned upside down, and does not accord with the Buddha wisdom."

### *Fair-weather sailor*

If you think of the Infinite only when things are well for you, it will remain at an infinite distance. If you crave happiness first and foremost, with Truth as a secondary consideration, then as soon as the pain of this world returns to you, worldly antidotes will be your saviour. You will be merely a fair weather sailor, a pleasure craft owner, whose roots are firmly planted on dry land. You will never find your being in the vast oceans. With time however, you may develop a taste for the sea, but how difficult this is, for you who have not seen its fury!

Only the sage will take to the sea in fair weather or storm.

Myself, I am a fisherman. A fisher of men and a lover of the sea and its furies. And if our craft is nearly swamped, I will not hesitate to rock the boat . . . in the hope of sloshing some of the bilgewater over the side. And too, an unsteady boat can quickly give people an appreciation of the sea.

### *A Visitor*

The mystic says he feels like a "visitor" in this world. By contrast, the man of knowledge says he is *the meaning of the Earth*, and no visitor.

### *True Mind*

The true mind does not possess its power by virtue of its ability to see the value of things clearly, but by virtue of its ability to *place* value on things clearly. The power of the True Mind is that it is not inflicted upon by anything, it is not swayed, but itself sways the Universe.

### *Childhood memories*

The foolish often remember more of their childhood than the wise. The wise do not linger on their childhood; they have no reason to harken back to happier days.

### *Difference*

What a difference there is between the empty face of the passionless, and the bold face of the passionate. What a difference between glazed china eyes, and those that sparkle, a distant light, from a deep hidden source. What a difference between the weak, who have nothing to be ready for, and the strong, who are ever watchful.

### *Roles*

People are quite prepared to tolerate the enlightened man, but only as long as he is an "enlightened man". That is, as long as he fits within their categories, and thus is not truly enlightened. In payment for his lofty teachings the people say "thanks for that."

The truly wise do not pander to peoples' illusions: they are hated. If they are not hated, they are not truly wise.

### *Incarnations*

God incarnates in all things, but reveals himself through only one or two rare people. We call them "incarnations".

Some things reflect the sun's rays better than others. A mirror reflects better than a rock or a tree. All men are *not* equal.

### *Suffocation*

Do not think the life of the spiritual man is easy: each thought of every human being destroys the very thing he lives for. With our goodness, righteousness, unselfishness, and compassion, we effectively snuff him out of existence. When you take in a

beautiful vision, you tear out his eyes. When you linger on a delightful sound, you rip off his ears.

To him we are a billion biting flies, not allowing him even his breath as we fill his lungs with our number.

Is it surprising that at times he feels suffocated?

### *Zarathustra returns again*

Zarathustra, face as brass, made his way to the town square accompanied by several disciples. A crowd gathered around him and he looked upon them with a stellar love. The hearts of his disciples emptied and their spirits soared. The people were struck silent. He spoke:

I seek not the spirit of man, but the heart of the Earth. I go not the way of your Gods, nor your Supreme Consciousness.

You work to conserve the environment, asking reasonableness of others - I tell you, look down at your own feet! Once, Nature was named "God" and you immediately made "God" into an image of yourselves. Later, the earth was named "Gaya" and suffered the same fate. You say you want to live in accordance with Nature - Nature, that purposeless chaos! - who among you would live with such a thing? To live with Her one must be as mad and unrestrained as Nature Herself. You not only want to tame Nature, but to remold Her into a clone of your evil selves.

The Earth endowed you with a mind, but what do you know of it? You do not respect even your own minds, yet preach respectfulness towards *others!* What faith have you in reason? You teach, by the teaching of your life, that reason is of no worth. You worship altered states of consciousness, common dirt, and call them "religious experiences". You worship feelings, the foul excrement of the ego. Your life proclaims "Believe as you will - follow your heart's desire" - I would fain tear your heart from you with my bare hands! You may be intelligent, but you are not intelligent *enough!* We live, but what of those to come?

Nature is so clean, so pure, why do you run from it so? You run from truth as do roaches from the light. You say "Food and water are essential for life - attachment is both natural and human." Oh, you do well to avoid the truth. For it is *emotional* not bodily needs I denounce.

At this he thought: one cannot speak to pigs and fish, and silence is so difficult, especially for a talkative man. His eyes glistened for a moment, a tear? A blink and it was gone.

### *Hakuin*

Someone asked Hakuin "Why does someone who is originally a Buddha suddenly become a sentient being?" "It is a mistake on the part of his parents," said Hakuin.



He also used to say "The words and phrases that I speak are a ration of unchewable nails. You couldn't possibly get your teeth into them." And "You can no longer find a single man who is capable of facing a person and clearly judging him before he has made a move or said a word. They have disappeared completely. What a terrible pity!"

It is said that Hakuin's poison is so virulent that the slightest drop, even a word, can kill everything in the Universe. Personally, I think he was too soft.

### ***Patronizing***

Call me patronizing all you like. I am the teacher, and it is my duty to tell you when you are wrong.

What do I hear you say? You don't want to go to school! *But school is compulsory!* . . . then you don't want to do my subject? Yet this subject too is compulsory. Now you claim to be adults, and tell me that you cannot be told what to do. But I tell you, only when you truly know *who you are* will I call you adults, and not before. Only when you know the beginning and end of things will you have left the child behind.

### ***Grief***

It is said that if one does not go through the grieving process after one has experienced a loss, the wound will never heal, and one will suffer forever.

A loss may be denied by saying "I didn't really need it anyway;" but deep down one feels a real need, and a guilt because of that need.

The sage never experiences loss, having nothing to lose. He does not deny loss, but *possession*.

### ***The spiritual man***

How did he come to reach his monstrous size? - Because he was too unwieldy and ugly for anyone to make use of him. Thus people left him alone, and he grew to the ridiculousness you see before you. Or perhaps it is we who are ridiculously small? - all the same, there is a ridiculous element. His grace was that in his youth women saw no substance in him, and men saw no profit.

### ***Honey***

When your spiritual energy begins to flow, the opposite sex will be attracted like bees to the honey. But so too will come the flies!

To some you will be an exquisite nectar, and they will try to suck from your surface, or catch what spills over your brim. To others you will be a boil of pus to be ruptured.

You must beware not only the lance, but also the kiss. Others too must *become* honey!

### ***Masculine/Feminine***

The spiritual man has power like no other. He must be so careful it doesn't run away with him. His wisdom lies in his absolute submission of strength to God. A bird carrying a fish is chased by all the other birds, until he lets go of the fish and becomes free again.

Thus his final action is feminine: but the ultimate feminine is a male.

### ***Now***

When you meet a person for the first time, never presume them ignorant. *Innocent until proven guilty!* If you should accidentally look down on a Buddha, you will soon be cut down to size - destiny will see to that. Though I warn you, destiny knows nothing of compassion!

Buddhas respond to the situation at hand, and not to their presumption of it. I suggest you do the same.

## STAGES OF THE WAY

I am reticent to discuss "stages of the way", for I know how easily categories become insurmountable barriers.

Furthermore, I am reticent to devise new words and categories to describe these stages. I am not the first to attempt to set out the graduated path to enlightenment, so ample words are already available. Unfortunately, those words have become soiled through gross misinterpretation and misuse. If I now try to use those same words, but with their *original* and *intended* meaning, rather than the popular or traditional meaning, then I will be battling against the unyielding preconceptions of millions. Even so, it is better to understand the words we already have than to create new ones, which inevitably meet the same fate as the old, adding further to the jumble of superfluous noises confusing mankind.

While I have chosen to borrow some words and concepts from Buddhism, it is not to be taken that I associate myself in any way with traditional Buddhism. The meaning I hope to convey by the use of these words and concepts is presented in its own right, and is unrelated to anything that passes for Buddhism today. I doubt if a single living Buddhist would understand the true meaning of what follows, despite their possible familiarity with the words. For this reason, I ask you to ignore all you have heard before, and judge this as it stands.

No doubt Buddhists have an understanding, but "an understanding" is far from being a *correct* understanding. And quite honestly, no understanding at all is better than an *incorrect understanding* where God is concerned.

### *The realms of existence*

These realms are categories of psychological experience describing different perceived realities. Each of us see the world differently and therefore effectively live in different worlds, or realms of existence within the mind.

A. - The realms of desire

- The hell realms
- The preta realms
- The animal realms

- The human realms
- The realms of the warring gods
- The deva realms

B. - The form realms

C. - The formless realms

Let us look at each of these mind states in detail:

#### A. *The Realms of Desire*

The realms of desire are characterized by the presence of a strong wish to better one's circumstances - to escape suffering.

##### - *The Hell realms*

These can range from occasional hells to hells of constant torment. The suffering of the hells can be experienced for what seems like a thousand lifetimes. Time drags on without end.

In this state of existence all thought has to be directed towards mere survival; there is no striving for perfection. Serious intellectual thought is impractical for one in such poor mental condition. You cannot speak to a person about lofty ideals while their head is on fire; they are too busy frantically seeking a bucket of water.

##### - *The Preta realms*

"Pretas" tend to feel empty, insubstantial, ignored, and barely alive. No matter what beauty surrounds them, they see only ugliness. No matter what gains they may make, satisfaction eludes. For this reason they are known as "Craving ghosts". As in the hell realms, there is no arduous striving for ideals, only a wretched scratching for survival.

##### - *The Animal realms*

Those who are termed "animals" do not suffer greatly, for they do not use their brains enough to suffer. They are experts in submission and in the creation of

authorities which they proudly worship. They are like sheep, content to follow, and to be led, rather than to think and take control of their own lives. They are beasts of burden, ruled by the whip of duty and guilt. Or they are like cows contentedly grazing in a field, unaware that the cold steel of the abattoir awaits them. Again, there is some desire, but no burning passion for truth and perfection.

- *The Human Realms*

A "human birth" is exceedingly rare, numbering perhaps only one in every several thousand people. Such a mind has learned to value reason in earnest, and can therefore be reasoned with! This human mind has room for *doubt*, and for the knowledge that something new is possible, which is the ground for learning. Humans possess ideals and their accompanying passions, which is in sharp contrast to the passionless, content and unchanging animal people.

Reason dilutes pain, so the suffering of humans is not crushing, and therefore does not keep them from deep and penetrating thought. Reason also dilutes joy, preventing the blissful happiness which would make one content with pleasing illusions.

- *The Realms of the Warring gods*

The remaining realms of desire are called the god realms. We call the people in these realms "gods" because their behaviour seems miraculous or magical. They have far greater concentration, clarity of mind, intelligence, intuition, memory, confidence, and happiness than those in any of the previous realms.

The warring gods consist of the suras and asuras. The asuras are known as the "jealous gods" because of their jealousy of the material achievements of the suras. They are in constant battle against the suras, but are always badly defeated by the superior mental and material strength of the suras.

This warring nature is often exhibited in businessmen, politicians, and academics. Some have "got it", while others, for all their talent, simply don't have required winning magic.

- *The Deva Realms*

The devas, who "inhabit" the deva realms, remain within the realm of desire as they still undergo subtle sufferings, and possess small seeds of idealistic desire. Consequently they have some potential for learning, and may later attain human rebirth. That is, they may become more rational, losing their blissful, yet ignorant mind.

Devas are rare indeed, even more so than humans. They often appear as exceptional musicians, novelists and the like.

## **B. *The form realms***

Desire makes itself scarce in these realms, and as the name suggests one still experiences reality as form. Concepts of the formless are yet to develop to any notable degree. These heavenly realms are only attained in the deepest of one-pointed concentrations. It is possible to occasionally find oneself in these realms without conscious effort. When every trace of worry and anxiety are lost, or eliminated from the mind, one enters the realms of form.

In this state, one feels as though one can stare at a wall and see all its constituent atoms. One feels as though one has complete and direct control over the operation of every muscle fibre in one's body. One may generate this mind for five minutes, yet experience a thousand blissful years - such is the power of this timeless consciousness.

## **C. *The formless realms***

You may attain these highest of heavens only with a complete one-pointed concentration on a virtually perfect intellectual understanding of the nature of Reality. However, for all one's great achievement in meditation, and vast knowledge of philosophy, one remains firmly rooted in ignorance, and will not escape eventual suffering. This is because an unchallenged love of existence and ego remain. One must drop *everything* to escape the cycle of birth and death, even one's visions of the Infinite.

Those in different realms will see the same object differently. A preta will see a glass of water as putrid filth, which he is forced to drink out of thirst. A deva will perceive the most heavenly nectar, while a human will see a glass of water - neither too beautiful nor ugly.

*Different scopes for spiritual progress*

*No scope:*

To have any scope at all for spiritual progress one must be in the human realm. Some devas have potential, but it is much more difficult for them who know little of pain.

*Low scope:*

Here one knows the direction in which one should head, but lacks the strength to proceed. Realizing one's weakness in this life, one determines to invest in the future, working for the benefit of "future lives".

For example, a mother may know that Truth is attained through reason, but may lack the strength to practice reason in earnest herself. By way of compensation she can invest in the minds of her children by cultivating in their minds a genuine love of truth. She may well guide them towards the sciences, and towards an open-minded and questioning approach to life. Thus through her children she may redeem the past.

*Medium scope:*

Here there is the strength and conviction of mind to want to relate to God on a truly personal level. But there is not the will to renounce the ego entirely. One wishes to retain some delusion, some ego, in order to enjoy life. Although there is a good comprehension of God, the clarity of mind to see God in His full glory is absent, so one is not privy to His powers.

*High scope:*

The one of high scope has developed a deep disgust for all things worldly, and now has a clear vision of the Goal. He is determined to attain perfection quickly and *at all costs*. Such a one does not compromise. Nor does he fear pain, for he does not have enough faith in his own existence to be able to act in self-preservation. He holds nothing back; he sees all.

The difference between the high and medium scopes is infinite. It is like the difference between a person going to an auction prepared to bid his entire life's savings, and a person who upon entering the auction hall immediately bids his entire life's savings.

**The essential mind (samadhi based on bodhicitta)**

The realization of God rests upon two things, a powerful concentration (samadhi), and intellectual insight into the nature of Reality (vipashyana). Attainment of deepest samadhi is accompanied by mental and physical ecstasy, and enormous power of mind. When this powerful mind is turned towards a reasoned analysis of reality, enlightenment is near.

Importantly, in deepest samadhi the mind is fearless, and at last able to have faith in what it reasons, which at other times it is loathe to do. However, be warned that if one uses samadhi without the relentless will to strive for absolute perfection, *at any cost*, then great harm results. The ego will bask in the heavens of samadhi and become empowered thereby. Stagnation and contentedness will follow, and the potential for learning lost, not only in yourself, but in others also.

Therefore, samadhi is harmful to those not of high scope. It is safe only for those who, firstly, are in the human realm, and secondly, have accumulated enough reason to desire truth above all else - even above happiness. The mind of such a precious one is a "mind of enlightenment", called "bodhicitta". It is the mind that aspires to perfection, at all costs, and without compromise.

Without bodhicitta, and without complete faith in the ability of reason to carry one beyond this world, there will be continued striving for ego security. Without bodhicitta, no matter how great one's mental attainments and knowledge of Reality, a portion of the ego, the core, will remain fixed. Great happiness, even Nirvana may ultimately be experienced, but the long-term consequences are horrible to contemplate, because each and every action of one who lacks bodhicitta is tainted with a solid and unchallenged faith in the very core of the ego.

One with bodhicitta may initially try to save himself, but reason soon gets the better of him, and will push him relentlessly onwards, into the arms of the Infinite.

## **The attainment of samadhi**

### *The place of samadhi*

The difference between thinking with and without samadhi is like the difference between the footprints of an elephant and that of a mouse. Only with samadhi is there the penetration, the open-mindedness and the clarity of memory necessary for great mental attainment.

The attainment of samadhi comes in degrees. Anyone who has experienced "altered states of consciousness" has experienced some degree of samadhi. Samadhi can be attained by concentrating on any object at all, provided you have enough *desire* or *need* of samadhi. If you are already happy and content with your life there is little hope you will generate the deep longing necessary to achieve samadhi.



Religious people of many faiths wrongly interpret the experience of samadhi in prayer or meditation as "God presence", or "religious experience", when it is merely the bliss of a still mind. Their lack of wisdom guarantees their spiritual bankruptcy. Without wisdom, samadhi is useless. Faith alone can still a racing mind, but only faith in Reality will Enlighten it.

So, samadhi is essential, yet the object of samadhi can so easily be a pitfall. Then what is a safe object for samadhi? The wise direct their minds towards Truth itself. The beginner experiments with his mind in preparation for greater things. The fool merely directs his mind away from his problems.

### *The obstacles to samadhi*

The first step towards defeating an enemy is to know exactly who the enemy is. So, what are the obstacles to the attainment of samadhi?

If one has a strong enough motivation to want to definitely attain samadhi, then one's mind will be directed to its object with real force. The first obstacle is then overcome - the obstacle of *motivation*. Mental agitation and mental dullness are now the main obstacles to further progress.

Agitation is when the mind wanders to objects of attachment:- worries, fears, and pleasures. With coarse agitation the mind becomes so occupied with some distraction that the original course of thinking is entirely forgotten. The subtle form is more difficult to identify, and occurs when only a small part of the mind is directed elsewhere. Whenever happiness suddenly arises during meditation, it is a result of subtle agitation.

Mental dullness also has coarse and subtle forms. Coarse dullness occurs when the mind is disabled due to worries and obsessive concerns. The mind is sluggish and unwieldy due to its preoccupation with itself. Your attention may be placed squarely on an object, but there will be no clarity or distinctiveness. The subtle form of dullness is so difficult to understand and recognize, that it is often mistaken for perfect samadhi. Such a mistake firmly blocks further progress.

Coarse dullness is easily recognized but is difficult to overcome, while subtle dullness is difficult to recognize, but easily overcome. Subtle dullness is like an enemy who pretends to be a friend. One has both memory and clarity of mind, but the full force of attention is lacking, and the mind will lack complete power. This is something a person must recognize for himself.

The remedy for both agitation and dullness is mental alertness. Alertness is a portion of the mind that can stand back and observe the workings of the mind, and then take appropriate action. It observes the progress of thought, and checks backward slipping. When one recognizes agitation and dullness one must quickly recall one's deep need of samadhi and regain confidence and certainty.

### *The path to enlightenment*

Having developed a burning love of reason and truth, there are two possible paths. Those with bodhicitta go one way, while those without it go another. I will call these paths respectively, "Mahayana" (lit "the greater path", not to be confused with Tibetan Buddhism or Zen Buddhism) and "Hinayana" (lit "the lesser path", not to be confused with Theravada Buddhism). Those whose faith in reason is relatively poor, and whose ego correspondingly strong, will take the Hinayana path, but may take to the Mahayana path at a later time. If one has a choice whether to cross a river once or twice, one prefers to cross it only the once. Yet for some there is no choice.

I will here attempt a brief description of the Mahayana path. My aim is to provide the equivalent of a map, showing the various levels of mental development in perspective, and giving some idea of scale. Words and categories can do little more than this!

The stages of the Hinayana and Mahayana are similar only in the sense that both lead to a direct understanding of Reality, or God. This understanding is known as Nirvana. In all other respects the two paths are vastly different. For the Hinayanist, important delusions remain unchallenged, development is arrested, and they stagnate with a distorted perspective of the world. The Hinayanist has faith in the core of his ego, whereas the Mahayanist hates it with all his being. The Hinayanist says "I don't want to *be* sugar; I want to eat it!" while the Mahayanist says "I want Truth alone."

