

The Writings

THE COMPLETE BOOKS

Henry Templeman

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Completed by Henry Templeman in Pacific Grove, CA
Proofread by Mark Lipe in Port Orford, OR
First Edition
ISBN: 9798849753966
Independently Published
Printed by Kindle Direct Publishing
An Amazon Company
Available on Amazon and other devices

The Diary Of Henry Templeman

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The Sacred Other

1. It was late morning. The body was well rested, relaxed, and seated upright in a hard cushioned chair, comfortable, but not too much so. The brain was unusually alert, watchful, absent of the chatter of thoughts and ideas. The process of thinking seemed to completely subside. Thinking is the movement of thought, and thought is limited. The whole movement of thought was finished and as a result the brain was free to watch and listen. Outside there were the sounds of passing cars and a gentle breeze was blowing the tree branches and leaves. The room was bathed in soft shadows and the morning sun slowly crept into the East windows. The room was peaceful, silent. Unexpectedly a presence filled the room. It permeated everything. It touched, connected with, and was intimate with everything. There are no words that can describe it. It was infinitely gentle, penetrating, separate from and mixed with everything. The vastness of it was mesmerizing. It seemed to force all bodily senses, the eyes, muscles, breathing, to freeze in awe, wonder and unspeakable humility. Time appeared to stop. The intimacy, the immense, infinite other, whatever it was, remained for an unknown period. The quietness and sensitivity of the brain seemed to invite, attract, or somehow summon it. It came unwanted, without warning or expectation. After a while the spine began to ache and feel pain. Normal breathing returned and suddenly it vanished. Afterwards the brain felt cleansed, new, young. The room, walls, windows, and floor all seemed purified. No words can come close to describing it. Words are so petty and incapable. It was outside the movement of thought, which means it was not limited in any way. It was unlimited and infinite. It was a sacred thing.

2. You are not different from the conflict that is inside you. When you are lonely, you are not different from loneliness. You are loneliness. When you are jealous, you are not different from jealousy. Jealousy is you. Loneliness, jealousy, and every other form of inner hurt and conflict are not separate from you in any way. They are not things you can manipulate, control, manage, or attack. There is nothing you can do that will bring an end to any form of inner sorrow, because you are sorrow, and sorrow cannot end sorrow. That means there is nothing "the me" can do to end the conflict within. Any action or movement by the me sustains and perpetuates the me. The insight that there is no difference between the conflict that is inside you and you, ends the division within. It brings a stop to the separation between the two. When separation between two things vanishes, then the whole of every form of conflict, which means every form of hurt and sorrow, is wiped away. The end of separation is the end of conflict. They are the same. When conflict ends, the whole structure of the me falls apart, and when that happens the ability to come upon what is love is made possible. Conflict has nothing to do with love. Love is not conflict. They are two completely different things. As a result when you are lonely there is no love. It means when you are jealous, love does not exist. Find out what it means to live without the me and you will find out what it is to not be lonely, to live without jealousy in relationship, to be without any sense of inward hurt or sorrow. Do that and suddenly, instantly, the extraordinary beauty, depth, and wonder of what is love reveals itself.

3. Happiness is not self created but comes with the end of the self.

4. Everything one knows exists in memory. Knowledge as ideas, thoughts, concepts, theories, beliefs, all exist in memory. Memory is limited. Love is not limited. Love is an unlimited, infinite thing which means one can never look for love in memory. One can never know what is love because the whole of knowledge is limited. Love comes about when that which is limited ends. It comes about when one sees the fallacy of holding onto and embracing any form of knowledge, personal belief, or idea about what is love. Only then does love show itself.

5. Love answers all questions. Find out what is love and one will have the key that answers all of life's greatest mysteries.

6. Love is relationship without separation. It is a condition in which there is no division but rather a sense of wholeness and unity. If you are psychologically divided and inwardly in conflict, then you do not love. Conflict denies love. That means love cannot come about until one finds out what it is to bring an end to all the divisions and conflicts in one's life. For most people life is filled with the conflicts of stress, dissatisfaction, loneliness, frustration, anxiety, anger, fear, and jealousy. It is obvious that a relationship where jealousy exists means conflict, and a life of conflict is a life without love. Learn what it is to live without jealousy and suddenly a relationship is born that knows no hurt, no struggle, no manipulation, no sadness. Love means a relationship without any sense of jealousy, hurt, or conflict of any kind. Love stops conflict. It stops all of it.

7. Learn from misery and inner turmoil. Don't try to avoid it, suppress it, run away or hide from it. Make it an opportunity to learn about yourself, your motives, desires and thoughts. Watch it without any form of judgment. Watch it for days if needed. Simply observe it. That's all. Do it carefully and deeply. Watch what happens.

8. A stillness surrounded the trees, penetrated the narrow, dirt trail, and touched everything. The blue water below sparkled in the evening sun. The body was quiet. The brain was sensitive, alert, watching. Unexpectedly a presence came. It was an intimate, vast field of timelessness, without beginning or end. It was eternity itself. It shocked the brain and seemed to force it into complete silence and utter humility. The brain felt empty, vacant, with a sense of tremendous depth and energy. The emptiness was the energy. They were the same. It left as swiftly as it appeared. The echo of it remained for several hours.

9. There is an intense beauty in the smallest things, a lone star glittering in a dark empty sky, a bird in flight, a tree bending, rocking, and swaying in the wind. Life is filled with the most extraordinary beauty. Only the most sensitive mind can penetrate into the beauty that exists in life. Sensitivity means mental aliveness. It means watchfulness, attention, being highly alert to all things. In that sensitivity the mind is open, free to observe, and only when the mind is free can there be observation without judgment or comparison. To observe without judgment, comparison, intent, effort, desire or any sense of motive cleanses the mind. It allows for a quality of mental sensitivity to come about, and sensitivity means love. There is a connection between sensitivity and love because neither picks or chooses. The sensitive mind does not choose to be sensitive to the bird and not the tree. Sensitivity is a choiceness thing. Love works in the same way. Love does not choose one over another, which means it is not bias in any way whatsoever. Love does not distinguish between family, neighbor, coworker, or criminal. Love and sensitivity have the same nature. Love is sensitivity. They are the same.

