



Writings IV

The End Of Ignorance
Is Intelligence

Henry Templeman

ALSO BY HENRY TEMPLEMAN

Writings

The Sacred Other

Writings II

Love Has No Conditions

Writings III

Attachment Denies Freedom

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Introduction

Writings IV: The End of Ignorance Is Intelligence is the fourth series of diary entries by Henry Templeman. Each entry is recorded at random, reflects a particular moment in time, and describes his personal observations and experiences from a point of view that does not embrace any particular philosophy, belief, or system of thought. It is from this unbiased and unpolluted point of view that Templeman describes some of the most basic issues concerning people today, including what is love, freedom, the self, time, death, meditation, energy, immortality, God, and what it means to instantly bring an end to all forms of psychological conflict as anxiety, frustration, jealousy, anger, loneliness, depression, sorrow, and all the fears of everyday living. Templeman points out that people around the world are caught up in a conditioned way of thinking that makes for distorted and therefore ignorant perception. He says the end of this psychological conditioning allows a person to come upon a state of mind that is unconditioned and therefore absent of ignorance. He points out that the absence of ignorance is the key to an intelligence that not only brings a stop to the problems of violent behavior and inner sorrow, but it reveals a dimension to life that cannot be violated or corrupted by man, which is inviolate, incorruptible, and therefore holy.

Writings IV

*The End Of Ignorance
Is Intelligence*

1501. If the brain uses thought in order to seek that which is sacred, then it will never find it. Thought is limited. That which is sacred is not limited. The brain that sees that fact no longer uses thought in that manner. As a result the brain ceases to operate in a way that leads nowhere. The brain stops behaving ignorantly. The end of this ignorance is the start of intelligence, and it is intelligence that reveals what is sacred. It reveals that which is sacred because intelligence is sacred. They are the same.

1502. Intelligence only comes about with self-knowledge, however self-knowledge cannot happen through analysis. All forms of analysis take time, and to come upon self-knowledge does not involve time. That means everything that is the self, the whole of it, can be instantly seen for what it is. As a result intelligence has no relationship with analysis, time, or anything knowable, which means it is an unknowable thing.

1503. It happened on the large hotel patio overlooking the pristine lake under the clear blue sky in the long shadow of the snow capped mountains. It was there. The is-ness, the present, or however you want to call it, unfolded. It came out, and within it was everything a person could ever need. Everything you need exists in the present, however the present must not be mistaken for any sort of mystical idea or intellectual concept. It has nothing to do with a concept in any shape or form. All concepts imply a mental image, and the present is not an image. The present, and everything that lies within it, only reveals itself when all mental images are completely and totally discarded, which means one must learn what is meditation. However, this is a meditation that cannot come about through any regular practice, reading of any book, or following the guidelines set out by another person. It is not something that is the result of any kind of deliberate action. A deliberate action implies will. It implies desire, and therefore an ego. The ego is a hindrance to meditation, and therefore all forms of study and seeking guidance by another, have no value

and can never bring about what is true meditation. The brain that sees the falsehood of seeking meditation through deliberate action, desire, study, books, and other people, is free of all that. It is free. It is in that freedom where the brain comes upon what is meditation. Freedom is meditation. They are one and the same action. The brain that sees the fallacy of seeking meditation through all of that nonsense is no longer being fooled. It is no longer taking an ignorant path. It is no longer taking a wrong path, and to side step the wrong path is the right path. Therefore the realization of what is the false brings the truth. It brings about intelligence, and that intelligence begins to work in the brain. It is the intelligent brain that learns what it means to bring the whole movement of the ego to an end. The ego exists as the struggle to succeed, advance, achieve, attain, and all the rest of it, and where there is an ego, there is ignorance. Intelligence only exists in the present, which means intelligence is all that a person needs, ever needed, or will ever need.

1504. The brain that is out of step with the present is subject to all the mental problems of stress, frustration, anxiety, sadness, depression, loneliness, and heartache that go with it. Any form of inner heartache indicates the brain is separated from the movement that is the present. The separation that exists is mental. It is a separation that exists between you and everything else. It is a separation that exists between the observer and the observed. The nature of psychological separation is a state of being apart. It is a state of inner breakup, division, and disconnect. Only when this inner disconnect ends is it possible for heartache, sadness, and every other such torment to come to a stop. It is the disconnect between the observer and the observed that is the root of all of this torment. Find out what bridges this gap, and thereby ends this separation. Find out what connects the observer and the observed. The observer is the self. It is the me, the ego. The ego takes the form of mental pictures, ideas, and images. It takes the form of thought, which means the thought of

being a Republican or Democrat, Hindu or Jew, French or German. The observer is a psychological movement of thought, and that movement of thought is used throughout everyday living. It is used to observe the spouse, the neighbor, the coworker, and the beggar on the street. If thought observes the beggar, then the observation is distorted. It is distorted because thought is conditioned. It is conditioned by opinion, belief, culture, ideology, hope, judgment, superstition, dogma, and all the rest of it. When thought observes the beggar, the criminal, the drug addict, the prostitute, or the stranger through the filter of this conditioning, then a mental disconnect and separation occurs. There is separation that is not only expressed outwardly as the separation that exists between social groups, criminal gangs, religious organizations, political parties, and all that, but there is separation of an internal nature. It is this internal separation that creates conflict of frustration, anger, fear, jealousy, depression, loneliness, and all the needless problems that go with it. When thought is used to observe the stranger, the boss, the spouse, and so on, then relationship that the observer has with the observed is broken. There is separation in relationship, which means there is no relationship at all. There is no connection. If no connection exists, then love is not possible. If any mental gap exists between you and the stranger, criminal, police officer, politician, prostitute, Muslim, Jew, Pakistani, Indian, boss, spouse, child, and so on, then look what happens. A mental gap means there is separation. It means that a psychological disconnect exists, and therefore love is denied. Love does not exist at all. The only thing that can end this psychological disconnect and bridge the gap between people, between Muslim and Jew, Republican and Democrat, North Korean and South Korean, and on and on, is love. Love does not identify to the idea of a nation, race, political party, religious organization, social norm, ideology, or philosophy. Love does not identify to any idea at all. The mental identification to ideas is what separates people. It is a separative, divisive, and therefore gap-forming activity,

which means do not do it. Identify to no idea about anything. The absence of the identification to ideas about things means no ego is formed, and without an ego there can be no gap between you and another. The gap between the observer and the observed closes. The closure of any such gap between the observer and observed means relationship. It means when you observe another person, there is no gap, space, or disconnect between you and that person. When you observe a tree as it stands majestically in silence, gently sways in a breeze, or violently rocks back and forth in a powerful storm, there is no disconnect between you and it. There is no disconnect between you and the wind. This is something that takes no time to do. Throw every form of mental identification away. Give no idea about any personal belief any worth. Make it all worthless. Do that and watch what happens. Watch how every form of inner disconnect and separation melts away. Watch how it ends. The ending of this inner separation enables relationship to form, and only in relationship can love come into being.

1505. The acquisition of knowledge happens gradually. It happens over a period of time, which takes place as the result of experience, education, upbringing, books, news, study, and so on. As a result knowledge is basically partial. It is grounded in partiality, which means it is never complete. It is never whole. Intelligence is not partial. It is not something happens with hard work and study. It does not take time, which means it is not a progressive thing. If intelligence is not progressive, and it has nothing to do with time, then it is an immediate thing. This is important to understand. Technology and computing power are advancing at great speed. They have machines that can carry out tasks in the real world without human intervention, such as driverless cars, delivery robots, and killer drones. However, computers merely manipulate, use, and learn data and information, and information means knowledge. Knowledge is partial. All knowledge is by its nature fragmented. That means all computers and forms

of technology, robotics, artificial intelligence (AI), and so on, are inherently partial, fragmented, which means they are never complete. They can never be whole. Therefore no technology, computer, or AI can ever be intelligent. AI can certainly emulate intelligence, but it can never have that sense of entirety or integrity. It can never have that wholeness. This is a tremendous fact to realize. The brain that realizes this fact puts technology, AI, information, robotics, knowledge, and all the rest if it, in its place. The brain sees that it cannot only record, store, retrieve, and use knowledge, but it can also avoid being fooled. It can avoid ignorance, the ignorance of racial prejudice, religious bias, political slant, decisions based on ideology, belief, faith, and so on. The brain has the ability to avoid taking a wrong path. It has the capacity to avoid ignorance, and the avoidance of ignorance is intelligence. They are the same. If the brain see this fact, then it will obviously continue to use knowledge, and at the same time it is not fooled into believing that any degree or amount of knowledge relates to, equates to, or can ever be used to approach what is intelligence. It is the absence of being fooled that brings about intelligence. Therefore the brain has the capacity for intelligence, and it comes upon intelligence when it purges itself of ignorance. Ignorance is being fooled. It is being fooled to think in a partial manner. Partial thinking is thinking based on knowledge, past experience, personal opinion, belief, and all that, which means it is not whole. It is not global. To think globally ends the ignorance within, because it means discarding personal belief regardless if the belief is religious, political, cultural, racial, or anything else. The discard of ignorance is the key to intelligence, because the discard of ignorance is intelligence. They are the same.

1506. A brain that is indoctrinated is polluted. It is slanted, twisted, and therefore ignorant. An ignorant brain is not intelligent. Therefore to deny all forms of indoctrination is to deny ignorance, and the denial of ignorance is intelligence. They are the same.

1507. During the walk on the quiet streets, through the small town, and along the path above the waves crashing onto the protruding rocks and huge boulders offshore, one sensed an effect that thoughts have on things. If you feel anger or some sort of inner pain or sadness, then there was a feeling that the sadness has the capacity to touch the weak, the vulnerable, the ignorant. There was a sense that it could touch not only ignorant people, but also animals, trees, rocks, and the grass at your feet. The feeling brought about a deep affection and caring for everything, people, dogs, birds, trees, and rocks, however in a flash the feeling was doubted. It was questioned, and any sense of surety was let go. It was discarded. One must be careful against the projection of thoughts and mental imagery. Mental projection is a movement of thought, and thought is always limited. It is fragmented, which means it must be doubted. What is not doubted is what it is to actually put an end to all forms of inner grief, and at the same time what it means to not be affected by grief. Only the person who has learned to love with no strings attached has the capacity to be with the grief of others and not be affected by it. This is really quite an extraordinary thing to come upon, because this is a love that cannot be impacted or affected by grief. Love cannot be affected by grief because love is independent of grief. However, love is more than that. Love is independence itself. It is freedom itself, which means grief cannot touch love. It cannot touch love in any way. Love is untouchable.

1508. Thought is limited, and that which is limited cannot act in any way that will form a peaceful society. Only that which is unlimited can do that, and that unlimited other is love. Only love can create a peaceful society, which means any action by thought to bring about a peaceful society is no action at all. It means the signing of a so-called peace treaty, making new laws, establishing new ways of punishment, developing new theories, beliefs, philosophies, or whatever else, is no action at all. Any such action is fundamentally limited, and therefore partial. Love is not

partial, which means love is the only action that makes peace possible. Love makes peace possible, because love is peace. They are the same.

1509. The end of the ego is the beginning of that which has no history. No history means the end of the past. The end of the past is the present. They are one and the same thing.

1510. Technology works in a narrow and defined framework. It has intrinsic limitations, including the dependence on design, hardware, software, electric power, laws of physics, and so on. It does not matter if the technology is robotics, genetics, nanotechnology, or artificial intelligence, because it is all fundamentally limited. Intelligence is not limited. People have misused the description for intelligence for decades. That which is limited is partial, and partiality implies incompleteness. It means anything limited has essentially something missing or lacking. However, intelligence lacks nothing. Intelligence is something that has no limitation. Therefore technology has nothing to do with what is true intelligence. Anything limited has no connection with intelligence, which not only includes all forms of technology, data, information, and knowledge, but it also includes the physical body and brain. Intelligence can operate through the brain, however it is separate from the brain. The material brain is also limited, however intelligence can operate through it. The question is if intelligence can operate through an advanced AI or artificial intelligence. If intelligence can operate in the brain, then what must be explored is whether or not it can operate in an actual computer or advanced form of AI. If the movement of thought, which includes knowledge, concepts, and the activity of mental images moving in and out of memory, falls quiet in the brain, then the brain becomes terribly alert and watchful. If the same happens to a computer, then the same can also happen if the computer is programmed to listen. However, a computer does not just listen. It waits for a stimulus. When

a stimulus presents itself, then the computer reacts. For example, the AI called "Alexa" is always listening. It is waiting for a specific stimulus. The instant you call its name it wakes up. It reacts. It reacts to the stimulus and then it can play music, report the news of the day, order a pizza, and so on. Now when Alexa is listening, does that mean there is no computer program running in the background? Obviously there is a program. It is a recognition program that responds or wakes up when it hears the word "Alexa". Ordinarily the brain behaves in the same way. You may be sitting quietly, not thinking about anything, and suddenly you hear your name, the telephone ring, or a knock at the door. You hear your name, the ring, or the knock, and you respond by turning your head, answering the phone, or getting up to open the door. In the same way Alexa is programmed to respond to stimulus, so is the brain. Both the AI and the brain are programmed to react based on whatever programming exists in memory. However, one difference between the brain and AI is that the AI does not get offended. It feels no anger, fear, heartache, depression, or any kind of sorrow. It may be programmed to emulate sorrow, produce fake tears, and all that, but any such display of sorrow is not real. It is not real because the AI has no ego. The AI may be programmed to identify with a particular religious belief, political party, and so on, however the AI feels no hurt if that belief is ridiculed. It feels no inner pain if the political party it is programmed to emulate loses in an election. It does not exhibit anger, hate, or go out to protest, unless it is programmed to do so. Obviously AI can be programmed in so many ways, however regardless how it is programmed, all programming involves memory, and memory is limited. It is partial. Intelligence is not partial. It is not limited in any way. Therefore intelligence cannot operate in any computer, technology, AI, or anything that is programmed.

1511. The ego cannot meditate. Meditation takes place only when the ego is not.

1512. It was early morning and the body had a glass of water, fruit juice, health supplements, and cereal. The cereal contained oats, flax meal, wheat germ, plant protein powder, blueberries, raisins, banana, almond milk, nuts, and seeds. Afterwards the body sat quietly alone in the bright light of the empty room. Sunlight streamed through the windows and lit up everything it touched. It filled the dark nooks and crannies of the walls, edges of the door and windows. Light does that. It removes darkness. It is the same with intelligence and ignorance. Ignorance is bias. It is a biased mind that is programmed to think and behave in a particular manner based on belief, culture, ideology, and all the conditioning of personal upbringing. The ignorant mind is conditioned, and intelligence puts a stop to it. Intelligence brings an end to conditioned behavior and thereby eliminates ignorance all at once. That means intelligence ends the conditioning of personal belief, faith, and all the rituals that go with it. It does not follow any religious dogma, tradition, or philosophy. It goes further than all that. Intelligence means the mind does not exhibit a particular character or sense of self. The self is every mental image that the mind gives value. It is the center of psychological conditioning. Only when the self ends can the totality of psychological conditioning be eradicated from the mind. The end of psychological conditioning allows that which is unconditional to reveal itself. It enables that extraordinary unconditional other to operate. Love is that unconditional other. Love is unconditional. Only the person who has erased the totality of mental conditioning, and therefore ignorance, can allow such a love to manifest. Find out what it means to have such a love, and it will stir the mind, heart, and blood unlike anything else. No words, ideas, or book can ever deliver such a love. It can only come about when the conditioning within the mind comes to an end. It can only take place when ignorance ends, because the end of ignorance is intelligence. It is an intelligence that is not conditioned, which means love has a quality of intelligence about it. Love is intelligence. They are the same.

1513. Find out what it means to let go of the content of the mind, which means every belief, faith, and mental image you value, and what happens at death reveals itself. When every mental image you value is discarded, then the ego ends. It dies. The ego dies because there is no difference between the mental images you hold dear and you. When that happens, the death of the ego brings about an absolutely immense realization. There is the realization of what occurs at death itself. The realization is that dead is not dead. Instead it is something else. It is something altogether new and unlike anything that can possibly be imagined. The death of the ego, which means every mental image you have of yourself, is the beginning and opening up of an entirely new dimension to life. What happens can only be understood when all of that dies. It needs to happen. It needs to happen in you. Only when it happens, which means when the whole activity of the self as the identification to this or that organized religion, political group, culture, race, job, family, gang, and so on, is totally obliterated, then that utterly unfathomable dimension to existence shows itself. It reveals itself, which means the death of the ego is no ending at all. Death is not an end, but rather a beginning. It is the beginning of what it is to really live.

1514. Anything physical is a finite thing. All what is finite is inherently limited. It is measurable. A measurable thing is not sacred. That which is sacred is immeasurable. It is infinite. Therefore nothing physical is sacred, no building, no church, no mosque, no temple, no memorial, no museum, no monument. It also means no work of art, literature, or science is sacred. More deeply, it means no idea, thought, or concept of any kind is sacred. None of that is sacred. It is not sacred, because all of that exists as memory, and in the same way all physical things are measurable, memory is measurable. Therefore nothing in memory ever was or can ever be sacred.

1515. People do not realize how precious is the present, what it means to move with it, how it is the only dimension to life that is real, and that everything exists and can be found within it. The brain cannot move with the present if it is burdened by the past. The past means memory, and memory means the ego. It means the self. The self is any belief or mental image that you think or feel you cannot live without, the image about family, work, money, sex, God, or whatever other image you give value. Devalue any and all mental images and forms of thought that are present in the brain, and suddenly the brain is no longer burdened by the past. Do that, and the past falls away. It does that because thought is the past. They are the same. Only when the burden of the past is completely gone and finished can the present unfold. Only then can that infinitely precious other show itself.

1516. If you believe in paradise, heaven, or the land of milk and honey, then that very belief is what denies it. It denies heaven on earth. It does that because belief is divisive. Belief causes division between people, which as a result gives rise to violence, war, and all the human anguish that goes with it. Paradise is not something in which division exists, which means it is a place where belief does not exist.

1517. You may live in a nice house, wear expensive clothes, eat good food, and all that, but have the capacity to be homeless, wear rags, fast for many days, and at the same time feel no fear, anxiety, or frustration of any kind.

1518. People seek certainty in life. They seek certainty and a sense of security. They seek security because inside they are terribly insecure. They are insecure and live in constant fear, fear of the boss, fear of criticism, fear of failure, fear of losing a spouse to another, fear of what may happen in the future, and the greatest fear, which is the fear of death. Learn what it is to seek and struggle for nothing, and be perfectly content in that state, which means psychologically

to possess no money, no job, no home, no family, no beliefs of any kind. In other words find out what it is to mentally possess nothing. Do that, and watch how the whole mechanics of fear break down and vanish. Watch it all disappear completely. It disappears because if you have nothing, then there is nothing to lose. You can have a home, money, work at some job, live with a parent, spouse, or child, and all that, but you must have no mental attachment to any of it. It is not the spouse or child you are attached to, but the attachment is to the mental image you about them, and that image is you. You are attached to yourself. The absence of attachment means freedom. It is freedom. They are the same. Freedom is the event that makes living with fear impossible. It is the key that reveals what it is to live fearlessly.

1519. If the ego asks why it is here, then it is asking the wrong question. The right question is whether or not it is here.

1520. The room was dark and quiet. It was late evening and the flow of thought was no longer needed. The entire activity of thought was gone, and silence filled the brain. The body was sitting and watching. It was sensitive to the sounds of the night, the space in the room, and all at once it wowed itself. That indescribable unlimited other came out. It was a grace and benediction that burst upon the brain. It was like the wave of a great tsunami. It was vast, overwhelming, and at the same time it was gentle, caring, infinitely tender. It swept through and cleansed the brain, and an inner rejuvenation took place that made the brain feel extraordinarily young, innocent, and utterly vulnerable. It is impossible to convey what happened. To write about it feels so trite and unjust. It feels wrong. Thought cannot approach it. The ego cannot touch it. Only when the pettiness, selfishness, and corruptibility that is the ego vacates the brain, is room made for that which is incorruptible. Only then can the brain come upon love. Love is incorruptible. Love was the tsunami. It was the

benediction. It was a moving, flowing, surging thing. It was not a mental projection, which means it had nothing to do with memory, thought, or any idiotic belief. It was surging with energy and that energy occupied the brain. It occupied the brain, but it was separate from the brain. It was a holy thing.

1521. The unknown does not create problems for people. It is what people think they know that creates all the mischief.

1522. Inwardly you are nothing but memory. Everyone is nothing but memory. The memory and mental images of a particular culture, upbringing, father, mother, friend, lover, neighbor, and coworker all define you. They define the self. They define the self for everyone. Mentally everyone is fundamentally memory, which means you are not different from any human being who has ever lived. You are every person in the world. You are the same.

1523. If psychological conditioning as personal belief, faith, and ideology, is zeroed out of the mind, then the mind is able to receive that which is unconditional. It enables that which has no conditions to occupy the mind. Love is that unconditional other. They are the same.

1524. People strive to develop a scientific unification theory. They seek a theory of everything, but they do not realize that any formula, concept, or theory is restricted to memory. It is anchored and imprisoned in memory. A theory is memory. They are the same. Therefore any characteristic of memory is also a characteristic of any theory. For example, memory is partial. The nature of memory is that it is exclusive and limited, because it represents recordings of particular events and experiences from a given time and place. That means any theory is also partial. It is also limited. Now the brain can only come upon the unification of things when it is approached without any form of partiality and limitation. As a result

the brain must bring an end to the limitation within. It must end every hint of psychological partiality, which includes all forms of opinion, belief, conjecture, conclusion, judgment, and comparison. Only then can it come upon the everything, the unification, the unifying force, or however you want to put it, that exists in nature. That means the unifying force has no connection with any theory, judgment, personal opinion, or belief. It has no connection with any of that because the unifying force is love. This is a love that must not be confused with anything related to memory. Memory means formula, theory, belief, sentiment, emotion, ambition, desire, jealousy, conflict, all the rest of it. Love has nothing to do with conflict, and it obviously has no relationship with memory. Memory is limited. Love is not limited. Love is not partial in any way, which means it has a total and complete quality about it. It has a characteristic that is whole and therefore unifies. Love does that. It unifies. Love is the force that unifies. It is the unification that people seek.

1525. The ego is merely information. It is information that the mind has awarded supreme value as personal belief in an organized religion, the ideals of a political party, the goals of a greedy business man, the mental images of attachment to money, sex, family, work, or whatever the case may be. When an ego, a me, a self, or however you want to describe it, occupies the brain, which means there exists a mental movement of self-interest, self-indulgence, self-gratification, and all the rest of it, then love is absent. Love does not exist. Love is the factor that wipes out the ego. That means love obliterates the value of all such information. When that happens the memory of being a member of a religious organization, political party, or whatever, obviously remains, but the memory no longer has the great value it once did. It has been obliterated, which means the ego has been obliterated. Love does that. It obliterates the ego, which means it ends the value the mind has placed on any mental image, idea, or belief of

any kind. The mind that comes to that point is no longer plagued, burdened, or in any way influenced by the ego, because the ego is finished. When that happens and the mind is free of all the nonsense and insanity of personal belief, opinion, prejudice, ideology, and all the rest of it, then a revealing occurs. An inner revealing takes place, and the revealing is not ordinary. It is extraordinary. In other words what happens is an absolutely immense revelation. An extraordinary revelation takes place, and it changes the mind. The mind is no longer occupied by the ego, and as a result the mind undergoes a transformation. What occurs cannot be put into words. Any description of what takes place does not compare or in any way come close to the actuality. The revelation and transformation that happens is indescribable. Do not believe a word of this, but instead explore it. Go into it. Go into it as you have never gone into anything before.

1526. There may be pleasure in owning a beautiful home, eating a delicious meal, having sex, or other such things. Now if you are denied a pleasure, and as a result of that denial you feel hurt, anger, frustration, or any form of mental conflict at all, then the brain is caught up in the movement of thought. It is entangled with the ego. If you find out what it is to live without an ego, then the denial of pleasure does not affect you. It does not touch you in any way.

1527. Any unification theory about nature, the universe, and all that, is an illusion. It is an illusion because what unifies nature does not lend itself to proof, scientific testing, or any particular mathematical formula. Any proof, formula, theory, or form of thought is by nature fragmented. It is incomplete. The character of thought is that it is incomplete, which means thought itself prevents the brain from coming upon that unified other. That means only when the fragmentation within the brain ends does the unification manifest. The unification exposes itself to the brain. The brain discovers the unification, and

that discovery enlightens the brain. The brain awakens, and that awakening is the unification. They are the same.

1528. The end of a sense of self or me-ness is a coming home. It is returning to a home you have never known before, which means it is an unknown, mysterious, and utterly comforting thing.

1529. The self is thought, and thought is limited. That means the self is temporary. It is a mortal thing.

1530. If you feel proud to belong to a particular country and everything that goes with it, such as a national anthem, a flag, a particular culture, particular traditions, and so on and on, then the pride you feel creates a psychological identity. The identity that forms is why you call yourself Russian, Japanese, Italian, Iranian, African, Mexican, or whatever the case may be. As a result of that single mental act, you separate yourself from other people. You not only separate yourself socially from others, but psychologically an internal separation takes place. The psyche itself separates, breaks apart, and divides. As a result a mental division occurs, which is why you see yourself as different from others, and that feeling of being different creates the conflict that exists both in you, and the conflict that is expressed outwardly in society. The conflict in you occurs as anger when the country you identify to is insulted. It occurs when you feel personally attacked when the flag you are mentally attached to is burned or trampled by other people who identify to some other flag. It can occur for a number of similar reasons. However, the point is that the single act of identifying to the idea about a country, flag, culture, and all the rest of it, is the cause for every war, act of terrorism, and subsequent hellhole humans find themselves. It is not simply the social violence between countries and cultures that clash, but it is the identification to these ideas that fundamentally cause every form of frustration, anxiety, depression, loneliness, anger, jealousy, heartache, and sorrow that a human being has

ever experienced. All inner sorrow begins with the identification to an idea, and the idea need not be of a country or flag. It can be about a job, a person, a mission in life, a house, money, or sex. It does not matter what idea you embrace, because any embrace creates a self. It establishes a sense of me or ego. Therefore the end of the ego is the only way out. If you want to end living life with all of the horror that the psychological identification to ideas brings, then find out what it means to identify to nothing. If you do that, then look what happens to the division and conflict in you. It ends. Look what happens to the division between people. It ends. You can do nothing about the conflict and division that exists in another person, but you can do something about the division that exists in you. The key is to identify to no idea, no thought, and no mental image of any kind, and if you can do that, then you will have done something that most people refuse to face. Most people are terrible insecure, which is why they identify to a country, a family, a religion, a political group, to this or that idea. The mere thought of discarding the ideas one holds dear may create great panic and sweat. The sheer fear that arises may seem to too much for people to face, and so they hold on to the ideas they identify to. They hold on for dear life, because without those ideas they would have no identity. There would be no sense of self, which means they would be nobody. The idea of being nobody is apparently too much for people to handle, and so they do whatever they can to try to escape from the fear and feelings of insecurity by continuing the identification to a country and flag, which results in the building of bigger and deadlier weapons, the erecting of border walls, and the rallying of citizenry and troops in the name of peace, God, country, and all the rest of it. If you step back and look at the whole mechanism of war and social division, then it is obvious it begins in the individual. It starts with you. That means if you identify to any idea of anything, then you are the problem. You are the root source of all the violence and sorrow that exists in the world today. Find out what it means to not identify to any

ideas at all. If you do that, then the door to social peace not only opens, but the door to an inner peace and contentment that depends on nothing reveals itself. The beauty of this is that you do not have to take my word for it. If you do it, then it happens. The ending of the identification to ideas and inner contentment happen at the same time, which means they are the same thing.

1531. The self seeks gain and success. It seeks reward. If the priest performs religious rituals with the hope for reward as salvation, redemption, guaranteed entry into heaven, or whatever, then the action by the priest is no different than the action by the insecure child who cries for a toy, a man who manipulates a woman for sex, or a businessman who cheats to get ahead. It is the exact same movement of the self, which means the priest is not different from the insecure child. It means the manipulative man is not different from the cheating businessman. They are all caught up in the same movement of the self, which means inwardly they are not different.

1532. If you meditate because you want to get something out of it, then that is not meditation. Meditation has nothing to do with personal gain or reward. The moment you seek a reward from, for example, listening to your own breathing, the sound of a bird singing, cars passing on the street, or whatever the case may be, then listening ceases. The instant you hope to achieve some enlightened state of consciousness from the sight of the sun setting over a horizon, an ocean wave as it falls upon a sandy shore, or a mountain peak that touches the clouds, then observation stops. Meditation is an inner movement without seeking or hoping for anything in return. It means listening and observing without desire, and therefore it is a state of mind with no ego. If the ego plays any part in listening, then listening is distorted. It becomes a contamination. It is contaminated because the ego erects an interior wall, and that wall creates a barrier. It makes for a divide between

the listener and the listened. Meditation has no wall. It has no such divide or barrier. Meditation is the absence of barriers, which means it only comes about when the ego is not. It only happens when every sense of hope, desire, and expectation for reward ceases to exist.

1533. If you are not following your heart, then you are on a wrong path.

1534. Be aware of what is happening now. To be aware is not partial, which means it is an all or nothing thing. Either awareness exists or not. There is no in-between.

1535. The ego is every mental image you embrace. It is the collective of all the ideas you care about, including the ideas of family, work, God, and so on. Ideas are transitory. They have an end. That means the ego comes to an end at some point. It dies. However, the non-ego never dies. It is not that the non-ego is immortal and goes on forever in time. The non-ego exists outside of time. There are the dimensions of time and non-time. Non-time cannot be understood by any idea or theory. It cannot be captured by any form of thought, because thought exists in the dimension of time. Time must end for that other dimension to appear. That means you must release every mental image you embrace. If you embrace a particular religious belief or faith, then that must go. If you are psychologically attached to the ideas about a spouse, parent, and child, then all of that must be dropped. Every idea and mental image that the brain holds onto must end. The ending cannot be temporary. You cannot simply say that you will put all of that away for a short period of time to see what happens. That is the ego talking. It is the thing that manipulates, connives, and looks out for its own best interest. It is the movement of time that must stop. Until the entire movement of the ego comes to a completely halt, the brain will remain entrapped in memory. It will remain caught in the past, and therefore time. The end of the ego is a simple matter. It is simple because it is the

same as finding out what it means to love. Love does not exist in time. Love is timeless. Therefore only when the brain learns what it means to love, does the non-ego manifest. The non-ego is that deathless other. The brain that no longer houses the ego, allows the permanent and deathless other to move through it. Love is that deathless other. Find out what it means to come upon a love that has nothing to do with the attachment to any belief, thought, or memory. Attachment in any form implies time, which means as long as the brain remains attached to the mental images of a spouse, a family, a religious faith, or whatever the case may be, then love is absent. It is nowhere to be found. Go into this for yourself. Explore it for yourself. Nobody can do it for you.

1536. Watch the death of the me as it happens. Do that and a love multiplied by a thousand unfolds.

1537. It does not matter how ordinary you think you are. You have the capacity to be extraordinary. The beauty of it is it does not take time to come upon that extraordinary other. It can happen in an instant.

1538. The sun was out, the sky was clear, and bright, colorful wild flowers covered the grassy meadows. The sky, flowers, and meadows were outside the field of time. The mind had no concept of time passing, which means the mind was the field, and the field was it. Only when the mind comes upon that timeless other can a love multiplied by a thousand appear. It appears in the air, trees, and lone bird perched on top of the telephone wire. It envelopes mankind, which means people are loved in a way that cannot be described or imagined. People do not seem to realize how much they are loved. They seem to have no clue at all.

1539. The mental torment of frustration, stress, anger, jealousy, and all the rest of it, goes on throughout everyday living until the brain learns what it means to love. The

torment may go on for a week, a month, or a thousand years. Now this is critical to see. The instant love begins to flow through the brain, every mental torment ends. Every inner hurt, hardship, and anguish the brain has ever known falls away. It falls away completely. That means if frustration exists in everyday living, then love does not. If there is jealousy in your life, then love is absent, and a life without love is no real life at all.

1540. If you ask what reduces psychological conflict, then conflict will always be with you. If you ask what ends it, then the opportunity to discover something absolutely extraordinary is suddenly made possible.

1541. The sky was covered with a blanket of grey clouds, the wind howled fiercely, and the trees blew violently back and forth. Inside the small house the rooms were quiet. The air was still. In the stillness the brain felt a presence of something. There was nothing visible to the naked eye, and there were no sounds to indicate the presence of anything or anyone. It was nothing that could be seen or heard, and it was not the projection of any silly mental image of any kind. The presence was in the stillness. It was in the quiet and emptiness of the room and brain. It was inside and outside the brain, but it was not the brain. The brain is a physical and material thing. This was different. The presence was not material. It was immaterial, which means it was something that the brain could not perceive, touch, or fathom. It was an unfathomable thing, holy, sacred. People seek that which is sacred in buildings with names such as church, temple, or mosque. They seek something meaningful in these buildings, which means in a particular faith, belief, or organized religion that has been handed down to them from the family or community in which they were raised. It seems the reason people follow organized religions and all the traditions, customs, and behavioral patterns that go with it, is because they feel safe. People want to feel safe. They want to be physically safe from pain, hurt, and any sort of physical discomfort,

and they want to be safe from psychological pain as well, which includes the mental pain that comes with loneliness, grief, fear, frustration, jealousy, and all the other endless forms of psychological hurt and discomfort. In the quest to be physically and psychologically safe, people have turned to various types of mental images. They have turned to some form of thought. There is not only the thought of organized religion, which includes the traditions of attending church or the temple to worship, pray, confess, perform rituals, sing hymns, and all that, but there is also the thought of work, marriage, owning a nice house, having a bank account filled with money, following a particular belief or mission in life, which is religious, political, ideological, or whatever. It appears people look to some form of thought in order to feel safe inside. They demand safety and they seek it in thought. It is obvious thought is needed to physically survive. Without it you would not know how to live in this world. You would not know how to work, cook, clean, what is up, down, or your right foot from the left. Thought is clearly necessary for physical survival. It seems people have extended the use for thought to survive physically in order to survive psychologically. People think that because thought is so useful to feel physically safe that they believe it can also be used to feel psychologically safe. They have been fooled to think psychological safety lies in some form of thought. This is important to see. Psychological safety means to feel a sense of inner comfort and content. It means to feel contentment, and therefore no fear, no frustration. It means to feel no sense of psychological pain. People think that by embracing some form of thought that the end of psychological pain will result. Now can any form of thought bring an end to psychological pain? Can thought end the inner pain and discomfort of frustration, fear, or loneliness? It does not matter what name is given to the psychological pain. It does not matter if it is called loneliness or jealousy, fear or anger, hate or sorrow. The name given to the inner discomfort is irrelevant. The point is all of these things involve psychological discomfort. Can

thought end psychological discomfort? Can it wipe out such discomfort, or are people making a mistake? Have people been making the same mistake for thousands of years, and passing on that mistake to their children, and children's children? Is that the reason why people have no sense of psychological security, and why all the inner pain of loneliness, frustration, fear, depression, anxiety, and all the rest of it, continue today? In order to find out the answer to these questions, the very first thing one must look at is thought. The character and nature of thought itself must be explored. It is obvious that the nature of thought is it exists as memory. The fundamental character of thought is that it is confined to memory. That means thought cannot be used to go outside of memory. Any concept, theory, or conjecture about what may be beyond memory is still thought, and therefore it is still bound to memory. This is important to understand. If you imagine what exists outside of memory, then that imagination implies an image, it means an image is formed in the brain, and an image means thought. So thought is a prisoner to memory. It is trapped in memory, and by its nature it can never get out. In fact thought alone is memory. They are essentially the same thing. Therefore if you learn what is memory, then you learn what is thought. To learn about what is memory one must step back and look at it as a whole. For example, if you use the opinions from a psychologist, scientist, or some other so-called expert to understand what is memory, then you are using a partial approach to examine it. The approach is partial because the nature of opinion is partial. Any opinion, belief, data from experiment, theory, philosophy, and so on, are fundamentally mere snapshots from experience. They are pieces of the puzzle so-to-speak. The difficulty is that if you use a partial approach to examine what is memory, then the examination itself must be partial, and therefore incomplete. An incomplete approach means something is missing. It means complete and total understanding is made impossible. Therefore you must not use any opinion from another person. More importantly you must not use

any opinion from yourself, and therefore you must abandon every personal opinion you have about it. If your personal education involves the study, education, and research about what is memory, then you must let it go. You must discard it. Can you do that? Can you not only discard your own personal opinions about it, but can you discard all human opinion about it? If you cannot do that, then you are stuck. You are stuck in memory, which means partiality, and therefore bias. It means whatever step you take from this point on is a wrong step. It is a wrong step because a biased approach is a distorted approach. A biased mind is a mind caught up in illusion, which means whatever step it takes get nowhere. However, look what happens if you discard all human opinion. It means you have stopped taking wrong steps. It means the path you now find yourself is not wrong, and therefore the whole psychological movement of making mistake after mistake has suddenly come to a halt. It is imperative that I find out what it means to do that, because otherwise I am doomed. I will be locked in a room with no way out, which means pain and suffering will be my only companion. Just go into this for yourself, because no thought, belief, or mental image can an ever end the conflict in my life and thereby bring about true inner security. Only when the whole movement of thought becomes still does that sense of impenetrable inner security and safety happens. It happens because in that stillness the movement of thought ends, and the ending of thought means the ending of that which is finite. Thought is finite, because memory is finite. It is when memory is no longer needed for everyday living that the mind unexpectedly comes upon that which is infinite. It is this infinite other that brings the security. It does that because that infinite other is sacred, and only that which is sacred brings true inner security. Nothing else does.

1542. Love is not prejudice. That means if the love you have fails to include the lying politician, greedy businessman, religious terrorist, criminally insane, and everything else that likely goes against the grain and would

shock the average person today, then it is not love. It is not that one supports lying, greed, terrorism, or crime. That is ridiculous. It is insane. Instead it is like this: If you love, then that love cannot be held back or channeled to flow in a certain direction. In the same way a flower distributes its scent freely and thereby surrounds anyone and anything it contacts, love does the same. Love extends and touches everything around it.