What is it that motivates the Mahayanist to strive for such a lofty Goal? His empowerment is a passionate love of reason and truth. His desire to never be in error provides motivation enough to carry him to his ideal. He may also regard it as his duty to ensure the survival of wisdom in the Universe, seeing wisdom as a lifeform of even greater importance than that of the human species. Such a duty provides no small impetus.

### *The Five Stages of the Mahayana*

I have chosen to describe the Mahayana path in five stages, rather than ten, or twenty, for convenience alone. Each stage lays the foundation of wisdom needed for the following stage, into which there is a smooth gradation.

To embark on the five stages one must have the prerequisites of a human form (a genuine love of reason), along with a desire to attain absolute perfection (bodhicitta), and therefore be of high scope.

## I. The stage of the accumulation of merit

One can only truly enter the first stage if one has pure renunciation, or bodhicitta. During this stage, reason, concentration, and bodhicitta are further developed, and continue to increase through all the following stages. This is the "merit" which accumulates, qualifying one to proceed to the next stage. Here one abandons gross intellectually formed delusions, and the accompanying attachment to the samsaric pleasures they fuel.

The four noble truths are realized, that is:

1. That our world is in the nature of suffering, discontentment and imperfection.
2. That the causes of suffering and discontentment are our own delusions, or false concepts of reality.
3. That freedom and perfection are possible by abandoning false thoughts.
4. That a path can be followed to be systematically rid of false thoughts.

During this first stage one becomes strongly acquainted with causes and consequences, and one's actions become correspondingly skillful. One's concentration develops to the level where the full power of mind is available for use whenever one wishes to examine anything.

## 2. The stage of preparation

This stage is a continuation from the last. Even greater powers of reason and concentration are attained. Much deeper insight into the nature of Reality is developed and an ever improving mental picture of it. The extremes of positivism (things exist) and nihilism (nothing exists) are discarded, and with them the seeds of wrong views.

Towards the end of this stage one's powers of concentration and patience are so strong there is no chance of ever being "reborn" in any of the three lower realms (hells, pretas, animals). Such patience gives one enormous capacity to take-on suffering and to face one's fears. People who have little knowledge of suffering, like those in the deva realms, cannot attain the final part of this stage as it is too painful for them. They do not have the strong renunciation of a "human", who has less happiness to lose, and is more used to living with suffering and bearing-up under it.

With armour-like perseverance, great faith, and knowledge of Reality, a strong foundation is laid and one now feels competent to attain full realization of Reality. The highest has been understood - but the highest is not to only understand it, but to *realize* it.

### 3. The stage of Insight

Here one attains direct insight into Reality (God, Shunyata, or the Infinite), and there is fantastic joy. Before this, one confuses Reality with the mental image, or concept of it. With the power of this realization all remaining intellectually formed delusions are abandoned. However, habitual delusions remain, as well as the more subtle instinctive delusions.

One now has even more control over one's mind, and one's future "rebirths". One becomes relatively free from the fears of starvation, suffering, and physical pain.

One who has bodhicitta is called a bodhisattva. During the first two stages (above) a person is known as an ordinary bodhisattva, but with the attainment of this third stage he becomes known as an Arya-bodhisattva, or a "noble one". This stage is the first of the ten bodhisattvabhūmis, or foundations for Final Enlightenment.

### 4. The stage of meditation

This stage is composed of the remaining nine of the ten bodhisattvabhūmis. During this stage, one develops a closer acquaintance with God, which is like living with a person so as to come to know him well enough to be benefited by him.

In the beginning the grossest remaining delusions are combatted by the weakest mental force. Then, as one progresses during this stage the more subtle delusions are dispelled by an ever stronger force of mind. Step-by-step one abandons the delusions of the realms of desire, the realms of form, and the formless realms.

By the time one reaches the seventh of the ten bhūmis, all habitual delusions have been abandoned, and one begins to tackle the instinctive, or subtle delusions. At this stage one moves far from the Hinayana motivation as one directly assaults the innermost core of the ego. One becomes skilled in means, and by the eighth bhūmi one is unshakable. This is the level of irreversibility, and backwards slipping becomes impossible. During the ninth and tenth bhūmis one becomes nearly perfect in all ways, including one's ability to teach others.

### 5. Buddhahood

Full Enlightenment is now attained.

Bodhisattvas cannot maintain direct realization at all times, though their thoughts at other times are empowered by their realizations. Upon reaching Buddhahood however, one can realize God fully in every moment of every day without effort.

### *A final remark*

Do not let all these complicated stages put you off. Reality is right in front of you. Open your eyes, and it is there. The five stages can be summarized in the one stage - the stage of opening one's eyes. Can you do it? These writings will at least help you to determine whether you are still dreaming.

### *An alternative to the five stages of enlightenment - The five stages of marriage*

#### *1. The stage of fantasy (0 - 5 years)*

There is the dream that one's partner will fulfill all one's wishes. This is the "immature" stage.

#### *2. The stage of dissatisfaction (5 - 10 years)*

There is the realization that one's partner is not going to change into the perfect partner. One's dream is not being supported by reality.

#### *3. The separative stage (10 - 15 years)*

There are serious thoughts about separation while there is still time. One feels that one will have to fulfill one's dreams elsewhere.

#### *4. The stage of preparation (15 - 20 years)*

There is a gradual acceptance of the other's faults as one is ground into conformity. One realizes that one has to change one's own values if one is to live harmoniously with others. Maturity is near.

#### *5. The stage of acceptance (20 years and more)*

This is the "mature" stage, when there is an acceptance of the other's faults. One succumbs once and for all to contentedness with mediocrity.

### *The two Buddhisms*

What are the two types of Buddhism? The Mahayanist is an utter rarity, a clash, a conflict, a thoroughly new species of life forever at odds with the world. He does not spare himself - he goes all the way. In him, the terror of reality is most concentrated: he appears as a nightmare to the weak and the compassionate. Outrage is the response to his truths: "Away with that man, he does not deserve to live!"

The Hinayanist, on the other hand, is one who *understands* the implications of the Mahayanist life, but is too weak or cowardly to live it himself. However, he is honest about his weaknesses, and knows his limitations, thus he has potential for Mahayana in future. Let this be emphasized: if Mahayana is not understood, then one is *neither* a Mahayanist *nor* a Hinayanist.

And for the rest? I mean the "two paths" of Buddhism, with all its gurus and initiations and meditation techniques. These numerous clear-eyed smiling people are so infinitely *below* the level of the Hinayanist, and, hence, are not on any path at all.

### *Paths to enlightenment*

**Q:** Are there several paths to enlightenment?

**A:** It is said there are different paths to enlightenment for people with different potentials for spiritual growth. But I tell you, there are many paths to *hell*, but only one path to Truth - *the path of the renunciation of delusions*.

I ask you, how many ways are there to abandon delusions? If you have picked up a burning ember, how many ways are there to drop it to the ground? As light travels on one path only from the sun to the earth, so is there only one way to God. Nor are there "short-cuts", against such false words shall you close your ears!

Can I then point you towards this path? Certainly: when you discover either/or, turn never again to "somewhat" and "also".

Too many people waste their lives debating which is the "true path" or the "fastest path". If only they would set themselves on the path of using their brains! They argue about whether the true path is the path of reasoning (jnana) or devotion (bhakti). This nonsensical argumentation is probably the only thing all religions have in common. Do you suppose one can discover falsehood and uncover truth without *reason*? Do you suppose one can live in accordance with reason without *devotion* to it?

In Zen Buddhism, Bankei's devotional Unborn/do-nothing Zen was a reaction against the prevalent attachment to intellectual methods. Hakuin's revival of the difficult and more intellectual koan Zen was a reaction against the prevalent attachment to Bankei's do-nothing Zen.

Without bodhicitta, you are bound to become impaled on one of the deadly horns. Bodhicitta is a restlessness that will not settle for the slightest imperfection. Bodhicitta will not accept doing nothing if it means not doing. Bodhicitta will not accept doing if it means work.

The Way of abandoning delusions involves both intellectual reasoning *and* a heartfelt devotion. Such a path has no name until you try to give it one.

**Q:** But isn't the Truth beyond reason?

**A:** Is that what you've read? Or have you arrived at that notion yourself? If you've merely heard it said, then it is of no consequence. However, if you have applied your own reasoning mind to the problem, and discovered Truth to be beyond reason, then have you not arrived at the Truth through the power of reason?

**Q:** Very good, but it seems to me that reason only takes you so far. It is as though reason delivers you to the doorstep, but doesn't carry you across the threshold.

**A:** What if your reasoning tells you to step effortlessly across the "threshold"? To the one who passionately strives for truth, reason reveals the unreality of any such threshold, at which point the threshold is crossed! And once across this threshold do you imagine reason ceases to exist? Is the enlightened man incapable of rational thought?

Truth is not beyond reason by any means. It is only beyond the ignorant person's comprehension of reason.

As far as the paths of "knowledge" and "devotion" go, if a thinker is not devoted to the truth he discovers, then he is no thinker. And if a devoted person is devoted to something that is not truth, they can hardly be devoted to God! How can one determine whether the object of one's devotion is real or not, if not through reason?

### *Jnani/vijnani*

The difference between a jnani and a vijnani is the small matter of a leap of faith. The jnani has knowledge of God, but will not believe in his knowledge.

A jnani is like one who knows beyond doubt that a log of wood contains fire. But a vijnani is he who lights the log, cooks over the fire, and is nourished by the food.

A jnani will not talk about spiritual things without being asked. He will enquire, at first, about such things as your health and your family. The vijnani is different. He is unconcerned about anything.

The jnani says "This world is a framework of illusion." But he who is beyond both knowledge and ignorance describes it as "a mansion of mirth."

### *Changing attitudes*

In the beginning one may say, quite industriously, "Something worth doing is worth doing properly." Later, when one starts questioning human motivation, one begins to say "Something not worth doing is not worth doing properly." But the one with real wisdom, who hasn't a care for the opinion of others, says "Something not worth doing is *not worth doing!*"

### *The infinite mind*

The infinite mind is attained through a combination of great bliss and the wisdom that knows Reality.

With complete single pointed concentration great bliss is attained. When the power of this mind is used to generate complete faith in the nature of Reality, enlightenment is attained.

All too often the bliss of complete single pointed concentration is mistaken for enlightenment itself, when it is merely an altered state of consciousness. Similarly, an intellectual understanding of Reality is often mistaken for true wisdom. Even more surprising is when a mere intellectual understanding of the structure of philosophical arguments is mistaken for true knowledge.

Who can wait quietly while the mud settles? Who can remain still until the moment of action?

### *First things first*

No one can immediately see the final goal of the spiritual quest. So follow your nose. Face the breeze and capture the fragrance of truth as it wafts past you. Acquaint yourself with the sons, and they will direct you towards the Mother. Begin with small truths and large truths will follow of themselves.

How can you hope to see the brilliance of Truth while you still have planks in your eye! Remove first the planks, then the splinters, and seeing will arise without effort.

### *Three stages*

The stages of mental development can also be conceived of in this way:

#### *The first stage: Concentration*

The power of focusing the mind is developed and enjoyed. One begins to learn what is possible with such a mind and begins to look beyond accepted ways of thinking. This stage roughly coincides with the realms of form.

#### *The second stage: Contemplation*

Reason is developed and the ways of Nature are more thoroughly understood. This stage coincides with the realms of the formless.

#### *The third stage: Meditation*



When intellectual understanding of Reality is perfect and Faith is lion-like one proceeds beyond the finite. Now at last, true meditation is possible.

*Nietzsche's three metamorphoses of the spirit*

How the spirit shall become a camel, and the camel a lion, and the lion at length a child.

*The camel:* Loads itself with great burdens and hurries into the desert. Mocks itself, injures its own pride, loves its enemies.

*The lion:* Captures freedom, struggles against the demon of values, devours the subtlest of prides.

*The child:* A self-propelling wheel. A sacred "Yes".

The camel overcomes gross delusions. The lion overcomes the subtle, difficult to remove delusions. The child is what we should all be.

*Progressive pitfalls*

*One:* Complete attachment to name and form.

$$1 \ 2 = 3$$

*Two:* The belief that things do not exist.

$$0 = 1 \quad 1 = 0$$

*Three:* The belief that something exists, but there are no defined boundaries.

$$1 \times 0 = 0 \quad 100 \times 0 = 0$$

*Four:* The belief that boundaries do exist, but that these are completely arbitrary and up to the individual.

$$1 \cdot 2 = 3000 \quad 100 \times 1000 = 4$$

Beyond all these: Complete non-attachment

$$1 = 1 \quad 0 = 0 \quad 3 \times 3 = 9$$

### *The process of becoming*

Importance - Confidence - Enlightenment

Initially one is struck by the sheer importance of being truthful rather than sociable. Then, as one draws closer to Truth and learns more of Her secrets one becomes brimming with confidence in Her. Then follows a reward for the whole of humanity.

### *Achieving great things*

If you feel like you're working, you're doing it wrong. Develop your mind gradually. That which is forced is bound to fail. Don't ask of yourself improbabilities. Lay the foundations before you begin the building proper. Before you can fly you must first learn to crawl and to walk and to run and to dance.

### *A major misconception*

It is quite true that you cannot teach beginners about Ultimate Truth. But this does not mean you should then fill them with lies! All religions are guilty of this most terrible of crimes.

A person may not have a strong intellect, but this does not justify swamping them with a million categories and ritual practices, which only creates in them the kind of mind that *bates* truth. Instead one must encourage and awaken their enquiring mind, their intelligence and their reason.

How then, does one awaken reason in another? One gives them the tools to *take apart* all their categories; one doesn't give them more of the same! One stimulates, teases, coaxes, and rewards. It is not as simple as giving people a set of rules to live by, or a script to follow.

### *Push On!*

Don't side step, push-on! Don't stop for a rest, push-on!

A marathon runner knows it is better to decrease the tempo, yet maintain a steady pace and momentum, than to be stopping and starting. Never refrain from the battle for a moment: be a foe-destroyer. Begin by cutting down the forest of desires (gross delusions), and then the undergrowth (the subtle delusions) . . . then! . . .

*Consecrate yourselves earnestly to your work, for even little drops of water, falling ceaselessly will finally make a hole, even in a rock.*

Buddha

## SUBMISSION

### *The difference between submitting and submitting the ego*

Once in a while Nature proffers us a kiss. It might happen on a vast plain, or in a towering forest, or on a beach at sunset, with the stars turning on overhead and the waves crashing against the shore. As if for the first time, we see the splendour of Nature, its wonder, magnificence, and infinite complexity. Overawed by the sheer power and scale, we perceive our own insignificance. We collapse, thankfully, under its weight, following the age-old dictum: if you can't beat them, join them.

This particular submission is empowering, as Nature is a powerful thing. We are temporarily relieved of our insufficiency through an emptying out and a subsequent refilling to the brim. The resultant joy is described as coming from "within", conveniently ignoring the fact that Nature fast becomes a drug, which one grows to depend on, and suffer for, as we would with any drug. Such peace comes from *without*, and is as fleeting and unstable as all such peace can be.

Because of the relative rarity and power of this experience with Nature, it is often described as "God". In this way God can be reconciled with the drug-taking mentality in an attempt to make the ego impregnable. Conveniently, one does not require any wisdom to know this God: any fool can lose themselves in the beauty of a sunset!

In contrast, the sage, having penetrated to the truth of things, sees neither complexity nor simplicity. Nor does he see power or weakness, great or small, beauty or ugliness. He has seen to the heart of Nature, and is no longer in awe. Never again can he feel wonder in Her company. Now, rather than merely submitting to Her, he submits *his ego* to Her - his own self. This is called dying the Great Death.

The fool is intelligent enough to see the immensity of Nature, but not enough to see that he is a part of it, and *is* it.

Only the courageous can know the meaning of the profound teaching: "You are that". Only they can fathom the meaning of Jesus's words: "Cleave the wood and I am there, raise the stone, and you will find me." (The gospel of Thomas)

### *Mystery*

We truly love our "mysteries": there are so many of them!

The mystery of love

The mystery of sexual pleasure

The mystery of life and death  
The mystery of the Universe  
The mystery of "religious experience"  
The mystery of music, art, feelings, and intuitions.

I tell you, you create these mysteries only to escape them again with supernatural explanations. These mysteries of yours make you believe in superior powers, which conveniently provides you with an excuse to submit your wills, and forego any personal responsibility in this world. You are like the child who was caught eating chocolate: the mother said "Where did you get that chocolate?," and the child replied "I don't know, it's a mystery to me!"

It disgusts me to think that all of your mysteries are so only because *you don't want to understand them*. Your hatred of truth must indeed be immense.

The wise, however, are truly mysterious: they neither perceive mystery nor escape it.

### ***How big?***

I hear people say: "We are too big to see the small things." They make themselves smaller. But I say to you: we are *too small* to see the big things!

### ***Power***

We don't mind *being* used - it's *feeling* used we object to. A worker doesn't mind being the slave of the company, as long as he gets paid enough. A prostitute or a model doesn't feel "used" by her paying clients. In relationships, "sharing" means letting people use you as much as you use them - yet we do not feel "used". On the contrary, we gain power by serving another.

Submission doesn't make one weaker, but *stronger*. It is not a passive giving-in or giving-up, but an *active* decision to follow a different course - the course of another. This is why it is useless to criticize people for being submissive: they experience only the winning of power.

Positive thinking is the evil spirit behind it all. It renders us unaware of the contradictory nature of our lives, and makes slaves believe they are gods. An heroic soldier imagines he has personal freedom and control over his life, yet his whole life is spent following somebody else's orders. This is because he feels he has *chosen* to submit his will. Such a pitiful state of affairs!

A soul has been lost when a slave no longer feels he is a slave. A soul has been lost when a follower doesn't realize that he follows. Sheep do not know they are sheep. A non-intellect cannot intellectualize.

Not only dominance is a will to power, but submission too. If we are to undermine the power of the ego we must confront submission also. No, we must confront submission *first!*

### *Flattery*

You do not need to actively compliment another to effect flattery. Passive acceptance can also be flattery. Going along with the crowd is flattery. Not questioning authority and tradition is flattery.

### *Dependence*

The Japanese see dependence as a virtue, and it is strongly enforced by culture. If you are dependent on others you are allowed freedom to do whatever you please - as long as you don't break that dependence.

Japanese Zen Masters are indulged their eccentricities because of their extreme dependence on the support of their followers. Thus, such teachers make compromises and concessions to maintain their following. They are not to be trusted.

### *Submission*

Submission is not satisfying when the object to which one submits is weak and powerless: this would reflect on oneself. Thus we create all-powerful objects of worship for ourselves, Gods, to represent and give evidence of our supposed strength and dignity.

## SUFFERING

### *Dissatisfaction and hope*

People claim "spiritual dissatisfaction" when material wealth fails to satisfy. Correctly, it is *emotional* dissatisfaction; why drag the word "spiritual" into the ugly affair? How often heart is mistaken for spirit!

Such "spirituality" can always be traced back to the need for *hope* - a need for a satisfying dream of the future. As long as there is the slightest hope of happiness, there is fuel for fantasy. Fantasy is called "spiritual" because it is altogether beyond this world. Being purely imaginary it is naturally beyond this world.

Hope is the psychological remedy to every disease. One sick with cancer is encouraged to remain hopeful of remission. The abandoned lover is told to remain hopeful that such a special love will come again. The ironic thing is, the more hope we have, the more hopeless our situation becomes.