10. Meditation is the active discard of the whole of memory, which means every thought, mental picture, and idea present in the brain. Memory is limited, and only when the limitation within comes to an end can the door open to that which is unlimited, infinite, and holy. That which is holy is not an idea. That is the beauty of it. It is real.

11. The present purges all sin. It destroys it completely.

12. You are the whole of every idea, mental picture and image of mankind. That means you are a field of thought, and therefore a dimension of time. Thought is time. It is the source of all the sorrows of the past and struggles of the future. However, time is an illusion. What is real is not thought. It is not time. See this fact and time suddenly disappears. The whole of thought vanishes and with it the whole of sorrow and struggle.

13. Prejudice means separation between people and where there is separation there is no love. There are many forms of political, religious and social prejudice to which people identify and belong. To identify to anything brings about social and psychological separation, which fundamentally means division and conflict. The end of the mental identification to a particular political, religious and social prejudice ends living a divided life. A life without division means living without prejudice. It means living a life that is filled with a sense of unity and wholeness. Love is not separation. It knows no division. In order to find out what is love one must bring an end to the prejudice within oneself. One must bring an end to the religious, political and personal prejudice in one's daily life. Do that and the door to what is love opens. It makes possible for an extraordinary sense of wholeness to show itself.

14. Meditation is a way of life that completely dies to the psychological embrace of every form of idea and thought from day to day. It is a living meditation that requires no mental image of any kind. The release of mental images is meditation. Do this. Make meditation a part of your everyday life, not because you want to get something from it, but because it is what you love to do.

15. Living outside the field of time brings an extraordinary sense of calmness and ease. There is no sense of yesterday or tomorrow. All of the past and future are gone. The past contains the whole of human sorrow and hurt. The future knows only desire and struggle. Life without time knows no sorrow. It contains no struggle. What happens when the entire

inward embrace of time ends is absolutely extraordinary. It makes possible for a life that is outside the field of time, and therefore timeless. Words cannot describe the hugeness of it. What takes place is indescribable.

16. Living without time means to live with no attachment to the past or future. It means freedom to see and open your eyes as if for the very first time. Do it and see for yourself what happens. What take place and what is revealed cannot be described with mere words. Words minimize and trivialize the greatness of what happens. The simplest and smallest sights and sounds suddenly explode with life, depth, energy and meaning, including the ant hurrying along the sidewalk, the dead leaf in the dirt, the lone cloud surrounded by a blue sky. The most common things suddenly give rise to a tremendous uncommon feeling of the awe, wonder and mystery. The end of psychological time as thoughts, ideas, images, and memory, is what reveals it. There is nothing greater than to live with no mental attachment to the past or future. No attachment means freedom, and there is nothing greater than freedom. Nothing.

17. Do not work because of duty, fear, or only money. Do what you love. If your job has no meaning then change it. Change it so that somewhere within it there is either the actuality or the possibility for great meaning. If it cannot be changed then leave it. Walk away from it now.

18. Sex may be an act of affection and caring. It may be the result of lust or anger. It can be a new experience that is born of passionate feelings, curiosity or ignorance. It can be many things, but it can never be love. Love is not sex. Love is not dependent on any form of physical relationship or act. Love is not a physical thing. Physical acts are mechanical and material. They are earthly things. Love is not mechanical. Love is not material, which means it is something beyond the body and all material things. Love is immaterial. It is an entirely unearthly thing.

19. It is a fallacy to think that education, knowledge, or some special kind of experience is necessary in order to learn what is love. All experience implies time and love has nothing to do with time. Experience is partial and love is not partial. All experience is stored in memory. Memory is limited. Love is not limited. The realization of this brings freedom from seeking love through any experience. It is this freedom from the whole of human experience that is the key to love. Bring an end to the partiality in one's life and that which is impartial manifests. Discard the psychological embrace to all experience, education, knowledge, and the whole mechanism and structure of inner limitation ends. Only when every sense of mental partiality and limitation end can that love which is impartial and unlimited come into being.

20. The past and future are illusions. Only the present is real.

21. A brain ends at physical death, but if love exists in the brain, then love continues. Love goes on because love is not exhaustible. That which is exhaustible means a boundary. It implies a beginning and end. Love has no beginning or end. Love is infinite. Therefore physical death does not effect, impact or touch love in any way. It means love is immaterial, inexhaustible. It is an eternal thing.

22. Love is not something that involves time. There is no period of study, or series of steps one needs to take in order to find out what is love. That is the beauty of it. Love has nothing to do with any study, method, or technique. Anything that takes time can never be used to approach what is love, because love does require time. Love is timeless. That means all things that involve time can never be used to come upon what is love. It means people who say love takes time are themselves lost and do not love.

23. Until one finds out what it means to bring an end to the inner restlessness and mental struggle that exists within oneself, one will never come upon the actuality of inner peace. Inner peace is having peace within. If psychologically you are restless, struggling to possess, achieve, or attain, then inwardly the mind is restless. It is struggling. The struggle for inner peace is the barrier that prevents it. You may struggle for a better job, more money, sex, happiness, freedom, enlightenment, higher states of consciousness, utopia, God, or whatever else, but until the whole psychological activity of struggle comes to an end, then all the time and energy you devote to it will do nothing. It will be meaningless. Instead of using energy in restlessness and struggle, use it to learn what it means to live without struggle. Use the energy within to find out what it is to live without struggle in everyday living. Do that and you will no longer be wasting energy, which

means you will have an abundance of energy. Energy is wasted in struggle and restlessness. Tap the energy within by putting into practice actions of non-struggle, which means no more personal ambitions, striving, or psychological pursuits for money, position, possessions, higher states of consciousness, or anything else. Put the totality of inner struggle away and see what happens. Only if you do it and actually end all the struggling in your everyday life can you come upon what it means to have peace of mind, because the end of struggle is peace. They are one and the same thing.

24. Do not abuse or look down upon the criminal, ignorant or insane. Inwardly they are not different from you. You are one and the same.