1543. The challenge for the intelligent brain is not to find answers. It is to find questions.

1544. Time is like a flowing river with currents, eddies, and backwash. If you are dominated by the ego, then you seem to be different from others. You seem to be unique. However, the fact is the ego in you is not different than the ego in another. It is the same flow, the same current, the same river. The particular flow of the river that the ego finds itself is irrelevant. What is relevant is to step out of the river. What is important is to leave the world of time. The world of time is the psychological attachment to thought. It is the attachment to memory. Meditation is the factor that ends the attachment to memory. It is the event that frees the brain, and thereby allows it to operate outside the field of time, which means meditation is the door. It is the gateway to that timeless other.

1545. It was early morning. The room was dark and empty. A plane flew overhead, cars passed, and the sun slowly peeked over the distant horizon. The mind was not attentive to any one thing in particular. The attention was not exclusive. It was inclusive, and in that inclusive state of attentiveness it came. A sense of a gentle, caring, and intimate other emerged. It seemed to emerge and come from within the walls, furniture, and air in the room. It radiated an immense calm and innocence. It possessed a powerful and absolutely indestructible nature about it. Nothing could corrupt it. No human act could move, hurt, or in any way touch it. It was an untouchable thing, but

there was something else. It brought with it a sense of home away from home. The comfort and security it carried was indescribable. As unexpectedly as it came it vanished. It left the brain dumbstruck. One cannot communicate such a thing without being labeled a kook or put into an insane asylum. Nevertheless it was there. It happened. People are not condemned to eternal sorrow. They are not doomed, damned, or destined to die without ever coming upon that which has no measure, no limits, and exists outside the field of time. They are merely ignorant. The beauty of ignorance is that it can finish. It can finish at the end of this sentence. Please go into this, because if you do not find out what it means to wipe out the callousness, meanness, and insensitivity that is your life, then it follows you upon physical death. When the body dies, and you have failed to find out what it is to live without any hint of callousness and insensitivity, then it goes on. It goes on because you have not learned what it means to love. Love is not insensitivity. It is not meanness. Love and meanness cannot coexist in the brain, therefore where there is one the other is not. It means if you have not discovered what it is to love, then all the meanness and insensitivity you carry inside you persists. It persists because it is you. Meanness and you are not different. Only love ends meanness. If meanness exists when the body dies, then nothing shocking or strange happens, because you have not changed. You are still the same meanness. You are the same callousness. People do not understand the extraordinary opportunity that life offers. It offers a chance to completely end all of that. It is the chance of a thousand lifetimes.

1546. Mental attachment to any idea weighs down the brain. The idea is like a piece of lead, heavy, hard, and incredibly dense. If you are mentally attached to any idea at all, then inside you are hard and dense. The end of attachment frees the brain. It lifts every load and burden from the brain. Freedom does that. It does that because the end of attachment is freedom. They are the same.

1547. The death of the ego leaves nothing behind.

1548. If you feel insignificant and terribly small, then that is not small enough. You must feel as though you are not even a speck, because even a speck means existence. It means there is a psychological center, a controller, a manipulator, and therefore a sense of me-ness. The me, the I, the ego, or however you want to call it, is the fundamental cause for every social and mental problem that has ever existed and goes on today. It is the cause for all human problems, because the nature of a problem is conflict. It is duality and division. The nature of the me is the same. The me is anger, jealousy, envy, greed, and bitterness. The me is also memory. It is where every psychological strife and torment resides. Therefore any action by the me is divisive. It means division, and therefore it is the origin of war, wickedness, and all human maliciousness. Find out what it is to purge the me from the brain and everyday living. To do that one must learn what it is to lose the obsession one has with oneself. One must unchain oneself from oneself, which means one must learn what it is to be free. Freedom means living without a sense of me-ness. It means taking every memory you care about or have a fixation on and letting it go. It means letting go of the memory of a deceased loved one, a cheating spouse, and every past insult or compliment. To let go of the whole of memory means to let go of the past. The end of the past brings freedom, because without a past there is no sense of me-ness. It means the me is gone.

1549. A vast and unseen world of existence opens when the ego ends. The barrier to that world falls with the annihilation of the me. What annihilates the me is not far away. It cannot be found in any book, building, belief, or teaching. It can only be found within.

1550. If you want psychological peace, and yet you behave in a divisive manner, then you are making a mistake. The

mistake is that division is violence. They are the same mental movement. So if you want peace, then discard every form of division from your life. Discard all of it.

1551. The eyes felt ancient as they looked across the land over the sea, beyond the mountains, and into the clear blue sky. They felt thousands of years old. People do not know what is meditation. As a result they seek advice, counsel, guidance on how to meditate, how to breathe, how to listen, and how to observe. They take classes and lessons, practice rituals, go through series of mental steps with the idea that in the future they will have peace of mind, contentment, a spiritual awakening, or whatever else. People fall for all that nonsense. They are offered an idea about peace of mind or contentment and like a donkey following a carrot on a stick they go after it. One cannot be taught or guided to meditate. Meditation is not a skill. It is not something one can be familiar with. Any familiarity with meditation is not it. Familiarity implies memory, and therefore the past. Meditation has absolutely no connection to anything that involves memory. It has nothing to do with the past. Therefore meditation is an unfamiliar and unknown thing. It is a movement of the unknown. Every sense of familiarity and the totality of that which is known must be eradicated from the brain. Only then does meditation take place.

1552. Technology, robotics, and artificial intelligence have the ability to end disease, hunger, and poverty, but it cannot end human sorrow. Only love does that.

1553. All psychological conflict is based on the illusion that the thinker is separate from thought.

1554. Time is a vacation. Timelessness is home.

1555. If you need consolation because of personal hardship, failure, or some great tragedy, and the brain is overwhelmed with sorrow, then stay with the sorrow.

Watch it. Be with it. If you do not separate yourself from sorrow, then sorrow has no place to go. It cannot move. The end of that separation means the end of conflict. If no separation exists between you and sorrow, then the conflict within the brain ceases. Sorrow ends. It happens.

1556. The evening was warm. A small fan was turned on and made a soft breeze in the small room. The body was lying face up on the bed and ready to sleep. The window was open and fresh air filled the room. A car roared by and quickly disappeared. The eyes were closed but observation went on. It continued without direction. The observation was simple, natural, without desire or any sort of mental projection. Suddenly within view there appeared shooting starlike shapes. The shapes shot at angles like hail, others bounced up and down like ping pong balls, and still others swirled in a ball like a fast spinning top. All of this happened at the same time. The mind began to look directly at the shapes and unexpectedly they disappeared. The shapes vanished. The mind ignored whatever happened, gave it no value, and the observation continued. The observing was without the movement of thought. There was only curiosity. The curiosity was simple and intense. The mind was watching and after a short time a cylinder shaped object appeared. It came out of nowhere. The eyes were closed but it was there. It was broad, long, with a face plate that appeared like a compass with apparent mathematical symbols or some similar type markings on the front. The mind began to focus on the markings. However, the moment the mind began to focus everything suddenly fell away. The vision, scene, or whatever it was instantly disappeared. The act of focus and looking directly seemed to drive it off. There was no attempt to analyze, interpret, to give whatever happened any importance. The event was simply recorded and stored in memory. It was stored in memory, and the playback of the event was nothing but a faint echo. After a few moments the echo of it was gone. It is not what happens in the brain that is important, but rather the letting go of

what happens. The bed was soft and warm. A blanket of darkness and shadows covered the bed, walls, and floor. Fresh air entered the small room through the open window. A clock ticked and ticked.

1557. People use thought to plant crops, invent machines, avoid danger, and work to survive. Thought evolved over the millennia for purposes of physical survival. Species that failed to use thought correctly to find food, avoid danger, adapt to changing environments, and all that, died out. They succumbed and became extinct. Most people use thought incorrectly. They use thought in a manner that divides society, which in turn causes conflict and violence. For example, people today use thought to create organized religion, political parties, and nation states. The obvious result is social division and conflict. People are not using thought in the right way. They are destroying the earth, polluting the oceans, developing terribly destructive biological, nuclear, and technological weapons. For the human species to survive, they must use thought correctly. They need to stop using thought in an ignorant manner. To use thought in a divisive manner is ignorant. Therefore to follow a particular organized religion is ignorant. To identify to a particular political party is ignorant. To embrace a particular nation, country, or race is ignorant. If you stop doing all of that, then you will not be using thought to make ignorant decisions. To not make ignorant decisions is to make intelligent decisions, because the negation of ignorance is intelligence. They are the same.

1558. It was mid-morning and the air was calm, soothing. The green leaves of the thick shrubs in the small yard glistened in the sun. Across the empty road the trunk of a tall pine tree appeared inanimate, while the long green branches ever so slightly bobbed up and down. Fluffy white clouds hovered high above and dotted the blue sky. The body was seated upright in a cushioned sofa. The movement of ideas in and out of memory began to fade. No ideas or thoughts had any significance, and as a result

they naturally faded. They dropped away. The brain was highly alert. It was aware of the air, trees, and sky. The awareness touched everything, breathing, heartbeat, the clothes on the body, the floor, the walls, the furniture, and the space between the furniture. The awareness was not directed to anything in particular. Awareness is not something that is directed. If awareness is directed, then it is broken. It is fragmented. That means directed awareness is not awareness. Awareness is a movement that is not fragmented, which means it is a movement that is whole and complete. The awareness continued through the day and into the night. It went on and on. During the night in the shadows of the small room and with a brain that was devoid of the chatter of idea making, an extraordinary sense of comfort took place. The comfort occurred in the brain. It was total inner comfort. It was complete contentment. It took over and overwhelmed the brain. The whole activity of ideas moving in and out of memory was at a standstill, and in that standstill the brain was aware. It was the awareness that made possible for the extraordinary comfort and contentment to come out and show itself. Awareness means observation without motive. It means listening without desire. The comfort that happened was not a physical comfort. It had nothing to do with anything material. It was not a comfort that comes with any special kind of knowledge or the feeling of knowing something. That was not this. There was no mental connection or embrace of anything known. The whole of human knowledge had no connection with this immense and indescribable sense of comfort, which means the comfort, the contentment, the bliss, or whatever you call it, was outside the field of the known. The known is knowledge, and knowledge is limited. This other was not limited. It had nothing to do with any form of knowledge or anything limited. It was not limited or bound in any way. It was vast, boundless, and immaterial. It was a sacred thing. The sound of a lone airplane flying high above appeared and disappeared. A car horn sounded. A dog yelped. The body fell into a deep sleep.

1559. If the brain is free of the psychological conditioning of upbringing, education, culture, religious belief, political ideology, and all the rest of it, then it cannot go back. It cannot return to living in ignorance after it learns what is intelligence.

1560. If you hear a story about a near death experience, how there is some part of consciousness that leaves the body, enters a beautiful spiritual realm filled with calm, love, and beauty, how you will meet deceased loved ones, or whatever else, then you may feel a sense of security and comfort in that story. You may feel less afraid of death or your faith in the afterlife, reincarnation, God, and so on, may be bolstered. However, if you mentally embrace such a story, and allow it to mold your perspective about life, then look what happens in the brain. The brain embraces and finds comfort in the idea of an afterlife, God, or whatever. It embraces the idea, and that mental embrace creates an ego. All mental images to which the brain gives importance establish an ego, and if an ego exists in the brain, then love cannot. The ego makes love impossible. You may feel comfort and a sense of security with the story and ideas about life after death, angels, meeting Jesus, Allah, and all that, but they are merely ideas, and therefore an ego. As long as an ego exists, then the seed of grief, depression, loneliness, and fear are always present. Only the absence of the ego eliminates every sense of fear. It deletes fear, which means it wipes away the fear of death. It does that because when the ego vacates the brain, it allows love to operate. Love is the only operation that can cure the fear of death. It heals every mental ailment and cures all feelings of unease. Love does that. It heals and cures every mental unease and discomfort that exists in the brain. The healing is actual which means there is no dependence to any story, belief, or past experience of any kind. That is beauty of it. It is real.

1561. If you feel a sense of fear and panic, then stay with it, and make it an opportunity to learn about yourself.

1562. The eyes closed as the body nestled into the warmth of the soft bed pillows and comforter. The body was tired and fell into a deep sleep. There was no sense of the passage of time and suddenly it was morning. All at once the brain awoke. There were no remembrances or any playback of memory. All yesterdays were gone, the body felt strong and rested, and the brain greeted the cold and quiet morning with watching, watching, watching. It was in the watching that a sense of order filled the brain, room, air, and heavens. The earth and morning stars were in perfect order. A star may explode and destroy entire worlds, and yet there is order to it. There is order to it in the same way there is order to a spider that catches a fly, a flood that destroys homes, or a pandemic that kills millions of people. The mind that comes upon that order at the same time discovers the order of the earth, stars, and all that is. The order occupies the mind, and as a result there is no separation between the mind and it. They are the same.

1563. Intelligence is not biased, fragmented. That which is not fragmented is whole, complete, which means it needs nothing. It does not need food, shelter, or anything physical in order to survive. It does not need the brain. Intelligence may use the brain, however it is separate from the brain. Intelligence needs nothing for its survival, which makes it a deathless, immortal thing. That means when the body dies, if intelligence occupies the brain, then it continues. Intelligence separates from the brain and physical world and goes on. However, if intelligence does not occupy the brain, which means ignorant occupies it, and the body dies, then that ignorance does not separate from the physical world. The ignorance is the ugliness, the insensitivity, the baggage that is the ego. The ego remains bound to the physical world. It remains in the physical world in the form of thought. It exists as thought in the memories of other people, as well as the thoughts that remain in a room, house, or place of work. What remains is like a ghost, and that ghost can haunt a person. The

haunting takes the form of heartache, grief, and sorrow. The ghost or haunting dissipates over time. It eventually ends in the same way an echo ends. It can also be purged from a place with intelligence. If intelligence occupies the brain, and the brain is in the room where the ghost, haunting, or ignorance exists, then it can purge the room of it. Intelligence can do that, because intelligence purges ignorance. It does that.

1564. Love makes anger, frustration, hate, jealousy, and all the rest of it, fall away. It makes them all fall in unison like one giant domino.

1565. Churches, mosques, and temples will only empty and crumble when people realize that what is sacred can be found right where they are. What is sacred can be found in the home, along a sidewalk, under an immense blue sky. When people realize that fact, then all the temples of the world will become hollow tombs. They are tombs now because people do not realize what is sacred. People waste their lives seeking that which is sacred inside these so-called sacred buildings. They believe that which is sacred can only be found in such a building, however all buildings are man-made. That which is sacred is not man-made, and it is not limited to the inside of any building. As a result people squander their lives with prayer, worship, idolatry, and all the things that go with being mentally attached to a religious belief, priest, organization, and all the rest of it. People are mentally attached to these things. However, the brain cannot penetrate into that sacred other as long as it is attached to any mental image, including the image of Jesus, Allah, Krishna, the Buddha, or anything else. Attachment means fear. It means there is always the deep-seated fear for the loss of the attachment. As long as fear exists, then the door to that sacred other stays sealed. It remains closed. Find out what it means to live without any sense of fearing the loss of anything, including a job, spouse, bank account, or anything else. Be attached to nothing. If you do that, then the brain experiences freedom. It experiences

what it means to be completely without fear. Freedom ends fear. Only when the totality of fear leaves the brain can that sacred other be uncovered. Only then can it come.

1566. Past trauma and painful memories cannot end by means of anything related to time. Time implies thought, and thought is memory. Memory cannot be used to end memory. That is simple. Therefore the means to clear the brain of every inner hurt, sorrow, and trauma that exists, must have a timeless character about it. There is no other alternative. Love is timeless. That is the nature of love. Find out what it is to love, which means a love that does not involve jealousy, possessiveness, anger, struggle, or any form of such inner conflict, and every past pain and trauma the brain has ever experienced is cleared out. An inner clearing-out takes place which not only brings a stop to all inner hurt, but it brings about a sense of tremendous clarity for the whole of life. Love does that. It ends all inner hurt and sorrow, and at the same time it makes the brain clear. A clear brain is a brain without conflict. It is a brain absent any sense of distortion or duality. Find out what it means to have such a love and the duality within ends. The end of duality is love. The brain that ends the duality within comes upon that timeless other. It does not take time to love, which means it takes no time to end every painful memory and inner trauma that has ever existed or continues to exist in the brain today. It takes no time at all.

1567. When you come upon what is sacred, it is a coming home. It is a coming home multiplied by a million.

1568. The sky slowly darkened as dusk descended on the small town. The trees stood in silence as car horns sounded in the distance. A man pulled garbage cans towards the back of a home. The wheels of the can creaked and crackled. Breathing was shallow and the heart beat steady...bump...bump...bump. The inner sound was high pitched, relentless, and unusually loud. The sound was

contained within the brain and could not be heard by others. It was as though the brain was a black hole in which the sound within it could not escape. The branches of a willow tree across the road drooped like large tear drops. Shadows moved into the trees, under the eaves of rooftops, and between the furniture in the small room. The room was quiet. Within the shadows, furniture, and air of the room it came out. The unlooked-for and sacred other opened up, flowered, and seeped into the quietness of the room. It was unspeakably delicate, unforeseen, and utterly full. It was more than full. It was fullness itself. Words cannot convey how it encompassed everything. The fullness of it made the brain freeze in awe, wonder, and indescribable bliss. Words are so useless. They can never communicate the actuality of a thing. They cannot convey the actual movement, plenitude, and sacredness of this magnificent other. People seek that which is sacred in structures such as mosques, temples, and churches. They do not realize that what is sacred can never be bound to any mere structure, which means it can be found in an evening sky, trees, and shadows of trees. It exists in the furniture of a room and beating of the heart. It is where you are. People are insensitive and blind to it because they are mentally blocked by the mental images of religious belief, faith, philosophy, hopes, and dreams. That which is sacred is not a mental image. Images are trapped in memory, and memory is a bounded thing. That which is sacred is unbounded, which means it has nothing to do with any mental image of any kind. Find out what it means to unhook and release every treasured mental image from the brain about what is sacred or not sacred. Only when the brain releases and empties itself of every mental image it holds dear about what is or could be that which is sacred, can the brain be sensitive. It is only when the brain finds itself in a state of heightened sensitivity can the actuality of what is truly sacred emerge. Explore what it means to do that. Do not simply accept or deny any of this, but carefully go into it. Find out for yourself whether or not there is any truth to it. That's all. Just explore it.

1569. The person who ends every sense of an ego has a total lack of fear about death. There is no fear because there is nothing that dies.

1570. In the same way the mental image of a thing is not the actual thing, so too is any image of what is holy not holy. Therefore any image you have of whatever you think is holy, including the image of Allah, Jesus, the Buddha, or God, is not that. It is the mental image that the mind embraces of what it thinks is holy that denies the actuality of it. The mental image of what you believe is holy is what denies the brain from capturing it. It prevents the brain from coming upon it, because any image implies memory, and memory is stuck to the past. That which is holy cannot be found in the past. It cannot be found in memory, and memory means personal belief and faith. It means all of that nonsense. Stop now, and take in that fact. Internalize it. Allow the mind to absorb it. Allow the mind to realize that what is holy is not something that exists in the past, which means it can only be found in the present. That which exists only in the present cannot be accessed if the mind is absorbed with the past. Go into this fact for yourself. Give your entire heart and mind to it. The past is the problem. The past is what must go. It must be let go. However if the past is let go, which means all of it, then something absolutely extraordinary happens. What takes place is that every problem you have ever had is suddenly resolved. That is what happens when the past vacates the mind, because it touches that holy other. It takes place because the mind touches the untouchable. It is that untouchable other that resolves every problem in the mind. It resolves all of it instantly. The greatness of what happens is indescribable. Go into it, and be terribly careful not to fool yourself. Just go into it.

1571. The house was empty and the small room was dark and quiet. The evening sounds of passing people and cars streamed in one ear and out the other. No sound formed and played back in the brain. The body was lying down

and the brain was still, without the repeat of recorded experiences, and therefore it was filled with energy. The energy was raw, pure, unfiltered. However, it was more than unfiltered. There was a sense it contained unimaginable strength. It was a strength that was open and unprotected. It was not unprotected due to any sort of weakness. This was different. It did not need protection. It was impervious to intrusion or violation. It was human-proof and therefore it had no weakness. It was an inviolate thing. The energy was both inside and separate from the brain. It moved through the brain, but it was something the brain could not touch. The brain is a material thing with cells, blood, neurons, and so on. The brain has shape. It has form. This energy had no form. It was not material. It was non-material, shapeless, formless, and thereby it was an untouchable thing.

1572. If you have an ego, then you live in a simulation. You live in fantasy and illusion. You necessarily live in a world that is so unreal. It is unreal because the ego is conditioned to think in a manner that reflects how you were educated and all the beliefs and customs you have accumulated over the years by the society in which you were raised. As a result your perception of life is slanted. It is not that the ego is separate from this inner slant. It is the slant. It is the thing that distorts perception. If you have a distorted perception of life, then the world in which you live is a distortion. Therefore what is real is the unconditioned world. It is the world absent slant and bias, and therefore it is a world of unspeakable clarity. The clarity that exists is something the ego cannot touch or perceive. The ego can only imagine it, however any mental image of it is not it. Find out what it means to purge the brain of the ego, and that unspeakable clarity to life emerges. It comes out.

1573. A mind without an ego gives no importance to customs, traditions, and rituals. Customs and rituals are repetitions of personal belief, faith, or ideology. Repetition

makes for a dull mind. The mind may have a tremendous amount of knowledge, and be able to manipulate that knowledge at great speed, however a dull mind is insensitive to the morning sun, the stillness of a tree, a bird quietly perched on a branch. People who worship knowledge cannot penetrate the mystery of the mind without an ego. As a result they may fear it, ridicule it, or attack it. As a result the person who discovers what it is to stamp out the ego may be rejected by the society where it lives. The person may be rejected, however it will not be hurt. It will not be hurt inwardly. Only a mind with an ego would feel hurt as a result of any rejection. However, the mind without an ego feels no hurt. Rejection cannot hurt or penetrate the mind without an ego, which means the mind comes upon that which cannot be penetrated. It come upon that which is impenetrable.

1574. For every "in" group there are outsiders. It does not matter if the group identifies to a particular organized religion, political party, nation, race, criminal gang, sports team, or department at work. To mentally embrace any group of any kind causes division. It not only causes division in society, but the division is also internal. It is this internal division, which means inner duality and opposition, that expresses itself as conflict. This is important to understand. The conflict that is created exists in you, and it is expressed outwardly in many forms. It can take the form of envy, greed, or ambition. It can exist as jealousy, anger, or frustration. It can put on a thousand different suits, but what is important to see is it does not matter what name is given to the form of conflict. It does not matter because where there is conflict there is no love. Love is not divisive. It has no relationship with any state of duality or opposition. Therefore the important thing here is to find out what it means to inwardly identify and belong to nothing. If you do that, then every sense of inner conflict ends. If the conflict in you ends, then the entire insane cycle of human division and conflict that has

plagued mankind for thousands of years stops. It stops with you.

1575. If the ego exists when the body dies, then the ego gets recycled. It reshapes and occupies another body. It occupies another body at birth.

1576. If the brain feels the need to emotionally bond with another, seek out alliances, join with family, friends, or colleagues for a sense of personal comfort and well being, then psychologically the brain is dependent. It is caught in a mental field of dependence, which means it is not free. You may have dear friends and relatives which is all fine and dandy. You may work, live, and visit with many other people, however if a hint of mental dependence exists towards any other person, then freedom does not. The absence of psychological freedom is the root cause for every feeling of insecurity, loneliness, sadness, and inner hurt. It is the reason you do not love. Love is not loneliness. It has nothing to do with sadness or any aspect of inner hurt. Love ends hurt. It levels and demolishes all loneliness. That means love and freedom are not different things. It means they are the same thing. Find out what it means to be with other people and at the same time be mentally free and secure in that freedom. There is no security in psychological dependence. Dependence means mental isolation. There is isolation that takes the form of the mental identification to an image. The image can be about work, family, sex, a political construct, or religious mission. It does not matter what the image is about. What matters is whether or not there is psychological attachment to it. Attachment to an image creates isolation because the image is memory. Memory is the past. Attachment to memory isolates the person in the past. The isolation is psychological. As a result a division takes place between the past and present, and division means conflict. It is this internal division that is the basic cause for whatever feelings of sadness, loneliness, or insecurity that exists in your life. This is important to understand. Conflict denies

security. Psychological conflict is the root of all forms of outward violence, and violence threatens and takes away physical security. The only real security is internal, which means it can only be found in freedom. Freedom unfolds when you find out what it means to mentally depend on no mental image of any kind, to be independent, and completely and totally secure in that independence.

1577. If you love a child, then you will not condition the child to follow any particular social, cultural, religious, or ideological beliefs. You will not condition the child because love is not something that has any conditions whatsoever. Love is an unconditional thing.

1578. If you work long hours to earn a livelihood, support a family, care for elderly parents or young children, and so on, and you have just a small amount of free time for yourself each day, then seize that time. Make the most of it. Turn off the television, log off the internet, put away your telephone, and all the rest of it, and go into whatever problem you have in your life. To go into a problem requires that the problem be made crystal clear. So clarify it. State the problem as simply and clearly as possible. What is important is not to seek an answer to the problem, but instead to clarify it, and then to allow the answer to unfold. In other words do not make any effort to go out to find a solution to the problem, but instead allow the resolution to come to you. That happens when you make clear what is the problem, and then watch and listen for the answer. If you do that, then the real resolution of the problem is made possible. It is made possible by not seeking the answer, but being open to receive it. To be open to receive the resolution of a problem means to face it. If you face a problem so that there is no psychological separation between you and the problem, then the resolution presents itself, and as a result the problem ends. It ends because psychological separation is the root of every inner problem that a human being can have. Separation means division, and division is conflict. It is

conflict as frustration, anxiety, sadness, depression, envy, jealousy, and all the rest of it. So take whatever time you have for yourself, and go into it without the aid of any book, other person, or anything else. Just go into it, and watch what happens.

1579. It was early evening and the streets in the small town were filled with parked and passing cars. The air was chilly and people were dressed warmly with thick sweaters and coats. A young man stood on the sidewalk and tried to talk to the pedestrians about the need to help feed starving children in other countries. He explained how social violence and division caused the starvation and suffering of millions of people around the world. He had theories about the root cause of social violence, and his theories seemed very important to him. He went on in great detail about how social violence is inevitable, how frustration and anger are a part of everyday living, and how conflict exists in his own life with family, friends, and coworkers. The young man did not realize that he separated the conflict inside him with the violence in society. He did not see that the conflict in him and the violence in society were one and the same movement. He carried, sustained, and thereby perpetuated the very problem he was trying to solve. In other words he was not aware that the problem was him. The man went on and on about the need to end the suffering of people in the world, when his own world was filled with sorrow. He failed to understand that love is not sorrow. Somehow the fact that love is not sorrow seemed to confuse him. The truth is love is not sorrow. It is not grief, frustration, loneliness, or anger. If anger or any form of inner conflict exists in the brain, then love does not. The man refused to explore the possibility of what it means to live without any sense of inner conflict at all, and as a result he accepted his situation in life. He accepted the problems and conflict within him as inevitable, which is why everyday living for him was apparently so hard and miserable. Conflict continues because people accept it. If you want peace, then do not

accept conflict. To not accept conflict means to be peaceful. It means to be at peace within oneself, and only then is it possible to come upon a contentment and sense of inner bliss that depends on absolutely nothing. Contentment cannot depend on anything. It cannot be attached to any strings leading to another person, money, sex, a religious faith, or anything else. If any inner string of attachment is formed, then fear for the loss of the attachment goes with it. Cut away the strings of psychological attachment, because only when that happens is it possible to find contentment. Only when that happens can that extraordinary sense of peace of mind unfold.

1580. Across the railroad tracks in a small park the walking trail wound around a grassy lawn and grove of oak, redwood, and eucalyptus trees. The trail passed in the shadow under the thick branch of a towering oak tree. The branch grew horizontally from the trunk, arched sharply, divided into three separate branches, and shot straight up. In the shadow under the branch of the great tree, that which cannot be imitated came out. The inimitable other unwrapped itself and immersed itself in the shadow, the grass, the trees, body, and mind. It unfolded inside the mind and brought about a sense of calm, grace, and unusual feeling of inner weightlessness. A feeling of mentally leaving the material world took place. There was no sense of separation between the mind and the tree, the mind and the shadow, the mind and the immense blue sky high above. Every aspect of inner separation ended, and as a result a feeling of being in-separate took place. Every sense of separation ended, and thereby a magnificent togetherness and unity took over. There was only the unity that existed, and that unity was not fragmented, which means it lacked nothing. It lacked absolutely nothing at all, and so everything was contained in it. Under the huge tree the body stopped, froze, and remained standing in complete stillness for what seemed like mere seconds, but within each second of linear time that passed there was the passing of eternity after eternity. Time itself lost all

meaning. Only that extraordinary, immense, and majestic other existed, and with it every sense of separation was gone. It was finished. The majestic unity, the extraordinary otherness, or whatever it was, was not separate from the mind. It was the mind. They were one and the same.

1581. Love a person as if that person is the only thing in existence.

1582. Thought as practical skill, knowledge, and technical know-how does not cause human sorrow. Only ignorance does that. Intelligence ends ignorance, which means it also ends sorrow.

1583. What takes place in the present is incapable of repetition which makes it an inimitable and therefore matchless thing. Only a mind free from the past can come upon the present. Any concept, theory, or belief about the present is not it. The present escapes from a mind caught up in personal belief, theory, or any imaginary ideal. To actually come upon the present, what is, the now, or however you want to describe it, has nothing to do with any ideal. It has nothing to do with any personal belief or mental image of any kind. Any mental image one has about the present prevents the present from emerging. The realization of that fact makes every mental image and thought that exists in the brain useless when it comes to approaching what is the present. It makes the whole of human thought total and absolute garbage. If the mind sees that fact, then it is free of thought. It is free of all that garbage. It is this very freedom that reveals what it is to come upon the present. It is the factor that allows the present to emerge.

1584. The body is subject to death and decay. All material things have the same attribute. They follow the same laws. The self is a movement of thought which means it is a repetitive and mechanical process. That which is mechanical is materialistic. Therefore the self is a

materialistic process, which makes it subject to the same laws as the laws of the body. That means the self will one day end. At some point it will fade away and cease to exist. The idea of dying and existing no more make cause fear, dread, or a sense of complete hopelessness. However, the idea of dying, and the subsequent fear it creates, is itself a movement of the self. That means the ending of the self is the ending of fear. It means the end of the self makes for a tremendous transformation. It is the transformation from a state of fear and hopelessness to something else, something different, something absolutely extraordinary.

1585. Intelligence does not add opinions and beliefs to the brain. It removes them.

1586. To live life to the absolute fullest means to not waste it. Life is wasted in struggle, such as the struggle for success, earning a livelihood, raising children, drugs, sex, loneliness, depression, and so on. The object of struggle does not matter. What matters is that you struggle. If you look at, every form of internal struggle implies the mental movement of a me or a self. It implies an ego, and where there is an ego, there is psychological isolation. The whole selfish, egotistical, and "me first" mentality puts up an internal barrier and thereby isolates a person from the whole of life. This is critical to see. Love has nothing to do with isolation. Life cannot be lived fully in isolation, which means if you struggle in life, with the spouse, the kids, the boss or coworker, with drugs or alcohol, anxiety, depression, loneliness, or whatever else, then find out what it is to live without an ego. Find out what it means to live without any sense of me or self. Only when that happens can the whole movement of psychological struggle come to an end. The end of struggle is the key to living life to the fullest. It is the key because only when the totality of inner struggle ends can love begin. The end of struggle is the beginning of love. They are the same. When you have that love, which means it is in your walk, breath, and

heartbeat, then a vast fullness and richness to everyday living shows itself. It happens.

1587. If you seek to resolve a problem such as anxiety, depression, drug addiction, alcoholism, loneliness, the fear of death, of whatever the case may be, then ask the question as simply and clearly as possible. Do that, and then without having any desire or expectation for what may come, wait for an answer. To wait without desire or any sense of expectation means the mind is empty. It is empty of seeking, wanting, and therefore the whole movement of the self is quiet. If the activity of the self is still, then the answer to all problems presents itself. It does that because the self is the root of all problems. It is the source of every mental conflict and grief a person has ever had. When the activity of the self stops, then so does the anxiety, depression, struggle, and whatever other inner tension that may exist. You do not have to blindly accept any of this, because you can do it and see for yourself whether or not there is any truth to it. That is the beauty of something that is true. Truth does not belong to anyone in particular. It is something that belongs to everyone, which means you need nobody and nothing to come upon it.

1588. The known is everything that exists in the memory of mankind, which includes personal belief, faith, opinion, theory, and whatever personal philosophy one has about life. Memory is the totality of everything that is known. The known is the past, which makes it a limited thing. It means all that is known is finite. Belief is finite. All ideas, theories, and concepts are finite. However, the unknown is not finite. The mind that empties itself of the totality of the known, which means all forms of belief, faith, and all the rest of it, comes upon the unknown. It comes upon that which is infinite. When that happens a fundamental and radical inner change takes place. The mind turns on as never before, which means it becomes highly alert and attentive. The mind that is attentive, which means an

attentiveness that does not compare, expect, or judge in any way, is not bound to memory. It is outside the grips of memory, because the attention is immersed in the present. That means the act of attentiveness is what empties the mind of the known, which makes it the key that unlocks the mystery to the infinite. It opens the door to that which is infinite and therefore divine. The mind that comes upon this divine other discovers something tremendous. It discovers joy. It finds a joy that nothing else brings. When you have that joy, which is a joy that needs nothing, then all forms of personal faith, belief, and ideology drop. All ideas about Jesus, Mohammad, the Buddha, Krishna, Confucius, the Tao, spirituality, enlightenment, nirvana, and all the rest of it, simply go away. They go away because they no longer have any use. They are useless and get in the way of the other. Whatever idea one has about this divine other merely blocks it out. It shuts the divine out because all ideas are memory. They belong to the field of the known. When that block is removed the unknown manifests. The divine other comes. It appears together with a joy that no words can describe.

1589. Love does not merely displace frustration. It ends frustration. It ends it completely.

1590. If you are psychologically conditioned to follow a particular religious, political, or some sort of ideological belief, then you are fundamentally not different from the jihadist, terrorist, or religious fanatic. You may not carry out any physical attack or condone harming or killing others, but you carry the seed of all that. Psychological conditioning is the root cause for all forms of violent human behavior, which means if you are conditioned, then you perpetuate the violent attacks, brutality, and insane viciousness that go on throughout the world today. Find out what it is to purge every form of mental conditioning from yourself, which means from the brain. Only when you do that can you stop contributing to all the violence and terrible cruelty that is happening today. More deeply, if

all forms of mental conditioning vacate the brain, then an absolutely tremendous event takes place. The brain that no longer contains any form of conditioning makes room for that which is unconditional. In other words that unconditional other suddenly moves into the brain. Love enters the brain. Love is that unconditional other. Most people put conditions on others to behave a certain way in order to receive love. However, any condition creates a separation of how life is and how you think it should be. This inner separation means conflict, and conflict makes love impossible. No words can express the magnitude of what takes place when a love without conditions occupies the brain. If such a love enters the brain, then everything changes. It changes everything.

1591. If you suffer from substance abuse, suicidal thoughts, depression, loneliness, anxiety, or any other psychological disorder, and you take a fragmented approach to resolve it, then the problem can never be truly resolved. It cannot be resolved because a fragmented approach is not complete. It is incomplete, which means the problem must in some form remain. That means the problem of depression must be inclusive with the problem of substance abuse and the problem of loneliness must be inclusive with the problem of anxiety. In other words the resolution of any one particular disorder must resolve all other disorders at the same time. That is what happens when a complete approach is used. Therefore, the problem is not that you suffer from X, Y, or Z disorder, but that you suffer. The problem is suffering. If you can find out what ends suffering, then it takes care of every problem you have. For example, if you are depressed, and you discover what ends suffering, then not only does depression end, but you can forget about every other problem you have or could ever have. You can forget about anxiety, loneliness, alcohol or drug addiction, anger, jealousy, frustration, and any other inner torment. All of it ends. So the real question is what has a holistic nature about it and also has the capacity to wipe away the whole

of human suffering. It is obvious that the answer to that question is love. However, it is not a love that is fragmented or involves any kind of mental torment or conflict in any way. This is a love that most people do not have, because most people associate love with possessiveness, jealousy, and all the inner chaos that goes with it. Love is not chaos. Love ends chaos. That means this is a love that is whole, complete. It is a holistic thing, and it thereby destroys every form of suffering that exists in the brain. Find out what it is to capture such a love. Do that, and every problem you ever had in life resolves. All of it comes to a sudden and complete halt.

1592. Meditation is the absence of mental resistance. It is the absence of resistance to the present.

1593. Thought is required for work and to perform a task or job. It is needed to use technology, apply knowledge, drive a car, perform a skill, cook, clean, and all the rest of it. Human thought is obviously needed to live in this world. However, when work is finished, household chores are over, and there is no need for thought, which means you are free, then are you truly free? Are you totally free of the movement of thought or does it continue? Do you relive what happened with the jealous spouse, the mean boss, the angry customer, the erotic encounter, the sorrowful beggar, the beautiful sunset? Does the movement of thought continue to be played over and over, which means one is reliving past events, past experiences, past likes, past dislikes, past hurts, and past pleasures? If so, then you are being consumed by the movement of thought. The movement of thought continues even when it is completely unnecessary. Many people perform some kind of meditation in order to end this totally unnecessary movement. That is fine, however it must be a meditation that has nothing to do with thought. It must be a meditation that exists outside the field of human memory. Psychologically memory is the past. It is time. The meditation must take no time. It must operate

outside the field of time. Explore what it means to meditate and take no time to do it. Find a meditation that does not require you to seek out a quiet room, sit in a particular manner, utter any mantra, or any such nonsense. All of that takes time. True meditation must be devoid of time. It is when the mind discovers what it is for time to stand still that meditation takes place. Meditation is the ending of time, which means it is the ending of thought. Play with it now, and see for yourself what it means for the mind to step outside the field of time, and thereby come upon that timeless other. The timeless other is meditation. They are the same.