### *The illusion of suffering*

Our suffering is like water crying out pitifully for thirst. When suffering is understood, there is no suffering. A thief will flee as soon as he is found out.

How long will it take us to learn that boredom is not cast off by "doing things". On the contrary, boredom can only be escaped by doing precisely nothing. If only we could sit quietly in our rooms with our true thoughts; then boredom would find no place to establish.

Don't look for a way out of suffering, and you won't fall into it.

### *Life*

Life is suffering. Then we die.

What suffering? I mean the emotional growing pains of early adolescence, the separation of middle adolescence, the growth crisis of the thirty year old, the mid-life crises at forty, agonizing reflection at fifty, then the torment of approaching death. These are to name only a few.

The wise face all these at once, so do not experience them.

### *The agony of knowledge*

The agony of realizing that your loved one will leave you as soon as they meet someone better able to provide for their needs.

The agony of learning that one holds a belief because of being weak enough to need a belief, and not because the belief is true.

The agony of hearing your children condemn all you ever believed in and tried to teach them.

The agony of learning that you have lost your ability to actually see, enjoy, and learn from Nature, and that for all your life's work and experience, children possess greater wealth.

### *A story*

I once heard a story from a character, though I'm not sure whether he was real or fictional.

He said: "Why did I resign my job as a schoolteacher? Because I considered myself to be absolutely fitted for the post. Had I retained it, I should have had everything to lose and nothing to gain. Hence I thought it best to resign, and to seek employment with a travelling troupe of players, since I had no talent for theatricals, and therefore had everything to gain."

### *Help yourself*

Locate yourself where you are bound to fail. Aim for perfection! Thus be guaranteed never to be satisfied in this world. If one falls to the ground, one has to negotiate with it to get-up. In this way do we become aware of the ground. Get your head out of the clouds and see where your feet are walking!

The sooner you become disgusted with this world, the sooner you will reach for the unfeeling. Reason never fails.

It is not necessary to learn the hard way, making every mistake for yourself. Make others aware of this also! With your ship of knowledge, transport others through the realms of human experience. Make them disgusted! Teach them to learn from the experience of others, making the experience of others their own. This is called giving people the gift of their past lives.

### *Stirring up the mud*

When the mud settles, the water becomes clear, and the people think it is pure. But after a storm the water again becomes mud. I am that storm, and I will muddy your crystal waters.



As long as you remain at a distance from suffering you will think yourselves pure. You must suffer if you are to realize the reality of suffering. It is necessary to realize the reality of suffering if you are to extinguish the causes of suffering.

Without thorough tempering in the fire, faults do not become apparent. Therefore, I rub your noses in the your own dirt.

Jesus was a suffering servant not in order to save us from suffering, but to encourage us to suffer as he did. Greatness demands suffering. Genius always suffers, for it is an acorn planted in a flowerpot - a disproportion, without the strength to carry it.

The one who never suffers is either the wisest of the wise or the dullest of the dull.

### *The suffering servant*

The spiritual man suffers, because his ego is only a shell, without real substance. And he doesn't hide his suffering. He doesn't have sufficient self-respect to put on a brave face for the world.

He is hated and ignored by many, yet the impact of his virtue is felt across the Universe. He rejoices in difficulty: the more difficult his task, and the more he suffers, the better the result. You see, the more one has, the more one prevents others from having. Whereas the more one loses, the more others can have.

Man without a woman suffers for this life, but is rewarded in eternity.

### *Initiations*

Religions are full of "initiations". Initiations into *what* I wonder? A stronger ego?

True initiations come only through the sufferings of spiritual trial. Only in this way can one truly learn, and make the enduring vows to embark on a life of reason.

### *Ill-health*

Ill-health can make a spiritual man, in that it can break him for the world.

A strong "human rebirth" often comes out of a difficult childhood. The child turns inward, developing the powers of reason and analysis as tools to help him weather a hostile world through *understanding*. But reason brings its own burden, so he learns to find his joy under the same roof as suffering. As an adult, he fears little.

Suffering and austerities are not necessary to attain enlightenment. However, for some it can help to shape the mind in such a way as to make it more receptive to higher thought. If one has survived the very worst the world has to offer, one becomes fearless. Also, if one suffers much, then one has nothing to lose - in thoughts of dying to the world.

### *Suicide*

Life is crying. When we are tired of crying we die.

Life is self-pity and submission. When we are bored even of these despicable pleasures, we want to die.

Suicide is not the will to die, but the will to *live*. We want to be without suffering because, to us, suffering is death.

### *Suffering*

Only through the window of suffering can Truth be seen. Only through suffering will one even be bothered to look for Truth!

Though the man of knowledge suffers much, suicide is never an option for him; for reason deems suicide irrational. He experiences suffering as only as suffering, while the ignorant experience it as torture.

The wise do not believe in the use of palliatives like "conflict resolution" because the desire to resolve conflicts is the engine of rebirth. As such, the wise are inhuman.

### *When the chick is ready*

The hen must often peck the shell to help the chick out. If this is done too early or too late, the chick dies.

Children demand equal care. If they are confronted with the terror of the Infinite too soon, they will be unable to cope. But if it is left too late they will be unable to hear.

### *Spiritual trial*

Do not wait for the world to test your spiritual attainment - that time is *too late*. With meditation one can experience tests *before they happen*, and therefore not have to experience them.

Simply envision possible scenarios whereby your ego will be aroused, and how you will respond to them. This is not difficult to do - there are no shortage of upsetting possibilities in life. What will be the state of your mind if you learn that you have cancer, and will die within six months? What will your thoughts be doing if a mad gunman enters your home and holds a gun to your head?

You refrain from such activity, believing you have enough on your plate already. Are you so weak? Strive on! You suffer through yourselves, and not through God! You carry nothing but your own flesh, yet claim to be overburdened!

Search out karmic seeds and destroy them *before* they germinate.

### ***The poor of spirit***

*"He who has much shall be given more. He who has little, even what he has shall be taken away."*

A strong ego will be rewarded with happiness, a weak ego will lose all - if it is weak because of God.

A strong spirit will be rewarded with Heaven, a weak spirit will lose all - if it is weak because of the ego.

### ***A loss***

A loss is more of a spiritual test than death, for it is harder to submit to.

### ***Selling of the soul***

To compromise a scruple is painful in the beginning. You really do give up a part of yourself. But once it is gone, the pain is over, and one has, after all, achieved a greater good - hasn't one?

"Mature" people tell us they are fully satisfied in life; that they truly enjoy their work, and are happy in marriage. These pure ones have a clear conscience - which is *necessarily* the case when there is *no conscience!*. And when there is no conscience there is no soul, because soul is conscience.

# TRUTH

## *To conserve religion*

The Truth does not become more evident when religion flourishes; on the contrary, it becomes even more scarce. Giving people what they want does not spread the Truth, but makes it even harder to find.

When the Truth is presented in its raw power, many will cry out, their eyes blinded by its brilliance. But at least Truth will have a place among men, no longer smothered and suffocated behind the robes and rituals of sweet talking preachers. Truth is a concentrate, a deadly solid; if we try to dilute it down to suit the common taste we simply wash it down the drain. To enjoy Truth, one requires *teeth*.

Truth cannot and will not change to suit the needs of the ignorant masses, despite our efforts to adapt it. The Truth does not need to pander to the world for its survival. It is *we the people* who need to start bowing down respectfully to the supremacy of Truth. It is the hundred thousand foolish gurus who need to start opening their eyes. They mistake the vehicle of the Truth for the Truth itself and cling to it with all their might, even making their home of it. But this vehicle is expendable, and in most cases *is expended*, while the Truth can never be touched.

## *Questions*

**Q:** I'm not sure it is possible for one to ever know the absolute truth, for our thinking is dependent on causes and conditions and can therefore be biased. That is, we may be *caused* to mistakenly believe we have arrived at the truth.

**A:** Not all thought resulting from causes and conditions is faulty. The causes of a true mind will result in a true mind and true thoughts. The true mind recognizes Ultimate Reality by the fact that it accords with its perfect reasoning.

**Q:** If the wise man knows the Truth, then why can't he explain it?

**A:** He could say "Truth is Everything" or "What is not the Truth?" or "The Truth is Nature," but what would be the use of it? He probably wouldn't bother, knowing that you would grasp at his words and misunderstand them.

## ***Truth***

Truth lies at the end of reasoning, not before it! However, the "end" of reasoning does not mean you must seek to destroy reasoning! Rather, go through it, past it, beyond it. Truth is immediacy or spontaneity *after* reflection.

If you have to choose between your understanding of the world and the Truth, then choose the Truth - your understanding of the world will soon catch up.

## ***Truth and organizations***

It is near impossible for truth to exist in any organization. Where large groups of people gather, and large sums of money, there are rules and regulations. Rules and regulations are based on tradition. Where tradition is upheld, truth finds no foothold.

Occasionally one hears a lofty word from a rebel priest; but as long as these few remain part of their tradition their lives will be immaterial. They spout high words for God, but precious few *low words* for tradition.

There is no excuse for feeding the superstitions of the masses. Yes, tradition is invariably superstition.

## ***Truth and the media***

To make a mark in this society one must be able to perform well in the electric media. Whether for radio or television it is necessary to speak quickly, fluently, and coherently. When air time can be worth hundreds of dollars per second, and the audience is greedily for continual stimulation, you are *not allowed* time to think. Silent pauses of even a second go down very badly, especially on radio where there is nothing to look at to fill the gaps. You must be able to open your mouth and have a deluge of words stream forth. The audience are not paying for time to think; their only request is *entertainment*.

When I speak it is shortly and sharply. I dole out my poison in small but deadly packages. But all good things take time . . . I administer my poison in crystalline form, which I make on the spot to meet the particular demand. The crystallizing process necessarily takes time, as fine elements must be drawn from every reach of the mind. For the poison to take effect also takes time, and for this I will wait.

In the world of spirit, more words count less. In the world of the media, more words count more. The media does not lend itself to the conveyance of Truth.

## ***To get moving***

**Q:** Why is it that you strive for the perfection of Ultimate Truth, when most people are content with the ups and downs of normal life?

**A:** The reason I strive for the perfection beyond happiness and suffering is because I see that such a thing is possible. I suspected its possibility from an early age. The fact that I always had perfection dangling in front of my eyes as a lure made it impossible for me to be content with anything less. For me to settle for less would be to *feel* less. To make myself the slave of my desires would mean *being* a slave.

Most people do not suspect the existence of Truth. They are content with their pitiful games, their loves and their fears, because there is nothing to show them up. Only light can reveal them grovelling in the dirt: but they live in darkness.

**Q:** How did you come to suspect the existence of Truth? And why did this happen to *you*, out of so many?

**A:** I happened to be in the right place at the right time, and Nature gifted me with a fearless thought.

I suspected I saw the smallest dot of light. I moved closer, and my deepest fears and hopes were confirmed. At once I felt terrified as of cold empty space, and excited of heart as though joyously bathing in the clear bright sunlight of a spring day. At once alienated, yet also refound. At once set afloat on a dark and strange ocean, yet given an anchor the size of the Universe.

I began to burrow towards the light, but dirt kept falling down into my eyes. After brushing myself off I continued my digging. Very soon I made a big opening!

**Q:** How did Nature gift you with that initial fearless thought?

**A:** Nature encouraged my reason by rewarding me for my mental efforts and punishing me for my emotional ventures. Thus I had nothing to lose emotionally, and all to gain mentally.

**Q:** Then your philosophical pursuit was triggered by some bad experiences and failures. Was your extreme action not itself an emotional reaction against failure?

**A:** Yes and no. Yes, to some degree my rejection of normal human values was emotional, for I was hurt and degraded by the wretchedness of it all. On the other hand, my action was totally rational. From this rational perspective I did not so much experience any failures, but the inevitable consequences of a normal egotistical life.

I was sensitive to these consequences, and I did not avoid them. I even *let* them come to fruition; for I was perceptive enough to see that one could not avoid the eventual fruition of failure. My reason was too proud to let me avoid the inevitable, so I experienced it. Yet my reason was too proud even to experience the inevitable! So I sought to go beyond all - my pride too, would have to go. Such is my story.

### ***Modesty***

Nietzsche displayed a wonderful modesty when he wrote two pieces entitled "Why I am so clever" and "Why I write such excellent books."

In the same tradition I have considered having a tee-shirt made for me displaying the word "SAGE" in large block letters.

What is modesty? Modesty is *truth!*

# VIOLENCE

## *Madness*

If a criminal pleads insanity he will probably avoid the wrath of the public: he frees them from their guilty conscience. The people can then say: he is not our problem, we are not the cause, he is simply insane. With such a designation they distance themselves from him, treat him as an independent existence, and therefore avoid responsibility for him. To accept the responsibility for such ones would mean having to see the madness in themselves.

Criminals are in fact quite normal, because crimes are committed with the goal of happiness in mind, which is, after all, a normal human motivation - isn't it?

We sane people of the world live in a country called "sane" and are therefore in-sane.

## *Our violence*

Where there is ego, there is violence. The two always exist together because they are actually one and the same.

Violence is usually kept below the surface where it manifests as hatred and fear. It surfaces as physical violence and war.

Our violent forms of entertainment act as a safety valve, releasing pent-up tension and stress, helping us to work off our inner violence and hatred in the relative safety of the imagination. If the stress is not released in this way the pressure of it will build up to a level where it can no longer be contained, and will burst forth destructively.

Thus, violent forms of entertainment help to keep ugliness from reaching the surface. But meanwhile, inside, the seething mass of delusion we call "the soul" is being perpetually exercised and strengthened. Through such entertainment the seeds of physical violence are sown, and the fruit is sure to follow. When that time comes the release valves of wit and distraction will not be enough to cope.

There is only a hairsbreadth between the imagination and physical reality. It doesn't take much to push one into a mental state of no longer wishing to draw-up the line that separates the two. When the going gets tough, we do not hesitate to make our own reality. When desperate, we cannot afford to stop to consider the niceties of social behaviour and the rights of others. Happiness is a matter of life and death!

Do not think you can avoid the violent end. Your time will come when things change - and change is the way of Nature. Your happiness will come and go as Nature breathes in and out.



We are all murderers. Perhaps you have not yet murdered. Does this make you exempt? You may not have murdered, but have you been pressured to do so? Only when we are pushed to our limits do we reveal ourselves for who we really are.

Violence is very easy to understand. The ego feels it has a fundamental *right* to happiness, and will destroy anything that stands in its way. This may mean killing a mosquito - or a person. Yes, to kill even a mosquito out of anger reveals the mind of a murderer. So I say, where there is ego, and the hatred of suffering, there is violence.

### *Blaming the church*

Some say it is not fair to blame the whole of Christianity for the few bad eggs within it. But I tell you, these few "bad eggs" are the ripened fruit, and all the others have yet to ripen if they have not already done so. A good tree does not produce bad fruit. Only a bad tree is to blame for bad fruit.

If you see many happy drug addicts, with only a few miserable "bad eggs" among them, I hope you do not reach the conclusion that drugs are the true way to salvation!

### *Man/Woman*

What is the cause of domestic violence? The male is usually the perpetrator, so it is surely he who is to blame. There is no excuse for his *ever* harming another human being, no matter how great his burden of stress and pain.

Simply, violence is the natural manifestation of the dominant emotions, and will continue for as long as the emotions which fuel it. Now hear me: if men and women stopped playing the games of submissiveness and dominance *I guarantee you* there would be no more violence. Mind you, neither would there be any love, for love is precisely a game of dominance and submission.

If a woman submits her will to a man, even in the slightest, just for fun, then she fuels his dominant emotions. This is truly playing with fire.

## THE WAY

### *The good blade*

The egotist is at one time sharp and cutting swiftly, and the next he is dull, tired, and useless. He is like the one who excitedly over-sharpens his knife, which then quickly blunts.

But the wise man is calm and steady. He has nothing in the balance, so nothing to lose. He never needs to sharpen his blade, as it is always perfect. His is the blade of the Infinite. He doesn't hack when he cuts. He works without effort, letting the blade glide unhindered about its work. No material is too tough for such a man, and such a blade.

The egotist, no matter how skilled, forces the blade on occasion through anxiety. It is now the blade fails and he makes a mess.

### *Explanations*

The sage does not try to explain away mysteries, as he knows nothing can be explained. Neither does he escape anxiety about the world by saying things are "caused" or "natural". He knows that even causation is void of any reality. All things are void of self existence, and this is neither because of their causation nor their non-causation.

He rests in what is left.

### *Life*

- The irony is, that when you have evolved spiritually to the level where you can preserve your physical life, you no longer need a physical life.

- From the instant you are conceived you begin to die. In fact, death occurs each moment, and with it, new life.

- The body is to the spirit what the shadow is to the body. Do not be concerned where it falls.

- Coming to terms with death is like putting a band-aid on a broken leg: completely useless. If you seriously want to overcome death, you must first overcome life!

- Let go in front
- Let go behind
- Let go in the middle
- With a mind freed everywhere
- You will be free from life and death.

### ***The bound mind: one that believes in boundaries***

Destroying all boundaries, you eliminate the need for *things*. Things having disappeared, *change* is seen to be unreal. Once change is gone you are rid of *movement*. Unmoving, there ceases to be *time*. Gone is time; - and purpose is now eliminated. No purpose means no *enlightenment*, and thus all things are free to follow their natural course.

### ***Running out of ideas***

If one lacks the faith to dissolve oneself in a sea of wisdom, one can still occupy oneself in a relatively noble fashion with *ideas* of truth. The problem is, ideas run out. It is not long before you have thought all thoughts, and perhaps written all ideas, and they cease to thrill. One's ink runs dry.

The temptation is to now fall back into the immediacy of common worldliness, where there is at least some pleasure, some colour, however shallow.

The wise never run short of ideas, because they seek no joy in them, and thus find no pain. Their strength arises from their having sacrificed knowledge, and having *become* all-knowledge.

## **This Life**

When there is absolutely nothing  
What can get in the way of Doing?

There is no self to observe all things  
It is only deluded thought that clings.

Motionless and deep I make nothing at all.

If I should falter, I will definitely fall.

In oceans of poison I willingly swim.  
Only by Dying can I see Him.

I do not live in this small crowded world.  
In my heart the infinite has unfurled.

Things once beautiful are now only a reflection.  
Seeing nothing, being nothing, my redemption.

### **The Barrier**

To know the truth is one thing,  
To understand it, another.  
So go through intellect to Love,  
And avoid a lot of bother.

To see the truth is no attainment  
But to have faith is the goal.  
Having climbed to the very top,  
You must now let go of the pole.

To plunge into the inky blackness.  
To apply the truth to oneself.  
To enter oneself into the equation,  
Is to cross the infinite gulf.

This cannot be learnt from words  
Nor teachers, gurus, and priests.  
Friends and family cannot help you here,  
It is time to attack the beast.

Then one becomes an individual,  
Never again to share.  
Alone in the world, without friend or foe,  
This is indeed hard to bear.

But have faith and believe  
In the earth, and the sea.  
Be confident, ruthless, and strong.  
If you want to be free then make everything "Me".

Penetrating that tiny space between heaven and earth,  
With the strength of a mind that is sure.  
One by one, all things will fall quietly away,  
And you will pass through that door.

# WISDOM

## *Knowledge*

We people build our castles with the bricks of knowledge - placing them one on top of another. Take away one brick, and the whole structure comes tumbling down.

Where is the information within data?