25. Death means the complete and total end of everything. It means the end of one's family, job, possessions, beliefs, hopes and dreams. It means the end of everything one has ever known in one's life. Above all it means the end the self. The self is the ego, the me, the personal identity that is created when one identifies with a belief, a job, another person, or any form of thought. The end of the ego, and therefore what happens at death, is revealed when one stops the mental process of identifying oneself to anything, any idea, belief, or pattern of thinking. Do that and one comes face to face with what is death. Death is no longer a mystery or something to be feared. The end of the ego wipes away fear. It reveals a continuance, rebirth, and afterlife when the ego dies. The life after the ego dies is without limitation. The ego is limited because it is a movement in bias. The end of bias is the emergence of a life absent bias and every sense of partiality. Therefore death is not an end, but instead it is a beginning. It is the beginning of a life with a wholeness and completeness that nothing else brings. The ego is memory. Memory is restricted. It is restricted to the past. Find out what it means for the ego to die to every moment of every day and one discovers what it is to live a life that is not restricted, and thereby come upon that which is unrestricted, wide open, and therefore infinite. That is what happens when one faces death. One comes upon that which is infinite, unlimited, and therefore sacred. One comes upon the sacred other. It is the most extraordinary thing a human being can ever come upon.

26. It seems most people live in ignorance. If intelligence operated in people, then that intelligence would be able to resolve the problems people face and allow them to live in a manner that does not involve social division, unrest, and violence. Instead people would have a lifestyle of mutual cooperation, understanding, and living together in peace. The fact is people do not live in peace. There is no peace in society just as there is no peace in individual people. Society is as divided as ever. The poverty, crime, suffering, cruelty and brutality continue to exist throughout the world because it goes on in individuals. Cruelty goes on in the world because inwardly, psychologically people are insensitive, cruel to others, and seldom seem to perceive the tremendous beauty that exists in life. We don't treasure nature. We don't seem to see it as sacred, as something that must be cared for and protected. The fact is we have learned insensitivity, cruel behavior, and violent living from the society in which we were raised, which seems to be why we have accepted living with the inward misery of anger, frustration, jealousy, envy, greed, and every other form of inward struggle and conflict that is so common throughout society today. People have been conditioned to accept this inward conflict as normal, and an unavoidable part of being human. It is because people are brainwashed, indoctrinated, and psychologically conditioned that they do not understand, or even try to learn, what it means to live peacefully. If one puts away all the conditioning of society and looks at this question anew, then suddenly the possibility for change is created. The opportunity arises to learn and discover what it means to live in this world without conflict. In order to find out if it is possible to actually live in this world without any form of inward conflict, one must look deeply into oneself. One must see what is it that is constantly causing this mental mess and misery to repeat itself day in and day out. The fact is all of misery begins in the brain. All conflict and violence originate in the individual mind. Therefore it is necessary to understand what is the mind before going any further. What is the mind? If you look inwardly, if you do it, then you will see what are the fundamental components of the mind. You will see that the totality of what exists in the mind takes the form of nothing but ideas, images, concepts, and thoughts. The particular meaning one may give to a certain idea or set of thoughts is irrelevant in the understanding of what is the mind, because the totality of what is the mind cannot be viewed by any single piece or fragment of the mind. To do so invites distortion in the observation, because a fragmented observation can never clearly see the whole of something. Clear observation is therefore necessary to eliminate the possibility of distortion, and clear observation means to look without bias, without a trace of favoritism towards any particular thought or set of thoughts. Therefore to observe inwardly simply means to enter the vast warehouse of memory and observe the contents without any form of personal attachment to any part of the content. So memory is the only place you can look when you look for an answer to the question 'What is the

mind?', and the only things that exist on the shelves in the memory warehouse takes the form of thought. Every thought that one holds dear and identifies with, which includes the images of personal opinion, belief, culture, upbringing, past experience, and knowledge, all fundamentally take the form of thought. That is the only possible form they can take. Therefore thought makes up the content of the mind. Now what is the relationship between the content of a thing and the thing? Do all the parts of a thing equal the thing? Obviously they do. It then follows that the content of the mind is the mind. That means inwardly, psychologically the mind, which is you, is merely thought. You are thought. Therefore if conflict exist in the mind, and the mind is thought, then conflict exists in thought. Every form of psychological conflict is thereby grounded in thought. This is a fact. How does the thought of, for example, a spoon imply conflict? It is fair to say that to most people a spoon has no real personal value. Unless one has a hobby of collecting spoons, most people do not identify with spoons, which means if one breaks it does not create any psychological conflict. There is no self identification to the thing which, means the presence or absence of the thing is inconsequential. So thought as practical ideas and functional knowledge does not imply self-identification, and therefore is independent of conflict. It is only the thought one identifies to, which forms the self or ego, that creates conflict. That means when importance or any sense of psychological attachment is put on a particular thought, then an ego is formed. It is the ego that establishes the seed of conflict. That means the event of giving a particular thought or set of thoughts importance is what fragments the mind and thereby creates conflict, violence, and all the human sorrow that goes with it. In order to end this ignorant way of life one must find out what it is to bring an end to every thought to which the mind psychologically identifies. For example, I may identify with the thought of my name, my job, my family, my politics, my religious organization, my this, or my that. The particular type of thought is irrelevant. The fact that I identify with any thought whatsoever implies an ego and where there's an ego there is hurt, turmoil, conflict, and all the insanity that goes with it. I see the ignorance of identifying to any thought whatsoever. Therefore I do not. I do not identify with any religious organization or dogma, which means I no longer participate in any of the religious traditions or holidays. I do not identify with any political ideal, group, or party, which means no more political rallies, protests, demonstrations, and all that nonsense. I also do not identify with any philosophical concept or belief of any kind. I do not identify with any particular livelihood, person, or possession. Psychologically I possess nothing, which means I have no identity. I am nobody. Now what happens to the person that does not just think about what this new state of mind may be like, but actually goes through it? What happens inwardly to the mind that is no longer attached to, or identifies with, any thought whatsoever? The fact is the mind that is no longer attached to thought is free of thought. The mind that has discovered what it means to end the totality of inward psychological attachment to ideas has found what it means to be free. The end of attachment is freedom. They are the same. Only in freedom can the mind have the intelligence to live life without conflict. Most people however are not free. They are attached to thought, which means they are attached to themselves. The prison of misery, suffering and struggle that they have created for themselves is their own making. Living in freedom means living without any psychological crutch at all. It means living without the inward need to identify to the idea of any person, thing, belief or idea. Only when one has the capacity to inwardly stand alone on ones own two feet, infinitely secure in that aloneness, can one come upon the freedom and intelligence to live without conflict. A life without conflict means living intelligently. It means a life of extraordinary peace. Intelligence and peace go hand in hand. This is a peace that is not a fanciful ideal, belief or thought. Peace is not something personal, and that's the beauty of it. It is real and not something available for only a select few. It is at hand for anyone willing to face it.