1594. What is important is not whether or not you are loved. What is important is that you love.

1595. If you psychologically condition a child how to think and behave with indoctrination that takes the form of religious belief, nationalistic pride, political ideology, and so on, then you do not love. Love has nothing to do with the passing on of indoctrination, propaganda, or conditioning. Love flatly has no place and cannot exist in a brain that is conditioned, because conditioning implies a mental twist, a slant. It creates a distorted outlook on life, and distortion means ignorance. Therefore a conditioned brain is an ignorant brain. Love has no relationship with ignorance. They are two completely different things. Explore what it means to not impose any form of mental conditioning on any child. If you do that, then that act will not only be an act of intelligence, it will be an act of love.

1596. There is something the brain can come upon that is not divisive. If the brain comes upon it, then an undivided other begins to take over. As a result the division between saint and sinner, genius and imbecile, rich and poor, and all the rest of it, comes to a stop. It ends. The end of this division brings about a sense of sameness and oneness. A wondrous sense of oneness with all human beings takes place. It is when the brain comes upon this oneness, and is

not separate from it, that love starts. Love does not separate one person from another. Love is not restricted to a spouse, parent, or child. Love is unrestricted, and the brain that comes upon such a love, which is a love that has no restrictions and no divisions of any kind, discovers what it is to bring an end to the division within. Division means conflict. It means anger, animosity, loneliness, and despair. It means frustration, sadness, and constant sorrow after sorrow after sorrow. Love brings a stop to all of that at once. It instantly wipes away the whole of sorrow from the brain, and the brain feels it. The brain is wiped clean of every inner division and conflict that exists, and it feels the results. It feels the love that comes when every sense of internal division ends. It feels it as a fact. It feels it as a tremendous and undeniable truth.

1597. If the baggage of the past as the mental attachment to ideas, beliefs, and images about work, God, family, money, sex, and yourself, are totally dropped, then the life you once knew changes. The life that existed before with all of the anxieties, frustrations, heartaches, and endless disappointments, unexpectedly falls off a cliff. All at once the life you once lived suddenly feels totally strange and foreign. It feels alien. That is what happens when the baggage of attachment ends. One surprisingly comes upon the greatest thing a person can ever discover. One discovers what it means to be free. It is a freedom unlike anything one has ever before experienced. The key is the release of the past, which means letting go of every mental image that one has ever followed, pursued, or otherwise psychologically held dear. The release of the past is what brings freedom. It makes freedom possible. It makes possible the end of every inner heartache and disappointment one has ever known.

1598. If you believe the unlimited, the sacred, God, or however you want to describe it, is somehow with you in your everyday life, then that belief causes internal division. It creates a psychological division between the thinker and

thought. Division means conflict. It means inner conflict, and consequently psychological distortion occurs. You observe life through the filter of belief, and as a result the observation is distorted. To have a distorted perspective not only means you are living in illusion, but that distorted way of living is the fundamental cause for every violent behavior that has ever befallen mankind. As a result there is nothing sacred in one's life. Therefore embrace no belief whatsoever about that which is sacred, God, or whatever other name you want to give it, because the moment that happens, the actuality of it is missed. The vastness and unspeakable beauty of it is lost.

1599. Follow your deepest interests and use your hidden skills, and when you die nothing remains unfinished.

1600. I performed an experiment and took on a job that required the constant movement of thought. The job had no personal importance and lasted only 5 hours. When the job was over everything about it was discarded. It was given no importance. It was awarded no personal value at all. What took place afterwards was remarkable. The work was recorded in memory, however since the memory was given no value, there was no playback of it. The absence of the playback enabled the mind to remain open, clear, free. It remained free to observe and meet life anew, the immense blue sky, the glimmering bay waters, the majestic hills in the distance. The mind was not meeting life through the filter of memory, or any past events that had taken place, because all of that was finished. The mind was not bound, stuck, or in any way submerged in memory. It was free of memory, which means time. Memory is time. It is psychological time. The mind was free of the entire field of psychological time, and in that freedom the mind came upon that boundless, timeless other. That which is timeless has nothing to do with memory. It has no connection to anything related to time. Only when the mind gives no value to any past experience or mental image stored in memory can the playback of memory stop.

Only then can time itself stop. If time stops, then the timeless other reveals itself. That which is timeless is not a crazy theory, hopeful notion, or idiotic ideal. It has nothing to do with any of that or anything related to memory, the past, and therefore time, which means it is something that takes no time to discover. That is the beauty of it. It is that which can only be found in the present. It is something that can only happen now, but the key is you must learn to look with fresh, young eyes. Only then does that timeless other thing come.

1601. If you do not behave in an ignorant manner, then what results is intelligent behavior. Not being ignorant is intelligent. They are the same.

1602. The body woke from a long sleep. The air felt cool, still, quiet. The window next to the bed was wide open, and cars could be heard passing along the street. Breathing was shallow, a crow cawed, and in the distance echoed the faint rumbling of ocean waves. In the quiet of morning air the other was there. It came from nowhere and permeated everything. It was in the the body, room, and caw of the crow. It had no limits, which means it was beyond the field of thought. Thought is limited, and that which is limited has an end. It must. This other is not thought. It has no end. It is endless, limitless. It is that which never dies. If thought is limited, has an end, then the other is temporarily hidden. The other is inevitable. It will happen. It may not reveal itself in a week, a month, or a million years, but it will come. It will show itself. The idea of what may or may not happen in the future is a trap. Any future idea of coming upon a limitless, deathless, and therefore immortal other, at some unknown time in the future is an illusion. The future is man-made. It is the product of hope, belief, and a conditioned mind. The immortal other is not the product of man. It is not a form of mental conditioning. Conditioning implies thought, and therefore it involves time. This other is not a product of time, which

means time is the factor that stifles it, pushes it away, and keeps it hidden. Time is the barrier. It is only exists now.

1603. Any mental attachment creates an ego and thereby binds it to the earth. It makes the ego earthbound.

1604. The body woke up from a long sleep to the softness of pillows, the warmth of a thick bedspread, and cool morning air drifting through the open window into the small room. Breathing was light and shallow. The inner sound streamed through the brain. It was churning and relentless. The brain felt the sound in the same way it felt the crisp air, listened to the crow caw, or observed folds in the blankets. No personal importance was given to the sound, or any event, idea, or recognition for that matter. There was only the feelings of things. There was only watching, listening, and the inner stillness that comes with attention. The movement of thought was still, and in that stillness, which means in the state of attention, it appeared. It came. The holy other unfolded and engulfed everything, the air, the room, blankets, and brain. It overwhelmed the brain and surged through it. It was so utterly easy and simple. The simplicity of it is mind-boggling. The entire movement of thought must totally abate and fall completely still. There must be no sense of longing, hope, or expectation. Every ounce of inner struggle must end. There can be no inner struggle to advance oneself or achieve anything. There must be no struggle to become something you are not or try to realize something that you do not. Struggle is the barrier. Only in the end of struggle does it come. The body was highly sensitive, and the other surrounded it. It was with the body as it walked to town and through the small park. It was with the body but separate from the body. It was in the brown wood fence post, the iron sewer grate, the branches of the massive redwood tree. It surrounded everything but it was separate from everything. The body, grate, and tree are all physical things. They are earthly and limited. The holy other is not limited. It is not earthly. A black squirrel scampered about

searching for food under the chestnut, oak, and maple trees. The sky was clear blue and stretched over the land as far as the eye could see. Brown birds danced on branches of a tall green hedge surrounding a baseball field. Dead brown and yellow leaves covered the path into the park.

1605. Love cannot be broken down into parts and dissected. It cannot be analyzed in minute detail. As long as an analyzer exists, which means an ego, then love does not. One cannot approach what is love as long as the ego occupies the brain. Find out what it means to have absolutely no sense of an ego, me, or self. Do that and watch what happens.

1606. If you only learn what it means to love, then that is enough. There is nothing else to do.

1607. If the brain needs any sort of idea or mental image for a sense of psychological safety, comfort, and well-being, then that need goes hand in hand with fear. There is fear because without the image it feels insecure. It feels lost with no real compass or bearing. Also the image of the need gives the brain a sense of self and therefore personal identify. It creates a self image, and without that image it would be nothing. There would be no you. You would be nobody, and the idea of being nobody and having nothing to give you a sense of comfort and well-being creates fear. It creates a deep seated inner angst. However, look what happens when you learn what it means to psychologically need nothing. See what takes place when the brain discards every mental image it depends on. When that happens the brain undergoes a fundamental change. A radical inner shift occurs. As a result the brain is no longer dependent on the image of a religious belief or political group. It no longer needs the image of a job, spouse, or God in order to derive a sense of well-being. If the brain depends on no mental image at all, then it finds itself independent. It discovers what it is to be free. It comes upon freedom, and in that freedom

every sense of fear disappears. This is a tremendous fact to realize. The psychological dependence to a mental image feigns inner comfort. It seems to provide a sense of well being and contentment, but the sense is an illusion. It is not real. There is no true contentment because of the deep seeded fear. Fear prevents the comfort and security that the brain demands. It makes true contentment impossible. However, when the brain learns what it means to be free, and thereby lives without any sense of fear, then the inner comfort, contentment, and well-being that results is real. It is real because it means the brain has come upon what it is to live fearlessly. To live fearlessly does not mean to do risky or dangerous things. It means to live without fear itself, which includes the fear of the boss, the fear of failure, the fear of criticism, the fear of loss, and the greatest fear which is the fear of death. If the whole inner activity of psychological dependence to mental images ends, then every sense of a self ends with it. When the self ends there is nothing to die. As a result the fear of death disappears. It evaporates. When that happens the brain suddenly realizes what it is to live a fearless and therefore passionate life. It lives a passionate life because the whole of fear has been wiped away. There is nothing greater than to live life without fear, and therefore with great passion. Live a fearless and passionate life. Anything less is a waste.

1608. Most people neglect or fail to find out what it means to love without conditions. They neglect to learn what it means to have such a love in their daily life. If you fail to have such a love operate in your daily life, then that failure follows you. It can follow you for a hundred, thousand, or million years. It follows you until you do it.

1609. Conformity makes the brain dull and insensitive. An insensitive dull brain does not love.

1610. If you come across a truth and you fail to follow it, then whatever path you take will be false. It will be the

wrong path. Follow the truth no matter where it leads regardless what happens. If you do that, then nothing can ever hurt you. The body may be hurt physically or even die, but inwardly you will remain untouched. Nothing can hurt you because you will have captured that which knows no hurt, no struggle, no sorrow of any kind. Do that, and you will have touched what it means to come upon that which is untouchable. Truth is untouchable. It is something that nothing can harm or corrupt. It is an incorruptible thing.

1611. The man who commits suicide does not escape from his despair. The despair continues. It follows him. It follows him because only love brings an end to despair. Suicide has nothing to do with love. Love is not something that depends on the life or death of the body. The body is a physical thing that grows old, weakens, and ultimately perishes. Love is not physical. It is not something that ages or weakens. Love is an imperishable thing.

1612. If the brain is extremely sensitive and watchful, then every thought that enters the brain seems amplified so that it cannot be missed. When no part of the movement of thought is missed, then an inner canvassing takes place of the whole of thought. The canvassing covers all of thought, which means it covers everything that makes you up. It covers the entire self. It covers the entire self because thought as a whole is the self. They are the same. Therefore when you learn about thought, which means the nature and essence of thought, how it moves, why it arises, where it goes, and all that, then you not only learn about yourself, but you learn about everybody. You learn about the entire human race, because there is no real difference between you or anyone else. You are the same.

1613. All forms of technology are based on human thought. All forms of mental attachment, the attachment to belief, faith, ideology, the memory of yesterday's hurts and pleasures, the struggle to succeed, the desire for drugs, alcohol, sex, and all the rest of it, are mental activities of

thought. People make these things all important. They put the activities of thought on a pedestal which they idolize and worship. Here is the issue. The activity of thought is limited, because it cannot move beyond the boundaries of memory. It cannot step out of the past. That means if you make thought primary, then you make limitation primary. The problem is people make that which is limited the greatest event. They make it the highest achievement. Now the point is this. What is the highest has no relationship with anything that is inherently limited. The greatest thing a person can ever have in life is not a limited, finite, or measurable thing. Obviously the greatest thing a person can ever discover necessarily has an immeasurable quality about it. That which is immeasurable has no limitation. It is unlimited, infinite. Love is that infinite thing. Love is that immeasurable and unlimited other which has nothing to do with any aspect or form of human thought. Find out what it means to live life without limitation. If you do that, then suddenly the chance arises to come upon a love that has no limits or measure of any kind.

1614. All matter is limited. A grain of sand, a mountain, the earth, stars, and the whole physical universe, are all limited, and therefore minuscule when compared to that which is unlimited. There is no comparison between anything that is limited or finite by nature to that which is infinite. The hugeness of the infinite cannot be boxed into any mind-set or fathomed by any form of thought. Thought cannot conceive it because thought itself is finite. The insight of that fact shocks and awakens the brain. It is the awakening of the brain that brings about the ending of thought. It ends the finite within. Therefore only when the brain comes upon that insight, and thereby awakens, can that infinite and unfathomable other reveal itself.

1615. Love nullifies every memory trace and mental picture of sorrow that exists in the brain. It cancels out every engram of sorrow you have ever experienced. The canceling out of sorrow does not take time. That is the

wonder of it. It happens suddenly. It occurs instantly because what cancels out sorrow is love. Love is the factor that cancels out and nullifies sorrow. Love does that. Now this is important to realize. It takes no time for the brain to come upon love. Love is not a function of time. Time means memory. It means memory as the past or a projection of the future. Love is none of that, because love is timeless. That means the whole of human sorrow can come to an end in a flash. It can all stop now. All one needs to do is find out what it is to come upon a love that has no sorrow of any kind.

1616. You can look at your life as a whole with all of the past experiences you have had up until now, the achievements, successes, failures, desires, hopes, ambitions, and all that, and you can instantly see whether or not there has been any true meaning to it. For example, a life consumed by ambition, the ambition for money, position, power, sex, God, or whatever the case may be, has no real meaning. It has no meaning because ambition implies an ego. It means a self or selfhood, and where there is selfhood there is disappointment, frustration, jealousy, fear, anger, and all the inner turmoil that goes with it. A life of turmoil is a life rather wasted. Life only has any real meaning when you learn what it means to live without a trace of selfhood, and so without inner turmoil, and that can only happen when one discovers what it means to love. Love has nothing to do with disappointment. It has nothing to do with jealousy or anger. Love is none of that. Love is not turmoil. Love ends turmoil. It makes jealousy and anger impossible. Find out what it is to capture such a love, and suddenly life takes on a whole new meaning. What happens cannot be understood by any description. It must be lived, and it can only be lived when the self is not.

1617. That which is sacred cannot be imitated. It cannot be followed as a model of behavior, standard, or example. That means the instant you follow what you think is sacred you are lost. You are going down the wrong path.

Therefore follow nobody. Follow nothing. When you follow nothing you are psychologically free. To be free means to imitate nobody and nothing. Be a path onto yourself. Only when you do that can you come upon that which cannot be imitated. Freedom reveals the inimitable other. It enables the inimitable and therefore sacred other to be a part of ones everyday living.

1618. If the self does not exist, then it cannot die.

1619. If the desire for pleasure, sex, money, authority, power, knowledge, drugs, having a house, operating a business, running for president, or whatever the case may be, is the highest priority for you, then you are missing the boat. Nothing is higher or greater than love. However, love is not desire. It has nothing to do with desire. Desire is the movement of thought, and thought is a snapshot of experience. It is something partial and therefore incomplete. Love is not partial, which means it has nothing to do with thought. Only when thought and every sense of psychological partiality end, can what is love, the actuality of it, come about. When that happens you feel it. It is something that takes over and overwhelms the brain. The brain that comes upon such a love is no longer a slave to desire. The brain no longer struggles for sex, money, knowledge, or anything. The whole inner activity of struggle completely ceases when the brain discovers what is love. It is in the discovery of love that puts desire in its place, ends inner struggle, and wipes away all feelings of partiality and incompleteness. Love does that. It makes life complete. The key is the realization that only love ends struggle. It is realizing the fact that the moment love enters the room, struggle flies out the window.

1620. The brain is like a shoe, and thought as the I makes the shoe feel tight and uncomfortable. Thought causes psychological pain that takes the form of fear, heartache, anger, jealousy, frustration, loneliness, and so on. This pain occurs in the brain and projects outwardly into rage,

assault, and other forms of outward violence. The removal of the I, self, me, or whatever other name you want to give it, relieves the brain from every sense of psychological discomfort. It makes the shoe fit right.

1621. The ego is every mental image you embrace. It is the collective of all the ideas you care about, including the ideas of family, work, God, and so on. Ideas are transitory. They have an end. That means the ego comes to an end at some point. It dies. However, the non-ego never dies. It is not that the non-ego is immortal and goes on forever in time. The non-ego exists outside of time. There are the dimensions of time and non-time. Non-time cannot be understood by any idea or theory. It cannot be captured by any form of thought, because thought exists in the dimension of time. Time must end for that other dimension to appear. That means you must release every mental image you embrace. If you embrace a particular religious belief or faith, then that must go. If you are psychologically attached to the ideas about a spouse, parent, and child, then all of that must be dropped. Every idea and mental image that the brain holds onto must end. The ending cannot be temporary. You cannot simply say you will put all that away for a short period of time to see what happens. That is the ego talking. It is the thing that manipulates, connives, and looks out for its own best interest. It is the movement of time that must stop. Until the entire movement of the ego comes to a completely halt, the brain will remain entrapped in memory. It will remain caught in the past, and therefore time. The end of the ego is a simple matter. It is simple because it is the same as finding out what it means to love. Love does not exist in time. Love is timeless. Therefore only when the brain learns what it means to love, does the non-ego manifest. The non-ego is that deathless other. The brain that no longer houses the ego, allows the permanent and deathless other to move through it. Love is that deathless other. Find out what it means to come upon a love that has nothing to do with the attachment to any belief,

thought, or memory. Attachment in any form implies time, which means as long as the brain remains attached to the mental images of a spouse, a family, a religious faith, or whatever the case may be, then love is absent. It is nowhere to be found. Go into this for yourself. Explore it for yourself. Nobody can do it for you.

1622. Scientists say that energy is simply matter that has been accelerated to the speed of light, which means matter may be considered as energy that has frozen or stopped. In the same way matter is frozen energy, ignorance may be described as frozen or fixed intelligence. Most people have a psychological fixation on mental images, such as the mental image of a religious faith, societal norm, political ideal, country, race, job, person, and so on. If these fixed mental images cease to occupy the brain, which means they cease to be given any value at all, then a change occurs. A psychological transformation takes place. In the same way matter transforms to energy, the ignorance transforms to intelligence. It transforms to intelligence because the fixation on mental images ends. In the same way the end of matter is energy, the end of ignorance is intelligence. They are the same.

1623. The unification theory that scientists seek cannot be realized by any equation or form of human thought. The nature of a theory, any theory, is that it is a form of thought, and thought is fundamentally limited. Thought is a snapshot of experience which makes it a partial, fragmented, and therefore limited thing. The end of thought is the event that enables the mind to come upon the unified other. It reveals the unification that scientists seek, however the unification is not an idea, mental concept, or any sort of mathematical equation. Instead it is a oneness that is not partial or fragmented in any way. It is a wholeness absent of any kind of limitation. The mind that realizes this suddenly comes upon the so-called theory of everything, but it is not a theory. Theories are fixed. This unification, unified other, or however you want to put

it, is not fixed. The mind that realizes the fallacy of seeking and embracing any form of thought as a means to come upon that unified other, unexpectedly comes upon it. It is this sudden realization that changes the mind. It changes the mind because it means the obliteration of every theory, thought, and mental image it once valued. Now here is the fact. The obliteration of thought is what reveals and brings about this other, and thereby turns it into a living and breathing actuality. The mind comes upon this unified other, and that other begins to operate in the mind. The mind comes upon it, and the mind is not separate from it. What takes place cannot be communicated with words or any equation. The totality of human thought, which includes every mental image the mind holds dear falls apart. It naturally falls away. It is the falling away of thought that releases the unified other. The mind that lets go of all forms of human thought, including the thoughts about science, politics, religion, work, family, and all the rest of it, suddenly is no longer submerged in the world of human thought. It no longer makes thought primary. It is when the mind sees the nature of thought that it is free of thought. It is this sense of psychological freedom that allows the unified other to operate in the mind, which means there is no division between the mind and it. They are the same. What takes place is something that cannot be conveyed with words. It must be lived.

1624. Within the present there is all that is. This moment is everything. There is everything in it. Therefore seize it. Seize this moment as if nothing else exists.

1625. The present cannot be destroyed, which means it is an immortal thing.

1626. To live life rightly means to live it without any inner conflict at all. It means to meet people on the street, the trees, mountains, and night sky without any sense of separation, and therefore without confusion, and therefore with no inner duality. To live life without psychological

duality means to live without conflict. In fact it means the end of living in conflict, sorrow, and all the insanity that goes with it. When you live without any sense of duality from anything, then it is not only the best, healthiest, and most sane way to live, but it has tremendous significance for the whole of life. It gives life the greatest meaning, because until a person brings an end to the sorrow and confusion in everyday living one can never love. Love is not sorrow. Love is not conflict. Love ends conflict. It wipes away any and all confusion, sorrow, and inner problems that exist in daily life. Love does that. It ends all problems.

1627. The body was tired from a long day of physical work, and retired early in the small bedroom. The window was open and cool air flowed into the room. The body was lying on its back in bed, straight legged, hands to the side, covered with a blanket up to the chin, and unexpectedly it came. A holiness, sacredness, or some sort of sacred other, appeared and seemed to sprinkled the room, furniture, and body with itself. It pervaded everything, and had the effect of bathing, completely cleansing the brain, however it was more than a cleansing. It was a pouring out. It was a purification that contained an infinite patience and gentleness about it. The sacred other, the gentleness, or whatever it was, was not created by the intellect. It was not a concept or idiotic philosophy. A concept is not the actuality, and any philosophy is merely an idea. In the same way any idea of a thing is not the thing, any idea, philosophy, or belief about this other is not it. Also it is not related to any form of desire, hope, or struggle for some sort of spiritual entity or mystical experience. Struggle implies ambition. It implies an ego. That which is sacred is absent the ego, which means it involves no struggle at all. The inner cleansing and purification went on throughout the evening. It was in-separate from the body and stayed with it like a shadow. The movement of thought was still, and in the stillness it was there. The other was the stillness. They were the same. The hum of traffic

could be heard in the distance. A car horn sounded, and a plane roared overhead.

1628. Love is not limited, which means it has no end. Anything connected to love has the same attribute. All things related to love do not end. They do not perish, but things unrelated to love do. The self has no connection to love. The self is the psychological identification to ideas about people, work, country, religion, politics, right and wrong, good and bad, love and death, and so on. As a result the self, and all activities by the self, are destined to end. They have an end because they are all rather small and petty. That means if you go through life with a self, an ego, a me, or however you want to put it, then everything you ever did in life will fall away as if it never happened. It will be as if you never lived at all. However, all acts of love continue. They go on. Acts of kindness, generosity, and assistance that expect nothing in return go on. They cannot perish, because love and anything related to love are indestructible. They are imperishable.

1629. The whole of human knowledge is by nature limited. Intelligence is not limited, which means it has no end. It means intelligence is something that never dies. It is a deathless thing.

1630. The police and military agencies of the world will wither away when people learn what it means to live without a trace of inner conflict and opposition. Inner opposition takes many forms. The forms are internal, but they are expressed outwardly. They are expressed as anger, hatred, frustration, jealousy, fear, and all the rest of that stupidity. Psychological opposition starts with the individual, which means it begins with you. Find out what it is to live without any sense of mental opposition, disturbance, agitation, conflict, or however you want to put it. Until you do that, the military wars of the world will see no end, and the crazy violence that mankind has endured for thousands of years will go on and on.

1631. Humans today are terribly primitive. They are filled with blockages that prevent them from living without fear. People live with fear of the boss, ridicule, loneliness, rejection, loss, failure, death, and on and on. They fear failure because they have an image of themselves, and they do not want that image attacked or tarnished. They fear the idea of death, and as a result they follow religious beliefs, hopes, or philosophies that promise eternal life, immortality, and all that. If you put away every idea you have about fear, including your beliefs, hopes, and so on, and you stay with the fact of fear when it arises, then an extraordinary thing happens. When fear arises, then it exists because of the mental image you have about yourself. That means fear is not separate from you. It means fear is not something you can manipulate, control, or brush away. Fear is you, and you are fear. You are the same. Therefore you must explore and find out what it means to live without any image of yourself. You must find out what it means to not make an image of yourself now. Do that one thing, and watch what happens. Go into it. Just go into it.

1632. Only love can redeem the mind from every struggle, duality, and conflict it has ever known. Nothing else can do that.

1633. Love is devoid of conditions. As a result the conditioned brain does not love. Therefore any behavior that sustains any form of psychological and social conditioning is not loving behavior. If you realize the truth of these statements, then it may be the greatest crisis you have ever faced. It may be the greatest crisis because if you go to church, the mosque, or the shrine, and pray to the mental image you have in your head about God, Jesus, Allah, Krishna, or whatever, then it means that behavior is conditioned. If you meet the coworker, friend, or family member with a past pain or pleasure, or with any sort of future hope, motive, or desire, then that action is also conditioned. It is conditioned because any action that is

based on the past or future involves thought. It involves memory, and memory means time. Love has nothing to do with time. Love is timeless. Unless you find out what it means to behave in a manner that is not conditioned or confined to time, then you will never love. It is the most extraordinary thing to be free of living in time. There is nothing on this earth that compares with it. You may be the leader of a powerful country, great company, religious organization, or political party, however all of that involves memory, and therefore time. The mind that is not bound to time makes everything else secondary. Only the timeless mind realizes what is primary to everyday living. It realizes the only thing important in life is that timeless and unconditional other.

1634. If you love, then that love must necessarily enfold the drug addict, beggar, crippled, and sorrowful. If the beggar or sorrowful was your child, then no matter what your child does the love you have will not fade or lessen. This love is like that. It is similar to that, but there is much more to it. If the love you feel for another depends on that person's behavior, then that is not love. Love depends on nothing. It depends on nothing because dependence breeds fear. It breeds fear for the loss of the dependence. Fear denies love, which means love and independence are the same movement. They are the same thing.

1635. A person must end the totality of psychological bias and distorted thinking to have a mind that is undistorted, unpolluted, and therefore intelligent.

1636. Most human behavior throughout the world today involves the psychological dependence to mental images, including the images of work, home, money, sex, marriage, politics, religion, and so on. Dependence disallows freedom. It is the psychological absence of freedom on a mass scale that is the root, direct, and fundamental cause for every social conflict and war that goes on in the world today. It is the reason why the world is such an insane,

violent, and dangerous place to live. Find out what it is to mentally depend on nothing. Figure out what it is to actually be psychologically free and not depend inwardly on anyone or anything, and then live it. If you do that, then you will live life as never before. You will live a sane, healthy, and profoundly meaningful life.

1637. Memory is the past. It is time. This is obvious if you look at it. Without time the ego does not exist. Without it you do not exist. The idea of you not existing may be frightening and something that must be avoided. However, the everyday life of a person without an ego is something entirely different. A person absent an ego lives without struggle, frustration, loneliness, grief, or any sense of inner hurt or torment. As a result the person understands what it is to meditate. Meditation cannot take place where there is an ego. Meditation is the end of the ego, and when that happens all forms of inner hurt and torment fall. They fall like flies.

1638. If you fail to see the sacredness in a simple cloud, spider, or tree, then your brain is inactive. It is asleep.

1639. Catch a mere glimpse of that which is timeless, and it transforms the brain. It changes everything.

1640. The ego has incarnated over and over for millions of years, which means sorrow has gone on for millennia. The ego, sorrow, and all the human misery that goes with it, will continue to incarnate until it learns to die. The death of the ego is what needs to happen. The death of the ego is what the brain needs to internalize. To internalize such an event means that ignorance must end. The brain must discover the factor that wipes out ignorance. The basis for all human ignorance is the mental attachment to thought. People are psychologically attached to ideas. They are attached to thoughts and mental images of other people, money, work, political ideology, religious belief, or whatever. Any form of mental attachment creates the ego.

Attachment is not only the fundamental cause of every inner hurt, grief, and sorrow that a human being can ever experience, it is the fertilizer that allows the ego to seed, and thereby grow, spread, and make a terrible mess of the world. The specific thoughts of attachment are irrelevant. The problem is attachment. It is the problem because attachment forbids freedom. It turns freedom away. Find out what it means to be psychologically stuck and fixated on nothing. Do that, and what is freedom materializes. It unfolds. As a result the cycle of sorrow comes to a sudden stop, which means the ego stops. The whole mechanism of the incarnation of the ego that has been going on since the beginning of time comes to a screeching halt. The halt of this mechanism cannot be understood with any idea, belief, or system of thought. It must be internalized. It must be lived.

1641. Meditation is the gap between thoughts.

1642. The insensitive mind cannot penetrate into the beauty of life, which means it cannot penetrate into that which is sacred. Find out what it means to have a mind that is sensitive, keen, lively. Liveliness does not mean animated or any sort of mental rushing about. It means to have a mind that is quiet, still, and therefore a mind with tremendous energy. Sensitivity means energy. It means having an abundance of energy to listen, observe, and learn. Learning requires energy. Most people seem to waste energy. They waste energy in constant worry, strife, and the struggle to achieve this and that. Find out what it means to end living with struggle after struggle. Find out what it means to have a job, exercise your body, maintain a house, or whatever the case may be, and not struggle. Find out what it means to not struggle in the things you do, but instead to love what you do. When you love what you do, then it does not involve any sense of struggle at all. Do what you love to do, and struggle has no place. It has no place at all.

1643. There is no thought that can be used to change the violent behavior of others, because the essence of thought is division. Human violence is grounded in division. Therefore the best thought that can change violent human behavior is no thought at all.

1644. If you find yourself feeling sad, depressed, and completely oblivious to the beauty of a morning sky, a bird as it soars with the clouds, a flower as it pushes through a thin crack in a rock, then watch the sadness. Stay with the depression. Observe the thoughts that takes place which enable the sadness, depression, or any other type in mental disturbance, to manifest. Do not move a muscle or stray from what is happening in the brain. If you stray, run away, and try to escape from those feelings, then learning does not take place. Learning gets pushed under the rug, which means the disturbance goes on. The feelings may seem to have disappeared when you get drunk, take drugs, turn on the television, go shopping, visit friends and family, or whatever. However, until the brain learns and uncovers what is at the heart of such feelings, they will go on. They will continue deep down. As a result life will remain torturous. It will remain a terribly torturous and therefore superficial affair.

1645. The brain can be wiped clean of every anxiety, frustration, inner hurt, and sorrow it has ever known. The extraordinary thing is that it takes no time for this to happen. In fact it can only happen instantly. If the brain fools itself into believing that it takes time to end sorrow, then it falls into a trap. Time can never end sorrow. Sorrow can only end in the present. It takes no time to come upon the present. Time is the barrier that blocks the brain from the present. In fact time is the cause of sorrow, because time means the past. It means memory. Memory is the place in the brain where all sorrow exists.

1646. There is a form of inner wealth and richness that comes when you learn to psychologically possess nothing.

1647. The idea that sorrow can end in the future is a fallacy, because the future is always an idea, and the idea of the end of sorrow and the actuality of it, are two different things.

1648. Mindfulness only happens now.

1649. To come upon and thereby unite with that which is infinite is not a concept or belief. Any belief about uniting with that which has been described as infinite, eternal, and therefore divine, is not it. Belief implies a concept, and a concept is confined to memory, and therefore the past. That which is divine cannot be found in the past, which means the past prevents coming upon it. The past denies you from coming upon that divine other. It denies that divine other from activating, turning on, working in you.

1650. If you ask yourself what happens at death, and then listen for the answer, it comes. It comes but you must be quiet and listen. To be quiet means to inwardly let go of every mental image about it and everything else that you hold dear. Only then does the actuality of what takes place show itself.

1651. If a notable scientist, great artist or writer, successful businessman, and leader of a nation, are all psychologically conditioned, and a poor peasant is not, then the life of the peasant is infinitely greater than all the others combined. It is greater because a person who is conditioned does not love. Life without love is superficial. It is petty. Only the person who has ended the conditioning within can truly love, and only love makes life great. Love is the greatest thing a human being can ever come upon.

1652. It was early evening and the inner sound was loud, high pitched, and continuous. It seemed to emanate from the ears, but it originated in the brain. It was a wave of buzzing that came on its own and out of nowhere. Nobody in the room could hear it. It was a phantom

sound, strange, and unexplainable. It was given no mind and therefore it was not internally embraced in any way. The moment the mind embraces anything, an event, an experience, or any thought, then the self forms. If the self forms, then all the mischief and insanity follows. This is something that must be internalized. The self is basically memory. The death of the self is the leaving of memory. It is leaving everything that is you, and therefore all the troubles of the human condition, which means fear, jealousy, anger, loneliness, sadness, grief, frustration, and the whole of human sorrow. Memory is finite. Therefore the death of the self is a leaving of that which is finite. Time as memory is finite. Death is a leaving of time itself. To leave time is to enter into that timeless other. That means death is not an abyss. It is not an empty or vacant void, but rather it is something entirely different. It is not empty, but it is full. It is a fullness that reveals itself when the self, the I, the ego, or however you want to describe it, comes to an end.

1653. Love never reacts. Reaction involves the playback of memory, which means it is a movement of the past. Love is not the past. Therefore love is an action that only exists in the present. Love is its own action.

1654. The known is the whole of human knowledge that includes the knowledge of science, technology, skill, art, literature, and everything that goes with it. All knowledge is known, and the known implies memory. It implies time. It implies time because memory is the past, and the past means time. To step outside the field of the known means to live with doubt and uncertainty. It means to be free from the known. The idea of living with doubt and uncertainty, and actually of living it, are two different things. In the same way the idea of peace is not peace, so the idea of living outside the field of the known is not that. The insight into that simple fact releases the brain from the known. It allows the brain to step outside the field of time and thereby come upon that timeless other.

That which is timeless is not an idea. It has nothing to do with any concept or theory about living with doubt and uncertainty. If the brain embraces the idea of living with doubt and uncertainty, then the actuality of living it is denied. Find out what it is to embrace nothing. Experiment with what it means to psychologically possess no idea and give no value to any thought whatever. If you do that, then that vast and immense way of looking at the world with doubt and uncertainty unfolds. This is important to understand. To live with doubt and uncertainty is not wrong. It is not a mistake. The mistake happens when you think you know the world with certainty, when in fact you do not.

1655. My earliest memory is when I was two or three years old. I was with my family on an ocean beach. I think I had never seen the ocean before and I was filled with wonder over the waves, water, and sand. I was playing in the sand and ocean surf, and nothing else existed for me except the sea air, salty waves, and squishy sand between the toes. I was drawn to the bubbly water and movement of ocean waves. I found myself moving closer and closer into the surf until suddenly a wave hit submerging me under water. With eyes wide open I found myself under the swirling sea with particles of sand, strands of seaweed, and white bubbly foam swirling all around me. I was completely under the surf, however there was no sense of panic or fear. An extraordinary sense of inner calm and comfort took over. Time had no meaning and seemed to somehow stand still or stop altogether. The comfort was natural. It was entirely familiar as if it had happened thousands of times before. There was no sense of separation between me and the sea water. I was the water. I was the foam. I was the swirling grains of sand, bubbles, and saltiness. Every sense of being different with everything around me was gone. It simply did not exist. What took place cannot be adequately put into words. It was indescribable. I do not know what happened next, how long I was under the water, or how I got out.

1656. The negation of what is the negative is the positive. That means if you negate ignorance, then that negation is intelligence. They are the same.

1657. Belief forms the ego. Learning ends it.

1658. People do not realize how easy it is for the ego to die. They have a mental image of death, and that image creates fear. They have an image of losing family, friends, their possessions, and all that, and that image is the basis for why people have fear in their lives. The end of the image wipes out the fear, but it does so much more. At the same time it reveals what happens at death. It is not merely the end of fear that takes place when the ego dies, but it is the end of all forms of psychological conflict as anger, jealousy, frustration, struggle, disappointment, loneliness, grief, and everything else. The end of all of that means the end of the ego, which is you. The ego is you internally. It is the psychological you. Therefore when you die, which means when the whole activity of the ego stops, then a birth takes place. An entirely new and different dimension to life opens up. It is life without any struggle or grief of any kind. The whole of human grief is banished. Death does that. It banishes all grief. Therefore death is an ending and a beginning. It is the beginning of a field of existence without any hurt, sorrow, or grief or any kind, which means it is not an oblivion. It is not a vacuum of nothingness. Instead it is an immense abundance and inner wealth. That is what the end of grief means. It means coming upon a vast inner wealth that otherwise remains an impossibility. The ego cannot evoke, grasp, or in any way comprehend the vastness of the abundance, outpouring, and inner wealth that takes place. Only when the ego is dead and gone, does it come. Only when the ego ends does that vast and immense other begin.

1659. Every encounter contains the opportunity to end the division between the thinker and thought. It contains the opportunity of a lifetime.

1660. If you have a special talent and interest for science, music, mechanics, or whatever else, then follow your interest. Follow it, and even earn a livelihood at it if you want, but do not make it primary. The only thing primary in life is love. Nothing else compares to love. Nothing.

1661. Love is an opening up of the mind that does not hold back, withhold, or conceal anything.

1662. When the brain comes upon that which is without measure, infinite, and therefore sacred, it is not that the brain embraces a particular belief or mental image. It is not related to any mental image, and it is not a question of belief. In fact there is nothing to believe. It is the same as the existence of a chair. There is no need to believe in it. The chair exists. It is the same with the sacred other.

1663. If you depend on another for explanations about what it means to be free, then what is important is not the explanation of what is freedom, but the ending of the dependence.