Where is the knowledge within information?

And where is the wisdom within knowledge?

## *Wisdom*

Wisdom is learning to look at things from a larger and larger perspective. If you look at something from close-up it looks big; but get farther away, and it becomes smaller and smaller.

Remove the dust of the mind with the water of wisdom. Wisdom is when one sees the Infinite . . . *and realizes its significance.*

## *Gospel*

I don't say the bible is gospel!

Spiritual writings are maps and guide books, they do not give you the thrill of the actual visit, or the knowledge and the joy of that land. It is better to hear little and to understand the meaning, than to hear much and misunderstand.

When you read, seek savour, not science; for in the physical world everything is symbolic. The *meaning* is the valuable item, not the words. Use words only as tools or instruments. They are a means of serving God, they must not become an obstacle or an impediment.

## *Knowing*

When you have destroyed yourself, you have not lost yourself, but *found* yourself. If you do not understand your own existence, how can you hope to understand the world?

I am speaking of the knowledge of *what* your self is, not *about* yourself. The latter is merely psychology.

You worry about the future, but you don't even know the present! I tell you, take care of the present and the future will take care of itself.

### ***Buddhism***

Buddhism is like a thorn used to remove another thorn. When the thorn is out, there is no more use for Buddhism. You can throw it away. Similarly, spiritual teachers are useful to point one towards the Truth and to stimulate one's mind; but when one has found the Truth, they are no longer needed. The traveller who finds his road blocked by a river will use a raft to cross it. Upon reaching the other shore he will not carry the raft on his shoulders to continue his journey; he will abandon it as something which has become useless.

Concepts can destroy concepts, words can destroy words, tools can dismantle tools. By using them in this way we can end all untruth. That which is left we call Truth. Meanings destroy meanings, leaving us with the Almighty Meaning.

Before contact with Buddhism, a bowl is a bowl and tea is tea. While studying Buddhism, a bowl is no longer a bowl and tea is no longer tea. In the end, one becomes enlightened, and once again a bowl is a bowl, and tea is once again tea. The dismantling is all done, and one can forget Buddhism.

This is why it is said: "There is a Buddha for those who do not know what He really is. There is no Buddha for those who know what He really is." The millions upon millions have mistaken the tool for the reality, the finger pointing at the moon for the moon itself.

### ***Silence***

Silence is often the best manifestation of wisdom. The wise do not try to convince others and win arguments. They speak only where there is benefit, and not out of self-protection or self-promotion. They believe it is better to lose in debate, than lose integrity.

The ability to argue convincingly, with impressive articulation and captivating delivery skills, does not make one wise. A skillful debater may be very entertaining, much as a champion boxer - but does this make him right?

### ***Understanding***

"I have an understanding of the scriptures" say all those priestly men. If only they had a *correct* understanding! Understanding is not hard to come by. The human mind has unlimited capacity to make sense out of absolutely anything - we call it "creativity".

But the Truth is deeply hidden. It presents itself only to those who are brave enough to abandon their creativity and finite intelligence.

### *Better or worse*

**Q:** You say all things are equal, but surely humans are the highest form of life on this planet.

**A:** Are you better than a tree?

**Q:** Certainly, I can think.

**A:** What about during unconsciousness sleep, are you better than a tree at that time?

**Q:** I don't know.

**A:** Do you not "sleep like a log"? If you are no different to a tree while sleeping, how can you be any different upon waking? Does your basic nature change?

### *Questions*

**Q:** Self delusion is so easy. We have all made so many mistakes in the past. How can a person possibly know with certainty that he is not mistaken?

**A:** When knowledge and wisdom is acquired, truth is seen.

**Q:** It is all very well you telling me this, but how do I know whether you possess such wisdom as to be able to help me on this matter?

**A:** You yourself must attain wisdom before you can judge the wisdom of others. There is no other way.

**Q:** How do I become wise?

**A:** Wisdom is acquired through thinking and finding answers. Pursue the enquiry "What am I?" by fathoming the questions "What is life?" and "What is death?". Nobody can do this for you. There are no short-cuts. Books and teachers can at best serve as catalysts.

**Q:** I must confess to being disheartened by books. How on earth am I supposed to understand and be helped by the teachings of Jesus for example?

**A:** Don't try to understand what he means. You would do well to just occupy yourself with penetrating to the truth of the matter of life and death. Spend what small time you have on this earth investigating the things of vital concern. You haven't the time to distract yourself trying to understand what every Jesus, Buddha, or Muhammad has supposedly said. What if Jesus was completely wrong! Wouldn't that make your efforts a horrible waste? When you know the Truth, then you will understand all things. Then you will know whether Jesus is worth trying to understand.

Most spiritual scriptures are devotional. That is, they are intended for those who have already transcended the words. If you read these scriptures while you're still after the meaning contained in them, you'll only blind yourself.



Of what use are scriptures anyway? They are just words on what is essentially no better than toilet paper. One doesn't even need to be able to read to know the Truth. More often than not reading is a hindrance to the understanding of the essential. You will only become wise through your own courageous thinking. There is no other way! Go and ask a tree the meaning of the scriptures; it will give you a good answer.

**Q:** What qualification do you have to say what you do?

**A:** My life is my qualification.

**Q:** What if *you* are wrong? Why should I believe in what you say?

**A:** Who ever asked you to believe? Of what use is belief? I don't ask you to believe, but to investigate, and then to know. The only belief I ask of you is belief in reason. Is this too much to ask? Enlightenment is not attained through belief.

### *Concentrate on what is real*

Each moment, do just this: ask yourself "What is real?"

Then, knowing what is real, and what is not real, have Faith.

Concentrate on what is real and forever remain separate from this transient world.

And should you ever have the slightest tendency to see beauty in anything, then turn your back on the lie as something you reject in order to save your life. Don't even consider entertaining it for a moment. It is something you rejected long ago to make your life what it is. To again accept lies willingly will be to lose your life. It will be to have wasted all your efforts towards truth.

### *Points to remember*

- The man who has recognized the illusory nature of things will not take poison as a food.

- Would a blind man who has recovered his sight desire to be blind again?

- Shall we quench a fire by heaping fuel upon it?

- Does a fish who has escaped from the net desire to be caught again?

- Give no more thought to things in existence! Who would take back what they had once vomited.

### *Mystic States*

It is exceedingly foolish to think that one's ability to achieve altered states of consciousness or meditational mystic states is in any way related to wisdom and spirituality.

The only measure of spirituality is wisdom, and wisdom manifests as non-attachment to everything. Wisdom is not tranquillity, nor is it eloquence, or the ability to read minds, or to transfix people with masterful words and knowledge. Do not be not deceived by false values!

### *Simplification*

We seek security through simplification, categorization and abstraction; the aim being to freeze all change. Ironically this always leads to yet more complication and suffering. The more categories there are, the less easily they live together.

Simple people have a simple faith. The more complex we become, the less faith is possible. Through my well-chosen complications I hope a Great ball of doubt will be raised, so simplicity and complexity can be transcended once and for all.

### *Establishing the non-existence of an inherent self*

When a cart is taken apart into all of its pieces, where is the cart? Obviously the "cart" is merely an adventitious designation that depends on all the parts being in the appropriate place.

To disprove the self-existence of the cart, as we just did, we had to know precisely what it was we were disproving - the cart. If you can come to grips with what you think something is, it is then an easy enough task to disprove its self-existence.

And this is the problem, for while we humans have no trouble defining what a cart is, we baulk at having to define what *we* are. Until we are brave enough to at least admit we are a *thing*, we will be unable to convincingly disprove ourselves to ourselves. It is not enough to realize that all the things around us lack real existence, if we cannot extend the reasoning to ourselves. If we lack the love and courage to do this, then the generative core of delusion will remain untouched, to wreak its usual havoc upon both ourselves and others.

### *Wisdom*

Your species has entrusted you with an enormously valuable treasure, upon which the species depends for its survival. Do not take your eyes from it for even a moment! Do not leave it unguarded! Treasure these words!

### ***Reject all***

Freedom is being able to squarely face the very worst, and the very best that can possibly happen to one, without a single care. How my heart goes out to such freedom!

### ***Jesus expresses his love***

- *"Any of you who does not give-up everything he has cannot be my disciple."*

- *"I have come to bring fire on the earth, and how I wish it were already kindled!"*

- *"Do not suppose that I have come to bring peace to the earth. I did not come to bring peace but a sword. For I have come to turn a man against his father, a daughter against her mother - a man's enemies will be the members of his own household."*

- *"How can ye believe, who receive honour from one another."*

### ***Nihilism***

When people say to me "You are preaching nihilism," I reply "My dear friend, nihilism does not exist!"

### ***The right sound***

If the guitar string is too tight, it snaps. If it is too loose, there is no sound. Tuning guitars is so much effort. I advise you to remove all the strings and just take life easy. This sounds best of all! Stop the sound of that distant bell!

### ***Temporality***

It is said "All our attachments and joys are temporal," and "you can't take anything with you when you die." Such advice achieves little, as we do not understand the meaning of temporality. We understand it to mean "existing for a limited time," so we redouble our efforts to enjoy what we have, while we have it.

But temporality concerns the nature of things to be *always changing*. Things do not exist for even a moment before they have changed: so it is impossible to possess anything at all. You see, temporal means *not real*.

## WOMAN/MAN

*Understand woman, and you understand the highest.*

*Transcend woman, and you transcend the highest.*

*Reject woman, and you reject the highest - the ego!*

### ***What is Sexism?***

Is it "sexist" to be realistic about the immense psychological differences between man and woman?

Is it "sexist" to recognize that some qualities of personality are superior to others, and that these qualities are not equally distributed between the sexes? If so, then I am proud to be known as sexist, for my aim is to be honest and not popular.

I've had enough of the lies spoken about women. I've had enough of what has become "female worship", not only among women, but also among men whose adoration of woman has proceeded far beyond mere gallantry. I am certainly not in favour of unfair discrimination against women. And I am not in favour of the lesser role that Nature (and man) has inflicted upon women throughout the evolution of our species. I'm all for equality . . . that is, I'm all for changing the way women are brought up in our society. I'm all for making women more equal to men. But I will never *pretend* equality of the sexes, whether that be equality of psychology (and values) or equality of rights, when it is unrealistic and dishonest to do so.

We could classify man and woman as different species, were it not that the combination of the two seem to produce offspring - so little is there in common between us. We are mentally distinct, if not genetically. Though I hasten to add that we differ mainly because of our upbringing, which can be changed, and not because of any genetic or God-ordained determinism.

Yet what use is talking about sexism until we have at least determined what it actually is to be a man, or a woman. Therefore, I will do here what very few would dare: I will outline the major differences between man and woman, and in the process I will hopefully impress upon you that if things are not the same they cannot hope to be automatically equal and demand equal rights.

Kierkegaard, the great Christian philosopher, says that "Woman is personified egotism," but that she can never know it because of her lack of penetrating thought. Nietzsche observes that "woman is first and foremost an actress.", and describes an actor as "a person who is skilled at combining falseness with a good conscience."

Schopenhauer, in his renowned essay "On Woman" states that women . . . "are their whole life - grown-up children . . . She is an intellectual myope whose intuitive understanding sees distinctly what is near, but has a narrow range of vision, which does not embrace the distant." Schopenhauer finds that her basic tools of trade are a subconscious and automatic tendency towards "cunning and deception," and that the woman's basic failing lies in her injustice. Others agree on this point. Freud says that "the poor sense of justice in women is connected to the preponderance of envy in their mental life." And Plato makes his view clearly known when he says that "Woman's nature is inferior to that of men in capacity for virtue."

Women are singled out for special attention in the philosophic religions. In Hinduism, women are known as the embodiment of maya (illusion), and avidya (the power of delusion). Buddhism regards women to be so far away from the requirements for spirituality that the task is especially difficult for them. One famous Buddhist leader, Nichiren, said that "women can no more attain Buddhahood than can a dried-up seed sprout." And finally, Carl Jung points out that "Nature has created an extreme difference between man and woman, so that he finds his opposite in her, and she in him." Is all this pointing towards equality of the sexes? I say not.

Are all the men referred to above ordinary and ignorant cloddish males? Are they so insecure that they cannot think clearly, and are disparaging women to reinforce their own possibly fragile male egos? I think it would be naive to conclude such, no matter how inviting. They are simply facing reality.

But let us put things back in perspective before you get too angry. Ultimately, woman and man are equal, in that we have evolved in Nature together and to be dependent on one another. We are equal in the eyes of God if you please, but we are certainly not equal in everyday things. For example, woman does not have the physical strength of man, due to her genetic inheritance. In the same way she is less qualified for the rigours of life as an independently thinking person, though as a result of her upbringing.

While women are brought-up in our society to be submissive and emotional, men are reared to be competitive, more courageous, and to be risk-takers. While submissiveness and emotionality are ideal skills for avoiding suffering, they are useless for living in reality. They prevent women from having any stomach at all for hardship. In contrast, man is constantly exposed to hardship, worry, and stress, as they are an integral part of the competitive male world. Therefore, woman's strength is that she is expert at avoiding suffering, while the strength of man is that he can bear-up under it. It is not of his own doing, but man thereby gains what qualifies him for a life of thinking, and for a life of spirit. He has the ability to withstand the mental hardship necessary for real thought.

In this respect then, man and woman are worlds apart. A woman is severely restricted in her thinking. She has no mind for irony, contradictions and paradoxes. She has no mind for the dialectic. There is no use in forcing a woman into a good that hurts - it would break her. Only men, true men at least, have the toughness, born out of their egotistic competitiveness, to endure the intense agonies of the true philosophic life. A life of honesty.

"Now she loves him, and looks ahead with quiet confidence - like a cow" reflects Nietzsche. Woman's greatest love is when she possesses one man, or when she possesses a child. Relationship is her basic need. This is why women are so very much under the control of such vanities as fashion, fun, and friends. Willingness is woman, she lives only for the crowd, and finds her identity only with them. For her, to be alone, without a man, without child, without family, is the most terrible plight imaginable. She would perhaps rather be dead than live in this wretched condition. But one must be alone if one is to follow the path of reason. Only alone can one truly live.

When a man becomes entangled with a woman he immediately becomes like her, and lives through her - childhood revisited. He becomes possessed by her, completely and utterly bewitched. She embodies the most powerful cunning and deception - but it is subtle, and herein lies her strength. She is a startling effect that hypnotizes the man before devouring him. Then he loses that precious thing which qualified him for life as an individual, and he becomes like a sheep. He is lost forever.

A great fighter can kill many in battle with his bare hands, but a woman can slay a hundred men with her eyes. Yet in conquering her man she not only destroys him, but hammers the final nail in her own coffin.

Do I hate women? I can excuse you for thinking I do. But I cannot hate women. I know far too much about women to be able to hate them. Rather, I hate what they embody. I hate the way they make life soft and easy, distracting attention away from the important, cold, hard realities of life. I hate the way they give the appearance of being selfless and kind, concealing their true nature. No, I do not hate woman, but I hate the society that created the monster that is "womanliness". And I hate myself for being a part of that misguided society and unable to correct it.

I do not want women to feel discouraged. My intention is only to make clear our situation as it stands, and the task that stretches out before us. If we do not learn to see clearly the difference between what I call "female values" (most common in genetic females) and "male values" (most common in genetic males) then we will never know where we stand in relation to these extreme opposite sets of values. If we are unaware of where we stand in relation to these extremes then we will be disorientated, and in no position to judge between good and bad values. Thus we will be in no position to improve ourselves, for what is self improvement other than the abandoning of bad or false values and the cultivation of good ones?

Only male objectivity enables one to stand back from the closeness of the world and find perspective and orientation. Woman needs encouragement here. It is essential that she break away from the conditioning of society. She must learn to be alone, and seek the truth. Indeed, it is a rare man who can stand alone with his thought, but fewer women even attempt it.

While some men are more "womanly" than others, and some women more "masculine" than other women, the traditional male and female roles are so deeply entrenched in our society, that even in these modern times they remain at the core of our being. When Nature divided the human race into two, She did not simply draw the line through the middle - the divisions are polar and opposed to each other, and the difference between them is not merely qualitative, it is also quantitative.

Despite occasional and fanciful forays into "equality of the sexes" and the like, our conditioning stands firm. Our conditioning is very deeply rooted. We must be more realistic in our approach to the problem. Our goal should not be "equality" but *humanity*. If women become more like men, and men more like women, the result will be a society of spineless weaklings. This will only compound the problems for our species. We must go beyond such petty thinking, to a life of rationality and truth. We must become *Supermen*, taking male rationality to its ultimate conclusion and not stopping short. We must recognize the enormity of the task that lies before us, and passionately set to work on it.

Two creatures as remotely different as man and woman cannot realistically expect equal rights. And so I heartily join Schopenhauer when he says that when women were given equal rights, they should have been endowed with male reason also.

Even so, I doggedly maintain the hope that women will grow to deserve the rights they have been given. If one treats children as children, they will remain as children; but treat them as adults and they grow up. When will men learn to treat women as adults? When will men learn to respect a woman's independence? When will men learn to be real men and *leave women alone!*

So, am I then sexist? No, I am not sexist: I am against women of *both sexes*.

\* Since writing this essay back in 1987 my views have changes somewhat. I am no longer of the opinion that woman's lack of consciousness is due overwhelmingly to her upbringing, but now consider her genetic inheritance to play a much larger part.

K.S. 1995

\* See appendix for references used in this essay.

### ***My words against women***

I know that my concentrated attention on the faults of the feminine persona will be taken badly by women. This is unfortunate, for it is not my intention to hurt and divide. These consequences, though undesirable, are inevitable - *for I must make my point!*

And my point, while of vital importance to all, must be addressed mainly to men: I tell you, *beware female values!* I express this same warning to women, but when there is an emergency, with thousands of people seriously ill and only one doctor, then the healthiest must receive the best attention, in the hope of saving at least a few.



### *Woman is no mystery*

The mystery of woman must be how she is so attractive to man. What is this magic spell she weaves that brings a man to his knees?

Her dominance is the trick. Her complete and secure dominance. For while she is weak, does she not have dominance over suffering? Unfortunately, man sees only her power, which he loves to feel as his own; he doesn't look so far as to see the *source* of her power, which lies in her submitting so easily. He is duped. For her's is not a masculine power, but a power that exists only within her sphere of submission.

Man is not happy with submission, so is under constant threat from a world which would love to crush his hopes. He rarely feels the easy-going and open confidence of woman, which is so very much like that of a child. He is a stranger to her security, which bows down before all things. Man has to give the appearance of being secure; woman actually *is* secure. For this reason, in his weaker moments, he sees her as a super-male, or a god, who is what he desires most deeply. He projects woman in his own image, making himself blind to her true form.

*" . . . there is a moment in her life when she deceptively appears to be infinitude itself - and that is when man is captured. And as a wife she is quite simply - finitude."*

Kierkegaard

Man doesn't see his mistake till it is too late. Now he sees her puttering around in finitude, and all the time he has been following her lead. He has been dreaming, and she has been encouraging his dreams. For woman sees nothing wrong with dreaming. She even pities man because of his fear of fantasy, and wants to teach him (who is now her own little child) how it is done and how to avoid a bad conscience about it. Once committed he cannot admit to his mistake, having too much to lose. So he buries his thinking, and his spirit with it.