27. It is quite an indescribable thing to actually be inwardly free of the whole of human belief, philosophy, ideals, belief, opinion, and all the rest of it. Freedom from all that means freedom from human conditioning. It means the brain makes room for that which is unconditional. Love is unconditional. Only when the brain is free from the conditioning within, can it come upon that unconditional other.

28. All education is incomplete without first understanding what is love. Love is the greatest, most vital education because without love, there is possessiveness, insensitivity, greed, the desire for power and control. Insensitivity and greed are the building blocks of war and mass destruction. Educate one another about what it is to love and war will be no more. A new sensitivity, caring and affection to all living things will come. As a result the most extraordinary learning and the highest knowledge will follow. It is not a knowledge that involves memory, but rather it is a way of living without a trace of possessiveness, and therefore without a hint of greed or desire. Love is not desire. They are two different things.

29. Live in the present and you will never feel sorrow.

30. The greatest gift one can ever give to another is what it means to love. Learn what is love and the totality of all worldly possessions and human knowledge pail in comparison. Love has no comparison. That means nothing comes close to love. Nothing can compare to the actuality of love entering the brain. A person who loves has received the greatest gift of all, which makes love the greatest of all things.

31. I understand nothing, and I understand it completely. It is the only thing I understand with certainty.

32. What stops psychological stress? You will find that out when you are completely absorbed, mentally and emotionally attentive at what you are doing, whether you are at work, home, or wherever, because at that time there is no space for feelings of frustration or stress. When you are extremely alert, watching, listening with an acute quality of psychological attentiveness, then there is no room for the mental playbacks that cause feelings of stress, frustration, or whatever other label you want to give the inward conflict that is taking place. Mental memory playbacks and reliving the past are the root source of all stress and it's buildup. So what is the solution? It is really quite simple. Be attentive! What takes place when the mind is attentive is something you can easily observe and experiment with. Notice how frustration and stress only occur when the mind psychologically plays back a memory or inwardly relives a past experience, and as a result is inattentive at what is taking place in the present moment. Notice that in a state of psychological attentiveness the mind is not in memory or even has any chance to relive the past. When the mind is not reliving the past, the past no longer occupies the mind, which means mentally the mind meets the present. As a result the mind begins to operate in a manner that is free from the past, and therefore free from frustration and stress. Psychological attentiveness is the key that instantly stops stress. It is what ends stress right now. The beauty of this is that it's not something that takes time to do. Be attentive right now wherever you are and observe what happens. Let the brain be quiet. Watch everything. Watch the spider on the web, the leaves on trees blowing in the wind, the moving shadows as the sun rises, the lungs breathing, the beating of the heart. Experiment with it. Play with it. Just play with it.

33. Freedom means having the capacity to be alone and in perfect harmony with that aloneness. It means living without psychological dependence to personal beliefs, memories, a job, or other people. Freedom means not living in a state of psychological dependence to anything. Dependence means hurt and pain. Pain denies love. Find out what it is to live your life psychologically independent of everything, and all mental pain and anguish suddenly stops. The end of dependence is the beginning of freedom. Love only exists in freedom.

34. Jealousy is inward misery and turmoil. It is the mental waste of anxiety, hurt, and conflict. Love is not conflict. That means love is not jealousy. Therefore where there is jealousy in relationship there is no love. Only when one finds out what it means to be in relationship without a trace of jealousy can love exist. Love is not something that can be held or controlled. Try to capture and it will forever slip away. Try to control it and hurt will be your only companion. Love is not hurt. Love ends hurt. It's the only thing that can.

35. Follow no one.

36. Life for most people is misery. It is stress, loneliness, boredom, jealousy, anger, fear, insecurity. All of that is inner conflict, and conflict means misery. The end of misery comes when one finds out what is the self. The discovery of the self is what destroys misery. It does away with it instantly and altogether. No idea, book, belief, or faith can end it. If it could, then misery would not exist. Misery exists because people do not realize what is the self. They are ignorant. The self is thought. It is nothing more than all of the ideas and mental images that the brain values. It is thought that not only causes misery, but it is misery itself. It is misery, because thought is you. That means when you feel fear, there is no difference between fear and you. You are it. The realization of that fact brings intelligence. It is intelligence that sees there is no division between you and fear, between the self and thought. No division means no conflict. It means the end of misery. It means the end of loneliness, boredom, and every other form of inner hurt and turmoil. Intelligence comes about with this realization, and it is intelligence that puts an end to misery. It wipes it away completely.

37. The beauty of heaven is that it does not take time to find it. It takes no time to enter. It does not take time because it has nothing to do with time. That means heaven, bliss, happiness, or whatever you want to call it, exists outside the field of time. Therefore no series of steps, no system, no book, no description, and no words are needed to come upon it. A series of steps, a system, and reading a book, all imply time. If heaven has nothing to do with time, then discard it. Discard everything that involves time, and see what happens. The end of time is the key that opens the door to heaven. It is what is left when everything that implies time is let go. Discard and abandon everything that involves, relates to, or implies time. Do that, and that which is timeless comes into being. Heaven is timeless. It is one and the same thing.