1664. Happiness is not found in the attachment to ideas, but it happens when the attachment to ideas ends.

1665. People make the body all important, which is one of the reasons why they fear death. They fear the end of what they have given supreme value. It is obviously important to care for the body with healthy food, clean air, exercise, and all that. However, the body is a physical thing. It is material, and therefore it is basically limited. The mind that makes what is limited all-important is not only rather shallow, it is making a mistake. It is making a mistake, because there is something else that has much more significance than the body, or anything material or limited. It is something that is not limited in any way, and therefore it contains indescribable and tremendous meaning. It has tremendous meaning, because it is that which is unlimited, infinite, and therefore holy. People seek that which is holy

through belief, faith, prayer, and organized religion. However, all forms of human belief and organized religion only serve to cause social division, conflict, and all the craziness that goes with it. Inwardly all forms of belief are fundamentally based on memory, and memory is a constrained, finite, and therefore limited thing. That means everything contained in memory is inherently limited. It is grounded in limitation. People around the world psychologically belong to some form of belief. It does not matter if the belief is Christianity, Islam, Judaism, atheism, or whatever. Belief implies limitation, and as long as the mind embraces limitation, then it cannot come upon that unlimited other. It cannot find that which is truly holy and sacred in life. Therefore all human belief is out. All organized religions are out. Only when the falseness of belief, faith, organized religions, and all the traditions and customs that go with it, are completely discarded, can the mind come upon what is truly holy, and thereby have a religious mind. The religious mind has nothing to do with belief, faith, prayer, dogma, tradition, or any of that. On the contrary, the religious mind is absent of all that nonsense. It has thrown all of that out, which means it has stepped away from the totality of that which is limited. Find out what it means to discard the limitation within, which means personal belief, faith, the customs of religious celebration, prayer, worship, and the insane devotion to the mental images of Jesus, Allah, Krishna, and all the rest of it. All mental images mean memory, and the devotion to anything that exists in memory means devotion to that which is limited. It is the devotion to limitation itself that must come to a stop. Only if that happens can the door open to that unlimited other. Only then can the mind come upon what is truly holy, and thereby discover what it means to live without fear, including the fear of death. When the mind comes upon that holy other, which means it is in your blood, then the fear of death ends. It evaporates completely. It does that because that which is holy has no beginning and no end. It is endless and therefore deathless. The key is ending the

limitation within. Only when the mind lets go of the whole of that which is limited, can it come upon that holy and deathless other. Explore it. Explore it not for the sake of achieving a goal, transcending to some new level of consciousness, or attaining some silly notion of enlightenment. All of that has no meaning. Explore it because it is what you love to do.

1666. Love is a barrier the ego is not permitted to cross. The ego can never love, and as long as the ego exists it will forever be pushed back.

1667. If you worship a thought about anything, the thought of a person, work, money, sex, culture, race, country, political party, religious faith, or whatever else, then the thought you worship is you. You are worshipping yourself because any thought you have exists as memory, and memory is you. People around the world are doing this today. They have a thought about something that gives them a sense of inner comfort, worth, or security, and they meet life through the filter of that thought, which means sorrow, distortion, and therefore ignorance. If you close your eyes to that fact, then all the sorrow and ignorance of everyday living will go on, which means you will never come upon what it means to love. Love is not sorrow, and it has nothing to do with ignorance. Love ends sorrow. It is the ending of sorrow that brings about an end to ignorance, which means the ignorance of the ego, and all the aggression, manipulation, and domination that go with it. The ego is the tragedy of human existence that must be overcome, because until that happens life will remain a constant struggle, and love will be nothing more than a hope, dream, and therefore something totally unreal.

1668. The middle-aged man suffered from a terrible and debilitating degenerative disorder of the nervous system that slowed physical movement, made walking difficult, and gradually wreaked havoc on his body. As time passed the body deteriorated to the point it gave out one day, and

the man passed away. Not long afterwards during a night's sleep an apparent dream happened where the dead man was observed to be in a room surrounded by others. The man appeared young, healthy, filled with great joy and energy. He appeared to be at a gathering or celebration of some sort, which was filled with a large group of happy, jubilant people. The apparent dream was utterly lucid and lifelike. Upon seeing the man seemingly alive, there was a sense of great surprise, doubt, and curiosity rolled into one. There was curiosity about the authenticity of the scene, the man, and the whole experience. An experiment was quickly carried out to test whether or not what was taking place was a dream or hallucination. The experiment was to pinch my left forearm with my right hand. As I performed the experiment the sensation of the pinch was unmistakable. The pinch was hard and felt as real as anything else in the physical world. As soon as the pinch was felt, the doubt turned into awe and wonder. Attention was turned back towards the man and the unusual scene playing out. The scene was similar to a gathering of perfect friends. Everyone was happy, excited, and filled with what seemed like supreme joy to be together. The joy was supreme because it seemed to last forever. The joy seemed endless. It seemed to be happening in a place where time did not exist. The observation of the scene, other realm, or whatever it was, played out as something entirely natural. It was as if it had happened thousands of times before. The man who had passed away laughed at the pinch and my experiment as if everything taking place was the result of the natural order of things. He turned his back, returned to the party of joyous people, and then without warning the dream, the vision, or whatever it was, abruptly ended. It was as if the doors to the scene suddenly slammed shut. The body awoke with the mouth open and a sense of amazement. What happened was over, and only a meaningless memory was left. None of it was analyzed or evaluated. No importance was given to the dream or the memory of what took place. A faint echo of it all remained for a short time until it vanished altogether.

It all naturally faded away. Outside the picture window pink and white flowers of a small shrub were in bloom. Across the street a lone oak tree stood tall with great strength and dignity. In the sky a wide and vast beam of sunlight slowly warmed the empty streets and sidewalks.

1669. If you identify to a mental image, the image of a family, job, religious belief, or whatever else, day in and day out, then everyday living turns into a repetitive, mechanical thing. It turns materialistic. A materialistic life makes ones perspective fixed and hard. It hardens the brain and makes it insensitive. It turns the brain to stone. As a result it prevents the brain from coming upon that dimension to life which is non-material and therefore without borders. Anything material has borders. It has a start and finish. This other dimension has no start or finish. It has no beginning or end, which means it cannot be measured. It is non-material, immeasurable. To identify to nothing means to have no psychological identity. You may have a name, a passport, own property, and so on, but none of that is primary. That means your name may be attacked, your passport revoked, and your house may burn down. All of that may happen, but if you do not identify with any image of such things, then whatever happens does not touch you. It means to walk in step with that which is untouchable.

1670. It was evening, the stars were out, and fresh night air drifted through the open windows. A flute player practiced in a nearby home. The musical tones were jagged, repetitive, and the melody was cultural. A car horn blasted. The sound of steady automobile traffic rumbled in the distance. The mind was free of the past. It was free of the playback of memory. The freedom was psychological. It was something that only comes when the mind learns what it means to meditate. Meditation cannot come from reading a book, listening to another person, or after any period of study. All of that implies time. Meditation does not take time. Therefore discard everything that involves time. If you do that, then unexpectedly meditation takes

place. In fact meditation is the discarding of time. It is the internal walking away from all books, all study, and all efforts to seek what is meditation outside oneself. Meditation has nothing to do with effort, and it only takes place within, which means it cannot be imitated from another. Imitation implies repetition, and repetition dulls the mind. It makes the mind stupid and insensitive. Meditation only happens when one is completely and totally inwardly alone. To be inwardly alone means to be psychologically independent. It means to be mentally free. Only a mind that is free, not psychologically dependent on any person, thing, or idea, can penetrate into the wonder and beauty that is meditation. That means freedom is meditation. They are one and the same thing.

1671. Any approach to end psychological disorder, the disorder of anxiety, fear, depression, loneliness, or anything else, can never work unless it resolves all other disorders at the same time. It can never work because any partial approach to end disorder is necessarily incomplete. A partial approach means disorder always remains. Therefore any partial approach cannot end disorder. It can never work. The realization of that fact brings freedom. It brings freedom from seeking the answer in books, systems, all of the psychologists, counselors, and every other so-called expert in the world. It brings freedom from all that. Now watch what happens to the totality of psychological disorder when you suddenly find yourself free. Just watch.

1672. The park was empty of people. The grass glistened in the sun, the trees were still, and the walking path was wet from the morning rain. On the path in the shadow under the branches of a dawn redwood tree it came. The unknown other emerged. The other, the mysterious, nameless, and unsought other, or whatever it was, brought an absolutely immense sense of contentment that swept through the brain. It had the effect of expelling the whole of thought. It banished all thought which included the entire history of man, the earth, and all that is. The entire

history of people exists as memory, and memory is thought. Thought is a psychological movement of history, and therefore it is the past. Thought is confined to the past, which means the brain can never find contentment in the present through any form of thought, including belief, faith, and the mental attachment to ideas about people, things, and other ideas. The extraordinary contentment emerged without seeking, took over the brain, and thereby prevented any mean, hurtful, or black ideas. Contentment that is unsought and comes on its own does that. It puts all of that lunacy to rest, and as a result it stops hurtful and manipulative thoughts from entering and residing in the brain. It erases all hurt, worries, and problems. It makes problems impossible. The peace that proceeded was vast, boundless. It was titanic. It was thousands of times greater than the feeling of owning a new car, a warm home during a snow blizzard, or the loving embrace of a mothers arms. The contentment that spread throughout the brain cannot be expressed with words. It was above and beyond words. It was inexpressible.

1673. One cannot seek to end the ego with the hope or expectation to come upon that which is sacred, because any form of seeking for gain is still a movement of the ego. Therefore do not concern yourself with whatever you think is or is not sacred, but rather what it means to seek nothing.

1674. If you walk with one foot in the earthly realm, and the other foot in the unearthly, then you learn what it is to be in two places at the same time. You learn to be on this side and the other.

1675. Love does not criticize or compare. Comparison involves the replay of memory, and love has no use for memory. Memory is the mental enclosure of recorded experience, which makes it a fragmented and limited thing. Love has no limitations. A love without limitation does not say "I will love the strong, and not the weak". In the same

way the fragrance of a flower is available for all that takes it in, so too is love available for anyone willing to face it. A person who has such a love, loves a million times over, because it is a love for all human beings, animals, plants, and the stars.

1676. To have no interest to find out what it means to love without conditions is a tragedy of mankind. It is a tragedy that only you can correct.

1677. As the eye is the instrument through which color passes, and the ear sounds, the brain is the instrument for experience. The brain records experience and stores it in memory as thought. Memory is the warehouse of thoughts, ideas, and mental images. The playback of memory is the replay of thought. For example, when the brain first experienced that fire was hot, it recorded that experience in memory. Later when the stimulus of fire took place, then that thought was replayed. The brain played it back from memory, and it recognized fire as hot, to be careful, the pain it causes, and so on. That is a simple fact about how the brain works. The brain also works in another way. It works with the memories that are about you, and it includes the images you have of yourself. For example, if you were raised as a Catholic or Muslim, then the mental images of being a Catholic or Muslim are stored in memory. Included in memory are images of the customs, rituals, and traditions associated with the particular religion. These images define you. They make up who you are mentally, which means they make the self or ego. However, if no mental images of being a Catholic or Muslim exist in the brain, or if no importance is given to all such rituals, customs, and so on, then you will not say, "I am Catholic.", or " I am Muslim.". If you attribute no importance to any such mental images at all, including the mental images of being powerful, weak, smart, stupid, handsome, ugly, and so on, then you will have no images of yourself. You will identify to nothing, which means the ego will not exist. The brain will be empty of the ego,

which not only means it will identify itself to nothing, but as a result it will not suffer. If you have an ego, then you can suffer. The end of the ego, not only means the end of your own suffering, but it means the end of all forms of suffering. The brain that has stepped outside the field of human suffering, has come upon a field of life that does not identify to any mental image. It does not embrace any images. Images are shackled to the past. It is fundamentally a shackled thing. That means the brain that has walked away from the embrace to all mental images, has come upon a field of life that is unshackled. It has come upon freedom. Find out what it means to un-embrace every mental image that exists in memory. If you do that, then the opportunity to be free is made possible. The brain opens the door to it, and thereby invites it. It extends an invitation for freedom to emerge.

1678. If you are psychologically still, then in that stillness there is everything. The answer to every question is there.

1679. To bring an end to the division in yourself means to see yourself in the jealous spouse, drug addict, corrupt politician, and greedy businessman. It means to see yourself in everyone in the world, because you are the world. You are the same.

1680. If your heart is busted in pieces, and you feel terrible grief with nowhere to turn, then be the grief. Be the busted heart. Do not make any effort at all to put your heart back together, because effort implies an ego. It implies thought, and therefore time. Grief is a movement in time, which means effort cannot end it. Time cannot end it. Find out what it is to end the division between you and grief now, which means to come upon a realm that exists outside the field of time. Only when the division between you and grief ends, does every sense of grief, sorrow, and inner torment stop. It stops instantly because it is not something that takes time. It is a timeless thing.

1681. A love with conditions is like a dry well. It's like a car without gas. It is a way of life that has no passion, no energy, and fails to see the wonder of living with doubt, and making every day an adventure and experiment. Experiment is the key to learning about everyday things. If you want to learn about a car really well, you experiment with different makes and models at different speeds, over different roads, and under different conditions. If you want to learn about what exercises best suit your particular body, then experiment with walking, running, swimming, bicycling, yoga, pilates, or whatever exercise feels right. Find out what works. However, the beauty about love, a love that has no conditions, experiment is not needed. Experiment takes time. It results in a best guess for what is right. However, love does not take time, and therefore it has nothing to do with guess work. It does not involve probability or any kind of likelihood. The person that comes upon such a love has a sureness and conviction about it that has no room for chance or luck of the draw. A love that has no conditions is a certain thing.

1682. A love without conditions extends to the drug addict, criminal, and homeless beggar, and it does so in the same way it extends to the spouse, parent, and newborn child. It is a love that does not judge or make any comparison. It is a love beyond comparison. There is no other way to describe it.

1683. If you spend countless hours with seeking pleasure, entertainment, ways to earn more money, get ahead, become successful, and all that, and you live with reoccurring frustration, anxiety, depression, worry, or any sort of psychological unease, then you do not love. You may think you love a select few group of people, family, and friends, however any trace of mental uneasiness, which means inner conflict, makes love impossible. If you realize that this unease denies love, then it makes the search for pleasure, entertainment, and so on, utterly petty and trivial. If I had a moment of uneasiness, such as a

sudden feeling of frustration, anger, jealousy, or anxiety, then I would jump into it with both feet. It would be a precious and utterly rare jewel that I would want to explore and find out everything I could about it. I would learn all there is to learn about it, and thereby uncover it until it was all out in the open and therefore no longer a mystery. When something is no longer a mystery, then the brain can take it all in. When the brain takes the whole of something in, then it can finish with it. Only when the brain sees the whole of something does it finish with it. It finishes with all of it, and consequently it is no longer consumed by it. Only when the brain finishes with a thing completely is it free to move on. Only then is it free to find out once and for all what it means to love without any conditions, and therefore be totally free of every inner frustration and anxiety the brain has ever known.

1684. The movement of thought is repetitive. It is repetitive because it goes in and out of memory. That is all it does. A repetitive thing is routine, mechanical, and therefore limited. A mind that is limited is not in its natural state. Nature never repeats itself, which means the most natural state for the mind is a non-repetitive state. It is a state of mind that is fresh, creative, and ever new. As a result all things that are inherently repetitive and limited are not in a natural state. The body is also limited. It has a beginning and an end. Also it is bound by space and time. That means there is another dimension to existence that is infinitely more natural and comforting than the world of thought, the body, and all that is physical and earthly. This other dimension is not physical or material. It is immaterial. It is unearthly. This is important to realize. This other dimension reveals itself when the movement of thought ends. Thought is the self. It is every mental image that is idolized or made important, including the images one has about work, money, possessions, friends, family, Jesus, Allah, or whatever. Every mental image you praise or consider worthy makes up who you are inside. It creates your identity. It creates a sense of self. You must find out

what it is to have no image of yourself. You must find out what it is to be nobody. If you do that, then the door opens to that other dimension. The world that you come upon is unlike anything that can be imagined. It is completely natural and comfortable, and in that comfort there is the only true security. It is the only security because it does not depend on anything or anybody, which means it is independent. It is independence itself, which means it is something that man cannot manipulate, corrupt, or destroy. It is an incorruptible and indestructible thing. No words can communicate the indestructibility of this other dimension. It has an imperishable nature to it.

1685. If you are attached to the memories you have about your spouse, then you are attached to yourself. You are attached to yourself because memory is you. That means attachment prevents you from uniting with your spouse. It prevents you from having a bond with other people, nature, and the whole of life. Therefore the only thing that forms such a bond cannot exist in memory, because memory means time. This bond does not take time. That means it can only be found outside the field of time. It can only be found in a dimension to life that is timeless. Find out what it means to move away from the whole field of time, and thereby leave memory behind. Obviously this involves a meditation that has nothing to do with memory, or the content of memory, and therefore it is something that does not take time. If you learn what it is to come upon such a meditation, then time itself dissolves. It ends. The ending of time is the bond that unites, and thereby removes the separateness between you and the spouse, nature, and everything else. It makes you one and the same with all that is. Nothing else does that.

1686. A love with no conditions is similar to the common cold. If you do not come in contact with it, then you will never catch it. However, unlike a cold, contact with love cannot be made outside oneself. It does not happen outside the brain. It only happens within.

1687. There is no such thing as good or bad experience. There is only experience.

1688. It is possible to learn all there is to learn about the self, and not take any time doing so, which means the whole of the self can be learned in an explosive instant.

1689. Throughout history people have searched for a meaning to life. They have looked for meaning in possessions, money, and big business. They have pursued meaning in the acquisition of knowledge, the development of new technology, the worship of religious idols, prayer, belief, faith, and so on. Different people have chosen different things to find meaning in life. However, the reason people have not found it is not because they have chosen poorly, but because they have chosen at all. Every form of mental choice implies comparison. It involves the movement of thought. Thought is memory, and memory is limited. That which gives meaning to life is not limited, which means it is unlimited, infinite. It is obvious that what gives life meaning does not involve choice or any form of limitation. Love is not limited. The nature of love, which means the real thing, and not the silliness that exists in the movies, romance novels, or television shows, but a love that is infinite and therefore sacred, is what gives real meaning to life. This is a love that does not choose one over another. It is not something for a specific few. That which is specific is partial. This is an impartial thing, which means it is whole. It is universal. It is a universal thing, and therefore it is something that exists everywhere. Therefore, not only do you search for it, and not only do other human beings search for it, but the entire universe searches for it.

1690. Cultural viewpoints, social attitudes, and religious beliefs have been passed down from generation to generation throughout history. They have spread like a virus, and caused all the human division and conflict that exists in the world today. This virus may be described as the conditioning of the mind, and the mind that is

conditioned does not love. If you see that fact, then an internal demand takes place to find out what it means to bring an end to that conditioning, and thereby wipe out the virus that has infected, and continues to infect, human beings throughout the world.

1691. Live the rest of the day as if it is the last moments of your life. Begin now, and watch what happens.

1692. When ignorance ends in the brain, intelligence appears in a sudden burst. It pops into existence. The pop happens when the limitation in the brain ends. It is the factor that allows intelligence to burst into existence.

1693. Thought is the past, and the past implies time. Thought is limited, which means time is also limited. Therefore time has a beginning. It means time has an end. Time may last billions and billions of years, however ultimately it has an end. It must end, because that is its nature. The desire for any sort of proof for the beginning and ending of time is the movement of thought. It is the psychological activity of time, which means as long as the brain embraces desire and thought, then that which is timeless remains elusive.

1694. There is no "rest in peace" after death. Death means the end of the self, all self-centered activity, and therefore all ignorance. It is not a break from life. It is life. It is a life that the self cannot conceive, which means what takes place upon death is an inconceivable thing.

1695. The sanest way to live is with doubt and uncertainty.

1696. The end of attachment to mental images means freedom. It means leaving a prison, and being set free. It is like coming up for air from a pool of water, breaking out of a shell, or emerging from a cocoon.

1697. Forget about changing the world, because if you change yourself, then that will be enough.

1698. Dying can involve a period of time and tremendous physical pain. However, death itself is painless. It involves no hurt of any kind. Death is the absence of hurt. It is the end of all sorrow. That means it is something that does not involve time. It means if you live with sorrow, the sorrow of grief over the loss of a dear friend or family member, the heartache of divorce, the anxiety of losing a job, and all the fears, jealousies, and frustrations of everyday living, and you think physical death will end that sorrow, then going to a bridge to jump off it has no meaning. It cannot work. It cannot work because it involves time. It involves thought, the thought of going to the bridge, jumping, or whatever in an effort to escape from sorrow. Thought seeks to escape from sorrow, and thought is you. However, sorrow is rooted in thought. Without thought there would be no grief over the loss of a loved one. There would be no jealousy in relationship. There would be no sense of anxiety, frustration, or inner conflict at all in your daily life. That means sorrow and thought not only go hand in hand, they are inseparable. They are the same movement, the same thing. Therefore when you feel sorrow, sorrow is not different from you. It is you. It is not only you, it is the self. It is the me, the ego. Physical death is obvious. The body stops breathing, decays, and goes back to the earth. However, the death of the ego is different. This is a death that takes no time. It is a timeless thing. Therefore you can find out what happens at death now. To find out what is death now means to bring an end to living with an ego or any sense of self. The self is thought, and thought is time. Therefore to come upon what is death means to look at a deceased loved one, boss at work, spouse, bird, tree, and majestic blue sky without the movement of thought to interfere in the observation. It means see the whole of life without any hint of thought to block the seeing. Seeing is the key that enables the brain to come upon that timeless dimension to

life. It makes possible for the timeless other to come out, and thereby reveal what is death.

1699. Everything you ever experienced, every kindness, every selfishness, every thought, and every feeling, is all wrapped up in the present. It is all right here and now.

1700. Ideas carry over from events that take place because the brain fails to finish with them. The brain can finish with all ideas now. When that happens the brain frees up and thereby unburdens itself. The brain is burdened when it fails to complete any mental business, the business of trying to find out what is love, death, contentment, God, and so on. It is burdened with unfinished business, which means to complete all mental business is the discovery of what it is to be free. Freedom takes place when the brain finishes with all seeking and the inner attachment to ideas, ideas of belief, politics, nationalism, sexism, racism, and so on. To finish with the attachment to all ideas happens instantly when no ideas are made all-important. Take the idea of a personal belief and let it go. Now take the idea of human belief and let it go. Take all of the ideas about any country, flag, job, person, money, and so on, and let them wash away as dirt is washed away from a hot soapy bath. Take all ideas about every yesterday, every past hurt and sorrow, and let the present purge them. Let the present obliterate them. Only the present can do that, which means the present is what finishes the business of idea-making. It stops idea-making in its tracks.

1701. Most people do not love, which is why the world is such a crime ridden, violent, and dangerous place right now. If most people do not love, then the likelihood is, you are in that group. If you are in that group, then you make ideas more important than anything else, including the ideas about love, family, work, culture, country, and God. In the same way any idea of a chair, is not the chair, so is any idea of love, not love. If you are mentally attached to an idea about what is love, then that idea is

what keeps love away. Love has no relationship with any idea, because an idea means memory, and memory is a mere snapshot of what has been. It is a mental picture about what once was. What has been, and once was, is the past. Love is not the past. Love is either active, dynamic, wholly immersed and explosive in the present, or it is not. It is something that only manifests when the brain lets go of the past completely. The past restricts the brain. It holds the brain hostage. Every idea the brain considers supreme, must be let go. You must walk away from it. If you do that, then it is the same as walking away from the past. Only when the past is left behind, can love unfold in the present, because love only exists in the present. It is nowhere else.

1702. If a king, president, or leader of a great nation feels anger over the words of a family member, the behavior of an opponent, an act of social unrest, violence, or terrorism, then that anger is no different than what takes place in a toddler who throws a tantrum over a broken toy, a businessman who scolds an employee for not working fast enough, or a spouse who catches the other having an affair. The anger in one is the same anger that exists in the other. It is the same anger because anger is not personal. There is no your anger or my anger. There is only anger. It is what it is. Therefore there is no difference between the anger of a king or president and the anger of a toddler, businessman, or yourself. If you can find out what is the root cause for anger in you, and eradicate it, then you will have found what it means for every human being in the world to do the same.

1703. In the same way a light illuminates an entire room, intelligence ends all ignorance.

1704. Educators fail to teach students what it means to be a whole human being, because their lives are fragmented. You cannot describe something to another if you do not understand what it is you are trying to describe.

1705. The business of religion has directly caused horrific cruelty and human suffering for thousands of years. If you loved your friends and family, then you would not support it. You would not give it any business.

1706. If you find that to love without conditions is elusive, and you continually fall victim to frustration, anxiety, loneliness, depression, and all the mental misery that goes with it, then stay with the depression. Do not try to escape from the loneliness. Face the frustrations and anxiety the instant they arise. If you do those things, then watch what happens.

1707. The instant you stop embracing mental images is the moment you find yourself free.

1708. Love nullifies the self. It erases the self and all the suffering that goes with it. Only when the self is zeroed out of the brain, does love emerge. Love emerges because love exists outside the field of time. The self is a movement in time, because the self is memory, and memory is the replay of the past. The past is time. It is psychological time. Love means zero time. It means love is the event that makes time stand still.

1709. If you say it is hard to let go of the conditioning that exists in the brain, the religious belief, political group, or whatever the case may be, then do not say it. Say nothing. Instead watch what is taking place inside the mind. See how the idea of dropping the conditioning occupies the mind. Notice that the idea is the beast that denies the unconditional other from showing itself. It denies love from operating in the brain.

1710. The terrorist that targets and slaughters people in the name of a religious belief, is no different then the jealous spouse, the spoiled child, or the priest that seeks God. In each case the person is caught up in the activity of the me. It is trapped in the self.

1711. If the brain comes upon a love that has no conditions, then it is a love that does not fade, diminish, or die. Only a love with conditions dies. It dies because a love with conditions is grounded in thought, which means jealousy, anger, fear, and all the rest of it. A love based on thought means memory, and memory is measurable. However, a love without conditions has no measure. It is immeasurable, which means it is endless, and therefore deathless. Find out what it means to love without any conditions whatsoever, which means without comparison of any kind. Do that, and the opportunity to come upon a love beyond compare is suddenly made possible.

1712. If there is conflict in your life in any form, which means conflict as anger, jealousy, frustration, depression, disappointment, or any other such inner turmoil, then you are keeping the violence in society going. You sustain it. Therefore bringing an end to human conflict and violent behavior is your responsibility. It is solely up to you. It is obvious that the only thing you can do is to bring conflict to an end in your own life. You cannot end the conflict that exists in another. You can only do it for yourself. That means if you do it for yourself, then there is nothing else you need to do. If you do it for yourself, and you have done everything.

1713. There was nothing special or in any way unusual about the night, the room, or the darkness in the room. The body was quietly sitting on a wicker chair gazing outside the large living room window onto the empty street below. The brain was empty of thought, seeking nothing, wanting nothing. In the darkness and quiet of the night it came. A sacredness unexpectedly emerged out of nothing and immersed itself in the room, shadows in the room, the body, and brain. It came out and revealed itself to the brain, however it was not only sacred. It was not only that sacredness, which is something that man cannot manipulate, approach, or touch in any way, but an unspeakable and overwhelming love was in it. It was love

itself, untouchable, unsullied, and completely unsought. Love and that sacred other were not different things. They were the same. But there was more. There was something else. The love, the sacred other, or whatever it was, was alive. It was a living thing, bursting, exploding, creating. It was creation itself, and it was not separate from the mind. They were the same. However, the brain was not the mind. The brain is a physical thing, and this other was not physical. It was not earthly. It was unearthly, and it occupied the brain. A bird cawed that startled the brain, and all at once the other disappeared. The unapproachable and unsought other popped out of existence leaving the brain clean, vacant, empty, and therefore full. An extraordinary fullness occupied the brain but it was separate from the brain. The body sat in the dark room seemingly paralyzed and unable to move. A sense of indescribable awe overcame the brain. Tears filled the eyes. They were tears of joy. The joy and the fullness remained throughout the night. The next morning a memory of what occurred seeped into the brain, but the memory was cold, ugly. It was an illusion, and as a result the memory of whatever happened naturally fell away. It turned to dust. The morning sun lit up the clouds in the sky, a woman took photographs of a child playing, and a car sped across the empty street.

1714. Love makes loneliness, depression, and all human sorrow impossible. Find out what it is to love without choice and every inner sorrow ends. It ends on the spot.

1715. The moment you see you are conditioned, and that as long as conditioning exists in the brain, love does not, then an awakening takes place. When that happens there is no effort to remain in that awakened state. It is the same with any fact the brain discovers. The brain makes a discovery, and as a result it begins to move in a new direction. The brain realizes it was moving in a wrong direction, and that realization corrects the movement. It ceases to go in that wrong direction, and the avoidance of

the wrong direction is the right direction. They are the same.

1716. Live your life as if everything you do, say, and think is seen, heard, and made visible to the entire world.

1717. The brain that ends the duality within it, comes upon a wholeness. It is a wholeness that lacks nothing, which means it is complete, and therefore perfect. It is perfect in every way. However, that does not mean the brain is perfect. The brain is limited, and therefore it is subject to error. It can make mistakes. That means the wholeness that the brain discovers is separate from the brain. It exists in a completely different world.

1718. If you have a near death experience, cherish the memory of it, and feel anger, depressed, or terribly isolated because nobody can conceive what you experienced, then you are no different from the isolated teenager, the angry spouse, or the depressed drug addict. You are no different than any human being who feels isolated, angry, and depressed, because the ego still operates. It continues to drive the brain. You may have had what you feel was an absolutely earth-shattering, transcendental, and indescribable experience. However, if an ego remained after you died, then it was no real death. Real death is when the ego ends and does not return. The end of the ego is true death. It is the true death experience. It is a death that wipes out every inner conflict, torment, and feeling of isolation. It ends the isolation within, and thereby gives birth to a new way of living without any isolation at all. The ego is the cause for any and every sense of psychological isolation, and when the ego goes, then isolation goes with it. The end of isolation means relationship. It brings about an extraordinary sense of connection with all that is, the stranger you pass in the market, the squirrel foraging for food, and the leaves of trees rustling in the wind. Suddenly there is relationship with the whole of existence, birds, people, sky, and stars,

and only in relationship does what is love emerge. Feelings of anger, depression, and isolation only exist in the absence of love. Find out what it means to bring an end to the ego, be in relationship with all that is, and every inner hurt and conflict fall away. Only then does a love that knows no conflict materialize. Only then does it show itself.

1719. People complicate life with organized religion, politics, the struggle for money, success, pleasure, and all the rest of it. Life is only complicated if you do not love. If you love, then that love ends all complexities, and as a result it simplifies life. Love does that. It makes life simple.

1720. If you look at something with an image of it, then seeing fails. Seeing does not take place. However, when you look at something without an image of it, then seeing happens. If seeing is happening, which means there is no sense of any limitation within, then what sees is that which is unlimited, immeasurable. What sees has a holy nature about it. If that holy other occupies the brain, and it looks in a mirror, then it sees itself. It sees what it is.

1721. It was late evening and the inner sound streamed and screeched through the inner left ear. It was like a loud siren turned on high that seemed to originate in the brain. It felt as a physical sound, and it was contained within the head. Others did not notice it, and its cause was unknown. Although it screamed through the brain, it had no effect on the silence in the brain. There was both the screaming and the silence. They were going on at the same time, but they were separate. The silence was the absence of the movement of thought, and therefore the negation of that which is limited. The silence was the unlimited other, and the screaming was not it. The screaming and the unlimited other were two completely different worlds.

1722. The roadblock that prevents that timeless other dimension to life from revealing itself is belief. It does not

matter if the belief is religious, cultural, or personal. Any form of belief is a roadblock, because belief is memory, and memory is the past. The past is an activity of time. It is an activity of psychological time. The mind can only come upon that timeless other when it releases all of that which involves time. It means letting go of every human belief you have and that has ever existed throughout the history of man. As a result other people may feel you no longer belong or fit into their group. However, what happens is the opposite. You begin to "fit in" for the very first time. It is a vastly different and infinitely more meaningful kind of fitting in. You are suddenly able to fit in, connect with, and flow with the whole of existence, which means people, animals, trees, rivers, mountains, skies, and stars. Unexpectedly the whole of time as the mental past in the form of hurt and sorrow disappears. Also time as the future in the form of expectation and anticipation, comes to an end. It all goes. It goes completely. What remains is the present. Everything exists in the present, and when the roadblock to the present is removed, then everything is accessed. The whole of life becomes instantly accessible.

1723. It is a mistake to embrace a belief in order to achieve peace. It does not matter if the belief is religious, scientific, political, philosophical, cultural, or personal. Any belief creates psychological division. There is division between the goal and the actuality. The goal is peace, but the actuality is struggle, aggression, and therefore conflict. The actuality is conflict, and conflict negates peace. It prevents the actuality of peace. Peace begins with the individual, and if there is no inner peace, then outer peace is impossible. Therefore if you want peace, then belief cannot bring it about. If you want peace, then discard any and all beliefs, opinions, or ideologies you have about it. If you want peace, then be peaceful.

1724. Enjoy lovers, friends, and family, but have no psychological attachment to any thought about them. No

attachment to thought means no attachment to yourself. It means freedom. Only in freedom can there be love in the relationships with others.

1725. To govern means to rule over others by authority. Authority is divisive. It separates people. People who love are not divided. There is no sense of separation, because love has no authority. If people loved, then there would be no need to govern or be governed. Therefore the best government is no government at all.

1726. If meditation involves any motive, then that motive is what denies meditation.

1727. If you feel guilt or remorse, then only love ends it. It ends it because love does not care about your failures and achievements. Love does not judge anything you have ever done in your life.

1728. Fear stops you from being spontaneous in relationships at work, home, and throughout your everyday life. There is fear that you may meet with failure, criticism, or disapproval from others, and that fear destroys spontaneity. It is the reason you feel internally restrained, suppressed, or inhibited. Fear is also rooted in the mental images you have of yourself. If you had no images of yourself, then there would be nothing to criticize, which means any sense of suppression would not exist. Fear would not exist. Discard any and every mental image you have of yourself, and suddenly the brain is no longer suppressed. Instantly the brain no longer cares what other people think, which means it discovers what it is to be free. The brain is no longer tethered to any mental image, and thereby it finds itself unleashed. A brain that is unleashed makes possible for a new kind of energy to run through it. It is an energy that has no restrictions or restraints of any kind. That does not mean you do whatever you want. On the contrary every sense of want and desire is put in its place. It is made second fiddle to what it means to live

without desire, without struggle, and without all the frustration that goes with it. Only the brain that puts desire in its place and thereby finds itself free can allow that spontaneous and unrestricted energy to flow through it.

1729. If person X uses person Y to escape loneliness, avoid feelings of insecurity, or whatever, and if person Y has that love which has no conditions and depends on nothing, then whatever person X does or feels has no effect on person Y. Find out what it means to come upon that which nobody and nothing can touch. Do that and the mind comes upon that which is untouchable. The untouchable other occupies the mind, and the mind is not separate from it.

1730. If you have the idea that you will someday learn to love with no conditions attached to that love, then that idea is a mistake. It is a mistake because any idea that love can be found in the future is merely another idea. In the same way the idea of a thing is never the thing, so is any idea of love not love. The key is to discard any and all such ideas. It is to throw out the whole of all possible ideas that the brain can conceive. If you do that, then the door opens to the inconceivable. If you do that, then you are not taking a wrong turn, and to avoid the wrong turn is the right turn.

1731. The notion that a mental state of timelessness can be cultivated is a fallacy. It is a fallacy because cultivation implies growth and development, and therefore it implies time. Any notion of a mental state that involves time means thought. Time implies thought, and thought cannot perceive or fathom that which is timeless. Only when the brain vacates all notions of cultivation, the development of this or that state of mind, and the whole of psychological time as thought, can that which is timeless emerge.

1732. Do not fret over anything that happens, and you will discover a happiness and contentment that has no equal.

1733. A true intimate relationship with another person can only come about when you learn what it means to love without past experience. To love without past experience is not the sentimental or romantic feelings you have based on shared experiences, expectations, or desires. It is not an emotional feeling based on anything related to memory, thought, or the mental image one has about another person. Love is being with another person without having an image of that person, because the image prevents relationship. The image is the past. Relationship only exists in the present. It does not matter if no other person on earth finds out what it means to look at another person without having an image of that person. What matters is whether or not you find out. Relationship is not reserved for only people. It involves the whole of life. Therefore explore what it is to actually observe people, trees, birds, the sky, and stars without an image. Only when you do that will learn what it means to come upon relationships that are true, real, and therefore intimate.

1734. Observation without comparison or judgment is intelligence without knowing it.

1735. A fundamental change in the human psyche instantly takes place when you learn what it means to psychologically be attached to no mental image that exists within you. The change happens when you no longer meet life through the filter of any images, including the image of a job, money, family, love, death, or anything else. The end of attachment to images brings freedom. It makes the psyche free. When the psyche possesses that freedom, which does not imply possessiveness, but rather when freedom imbues the brain, then the brain ceases to give credence to any and all mental images. When that happens the mental images of a job, a spouse, a bank account full of money, and everything else, are all made rather

meaningless. They are nullified. As a result you are free from seeking new images. You are free of the images about methods to achieve enlightenment, systems of meditation to gain wisdom, and every so-called expert professing that an image of some kind can bring happiness, peace of mind, or whatever else. In a nutshell you are free of every mental image that exists, has existed, or will exist. You are free. Now, there is something more. The person that sees the fallacy of embracing any mental image, regardless if it is the image of a job, a family member, money, sex, or God, has not only come upon freedom, but the person has discovered intelligence. It is intelligence that sees the ignorance of embracing any mental image at all, which means the person can never be fooled again. The person can never fall into the same trap of searching for answers to life in mental images, which means through any form of human knowledge, belief, ideology, philosophy, or system of thought. Intelligence now occupies the brain, which means freedom and intelligence are the same movement. They are the same thing.