*"Man has no inkling of the extreme egotism in her devotedness; he considers himself very lucky and feels highly flattered to be the object of such fervent devotion; which always takes the form of submission, perhaps because woman has a bad conscience about it, wondering if it is not really egotism."*

Kierkegaard

Woman lives through man's strength, through his courage and ability to bear-up under heavy loads and great thoughts. She cannot tread where he does, so needs him to traverse the land for her, the country she needs to experience and feel, but can do so only through another.

So she woos him, and he comes to love, and worship her. She senses that something is wrong here - woman is not stupid - though she is powerless to do anything about it, being a slave to her own heart. She has to force herself not to think too deeply about this state of affairs for fear of what she might find out. Perhaps out of guilt for her weakness she submits to the situation, and to him, who embodies that which she is

submitting to. She is saying: "I know this is wrong, but my desire is too strong. All I can do is let-go and submit. I throw myself at your feet to prove to myself that you are the stronger." Thus does she avoid having a conscience about it. She merely has to convince herself that all things are too difficult to fight. Bowing and crumbling beneath all things serves the purpose admirably.

But she is not to blame for her weakness. Woman is *forced* into her thoughtlessness and superficiality, not being equipped to make a stand for individuality and reason. When she does make a stand she is punished for not fitting the role expected of her. Men will despise her. On top of this she faces all the defeats and pressures involved in the exercise of thought. For her, the exercise of thought is like stepping outside of a cosy warm cottage into a cold and icy blizzard. She's just not used to it. Therefore, rather than fail, and suffer, which she cannot stand, cannot enter into and bear-up under, she steps back into the restfulness of womanliness. Even here, she can still think a little, a lot more than she appears to. Though she must cover up her thinking, repress it, not let it come to the surface - not actually *use* it.

The human mind is born with the potential to enjoy the fruits of analytical thought. Consequently the will to learn and conquer has a seed in *every* human mind. So we see the stronger women becoming men. Some women, however, were men from the start, having failed the difficult transition from the "boy" of early childhood into the woman of adolescence. Unfortunately, masculinity in a woman, regardless of its source, is rarely of quality; it explodes too easily in the form of rashness. The masculine does not sit easily in a female brain: it tends to overcompensate.

Adding to her so-called mystery, woman has an inbuilt bisexuality resulting from her difficult formation. While a man is man all his life, she had to grow from a boy into a woman. Thus she seems to alternate between the masculine and the feminine. This leaves man puzzled as to how he is supposed to behave towards such a double entity. For now she is the hard and angry feminist, demanding equal rights; and now she dresses in pink and frills begging for a man to overwhelm her.

She claims weakness, yet seems to have no shortage of strength. She achieves this through love, her speciality, nay, her *profession*. For while man has *direct* mastery over things, woman can achieve an indirect mastery through her direct mastery of man. Women are united in this goal, and while men have countless interests, women all belong to the one trade. Thus their whole life is love, its conquests, and the associated vanities such as fashion. Love comes first with woman, while it is only second with man. Thus a woman learns to like the man she loves, while a man learns to love the woman he likes. And because love is a woman's life, sexual relations come into everything. The difference is essentially this: man *has* sexual thoughts; woman *is* sexual thought. She knows nothing other than the sexual, so is unaware of just how sexual, how *animal* she really is.

Another consequence of her psychology is that women either love or they hate. They know no happy medium. Their lives are love and beauty: from love issues hatred and from beauty springs ugliness.

Further, because her life revolves around love, woman regards everything solely as a means to win the man; so their interest in anything is usually a simulated one. A woman will study philosophy for months to impress a man, without understanding a

word of it. If she truly is interested in philosophy, it is only to find an all-powerful doctrine to submit herself to, and within which she can enthrone herself.

There is no doubt that women can sometimes see much more than men, who are often blinded by their own abstractions. But when men understand, they have the potential to put it into practise, and to make it real, which women do not. For women, knowledge is only useful in how it helps them to avoid pain. Women have horizontal knowledge, but not vertical. They do not have the depth of intellect necessary to bore through to the real truths. And only real truths can give one the strength to live infinitely, and to make infinite movements. There can be no real and heartfelt faith in reason when that reason fails to penetrate to lasting and indisputable truths. There is no confidence in a reason that can only produce truths that stand up for as long as the wind doesn't blow. Such is her reason.

Women, as they are at present, can at best only see the signs of the weight that men carry. I am speaking of the weight of reflection. Even then, women can only do this if they think enough to be granted such a vision; otherwise they will see men as helpless little boys. It is good if women can at least think enough to be aware of the strength of men. Then at least women will be able to see that they themselves are not gods. I regret that the women of today are not of this calibre. Their wisdom tells them: "My femininity is itself spirituality. I am complete!".

Jesus told an applicable story about a farmer and his two sons. The father asked his sons to work the field for him while he was away. The younger son was in no mood to work and said, quite honestly, "No". The elder son said "Yes father, I'd love to do it," but had no intention of helping. The elder son lived in selfish dream, wanting only to impress his father, and puff-up his own pride. The younger son later developed the mind to work and did his father's bidding. The elder son never will, as he believes he has no work to do.

So it is with all people, being sons of God. It is better to say "No" to Him, and at least recognize his existence, than to say "Yes" and never know of Him at all. Woman is like the elder son. Man is the more honest of the two, and has potential.

The characteristic jealousy and envy of woman is a result of her limited ego. That is, with its delicate skin, which contains security, but is so easily punctured. The female ego is simple, with few dependencies, so when one of these dependencies does fail she is plunged into dire trouble. When her armour collapses, it collapses totally. The many safety supports that men have at their disposal are not her's. Nor does she have man's experience at carrying a burden of pain. Therefore she is expert at coping with things that fall within her sphere of submission, but she fails spectacularly when forced "outside".

### *The modern woman*

Men are professional at being men, precisely because they have been men all their lives. They keep an even keel even in rough seas. But the modern masculine woman is new to the game, and is often rash, cruel and incounsellable. Her rawness results in her

expressing the very worst qualities of the male spectrum. I tell you, she is not masculine enough!

Buddhism has taught from the very beginning that it is impossible for a woman to attain Buddhahood - *in the form of a woman*. However, if a woman becomes reborn as a man, that is a different matter. Thus, a woman has to attain the mind of a man, for this is what it really means to become a man. Yet to become a man is not easy for a woman.

### *Gossip*

The gossip of women is a submissive pleasure in which self-pities can be shared and reinforced.

Man, however, cannot submit to fear. He cannot share it with himself or others. He keeps it inside, preferring to live with the pain. For him to recognize the hurt means to be a failure as a man. In contrast, woman sees nothing wrong with being fearful; she even deems it a virtue. She does not know "failure" as man does, because she does not compete. The more she submits, the more she can bask in the happiness of carefreeness. She calls it "honest" to recognize and share her fears. She has no bad conscience about it, and sees no fault in her argument.

Yes, it is honest to recognize suffering, but it is *dishonest* to submit to it. Woman only accepts her fear so she can submit to it. Man, with his relative love of reason, is in a predicament. He knows it is wrong to submit to his fear, but also knows he hasn't the strength to confront it. All he can do is let his fear settle in his brain and make the best out of a bad situation.

If only man were *more* rational! - then fear would not arise in him at all.

### *The woman's defence*

Woman has the strongest of defences. She can counter any argument by claiming to be *unqualified*. This is called "acting dumb", which they always do when it comes to real thinking. She feigns interest and praises the reasoner to the skies. In this way, she not only escapes threat, but also pacifies the other, making them softer. She may even win the other for herself, which she deems a valuable prize indeed - her very own thinker!

The only alternative for her is to compete in the reasoning, which she cannot do. She is not skilled or practiced in thinking, so whenever she ventures to make as much as a suggestion she is comprehensively defeated. The moment she puts her foot through the door it slams painfully shut. She cannot tolerate this pain without submitting, not being familiar with real pain. Even less can she cope with this immense pain, arising from her great failure, which in turn arises from her lack of competence in reasoning.

Her defence is *Yes*. It is a dominant Yes, as are all things submissive. She is a lump of clay, which yields to any force rather than fight. Nobody, no matter how strong, can defeat a lump of clay. So she lets herself be moulded, and remains in control.

## *The Sexes*

When I speak of "male" or "female" I am usually referring to aspects of the personality. It is character that counts in all important regards, and genetics count for nothing by comparison.

The female personality is composed of what I naturally enough term "female values." These are expressed in submissiveness, weakness of will, a childish innocence, spontaneity, and emotionality. In contrast the male personality shows itself as a dominant striving, courage, depth, strength under pressure, and a greater degree of rationality.

We all possess both male and female personalities. If we look closely, we can see the "feminine" in man, and the "masculine" in woman - both of which demand satisfaction. It just so happens that the female personality predominates in the genetically female, while the male personality predominates in the genetically male.

It is unlikely that genetics determines personality in any direct way, so why is there a such a strong correlation between genetic and personality types? This question demands our attention, because if we truly wish to make the sexes equal it would be useful to know what we are fighting against.

One contributing factor may be the superior physical strength of the male. His sheer size and strength surely has a psychologically intimidating effect on women. Then add to this his aggressive and competitive attitude, which was probably required of him in past ages to acquire food and shelter. Woman probably finds the combination of the two overwhelming.

There is no question that physical and mental strength can produce great results. But why are women so much the opposite of man? - why *so much* the "opposite sex"? Surely physical and mental strength in women would have done no harm?

A *bipolarization* of personality types would aid pair-bonding, breeding, and child nurturing, by making men and women psychologically dependent on each other. A couple would grow to need each other to complement and fulfill their individual personalities. Woman grew to need man not only for his physical and mental strength, not only for his support and sex, but also to help in exercising the male part of her own personality. Similarly, man grew to need woman not only for her body and her particular mental skills, but also to exercise and satisfy the female part of his personality.

In addition, the segregation of personality types into well defined roles simplifies social interactions. People could then specialize in certain tasks, and thereby achieve greater things. Everyone would know what was expected of them, and how to behave towards others, which would undoubtedly reduce stress in society and perhaps increase its efficiency.

So, in a sense the wish for enlightenment for one and all, true equality of the sexes, seems to be going against the stream of evolution. But is not this Great Wish the *result* of evolution?

I seem to write at inordinate length on the subject of the sexes, though I am only writing about human values. It is a difficult task, and I have chosen to tackle it from the perspective of the two "sex personalities". I am merely writing about the ego, the embodiment of delusion, and how it manifests in our lives.

### *The pleasure of sex*

The whole arena of sex-pleasure, from flirting to courting, foreplay and copulation, has little to do with our physical and genetic nature, but all to do with the pleasure arising from the emotional interplay between the different sex-personalities.

### *Woman and child*

A woman cannot resist a man who tells her that his life is a shambles, and that he needs her, and her alone, to pull his life back together and save him from death. For now she has a child, exactly as if she had her very own baby. A baby needs her for its very life, and it is this need that is love to her. Now she is swept with feelings of importance and power, for a human life is now entirely within her hands. And if it is a man who has given himself to her, and who she now possesses, then she also feels the power of having the very image of strength crawling at her feet, begging for help.

Man and child are in the same boat, shipwrecked, and washed-up on the shore of woman.

### *How to see*

To avoid the sin of lustful desire, a man should see women as sisters, or daughters, or mothers, loving whom would be incest. He can also see woman as his own self, falling in love with whom would be narcissism.

Yet this is dishonesty. You must learn to see women as women, and men as men. Have nothing to do with what is merely the skillful use of the imagination and trickery. The opposite sex are *literally* a part of your own Infinite body. Seeing the Infinite, and being the Infinite, how can you ever distinguish any such thing as "family", or feel any kind of feeling towards others - you who know nothing other than the Love of God. If you are honest you will be hated, for there is nothing people hate more than Infinite Love: it is an opposite of what they call love.

If you are a man, then never let a woman catch you looking at her; for how can you teach her non-attachment when you are attached to physical and emotional beauty yourself? And don't think you can get away with picturing beautiful women in your mind, for where the mind wanders the eyes will follow.

### *Vanity*

It was a fool who said that women are attached to their appearance. Anyone can see it is not their appearance they are attached to, but what their appearance brings them . . . attention, compliments, self-respect, friends, employment, sex, men, children . . . and the list goes on!

I once heard a woman say "I take a lot of care of my appearance, but I don't like to think of myself as shallow"!

### *Men die ten years sooner than women*

Are men unfairly deprived of ten years of enjoyment in this world? Why should that which is incapable of birth be concerned with death?

### *I can't understand . . .*

While men joyfully pronounce their inability to understand the female mind, women proclaim the mystery of the male mind. All this ignorance is because men and women don't understand *their own* minds!

Understand your own mind, and you will understand all, for all is within you.

### *Women and reason*

When a man hears a reasoned truth, he sweats out of fear. Fortunately, his strength of intellect enables him to live with this stress. Yet when a woman hears some such truth she is not even threatened! Why? Because her mind snaps. It hasn't the power of resistance, so it simply switches off. If it is strength to avoid suffering, then woman is far stronger than man.

### *The cunning of woman*

She does not want to be called "immoral" so covers herself with clothing. Yet the clothing she uses to do this is even more suggestive than her bare skin. Thus she successfully manages to avoid guilt and embarrassment through a neat mental trick.

See-through clothing is the perfect solution because she can feel "covered" at the same time as appearing more exposed and vulnerable than if she were completely naked. See-through clothing enhances her feminine appeal by making her appear infinitely weak and helpless - for has she not tried to hide herself, yet exposed herself all the more?

Woman knows hundreds of these tricks, and does not hesitate in using them. She has so few devices in her arsenal to choose from, that she becomes a specialist in the multifarious use of a single weapon - cunning.

### ***Beware***

The spiritual man sees so much more than the normal man. He sees all that happens on a person's face and can read their deepest thoughts. And right here is the danger; for when he looks at a woman's face he sees how he has affected her . . . she feels intimidated, she feels desire, she is paralyzed, she is perplexed. He can place himself in a woman's shoes, seeing her from the inside. And because he sees more of the woman than an ordinary man, more than the woman does herself, there is more to tempt him.

Few can see straight through the woman as he does. His gaze makes her naked, stripped even of her flesh. This man is a mysterious power indeed, and she sets out to make this power her own.

### ***Man/woman***

Woman is deeply secure and resilient, but beyond a certain point she breaks, and is as broken as can be. In contrast, the man is much less secure at any stage, though always retains some control. It is like one person who can fall off a boat and swim to safety, and another who cannot swim and will surely drown.

Therefore a man can come to the conclusion "All is false. All I do is selfish," and can still live with the consequences. For he has the leisure of being able to abandon the boat and still swim. But the woman must not consider leaving the safety of her boat. She will not consider "all is false", for what else will be left for her? Thus she is severely limited in the realm of spirit.

### ***Dialectical redoubling***

Women cannot stand a dialectical redoubling, an intensification of reason. The awesome redoubling is nothing more than a second thought, against the first, and simultaneous with it. Woman is one dimensional in the sense that she can only think the one thing. If she tries to think the second she begins to lose the first - and her mind snaps. She loses her life, because her first thought *is* her life.

By contrast, man finds his sanity in that second thought, which, in a noble man, becomes his life. He doesn't lose his mind because he has a firm grip on that second thing - I am of course speaking of *reason*.

Reason is not unlike a second wind, which sustains, but is not reached without considerable pain.



### *Crime*

Woman doesn't have a mind for crime. She cannot hold things within, which would enable her to bear guilt. She doesn't have the ability of man to be two people at once: one person on the outside, and another, fully conscious of the duplication, within.

She can certainly lie, but only if she makes herself fully *believe* in the lie. Her talent is her ability to transform herself, so that she believes inwardly, while the man can only do so outwardly.

### *The upbringing of men*

Children are invariably reared by their mother in the early years, regardless of the sex of the child. As we might expect, early on, the boy comes to think he is the same as his mother, and therefore that he has a right to be a mother when he grows older. Then the time comes when he is told he is not allowed to be a mother . . . because . . . he is a boy.

So, very early in life the male of our species learns that he must stand alone and unsupported. He cannot afford to get attached to anything too closely. Alienated by the central figure of his life, his mother, he learns to formulate a life plan based on self-reliance.

Perhaps this rejection by the mother plays a part in creating the vast divergence in personality between men and women.

### *Man, Woman and love*

Woman loves the mysterious in man, the hidden, the powerful, the deep. Such a man is deemed by woman a worthy god to submit herself to. With such a man she can make herself the froth on the surface of an ocean, listening to the rumblings of the deep. She loves the poet in a man, which echoes the noise of those depths.

But if he ever becomes a real poet - a poet of his own soul - if he ever discovers his own source - then she has lost him. From that moment forth, he goes his own way: the way of the spirit.

Man, if man he is, is drawn to the intelligent and self-willed woman. But she must be so only on the surface; for the beauty a woman holds for man is in her weakness. I remember a famous model being asked her advice on how to look glamorous, she responded "Just look dumb". A woman's first word must be "No" - but her second, third, and fourth, must all be "Yes".

Love is just this: man takes and woman gives. To preserve one's sanity one tries not to remind oneself too often how harsh, terrible, and immoral this antagonism is.

You see, a woman's love is not mere devotedness, but is an unreserved sacrifice of both mind and body. She gives up all she holds dear, *especially* all she holds dear: her

mind and her soul. It must be all or nothing; much as when treating a carpet for fleas one wants to be rid of *all* the fleas, not merely most of them. There must be no complicating conditions.

Thus we get the nauseating reality where a highly intelligent and educated woman will fawn to a moronic lug of a man, who will pontificate to her on any and every matter of life, while she sits with respectful fear, with wide adoring eyes, ears pricked and hungry for every word he utters, every sound he makes, every breath he takes . . . and all this with barely restrained glee.

Where did her reason go? Where that suffering for truth? Where that preparedness to die for an ideal? Where that noble longing for the immortal? Feelings, it seems, negate all these unnecessary.

And what of man? Surely such devotion on the part of woman only encourages his overestimation of himself.

Yet there is one small consolation, for while woman gives herself totally, man never feels in total possession. The possession of a rug does not exactly provide one with a reason for living; moreover one wonders whether it is in fact possible to possess such a lifeless entity as - a rug - a rug upon which anyone can wipe their feet! Hence a fragment of mind is reserved for man, a small fragment perhaps, but a fragment.

Yes, one never feels fully in possession of a woman's love, because while it is vast, it lacks substance. You see, woman does not love the man, nor the goodness or truth in a man, but his *lovableness* . . . which has scant little to do with goodness and truth, and leaves him feeling cheated. She on the other hand expects to be somewhat cheated by man, as this is the man she loves.

Today her love graces a priest, and tomorrow - a professional hit-man. What knows she? It feels ludicrous to apply ethical standards to her, for she knows nothing of them to begin with. "Stupid as a man" say the women: "cowardly as a woman" say the men. Stupidity is in woman *unwomanly*. Thus Nietzsche has it. She has no character, no inner constancy, because she bases her existence on the whims of feeling. Philosophy is beyond her.

### **The difference**

She mirrors,  
Changing with the light.  
He is the sun.  
Strong and steady;  
But for occasional flares.

When he  
Has a thorn in his side;

She

Has to have a sword through her heart.

He loves trees;

She loves flowers.

He laughs;

She cries.

He creates;

She preserves.

His mind is one-track;

Her's is one dimensional.

He has the will power;

She has the *willingness* power.

### ***The seducer***

It is the man who is traditionally seen as the seducer, the animal-like "predatory male", hunting down the innocent weak female. Yet this is only because his particular kind of egotism make his behaviour look contrived and unnatural, and his manipulations conspicuous.