38. Loss is only felt when there is a feeling of ownership whereas if something is not owned or possessed it can never be lost. Love is not something that can be owned. Love is not a possession, which means possessiveness denies love. Find out what it is to inwardly possess nothing, and all sense of loss vanishes. Loss means hurt. It means emptiness. Love has no sense of loss, because love is not emptiness, but it is a fullness that crushes all hurt. It crushes it into nothing.

39. Be nobody and the door to the sacred other opens.

40. Love is not violence. Love has nothing to do with any form of violent behavior. That means all forms of inward and outward violence denies one from discovering what it means to love. Only when one finds out what it is to bring an end to inner violence, which means the inner violence of hate, anger, jealousy, greed, and every other form of mental division, will one find out what it is to be truly, deeply peaceful. Only when one discovers inner peace does outward violence stop. Love is not something that exists outside oneself. It is not something that one must strive to achieve at some unknown time in the future. Love only comes about when one discovers what it is to actually bring a stop to the whole movement of psychological conflict in all its forms. The actual end of conflict happens only in the present, which means it does not take time. Only when conflict ends can a love that is timeless show itself.

41. Thought is limited. The whole of human thought must be cast out and deserted to make room for that which is unlimited and immeasurable. It must be utterly forsaken to come upon the sacred other. One must feel that no thought can put one in touch with it. Only then does it come.

42. Most people are under the impression that when they are depressed, the feelings of depression that exist inside of them are different or separate from who they are. They think depression is something apart from them that can be controlled, manipulated, or managed. The truth is when you are depressed, there is no difference between you and depression. You are that. Feelings of depression, anxiety, frustration, loneliness, boredom, and all that, occur when that psychological separation persists. If you do not try to escape from those feelings, then you no longer fuel that separation. As a result every sense of separation naturally dies out, which means all the feelings of depression, anxiety, boredom, and all the rest of it, come to stop. They end.

43. When one discovers what it is to observe without the past, which means no memory or mental images to distort the observation, then the beauty of things emerges. The beauty of a tree, a bird, and a lone cloud in a vast, open sky, reveals itself. It unfolds.

44. People continue to belong to particular political and religious organizations, which serve to separate and divide human beings. People identify with particular beliefs, which throughout history has caused social divisions, wars, famine, misery, and terrible sorrow and human suffering. Love is not division. Love ends division. That means the end of divisive living, and discovering what is love, are the same thing.

45. Psychological order is a sense of things fitting together. It is an inner sort of symmetry and harmony. It is a state in which there is no hint of mental uneasiness, confrontation, or division of any kind. The order is not a fanciful concept, belief, philosophical principle, or theory. It is a living reality that comes about when one finds out what it means to love. Love is order. The one cannot exist without the other. More deeply love ends disorder. It puts a stop to any inner problem, worry, frustration, and confusion that exists in the brain. If you love, then every sense of confusion in your life ends. Love

does that. It ends confusion, and thereby brings about a sense of supreme clarity, certainty, and order to life. It is the most extraordinary thing a person can come upon.

46. You are the entire human race. Inwardly every human being on earth is you. You are the same.

47. One can never hate and love at the same time. You can never say you love one person and hate another, because a person who hates, does not love. When hate enters the room, love flies out the window. Only when hate ends does love show itself. Love, and hate ends. It ends instantly.

48. Nature is a movement of complete and total order that touches all things. Nothing is outside the grasp of nature regardless how shocking or apprehensive. A lion killing a zebra, a volcano that kills thousands, a comet that destroys a planet with millions of beings, all exist within nature and take place within an incomprehensible and unfathomable dimension of perfect and complete order. Love exists within that same field, because it touches all things. It touches all things because love is unlimited. It has an infinite quality about it. Find out what it is to enter this field of order, to move with nature, and thereby come upon a love that has no limits, which is infinite, perfect, and therefore sacred.

49. Love is not something that can be broken into parts, and examined one piece at a time. Love is not partial, which means it is not something that can be examined piece by piece. Only when division ends does a love that is whole and complete reveal itself. The key is ending the division within oneself. Division means conflict. It is conflict as loneliness, anger, depression, hurt, fear, greed, jealousy, desire and the constant heartache and misery that goes with it. The end of conflict can only be approached as a totality, which means it must be approached as an undivided whole. Love is not division. It is wholeness, and therefore without conflict of any kind.

50. One can see by one's actions what has importance. If you embrace thought, ideas, beliefs and all that, then you embrace, identify with, and are attached to that which is limited. Watch your actions. Observe what you do. With observation there is learning. Observation makes possible for the greatest learning, which means a learning that has nothing to do with ideas, thoughts, or anything limited. It makes possible to learn what is unlimited.

51. There seems to be many people throughout the world who claim that love is something that requires a period of contemplation, thought, or analysis to attain. They say that to come upon the actuality of what is love, or what they think love is or should be, one must break it down into its parts and examine the parts. They claim one must pick apart and analyze the components of it, and then after a period of time at some point in the future one will somehow come upon it. In the meantime what is actually taking place is one is struggling and analyzing. It is the act of struggle and analysis that denies love from revealing itself. Love has nothing to do with analysis. Analysis implies time, and love has nothing to do with time. The moment struggle enters the front door, love flies out the back. They are two different things. Find out what it means to bring an end to struggle and the opportunity for love is made possible. The one can never happen without the other.

52. If you remain attached to a form of thought, to the thought of a spouse, the thought of a religious belief, or the thought of anything, then you will never find out what it means to be free. Attachment denies freedom. Do not ignore that tremendous fact. Stay with it. Stay with it and internalize it.

53. Love is not jealousy. Love has nothing to do with inner hurt. Jealousy is inner hurt, misery, or any of that madness. Love is not madness. That means where there is jealousy in a relationship there is no love. Jealousy and possessiveness go hand in hand. People who possess others and place conditions on others for their love is the cause for conflict in relationship. But where there is great devotion, affection and love for another there are no conditions placed on that love. Love has no conditions. A true and real love is unconditional. A truly loving relationship is devoid of self interest, manipulation and possessiveness, which means it is a relationship in which jealousy has no place. Jealousy is psychological insecurity and conflict. Love is not conflict. Love wipes away conflict. It is the only thing that can. Therefore a loving relationship involves no possessiveness of any kind. When you have a love free of possessiveness, then there is no room for any feelings of jealousy, hurt, or being unloved. People feel hurt and unloved because they do not love. Find out what

it means to love another without possessiveness of any kind. If you do that, then anger, jealousy, inner hurt, and any and all feelings of being unloved evaporate. They disappear completely.