1736. Love ends frustration. It steals it away.

1737. That which is sacred is complete. It lacks nothing. It needs nothing. It does not need your hopes or prayers. It does not need you body or brain. It needs nothing from you, which means there is nothing you can do to displease, please, disappoint, or satisfy it. It is satisfaction itself. It is its own fulfillment, which means it does not matter what you think, feel, say, or do, because none of that can affect or alter it in any way. There is nothing you can do, or not do, that can force it to appear, which means your will, desires, and struggles have no effect on it. Nothing can persuade it to come to you. That which is sacred cannot occupy the brain if the brain is filled with limitation. Limitation means thought. Thought as memory is limited, and as long as thought occupies the brain, then the sacred other remains a mere image, and the image of what is

sacred, and the actuality of it, are two totally different things. That means the brain can only make room for it. Only when the brain purges itself of the limitation within it, which includes every sense of inner struggle, dissatisfaction, and discontent, can there be room for the other. What is sacred is not struggle. It is not discontent. The end of struggle is what allows it to come. The dissolution of all forms of inner discontent makes possible for the sacred other to reveal itself. No matter what you do, or fail to do, that which is sacred cannot be altered, touched, or found. It is an unfindable thing. It is unfindable by thought. It is when the brain empties itself of thought that the door to it opens, which means only when the limitation within ends can that sacred and unfindable other be found.

1738. Attention is not personal. There is no your attention or my attention, and it cannot be controlled or turned one way or another. The mind can concentrate on a particular matter such as watching a television program, cooking a meal, fixing something that is broken, and so on, however concentration implies thought. Any form of concentration involves the movement of thought, ideas, and therefore it involves memory. Attention is not memory. Memory is the past, and attention does not take place in the past. It exists in the present. It is the only place where attention finds itself.

1739. The mind that contains an ego cannot find out what it means to be still. Stillness in the mind means the absence of the ego. The mind that is still makes the greatest discovery, because it not only means the end of the ego, but it means all problems are suddenly resolved. The end of the ego does that. It resolves all problems. It answers all questions. It is the key to the greatest discovery a human being can ever make.

1740. The mind that lives outside the field of psychological time does not suffer in any way. It is not

merely that suffering does not exist, which means the suffering of loneliness, depression, grief, jealousy, anxiety, and all that, but the mind finds itself in a field of existence that is not brief, short-lived or in any way temporary. All that is temporary implies time. It implies a beginning and an end, which means it is a bounded thing. It is limited. This other field of existence is not that. It is totally separate from time, and therefore it is not limited in any way. However the idea that it is long lasting is not right. The idea that it is permanent and lasts forever is a mistake. Any idea about it is a mistake, because all ideas are grounded in memory, and memory is a movement in time. It is an activity of limitation. This other field has no limitation. It exists outside the dimension of time which gives it a timeless character. It has an unlimited and therefore immeasurable nature about it. The mind that discards the limitation within comes upon this timeless and immeasurable other. It comes upon love. Love is immeasurable. It is the thing that destroys every sense of inner suffering. It ends all human suffering. Love does that, and it does that in an explosive instant.

1741. The realization that the ego is you, and that the ego is incapable of love, may either hit you like ton of bricks, and sink into a deep depression and create a frantic search for a way out, which means you have not realized a thing, or it may scoop you up, hold you with infinite patience and gentleness, and thereby bring about an inner safety and security that nothing can touch.

1742. You can enter a church, mosque, or temple to see the architecture, observe the customs, or get out of the rain. There is no problem, contradiction, or psychological duality in any of that. There is only duality if you are mentally attached to the temple, ceremonies, idols, and all the rest of it. Attachment creates the inner duality between you and the image of attachment, and attachment negates freedom. It makes psychological freedom impossible. Freedom has no duality, which means it is a movement

that is undivided and therefore whole. The end of duality means wholeness. It means an inner wholeness that no temple, belief, or any mental image can imagine. It is an unimaginable thing. Only when every mental image of attachment ends, can the mind come upon that unimaginable other.

1743. You cannot know what happens the moment the ego ceases to exist. If the ego ceases to exist, which means when the ego dies, then what takes place has nothing to do with any form of knowledge. It has nothing to do with the known. Death is unknown. Only the mind that brings an end to the ego can come upon that unknown other. Only then can what takes place at death show itself. In order for death to show itself one must die to the whole of human knowledge. One must die to it day in and day out and from moment to moment. One must die to the whole of it now.

1744. Love does not exist in the past. It either exists now or it does not. That means human thought is not love. Thought has no relationship to love because thought is imprisoned in the past. It is obvious that thought has value and does wonders when it comes to the arts, science and technology. However, when it comes to love, the totality of human thought is totally worthless. If only you take in and internalize this extraordinary fact, then that will be enough. It will be enough because when you realize that no human thought of any kind can bring about love, then freedom from thought happens. It happens at the same time, and if you are free, then love follows. It follows you like a shadow wherever you go.

1745. If you feel sorrow, then sorrow is not separate from you. You are sorrow. It means you and sorrow are the same monster.

1746. If every form of psychological conditioning is unloaded from the brain, the conditioning of the society you find yourself, religion, superstition, culture, family,

tribe, gang, and all the rest of it, then the brain will not only find itself free of all that, but it will come upon that which is unconditional. It will come upon a state in which psychological conditioning is absent. The unloading of all forms of conditioning allows what is unconditional to enter the brain. It allows the brain to come upon what is love. The extraordinary thing about coming upon that love which is unconditional, is that it happens faster than words can explain. The speed at which it takes place does not involve time, which means it happens in an instant.

1747. A moment without love is a moment lost.

1748. If you get angry, then the source of that anger is always an image. It is always an image you have about yourself, and an image implies an image-maker. It implies a self, a me, an ego. If an ego exists in the brain, then love does not.

1749. Any form of conflict such as worry, fear, boredom, loneliness, or grief, prevents the brain from exploring and learning. It makes coming upon that which is sacred impossible. It does not take time to bring a stop to all forms of mental conflict, because what stops it is love. Learn what it means to come upon a love that exists outside the field of time, and that which is sacred unexpectedly comes. It comes because love is sacred. They are the same.

1750. Inner freedom happens the moment you have that sense of being nobody, and therefore mentally identifying to nothing. Only when you psychologically identify to no idea, no belief, and no mental image of any kind, which means to be attached to nothing, can you discover what it means to be free. The mind that learns what it is to be free, finds out what is love. This is important to see. If one discovers what is love, then not only do all the things that previously had tremendous importance become small and petty, including a job, bank account, a house, a car, family,

friends, sex, entertainment, and all that, but one discovers what continues upon death. Love is what survives death. Nothing else does. Everything else is temporary, transitory. Love is not transitory, which means only love endures. Only love goes on.

1751. Freedom is attached to nothing. It is attached to no belief, regardless if the belief is religious, political, or personal. Be free. If you can do that, then you stop sustaining social division, because that is what belief does. It divides people. Freedom brings a stop to all that. That means the greatest action a person can ever take in order to address the problem of social division and violence is to have, follow, and embrace no belief of any kind. In other words, the greatest action is to be free.

1752. The hall of human knowledge may be filled with billions of books, audio and video recordings of great spiritual teachers, philosophers, and so-called saints. No matter how much knowledge exists, this hall will always be incomplete. It will never be whole. That means a person can never come upon a sense of inner wholeness through knowledge. Wholeness cannot be approached through knowledge, and therefore by any idea, concept, or belief. Wholeness comes about when you cast aside that which is incomplete. It comes about when you see the fallacy of seeking wholeness through something that is by nature incomplete. The seeing of that fallacy brings intelligence. As a result you are no longer fooled into thinking that wholeness can be found through knowledge, which means suddenly you find yourself free from knowledge. You are free. It is in this freedom that you discover what it means to be whole. You discover what it means to be whole, complete, and therefore inwardly in need of absolutely nothing.

1753. Intelligence has no borders.

1754. Psychological freedom cannot be approached through attachment. As long as the brain remains attached to the mental image of a church, tribe, race, culture, job, money, sex, or whatever, then it can never be free. End attachment first. Do that and there is no need to seek freedom. There is no need because the end of attachment is freedom. They are the same.

1755. Intelligence is a tremendous force. It is not a material or physical force. It is not something that can physically touch or pick you up and throw you from one place to another. Intelligence is not physical, and it is not something that has anything to do with the body or brain. The brain is a piece of equipment. It is a tool that is either used ignorantly or intelligently, which means it is a vehicle driven by either ignorance or intelligence. It is when intelligence begins to operate in the brain that the force becomes apparent. It becomes apparent because it removes the ignorance within. No other force does that. Nothing else removes ignorance except intelligence.

1756. Love is not cruelty or hatefulness. That mean a brain that is cruel or hateful does not love. Love does not exist in such a brain, which means if you are cruel to anyone or hateful of anything, then love does not exist in you. If love does not exist in you, then you cannot love friends or family. You cannot love anyone or anything.

1757. If you say you will try to live in the present moment, then you are deceiving yourself. You cannot try to live in the moment, because to try means effort, and effort is the movement of thought, memory, and therefore time. The present moment, the now, the is-ness, or however you want to put it has no yesterdays or tomorrows, which means it exists outside the field of time. Explore it for yourself without seeking the aid or help from anyone or anything. The truth is the is-ness has no aid. There is nothing that can be used to help you approach it, because any aid or help implies thought, and thought means time.

Therefore all guides, teachers, and spiritualists are out. All self-help books, belief systems, and methods of meditation must be set afire. It means you are totally alone. You are entirely and completely on your own. It is when you are on your own that the door opens to the other, however one must be careful not to form any conclusions, because any conclusion implies thought, and therefore you are back. You are back in thought, which means the past or some projection of the future, and as a result the world you find yourself is not real. Therefore be alone, and explore what it is to leave the past and future altogether. Only when you are inwardly alone does the is-ness come. It emerges where one never expects it. It may emerge from around a blind corner, inside a crowded room, or laying in bed before sleep, but when it comes it comes unexpectedly.

1758. The idea that you are unique and different from other people is an abstraction. What gives you the idea of uniqueness, and a unique personality, are thoughts of identification such as the identification to a particular body, family, upbringing, religious faith, political group, job, and so on. Psychological identification takes the form of thought, and that fact is the same for everyone. Everyone identifies to thought. There is nothing else the brain can identify to. The particular flavor and form of thought obviously differs from person to person, however fundamentally the psychological identity of everyone, which means the self or the ego, exists as thought. As a result there is fundamentally no difference between one ego and any other. Therefore the idea that the ego in you is different from the ego in anyone else is a fallacy. If you understand that, then everything you learn about thought means you learn not only about yourself, but you learn about everyone on earth.

1759. Death can come at any time. Feel that death is right around the corner and suddenly life takes on an entirely new meaning. All at once one is aware of the sky, the trees, the birds as they fly, soar, and playfully dart back and forth.

Live as if death is happening right now. It is really the best way to live.

1760. Love exists in a realm that is not of this world. It is something that exists on another side. To come upon such a love means to walk with one foot in this world and one foot in the other.

1761. If any psychological space exists between you and another person, you and the boss at work, you and your money, you and a night sky, a tree, a flower, or anything, then within that space is thought. It does not matter what type, shape, or color is the thought. What matters is that it exists, and where thought exists, then relationship does not. Thought is the barrier that prevents relationship because thought is anchored in memory, which means the past, and the past can never meet the present. Relationship only exists in the present. Therefore find out what it is to meet life without the past. If you do that, then a new kind of relationship takes place that is unexpected, unsought, and totally unplanned. Only a relationship that is not planned is real because any plan implies the future. It implies time, and time means thought. Relationship is the end of thought. It is the ending of the space between you and the spouse, boss, police officer, and homeless beggar on the street. It is the absence of distance between you and the fallen tree, dying bird, cat hunting a mouse, and the whole of existence. Only when that space, which means the separation between you and everything else, is finished, can one find out what is love. Love is not something that can be planned, and it has nothing to do with any form of expectation. Expectation implies the future and therefore time. That means love only comes without notice. It only happens suddenly and unexpectedly. Find out what it means to meet the boss, the neighbor, the spouse, boyfriend or girlfriend, and expect absolutely nothing from that person. If you do that, then you will notice how incredibly alive and watchful you become. You can observe how sensitive you are with the boss at work,

carefully watching and listening with your mind, heart and entire being. Test it out for yourself. Watch what happens when you drop every sense of expectation from the mind. See how the space between you and other people vanishes, and thereby allows for relationship to take place. It is when that happens that love emerges. It comes out.

1762. If you observe without any sense of self, then only observation remains.

1763. The self that occupies the brain, and all the tension, torment, and sorrow that goes with it, may appear unique to that particular person. It may seem to be customized, and therefore exclusive to that brain and that brain only. However, the sorrow that the brain undergoes is not restricted to the individual brain. The sorrow runs much deeper than merely the sorrow of the individual. There is also the sorrow of man. There is the sorrow of the whole of mankind. The sorrow of mankind is like a river. It is the river of the self. Sorrow as loneliness, depression, jealousy, anger, frustration, fear, disappointment, and all the rest of it, is contained in the river. The movement of the self is the river. It is a river of sorrow, and the sorrow that exists is human sorrow. It is the sorrow that human beings have been caught in for millions of years. That means if you feel lonely, then the loneliness is merely at the surface of the river. The sorrow that is you, or the self that is the cause for the loneliness, goes much deeper. One must find out what it means to step out of the entire river of sorrow, which means the sorrow of man, because only when that happens can all sorrow end. The end of all sorrow means to come to the last sorrow. It means to step out of the river of sorrow and not look back. If you do that, then the place you find yourself is empty of sorrow. The beauty of this place is that it is not a romantic notion, dreamy sentiment, or any sort of mental image. Any image of a thing is never the real thing. This is different. This is real. It is the real thing.

1764. If you teach others to follow a particular religious dogma, then you aid and abet social division. You help sustain the division between people, and division means violence. By these actions you feed and support the ego within yourself. You encourage it in others. As a result you show others what it is not to love. You do that because love is not division. Love is absent of division, which not only includes the division caused by belief in a particular religious organization and all the dogma, traditions, and ceremonies that go with it, but it also includes political belief, philosophical belief, and personal belief. Find out what it is to come upon a love that contains no division of any kind, and therefore is devoid of belief, all belief. Do that, and you will come upon something that has escaped human beings for thousands of years.

1765. A rock dropped into water makes a ripple, and that ripple spreads out in all directions touching everything it meets. Love is similar to that. When you love another, and you expect nothing in return for that love, then it seems to have a ripple effect that does the same. It touches every other person it meets. It does that, but it does more than that. It does much more. The love not only touches people, but it touches animals. It touches plants, oceans, and mountains. It touches the stars. People do not realize the effect and immense power that love has over everything, mankind, the earth, and all that is. The effect cannot be measured with any physical scale or by conventional means. Love is immeasurable. The extent to which it reaches out and pervades all that is cannot be fathomed by thought, because thought is conceivable. However, love is different. Love is inconceivable.

1766. A great cataclysm may befall mankind, and everyone, as well as you, may burn and perish. However, if you love, which means a love that has no limits, then that love goes on. It remains unscathed and continues. It does that because love cannot perish. Love is an imperishable thing.

1767. Do not look outside the brain for that which is sacred. Look inside.

1768. If you want to find out what it means to love, what happens at death, what is God, and so on, then all you need to do is ask for it. If you ask for it, then merely listen for the answer. If you listen, then the answer comes. It comes. The key is to listen. Most people do not listen, because they are filled with personal opinions, beliefs, and theories. All of that prevents listening, which means when you put away every personal belief and theory about what is or is not these things, then the mind is open, clear. It is free. It is in that freedom where the answer to these things exist, which means freedom is the first and last thing that needs to be found.

1769. If you desire to be socially accepted, validated, and loved, then it is because you do not love. If you love, then all feelings of the need for social acceptance and being unloved vanish. They become null and void.

1770. God has been described as that which is divine, infinite, and therefore unfathomable. People have looked for the infinite in belief and faith, which means they have looked for it in human memory. Memory is fathomable. If the brain realizes the futility of looking for that which is unfathomable in a field that only contains what is fathomable, then that realization prevents the brain from making the mistake of looking for that which is divine in a place where it cannot be found. As a result the brain naturally discards and thereby walks away from the entire field of the fathomable. In discarding the whole field of that which is the fathomable the divine other reveals itself. The discard is the revealing. The revealing happens inside the brain. Find out what it is to discard the whole field of the fathomable, because only when the brain does that can the other show itself. Only when that happens can the unfathomable be fathomed.

1771. The ego is not a dilemma. It is not something that requires some sort of choice between options. It is not that you see the danger of the ego and the horrific mess it creates in the world, and as a result you choose not to have it operate in the brain. That is a trick the ego plays in order to stay alive. The ego seeks a mission in life. It wants to have a cause or some kind of goal. The goal may appear heroic, noble, or even divine, however the end of the ego does not involve choice, because choice implies comparison. It implies thought, and thought means the past. It means time. Only love ends the ego, and love is not a matter of time. It does not take time to love, because love is timeless. It is timeless, and therefore it is a choiceless thing.

1772. The end of the ego makes the impossible possible.

1773. Terrorism exists because people are brainwashed. They are spoon fed propaganda, accept it, and as a result they become psychologically indoctrinated. The acceptance of the propaganda in itself means they were ignorant to begin with. The intelligent person accepts nothing. The intelligent person sees the ignorance of propaganda and walks away from it. As a result the intelligent person is not brainwashed. To not be brainwashed means to not be mentally disposed to think like a socialist or libertarian, Hindu or Sikh, caucasian or black, police officer or criminal. The intelligent person does not accept or identify to any mental image at all. The intelligent person identifies to nothing. It is the absence of the mental identification to some form of mental image that enables a person to see the ignorance of propaganda, indoctrination, and all such forms of social and psychological conditioning. It gives the person the ability to be free from all forms of conditioning. The person who is not conditioned lives in a manner that has no conditions, which means a way of life filled with love. It is filled with love, because love is unconditional. It has no conditions at all. Most people equate love with the psychological possessiveness of

another. However, where there is possessiveness there is also jealousy, fear, and all the inner torment that goes with it. Love is not something that can be possessed or owned. Love is not torment. Love ends torment. This is a love that for most people around the world does not exist, which is why the world is such a violence and dangerous place. People must learn what it means to be free of every form of social and psychological conditioning. Only then will they discover what brings an end to the insanity of terrorism, violent human behavior, and all of the cruelty that goes on throughout the world today. A love that has no conditions is the only thing that does that. Nothing else does.

1774. If you say you love your family, but you are mean to coworkers, cruel to animals, and hate others who do not share your personal beliefs, politics, and all that, then the love you think you have is not love, because love is not bias. Love does not choose one over another. Love touches everything and everyone equally. It is a choice-less thing.

1775. Only ideas, thoughts, and mental images are contained in memory. However, love is not contained in memory. It is not contained in anything, which means love is an uncontainable thing.

1776. If a brain ends the fragmentation within, the struggles, longings, fears, frustrations, heartaches, and all the rest of it, then the individual is born. To be an individual means to be inwardly undivided. It means to come upon an inner wholeness that has nothing to do with how most people live today. Most people are caught up in the struggle for success, money, sex, power, fame, God, and all that. The individual does not struggle. As a result the individual is completely different from most all other people living today. It is the thing that makes that person the same as all others and unique at the same time.

1777. These writings point to a truth. Go beyond the mere descriptions and find out what it means to come upon this truth, not the idea of it, but the actuality of it.

1778. That which is sacred must be first above all else. You can be an office worker, businessman, gardener, or teacher. You can do whatever you like, but unless you carry that sacred other with you, not as a theory, belief, or mental image, but as a fact, then you will struggle and suffer in life, which means you will never know what is love.

1779. It was late evening. The room was dark, cars passed by the street, and loud music came from a neighboring home. The movement of thought was still, and meditation was occurring. The meditation did not involve any sort of mental image. The whole flow of mental image-making was at a standstill. It was in the room, darkness, noise, and stillness of the night that it came. The source of all that is opened up and showed itself. The austerity and vastness of it cannot be in any way adequately described with words. A crossing-over took place. It was a crossing-over from time into a place without time. It was a timeless other realm that existed before the beginning of time, and the mind connected to it. There was no separation between the mind and it. The mind was it. They were the same. There was nothing unusual, emotional, or imaginary about what happened. It seemed natural, and it did not involve any mental image. It was the end of image-making which allowed that timeless other to emerge. However, it was more than the end of image-making. It was the end of desire. The whole of human desire was finished. The mind had come to the last desire, which means no goals, no missions, no struggles. All of that was over. It was finished. Find out what it means to bring an end to the whole of inner struggle, the struggle for happiness, money, sex, security, God, or whatever the case may be. If you do anything with the utterly brief and fleeting moments you have in this world, then go into it. Just go into it.

1780. If the mind steps out of the field of the ego, and thereby walks away from the last hurt, the last struggle, the last human sorrow, then it crosses over. It enters into another dimension of existence altogether.

1781. If you feel lonely with nobody to love and terrified that life is passing you by, then the resolution to these problems is the same. It is the same because the problems of loneliness, fear, and feeling the need to love someone, each spring from the same source. They have the same root, which means they have the same solution. There is a single thing that wipes all of that away, and that thing is love. If you find out what it means to love, then fear and loneliness disappear. They melt away. You may be on a deserted island and completely alone, and it will not matter. It will not matter because love does not depend on the presence or absence of other people. It depends on nothing. That means when you discover such a love, then it is something that unfolds from within. It is something that comes from within the brain.

1782. The likelihood of a cataclysmic event which will destroy mankind increases with the advance of technology and the continued absence of intelligence. Unless intelligence manifests in people, then people will likely perish. They will perish altogether.

1783. Do not worry about anything that happens, and you will come upon a bliss that depends on nothing.

1784. When you look at yourself, not the body, but you inside, and there is nothing to see, then what exists is a way of seeing absent partiality. It is seeing without the limitations of thought or even eyes, a brain, or a body, which means it is a seeing that is not physical or material. It is a seeing that is non-material. That which is non-material is energy. Therefore it is a seeing that involves pure and enormous energy, and that energy is not partial, broken, or shattered in any way. Energy that is not

shattered is whole. A sense of wholeness occurs, and the energy is that wholeness. The seeing without eyes does not break the laws of physics, because this is not a physical seeing. It has nothing to do with any physical laws whatsoever, which means they are not being broken. Therefore do not associate yourself with your body, the mental images the brain embraces, or any such thing. Do not associate yourself as a separate individual, possessing a soul, immortal spirit, or anything at all. Associate yourself with nothing, which means carry no mental association with anything at all. Association implies a self, and only when every sense of self fades away, does this energy come out. It does that. It comes out, and as a result an entirely new movement begins. That is what happens when the self dies. It is the beginning of a completely new kind of movement with indescribable energy, and that energy lacks nothing. It is not partial or shattered, which means it is a movement of wholeness. The energy that comes is that wholeness. It is that movement. They are the same.

1785. The morning sun warmed the chair, the body, and the air in the large living room. A tremendous silence enveloped the room, furniture in the room, paintings on the walls, and the many house plants. The silence seemed palpable. It was both inside and outside the brain. It was nowhere and everywhere, but it was more than mere silence. It was a reverence. It was an austere and humble reverence that was beyond explanation. It had infinite patience and a warmth and tenderness that defied conventional wisdom. It seemed to follow the body along the street filled with morning traffic and into the waiting room of the new hospital wing. The waiting room was clean, sparsely decorated, and empty of people. Water trickled from a bamboo spigot into a large clay vase, and soft ceiling lights accented the walls and pictures. The reverence, divine other, or whatever it was, made breathing shallow, and the body completely still. The stillness was natural and unforced. This other was not a physical force, which means it was not an earthly thing. However it was a

force of a different kind. It was a force that was not of this world. There are no words in the human language that can begin to describe the greatness and majesty of this vast and divine other. It was something holy. It was holiness itself.

1786. If you live with crazy thoughts and mental demons, then it does not take time to bring them to an end. It does not take time, because if it did take time, then it could never actually end. To actually bring an end to a thing means for it to end in the present. The present is not a movement in time. Time means memory, and therefore the past. The present has nothing to do with anything related to the past. All mental demons, the demons of loneliness, depression, anxiety, fear, and so on, all exist in memory. They exist in the past. However when the brain releases the past, all of it, then every demon goes with it. It goes with it because demons are the past. They are the same.

1787. Find out what it is to wake up and need nothing. Do that and you will realize what it is to have everything. To need nothing is to have everything. They are the same.

1788. Intelligence is a movement absent ignorance. If intelligence stopped moving, then the result would be ignorance. However intelligence cannot lockup and freeze. It cannot stop. Intelligence is unstoppable. That is its nature. Therefore you cannot blame the ignorance of mankind because of the idea that intelligence stopped working. Intelligence is blameless. The reason ignorance exists is because people do not love. If people loved, which means if they loved each other, then the ignorance of crime, war, and terrorism would end. It would not exist. It is as simple as that.

1789. The past cannot influence, affect, or by any means touch the present. The present is untouchable.

1790. The ego is responsible for human suffering, which means if you have an ego, then you are responsible for it.

1791. If you think that meditation is a waste of time, then the idea you have about it is wrong. Meditation is not any idea, and it does not involve time. It is something separate from time altogether, which means the mind that comes upon it at the same time comes upon a field of existence that is timeless. It comes upon what is eternal. The eternity that then flows through the mind is not a waste. It is not meaningless. On the contrary it reverses wasteful living, and as a result it gives a whole new meaning to everyday living. It gives indescribable meaning to life itself.

1792. The body has a death date. It may be tomorrow, a year, or decade from now. The ego also has a death date, however the date is never tomorrow. There is no tomorrow for the ego, which means the death date can only be today. It can only be now.

1793. If your stomach is tied in knots with feelings of anxiety, and you cannot stop thinking about the loss of a home, job, or family member, then stay with that fact. Stay with the anxiety, which means watch it, be it, merge with it. All anxiety springs from the division that exists between you and it, and if the division ends, then so does the anxiety. As a result the internal knots untie and fall away. They fall away altogether.

1794. There is linear time with the ticking of the clock, and the passage of seconds, minutes, and days. There is also psychological time as memory, which is the past. The self remains up until the end of psychological time. That means when such time ends, then so does the self. The self expires together with the ending of time because they are the same movement. Where there is one, there is also the other. That means they are not separate. The self is time, and the end of the self is the ending of time. They are the same.

1795. Your life is a book with pages of everything you have ever felt, thought, and done. The pages describe how your decisions have affected everyone around you. It may surprise you to learn that the only pages that matter are about the things you did without any selfish interest such as helping a stranger with luggage at the airport, picking up a broken piece of glass from a sandy beach, or opening a window to set a house fly free. If the book of your life has none of these pages, then it is as though you never lived.

1796. Love cannot be approached except through the end of the ego. That is no other way.

1797. If you blindly follow a particular leader, practice, teacher, guru, religion, faith, ideal, or personal philosophy of any kind, then you create an authority figure. You create a goal, and you follow the authority with the hope that someday in the future you will attain that goal. In the meantime you live with desire, struggle, and ambition. There is the ambition to attain enlightenment, get ahead, or end the fear, frustration, and anxiety of your everyday life. Find out what it means to follow nobody. Follow nothing. Only when you discard every kind of authority can you discover what it means to be free. The path to freedom does not require that you must first suffer, live in ignorance, or embrace anything that requires time. Freedom does not take time. Time is the problem that people have been fooled to embrace. There is no greater thing than freedom, but it will never come unless you walk away from all authority figures, which means no more seeking the answer outside yourself. Find out what it means not to seek what it means to be in present, but instead what it is to be in the present, because only in the present can one discover what it means to be free.

1798. If you believe that love is deep inside you, and your life is filled with fear, the fear of failure, loss, death, and so on, then the love you believe exists, is not there. It is an illusion, because love is not fear. It has nothing to do with

it. In fact love ends fear. It ends the fear of failure because there is no ego, and where there is no ego there is nothing to lose, and therefore there is nothing that dies.

1799. I do not get angry with people, but people get angry with me. They get angry with me because they do not love. It is not that they do not love me, but rather they do not love at all. They do not love at all because if you are angry, then anger is not separate from you. You are anger. That means if you ever find yourself angry, then you do not love. You love nobody.

1800. You may feel a sense of personal safety and comfort in the belief that love is inside you and that therefore you have the capacity to love family, friends, and others. However, if you live with hate, anger, jealousy, loneliness, or any such inner conflict and duality, then love does not operate. It does not work in you because love is not duality. Love ends duality. It is not that love is hidden somewhere deep within the recesses of the mind, but rather the mind comes upon love when it finds out what it means to bring an end to every sense of inner duality. To believe that love is inside you may give you a feeling of well-being, but if duality exists in your life, which means conflict, infighting, and psychological violence, then that is what exists. That is the fact of your everyday living, which means the idea that love is inside you is an illusion. It is not real. However, the mind can come upon love, but in order to do so the conflict within must end. There is no other way. Love can never function side by side with conflict in the mind. People are easily fooled to accept such a belief, theory, or philosophy, because it makes a life of conflict acceptable. However, a life of conflict, which means duality, is not only not acceptable, but it prevents coming upon what is love, and a life without love is no life at all.

1801. You can discard mental attachments one by one, including any attachment to the thoughts about a job, money, a person, a particular opinion, a religious practice,

and so on, and perhaps at some point in the future you will be rid of them all, and you will discover what it means to be free. You can do that, or you can take the whole of attachment, which means attachment as the ego, and discard it all at once. To purge the mind of the whole of attachment all at once means to end the whole of it completely and instantly, which means time plays no part in the purging. Time plays no parts in the discovery of what it means to be free.

1802. The self is a movement of sorrow, which means if the self drops away, then sorrow goes with it.

1803. If the brain takes pleasure in a concept, which means it captures the concept and holds onto it, then in the holding of it, the brain meets the present through the filter of the past. It does that because all concepts exist as memory, and obviously memory is the past. If the brain tries to meet the present through the past, then no actual meeting can ever take place. Instead there is mental separation. There is separation between the past and present. As a result of that separation the brain falls victim to repeated inner conflict, which means disorder. It is this inner disorder that invariably gives rise to social disorder, the disorder of crime, protests, terrorism, war, this country against that country, Republican against Democrat, Christian against Muslim, and so on. Fundamentally separation means disorder. It means living in a world with borders and walls, opposing nations and races, battling gangs and families. It means living in hell.

1804. A spiritual person is not someone who embraces anything that involves memory, because memory is the past, and a spiritual person does not live in, embrace, or in any way worship the past. All forms of human thought exist as memory, including religious belief, spiritual ritual, methods of meditation, philosophical opinion, intellectual conjecture, and so on. All of that involves memory, and memory is cemented in the past. It is the past. A spiritual

person lives in the present, which means anything related to the past is a barrier to living a spiritual life. This is important to understand. The ego is awfully cunning. It will do anything to consciously or unconsciously survive, including using memory to feign or simulate spirituality, religiousness, enlightenment, a path to enlightenment, or whatever. This is important to realize. Living in the present and living in the past are two completely different ways of carrying out daily life. The past is memory, which means psychological isolation. There is isolation because to embrace memory forms a me. It establishes a self. A self means to be a prisoner of the past. It means mental isolation, and no matter how you cut it, isolation denies relationship. That is a fact. Relationship only exists in the present, and the present is the only time and place where the spiritual person lives. That means a spiritual person does not identify to any organized religion or tradition, any practice of awareness, any intellectual philosophy, any method of spiritual awakening, any system of meditation, or any such thing. It means if you identify, embrace, or follow any of that, then you are deceiving yourself. You are living in a time and place where the spiritual person does not.

1805. To be aware is not personal. There is no your awareness or my awareness. It is what it is. There is either awareness, or there is not.

1806. Knowledge is memory, and memory is finite. That means knowledge is not infinite, which means it can never be primary. It can never be supreme above all else. Only that which is infinite is supreme. The brain can easily misplace or forget knowledge, because it is not supreme. It is not everything. Love is different. Love has nothing to do with knowledge or memory. It does not exist in memory, which means it is not a finite thing. The brain can easily forget knowledge as a name, date, task at work. However, since love does not exist in memory, then it can never be forgotten. It means when you come upon that love which

is infinite, supreme, and therefore absolutely everything, then it becomes something that can never be forgotten. It becomes something unforgettable, and that is what love is. Love is unforgettable.

1807. If you have a particular belief, the belief in Christianity, Islam, vegetarianism, agnosticism, a supreme being, deity, and so on, then that belief creates a self. It makes a personality or character inside the brain, which is why you call yourself spiritual, righteous, Christian, Hindu, Muslim, or something else. When a character forms in the brain, then it results in what may be best described as internal separation. It is a separation that exists mentally. It is a separation between you and everything that is not you. As a result a separation is formed between yourself and the whole of life, which means the life you perceive is distorted. It is this inward separation that causes a distorted perspective and perpetuates the problems in your everyday life. It sustains the problems of daily living with the jealous spouse, mean boss, noisy neighbor, religious zealot, terrorist fanatic, and all that. However, look what happens if you do what nearly no other human being has ever done. Look what happens if you put the whole of belief into the garbage. Look what takes place inside you when you discard all forms of human belief, and do not replace it with any other. Suddenly the inward separation is no longer apparent. The absence of separation means relationship. It means distorted perception ends and therefore so do all of your problems. You discover what it is to be in relationship with the whole of life without any problem whatsoever. All problems end because there is no character in the brain. Find out what it means to have no character or personality, and you will discover what it is to live a problem-free life.

1808. The moment you take a step to follow another to learn what is happiness is the moment you take a wrong step. The instant you seek that which is infinite and

immeasurable outside yourself is the instant you fool yourself.

1809. To love without psychological attachment is simple. It is the simplicity of it that boggles the mind.

1810. It does not matter if you are unwanted or unloved. What matters is that you love.

1811. Wherever you find yourself and no matter what happens in the present moment, learn what it is to move with it. To move with the present does not mean to will it. Any act of will involves comparison, and comparison implies a mental image. The present has nothing to do with any image, because any image means the past. Therefore the present cannot be approached by any act of will. All acts of will must disengage. They must stop for the present to show itself. To find out what it means to bring every act of will to a halt means to meditate. This is a meditation that clearly does not involve will or effort. Effort implies a goal, and this meditation has no goal. It does not involve any mental projection of a future state or condition, because any projection means thought. It means a mental image, and therefore the past. This is a meditation that ends the past. The ending of the past, which includes any projection of the future, leaves the present. It is the present, which means the ending of the past is what it means to be, move, and walk in step with the present.

1812. The end of violence does not cause peace to come about after the fact. Peace has no cause, which means the end of violence is peace. They are the same.

1813. The ego can be threatened and attacked. Love is not like that. Love is immune from attack. Love is something that is not vulnerable to attack, insults, or mean words. It is an invulnerable thing.

1814. It happened under the clear blue sky in the long shadow of the snow capped mountains on a small patio overlooking the pristine lake. It came out. The present unfolded, and within it there was everything a person could ever need. Everything you need exists in the present, however the present must not be mistaken for an idea or concept. It has nothing to do with a concept in any shape or color. All concepts imply a mental image, and the present is not an image. The present, and everything that lies within it, only reveals itself when all mental images are completely and totally discarded, which means one must learn what is meditation. This is a meditation that cannot come about through any regular practice, reading of any book, or following the guidelines by any person. It is not something that is the result of any deliberate action. A deliberate action implies will. It implies desire, and therefore an ego. The ego is a hindrance to meditation, and therefore all forms of study and seeking guidance by another, have no value and can never bring about the actuality of it. The brain that sees the falsehood of seeking meditation through deliberate action, desire, study, books, and other people, is free of all that. It is free. It is in that freedom where the brain comes upon what is meditation. Freedom is meditation. They are one and the same action. The brain that sees the fallacy of seeking meditation through anything outside oneself is no longer being fooled. It is no longer taking an ignorant path. To side step the wrong path is the right path. Therefore the realization of what is the false brings intelligence. The intelligent brain learns what it means to bring the whole movement of the ego to an end. The ego exists as the struggle to succeed, advance, achieve, attain, and all the rest of it, and where there is an ego, there is ignorance. Intelligence only exists in the present, which means intelligence is all that a person needs, ever needed, or will ever need. Suddenly thoughts of leaving the patio, having breakfast, and moving on entered the brain. As a result the present, the now-ness, the is-ness, or whatever description you want to give it, unexpectedly left. It left the sky, mountains, lake,

and erased itself completely from the brain leaving no record, no recollection, no memory of any kind. That means it is not something subject for analysis. It cannot be picked apart, studied, or be made known. It is an unknowable thing.

1815. If you react to a hungry child with some sort of religious belief, political will, cultural bias, racial prejudice, the desire for some kind of personal power, success, advancement, and so on, then that reaction is merely a self-centered movement. It is a movement of the ego, and the ego means thought. Thought is basically the playback of the past, because thought is the past, and the past prevents relationship. It prevents relationship because relationship can only exist in the present. Consequently relationship with the hungry child, spouse, boss, coworker, neighbor, and whole of life, is intrinsically prevented. As a result the brain becomes internally sequestered. It is this internal sequester that makes for psychological isolation, and therefore a way of life that is like living psychologically apart from others. It is as if mentally you live in a bubble. This is important to realize. There is a difference between acting and reacting, between action and reaction. Reaction is meeting life with some sort of personal belief, opinion, ideology, or philosophy, about how life should be. Action is meeting life as it is. That means action without reaction is the factor that ends this psychological isolation. It is the factor that bursts this bubble where so many people live. It means if you see a hungry child, then you do not give the child food because of any religious belief, racial slant, or senseless political ideal. You give the child food because it is the right thing to do.

1816. If thought as the self has ceased to occupy the brain, and then the brain dies, then what remains is not you. Thought is you, and when it's gone, what remains at physical death has no relationship with you. You are thought, and thought is limited. That means what remains is unlimited. It is that unlimited, infinite, and therefore

sacred other that remains following the death of the body. Now thought as the self is cunning. It wants to survive and live on at all costs. The instant you say you have discovered the sacred, it goes. It goes because you are deceiving yourself. Thought is the culprit. Thought is the curse that man must face. So watch thought in the same way you watch a bird, listen to an ocean wave, or feel the lungs breath in and out. Only when you do that can that sacred other show itself. However, this is the extraordinary thing. Physical death is not needed for the sacred other to reveal itself. What is needed is the end of the self, the ego, the me, or whatever name you want to give it. Find out what it means to have no sense of a me, which means to mentally have no identity. To have no identity means to identify with nothing, no belief, no memory, no thought of any kind. It means to be nobody. Do it. Play with it. That's all. There is nothing else to be done.