The passive egotism of woman is subtle. It is not in her nature to force, and make the plays. She is not the aggressor. Her manipulations are imperceptible because she manipulates without effort. She has no problem in flashing a leg, but does it in such an innocent fashion as to appear natural.

She appears to be always acting for her mere survival, while the male appears to be acting from the position of one who has enough yet wants more. Furthermore, we have the common feeling that it is human to submit, but inhuman to dominate. We feel that submission hurts no-one, while dominance harms many. How false appearances can be!

Men do not realize how far they are dragged down by women. You can travel along what seems to be a level road, only to find later that you had been moving gradually downhill! Most men get up and sit down at the bidding of a woman. All married men speak highly of their wives. Men work, and work like slaves for the approval and acceptance of women.

Women are only after one thing - emotional security. So although men and women are undoubtedly equal, you should fear women as you would fear standing beneath a building in an earthquake. All ground is the same, but some standing places are safer than others. Don't let yourself touch the air near a woman's body. Do not sit with a woman. You may say a couple of words to them, standing, and if in the company of others. Never even glance at a woman! The danger with looking at a woman is that she

might look back. Do not challenge her so. Only when you know what woman truly is, will you be safe from her. You will be mad - but nevertheless safe.

Woman's purpose in life is to capture and hold a man. Man's purpose in life is to remain free. So I have heard.

### *My failure*

My failure in life is easily explained. I refuse to be respected and loved by fools. The foremost among the rabble is beloved of the Devil. Never will I water-down my truths to make them palatable to the herd. If one is popular with the Devil one cannot at the same time be his mortal enemy. Never will I allow my Truth to be covered over and buried beneath a mountain of dirt, which is humanly known as praise.

My failure with women and in love is even more easily explained. For I refuse to sell myself. To sell yourself is to diminish yourself, and to beg for help from fools and intellectual insects, I mean women. There is little wrong with being weak, shamelessly weak, when you know nothing of God. Indeed weakness and shamelessness would be expected. But to *know* about God, and to have his infinite strength in your grasp, and then to openly flaunt your rejection of Him by declaring yourself bankrupt and seeking your salvation in the arms of a woman - this is deplorable.

The wise man seeks life, but woman is suicide. The man who feels responsible for the survival of the species, and sees himself as an example to the young, is not proud to shoot himself in the head.

I can fantasize about women. Even better can I fantasize about women with other men. But the thought of engaging in love with a woman in real life, and holding a woman's hand, is a little too flagrantly degrading to myself and harmful to the world. If I felt a woman's hand in mine I would be forced to think: Why do I need this touch? Am I yet an animal? Why do I need this creature's approval? Am I yet a child who needs his mother's nod, and his mother's bosom? Why am I flattering this person's ego? Do I not wish to help them to dismantle their ego and become enlightened? Why have I stopped speaking and thinking, and forgotten all my words except for love's vocabulary of fifty pre-human words, sighs, grunts and squeals? Why have I abandoned my ideals, my future, my fellow man, my soul, and returned to the crude, rudimentary mind I had when I was nine years old? Do I prefer painful childhood dependencies? Why am I retreating into this dark, dirty, and impulsive recess of the brain, sacrificing the rest of my consciousness forever?

For in holding a woman's hand you are entering into a new occupation in which you have to spend all your time thinking about creative and constructive lies. You now have the full time job of devising ways to flatter continually, but with enough variety to make it interesting. Covering up your lies is also no easy task. And not only do you have the daunting task of lying to yourself, but you have to do so for the other person as well. And they will not always ask when they need your help, so you must watch with eagle eyes. In love you have two people's hell to contend with.

The simple act of asking a woman out, just to talk, to get to know her, means that you have accepted falsity and inadequacy and rejected Truth. It means you have accepted the word of the ego over the word of God. For if Truth still occupies one's mind, even just a bit, then one would still have some hope for God and would not seek to go into cohorts with the ego, the Devil, in the form of woman and love.

I am at a definite advantage here, because it is usually left to the man to make the decisive steps in a relationship. A woman will encourage and entice, but will not make steps. Thus it is the man who must debase himself and put himself at a loss. For woman encourages evil, but will not create it - she leaves this to man. But to create evil is no small thing, not entirely unconscious, and man can more easily choose against it. Thus I choose against it - promoting my own failure.

I am also in a bind because women love my inner strength - but my strength comes from my wisdom. If I loved women I would lose the very thing they loved, and would become unlovable.

Time and again my ego itself stops itself from being satisfied, promoting its own downfall still further. It is too proud in its knowledge to compete with other men for the affection of a woman, or to risk rejection by a woman. So if she has, in the past, loved men whom I regard to be inferior to myself, then I cannot believe she is qualified to appreciate me. Thus, not only does she fail to flatter me, but she is also more than likely to reject me, which my pride cannot tolerate. Similarly, if I suspect she has the potential to love such inferior men (any man) in the future, this too disqualifies her.

In any case, my selfish pride will not allow me to be seen in public with a woman, whispering in ears, caressing fingers, empty talk. I will not be seen begging at the feet of the Devil for sustenance. What kind of an example would I be to others? Of what worth would be the remainder of my life?

My ego (and it is only the ego that can ever love) - what remains of it - knows full well that love is but a dream, so it fights to adapt itself to the dream. It does not follow love through to completion in the real world so as not to spoil the fantasy, and the ideal. The romantic and idealistic spirit knows that an unconsummated love is better than a shattered one; it allows room for hope, expectation, and dreams. More than this love can never be. Ultimately, the only way the truly romantic spirit can succeed is through death or separation. In other words, failure.

For example, if I ever do approach a woman, I will not ask her for some small favour or concession, but will immediately ask for and expect everything. I do not ask for a date, but for the entirety of her love for all time. This she will never grant, and I never ask twice - so I live to fight another day. One doesn't wish to get so close as to have to speak of something other than love; not close enough to kiss.

But my biggest failing is not my ego, its rare knowledge, prides, and sensitivities; it is my pure wisdom. For my wisdom debars any success at all.

### *The woman behind the man*

It is said that behind every great man there is a woman. But I say to you, behind every great ego there is a wife!

Yes, behind every truly great man there is a woman, but she was the one he *didn't* marry. She existed as a negative factor in his life, at just the right time to arouse his ideality, and then she promptly vanished from the scene. Her favour to him was to marry another.

*"It is through woman that ideality is born into the world and - what were man without her? Many a man has become a genius because of a woman, many a man a hero, many a man a poet, many a man even a saint; but he did not become a genius through the woman he married, for through her he only became a privy counsellor; he did not become a hero through the woman he married, for through her he only became a general; he did not become a poet through the woman he married, for through her he only became a father; he did not become a saint through the woman he married - for he did not marry; and would have married but one, the one whom he did not marry."*

Kierkegaard

In marriage: woman has nothing to lose, while man has everything to lose. She knows who she is, what she wants, and how to get it. He doesn't know who he is, what he wants, or how to get it.

### *Stay low*

If a man achieves too much, no woman would be able to appreciate him. So he aims low, to remain in her sight.

### *Appreciation*

In its youth, wisdom can make a man resentful of women, because no woman appreciates true wisdom. She prefers the animal-man. Consequently the lingering animal within a wise man feels cheated. However, in wisdom's maturity there is no need for appreciation, and hence no bitterness.

### *Great achievers*

Virtually every great achievement of mankind, whether spiritual, scientific, or artistic, has been due to men. More specifically to courageous men.

If the female role changes, then men begin to lose their identity, as men only find their identity when contrasted with women. Men will inevitably become more effeminate, just as water falls downhill, following the path of least resistance. And even

though women may become slightly more masculine in their values, the invaluable courage and masculinity of men will decline, and their precious poison diluted. The dilution does not have to be much for it to have a devastating effect on the number of superior men, for these precious ones only crystallize beyond a certain threshold of potency - the threshold of genius.

Even so, I do not want women to remain feminine. I welcome their becoming more masculine. Though I wish they would go *all the way*; and I wish men would help them do so! To be of any real help to women, man himself needs to become supremely masculine - masculine enough not to need the emotional services of women. The Supreme Masculine needs nothing.

As it is, we are facing a shortage of genius and all too much talent. I only hope these few words, in the shape of a warning, will inspire a few rare individuals to strive forwards and make up the shortfall.

### ***Men again***

There are signs that women are becoming more masculine and independent. Yet I fear that their transformation will never be more than superficial; the reason being that women will remain women for as long as men are attracted to women.

### ***Woman and God***

The Tao Te Ching asks the question: "Can you play the role of a woman?" Krishna once dressed as a cow-girl to dance with cow-girls in the forest. All this does *not* mean you must become like a woman! On the contrary, give up your will *entirely*. Make yourself *truly* empty if you wish to be filled by God. Do not be like the common man, a transvestite, who while he may not dress in women's clothing, wears woman *in his mind*. You must become infinitely more womanly than woman herself if you will become a Superman.

### ***The depths of woman***

Have you noticed that she never really looks worried? She may look puzzled, perplexed, even shocked . . . but never worried. I do not like to say this, but even the strongest women are probably weaker than the dumbest of men. For all the intelligence of woman, it only apes the intelligence of man. Her manliness is surface. Her depths are woman.

I have observed that as woman becomes more educated and self-reliant, man sees her differently. Now she appears as a mirror of his own stature, or a lump of clay which he can mould into an effigy of himself. She apes his nature like a trained monkey, and to own such a modern woman he finds flattering.

However, such fantasy is short-lived. Soon he realizes that not only does clay not have any choice about what form it takes, but that woman is of a clay that can be reshaped again and again. She mirrors him now, but just as the image changes in a mirror as you move it from place to place, so does her image change, depending on which man she is with. Her basic nature is without form: only on her surface does form appear.

What a disappointment it is to a man, to see his lover remolded by another man, into *his* shape!

### **Woman**

A woman is always aware of how she looks. Indeed *she is* how she believes she looks. She is a master of appearances - born to act. She can push an emotional button to switch-on any feeling she chooses.

At a moments notice her face becomes soft, her eyes wide, her smile welcoming. A look of pure early morning sunshine - flat, yet warmly alive - and vacant. But then her face is not so much vacant, but *a vacuum* to a man; for it draws him closer before sucking him in to oblivion.

A woman's eyes are big enough for a man to fall into. And when he does, he merges with the essence of woman. Then he becomes like the wind: yielding, free, untouchable. But like the wind he also becomes aimless, changeable, and without substance.

She is like butter about to melt. How does she stand up? She looks so lacking in structure that if one blew against her she might vaporize. But Oh how much pleasure man receives in this - for a little while - to be nothing!

Is it not ridiculous that Nature should feel lacking? And what is more, to desire *itself* in order to feel complete. So it is when a man desires a woman.

### **A woman's love**

Woman loves the man who thinks, but the man who thinks does not love woman.

Yes, woman loves the man who thinks, *but not the man who lives by his thought.*

### **Motherhood**

No mother loves her child. To her, a child is a status symbol - to prove she is woman. A child is the ultimate bangle.

In contrast, man finds his immortality through his children: they are his future. Woman finds only self-flattery through her children: they are her *now*.

Yes, a mother's love is deep - about as deep as a woman's mind.



### *The nature of nurture*

Women, nurturing? . . . nurturing of the *ego* perhaps - but destructive of the spirit!

### *Physical/emotional violence*

What is worse, the physical violence of man, or the emotional violence of woman?

Woman can only unleash her anger in imagination, and in emotion, while man can unleash anger physically, when he cannot dissolve it inside his mind with his many reasons. Consequently a woman's imagination is much more dark and vicious than man's.

In battle, men have a respect for the enemy, if the enemy are valiant in their ideals. Women, however, are brutal in their hatred and know no limits. Woman is incounsellable. She would not have a conscience about hanging anyone she did not particularly like. Yes, she is compassionate, but only to those who meet her favour.

It is interesting how we feel more strongly about a man who commits a crime of violence than a woman. She is the eternally innocent. This is probably because men traditionally act *willfully*, while women act *in response*. Man is action, woman is reaction.

### *The intelligent woman*

The woman who values her intellect is one of the greatest threats to the spiritual man. His music attracts, yet is fatal to her. His melodious rhythms conceal powerful thunder. She is strong enough to be aware of his fire. She even feels its warmth. But instead of using the fire to heat a brew of wisdom - she gets burned.

Now her ego is engaged by this powerful one who has struck her so, and who sees through her as through air. She then seeks a powerful ointment in the place where she touched a hot fire. So beware, you spiritual men!

You are, however, safe enough from the ordinary woman: she is blind to your light and untouched by your lightning.

And what of the spiritual woman? Well, she has much to fear from both men and women. There will be many who try to drag her down, claiming that, while a woman's place may not be in the home, it is not in the clouds either.

### *Man/woman*

The truly masculine man wants a woman who will make no demands on him. However, if there is a woman who loves such a man then she is thus making demands on his demands - disqualifying her as a possible partner. This man is close to renouncing women. I love such men, for they cause their own downfall.

### *The beautiful woman*

A beautiful woman will never meet with rational truths, for what man in his right mind would dare argue with her? He might argue with an ugly woman, as then he has nothing to lose; but with a beautiful woman? - never!

Thus she remains sheltered, and her self confidence and strength correspondingly hollow.

### *Thus have I heard*

*Nietzsche:*

- Men look for a woman of deep and strong character, women for a being of intelligence, brilliance, and presence of mind. It is plain, that men seek the ideal man, and women for the ideal woman - consequently not for the complement but for the *completion* of their own excellence.

- Without knowing it, women act as if they were taking away the stones from the path of the wandering mineralogist in order that he might not strike his foot against them - when he has gone out for the very purpose of striking against them.

- Did a woman herself ever acknowledge profundity in a woman's mind, or justice in a woman's heart?

- For that matter, I myself might add, did a woman ever acknowledge profundity in a man's mind, or justice in a man's heart? Men are full of praise for the special talents of women; but does a woman ever truly recognize the talents of a man?

*Kierkegaard:*

- Weakness for this life is part of being strong for eternity. A man without a woman is weak for this life.

- She is more sensate than man; for were she more spiritual she could never find her culmination point in another. Spirit is the true independent.

### *The problem of language*

The English language does not have specific sex-indefinite pronouns: "He", "him" and "his" are regarded as being the only correct generic pronouns, at least in written use. Women can so easily be made to feel invisible.

The directions and warnings set down in these writings are as applicable to women as to men. I do not want to give women an excuse for passing them over, so I try to avoid terms that might provide an excuse. However, male words signify many things; importantly, they imply courage and strength.

Buddhism teaches that women must first attain a male rebirth before enlightenment is possible. These are interesting and useful words, pregnant with meaning, but they are also easily misunderstood by those who want to do so. I will not make it easy for them!

### *Man, Woman, Science and Rationality*

Man dreads the feminine because he fears the loss of his own individuality and identity. This is man's classic weakness, highlighting a major flaw in his character. But is he so bad? Should a man not fear the loss of his individuality, his reason, and his dignity? Woe is he who does not fear the loss of his soul!

Man's dread of the feminine is said to be the fuel behind his repression of women throughout history. Maybe so, but this is no excuse to do away with male reason! On the contrary, if man's rationality and strength were made *perfect* he would feel no such threat from woman, as he would have no need of her emotional services, and would no longer need to keep her subservient to his will.

The solution is not to make man abandon his identity in favour of the feminine, but to encourage both men and women to take reason to its completion. Many believe rationality to have reached its limits and become unproductive. They say reason is not enough by itself, and that we must now turn to the heart within, using feelings in conjunction with reason. O ye of little faith! You have not yet *begun* to use reason, yet claim to have exhausted it! You have abandoned reason and the "either/or" as though it were a burden! I beg of you, *either* reason *or* feelings, but please, not both! You choose reason only when it suits you, and feelings, or should I say fantasy, when it suits you. Even on those rare occasions when you do resort to reason it is only to try to justify your fantasies.

The women of this world, of both sexes, say that the age of men is over because his science has failed to provide us with ultimate values. Yet science is not to blame. The fault lies entirely with the miserable so-called *scientists* who have limited themselves to what is physically and demonstrably provable. They have carved out a small niche for themselves and *called* it science, yet it is *not* science. They conveniently ignore the fact that many truths are not experimentally and physically provable, and that many truths are not demonstrable under any circumstances to those who lack sufficient intellectual courage to see them. In the hands of these fools has science become a mere tool, one

among many, to aid in the survival of the ego. One moment these bumbling scientists espouse science, and the next they worshipfully extol emotional feelings and religion!

Scientific truth is the one and only Truth, yet the morons who call themselves scientists wouldn't have any idea about such a thing. The truly scientific mind is the mind that seeks Ultimate Truth at all costs and without compromise. Such a mind is infinitely remote from the scientists and philosophers of today.

The desire for Truth and the love of reason is indeed an emotional passion, but no ordinary passion, for it ends in the destruction of passion. However, if you use reason only sparingly and without complete love, as do the scientists, then your reason will be no more than ordinary greed, used opportunistically and inconsistently. In such a dilapidated state of mind you will have no right to proclaim reason above the feminine emotions. If you do not follow reason *to completion* your inconsistency will leave you open to a thousand criticisms. You will be told you are suppressing feelings - *and you will be* - as you will lack the power to utterly destroy feelings as they should be destroyed. You will be a hypocrite, living a double life with double standards.

Scholars cannot see beyond the emotions. To them, the emotions and feelings are a permanent fixture that can only ever be repressed, never extinguished. They regard those who seek the perfection of reason to be unrealistic and egotistical idealists, and will laugh at them. These impostors give science a bad name. Please do not take them as representative of science, but rather see them as the parasites they are.

Man may be the more rational of the sexes, but do not expect too much of him: he falls on a regular basis. His falling, however, does not necessarily mean he is on the wrong track. Let it be remembered that no matter how good one's intentions, until one has achieved absolute perfection, one's activity will be not be without fault. As long as there is striving there is lacking. Man strives, therefore he lacks. He appears cloddish, foolish, unnatural as he moves in unfamiliar ways traversing new ground.

Woman moves differently. She is consistent, in that *she does nothing*. She does not strive, so does not fail. Her lack of embarrassing slips is not so much evidence that she is on the right path, as it is proof she is going nowhere.

Man is substance and therefore has something to lose. Understandably he fears woman, who threatens to deny him any higher striving. In contrast, woman has nothing to fear from man, as she has no identity to lose. Man fears re-engulfment by the mother, but woman never left the mother's womb - never became a self. Man is like water trying to flow uphill, and woman is the lake below, waiting to catch him should he fall. Woman is of the earth, *is* the earth, and extols the earth. Man is a homeless wanderer, extols the stars, reaches for the stars . . . and looks foolish when he falls short.

Only when your consuming passion for truth is so strong that passion itself is consumed, only then will you be without fear of woman or man. You will then have made a clean break from the womb, and become the Mother of all mothers. Only then can you rightly and deservedly speak of reason as being the superior passion. Only then will your desires be entirely without desire and your loves without love. Until that time you are too much of a woman.

The resurgence of the feminine philosophy of feelings is a serious threat to science and reason. Don't get me wrong, I will support any woman who tries to develop her

mind, or any demand upon men to be more consistent and rational. I will not, however, tolerate the spread of feminine values to the detriment of Truth. Science has failed not because of men, but because there is all too much of a woman in man. Man is not masculine *enough!*

We are told that if we relied more on our feelings than on reason, there would not be so much violence in this world. We are led to believe that *reason* is the cause of war and violence! But I tell you, reason is only harmful when it is used to justify the feminine in us, the emotions and feelings. Woman's thought is intuitive and unstructured. Man's thought is lateral and connected. That is, he is capable of both the intuitive *and* the rational. We must not deny him his reason.