54. It seems that every form of social violence that has ever existed and goes on throughout the world today begins with the conflict that exists in the individual. Conflict in the individual means aggression, ambition, greed, jealousy, hate, depression, loneliness, and all the rest of it. Social violence is rooted in psychological conflict, and therefore the end of psychological conflict is the first step necessary to build a nonviolent society. The question one must ask oneself is if it possible for a common and ordinary person, someone like you and me, to bring an end to psychological conflict. Is it within the capabilities of the human mind to find out what it means to live without inward conflict in daily living, or are people doomed to eternal struggle, strife, and therefore suffering? It seems that the answer to this question must have a deeply profound and mysterious quality about it because the reality of living peacefully and finding out what it means to bring an end to the psychological conflict in one's life has escaped human beings for centuries. As a result the world in which we live today is as dangerous and violent as ever. At first this may seem like an impossible question, because most of us have been told by society that inward conflict is a normal part of everyday life. Society believes it is natural to feel anger, hate, ambition, fear, greed, and all the inner tension and turmoil that goes with it. However if one has an open mind, and does not blindly accept or identify with what has been handed down by society, then suddenly the opportunity arises to explore the question anew. The writer does not accept a thing society has to offer with regard to this issue because society is a mess. Society has created beliefs, philosophies, ideals, and theories, with the hope of dealing with social violence and inward conflict, but people remain as violent as ever. People continue to suffer as they have suffered for thousands of years. So basically, what is psychological conflict? It is safe to say that psychological conflict is a division that exists in the mind. Conflict means division. Therefore it is a state of inward dividedness that is not separate from the mind. It is obvious that psychological conflict includes every form of inward fight, anxiety, stress and sorrow, that takes place in the mind. It is not something outside of you. That means it is not a disconnected object that one can control or manipulate, because it is in fact not separate from you. That means when you are angry, anger is not different from you. You are anger. When you feel lonely, you are not different from loneliness. You are loneliness. It is a common misconception that anger, loneliness, and any other form of psychological conflict, is something that takes place outside or apart from oneself. To maintain that fallacy perpetuates the dividedness that exists in the mind. It sustains the fallacy that psychological conflict can be controlled, managed, handled, suppressed, or otherwise manipulated. That means any action taken by you to try to remove conflict can never work. Any action by a mind that is in conflict sustains conflict. What happens when the realization occurs that there is in fact no difference between the conflict that exists in me and me? What happens to the mind that suddenly sees is not separate from conflict? I am faced with the tremendous fact that I am conflict, and conflict equals me. There is no difference between conflict and "the me". They are the same. The insight that the me and conflict are the same brings an end to the division. It ends the separation within. The end of separation means the end of conflict. It means the mind undergoes a transformation. The mind changes and that change gives rise to a mind completely devoid of division, which means it is totally absent of any and all conflict. The mind that sees this has thereby taken the first and last step towards bringing about a real, fundamental change in the human condition, because the end of conflict is no longer a struggle, goal, or idea. Instead it is a living, vibrant, breathing reality that makes possible for a new way of living without division, and therefore with a sense of wholeness. What takes place is the discovery of an inner wholeness that knows no division or conflict of any kind. What happens is extraordinary. Explore it for yourself. Experiment with it. Put away all distractions, and with every ounce of energy you can muster, go into it. Just go into it.

55. The birds were chirping happily. People chatted as they walked to town and the sound of passing cars could be heard nearby. The room was filled with a deafening silence. Breathing was quiet, and a soft, gentle stillness permeated the body. A sense of extraordinary fulfillment occupied the brain. It came from nowhere. There was the presence of a richness, fullness, and some sort of sacred other. It was deep, touched everything, and remained for a long time. The intimate nature of the thing was indescribable. One must be careful not to desire the repetition of such a thing, mentally project anything, or fall prey to hope or illusion. One must be completely and utterly indifferent to it. Only then does it seem to come. What a shy thing it seems to be. In a heart beat it can disappear and leave without a trace. It is shameful to try to put it into words. Words can never come close to it. Words cannot describe it rightly and perfectly, which is what it deserves.

56. The total absence of desire must take place for that which is holy and sacred to reveal itself. Desire is the activity of the self. The self, the ego, the me, or whatever you want to call it, can never come upon that which is sacred. The self is the barrier that denies the other. Wipe away every trace of desire and suddenly all sense of the self disappears. Only then can the other be invited. Desire is a movement of mental image making which means memory, the past, and therefore time. This other, this extraordinary holiness and sacredness is not bound to time, which means only when the mind finds out what it means to bring an end to psychological time, which means the whole activity of image making, does that which is timeless come into being.

57. The purpose of life is to live it completely, passionately, and fearlessly as if today was your last day on earth. It means if you stand next to a giant redwood, feel the warmth of an afternoon sun, hear the sound of a passing car, or observe a lone bird in flight, then sense the gentle vastness of it. Feel the immensity and sacredness of it. It's there. It reveals itself when the mind is quiet, and the activity of the movement of thought subsides.

58. The wind howled and blew the window shades up and down. The green, orange, and yellow leaves danced about, back and forth, calling out playfully. The trunk of the great tree stood firm and unmoving. The wind could not budge it. Its strength seemed impenetrable. It was only a matter of time before the leaves would die, fall to the ground as would the great tree. The life of leaves and trees are measured. They are measurable. Love is not measurable. Love has no beginning or end, which means it is not subject to decay or death. Love either exists or it does not, which means only when the mind empties itself of all that is measurable does that which is immeasurable come into being. Everything that exists in memory is measurable. Ideas and thoughts exist in memory, which means thought is measurable. As a result thought denies love. Find out what it is to let go of the whole of thought, and therefore discard every personal belief, ideal, opinion, and all memories that one gives value. If you do that, then love is made possible. The wind began to grow stronger and more powerful. It blew dead leaves, twigs, and debris on the sidewalk. Leaves and debris covered the ground and street. The wind grew in force but the great tree remained steadfast, untouchable.