1817. The ignorant person sees you as one individual. The intelligent person sees you as the world.

1818. Causality, or 'cause and effect', connects one thing (the cause) to another (the effect), where the cause is said to be either partly or wholly responsible for the effect. Therefore the cause and the effect are separated by time. All forms of cause and effect are tied to time. This is important to understand. Love is not tied to time. Love is independent of time. That means love has no cause. It means love is causeless. Therefore love cannot be caused by anything, which means no book, prayer, study, memory, another person, or any mental image, can cause love to come about. This is an immense fact. When you realize that absolutely fantastic fact, take it in, and internalize it, then it ends the ignorance of seeking what can cause love to happen. It ends the ignorance of seeking love through anything involving time. The end of such ignorance brings about intelligence. As a result intelligence begins to operate in the brain. The brain sees the fallacy of looking for a cause that will have the effect of revealing what is love. If

you see the fallacy of searching for a cause or anything involving time, then that insight brings intelligence. It instantly awakens an intelligence that exists outside the field of time. Now, this is important to see. Intelligence and love are not two different events. They are the same event. They are the same action. They are the same timeless thing.

1819. Love only exists in the present. It exists in a present that seems to last forever. It is not a forever that extends over time. It is a forever that is infinite, and therefore holy. That is what love is. Love is holy.

1820. When you review your life and find that a single instant of selfless love to another had taken place, then that single act or intent is greater than if you had been a king, monarch, or the ruler over billions of people.

1821. I can promise happiness for you in this life. You only need to let the ego that lies within you die. Let it die, and happiness follows.

1822. If you do a wrong or make a mistake, and you feel the need to be forgiven, then the awareness of the mistake is all that is needed. The awareness of the wrong absolves it. It corrects the mistake, which means the whole notion of forgiveness is a fallacy.

1823. The morning air was crisp, a church bell rang, and birds sang happily in the shadow of the snow capped mountains. A young woman jogged along the promenade around the still waters of the large lake. Sitting alone in a metal chair on the worn wooden deck of the small room, and overlooking the lake and majestic mountains, insight upon insight flooded the brain. Death felt near. It felt close enough to touch. In death there was the immense and unexplainable other. It was more than mere feelings of well-being and comfort. It was a profound joy, bliss, and a sense of impenetrable happiness that came suddenly

without seeking, without wanting, and without expecting. There is no way to explain the unexplainable. No words do it justice. No words come close to the vastness, hugeness, and sacredness of the thing. What can only be said is that you are born alone and you die alone, and although you may be raised by a family, have friends, and live with people, it is imperative that you do not depend on others or anything at all for any sense of happiness. Happiness only comes when a person learns what it means to be totally alone, and completely secure in that aloneness. It is that simple. The next day the sense of immense joy remained with the body. The body felt weak from the previous day of hiking along the trails of the lake. Even though the body feel weak, the joy was there. It was in the room following the body as it gathered its clothes, packed, and prepared for the drive home. It was with the body, but there was something else. There was something more. The source of all that is was there. It was the source of the heavens, earth, and stars. It permeated everything, the air, trees, birds, still waters of the lake, and jagged peaks of the mountains. It was in everything, and everything pulsed with tremendous energy. The brain itself was tingling with energy, and the source was the energy. They were the same. The energy was striking, immense, without limits, and therefore it was without measure. The energy, the source, or whatever it was, had the same quality of aloneness. the source, the aloneness, or whatever it was, cleaned and purified the brain. It wiped the brain clean of every hint of every yesterday and tomorrow. Only the present existed. Only when one is completely and utterly alone, which means for the brain to be wholly in the present, can that immense and immeasurable energy, which is the source of all that is, come out. Only then does it show itself. A plane suddenly flew overhead, thought entered the brain, and unexpectedly the source covered up. It put on its invisible cloak and was nowhere to be seen. It vanished. There was no desire to seek it out, because desire only serves to push it away. Desire denies aloneness, and only in aloneness

does that other reveal itself. The lake was huge, the water sparkled, and birds in the trees sang and sang and sang.

1824. If you are not psychologically attached to a person, then there is no regret leaving that person. The same goes for the body. Take care of your body, but do not be attached to it. If you are not attached to it, then upon death there is no regret leaving it.

1825. The body wants to live. It wants to survive, and as a result it clutches to existence. It is the same with the ego. The ego wants to live as well, and it grabs onto existence through mental images. The images are whatever gives it a sense of continuity. They can be images of success, belief, culture, family, work, or whatever social norms, upbringing, and education it has been given. The difference between physical survival and the survival of the ego, is that the existence of the ego threatens physical survival. It separates people, causes social unrest and violence, and thereby makes physical survival terribly difficult. I feel certain that the possibility for paradise on earth exists. However, it can only begin with the individual, which means it begins with you. Learn what it is to have the ego succumb and vacate the brain. Take the totality of every mental image that gives you a feeling of continuance, and drop it. Drop it like a hot potato. When that happens the door to paradise suddenly appears. It opens. The dropping of the totality of all of those images is the opening of the door. It is paradise itself. It is heaven on earth.

1826. The description of what is love was too much for the young woman, and she wept. She wept and wept.

1827. A thick white cloud bank slowly drifted across the forested mountain. The valley below was covered with chalets, narrow roads, and lush green pastures. The earth and grass were wet from the overnight rain, and a fat earthworm strayed onto a large cement driveway. Great

care was taken to lift and put the worm into a soft dirt hole where it quickly dug itself in and disappeared. If you perform a kindness, no matter how apparently small it seems, and no matter whether or not anyone sees you, then that kindness touches every human being on earth. It does that because psychologically there is no difference between you and anyone else. It is not that you are slightly different from other people. You are everyone around the globe. You are one and the same.

1828. Throughout the world today there are laws, rules, and controls used to try to keep society relatively peaceful and functional. However, the world is as divided as ever by religious belief, political ideology, nationalism, bigotry, personal greed, ambition, and all the rest of it. The result of social division makes the world a terribly violent and therefore a dysfunctional place to live. People have been lead to believe that rules and controls are the best way to make society function. They have been lead to believe these things can make for a peaceful society. However society is not really peaceful at all. Society is not peaceful because mentally people tolerate conflict as a way of life. They tolerate jealousy, anger, fear, depression, loneliness, and frustration as inevitable parts of the human condition. Explore what it is to live without frustration no matter what happens. Find out what it means to live without the fear of criticism, failure, and loss. Go into it, because only then can a society come about that needs no laws or rules. Only then can one come upon that which cannot be controlled by anything man creates.

1829. There is no experiencer that exists in the space between two thoughts. There is only experiencing.

1830. The sun peeked through the morning clouds and slowly brought a warmth over the streets and homes. After a long walk the body rested comfortably on a lounge chair overlooking the street below. The brain was silent of the activity of thought and all forms of expectation. There

was no expectation of anything that might happen a second, day, or decade from now. Not even death was an expectation. If you live wholly and completely in the present, then there is no room for any idea, including any idea about what happens at death. People fear death because they make a mental image of it. The image can take the form of a million different things, heaven, hell, purgatory, paradise, the afterlife, reincarnation, and so on. It does not matter what form the image takes because it is the image that creates fear. If you do not make any image of what happens at death, then the absence of the image makes fear impossible. More deeply the end of image making means the end of the ego. It means the end of embracing ideas about your upbringing, education, job, family, religious beliefs, and all the rest of it. The end of the ego brings the brain face to face with what is death. As a result death is no longer a mystery. When the mystery of something is resolved, then an awakening occurs. That is what happens when the unfathomable is fathomed. It brings an awakening, which means death is not any sort of going to sleep. Instead it is an awakening. It is an awakening into a realm of existence unlike anything that can possibly be imagined. Anything that is imagined involves an image. This other realm has nothing to do with an image, because an image means memory, and memory means time. This other realm, dimension, or however you want to put it, is outside the field of time. The resolving of the mystery of what is death is the event that reveals that other dimension. It reveals a dimension that is timeless.

1831. The afternoon rain was steady and heavy. It seemed to drive away people from the small park leaving it empty and therefore extraordinarily quiet. White and pink petals from a flowering crabapple tree covered the grassy lawn and the small pools of water on the cement walkway. The body stood motionless under the grey sky and in the rain. In the rain and quietness of the empty park an immense peace and pleasantness unexpectedly emerged and overcame the mind. The pleasantness was not casual, and

it did not involve any emotion. Emotion means thought, and thought is tied to the past, which makes it a bounded and finite thing. This sense of pleasantness and immense inner peace was not bound to the past. It was bound to nothing, which gave it an infinite essence and quality. That which is infinite is not material or physical. It has nothing to do with anything that can be handled or touched. The pleasantness, peace, or whatever words you want to give it, was untouchable, and it opened itself up to the mind. It touched the mind, and as a result the mind was not separate from it.

1832. When a match is struck, a flame ignites in a flash. Love behaves in the same way when the brain empties itself of the ego. Love behaves in the same way because it takes no time for it to start. It takes no time because love is timeless.

1833. If your primary interest in life is money, sex, seeking pleasure, and avoiding pain, then you will never come upon what is truly meaningful in life. You will never capture that which is sacred. What is sacred has obviously nothing to do with money, sex, pleasure, or pain. All such things involve a mental image, and that which is sacred has nothing to do with any image. All images involve memory, and memory is inherently bound by the past. What is sacred is not bound by anything. It is a boundless thing. If you want to come upon what is sacred, then you need to inquire into it. You need to explore what it means to not distort the exploration. If the exploration is in any way slanted towards a particular point of view, then the first step you are taking is the wrong step. That means one must negate all points of view, opinions, beliefs, theories, hopes, and dreams about it. One must put aside all human knowledge regarding the possibility or impossibility of it, and start from scratch. If you do that, then observe what happens. You are not going in the wrong direction. You have negated all wrong directions, and thereby you are not distorting the inquiry, which means psychologically you are

not fooling yourself. The brain itself is not being fooled to follow a particular point of view, which means it is open and clear. A clear brain is unbiased. It contains no bias or prejudice at all. What is sacred is not biased. It is not prejudiced. That means only a brain that is clear and free from distortion can come upon that which is truly sacred.

1834. The ego thinks in a partial and bias manner, which means it always divides and therefore never unites people.

1835. The moment you feel anger, agitated, or dispirited in any way, watch what happens inside the brain. All such feelings have an underlying mental image. There is some sort of thought at the bottom of it. Do not try to suppress or control whatever thoughts exist, but rather quietly and with great interest simply watch the movement of thoughts as they enter and leave the brain. In the same way you watch an airplane overhead, a bird gliding through the air, or a tree swaying in the wind, watch the thoughts as they come and go. If you are attentive and do that, then it is in that state of attention that every sense of despair dissipates. It dissolves. Do not take my word for it. Do it. Do it and watch what happens. That's all.

1836. Thinking is simply thought moving in and out of memory, and memory is fundamentally bound to the past. That means thinking cannot come upon the present. It cannot be used to experience the now, the is-ness, which means the absence of thought. To experience the absence of thought means there is no experiencer. It means there is only experiencing. To find out what it means to experience without the experiencer means to look at a bird without naming it, without comparing it to another, without forming a conclusion about it. Instead it means to carefully watch it move, fly, play, fight, mate, search for food, and care for its young. It means to watch it as if there is nothing else in existence.

1837. The ego cannot approach that which is sacred, which means the ego must be relinquished. The ego, and all the problems that goes with it, cannot be relinquished based on intent. It cannot be abandoned with a purpose, aim, or any kind of goal. A goal means an image. It implies the movement of thought, and thought is a recorded experience. That which is sacred is not a recorded experience. The end of the ego means the end of all recorded, old, and past experiences. That means one must find out what it is to abandon the ego in a manner that does not involve a goal or thought, and therefore has nothing to do with any past experience of any kind.

1838. If you do something that is not biased, not divisive, and not born out of the ego, then it is okay to die for it.

1839. The end of the ego is the greatest event because it reveals what is death. It reveals what is death, because the end of the ego is death. They are the same. Find out what it is for the ego to die. Do that, and what happens at death is no longer a mystery. Just do it. That's all.

1840. Learning great things can only take place when you are free and don't have to work, study, cook, or clean. Free time is like gold. Don't waste it.

1841. People want the answer that will resolve crime, terrorism, and all the insane violence that goes on throughout the world today. They want the solution to the problem of violent human behavior that has existed for thousands of years. People want the solution but they refuse to do what is needed. They refuse to find out what it means to bring an end to the violence and conflict that goes on in their everyday living. As long as you refuse to find out what it is to live without any form of inner conflict, which means struggle, anger, frustration, insecurity, fear, jealousy, and all the inner turmoil that goes with it, then conflict in your own life will go on, which means the violence in society will go on. It will continue

because all forms of social violence begins with the conflict in the individual. That means it begins with you. If you fail to end the conflict within you, then you are responsible for the violence that exists outside of you. You are responsible for all of it.

1842. The ego is cunning, calculating, seemingly waiting for the opportune moment to spring into action. The greatest action is not to control, arrest, or keep the ego in a cage so that it never gets loose. The action is to slay it.

1843. The value system of any religious faith, political system, philosophy, or any morality structure created by human thought, cannot bridge the gap between people. It cannot unite people, because the nature of any personal value or structure created by thought is that it is intrinsically bias, and anything bias is inherently divisive. That is obvious if you go into it. However, look what happens when two people discard their personal values. Watch what takes place in the gap between two people when each drops his or her religious faith and all the habitual customs and traditions that go with it. The gap disappears. The division between the two people ends. That is what happens between people when they drop their personal identification as a Christian, Hindu, Liberal, Conservative, spiritualist, atheist, or whatever the case may be. The identification to nothing ends the division between people, and the end of division is the unity people seek in this mad and violent world, because the end of division is unity. Therefore identify to nothing. Take the character and personality which is you, and stop feeding it the images that allow social division, and the madness that goes with it, to survive. If a thing is not fed, then it dies. The same goes for division. Stop feeding it, and it will die.

1844. Watch every thought one by one that enters the brain. See how as one thought appears and another leaves. If thought remains, holds fast, unmoving, then the brain

turns dull. It stagnates. Make watching everything. Make it your lover.

1845. The idea of sustained attention or being able to always be attentive is a wrong way to understand attention. The words "sustained" and "always" both imply time. Attention does not operate in the field of time. As a result the attentive person denies that idea.

1846. If you find yourself among a family of Christians, a group of Muslims, or the member of some XYZ religious order, then find out what it means to be among them and at the same time not among them. To be among others means to have no sense of separation. It means to feel an inner sense of wholeness and unity within oneself. However, the so-called unity that a religious group feels is not unity. It is not unity because what unites the group is an image, and no image can unite people. Images are the past. Nothing from the past can unite people in the present. That means the factor that unites people has nothing to do with an image. It does not involve any mental image regardless if it is about Jesus, Mohammad, Krishna, or any other. Therefore what is needed in order to have a deep and profound sense of unity when you find yourself in such a group of people, is the same factor needed when you find yourself caught in automobile traffic, standing in line at a grocery store, or sitting alone in an empty room. A sense of inner unity and wholeness only comes about when you remove the partiality taking place in the brain. Partiality means the adherence and identification to a particular belief, a particular culture, a particular upbringing. Explore what it is to let go of all that in a way that does not take time. The partiality in your life can only end in an instant, which means that immense and impenetrable sense of wholeness has a timeless nature about it.

1847. There is nothing sacred in any day that is not today.

1848. If the highest priority of a sovereign government is to keep the people of that nation physically safe, then that priority is partial, and therefore it can never work. A partial approach can never provide a sense of complete and total security. Therefore the priority must be holistic. It must not only work to keep the people of that nation safe, and the people of other nations safe, but it must endeavor to impart on all those willing to listen, what it means to be psychologically safe. The only thing that keeps a human being totally and completely psychologically safe is love. Love is the only inner safety, because when you love there is nothing that can hurt you. Nothing can hurt you inwardly, because where there is love there is no you. There is no you because love ends every sense of ego, and when the ego is absent from the brain, then the inner hurt of anger, frustration, jealousy, loneliness, depression, and all the rest of that insanity, becomes impossible. If the brain comes upon that love, then as a result it encounters a safety that cannot be disturbed or destroyed. Love cannot be destroyed, because love is indestructible. Therefore if you work for a nation state or some sort of government entity, and there is no part of your job that points out what it means to come upon a love that has no hurt, no sorrow, and therefore no conflict of any kind, then you are not doing what you can to keep others safe. You are not doing your job.

1849. If you think you can live a happy life by constantly thinking about all of the horrific things that have not happened to you, then such thoughts may give you a sense of relief and comfort. You may feel grateful or thankful for the good fortune you have had. However, if those thoughts are the things that give you comfort, then those thoughts become important. They become vital since without them you would be vulnerable, and the idea of being vulnerable creates fear. As a result you find yourself living with a hidden layer of fear, and no matter how you cut it, fear denies happiness. It always has. It always will.

1850. I would not care a fig for life if that eternal and sacred other did not exist.

1851. If the brain realizes that psychological time is the embrace of mental images, and that embrace is the direct cause for every personal and social problem that has ever happened throughout the history of mankind, and if the brain stops that embrace and thereby brings an end to every form of inner conflict that exists in the brain, then suddenly it comes upon that which is devoid of time. When the brain is infused with that which has no time, then everything flies off the calendar. Everything related to the past and future becomes small, trivial, and totally insignificant affairs. All emotional attachments to every yesterday and tomorrow are no longer given supreme importance, and without warning what suddenly remains is supreme. What remains is the present. The present is supreme, not only because it ends every inner problem a human being has, but it is the gateway to that which is sacred. It is the door to that timeless dimension to life that most people in this terribly divisive and violent world have failed to find.

1852. If you fail to love without provisions and you die, then it will be as though you were never born.

1853. The quaint little town bustled with activity. Cars filled the streets, and people swarmed the small shops, eateries, and bakeries. The cobblestone sidewalk was wide and clean with several wood benches at every block. On one bench sat a young woman alone. She had long black hair, a smart pants suit, and expensive shoes. The woman appeared terribly distraught and sobbed uncontrollably. Her hands covered her face and tears ran down her cheeks. Another woman walking by, approached her, and didn't seem to know what to do. She tried to console the woman, but the tears continued. The woman seemed to be utterly inconsolable. If your heart is busted in pieces, living with frustration, misery, and terrible sorrow, and you are at a

loss of how to put it together, and if you are like most people, then you will likely seek an answer to your problems through either drugs, alcohol, shopping, counseling, self-help books, a system of meditation, religious prayer, or something else that involves time. Throughout history people have been lead to believe that time can solve their problems. However, anything that involves time implies thought, and thought is a collection of broken pieces. Thought is a pile of snapshot events and remembrances, which means it is a pile of broken pieces itself. Therefore the only way to piece back what is broken, is to completely discard that which is broken. It means one must discard the whole of human thought, which includes every idea, concept, belief, and mental image that humans have ever concocted to end sorrow. If the brain discards the whole of thought, then it discards time itself. The discard of time is what allows that which is timeless to break out. When that happens all heartache and sorrow dissolve. It all ends. It ends because that which is timeless is love. Love is the thing that brings sorrow to an end. It does that. Love pieces life together and thereby pinches sorrow out of existence. It is the only thing that does that, which thereby makes love something beyond compare and incapable of being matched. It makes love incomparable. It makes it a matchless thing.

1854. Not doing the wrong thing is the right thing.

1855. The dirt trail stretched along the ocean shoreline above large boulders smoothed over by years of wind and rolling waves. A strong wind blew from the horizon and walkers were bundled up with beanies, scarfs, and thick jackets. A flock of brown pelicans soared effortless in the clear blue sky, and the ocean waves glistened in the sunlight. In the light of the sun the body sensed a presence and suddenly stopped. The heart beat was soft, steady, and the eyes gazed to the distant mountains across the blue water. The mind was empty of seeking, expectation, and all conclusions, and in the emptiness an insight into the

self revealed itself. The self can be observed in its entirety. It can be observed completely and instantly, which means all of your desires, hopes, beliefs, ambitions, and all the trauma that is your life can be perceived in an explosive instant, which means the perception does not take time. Time prevents perception of the whole. It prevents instant perception because time means space, and space means separation between the observer and the observed. You are the observer, and the observed is desire, hope, struggle, and the endless torment that goes with it. It is the separation between these two things that denies instant and total perception. The separation is a psychological movement of time. All desire, struggle, sorrow, and all that, are activities of separation. They are movements of thought. The movement of thought exists as the playback of memory, and memory means the past, and therefore time. This is important to see. It is this psychological adherence to thought that entraps the brain in time. It blocks the mind from ending the separation within and thereby coming upon that timeless other. Only the timeless mind lives without separation and has a perception that is total, complete, whole.

1856. Nobody seems to live any of this. It is as though I am a mistake to everyone.

1857. When you discover what it means to come upon a joy that has no cause, which means it is not the result of any past experience, memory, theory, belief, or idea, but when you come upon the actuality of it, then it blows away every inner trauma. That is the immense beauty, power, and magnificence of a joy that is causeless.

1858. Diversity means division. That is the meaning of that word. Division is not unity. It denies unity, which means people who are divided are not unified. As a result diversity prevents people from coming together and being on the same page. It means a diverse society is a society of people in opposition, contradiction, protest, rebellion, and

conflict. Conflict means violence. Therefore a diverse society is a dangerous society. It is the dangerous society that not only exists today, but it is the society that has existed around the world for thousands of years. It is obvious that a divided society originates with the division that exists in the individual. It begins with the division that exists within you. Division exists as internal strife, struggle, frustration, anger, and all the inner misery that goes with it. Find out what it means to dissolve every sense of internal division that exists in the brain. That is the very first step you must do in order to bring about a peaceful society, because until you do that, the conflict within you will remain, which means you will continue to sustain the diversity, division, and therefore the violence, that exists throughout the world today. What is remarkable is when you learn what it is to bring an end to the inner division within you, there is nothing else to do. You cannot bring an end to the division in another. Only they can do that. Therefore the first step to come upon that sense of inner unity, which only comes when every sense of division ends, is the last step. It is the first and last step because the end of division is unity. They are the same.

1859. A storm was rolling in from the coastal hills and dark grey clouds covered the sky. Cool air drifted into an open window, and rain began to fall on the street below. The woman was middle aged, worked for many years at the same job, and unexpectedly found herself out of work. She cried uncontrollably over the loss of her job and didn't know where to turn for comfort. She was mentally attached to the job. The attachment took the form of ideas, thoughts, and memories, which means she was the cause for all of the inner pain she was feeling. The memories were at the heart of her feelings of loss, and those memories were not separate from her. Psychologically she was the memories. People do not realize they are the cause for whatever inner hurt that happens within them. They do not realize that they are not only the cause of inner hurt, but that psychologically they

are inner hurt, which means the self is hurt. The self is a movement of hurt, grief, and all human sorrow. The self is the collective images of attachment, and when the images fall away, then so does the self. When the self leaves the brain, then all sorrow goes with it. It is as though sorrow gets evicted, and the eviction of sorrow allows love to enter the brain. It is the factor that makes love possible.

1860. People live in a time frame of schedules and calendars. They look forward to particular days out of the year, which means they mentally move in time. If the brain steps out of this framework, then time stops. When that happens the brain comes upon something completely outside the framework of time. It comes upon eternity. There is an eternal and timeless dimension to existence that unveils when the mind walks away from the whole field of time. This is important to understand. It does not take time to walk away from living in time. In order to walk away from this field of time the brain must learn to meditate. Meditation is the walking away. It is the letting go of everything related to psychological time as thought, memory, and every form of mental image-making. Stop making mental images now. Do that and suddenly an inner release takes place, which means the mind discovers what it means to be free. Meditation is not any sort of stepping stone or process that one must go through in order to be free and thereby come upon that timeless and eternal other. Meditation is freedom. They are the same. Only when the mind is free can it come upon that eternal other.

1861. The present is fleeting, slippery. It's impossible to grasp. Only the known can be grasped. To live in the present means to leave the known. It means to slip away from minute to minute, hour to hour, day to day. The brain that does that discovers what is death. Death is a slipping away from what is known. It is dying to the known, which means time. The known is time. It is time as the past, which means memory, and therefore desire, expectation, disappointment, loneliness, heartache, and fear, and the

greatest fear is the fear of death. To die to each moment every morning, afternoon, and evening, means to die to everything that happens. It means to die to the totality of the known. Do that, and watch what happens in the brain. See how the brain turns highly alert, sensitive, vigilant. See how the brain awakens. Without the ending of the known the brain is blind to the beauty of a blue sky, vibrant colors of a flower, litter on a sidewalk, the struggle to achieve, and therefore the absence of love in everyday life. Struggle denies love. The ending of the known is what brings a stop to all forms of inner struggle, because all struggle implies a goal. A goal means thought, and thought is the known. Therefore the ending of the known is the event that awakens the brain, and without it the brain remains dull, listless. It remains asleep and living with one struggle after the next. Dying to the known is what awakens the brain. It is the factor that brings an end to every struggle the brain has ever known. Therefore death is not separate from the awakening. Death is the awakening, and only the awakened brain is free from the known, lives without struggle, and therefore loves.

1862. The mind can correct itself, and it corrects itself by allowing a love that has no conditions to flow through it. The mind is designed to allow love to flow, move, and operate through it. That means the mind can save itself. It can redeem itself to function in a way that is unbiased, undivided, and therefore whole. Only when the mind redeems itself can it learn to live in a sane and peaceful manner.

1863. The reason violence happens in the world is because people have not learned to love. The reason there is conflict in you, is because you have not learned it either.

1864. If there could be one thing the ego could do for the sake of what is good, right, and therefore sacred, it would be nothing. If the ego could learn to do nothing, then that inaction would allow the sacred other to operate. It would

make way for that which is sacred to work in the brain. That means the inaction of the ego is the greatest action. It is the greatest thing a person can ever do.

1865. Meditation is not only negating the importance to all particular days, months, and years, but it is having no sense of time itself. Meditation is the negation of time, and the negation of time is the blossoming of the other. It is a stepping out of the material world of time and entering into that which is timeless. There are no words, description, or collection of ideas that can bring about that timeless other into the brain. Words and ideas can be used to point to it, but that is all they can do. Only you and you alone can learn what it means to meditate and bring an end to living in time. It is a deeply subtle thing. Nobody can do it for you.

1866. The moment you feel the inner pain that goes with missing a deceased loved one, you stop loving. Loving stops, because love is not pain. Love ends pain.

1867. The grocery store was filled with people. A small child pleaded with a father to buy candy, a worker hurriedly arranged fresh produce on display tables, and a heavy set woman carefully looked over frozen desserts, fruit pies, and ice creams. The parking lot was packed with cars. Sitting alone on a metal bench an old woman carefully examined newspaper ads. Thick white and grey clouds filled the sky. The branches of the tall trees gently swayed up and down, and a carpet of bright yellow fallen leaves covered the sidewalk, driveways, and front yards of the small homes. If you are searching for a new beginning, to find something bigger than yourself, which means something with infinite depth, meaning, and therefore holy, then you do not have to go anywhere. You do not have to join any religious, political, or social movement, travel to some far away land, live in a commune, read books, practice meditation techniques, or do any such thing. It takes time to join a movement, follow a group,

read books, practice techniques, mentally analyze and pick and chose this or that social movement. All of that involves time. That which is holy is not a function of time. It does not depend on time in any way. If you see that fact, then stay with that fact. Remain with it. If you remain with that fact, which is really an absolutely tremendous fact, then you are not taking a wrong path. You are not making a mistake, because you are not embracing some activity that involves time. If you do not make any such mistake, then all at once something extraordinary happens. By not embracing or having anything to do with anything that involves time, suddenly that mysterious other appears. That mystical joy, bliss, and indescribable ecstasy of that which is timeless comes out. Only when you cease having anything to do with time, can that ecstasy come. There is no other way. People get fooled over and over into following other people, so-called spiritualists, religious personalities, embracing faith, ideology, teachings, and all that. The moment you follow another you cease to be free. The instant you identify to another person or ideal you become trapped. You become trapped in time. That means only the person who is free can come upon that timeless other. Explore what it means to follow nobody and embrace nothing. Do that and watch what happens. Watch without any expectation of what will happen because expectation implies an image. It implies time. That which is timeless is not something that can be expected, which means it is an unexpected thing. To live without expectation is to walk in step with the other. It is only then that the other shows itself.

1868. The ego does not cause ignorance. The concept of cause and effect when it comes to understanding what is ignorance is a fallacy. It is a fallacy because the ego is not separate from ignorance. The ego is ignorance itself. That means the end of ignorance does not cause intelligence. They are not separate events. The end of ignorance is intelligence. They are the same.

1869. The past exists until the beginning of time. It exists until the beginning of existence, the cosmos, and all that is. Before time was no time. There was nothing, and therefore indescribable energy. To come upon the primordial beginning of time, the mind must step outside the field of time. Only when that happens can creation reveal itself. That which is timeless is creation. They are the same.

1870. To be in love is to be it, and therefore not different from it. It means to be tremendously alive, inwardly sparkling, psychologically bursting with energy. When a person comes upon such a love, which means a love that depends on absolutely nothing, then a perception occurs that is all encompassing. It is a perception that pierces the whole of life, which means when you look at a tree, you become the tree, the color and movement of the leaves, the shape of the branches, the strength of the trunk, the depth of the roots. To become something means to be inseparable from it.

1871. There is an unfathomable beauty the brain comes upon when it learns to be quiet. The brain is constantly chattering, manipulating, and pushing to achieve, advance, and move up in the world. All of that ends when the brain discovers what it means to operate without a self, which means without any sense of a me or ego. The ego is the manipulator. It is the controller, the struggler, and struggle means opposition. It means conflict, contradiction, and therefore ugliness. The ego is the culprit that makes life ugly, because it denies the brain from coming upon a beauty that knows no end, lacks nothing, and takes no time. Only the brain that learns what it means to be quiet can come upon such a thing. Only the quiet brain can come upon that timeless other.

1872. Everything you say and do is small, transitory, and rather meaningless if it does not involve love.

1873. It is the most extraordinary thing to bring a stop to the entire mental movement of wanting, seeking, and searching for something sacred in life, because the more you try to come upon what is sacred the more it slips away. What is essential is the end of searching. It is ending the movement of desire. Do that and the sacred other follows. It comes.

1874. Negate the things that are wrong with your everyday living and what remains will be right. The negation of the wrong is right. They are the same.

1875. If the brain learns what it is to break out of the inner prison of loneliness, depression, jealousy, anger, bitterness, ambition, cruelty, and all the rest of it, then that is only scratching the surface. There is a deeper prison that people are trapped. It is the prison of living in time. People have lived in time for thousands of years, and for the brain to step out of that way of life means to enter into an entirely new and spectacular dimension of existence. It is the dimension without prisons, which means it is an aspect of life where time does not exist. The person that enters into that dimension comes upon something that can only be understood by the brain that does it. The brain must actually free itself from the trappings of living in time, which means living with jealousy, ambition, struggle, and all the rest of that pettiness. Only then does the door to that timeless other open.

1876. A person who lives without a self lives in awareness. The awareness is not only of what happens outside the brain, as well as the thoughts that pass through the brain, but there is awareness of the self being gone. In other words, when the self dies, there is awareness of its death. There is awareness of the self being dead, which means awareness reveals what happens at death. It reveals the deathless other. The instant there is awareness of the self being dead, an inner removal from the earthly world takes

place. As a result a psychological entering into an unearthly realm happens. It is a realm without a self. The death of the self is the birth of the other. They are the same.

1877. Psychologically the I exists as thought, the thought of being Catholic, Muslim, Italian, Korean, patriotic, smart, stupid, handsome, ugly, or whatever the case may be. If thought as the I is shed from the brain, then an inner transformation takes place. The brain is no longer bound to thought, which means the whole of psychological limitation is driven away. The limitation within is banished, and as a result a tremendous sense of freedom emerges. In that freedom the brain begins to move differently. It takes a new path altogether. The path it takes is not bound to time, which means it exists outside the movement of time. To take a path that exists outside the movement of time is a path without a goal, mission, or any hint of desire. It is a pathless path.

1878. Awareness can never be known. Everything that is known exists as thought, and therefore memory. Awareness has nothing to do with memory, because memory is the psychological activity of the past. Awareness has no relationship with the past. Awareness burns the past away, which means it is something that can only be found in the present. The present is not an old or dead thing. Instead it is active, moving, burning. Awareness is like that. It is a movement that burns and ignites the brain. It sets it on fire.

1879. What is real and true only exists in the present. Therefore what is true cannot be approached by thought, because thought is the past. The man who negates all human thought comes upon what is real. He comes upon what is true. The negation of the false is the truth. They are the same.

1880. If you love power, then you will never come upon the power of love.

1881. The ego is what makes people feel psychologically distinct and unique from each other. If you feel unique, special, or different from others, then that feeling causes an inner separation to take place. Any feeling of being different brings about an inner separation, and separation prevents connection. It prevents relationship. It prevents relationship from taking place with other people, the animals, the trees, the skies. Love only exists in relationship. That means the ego must be effaced. It must be erased from the brain. Only if the ego is erased from the brain can every sense of psychological separation and isolation end. The end of this inner isolation allows love to manifest. Therefore the ego must go. It must be erased. The erasure of the ego does not involve any sort of brain surgery. It does not require study, prayer, drugs, or any idiotic electric shock treatment. It does not involve any consultation with psychologists, counselors, gurus, or the so-called holy man sitting cross-legged on the mountain top. It requires nothing. That is the beauty of it. The ego erases when you turn away from everything man has created, which not only includes all so-called experts, but it includes the whole of human knowledge. Love is not knowledge, because knowledge is finite. Love is not finite. If you give no form of knowledge any credence when it comes to love, then knowledge is put in its place. Find out what it means to have a love that has no connection with any form of knowledge, and that discovery wipes the ego out of existence. Only when the ego is gone can love thrive. Only then can it flourish. The end of the ego is the key, because it ends every sense of being different from others. It bridges any and all gaps that exist between you and other people. As a result an extraordinary sense of oneness occurs, and it is in that oneness where love takes place. It happens. It happens because love is oneness. They are the same.

1882. If you are selfish, ignorant, and violent, then the greatest action you can perform is no action at all.

1883. The ego is a petty, silly, and little speck of inner mess and turmoil. It is not enough for the ego to hide behind a mask, be drugged into a stupor, or hibernate somewhere in the recesses of the brain. All of that has been tried throughout human history, and none of it has worked. What has not been done is to scoop the ego out of the brain, and toss it out. What people have not done is to find out what actuality brings the ego to a final and certain end. If the ego ends, then nothing remains. It is within that nothingness that an absolutely immense release takes place. The release not only means the ego is finished, but it allows an entirely new and unfathomable dimension of existence to unfold. The finish of the ego is the unfolding of that dimension. They are the same.

1884. If you are caught up in the mindset of looking forward to things, time away from work, parties, television, shopping, sex, or whatever the case may be, then you are living in the world of ideas. To live in the world of ideas means for life to pass you by. The idea that something greater and more wonderful than whatever exists now can be found a moment from now, around a corner, or after the turn of a page, is a fallacy. The greatest wonder in all of existence can only be found when the mind learns what it means to come upon the present. The present is not an idea. Ideas are bound to memory which means they are inherently measurable. The present has no connection to memory, which means it is something that cannot be measured. The present is immeasurable. It is holy. There is nothing greater than to come upon that which is holy, and when that happens, then every sense of looking forward, seeking, and searching ends. It ends because you have found that which surpasses all things. You have come upon the greatest thing a human being can ever discover.

1885. It is a criminal waste to go through life without finding out what it is to step out of the prison of psychological attachment to ideas and thoughts. It is a waste because until that happens you will never be free.

1886. Each and every memory is stamped in the brain. Memory is the past. The past comes alive when memory is recalled. Therefore do not recall memory. Do it now. The non-recall of memory is a special type of meditation. In fact it is the one true meditation, because it is a meditation that destroys the past, and thereby thrusts the brain into the present. The brain that meets the present turns highly active and alert. It becomes attentive to the smallest things. Meditation is attention, which means it is something that does not choose between rich and poor, beautiful and ugly, young and old. It is a choice-less thing.

1887. To realize the self is thought not only means you are psychologically not different from any human being who has ever lived, but it means your life is not different from the lives of every human being who has ever lived.

1888. Ignorance has no effect on intelligence. It cannot sway or touch intelligence in any way, which means intelligence has an untouchable quality about it.

1889. Live without desire, expectation, or any sense of certainty, and you will discover what it means to be deeply happy.

1890. If the brain is overcome with fear, fear of the boss, fear of what may happen in the future, fear of failure, fear of death, or whatever else, then that fear seeks a safe haven. It wants to be safe, and it finds a sense of safety in belief, hope, ideology, or some aspect of human thought. The problem is that human thought, regardless what shape it takes, is by nature a partial and therefore biased activity. Bias means prejudice, and prejudice means conflict. The problem is not which belief to embrace or what ideology is best. The problem is fear. The problem is finding out what it means to eradicate fear from daily living, because if you do that, then belief, hope, ideology, and all the rest of that nonsense, fall away. It all turns to dust. At the same time all forms of bias, prejudice, and therefore conflict, do

the same. They fall away, which means fear ends. It ends altogether.

1891. If you are not living with what is sacred, then you are not living.

1892. It was early afternoon. A blanket of dark puffy clouds swept across the brilliant blue sky. The streets, trees, and roof tops of the small homes were clean from the heavy rain. The large room was silent, and the body was seated in a wicker chair that viewed the people, cars, and street below. The silence was not only in the room, but it was in the brain, which means the brain was free of the chatter of thoughts, thoughts about cooking, cleaning, writing, taking a walk, and so on. It was in the silence within the brain that a different movement appeared. The movement was not associated to thought or memory. Instead it was absent memory, but it was nevertheless a movement, active, flowing, and seething with power that encompassed the brain and seemed to spread throughout the room, street, and sky. The power was not physical. It was not a physical power with force to push or pull objects. The power was on a different order. The power was a gentleness and calm. It emanated calmness, and in the calmness a power and immense energy poured out. The outpouring of energy seemed to fill every corner of the room, the tiniest cracks, the faintest shadows. It was shapeless and without form, which means it was something that could not be boxed in or measured in any way. It was immeasurable, which means it carried a holy and venerable quality about it. The holiness, veneration, or whatever it was, filled the room, body, and brain. It occupied the brain, but it was not a part of the brain. The brain is a physical thing. This other was not physical. It was not earthly. Words like unearthly, holy, venerable, and all that, are utterly dwarfed by the actuality of it. Words are so minuscule and insignificant. They always are, have been, and will be inadequate. One can never describe what is

indescribable. I try, but no language does it justice. It is impossible. It is pointless. I give up.