I am told that rationality makes one uncaring and cold. Then I must be truly hateful and icy cold, for there are few more rational than I. Yet I bring the end of the ice-age!

### *How a man can become a woman*

Spiritual pregnancy produces something like a feminine character in a man. And just like a pregnant woman he becomes kinder, more patient, and quite beautiful.

His birthchild is *enlightenment*.

### *Solitude*

Of what use is independence to a woman, if she is - all alone?

### *The psychology of men and women*

Good things invariably take time. Man hardly reaches the maturity of his reason and intellectual powers before his twenty-eighth year, woman with her eighteenth. Thus woman's reason is very circumscribed and usually remains in a largely juvenile condition. She sees only what is nearest to her, takes appearances for reality, and prefers trivialities to the important subjects.

Why is this so? We have to look to where men and women come from. Man is reared by his mother as an infant, and becomes lovingly attached to his mother. It is acceptable for him to remain in love with this mother figure throughout life, and his development is thus relatively straightforward. He can be masculine all his life, and has no changes forced upon him. The woman, however, must undergo a redirection of loving feelings from the mother towards the father. As a young girl she is effectively a boy, but she *grows* feminine.

A woman of thirty has long been fully emotionally developed. There are no paths open to her for further growth. By contrast, a man retains his boyishness, and at thirty is still searching for who he is. Perhaps woman's early maturity is because the difficult development which leads to femininity exhausts all the possibilities of the individual.

It is because the man remains a hungry boy, in need of more excitement, that he pushes into the philosophic realms in search of ideals. His reason is his saviour, of which women feel they have no need.

Human beings are distinguished from animals in their ability to survey and consider the past and the future. This mental quality gives to men their foresight, caring, and all too many depressing worries. To women it gives nothing, for it must be said, women (as they are) are barely human.

Woman's world is the present. She is not burdened by the complications that come from a perception of a broader perspective. She is free from the knowledge of consequences. This innocence bestows upon her a certain cheerfulness; but the price of innocence is that you forever remain - a child or an animal.

### *The most intelligent*

The most intelligent women in the world are female impersonators.

### *A woman's concerns*

A woman I met yesterday typifies the only kind of thinking women seem to be capable of. Her primary concern with religion was whether it should be hard-line and dogmatic, or easy-going and liberal. The question of whether religious teachings should be *true* or not was of no concern to her. What she cares about is the *experience*. To her, truth is an irrelevant triviality whose only role in life is as a stumbling block for men.

A child visiting the doctor cares only about the jar of sweets on the doctors desk - he cares not about his own health. Sweets come first, *and second*.

### *Talk*

Can a man talk with a woman? Yes, a man will talk with a woman . . . until she is his! He will talk till he knows her, and until she knows enough of him. He gains nothing by further talk. Having fished-out her shallows, she has no depth to hold his interest. There is no respect in the morning.

### *Radio Priest and the female mind (a transcript)*

**Woman:** I am confused. The man I am with now is the best friend I ever had, but I think I should go back to the man I was with before, even though he used to abuse me badly.

**Priest:** But you really feel a lot for the man you're with now . . . so I think you should do what your heart tells you!

**Woman:** My heart tells me to go back to the man who abused me.

**Priest:** Then you should do what your mind tells you.

### *Balancing the masculine and the feminine*

When I say "Men should encourage women to become more independent, strong, courageous, and rational" the response from men is always something like "Do you want to make love to masculine women?"

Fools are concerned only about their own happiness. The plight of truth, intellect, and the human race are of no concern to them.

Men try to suppress women's individuality and growth not to maintain power over them, but to preserve their source of beauty and joy. Men do not find joy in their power over women, but in the weakness, softness, and innocence of women. Likewise, women do not find their joy in the power and courage of men, but rather in the love and worship of men. Thus both sexes try to maintain the ignorance of the other, for therein lies joy. Moreover, men want women to remain lovable, so they can love; and women want to remain lovable, so they will be loved. A lovable woman is more important to a man than a deeply intelligent, uncompromising woman who is masculine to the core. And a man's love is more important to a woman than her own thought and intellect.

It is true that men are often attracted to the woman of strength and character, but her hardness must be surface only, enough to flatter him and fuel his fantasies. Underneath she must be soft, yielding, and feminine - wearing frilly panties. This "independent" woman's strength is *not* because of her intellectual depth and courage, but because of the strength of her feminine delusions, which provide a reliable base to fall back on. Her confidence comes from being strong enough to avoid the truth, which a man finds more difficult to do, because reason goes right to his heart. With woman, reason is as superficial as the fashions she wears with equal confidence.

People today speak of the importance of preserving a "balance" between the masculine and the feminine, but they do not want an *even* balance. Rather, the balance they refer to simply involves being happy in life, love and relationships. When they have assembled a happy family of delusions inside their skull they *feel* balanced. This balancing act is often presented as tantamount to enlightenment.

But truly balanced or not, two wrongs will never make a right. Both the masculine and the feminine emotions are firmly rooted in the ego, so combining or balancing the two only empowers the ego, making it more happy and secure rather than getting rid of it. This happiness is achieved through a skillful use of the emotions rather than the courageous use of reason. It is the easy and popular way out, not the brave and honest way.

I want to take away the beauty of woman and give her truth. Yes, I want to take away love; the love that is life to so many. Little wonder they cry out as I attempt to confiscate their precious drugs and their cherished toys. Few are ready to grow-up.

*These exhausting words*

To turn over thoughts like these for only one hour is more exhausting than enormous efforts in the hope of being victorious.

It has not been easy for me to write about the feminine. I have done so to promote my own downfall, as well as yours.

For it must be said, and said again, that life appears overful of beautiful things, yet underneath, it is very poor. Yes, life is a woman.



## WORLDLY WISDOM

### **The lie of worldly wisdom uncovered (or what people say . . . and what it means)**

- *Do what works.* (truth is irrelevant)

- *Money doesn't mean anything to me.*

It never does when you have more than you know what to do with. Anyway, we are not attached to money itself, but to what it *buys*. Money can buy inner happiness as well as physical health.

- *I don't fear death.*

Who does? Death is the ultimate escape from suffering. On the contrary, it makes more sense to *look forward* to death than to fear it. No, we do not fear death, but dread what precedes death - the pain, and the loss of our dreams.

- *Humility is the greatest of virtues.*

But the enlightened one is full of light and shines like the sun! He could not mask his brightness if he tried. Is he then lacking in humility and virtue? If you do not shine with wisdom, you are in darkness. What use has true wisdom of humility?

- *Go with the flow.*

Be supple, bend like a blade of grass which bends with the wind. Trees may be torn from the ground, but you will be unharmed. Don't fight reality. It is a delusion to think you can change the world.

Such talk sickens me. It is yet more in the vein of feminine passivity. This philosophy of the Devil protects happiness by avoiding confrontation.

The truly wise man is like a fish swimming upstream. The farther he proceeds, the faster and more steeply the water surges against him. Yet even though everything goes

against him increasingly, his effort is unceasing. Eventually he reaches the Dragon Gate. Here, hundred-metre high waves crash down through towering perpendicular gorges, carrying away whole hillsides as they go. Even the mountain spirits are stunned into senselessness. Just a drop of this water breaks the bones of a great whale. Through this maelstrom the wise man dies the Great Death, and becomes a Dharma Dragon.

*- Today is the first day of the rest of your life.*

Yes indeed, why remember past mistakes? What is to be learned from them? Don't linger on what has been. The past is history. Time heals, if you can forget.

Remain instead in a vision of the future. Think not whether you will have a future, but how it will be. Maintain a positive attitude. Assume that you will live in good health for as long as it takes to achieve all your goals.

In thus manner will you be protected from reality.

*- Don't worry, you're going to be alright.*

The one on the receiving end of this dreadful advice is likely to meet their end with raving insanity, followed by a protracted and painful death.

God laughs when the doctor assures the mother her child will recover from his illness, when He has decided the child will die.

*- Fools rush in, where wise men fear to tread.*

The "wise men" of today are becoming effeminate under the pretense of becoming more thoughtful and understanding. In doing so they receive no little adoration from women, whom they flatter.

They regard indecision as strength. But I say to you "Fools do nothing and with great effort, while the wise achieve great things with ease."

*- Travel broadens the mind*

More often than not the mind becomes narrowed. For travel is a running from oneself, a running from boredom, and from reason.

*- The devil finds work for idle hands.*

It is said that to live a happy and successful life you must be rid of all self-consciousness. Work is the means to this end.

It is so easy to think selfish thoughts. So, if you want to improve your personality, then work yourself so hard that thought doesn't have a chance to arise! It doesn't matter what you work at, it's the working that matters. Use animals as a model: they don't think either, and they're not selfish - are they?

- *True love is when you love yourself first, then extend it out to all others.*

But I tell you that Love involves *killing* the self: when there is no self, there is no lack of Love.

- *The heart has its reasons, which reason knows nothing of.*

I think this is meant to suggest that the heart has a higher order of reasoning than the mind. But there is only one kind of true reasoning. Reason knows nothing of the heart's reasons because the so-called reasons of the heart are mere emotional feelings.

- *Contentment is the highest virtue.*

This is similar to "Man is freest when he is most unconscious of freedom."

So don't strive for freedom or Truth. Be content with what Nature has given you. Don't imagine that you are ignorant or that you do harm to others through your ignorance. Don't imagine that others are more wise than yourself. It will only make you discontent, and your unhappiness will spread to others. If you create "wisdom" then you will also create "ignorance" - and the cause of your own suffering!

Don't think at all! If you refrain from thinking then nothing can bother you.

Only fools imagine they are deluded and that their delusions must be abandoned. Don't these people realize that no matter how deluded you are, you only have to stop reasoning to be happy. After all, is it not said that Enlightenment is happiness? - so happiness must be Enlightenment.

- *Laughter is the best medicine.*

Laughter is maliciousness with a good conscience.

- *You must have faith in people.*

How so? People have egos! The ego is weak and is easily tempted. If people are weak and easily tempted how can they be trusted? How can they realistically be worthy of faith?

- *He is a well adjusted person.*

Then by definition the man has been brainwashed! No man in control of his mind would allow himself to "adjust" to a worldly life.

- *People in glass houses shouldn't throw stones.*

People gather from this that they must either fortify themselves further against the world, turning their glass houses into concrete bunkers, or else cease from doing anything risky, and start being nice to everyone. It wouldn't occur to them that one doesn't need any kind of a protective structure at all.

Sages are creatures of the open air. They throw stones at glass houses.

- *Don't look for the splinter in the eye of another, when you have a plank in your own eye.*

This means it is acceptable to have a plank in your own eye, as long as you don't directly give trouble to anyone else.

- *God called me to the priesthood.*

This is really saying: "I don't like to think about the real reason I became a priest."

- *It is the small things that bring the greatest happiness.*

Yes, but these "small things" take on a great magnitude, and the resultant problems are in proportion.

- *The Truth lies within.*

This is a good way to avoid the Truth that is all around us.

- *We need hope.*

I tell you, there is *no hope* for those who live in a pleasant dream of the future.

- *If something works, stick to it.*

Thus do we avoid failure and suffering. The wise man has an altogether different attitude: he wants to know *why* things either work or not. He avoids those things that work because they teach him nothing. Success cannot stimulate the mind to reason like failure does.

- *You should believe in something if it is reasonable, and if it makes sense.*

This is the justification people have for everything they do. To them, something is "reasonable" and "makes sense" if it satisfies both their emotional and intellectual being. Unsurprisingly, it is not hard to satisfy them, as their emotional being is like that of an animal, and their intellectual being is the equivalent to that of a six year old child. Such creatures do not believe it "makes sense" to use reason if it causes one to suffer. Their attitude is: why let a little thing like reason come between oneself and happiness?

- *Accept what is true, and reject what is false.*

"New age" philosophy tells us not to dwell on what is false in life, but to accept the benefit from what is true. That is, to seek truth by overlooking untruth. Ecumenicism is an example of this deluded notion. It involves concentrating on the similarities between religions rather than on the differences.

The problem is, truth is *never* found in association with falsity: the one is deadly to the other. So be careful of "truths" you pick up from dirty places - you don't know where they've been! Or worse still, perhaps you do!

The case is this: our condition is so wretched we do not believe it is possible to live without lies. We have given up the fight, if fight there was, and submitted to a lying life.

We do not seek out lies, for what would we do with them if we found them? They would only make us ashamed. Thus we dangle our lines in the foul broth of our experience, fishing for "truths". But what kind of creature do you think grows out of that excrement? What kind of "truths" will they be? To call those vile worms "virtuous lies" would be too kind, and would degrade the word "virtue" by association.

- *I'm looking for someone to love.*

This means: "I desperately need to attach myself to someone who approves of me. I want someone who needs me!"

- *Know thyself.*

Learn what your weaknesses are so you can hide and protect them, or modify them to make them more robust. The added benefit is that you will also know the weaknesses of others, so you can manipulate them more easily.

- *It is good to share your problems with others.*

Self-pity and gossip are God's gift to the virtuous.

- *Love your enemies, and do not judge others.*

Structure your life in such a way that you don't have enemies - by refraining from thought. Ignore all other opinions, no matter how rational they may be. In this way you will never see anything that opposes you. You will then be able to treat your enemies with love, because you will no longer have the mental capacity to recognize them as enemies.

- *It is both rational and right to believe in God, because if one does not believe in God, and God exists, then one is in deep trouble with God. However, if one does believe in God, and God doesn't exist, one loses nothing.*

Really? Have I missed something? Did lying become acceptable while I was asleep?

- *You cannot sin as long as you follow your conscience.*

This will make everyone happy, because everyone does what they think is right anyway!

- *It is better to vent anger and self-pity throughout the duration of one's life than to save it all up for death.*

Unfortunately, as much harm is done either way.

- *The grieving process is very important for human health.*

One never feels grief for the departed - but for *oneself*. One never feels pity and compassion for the departed - but for *oneself*.

Do not take grief lightly, for not only will it cause you to be reborn as an "animal", but you will cause the departed to share your plight. Together as animals you will continually fight each other for what you have done to each other. How do I know this? By looking!

By no means am I telling you to avoid grief. Delusion cannot be contained or hidden. Rather, you must seek the causes of grief and attachment, and destroy them at the root. Love has much to answer for!

*- Freedom of speech is essential for a healthy society.*

Nobody wants *freedom of thought*, so we demand freedom of speech as a kind of compensation.

Freedom of thought increases in proportion to the amount of honesty one expresses in one's life. This is why we have made honesty blasphemous.

*- "For the common good."*

The expression is a self contradiction, for goodness is more rare than gold. That which is common is necessarily worthless. Truth is the only good, and is preserved for the brave. Who among us today is brave?

*- Better to have loved and lost, than to never have loved.*

If only we could never have loved! What joy life would then be! It is through love alone that we suffer. To be entirely without love is to be enlightened.

*- Through suffering I find an inner strength.*

But I say unto you, the strength of inner deception is no insignificant strength.

*- We must keep the female and male sides of our personality in balance.*

Two wrongs have never made a right. A skillful balance between the drugs of dominance and submission is nothing to be proud of.

*- It would be better if you had a Phd, for then more people would take notice of you.*

There is nothing better than a lack of titles to keep one free of parasites and other hangers-on. Anyway, any person of worth would never take someone with a Phd seriously.

- *We feel so clean and pure. Our minds have been freed from their shackles.*

No surprise, what do you expect from brainwashing?

### ***Compassion***

Everywhere I go I meet people of vast wisdom. I have heard it from such angels that compassion should not be developed without wisdom alongside it. They *also* say that enlightenment can be attained by either of two possible paths: the path of the intellect, or the path of compassion. Not surprisingly, the path of compassion is by far the more popular of the two - it does not involve having to think. Yes, wisdom is developed "alongside" compassion alright - but *so far* to the side that it is not even remotely visible.

They (and who are not "they") avoid thinking at all costs, content with the pleasure they milk from their small and skillful compassion. In their deepest of thoughts they think "What need have we of reason? It is superfluous!" They sincerely believe wisdom to be merely a skillful way of performing their commonplace compassion. Their "wisdom" is merely something to prop-up the frail feelers of their cowardly compassion.

The compassion and wisdom of the truly wise are two aspects of the same thing, *the Infinite*. Clearly it is impossible to have such compassion without wisdom; thus any talk of having wisdom "alongside" is mistaken. If one does not understand one's own nature, and the nature of Reality, then how can one hope to do any good at all? No matter how many virtues you may have cultivated, for all your vast compassion and mercy, your every action will be in vain.

It is the One thing that must be developed, and this One can only be found through a transcendent use of the intellect. So keep life simple, save yourself a lot of unnecessary mental effort, and restrict yourself to one virtue only. Heed my advice: cultivate the wisdom of the Infinite and you will gain All. Compassion, mercy, and the countless other virtues will no longer be a concern to you. No longer will you be bothered with examining your personal motives, as you will no longer exist in the world of motives.



### *Positive thinking*

80% of Americans believe in heaven, but only 60% of them believe in hell. Could this be a reflection of the infamous American "power of positive thinking."

Even negative thinking, self-criticism, and guilt are forms of *positive* thinking, and equally despicable.

### *A few words tell it all*

*Old man:* Do you think anyone is truly happy?

*Radio priest:* Well, I've met plenty, haven't you?

*Old man:* . . . I don't know . . .

### *The cunning of egotism*

- The continual outpouring of sex and violence in the media is "a serious psychological study into the human condition."
- The selfish act of marriage is "sharing".
- Hatred of others is "disapproval".
- Living in a pleasant dream is "positive thinking".
- Failure is "a stepping stone to improvement".
- An indescribable source of happiness is "spiritual".
- The opposing beliefs of other religions are "challenging".
- *Earnestness* - as a means to escape *seriousness*.

### *Getting to know a person*

It is said that you may dislike a person at first, but respect grows once you get to know them.

Thus do we learn to avoid conflict, and become skilled at turning fear into fondness. This is the basic survival mechanism of the ego which knows no other way to survive. Contact or interaction with an object of fear helps us to become used to it. We learn new mental tricks. With a greater understanding of the problem we become aware of its holes and the weaknesses in its substance. With familiarity the unknown becomes known, more predictable, and its power diminished.

Yet in my case, the better people know me, the more they hate me. When people first meet me they are not sure what to make of me. Being uncertain as to which

category I belong to they slot me into a provisional category until they know me better. They may make me of an "idealist", with the possibility of finding me "insane" later on. Both categories are acceptable - as they conveniently sterilize me.

But the longer they know me, the less I fit, and the more of a threat I pose to them.

Then again, there are always the mules who are so lost within their dreams that it wouldn't matter how well they knew me. Such entrenched egotists create their own vision of me, and even my thunder does not rouse them from their sleep.

### *Anxiety*

When one approaches a long awaited destination it is common to become anxious in anticipation of it. One may have trekked all day with ease, but when the destination is neared fears and anxieties surface. Painfully, time takes twice as long.

Some have a power of mind that prevents such anxiety. They use mental tricks: such as not thinking of the destination at all, or imagining it as in a dream, or even imagining there are still several days travel ahead. Whichever way, reality is put at a safe distance.

The wise are altogether different. They don't let false concepts of "time" and "distance", or "self" and "goal" arise. Wisdom cannot be troubled.