59. Where there is the self there is the seed of ambition, greed, anger, jealousy, loneliness, despair, and all the sorrow that goes with it. The self is the whole movement of psychological possessiveness to ideas, thought, and memory. It is this mental possessiveness that causes sorrow. When possessiveness to ideas and thought stops, an entirely new field of life reveals itself which knows no sorrow. That means death of the self is not an end, but a beginning. It is the beginning of an entirely new way of life that knows no sorrow of any kind. The death of the self is the key that ends sorrow. Find out what it means to inwardly die to every idea, thought, and memory to which you identify, consider of value, and psychologically possess. Do that, and the whole insanity of human sorrow ends. It ends completely.

60. The present holds everything. To be in touch with the present means to be highly alert. It means listening, feeling, carefully looking. Like a hungry eagle watching for the slightest movement in the grass below, it means to be alert to what is happening both outwardly around oneself and inwardly within oneself. That is the only way to enter and move with the present. Don't analyze it. Do it.

61. Physical death is simple. The body grows weak, stops working, and returns to dust. How simple and beautiful is the change that takes place. Psychological death is as simple. It is as beautiful because it means the end to the ego. The ego is the psychological identification to memory, which exists as thought, and therefore is bias, partial, and ignorant. The death of the ego ends ignorance. It opens the door to a field of life outside the movement of thought, which means the absence of ignorance. The absence of ignorance means intelligence. They are the same. Therefore death opens the door to intelligence. It opens the door to an intelligence that has nothing to do with knowledge, or the skill and ability to manipulate knowledge. This intelligence is not partial, and has no connection with anything that is limited or confined. The death of the ego reveals what it means to bring an end to partiality, and therefore makes way for that which is complete and whole. It ends the confinement within, and thereby reveals that which is unconfined, unlimited, and therefore sacred. It reveals the sacred other.

62. The brain has been preoccupied with household activities. One explored recipes, experimented with cheeses and red wines, and took pleasure in good food, exercise, and classic western movies. The body feels healthy, strong, and sensitive. The pain in the spine has subsided. The intimate and sacred other, whatever it is, has not appeared or been sensed for several days.

63. Yesterday and tomorrow are illusions. They are illusions because they are ideas, and the idea of a thing is not the thing. Only today is real. Seize, embrace, and live only in the present. Nothing else matters.

64. The tree was filled with dancing amber, yellow, red and orange leaves. The colors were deep, piercing. The shadows within the tree moved in and out of the bright sunlight as the leaves danced and the branches gently swayed back and forth in the soft breeze. The brain and breathing were quiet. Music played in the room. Within the music, and within the brain and breathing, there was a great silence that seemed to penetrate and envelope everything. It was independent of all things. It was independence itself, vast, flowing, mysterious. It was something no idea or thought could grasp or touch. It was untouchable. It was a holy thing.

65. The day was filled with busy little activities, household chores, cooking, cleaning, and all that. Even so the intimate other was there. It disclosed itself uninvited. It enveloped everything, the air in the room, floors, walls, clothes, hair, skin. The mind could not touch or comprehend it in any way. Its greatness demanded stillness. The body and brain froze in awe. As unexpectedly as it came it left. It dissolved away into the walls and floors or wherever. It left the brain speechless.

66. The mind that discards every system of thought, philosophy, knowledge, and teaching is no longer internally weighed down. If the whole of human belief and the attachment to ideas are given no meaning, then mind becomes unfettered and free to observe as if for the very first time. Freedom to observe means the whole movement of thought as belief is wiped clean, which means the mind is extremely alert, sensitive, watching, watching, watching. The whole activity of forming opinions and judgements, with all the fragmentation that goes with it, no longer has any place in everyday living. The mind that has brought an end to the fragmentation within comes upon a wholeness and completeness. It comes upon that which knows no dividedness, and therefore no conflict. The absence of conflict is not an idea. If it is, then it has no meaning. It must be a living reality. Find out what happens when the whole of human thought as personal opinion, belief, philosophy, principles, standards, viewpoints, and all that, is put in the garbage, and not replaced with anything else. When that happens suddenly the mind learns what it is to be free. It is no longer divided, which means it discovers what takes place when the totality of division within, which means conflict in the brain, comes to a stop. Only when the mind discovers what it means to be free can it come upon an inner state that knows no division of any kind. Words cannot begin to describe what happens or what it means. The description of the thing is not the thing.

67. The morning air was chilly and the cold face welcomed the warmth of the rising sun. The powerful northbound train barreled down the tracks. The power of it forced the body to back away. An apparent homeless man emerged from the shadows of the nearby trees. High above a lone gull soared. Unexpectedly the intimate and sacred other emerged. It seemed to envelope and penetrate everything through and through. It opened like a flower with infinite pedals. Nobody seemed to notice. Nobody on the train platform seemed to be aware of it. It had infinite patience and strength. The greatest misery could not touch it. As the flight of a bird is unaffected by the greatest human sorrow, so this too was untouchable. The independence of the thing was innocent, pure and absolute. Suddenly thoughts entered the brain, and instantly it vanished. It disappeared like a thief. Only a vacant echo of it remained.

68. I don't care about how anyone else lives their life. I only care how I live my life. I only care that I live it intelligently, absent illusion, freely, lovingly, peacefully. To live peacefully means to have both peace within and without. It means inwardly living with great sensitivity, alertness, watchfulness, without any sense of competition, anxiety, fear, greed, jealousy, or any other form of inner conflict, mental hurt, or psychological division. It means living without aggressive behavior and therefore without any hint of competition or aggression, regardless of the consequences. One may be put in prison for not entering the military or put to death for refusing to go to war, but prison and death are irrelevant. Prison does not exist to a person who is mentally free, and physical death is a totally insignificant event. What matters is to live peacefully, to have a deep sense of peace within where there is not a trace of inner conflict or division, but instead an

extraordinary sense of wholeness. Wholeness is the absence of division. It means no conflict. It is the same. Where there is wholeness and therefore a sense of deep, abiding peace, there is love. Love is not division. Love has nothing to do with conflict. Love is what is important. It is the only thing that gives life true meaning and purpose.