1893. When ignorance leaves the brain, a sort of feeling of being on top of the world results. Intelligence does that. It ends the ignorance of prejudice, belief, and psychological conditioning, and as a result it unveils a dimension to existence that is unbiased, unconditional, and therefore not of this world. As a result one is in this world, and at the same time one is in the other. What happens in this world has no effect on the other. It is like playing a game. You are a player, but when it is over, and you win or lose, then the win or loss does not matter. It does not touch the other.

1894. If the brain becomes aware of the fact that memory, including the contents of memory, is an activity in time, and therefore can never be used to come upon that timeless other, then that awareness releases time from the brain. Time falls away. It falls away naturally, instantly. When that happens the field of time that once occupied the brain is supplanted. Psychological time ends, and its place is taken by the timeless other.

1895. Love and have fun.

1896. If there is hatred, vulgarity, and ugliness within you, then it arises from thought. It exists as memory. Memory is limited, which makes all forms of ugliness an exhaustible thing. That which is exhaustible means it has an inherent ending. The ending of it takes place when the mind learns to step outside the field of thought and memory, and thereby come upon that which is inexhaustible. It is this inexhaustible other that knows no vulgarity or ugliness. It is the factor that brings an end to the ugliness with oneself. It is the only thing that does that.

1897. If you feel pressure to conform to a group, social, or community event, including a protest, initiation, religious

celebration, a political rally, then that pressure means the action is not an act of intelligence. It denies intelligence, because pressure means conflict. If the brain finds itself in conflict, then that conflict is you. A person in conflict, which includes the conflict of anger, anxiety, frustration, and fear, cannot see clearly. Conflict prevents clear thinking. It distorts perception. A brain that fails to think clearly, and therefore has a perception that is distorted, is ignorant. Ignorance negates intelligence. Any act by an ignorant person has no real meaning or value. It not only has no value, but it is a missed opportunity of what one could be doing with one's life.

1898. Memories can be changed, modified, manipulated, and therefore they can be corrupted. Non-memory is impervious to manipulation. It is incorruptible.

1899. Physical sleep is when the body goes to bed, becomes still, and rests. In that stillness the body rests and rejuvenates. Psychological sleep is the same. Psychological sleep is when the activity of the brain becomes still. The activity of the brain includes not only the daily mental routine of thinking analyzing, and carrying out the practical daily activities of cooking, cleaning, going to work, and all that, but it also means the psychological movement of the self, with all the struggle, anxiety, loneliness, fear, and inner hurt that goes with it. The self is every inner conflict that exists or has ever existed in the brain. It is the whole of that. When the activity of the self sleeps, which means when the whole activity of the self becomes still and stops, then the brain is no longer in conflict. It is no longer expending energy in anger, jealousy, or struggle. Therefore in the stillness of the self a psychological rejuvenation takes place. However, this rejuvenation is not something that occurs only at night. It can happen now. Find out what it means to put the entire activity of the self to sleep. Do that and a tremendous inner rejuvenation takes place. Suddenly the brain becomes open-eyed, alive, and awake as if for the first time. The

brain awakens. In that state of mental wakefulness every sense of inner struggle is no more. Every inner conflict suddenly and totally vanishes. However, if the self is merely dormant or hibernating, which means the self is still there, then wakefulness becomes nothing but a trick. It becomes a way to escape from the drudgery, tedium, and monotony of everyday living. It becomes a way to put your head in the sand of what gives life meaning. What gives life meaning is love, and as long as the self exists, regardless if it is sleeping or not, then love does not. It never has, and it never will.

1900. Do this. Mentally discard all sense of seeking, seeking new experience, well-being, intelligence, success, or whatever else. The brain that seeks is limited. It is limited because it feels incomplete. If you felt complete, which means to lack nothing, then you would feel no urge to seek. Now watch what happens when all sense of seeking ends. See what it means to be that state of non-seeking. When the whole of inner seeking stops, then the limitation within falls away. The falling away of that which is limited opens the door to the other. It makes possible for that which is unlimited to work in the brain. That which is unlimited is infinite. It is sacred. The way to come upon what is sacred lies in that state of non-seeking. Find out what it is to be in that state. Do it. Just do it, and watch what happens.

1901. God has been described as that which is without measure, and therefore infinite, boundless. People seek that which is boundless in churches, temples, and shrines. However, they do not realize that what is boundless has no walls. It has no boundary of any kind, which means God can be found wherever you are. It can be found preparing for sleep, resting quietly in a chair at home, or sitting at your desk taking a break from work. It can be found right where you are.

1902. The walk along the bay shore passed by a group of scuba divers. They were huddled together laughing and preparing to enter the dark water with their masks, fins, wet suits, and all that. One young man struggled to strap on the heavy scuba cylinder on his back. Another carefully checked a regulator that would enable him to breathe underwater. It is important to protect and take care of the physical body. However, there is something infinitely more important than merely caring for the body. To come upon that non-physical thing one must negate the material. One must negate that which is finite. Psychologically knowledge is finite. The whole of knowledge that exists in you is finite. You have read a finite number of books, had a finite number of experiences, learned a finite array of skills, and all of that is recorded in memory. It is recorded in memory as knowledge. Now, to negate the whole of all of that knowledge invites the other. It allows that which is infinite to present itself and occupy the brain. Find out what it means to discard all knowledge and thereby come upon that other non-physical and therefore infinite other. However, be careful not to fool yourself. Be careful not to mistake any idea of it for the real thing, because the idea of a thing is never the actual thing. They are worlds apart.

1903. The ego is thought as the mental identification to an image, the image of a powerful businessman, famous movie star, drug dealer, humble servant, Buddhist, atheist, priest, criminal, or whatever the case may be. All egos are nothing but thought. That means all egos are connected as one movement. They are one being. They are the same being. That means there is no difference between you and the whole of mankind. If an ego dwells within you, then that ego is the ego of the world.

1904. When you are ready and the time comes to love without attachment, then you will unexpectedly find that time finishes. You will see what it is for time to run out.

1905. What ends every form of psychological conflict and violent human behavior is the same thing that gives meaning to life for every human being on earth. It is beautifully simple, immediate, and all-encompassing. It has nothing to do with anything stored in human memory, which includes any idea, concept, theory, belief, or faith. It has nothing to do with any of that because memory is basically a limited thing. Anything limited has something missing within it. It lacks, which means it is incomplete. As a result there is nothing sacred about anything that exists in memory, because that which is sacred lacks nothing. It is complete in every way. This is important to realize. What ends conflict, violence, and at the same time gives life extraordinary meaning, is something sacred. Love has nothing to do with memory, because love is not limited. Love is unlimited, and therefore it is something that man cannot corrupt, manipulate, or in any way touch. Love is incorruptible, untouchable. It is a sacred thing. It is the factor that brings every form of conflict and violent behavior to an instant and total end. It is what most every human being on earth lacks, which is why the world today is such a dangerous and crazy place to live.

1906. If spirituality without organized religion is not knocking at your door, then you are not listening.

1907. The psychological conditioning was written in the face of the young woman as she worshipped the idol and performed the same ritual as the others. It does not matter which idol she worshiped or which ritual she performed. What was important and obvious to see is that she was conditioned to think in a particular manner, follow the norms of the society in which she was raised, and as a result she was unaware of the majesty, immensity, and indescribable beauty of that which only the unconditioned mind can capture. There is absolutely nothing greater than to bring an end to the conditioning of the mind, which means to forsake every human opinion, belief, and the inner embrace to every idea, symbol, and mental picture.

Only when the mind steps out of the whole psychological embrace of mental pictures, the pictures of idols, God, work, family, love, death, and all the rest of it, can it turn on. That is what happens when the conditioning within ends. The mind turns on and thereby opens itself up. It opens itself up to that unconditional other. Explore what it means to wipe out the totality of every form of mental conditioning that occupies the mind, however do not do it with the expectation or hope to gain anything from it. That which is unconditional is not something that can be held or retained as a result of any deed or action. Any deed or action involves motive. This has no motive. In fact it cannot be retained at all. Only mental pictures and material things can be retained. This unconditional other is different. It cannot be retained in any way, which makes it a moving, changing, fleeting thing. Things that are retained are fixed. They take the form of mental pictures. This unconditional other is not a picture. Just as the picture of a grassy meadow is not the meadow, so too any mental picture, concept, or belief of that which is unconditional is not it. This is real, and it can neither be mentally formulated nor retained as a possession in any way. It is a non-retainable thing.

1908. The ego is like a cat chasing its own tail. It goes in circles and gets nowhere.

1909. Loud rolling thunder echoed over the hills and through the valley. The grass was lush green with white, yellow, and purple flowers. A soft breeze made the leaves of the palm trees flutter. In the midst of the thunder, breeze, and bright colored flowers, it showed itself. The sacred other emerged. It was in the thunder, breeze, flowers, and lush green grass. It was within everything, the old wooden pergola, worn bench, and lone ant hurriedly crossing the stone patio. It was wholly contained within everything that was the present, the now, the is-ness. It was the is-ness. It was something no idea, theory, or belief could approach. People use theories and beliefs with the

hope to understand or comprehend that which is sacred, however that sacred other has nothing in common with belief, because belief means memory, and memory is cemented in the past. The is-ness has absolutely no relationship with the past. Only when the past falls away does it come. Only then does that unapproachable and incomprehensible sacred other reveal itself.

1910. The television program showed a man speaking intellectually about a meditative technique that could be used to take away any mental trouble from a person. Towards the end of the talk he had the audience perform a meditation exercise and afterwards during the Q&A he suggested to an audience member that the same exercise could help overcome the grief she was feeling upon thinking about the suffering of other people. What he essentially offered her was thought, which means he offered her time as the way to deal with the conflict she was feeling. In other words he was saying, "If you do this technique, then in the future your grief can disappear." As a result he was no different than any other thought peddler offering his own version of peace of mind, contentment, or Shangri-La. Instead of offering a person some form of thought or technique as a way to resolve their mental conflict in the future, why do people not point out the need to get at the root of the problem in the present moment, and explain what it means to eradicate that root? Of course, the root of any mental conflict may be described as the self, me, or ego. If the ego remains in a person, then any such meditative mental exercise simply puts the ego to sleep for a bit. As a result the ego behaves as a hidden stowaway or dirt under a rug. The actual purging of the ego from the brain is the central issue that should be addressed, which means there is no starting gate or finish line. To purge the ego from the brain means the start is the finish. They are the same.

1911. Be as nothing and live as nobody.

1912. If you fail to learn what it means to have a love that expects absolutely nothing in return, and to meet people, animals, trees, and the whole of life with that love, then sorrow, ignorance, and dark days will follow you wherever you go.

1913. Intelligence can walk into or away from a job, a home, or a group of people, and regardless what happens, the intelligence remains uninfluenced. The body and brain may be influenced by circumstance, torture, or some other form of physical force. However, intelligence is not physical. Anything physical is bound by time and space. Intelligence is not bound by anything. Intelligence is boundless.

1914. The sky was clear and the harbor was filled with boats for charter, whale watching, and fishing. A old grey fishing boat with a flat deck slowly navigated through the harbor. A lone man stood on the edge of the head of the boat, stretched his arms, and gazed at the open sea. If you look at a person and fail to see yourself, or the self, in that person, then a division is created. There is division when you fail to realize the self in one is the same as the self in another. That means you are the police officer, the criminal, the jealous spouse, the school yard bully, the fat banker, and the hungry street-beggar. If you do not equate the self with another and the whole of humanity, then it is a division the brain makes. It is a division you make. If you see that the self of one is the self of the world, then it not only brings about the ability to be a fisher of fish, it makes you a fisher of men.

1915. Every interaction, encounter, and relationship is meaningless if love is not behind it.

1916. The dirt trail was empty of people, the wind was unusually strong, and the ocean waves started hundreds of yards off shore, rolled in, frothed, splashed, and crashed on the giant rocks and boulders along the beach. Above, a

small group of seabirds glided effortlessly into the oncoming wind. The birds flew together as a flock. They flew as one. Suddenly one broke off, steered away, and ventured out on its own. The lone bird flew over the road, grassy field, and high trees. It flew with ease and grace as it disappeared over the distant hills. To be alone does not mean to be lonely. Aloneness is not loneliness. Loneliness happens when the brain is committed to the past and thereby consumed with thoughts. The thoughts may be about the loss of a loved one, the failure to succeed at work, being superior, inferior, handsome, ugly, or whatever. It does not matter what form the thoughts take, because the nature of thought is that it is a mental arena of the self. It is the territory of the ego. This is critical to take in. If an ego takes up shop in the brain, then love cannot. It cannot move into and work in the brain because the ego is an activity of brokenness. It is a field of fragments and broken pieces, which makes it a shattered thing. The brain that is shattered suffers, and the nature of suffering is mental brokenness. It is a state of being shattered. Now, this is what must be understood. Love is not shattered. It is not a broken thing. Instead love is complete. Love is a completeness and wholeness that comes about when the ego dies. Only when the ego vacates the brain can love enter and move throughout it. It is as if the brain suddenly comes to terms with an event that has ruled it for millions of years. The event is the ego realizing it is powerless to love. In that realization the ego dies, and the death of the ego is the birth of love. They are the same.

1917. If you perceive reality through the conditioning of belief, then what you perceive is an illusion. It is this lack of perception that creates the division between people and all the violence and misery that follows. It makes for a world of lunatics living in what appears to be an insane asylum.

1918. If an artificial intelligence or AI computer is programmed to listen, then it reacts based on its

programming. Reaction implies the movement of data and information. It implies memory, and memory is limited. Intelligence is not limited, which means no AI can ever come upon what is intelligence. However, intelligence does not react. The word "intelligence" is being used in a completely different manner from how mainstream society understands it. Most people think intelligence relates to the ability of the brain to make quick and accurate judgments, the amount of knowledge a person possesses, or how high a score a person obtains on a test. The idea that intelligence can be determined by the results of testing implies measure. It assumes intelligence is something that can be measured. However, anything that can be measured implies a beginning and an end. It implies limitation. That means that which is measurable is limited. Now, knowledge is limited. The number of books you have read, experiences you have gone through, schools you have attended, teachers who have filled your mind with facts and figures, is not infinite. It had a beginning and up until this moment it has an end. Also knowledge is partial. You have only read a certain number of books. You have only had a particular number of experiences, encounters, travels, and so on. As a result knowledge is inherently partial, and partiality implies bias. It means to meet life through the filter of knowledge necessarily biases the meeting. It distorts the meeting, which means no real meeting takes place. Can the brain meet life, which includes the tree on a hill, the cloud in the sky, the stranger on the street, the jealous spouse, the mean boss, the lazy coworker, the religious zealot, the corrupt politician, and so on, without knowledge to distort the meeting? In other words can the brain empty itself of its own programming? The emptying of whatever bias exists in the brain is simple. The brain simply discards whatever ideas, thoughts, and mental images it gives value, including the images of Jesus, Allah, Krishna, the Republican Party, the Democratic party, and whatever images one has of oneself as handsome, ugly, smart, stupid, happy, sad, and so on. That is a terribly simply thing to do. Now, more deeply, for

the brain to empty itself of all knowledge requires meditation. This is not a meditation that has anything to do with knowledge, which means it is a meditation that does not involve the reaction to a stimulus, recognition, memory, or any form of programming. It is a meditation that does not require time. Programming means knowledge, and knowledge is time. The brain that walks away from knowledge discovers what it means to step outside the field of time. It is the walking away from knowledge that enables that which is timeless to come about. It allows that timeless other to occupy the brain. To ask whether or not that timeless other can work in an AI is the same as asking if an AI can meditate. Meditation involves the total absence of programming. It means the absence of reaction to a stimulus. If AI can be programmed to not react to a stimulus, then it still functions within a program. It is still grounded in data, information, and memory. Therefore AI can never come upon that which is devoid of data, memory, and anything that involves a program. It can never come upon what is real intelligence, and as a result it can never discover what it is to come upon that timeless other.

1919. It is a fallacy that one must labor to bring an end to the problems of fear, jealousy, sadness, loneliness, feelings of insecurity, and all the sorrow of everyday living. Labor implies time, and time can never end sorrow. If you see that fact, then in a single glance everything that relates to time has no value when it comes to ending the problems of everyday living. As a result it is discarded. In a sudden instant time itself comes to a stop. It is when that happens the whole of inner sorrow dissipates. The end of time is the dissipation of sorrow. They are the same.

1920. Do this. Feel as if you will live a hundred thousand million years together with your dearest friends and family. If you do that, then you will feel the body suddenly relax and breathe incredibly easy. Now, realize that as long as you have an ego the heartache, confusion, and frustration

that you have lived with throughout your life will go on. It will persist for all those years. It will go on because the ego is the cause of all that. Now, this may sound crazy but its true. A million years of frustration can end in an instant. It can end now, because what ends all frustration lies within the brain. The brain can come upon it, but the ego must first vacate it. The ego must leave the brain. If that happens, then the other comes. The thing that ends the whole of frustration comes out. It shows itself.

1921. Love is not something reserved for when you are away from work on your weekend with family and friends. Love has no restrictions, special days, or times, which means it does not take a day off. Either it is with you, or not, which means when it's there, it follows you wherever you go. The morning wind pushed cool air into the small room through the open top of the window. The wind blew the bamboo blinds back and forth against the window pane. Cars passed. A siren sounded. The news program showed a chemical attack on a war torn village killing men, women, and children. The brain died to the wind, the blinds, and the killings. Every sense of division ended, and in that state it came out. The undivided other unfolded, permeated, and embraced all that is. It was that which knows no division, no conflict, no sorrow of any kind. People create mental images about that which is infinite and holy, and then they pray, worship, and idolize those images. This other was no image. Images are memory, and memory is finite. This was not a finite thing. Words are images, which means no words can be used to describe it. The majesty of it demanded unspeakable humility and reverence. Silence filled the brain, the empty room, and all that is.

1922. Fear is responsible for the poor choices you make with family, friends, and coworkers. It is responsible for the wrong decisions you make with strangers you meet on a street, in a store, or at work. When you choose to avoid a person, task, or situation because you fear failure, rejection,

or responsibility, then you are avoiding the right choice. You are negating the best decision. All of that changes the instant you discover what it means to live fearlessly. To live fearlessly means to make choices and decisions that give no mind to possible failure or criticism. It means to live in a manner that is uninhibited, unrestrained, and therefore free. In that freedom you discover what it is to avoid making poor choices and wrong decisions. To avoid the poor choice is the right choice. To not make the wrong decision is the right decision. They are the same.

1923. If you make a book, a person, or some system of thought a model for right living, and you seek guidance through it, then freedom is denied. Right living takes place when the brain is free. Freedom is the absence of dependence. It is absent of the dependence on ideas, thoughts, and mental images. It is when inner dependence ends that you become a guide to yourself.

1924. The body that dies with a self remains attached to thought, and as a result it remains tied to the earth. The body that dies without a self has nothing tied to the earth. Instead it merges with the source of the earth and stars. The merging is like a reunion. It is like a joyous and magnificent homecoming. It is like returning to a home away from home. The self prevents this homecoming. The self is the calamity of mankind that must be overcome. In the same way dirt on the skin is washed away during a bath, the brain must be cleansed of the self so that nothing remains. The self is every image you have of yourself. It is the image you have of being clever, dull, wise, foolish, proud, melancholy, and so on. Examine what it is to have no images of yourself now. To do that means there is no method to bring an end to those images. Any method implies another image, and another image means a wrong turn. It means a trap. Therefore to seek a method to bring an end to whatever images you have of yourself is a mistake. It is the insight that no method or image of any kind can end the images you have of yourself which ends

these images. As a result the brain awakens. It wakes up to what it is to have no images of oneself. In that awakening what happens at death reveals itself. The end of every image you have of yourself is death. It is the death of the self. That means the death of the self is the awakening. It is the thing that opens the door to the other. It opens the door to the source of all that is.

1925. To live in sorrow means to be mentally insensitive. It means to be dead inside. The present, the now, the is-ness, or however you want to describe it, makes the brain highly sensitive. It revitalizes the brain, and thereby makes what is dead inside undead.

1926. People devote themselves to ideas about work, family, romance, entertainment, money, politics, and God. They devote themselves to all sorts of ideas. All ideas are stored in memory, which makes them inherently limited. That which is holy is not limited. It is not finite or measurable. If you see that simply fact, then it is not that you switch from devoting yourself to ideas to devoting yourself to non-ideas, because to switch means choice. It means you are choosing one over another. You cannot choose to devote yourself to that which is infinite, immeasurable. You cannot choose to come upon that holy other. Choice involves comparison, and therefore an idea. The idea of a thing is never the actual thing. As a result there is contradiction. There is mental contradiction between the idea and the actuality, and as a result one lives in illusion. It means you are being fooled and living in a world that is unreal. The key is to see that inner contradiction means division. It means a psychological division occurs with the devotion to any idea at all. The division, which is the division between the idea of a thing and the thing, prevents seeing. It makes it impossible to see the beauty in a cloudy sky, an ocean wave, a squirrel foraging for food. However, the brain that brings an end to this inner division suddenly begins to see as if for the very first time. At the same time the brain realizes the devotion

to any idea whatsoever is divisive, and that realization ends the division. What is important is the realization, and not the devotion, not the worship, not the time it takes to find a place to pray, think, or analyze oneself to death. Realizing takes no time. It takes no time at all, which means it is the factor that reveals the immeasurable other. It uncovers that which is holy.

1927. If you feel regret for a past conduct or behavior, then that regret makes possible for a new start. It makes possible for an inner cleansing of the brain. You may apologize for the conduct, and others may not forgive whatever apparent sin, evil, or crime you committed. What others may think or feel about you is not relevant here. What matters is having a brain with a clean slate. To have a clean slate means to purge the brain of every past meanness, past callousness, past selfishness, past hurt, and past sorrow. It means to purge the brain of the totality of past, and therefore of the totality of time. The past is time, and time is created by you. It is made by the observer, the thinker, the image-maker. The image-maker makes time by creating images, including images of morality, amorality, right, wrong, good, bad, and so on. Now, please do not accept this as true. Question it. Doubt it. Think it through for yourself, and find out if there is any validity to it. Just carefully explore for yourself what happens when the brain embraces the image of something. See how during the mental embrace of an image, thought, or idea about something the brain is cut off from the present. That is what happens if you look at it. The present is not the past. Again, the past is time. It is bound and fixed in time. The present is not fixed in time, which means it is moving, flowing, vibrantly alive. That which is not fixed in time exists outside the field of time. That means the present is a timeless movement. The brain comes upon this movement when it releases the whole of psychological time. That means the instant the brain stops making images, it happens. The inner cleansing takes place. The brain is wiped clean and as a result a new start happens. The

extraordinary thing about this event is that it does not take time. It can happen now.

1928. If you realize that psychological attachment denies freedom, and you nevertheless encourage others to maintain the attachments of daily life and therefore all the conflict, viscousness, and grief that go with it, then you are not only callous. You are wicked.

1929. Meditation allows the brain to come upon the source of man, animals, flowers, rocks, the sky, and stars. It allows the source to dwell within it, and as a result the brain rejoices. It lives beautifully, happily, with great wonder, fun, and immense compassion for other people, animals, trees, and the earth. Live so as to please the source of all that is. There is no other way to live.

1930. Find out what it is to feel as though you have everything a human being can possibly have, which does not mean having lots of money, a grand house, a loving mate, and all that. Explore what it is to come upon a sense of something holy, incorruptible, and unknown. That which is holy cannot be destroyed by the mischief of man. What is incorruptible cannot be corrupted. When you come upon that unknown and incorruptible other, then an extraordinary inner joy, gladness, and fulfillment takes place. It is a fulfillment that makes one complete. It makes one whole.

1931. People try to escape from facing themselves, their fears, insecurities, heartaches, inner torments, feelings of inadequacy, frustrations, and so on and on. They try to escape through work, home, music, sex, shopping, belief, prayer, and all sorts of diversions. The effort to try to escape creates an internal division. It makes for a mental division, and division means contradiction, and that contradiction breeds all of this inner chaos and confusion. However, to face what you are without fear, criticism, or any trace of judgment stops the contradiction. It ends the

division that is happening in the brain, and the end of that division means peace. It means a sudden inner peace takes place, and that peace is not the result of effort. All effort involves a goal, and a goal implies the future. The peace that take place is not a goal, which means it is something real, actual. It is something present in your everyday life.

1932. Fall in love with the present.

1933. Happiness is not a destination, but it is a way of living that comes about when you find out what it means to inwardly identify to nothing.

1934. When a brain with an ego dies, then the ego returns. It returns to the earth until it learns to die. However, when a brain absent the ego dies, then it is different. It is a leave with no return. It is death without rebirth, which means it is the last death. To come upon the last death one must discover what it is to be here now. One must learn what it is to end the division between oneself and the strangers one passes on the street, the silence of an empty house, and birds in the sky.

1935. The ego is responsible for the dark thoughts of hatred, bigotry, revenge, and all the malice that goes with it. Dark thoughts continue after death. They continue as a river of malice, an aura of blackness. They go on as a vast field of ignorance. Now, see this. The malice and blackness go on when the body dies. It all continues. However, it can change. The blackness can end. The key is to end the ignorance that permeates the brain. The end of ignorance is the beginning of intelligence. Intelligence ends the blackness, because it wipes out the ego in a sudden flash. People think intelligence requires hard work, arduous analysis, and many years of study, practice, or thoughtful contemplation. People do not realize that intelligence is not the outcome of any of that. They have been tricked into believing that intelligence is the outcome of time. If that was true, then intelligence would always be one step

ahead. It would always exist at some unknown time in the future, which means one could never come upon it in the present. Either intelligence exists in the brain now, or not. If intelligence is not present, then ignorance is. In the same way the absence of light means darkness, the absence of intelligence means ignorance. The ignorant brain is filled with frustration, fear, loneliness, and the attachment to the social conditioning of upbringing, education, cultural opinion, religious dogma, political belief, and all the rest of it. Only when the brain purges itself of the whole of that can ignorance vacate the brain. So explore what it is to discard all of the social norms and beliefs you were given by the society in which you were raised. Put away every attachment to the whole of human belief, opinion, and culture. Watch what happens when you do that. See what takes place inside the brain when the totality of all of that is let go. Just do it. Do it now.

1936. You are the collection of mental images that exist in memory, and so is everyone else. That means you are everyone. Memory is responsible for the pain of mankind, because belief is memory, and belief divides people. It is the root reason why social division, conflict, and human pain exist in the world today. As a result, you are not only the pain of the world, but if you find out what it is to love without conditions, then you hold the key that ends that pain. You hold the key that ends the pain of the world. The transition between living without the pain of psychological division, which means the conflict of anger, heartache, frustration, grief, sorrow, and so on, and living with love that has no conditions, is seamless. It is a seamless transition, which means there is no space between the one and the other. It means the end of sorrow and the beginning of love are the same event.

1937. What a joy it is to be on this pale blue ball!

1938. It was late evening, and the body felt tired from the work around the house, the gardening, and removing dead

leaves, dirt, and stains from the stone patio. The body was lying down preparing to sleep, and it felt sore, weak, but at the same time the brain was awake. The brain was vigilant, sensitive, and intensely alert. In the alertness it came. The immense and immeasurable other unfolded. It emerged. It emerged from inside the brain. It moved in and filled the brain, but it was different from the brain. It was greater than the brain. The brain is physical stuff, which means it has a limited nature about it. The brain exists in space and time. This was different. This other was not limited. It was unlimited. The hugeness, vastness, and greatness of it was indescribable. No description comes close to the hugeness of it. Now, just explore this for yourself. The brain that is alert steps outside the field of time. It is in that other field that the door opens to the other. It enables the brain to see with the eyes and not with the eyes. The eyes see the walls, windows, and furniture in the room. The non-eyes see the space between the walls and the emptiness between the furniture. Everything originated and came from the other. It was the source of everything, the stars, the earth, people, homes, the room, the furniture in the room, and the emptiness between the furniture. Also it is the source of the brain and the emptiness that only comes with the alert brain. Analysis and concentration have no use when it comes to approaching the other. Contemplation involves mental imagery, and the source is not an image. As a result contemplation has no meaning. Only the source has meaning. Everything else is incidental.

1939. A brain caught up in the past, which means belief and all of the tradition and ritual that go with it, is dull and insensitive. It is lifeless. That means an insensitive brain is as good as dead. What is, the now, the present, or however you want to put it, resurrects the insensitive brain. It resurrects the dead. It is the only thing that does.

1940. It was a long and deep sleep. The body awoke well rested, rejuvenated, and ready to start the day. The house was empty, the room was quiet, and the body welcomed

the homemade breakfast cereal with oats, flax, nuts, seeds, berries, and fruit in hot almond milk. Outside the large picture window the sky was clear and pale blue. A lone black crow cawed, and small brown birds chirped, played, and hopped along a white cement wall under a large shade tree. A wall clock ticked, breathing was shallow, and the heart beat was strong and steady. The brain was sensitive, watching, and naturally listening without direction. Every yesterday fell away. Every past experience, book ever read, and word ever spoken melted away with each tick of the clock. What you have after any experience is a memory of the experience. You have a mental image of it. If the brain repeats that image over and over, then it gets wrapped up in the past, because memory is the past. A brain caught in the past cannot connect with the extraordinary beauty of a morning sun, the shadows under a tree, a small bird as it moves, sings, soars in the sky. A brain that lives in the past is insensitive to nature, people, and the whole of life. Insensitivity breeds callousness. It makes the brain dull and unfeeling, and it remains in that state until the repetition of mental image-making stops. The eyes opened. Silence filled the brain and the small living room. A large truck passed by. The leaves of a palm tree across the street gently quivered. The man walked out the front door and into the small yard. He spent the morning planting and watering the shrubs, jasmine, and black bamboo in the backyard of the small house. Afterwards he sat alone in the shade of the white jasmine flowers that hung overhead. He was quietly alert to the sky, plants, and shadows. In the shade of the jasmine flowers the man was watchful, listening, and as a result the mind was devoid of thought. The whole of human thought subsided, which included the whole of sorrow, and therefore inner limitation. At the same time that limitation ended the other came. The unlimited and faultless other emerged. Thought is limited, biased, and therefore filled with fault. The other is not limited, and it knows no fault. The immensity and wonder of it cannot be conveyed by any book or description. It cannot be handed or transferred from one

to another. It only comes when the whole of human thought melts away. It is the melting away of thought that allows it to come out, and when it happens there is no question about it. It is not that it is recognized, because recognition implies memory. It involves the movement of thought. Instead when it happens it reveals itself to the mind, and the mind was not separate from it. It is the mind, which means they are the same movement, the same action, the same thing. As a result the mind comes upon what is death. Death is the ending of thought, which means the end of limitation. The mind that ends the limitation within discovers the other. It is the other. They are the same. The small backyard was surrounded by wood fencing, flowering plants, and black bamboo. The ground was prepared with weed barriers, gravel, and sand. The body slowly lay the used rustic bricks one by one to form a small patio. A squirrel sat on a fence with an upturned and bristling tail. Music played in the distance. The sun set.

1941. The giant surf splashed over the sea wall spreading water, sand, and beach wrack on the rocks, dirt path, and roadway. People stopped to silently watch the enormous waves emerge from the distance and grow and grow and grow until crashing with a roar and thunder on the rocky shore. A flock of seabirds stood silent and motionless on a rock wall overlooking the thunderous waves. You can only be psychologically attached to the idea of a thing, which means the idea of a job, house, person, entertainment, technology, religion, God, and so on. Any psychological attachment to an idea means an attachment to memory. It means a mental movement that moves into memory and retrieves the attachment, and it does it over and over and over. Any such mental movement of a fixed mental attachment in and out of memory is repetitive and therefore mechanical. Any repetitive movement is artificial, which means it is a material process. In other words the mental attachment to any idea about anything is an artificial, material, and therefore earthly thing. That means any attachment to an idea is bound to the earth. It is

earthbound. If you drop all earthbound attachments, then suddenly a type of soaring occurs. An inner soaring and sense of psychological weightlessness takes place, and as a result you discover what it means to be free. It is in this freedom that every sense of inner disturbance, struggle, and unrest come to stop. The end of this inner unrest means the wheels of mechanical thinking and living stop. They stop, become still, and utterly silent. As a result the brain comes upon an inner silence. This is not a desired or willed silence. Desire and will involve the movement of thought, memory, and therefore that which is earthly. This silence is different. It is an unearthly thing.

1942. It does not matter if you exchange sex for marriage in order to have food, shelter, and a sense of security. You are still a prostitute.

1943. If only person X and person Y lived on earth, then what is the best way they could both live peacefully and thereby flourish? Obviously it would not be to be divided. It would not be in the best interest of any one person to embrace ideology X, regardless what is that ideology, because to embrace an ideology creates a psychological center, which means it establishes a self, a me. As a result inner fragmentation occurs. There is fragmentation that takes the form of conflict, because where there is a me, there is the urge to protect, defend, worship, and attack anything that threatens it. This is the current state of the world today. The person who embraces any ideology, faith, or belief is the cause of the separation. The person is the cause because inwardly there is mental separation taking place, and that separation means conflict. It means mental conflict which is expressed as frustration, fear, insecurity, loneliness, or whatever other name you want to give the misery. If people realized the mistake of embracing belief and ideology, then social division would end, and peace would flourish. It would be heaven on earth.

1944. Love is imperishable. The person who has such a love sees physical death as nothing to fear. There is nothing to fear, because the end of the body has no effect on love, which means love continues. It goes on because it is not a thing that has a beginning or end. It is without birth or death. It is an imperishable and therefore deathless thing.

1945. Most people seem to think of death as something that happens in the future or over the horizon, which means they think of it in a horizontal manner. To think horizontally means they think about death in terms of time. Obviously you are not physically dead now, which means death can only happen at some time in the future. That is physical death. However, psychological death is different. Psychological death means the end of you, the self, the me. It means the ending of everything that goes into making what you are mentally, which includes all mental attachments to a particular race, culture, language, belief system, family, tribe, gang, job, position, and all the rest of it. The me is the totality of all that, and all of that implies time. It implies psychological time. Time cannot end time. Time cannot end the mental attachment to all the memories, ideas, and thoughts that make up who you are. That means one cannot approach the ending of the me in a horizontal manner. Instead the approach must be instantaneous. It must be now.

1946. Do this. Mentally die right now. Die to your spouse, family, and every person you know in your life. Die to your job, your status, your authority over others, and everything that involves the work to do. Die to your bank account, your house, and every possession you own. Die to your culture, your heritage, and every belief that is important to you. Die to all of that. Most of all die to every mental image you have about yourself as religious, non-religious, good, bad, happy, sad, intelligent, ignorant, and all the rest of it. If you die to all of that, then the entire content of consciousness empties. In the emptying of consciousness

the brain awakens. You don't have to accept or believe this. You can see it for yourself. See how the death of all that changes the brain. See how the brain suddenly becomes aware of the clothes on the back, sounds in the air, colors, shapes, and the movement of things. Death does that. It brings sensitivity, watchfulness, and life to the brain. It brings life, which means dying and living are not divided. They are not different things. They are the same. Now live that way. Inwardly die day by day, hour by hour, minute by minute. Do that and you will not only learn what it means to live, you will discover what happens at death.

1947. Immortality has no connection with anything that is finite. All aspects of belief, faith, and mental images about God, Allah, Krishna, and so on, exist as memory. Memory is finite. Therefore as long as the brain embraces any image, then that which is immortal remains nothing but a meaningless idea, a silly concept, an empty belief. Now, immortality is that which has no beginning and no ending. To embrace any belief, faith, or mental image of any kind, and therefore memory, denies the mind from coming upon that which has no start and no finish. It prevents the mind from discovering that which is infinite, and therefore immortal. The mind that comes upon that immortal other has emptied itself of everything finite, which includes the attachment to all ideas and images in memory, the images of people, work, money, drugs, politics, religion, and so on and so on. It is the emptying of all of that which reveals the other, and the other is not an idea or image, which means it is real. It is actual, and the mind is not separate from it.

1948. When you see the self is thought, and nothing more, then you experience the collective life of all other people as though it was you.

1949. When you come upon a love that has nothing to do with anything physical, or limited, it is then that the body slips away. It is as though the body is no longer primary. It

is as though it is no longer needed, because when you have a love that has no limits, and therefore is unlimited, infinite, then you have everything.

1950. People have learned that it takes time to end violent human behavior. However, if peaceful behavior takes time, then it can never happen. It can never take place now. I say it can happen, which means it does not take time to be peaceful. Violent behavior can end. It can stop instantly. Only if you unlearn what you have learned can a peace occur that takes place in no time at all.

1951. If you seek to immortalize yourself through a belief in God, heaven, an afterlife, and all of that, which means performing the required rituals, prayers, and everything else that goes with it, or if you seek immortality through politics, science, medicine, technology, or through a fancy gravestone, monument, or some kind of memorial, then your life will be filled with fear. The seeking of immortality sustains fear because it implies a self. It implies an ego, and where there is an ego, there is always fear. There is fear for its survival. There is fear for its demise. There is fear for its destruction. As a result the ego feels terribly insecure. In that insecurity it attaches itself onto whatever comes along that provides a sense of continuity. It seeks continuance, and it finds it in a religious belief, political group, nationalism, work, a tribe, a gang, or whatever. In the seeking of psychological continuity and security, the ego separates itself from other people, which means social separation, conflict, violence, and all of the human suffering that goes with it. If psychological security is sought, then physical security is threatened. This has gone on for thousands of years, and it is happening today. Here is the thing. That which is immortal has nothing to do with anything that is by nature insecure. The ego is insecure. Therefore one must find out what it means for the ego to die. Only when the ego dies does every sense of insecurity fall away. So can one not be attached to any belief, religious group, political party, philosophical ideal, or anything else?