### *All-knowing*

Someone once said "Nothing human is alien to me." They should have said "Nothing *egotistical* is alien to me."

### *Courage*

Our wisdom makes us prepared to die for our right to hold our beliefs. Yet we are not willing to die for the beliefs *themselves*: we don't believe in them *that much*.

### *Books*

**Q:** Why don't you write books?

**A:** My books are already written. They're just waiting for you to understand them. Nature Herself is one of mine.

## *Influence*

I speak the pure truth, directly and without hesitation. People tell me, in all their wisdom, that I shouldn't speak my mind as bluntly as I do. They tell me that people take offense at my raw truths, and build protective walls which will create an obstruction for all time. They tell me I should try to get skillfully under peoples defences, and win them over slowly.

There are two alternatives to speaking the pure and simple truth:

**1.** Half-truths and compromises: This is the method of filtering or cloaking the glare of truth, to save people from a rude shock. But I tell you, impure truth is not any kind of truth, and half-truths are worse than full-blown lies!

**2.** Silence: There is no such thing as silence, for the lack of a word is taken as a comment. Silence also speaks.

I am not in the game of selling. My words will be loved by the good, and hated by the bad. It is better to hate the truth than to falsely respect it. Quality is my only concern. Blessed is he who does not take offense.

## *The state we're in*

We no longer read books, but listen to brain-pulping music and current affairs broadcasts. We do not study history, so for us there is no past. Our three main sources of recreation are sex, hate and a hypocritical brotherly love - a crudely disguised form of self love.

When we do get along together we do so through what is called "tolerance". This means that nobody really believes anything anymore. No longer are there men of substance who might be persecuted; nor are there men of substance who might persecute them. People are too occupied with themselves to be malicious towards others.

Our worldly wisdom forbids us compare ourselves with others. "You are perfect as you are" we are told, and "We are all equal". But men are *not* equal! And only by becoming aware of your lowness may you ever become high.

Do not be proud of your tolerance, for there is not much courage in tolerating a reality you never face!

## *Tolerance*

The tolerance of today is poorly disguised cowardice.

A Christian priest says that not only is he tolerant, but that he can "learn a lot" from Buddhism, that he finds reincarnation "interesting", and that "God must work through these other religions in some form." Piffle! How such thinking disgusts me! - it is no product of any human mind.

If you bother to tell these creatures of the virtues of skepticism and reason, they reply "What is reason?". It is like trying to describe life on land to a fish.

### *The best are the worst*

Only a few ever make it to the top. At each stage in their advancement a sieve was applied to catch the valuable ones and let the rubbish escape. A sieve always catches the gross and lets the fine escape. Thus, after many applications of the sieve, only those who most promote worldly values are left - the grossest of the gross.

Nietzsche has no end of praise for these heroes:

*"Diligent in business - but indolent of spirit, content with your inadequacy, and with the cloak of duty hung over your discontentment: that is how you live, that is how you want your children to live!"*

### *Knowledge*

**Q:** Why do you sit around doing nothing all day when there is so much to experience in life and unlimited knowledge to discover and enjoy?

**A:** You are correct when you say that knowledge is unlimited. If you are attached to knowledge you will be on a roller coaster that you can never get off. By sitting around "doing nothing" one can assimilate and digest the knowledge one already has. One can make knowledge real by realizing the unity of knowledge, thereby gaining an understanding of all experience.

The fool experiences one thing after another, and each experience seems new to him. He is ignorant of the fact that he is continually repeating the same experience and is going around in circles. Foolish philosophers perpetually formulate "new" ideas and systems of thought, which are as old as philosophy itself. Scientists and theologians persist in their belief that their work is bringing them ever closer to the Truth; and will continue to believe this for evermore.

These foolish intellectuals need to be *shown* things; they do not have the courage to look for themselves. Science fosters cowardice, but inwardness is the domain of the brave, and requires a courageous eye.

The wise know everything. How could someone inside the temple be ignorant of what goes on outside?

### *Wisdom*

What the people call wisdom, I call *worldly wisdom*. Worldly wisdom is the science of serving many masters at once. It is the wisdom of being able to hold countless

contradictory beliefs simultaneously, all the while believing them to be perfectly compatible.

The most worldly wise have reached the absolute conviction that it is impossible to know the truth. They consider all profound insights to be merely a veil over this "truth" of theirs - albeit a dignifying veil.

### *Deadly words*

The words of the great teachers of the past are time bombs, meant to destroy us. The religious people of today, seeing all these dangerous things left carelessly lying about, defuse them with their sterile intellectual reasoning. They turn something great into something commonplace - wine into water.

"Tut tut" they say "this will just confuse people. With my special and valued talents I will transform it into something useful". Consequently nobody dies of fatal truths anymore, there are too many antidotes available.

### *The wise of today*

Most men stand with both feet firmly planted on the ground, while passing judgement on this, that, and the other. With the beginning of wisdom, however, one seems to be forever floating above the ground, arms and legs flailing about for something to hold on to, while being buffeted about by this, that, and the other.

### *Decency*

It is the one who is too cowardly to tread the spiritual path who is praised - for his humanity! The "decent citizen" is a reasonable man whose irrationality can be concealed by favourable circumstances.

### *Words*

The false wise men of today cultivate a magnificent speaking voice and an articulate, poetic expression. Their words conjure up visions of astounding beauty and vast power. This is all to make up for their paucity of understanding.

O how difficult they make it for the truly wise - they have taken all his words from him! When the man of true wisdom speaks, the people say: "He cannot speak as well as that other fellow, he doesn't have the same wisdom."

People are impressed only with words and eloquence. As far as they are concerned only words have the power to protect oneself and bludgeon others; actual knowledge is

at best a mere accessory. If you stumble over your words you will be judged a pauper, even though your wisdom may dwarf the Universe.

The people see words as tools for dismantling reality - to make it harmless. The greater one's discriminating skills, the fewer one's problems in life, as one simply classifies them away.

The wise need no stack of words, as they use few. One knows well enough whether a drink of water is hot or cold, without a plethora of words.

### *The weak*

Those who have achieved some understanding, yet have stagnated before reaching the final goal, are a million times inferior to those who will not settle for anything less than perfection. I include in this sorrowful group the "wise" seers and elders of the many ancient cultures, such as the Australian aborigines and the American Indians. While their relationship with Nature may be intimate and their awareness of their own consciousness intricate, they fall far short of the Absolute.

These impure ones are at the bidding of their inner fears. In relation to the world they are like a seven stone weakling in the boxing ring with a heavyweight champion. Yes, they may be knowledgeable, confident and eloquent, but they are only so when not in the boxing ring! They avoid confrontation at all costs.

They will speak forever and with great eloquence about what they believe, but not a word will they say of what they *reject*. They can speak lofty words, but not hard, cold and crooked words. It is more than their life is worth to offend anyone, so they speak in the eternal positive, a bit like smiling at people you hate - to keep the peace. They uplift, but they do not injure and punish. They pinch and poke into action, but do not brandish the stick of Truth. They are revered because they serve the superstitions of the people, or at least, do not dismantle them.

The Man of God is no such beacon of impressive words and pleasant wisdom. He is a solitary Knight of Faith, complete with diamond sword and impregnable armour. He fears nothing. Concepts of positive or negative, pleasant or disturbing, do not occur to him. Nor does he consider recognition, fame, or death. He simply speaks the truth, and in such a way that he does not cloak it with the carnality of finitude. There is no doubt as to what he is saying. It is always clear where he stands. He does not erect false signposts which point elsewhere, or innocently proclaim "Not here".

Silence and half-truths are worse than complete lies: they are deceptive. If truth does not confront untruth directly, then it is not truth. I've had enough of the soft, now give me the hard! Take your charcoal and give me diamond! If you don't confront lies face to face, then you behave as a buffalo with a butcher.

*The Devil's greatest love - honesty*

The Devil rests easy on hearing an honest word, for now he is both seen and accepted. The small honesty of man is the Devil's fodder. Nowhere is this small honesty found in greater abundance than in the comic. "Lets be honest" he says, "Lets be frank about the wretchedness of our lives: lets all laugh!"

Do you feel uneasy in the company of such wits? Have you ever wondered why people with such obviously talented and articulate minds should devote their lives to the entertaining of the mindless herds with such trivia? Are you suspicious? Have you noticed how everything must be a joke with them, and how their voice changes as they shift from one role to another, always one step ahead of reality.

What are they running from with so much fear? Why the need for such an armoury of humour, insight and imagination? It is enough to arouse fear in any man, when even the strongest animals are seen running for cover.

The enemy is of course - the truth. The wit has a mind which forces many truths upon him, but his vision is all too human for such alien things. He preserves his life with humour, by desperately dousing his stinging eyes with the eyedrops of wit.

Humour is a will to power. It seeks power over all that limits it by exposing those very limitations. Some have even gone so far as to call this "self-knowledge"! But I tell you, the humour of this world is a small honesty indeed. With it does man find a temporary freedom from his self-made shackles. With it, we become more secure inside our prison by accepting our imprisonment. It is as though, through the help of humour and honesty we have managed to get ourselves a more comfortable prison cell.

Small honesty's greatest fear, and death to the Devil, is the man of *Great Honesty*. Such a man is like a sinking ship. The more honest he becomes, the faster he sinks. And just as people abandon a sinking ship, women and children first, so do people abandon the honest man. He rapidly becomes a liability rather than an asset.

## WRITING/READING

### *The dead*

Zarathustra said: "No longer will I talk to dead men."

But when there are no others to talk to, one must even talk to dead men; for how else will men come to life?

### *The value of science fiction*

Things can be said in the genre of science fiction that can't be said in others. There are few rules for science, and even fewer for science fiction.

Science fiction can help you to see yourself, and your world, in a much broader perspective. It can help to shatter the ego by immersing it in the vast reaches of space, endless time, and placing it among untold numbers of other species of intelligent life, all with contrasting and equally plausible world views as your own.

If only you could take just the benefits of science fiction, and not be dragged down by the drug it offers in the shape of escapism.

### *The nature of genius is not to write*

The genius is *not* the one who breaks all the rules: no rules apply to him.

Rarely does he write for others to read. The "advancement of knowledge" is no concern of his. He advances his knowledge by not advancing it. Christ did not go in for writing, he wrote only in sand.

### *Objective writing*

A talented writer has the ability to stand apart from his life and give a relatively unbiased account of it. The spiritual man can stand nowhere, and has no life to account. He has gone beyond both the subjective and the objective.

A salt doll went to the ocean to see how deep it was; but he could never come back to tell us what he found.



### *Something to say*

If only more writers had something to say. This is all it takes to make a real writer. As it is, you can read a hundred books without finding a single genuine idea.

The writers of today have nothing to say, yet have to pretend they do. They are afraid to touch on matters of truth, because it is beyond their sphere of expertise and interest. Thus they argue in grand circles, round arguments with clever words and flattery. Their communication is impersonal, and despite signing their name to the book, it remains - anonymous.

The true man of knowledge writes with his blood. His every word is packed with his entire heart and means his life. His is a personal communication that hits hard, and is not forgotten. His words outlive civilizations.

Writers write to try and make sense of life. The wise write because they have made sense of it.

### *The truly human*

The writings of the truly human are an accurate mapping of their own minds. Their words are like diamonds - hard, transparent, yet solid throughout.

The writings of the ingenuine will always disappoint. Their words are like puffed-up balloons: attractive, but lacking in substance. They are also like balloons floated aloft during war, to protect against enemy aircraft.

### *The death of literature*

There are countless books offering advice on writing for publication. They deal with fiction, non-fiction, business writing, scientific and technical writing, and popular writing.

But what of *literature*?

### *On writing*

Two comments of Schopenhauer's beg to be repeatedly revived:

"Every deep-thinking mind necessarily has the impulse, for the sake of its own satisfaction, to retain its thoughts and reduce them to the greatest possible clarity and definition, and consequently to embody them in words. But this is only perfectly attained in writing, for the written delivery is essentially different from the verbal, since it alone admits the highest precision, concision, and the most pregnant brevity, thus becoming a pure ektypos of thought."

"Thoughts reduced to paper are nothing more than the footprint of a wayfarer in the sand; one sees well enough the way which he has taken, but in order to know what he saw on the way we must use our own eyes."

### *Good writing*

- Cryptic terseness beats verbose and clinical accuracy.
- An economy with words induces and indeed demands the reader to think.
- A handful of well chosen words carry the power of a punch that will not be forgotten.
- It is easier to remember a few words than many.

### *Writing*

Good writers do not write for good readers, but for good learners. Good learners only read a few pages each day; this gives them more than enough to think about.

Good words are mountain peaks; and the one who reads them must likewise be lofty of stature. He must be accustomed to dangerous heights and cold thin air. He must also be a friend of the sun!

Good words are written slowly and have to be read more slowly still. Even then, the reading of good words is never completed, because their meaning is never exhausted. You can read them over and again, and they will bite like the cold dawn air every time. A cool breeze is pleasant, but these words *wake you up!* For breakfast these words are milk and cornflakes: no sausages and eggs here. One flies more easily on a light stomach.

And too, one wishes to avoid gluttons. I do not wish to be swallowed by a whale. A person can get from a book only what he already knows. Thus my words will appear meaningless to all but one or two rare individuals.

I will not allow cows in my library!

### *The write*

Professional writers prefer you to pay more attention to their books than to their own lives. This is because they have no life of any real note. They spend all their time writing, instead of living. Their words are impressive, but their lives are a disappointment.

### *No water here*

A few moments ago I imbibed some of Hakuin's poison. He ripped my heart from my chest with his bare hands!

Now I look upon these words of mine with suspicion. I don't want to let these writings loose on the world unless they are at least as good as anything that has been written before. What would Hakuin, my Dharma Father, think of me if I published a work inferior to his! I want to *augment* his poison, not water it down!

### *Extremes*

When I condemn I do not make exceptions. If I made exceptions then everyone would want to be the exception.

I make broad and sweeping statements, because, broadly speaking, truth is broad and sweeping. My generalizations are not *mere* generalizations. There are no exceptions to what I say. My every word is ultimately true.

### *Cheating*

No idea or expression is "original" - there are no "origins" in Nature. When it suits me I use the expressions of others as my own. Why reinvent the wheel? None of my words are my own, yet they serve well enough to show you the truth.

I may copy prolifically from the works of others, without acknowledgement or accreditation. How can I have the gall to do this? I can do it because God alone is the author of all true words, regardless of from which pen the words issued. I hereby acknowledge the true authorship of this work. God is the ultimate cheat, for he uses everybody and does nothing himself.

The writer of a hymn to Siva felt proud of his achievement, but his pride was dashed to pieces when Siva's bull bared his teeth. He saw that each tooth was a word of the hymn. Do you understand the meaning of this? The words had existed from the beginningless past. The writer had only discovered them.

### *Quiet words*

The words of the wise are *whispers* - to one another and no-one else! They flutter from one sagely heart to another, century to century, as if in joyous ignorance of the clamouring chatter of the masses.

Occasionally though, the masses decide to look up - and they catch sight of one of these ghosts. They prepare the ropes and hooks, and catch hold of its sweet flutterings. They deludedly try and hoist themselves off the ground - but alas, they are much too heavy for the task, and succeed only in dragging down our heavenly friend. Then, as if in disgust or boredom, the masses enjoy crushing the life out of him - to extinction.

*Copies of this*

Many years ago, before the printing press, readers used to make copies of valuable books, so others might benefit from the wisdom contained within them. Think how many would benefit if you were to make a copy of *this* book! Better still, make a hundred copies.

## CONCLUSION

I am no writer. I can only blurt out a few crude words, and offer them as a sample of my mind. And while I write these words with my blood, and my life is *in* them, I do not however live *for* them. As I say, I am no writer, and do not wish to entrust my future to the doubtful fortunes of a few scratches on paper.

You see, if during my life I have suffered for the truth, and have relentlessly sought where the wind bites keenest, then I will consider this fair compensation for my failings as a poet.

If there is even a single superior seeker, who has broken through the Barrier into the secret depths, and he chances to get a glance at these lines, he will feel as though he is meeting-up with an old friend. The truly wise, however, will no doubt spit upon these words as filth.

I dedicate these poisonous words to evolution, without whose help I would not be here to write them, and you would not be poisoned.

## APPENDIX

### *References for essay "What is Sexism?":*

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## GLOSSARY

**Bhakta:** Loving devotion to Truth, or God.

**Bodhicitta:** The "enlightenment mind". The mind that aspires to absolute perfection without compromise. See *Hinayana* and *Mahayana*.

**Bodhisattva:** **a.** One who possesses bodhicitta (see above). **b.** One who has realized the Truth (the Infinite) intuitively as well as intellectually, and also possesses bodhicitta.

**Buddha:** **a.** Siddhartha Gottama, called "The Buddha", who lived about 500 B.C. **b.** Any person who has gone through all the ten stages of the bodhisattva, and can now maintain concentration on the Ultimate Reality effortlessly and at all times. The Perfect Being. **c.** Anyone who has realized Ultimate Reality both intellectually and intuitively. A bodhisattva can sometimes be called a Buddha. **d.** The Ultimate Reality, the Infinite, Truth, God.

**Deva:** A "god". Someone who has an extremely powerful concentration, confidence and memory. They "inhabit" blissful heavens.

**Dharma/Dhamma:** **a.** The teaching of the Buddha. Can refer to the teaching which is found in words, or that which is unspoken and beyond words. **b.** Phenomena, things.

**Dharmakaya:** The teaching body of the Buddha, which manifests in any form suitable to teach a person ready to be taught. The wise man sees all things as the Dharmakaya.

**Enlightenment:** **a.** An intuitive realization of Ultimate Reality, or Truth. **b.** The attainment of complete Buddhahood - beyond the ten stages of the bodhisattva. **c.** A quantum leap in understanding taking one closer to a realization of the Infinite.

**Hinayana:** The "lesser" vehicle whereby one determines to achieve happiness for oneself through a limited wisdom. There is no bodhicitta.

**Jnana:** Intellectual knowledge of Truth, or God.

**Jnani:** Someone who has jnana (see above). See also vijnani.

**Mahayana:** The "greater" vehicle whereby one determines to attain ultimate Enlightenment at all costs. One possesses bodhicitta.

**Muni:** An enlightened one, a bodhisattva or a Buddha.

**Nagasena:** A legendary Buddhist sage.

**Nirvana:** Liberation from suffering and false dualism.

**Preta:** A person who has the consciousness of a "Craving ghost". One who is never satisfied and always feels insubstantial.

**Samadhi:** One pointed concentration of the mind which is accompanied by a deep stillness of mind and body, and great power of mind.

**Samsara:** Cyclic existence. The cycle of birth, death and rebirth. The realm of ignorance, as opposed to Nirvana.

**Shunyata:** The true nature of reality, Truth, God.

**Siddhu:** A monk, one of the renounced order of life, who has given his life to the service of Truth.

**Sutra:** A teaching of the Buddha, a discourse.

**Tao:** The Way.

**Tao Te Ching:** Supposedly written by Lao Tzu in the 6th century. One translation of the title is "The Way and its Characteristics."

**Tathagata:** lit.. "One Thus Gone" **a.** A fully enlightened Buddha. **b.** The Ultimate Reality, the Infinite.

**Vijnani:** One who has gone beyond jnana to a direct realization of Truth.

**Zen:** A form of Buddhism which arose out of Buddhism from India and Chinese Taoist philosophy, and concentrates on "the silent teaching beyond words."