In other words can one be free, be secure in that freedom, and live in this world? I say it is possible. I say it can take place, but every sense of psychological attachment must end, because the end of attachment is the death of the ego. If the ego dies, then the mind comes upon the other. It comes upon that immortal and deathless other. The deathless other is not an idea or belief, which means the instant you create an idea about it, then it becomes corrupted, turns sour, and spoils. It becomes lost. However, the mind that comes upon this other that knows no death is no longer lost. It is no longer adrift or off-track. Instead it finds itself on course for the first time. It comes upon an inner stability that cannot be touched or moved by the mischief of man. It comes upon that which is immovable. It touches the untouchable.

1952. People around the world are inflicted with the same mental disease. The disease is psychological conditioning as identifying oneself as a Christian, Muslim, atheist, Democrat, Independent, American, Chinese, gang member, proud parent, neglected teenager, or whatever the case may be. This disease causes the separation between people, and as a result it causes social conflict, destruction, and all the human sorrow that goes with it. Psychological conditioning goes much deeper than merely the mental identification to some idea about work, family, God, or oneself. If the brain identifies to any idea or mental image of any kind, then it is inflicted with the disease. Find out what it means to identify to nothing. If you do that, then and only then can the brain discover what it means to heal itself and thereby live rightly, sanely, beautifully. Only then can it come upon that dimension to existence that knows no conditioning, and therefore a way of life filled with great caring, affection, and love. That dimension is not an ideal. It is not a fantasy or figment of the imagination. If it is, then it is not real. That which knows no conditions does not cause separation between people. On the contrary. It is the only thing that truly brings people together. Love is

that other dimension to life that has no conditions. It is that which is unconditional.

1953. It was mid-morning, rain drizzled from the grey clouds, and the man patiently waited in a line of people that stretched outside the small bakery. The glass cabinet was filled with an assortment of danishes, pastries, cookies, rolls, and breads. The man ordered a shepherd bread and politely asked for it to be sliced. As the bread was being sliced a woman next to him ordered a pastry. The woman had long shiny brown hair, small hands, and a smart black skirt. When the pastry came she searched her wallet, and with great dismay she found it empty. Without hesitation the man quietly took out some money from his pocket and paid for the woman's pastry. The eyes of the woman became large, her jaw dropped, and she thanked the man profusely. Without saying a word the man lovingly looked upon the woman, paid for his loaf of bread, and walked out the door. The man walked along the wet sidewalk in the small town back towards the small house, and the loving feedings, affection, compassion, or whatever it was that filled his heart, continued. The compassion touched a man leaning against a building taking on a phone. It touched a dog on a leash, a blue jay on a fence, an oak tree standing tall with great strength, majesty, and dignity. In the living room of the house a television program showed family members grieving terribly over the death of a loved one. The people did not realize that tears of grief are a movement in time, and that which is timeless has no tears, knows no sorrow, and brings about an inner peace that cannot be moved. The people lived with grief and tears and endless sorrow. They seemed to long for a tearless place. If only they realized that place was right where they were. If only they understood that the time to live without sorrow was now, but the grief was too intense. The anguish was too terrible, and sorrow was all they knew. The sorrow was the mental bond they had to the memory of their loved one. Any form of psychological bond to memory means you are

bonded to yourself. It means you are the cause of your own pain. Any mental bond in all of its various forms is always dark, sad, and full of pain. People continue to live with pain and grief and sorrow, and they strive to escape it. They seem to want to live where sorrow does not exist, but they refuse to do what it needed to come upon it. They refuse to end the bond that exists to the memories they possess of other people, home, country, belief, God, or whatever else, which means they refuse to be free. To refuse freedom is the greatest mistake. It is the greatest ignorance. A slice of the shepherd bread was toasted and slowly eaten with mixed berry jam and green tea. A giant blanket of grey and white clouds drifted across the immense sky. The house was empty, the streets were quiet, and rain poured from the sky cleaning the rooftops of nearby homes, cars, and trees.

1954. The truth never becomes outdated or obsolete, which means it is an eternal thing.

1955. The seabird glided across the small town, expensive homes, and glistening bay waters. The bird slid effortlessly across the sky and down to a big dark boulder offshore. It stood alone perched on the rock, and looked perfectly at ease in that aloneness. Find out what it is to live with a sense of aloneness that cannot be influenced by others, the environment, or circumstance. You may have a spouse, parents, children, friends, and all of that may be fine and good, however have the capacity to inwardly be without anyone else, completely and utterly alone, and perfectly comfortable in that aloneness. Only if you can do that can you learn what it means to be deeply comfortable, content, and therefore happy in everyday living. It seems most people think happiness can be found in another person, belief, or some sort of work, activity, or life mission. However, if happiness depends on anything outside of you, then it can never be the real thing, because dependence always implies fear, and fear denies happiness. Others think happiness can be attained with the help of a

book, belief, or other person. Nowadays it seems mystic teachers, spiritualists, and contemplatives, are a dime a dozen. However, if you realize true contentment can only come about when one walks away from all books, beliefs, and other people, then suddenly it happens. One discovers what it means to be alone, not lonely, but alone, and perfectly at ease in that aloneness.

1956. Love cannot be invited by any act of will, because will implies the movement of thought, and thought is limited. Love is not limited. That means love cannot be willed or forced onto another. The whole mechanics of will and force involve effort, and love has nothing to do with effort. Love is an effortless thing.

1957. There is no difference between the observer and time. The observer is you. It is the self, because the images you have about yourself make up who you are. If you have an image of yourself as being a Hindu, Jewish, a white supremacist, a criminal gang member, proud, humble, brave, cowardly, or whatever else, then that image is you. All mental images exist as memory, and memory means time. Therefore you are time. The observer and time are in-separate. That means one does not create the other. It means time does not create the observer, and also the observer does not create time. They are the same. The absence of any difference between the two means the observer is time, and therefore one does not follow the other. There is no space between the two, and so the one does not cause the other. To come upon that which is timeless involves the end of the self. The end of the self has no cause. It is a causeless thing.

1958. Police and law enforcement do not eliminate the cause for the violent behavior that exists in people. They do not remove the jealousy that causes a person to assault a cheating spouse, the greed that causes a cyber theft of a business, or the anger that causes a murder of a rival gang member. No police agency, law, or system of reward and

punishment can bring an end to the feelings of jealousy, anger, or greed that causes a crime, act of violence, or the suffering of another human being. It is not the job of a police officer to remove the jealousy that exists in a person. Nobody can remove the jealousy that exists in another. All a person can do is explain, describe, and point out what it means to be in relationship with another person in which jealousy has no place. However, if the jealous person refuses to listen, then it seems there is nothing anyone can do. You cannot force a person to listen. You may have discovered what it is to live with jealousy, anger, greed, and every other form of inner conflict, but if I don't listen, or if I tell you to buzz off, then there is nothing you can do to really help me. There is nothing you can say that will bring an end to the conflict and misery that is my everyday life. If there is nothing you can do, which means there is no action you can take that will help me, then the right action is no action. Let me put it this way. If I live in misery, which means jealousy, anger, and all the ignorance that goes with it, and I refuse to listen, explore, and find out what it means to live differently, then the very act of not acting by you makes possible for me to learn. It makes possible for me to find out for myself what it means to end the ignorance within me, because only I can do that. Only I can find out for myself what it means to bring an end to the ignorance of living with jealousy, anger, and endless conflict. Therefore non-action is the action which makes possible for me to actually bring an end to my ignorance, and thereby discover for myself what is intelligence. The end of ignorance is intelligence, and non-action by the intelligent person allows for it to come about. It allows the ignorant to change.

1959. If you are loved without conditions, then you can do absolutely anything, and nothing but nothing can ever change, alter, or in any way affect that love. If there is anything that must be realized in life is that you are loved in such a way. You are loved because when a person comes

upon such a love, then it necessarily extends to the whole of mankind, which means it extends to you. It is important to understand that this is a love that does not exist as an idea or thought, which means it has nothing to do with memory. Memory implies time. This is a love independent of time, which means it has no connection to the past or future. This is a love that exists now, which makes it the real thing. The realization of that fact removes every fear, worry, and regret you have about the things you do, the words you speak, and the relationships you have. It removes all of that completely. A love without conditions does that. It does it instantly.

1960. It seems that the political, nationalistic, cultural, and religious divisions present throughout the world today, coupled with advances in technology and weaponry, have created a terribly dangerous living environment. The likelihood for mass physical death due to biological, nuclear, and cyber warfare seems to be higher than ever. Most people try to tackle this problem by participating in protests, joining religious groups, participating in political parties, following some sort of ideological movement, hope, prayer, or positive thinking. What is important is not the hope, prayer, or idea that everybody must cease to live a divisive lifestyle, which means stopping the identification to political groups, organized religions, countries, cultures, and all that. Instead what is important is that you bring an end to your own divisive lifestyle. This is important to do. It is important to understand. The potential exists within every human being to have a lifestyle that is not divisive, and thereby does not contribute to the insane violence and human suffering that exists in the world today. More deeply every human being has the potential to come upon that which knows no division, and therefore an inner completeness. The potential exists within you to come upon that undivided and complete other, and not be separate from it. In order to come upon that undivided other, completeness, wholeness, or however you want to put it, one must relinquish the division in ones life. One

must learn what it means to step away from divided living. For example, if you are deeply attached to a religious belief, political ideal, being an Indian, Pakistani, Christian, Muslim, atheist, or whatever, with all of the ceremonies, rituals, and patterns of behavior that go with it, then you are living a divided lifestyle. So end it. Stop it That's all. Just stop it, and watch what happens. Outwardly you may be ostracized from friends and family, snubbed at work, deported, or even jailed. All of that may happen, but no matter what happens you will not be contributing to the division, violence, and insanity going on throughout the world today, which means what you are doing is right. It is the right thing to do.

1961. The end of the self ends the division between everything, every animal, every plant, every grain of sand. The end of division between all things reveals a oneness with every animal and plant. It reveals that which knows no division.

1962. If you respond to a terrorist attack that causes loss of life with mere mourning, anger, retaliation, feelings of revenge, or going on about your everyday business without getting at the root of the problem, and eliminating that root from your daily living, then any such response is no response at all. It does nothing to affect the brutality, bloodshed, and human suffering that has been repeating itself for thousands of years. Violent human behavior has existed since the beginning of man, which means there is an activity in daily life that necessarily must feed and sustain this same behavior and all the suffering it causes. The violence and brutality prevalent throughout the world today may be more intense and dramatic with the advent of new technology and more savage and devastating weaponry. However, it is still violence. It is still brutality. It is still an insane way to live. What activities do you perform in your everyday life that contributes towards, and thereby allows this madness to go on and on? Obviously, the reason society is violent is because the individual is violent.

The individual is violent because conflict exists in the brain. It exists in you. Conflict goes on in you as the pursuit of success, the desire to attain, the struggle to achieve, as well as feelings of hate, jealousy, loneliness, anger, and constant frustration. So, if you feel frustrated with work, the lack of a good paying job, a nagging or abusive spouse, the failure to attain happiness, or whatever the case may be, then that frustration creates discontent. It breeds bitterness. It makes the brain mean, insensitive, and therefore terribly shallow. A shallow brain can never find out what it means to love. It can never know compassion and a sense of inner joy that cannot be penetrated or touched by the mischief of man. This is a love unlike anything man has ever known, because what man has known is brutality and endless violence. Love is not violence. It never was, and it never will be.

1963. Hate is not an enemy of love. Love has no enemies.

1964. Thought is limited. It is bound to memory, the past, and therefore it is naturally finite. Meditation is the ending of thought, which means it is a coming upon that which is infinite, without end, and therefore immortal. However, this is something that has nothing to do with thought or memory. It is not an immortality in terms of time. Thought and memory are events bound to what has been, what happened yesterday, and therefore they are bound to time. This immortal other is not bound to time. It is timeless, boundless, and therefore it is a sacred thing. Meditation allows this immortal and sacred other to occupy and move through the brain. If that happens, then everything else becomes utterly small and insignificant. It allows you to lose your job, house, and everyone you've ever loved and cared about, and not have it move you in anyway. Even physical death loses its meaning, because once you come upon that immortal and sacred other, then death is not only something not to be feared, but it loses its meaning altogether.

1965. Be relentlessly skeptical about everything you see, read, and hear. To be skeptical means to accept nothing, live with doubt, question whatever is known, and at the same time be completely at ease with the unknown.

1966. One can never come upon that which is truly sacred through any act of desire. All acts of desire imply an image, and the image of a thing is never the actual thing. That means one must have no desire, no interest, no want for that which is sacred. Only then is it invited. Only then does that immense, unspeakable sacred other come, and it does not come from far away, a distant place, or land. It comes from within.

1967. Explore what it means to prepare a meal, wash your hair, brush your teeth, and so on, without having an image of yourself. That means if you brush your teeth, then you are not brushing your teeth with the hope you will be more attractive, find a mate, or any such thing, but you are brushing your teeth to clean them, prevent cavities, ward off decay, and so on. In that activity there is no sense of self. There is no ego. That is simple. It is so simple that anyone can do it.

1968. If you offer me a method as a means to be aware all the time, such as putting up notes around the house that say "Be aware!", then I would say no thank you. Putting up notes takes time. Any method implies time, and awareness does not require time. The mind may be fooled into accepting that idea, or some other method, as a way to achieve awareness always, but even the term "always" implies time. It means the mind is caught in time, and therefore the person is no different from the corrupt politician, jealous spouse, religious zealot, or anyone else that lives in time. Have the intelligence to reject it straight off. Walk away from it without hesitation. If you do that, then you suddenly and unexpectedly realize what it really means to be aware.

1969. A person who is psychologically dependent on the thoughts about people, a parent, spouse, boyfriend, girlfriend, or whatever the case may be, necessarily lives in fear. There is always a fear for the loss of what one depends on. A person burdened with fear is ignorant. The person is ignorant because the fear that exists is self created. The man that does that to himself is ignorant. However, that ignorance can end. The whole of it can end now. Find out what it means to mentally depend on no thought about any person, any object, or any other thought. If you do that, then you will discover what it means to be free. In that state of freedom intelligence is born. It shows itself and brings with it a state of mind that cannot be hurt. The ignorant person is hurt by loss, criticism, and circumstance, while the intelligent person remains untouched. Intelligence cannot be touched by anything that man can conceive, build, or invent, which means it is an untouchable thing.

1970. The self is the collective mental identification to thoughts, which includes thoughts about your possessions, achievements, successes, failures, and so on. The identification to thought creates a self, which means an identity. Without identifying to some form of thought you would be nobody. To be nobody means to be free of hurt. There is freedom from hurt, because without an identity there is nothing to get hurt that occupies the brain. As a result inner suffering ends. There is an end to all suffering because there is nothing to suffer. The person that comes upon that state in which no sense of identity exists, which is a state of psychological nothingness, discovers what ends all human sorrow. As a result an awakening takes place, and that awakening is intelligence. Intelligence suddenly unfolds and engulfs the brain. That is what the end of all suffering brings. It brings about intelligence. However, the intelligence that comes has nothing to do with skill, knowledge, or the ability to manipulate knowledge. Knowledge is limited. This intelligence is not limited. The man that comes upon this intelligence at the

same time discovers that which is unlimited. He suddenly finds himself in an entirely new and different dimension to life. This dimension is unlimited, infinite. It is a venerable thing. This is important to see. The brain can come upon this extraordinary venerable other, and when it does, then that venerable other occupies the brain. It flows through the brain, and it is this venerable other that ends suffering and all human sorrow. However, the brain does not end the sorrow. The other does that. Only this other can end sorrow. Nothing else can.

1971. If you feel bored, and as a result of that boredom you have the impulse or urge to take drugs, drink alcohol, go shopping, watch television, surf the internet, have sex, or whatever else, then do this: Stay with the boredom. Do not try to hide, run, or shy away from it. Instead, face it. If you do that, then you do not burn any energy trying to escape from the boredom. The truth is you cannot escape from boredom, because if you are bored, then boredom is you. You are it. That means if you face the problem, then the energy you would have used seeking to get away from it is saved. Energy is not being used, which means it is being conserved. The energy that comes about is highly active, moving, flowing, burning. It is tremendously alive. The energy you would have used trying to escape from boredom is the factor that ends boredom. Watch what happens when you stay with the boredom, the frustration, the guilt, the shame, the fear, or whatever the case may be. If you stay with the problem, and not waste energy trying to run away from it, then the energy that remains ends it. It wipes away the problem. Simply do it, and find out for yourself.

1972. There is so little and so much involved with what it means for a person to come upon what is holy, not the holiness one believes one will find in a church, mosque, or temple, or in any system of meditation, or in any form of mental imagery, but the holiness one finds when the mind empties itself of every mental image it holds dear. The

image may be of Jesus, Allah, some new age spiritual teacher, or it may be about family, work, or a particular way of thinking. It does not matter what form the image takes, because the image is the image-maker. It is the self. That means when the self is no more, then that holy other comes. It is the ending of the self that invites it. As long as any mental image is made primary, then the self is there. The beast remains within.

1973. Within every experience regardless where you are lies the opportunity to get where you belong. There is the opportunity to discover what it means to be home, which means to come upon an inner joy that no words can describe, nobody can give you, and nothing can destroy.

1974. If the brain learns what it is to sever the strings of mental attachment, which means to the whole of memory, then the flood gates open, and every sense of struggle, frustration, and grief are instantly swept away. Attachment means frustration. It means unavoidable heartache, grief, and endless struggle. When the mental attachment to ideas dissolves, then love is suddenly made possible. Love begins to flood the brain. It begins to flood, flow, and work in the brain, and when love works, it works in all directions,. As a result no matter what anyone says, does, or thinks, that person is loved. It means no matter what you say, do, or think, you are loved. You are loved with no conditions and no strings attached. People cannot conceive how much they are loved. You, I, and nobody on earth can imagine what this is. No mental image or human imagination of any kind can get close to the immensity of what it means to have such a love occupy the brain. This is a love that cannot be imagined. It cannot be conceived, because it is inconceivable. It is an unimaginable thing.

1975. The sky was blue, small waves lapped onto the brown beach, and seagulls stood quietly on the rocks overlooking the shore. One bird seemed to playfully splash in the water next to a harbor seal resting on a large boulder

sticking out of the water. The seal was plump, sausage-like, with a grey and white coat. It lazily watched the bird frolic in the water, and neither the bird nor the seal showed any wariness of the other. They seemed perfectly comfortable in each other's company, which means there was no conflict in either, and therefore no division between the two. There is nothing ambiguous about what causes psychological conflict and social violence. The cause is clearcut. It is obvious. The obvious cause is the mental identification, adherence, and clinging to thought. The form of thought may be about a past hurt or pleasure. It may be about a person, job, family, country, ideology, or belief. It may be about yourself, which includes the thought of being superior, inferior, intelligent, ignorant, good, evil, or whatever. It does not matter what particular shape or form thought takes. What matters is that the brain clings to some form of thought. Now, the nature of thought, any thought, is that it is grounded in memory. Memory is nothing more than a collection of particular experiences, particular knowledge, particular ideas, opinions, beliefs, and so on. All of that takes not only the form of thought, but they are all based on particular fragmentary moments of everyday living, which means they are fundamentally partial. They are inherently incomplete. As a result memory is never complete. It is never whole, which means thought is not whole. As a result thought can never be used to bring about a sense of wholeness within the individual or society. It can never be used to unite people, break down the barriers that divide people, which means by its very nature thought cannot bring people together. People have been fooled into thinking that thought can resolve the divisions found throughout the world today. They have invented politics, established armies, created religious organizations, philosophies, ideologies, and technology with the idea it can somehow end the division between people. However, none of it can work. The answer that brings an end to the social division and violence that goes on today throughout the world cannot be found in thought. Therefore if you

embrace thought as a means to either resolve the problems of the world, or even the problems in your own life, including the problems of jealousy, fear, anger, frustration, depression, loneliness, or any other inner torment within you, then you are embracing a fallacy. You are making a mistake. It is not that you must exchange the embrace of some form of thought to another form of thought, because that would have no meaning. It would be like jumping out of one frying pan and landing in another. The mental embrace to any form of thought is the problem. Therefore find out what it means to mentally clamp onto no thought at all. By not clamping yourself onto any form of thought brings freedom. In freedom the answer to all of these problems becomes apparent. It is suddenly made clear. It is freedom that not only brings an end to every inner woe and worry that exists in the individual, but it reveals what ends the division between people. If you were not mentally clamped onto, stuck, or attached to any form of thought about the spouse, and then the spouse leaves you for another, then it would not touch you. If you did not inwardly identify to a religious organization, and if all of the churches, temples, or mosques were suddenly looted, destroyed, or reduced to rubble, then it would not disturb you at all. If you did not embrace any political party, and if that party failed to honor its promises, lost an election, or was found guilty of a crime, then you would feel no sense of loss, anger, disappointment, or any of that at all. The absence of being psychologically stuck to any form of thought not only brings about an absolutely impenetrable sense of inner freedom, but it brings a stop to living in ignorance. It ends ignorant living, because if you see the futility of embracing any form of thought as a way to resolve the conflict in your life or the violence that exists in society, then a fantastic realization takes place. The realization brings an end to the ignorance of using thought as a way to resolve any psychological division or social conflict, and the end of ignorance means intelligence. It means intelligence begins to operate. It begins to work in the brain. When that happens an entirely

new way of carrying out everyday life unfolds, and that way is both free and intelligent.

1976. The ego is an inherently splintered activity. It is splintered because it is rooted in culture, upbringing, and the bias of tradition. As a result its perception is always partitioned. It is always splintered, which means it can never perceive the totality of life. It can never come upon a wholeness to life, which means whatever it does, however it acts, and wherever it goes, it will always divide. It can never unite. Not only can it never be used to bring people together, but it can never be used to bring oneself together. In other words it can never merge the splintered pieces of everyday living, which means it can never end the problems and misery of human existence. Only love does that. That means the ego can never love. If an ego exists in you, then love does not. You may have a family and friends, but if any sense of an ego resides in the brain, then love does not. If you realize that fact, then that realization dispels the ego. It purges the ego from the brain, and thereby makes room for love. Love does not happen until the ego vacates the brain. The vacating of the ego is a condition for love to take place. The condition is put on the brain, but it is not put on love. Love does not have conditions. Now, can you undertake to bring an end to the conditioning that exists in your life? Can you take it upon yourself to do that? To end the conditioning in your life is something most human beings never do, which makes it the greatest venture, the greatest task, the greatest undertaking that can ever be carried out.

1977. Upon waking from a deep sleep, the bed, ceiling, and air in the room were me. The furniture, walls, and shadows on the walls were me. The splashy sound of a car passing, the sprinkling of rain, the lungs breathing in and out, were all me. It is not that everything in the world was passing me by. Everything was me. The separation between the observer and observed was finished, which means there was neither. There was no bed and no me. There was no

car and no me. Neither existed, which means there was only the oneness, the wholeness. There was only love. Love is the oneness that comes when every sense of inner separation ends between the observer and observed. Find out what it means to have no separation between things, and the oneness comes. It rolls out, and with it a love that knows no separation and therefore no conflict of any kind. Love is not conflict. It is not jealousy, fear, or frustration. They are two totally different worlds. If you think, feel, or sense any hint of a me, a self, then that is the observer. It is the image maker. The image maker must be completely silent for this love that knows no separation to come out. It is not that the image maker must be silent for a short while, and then the mischief, aggression, and sorrow returns. The image maker must be dead. That means the moment you form a conclusion you are lost. The moment you create an opinion or belief you are back. So watch what happens when your brain looks away from this fact. Does the brain embrace a conclusion about what it means to be in-separate from the world? If so, then discard it. Discard it immediately. Learn what it is to discard conclusions from moment to moment. Only then does love follow you wherever you are. It does that. It follows you. Therefore wherever you find yourself, be there completely. Be in the present totally, which means watching, listening, actively alert. Do it now. Do it, and watch what happens.

1978. If the ignorance of bias vacates the brain, which means the brain throws away every opinion and belief known to man, then intelligence takes over. When that happens things become clear. Intelligence does that, it makes things clear. It makes things clear as a bell.

1979. Attention is not personal. There is no your attention or my attention. That means when the brain is attentive, the attention that takes place is the same attention that takes place in another brain. Therefore attention is not a divisive activity, which means it not only does not divide

people, it is not psychologically divisive. In fact attention ends division. The end of psychological division means the end of sorrow. That is what attention brings. It brings about the complete end of all internal sorrow. Now this is important to understand. Attention is not separate from everyday living, which means it happens when you brush your teeth, prepare a meal, go to work, and all that. The instant you make attention personal, which means you create an image about it, then it is lost. The absence of attention means the presence of the ego, the self. When attention vacates the brain, then the self enters, which means frustration, ambition, struggle, and all the rest of it. Do not merely judge this statement as either true or false, but do it. Be attentive now. See how the mental state of attention turns frustration and ambition into dust. Watch how it obliterates the self and thereby ends all forms of inner struggle. Just watch.

1980. If you consider all of things you have achieved, power, status, wealth, a good name, noble character, and so on, then it is obvious that every achievement takes the form of thought. Everything that has ever been achieved from experience, books, or other people, takes the form of thought. Contentment is not thought. You cannot learn what it means to be content from any achievement, because if achievement takes the form of thought, then it can never meet the present. Contentment only exists in the present. That means contentment only comes when one walks away from every form of thought. It is in the walking away from thought, and therefore every achievement one has ever made, that one learns what it is to be alone. It is in aloneness that contentment surprisingly happens. It comes unknowingly, and therefore it has nothing to do with thought or anything known. It is an unknown thing.

1981. When you look at a person, really look. That means look without desire or any sense of want. The moment want enters the brain, the wheels of comparison, control,

desire, domination, and judgment begin to turn. Explore what it is to look at a person, a house, a beautiful sunset without a hint of judgement. Do that and watch how the whole mechanism of desire freezes up. See how it stops altogether. The ending of desire bridges the split between people, and as a result love is made possible.

1982. There is no book you can read, talk you can hear, or action you can take that will reveal what exists in the space between two thoughts. Thought is memory, and memory is finite based on the limited number of experiences that have been recorded. That which is finite implies measure. Therefore thought is measurable, which means the space between two thoughts is not finite or measurable. It is immeasurable. It is infinite, and therefore it possesses a sacred character about it. There is no action you can take that will allow the brain to come upon that sacred other, because all actions involve memory, and memory means thought. What is needed is an action that has nothing to do with thought. That means non-action is the answer. Non-action is the action that reveals it. It is the key that unlocks the door to the other.

1983. To live without any sense of judgment brings about the most intense and profound psychological event. It is an event that rocks the foundation of everyday living. It rocks it over and over and over.

1984. If you are told that a meditative technique will provide you with a powerful way to sharpen your focus, liberate yourself from limiting thought patterns, and thereby come upon that which has been described as unlimited, immeasurable, then to accept that technique would be to take a wrong step. The step is wrong because any technique implies time. It implies thought. The movement of thought is by nature repetitive, because all it does is move in and out of memory. If you are given a technique to use, then that technique is recorded in memory, and when you choose to use it, then it is taken

out of memory. This is simple and obvious if you look at what happens. To use any technique, method, or idea with the desire for a future reward means a controller is operating in the mind. A controller means you. Psychologically it means a self, an ego. If you choose to better yourself, and as a result you strive to attain, struggle to achieve, and so on, then a psychological movement of self-centeredness is taking place. As long as the struggle to achieve exists, then the unlimited other does not, because struggle implies a goal, and a goal implies a mental image. It means thought, and thought denies what exists between thoughts to show itself. It denies the immeasurable other from coming out. For example, if a mistake is offered to you, and you don't take it, then by not taking it, you are not making a mistake. Therefore if a technique is offered to you, any technique, and you say, "No thanks.", then the brain is not taking in thought, which means the brain is denying thought. The denial of thought is the denial of that which is measurable. The denial itself enables that which is immeasurable to reveal itself to the brain. The brain that walks away from thought is no longer bound to thought. It is in the walking away from thought, all thought, that the brain discovers the other. Therefore explore what it means to follow no technique, no mental image, no thought whatsoever. If you do that, then the ego is no longer active. The self dies. It dies, and the other manifests. That means the death of the self is what allows the other to come out. It makes possible for the unlimited, immeasurable, and sacred other to emerge.

1985. The mind has been filled with a sense of roving, meandering, wandering from place to place without a fixed plan. The wandering, or whatever it is, has permeated the mind for a long time now. The body lives in a modest home at a small seaside town, however there is no attachment to either. The body walks regularly around town, by the water, and along the trails of Asilomar and Point Lobos, however inwardly the wanderings go on. They persist. During the wanderings one is completely

alone, not lonely, but alone with nothing familiar and nobody known. It is as if one lives with the unknown day by day, hour by hour, moment by moment. However, there is something else. There is something more. There is no sense of division between the mind and the unknown. It is that. They are the same.

1986. If the mind pursues so-called enlightenment, magical powers, spiritual abilities, extrasensory perception, and some sort of psychological transcendence, then the pursuit of such things is fundamentally a movement of ignorance. Mental pursuit means ignorance, because it implies an ego. The ego is the psychological activity of self-interest, self-centeredness, self-gratification. It is a self-involved activity, and any such activity is always biased. It was always partial, which means one can never meet life completely. As a result a partial, distorted, and therefore ignorant view of life is inevitable. Now, see this fact. The mind that pursues is not different from the pursuit. It is not different from the struggle, regardless if the struggle is for spiritual abilities or wealth, magical powers or sex, enlightenment or money. Explore what it is to inwardly search for nothing, to have no personal goal, to seek no inward change, to pursue no transcendence of the self in any way, shape, or form. In other words, find out what it is to stop the whole inner movement of struggle. Struggle implies a goal, and a goal means the movement of thought. It implies thought, and thought is time. However the transcendence of the self, which means the end of struggle, is the negation of time. It is in the negation of time that transcendence of the self takes place. The negation of time is the factor that reveals that which is timeless. It enables that timeless other, and everything that goes with it, to come out.

1987. People look to politicians for answers when acts of terrorism, social unrest, and mass human killings take place. People fail to look in the only place where the answer to it all exists. They fail to look within themselves.

1988. The ego exists because of the failure to transcend it.

1989. If the death of a family member shatters your life, makes for a terrible sense of emptiness, loneliness, and despair, and as a result you feel you will never be whole again, then you were never truly whole in the first place. To have a sense of inner wholeness does not depend on the presence or absence of a family member, person, or anything at all. The psychological dependence to anyone or anything establishes unavoidable fear. There is fear to lose whatever is the dependence, and fear means conflict. It means inner division, and division denies wholeness. It makes it impossible to fill the emptiness, end the despair and loneliness, and mend the shattered pieces in ones everyday life.

1990. When love enters the brain, the self falls away. It ceases to exist.

1991. Fear creates a block in the brain. It causes inhibition and feelings of holding back. Find out what it means to uproot the seed of fear so that it no longer plays a part in your life. Do that and every feeling of restraint and suppression go away. They end.

1992. The belief in what happens at death is a profanity. What actually happens is sacred.

1993. Science and technology seem to be advancing at an exponential rate. It is predicted that advances in genetics will allow human biology to be reprogrammed and thereby make possible for the elimination of disease and extreme extensions of human lifespan. The advances in robotics and nanotechnology will allow for the manipulation of atoms, and robotics will likely take over most all human tasks and as a result make working to earn a livelihood obsolete. The advances in technology will obviously usher in a totally different world than what exists today, however unless people learn what it means to live without belief,

religious, political, and ideological belief, then psychological and social division are inevitable, which means human conflict and suffering will go on. It will continue to go on as it has for thousands of years. People seem excited about all of the advances that are expected. What they fail to realize is that no technology can bring peace. Only love brings peace, and technology, no matter how advanced, has no connection with what is love. It never has, and it never will. It never will because technology is finite. However, love is not finite. Love is infinite. It is an infinite and sacred thing. Only that which is sacred brings peace. It brings peace of mind. Nothing else does that.

1994. If mindfulness is a practice that takes time to plan or schedule, then that idea prevents mindfulness. It prevents mindfulness because anything that takes time makes coming upon the present impossible. Mindfulness only exists in the present. It is not an eventual or gradual thing that evolves over time. True mindfulness has nothing to do with time, which means to walk away from time allows mindfulness to happen. Therefore if anyone tries to give you a plan or schedule to practice being mindful, then don't touch it. Don't go near it with a ten foot pole. If you do not go near it, then you are free of it. That means mindfulness and freedom not only go hand in hand, but it means they are the same mental movement. They are the same state of mind.

1995. If the ego is removed from the brain, then all forms of belief go with it. As a result the brain no longer psychologically belongs to any nation, group, or tribe. It ceases to be divided inwardly, and therefore it ceases to sustain the division that exists in society. The result of such an event may cause extreme ridicule, condemnation, or banishment by the society in which it finds itself, however, none of that affects such a brain. The only thing that matters is the total purge and evisceration of the ego, because when that happens the brain finds itself

completely and wholly independent. The independence that results is its own movement, which means it cannot be affected by anything anyone else says or does. The brain that discovers what it means to be independent is at the same time alone. The aloneness that follows needs nothing. As a result a sense of wholeness begins to work in the brain, and that wholeness needs and lacks nothing. The brain obviously needs food to survive. It needs oxygen to function. That means the wholeness that occupies the brain is separate from the brain. The brain is matter. It is physical stuff. Wholeness is not material or physical. It is not something you can see or touch. It is an untouchable thing.

1996. Find it what it is to live without the psychological attachment to any mental image, and the freedom that emerges will be a shadow that is always by your side.

1997. To be psychologically unattached from every idea, thought, and mental image that the brain can conceive, means to be free. Freedom is not a little thing. It is huge. It is more than huge. It is inconceivable.

1998. The woman was young, easy going, and carried a casual confidence about her. She expressed pride and satisfaction with her job, but she was frustrated with her coworkers. She explained how people at work were lazy, careless, and constantly failed to meet her expectations. She was disappointed with her coworkers, and that disappointment expressed itself as frustration, irritation, and seething anger. Her job was important to her, and she wanted others to respect and recognize the same importance. She wanted others to work hard with the same zeal and interest as her. Mentally the woman was living in terrible conflict and she blamed it on the behavior of others. In other words she had no peace of mind. There was no contentment in her voice, how she walked, and the manner she held herself. She was deeply unhappy and that unhappiness was not separate from her. It was her. This is

a simple truth that must be internalized. Frustration is not contentment. Frustration denies contentment from occupying the brain. As long as any sense of expectation exists in the brain, then there is no room for contentment. It makes contentment an unwelcome stranger. Now do this. Find out what it is to expect nothing from another. Explore what it means to live without hope, prayer, or any sense of longing. When you are content, which means deeply and earnestly happy, then there is no need for hope or prayer. Therefore if you learn what brings contentment to the brain, then every sense of longing suddenly comes to a stop. It dissipates. This is important to realize. One cannot approach contentment with a brain that is frustrated, which means frustration must first end. The end of frustration is the very first thing that one must figure out. To figure out what ends frustration does not mean you need to take time to study and analyze yourself. Analysis implies time. Anything that takes time cannot resolve frustration. Frustration is the problem. It is the fact that exists in the present. Anything that takes time bypasses the present. It misses the present completely. That means what ends frustration has nothing to do with time. The end of frustration can only come about when the mind discovers that which exists outside the field of time. It only happens when the mind discovers what it is to join with that which is timeless, and therefore sacred. However, the joining that is needed cannot be between two different things. It does not mean there is a difference between the mind and that sacred other. This is difficult to describe. Only that which is sacred can end frustration and all the inner torment that goes with it. Let me tell you what that sacred other is. It is love. Love is sacred. Love is what completely eliminates every sense of frustration, stress, and feelings of disappointment. Love does that because love knows no frustration. Love does not blame. It places no demands, and it expects nothing in return. Find out what it means to work, live, and be with other people and at the same time demand and expect absolutely nothing. Do that. Live that. There is no other way to live.

1999. The instant you realize you are mentally conditioned to believe this religion or that, follow this culture or that, embrace this person or that, then the door opens to that which has no conditions. It opens to that which is unconditional. It opens to what is love.

2000. A bolt of terribly sharp and intense pain struck the top of the spine behind the head. It was the kind of pain that makes the body cry out. The occurrences started a few months ago and often lasts only a split second or two. However, this time it remained for several seconds. Such pain had never been felt before. Several days have passed and the pain has not returned. Maybe the body moved incorrectly, slept the wrong way earlier, or something else. One must experiment to find out the cause. Experiment is the key to learning about the physical world, but the experiment must be good. It must be honest. However, all experiments about what is the cause for physical pain and learning about physical things take time. To learn what happens in the present is different. The present does not take time. If the brain occupies the present moment, and thereby releases every mental image it once possessed, treasured, or held in high esteem, then it changes. The brain transforms. It transforms from a brain that previously dwelled in the past, which includes all past hurts, past struggles, and past sorrows, to a brain that possesses no mental image at all. The brain that mentally owns no image of any kind has no baggage. The past is baggage. To live in the past means to live with the baggage of the past and therefore with sorrow. The past is the root of sorrow. The brain that no longer treasures any aspect of the past lives without sorrow. As a result the whole of human sorrow comes to a full stop. Terrible and horrific human suffering exists throughout the world today. It is not just the physical pain and suffering that results from violent criminal behavior, terrorist acts, and all of that, but psychologically people suffer. Inwardly people live with constant mental pain, confusion, and conflict. Also today people seem terribly insecure. People today seem more

insecure than ever. In all parts of the world people seem to live with constant fear, anxiety, and problem after problem after problem. The man who lives without the baggage of the past lives without problems. The man may lose his possessions, house, bank account, friends, and family, and it will have absolutely no effect on him. He may lose all forms of shelter, food, and water, and as a result he may face certain death, and even that will not touch him. It will not touch such a person because the man who lives without the attachment to mental images is free. The end of attachment means freedom. In that freedom the man lives without fear, and the fearlessness that results cannot be touched. It cannot be touched even in the face of death. That means freedom and fearlessness go together. They are the same untouchable thing.