69. Think deeply about only the words of a question. The answer to a question reveals itself when you go back into the words of the question, not forward.

70. A habit is a pattern of behavior acquired through repetition. Habits come in many forms. It may be smoking, eating, drugs, alcohol, sex, shopping, watching television, attending church, celebrating holidays, pledging loyalty to a flag, the search and repetition for pleasure, and all that. Every habit takes the form of an idea. Without the idea of the habit its repetition cannot take place. The idea of the habit enters the brain first and afterwards the behavior is repeated. If the idea of the habit fails to enter the brain, then it would not continue. It cannot be perpetuated. The whole psychological movement of this repetition of the idea of a habit can be broken by finding out what it means to be alert, attentive, which means finding out what it is to listen with great energy, to watch carefully without effort, without desire, without any trace of hope, wish, or longing. Attentiveness removes the idea of the habit, which thereby halts the repetitive behavior. Attentiveness does not take time. That is the beauty of it. It can happen now, which means habits can be broken instantly, completely.

71. To know nothing is to know everything.

72. Upon awaking the body was on its back, motionless, sensitive, highly alert. Upon sitting up it sensed a great energy that filled the room and enveloped the body. The energy seemed to follow the body throughout the morning. Walking to town it touched the metals, glass and rubber in the cars, the different colors in the blades of grass, the depth and hugeness of the empty blue sky. Everything contained this immense energy. It demanded the brain to be watchful to the smallest of things. Others seemed unaware of it. People walked with their heads down, sat on benches reading, writing, chatting about what appeared to be petty little things. This great and vast energy permeated everything. The whole movement of thought in the brain subsided. Every form of mental image making fell quiet. The energy remained throughout the morning. It cleansed and renewed the brain. Suddenly it melted away. It blinked out of existence. There was no interest to pursue it or relive it. The watchfulness continued, but not as before. The brain felt drained and the inner intensity was gone. It was over.

73. Psychologically, the past is memory, which means ideas, thought, and all that. The future is a projection of thought, which also means memory. Memory can never meet the present. To live in the present means to watch it, listen to it, love it. Love only exists in the present. Learn to love and the whole of memory will have no meaning.

74. Memory is the problem. It is partial, measurable, and restricted to time. That means memory can never be used to approach that which is whole, immeasurable, and outside the field of time. This insight puts memory in its place, which means it brings freedom from memory. Freedom is the key that opens the door to the other. Find out what it is to be inwardly, mentally, psychologically free, and therefore with no attachment to any memory whatsoever, and suddenly, instantly the door to the other side opens. The gates to that timeless other unlock.

75. Do not think eternity and the timeless other will ever come, miraculously appear, or in some way manifest itself at some point in the future. Find out what denies it. Find out what prevents it from being a part of your life. Find the barrier and destroy it. Destroy it completely. However do not destroy it with the hope, desire, or goal to come upon the other. That is still an act of the self, and therefore it has no meaning. Destroy it because it is the right thing to do. Destroy it, and expect nothing. Be left with nothing. Be completely alone with no attachments whatsoever, which means psychologically you have nothing. You are nothing. When that happens a new way of life emerges that brings about immense joy and contentment. The contentment it brings cannot be believed. It is unbelievable.

76. Memory is bound to the past, and therefore limited. That which is unlimited can only be approached through the present. There is no other way.

77. The nature of the mental identification to any idea, thought, or image is divisive. It is divisive because it creates an ego, and an ego means trouble. It means ambition, jealousy, greed, conflict, violence and all the rest of it. The ego is the root cause of every form of psychological and social conflict that has ever occurred in the history of mankind. That means social conflict perpetuates if you psychologically create and identify to the image of a person, thing, or idea. Identify to the image of a person as a girlfriend, boyfriend, or spouse, which means possessiveness, and as a result an inner division is created, which means conflict. Identify to the image of an organized religion, political party, country, or belief, which means mental attachment, and again conflict is the result. However, identify to nothing, and suddenly the whole movement of mental division stops. Psychologically possess nothing, and the perpetuation of conflict ends. It ends instantly, completely, and thereby makes possible for life without division. Living without division means not identifying to the image of any person, country, job, object, or name. The mental identification to nothing means bringing an end to the seed of war, the habit of human violence, and all the misery and sorrow that goes with it. It does not take time to identify to nothing, to psychologically possess nothing, and to be inwardly attached to nothing. That is the greatness of it. That is the simplicity and immense beauty of it. It can happen now.

78. The body performed moderate exercises in the morning. It was given a variety of healthy foods, pure water, and some nutritionals. It felt strong, supple, and young like a child. Breathing was quiet. The heartbeat was slow and steady. Sitting quietly with eyes closed the brain felt unusually sensitive. It sensed the presence of physical organs, joints, and bones. It felt the blood as it flowed throughout the body. Colors of things were alive and vibrant. There was a sense of immense silence that occupied the brain. Emptiness filled the space inside and outside the room and in the emptiness there was the other. It was warm, gentle, and steadfast. The other was immersed in the emptiness. It was deep within the silence. No words can describe it. It was not an idea. The whole superficial chatter of idea making was finished. This other was outside the field of ideas but it touched that field. It penetrated and enfolded that field, but it was not from that field. Its origin was elsewhere, outside the field of time. It was a movement, a field, a dimension outside of time. It seemed to have a shyness to it, but it was not shyness. It was fleeting and unapproachable. There are no words, no pictures that can communicate the quality, depth and vastness of it. It was a holy thing.

79. If you live with fear, anxiety, frustration, depression, loneliness, despair, or sorrow, then it can end. It can all end instantly and totally. Find out what it means to love, because love ends all that. It ends it completely.

80. Memory is restricted, stuck, and bound to the past. That which is bound cannot be used as the tool to approach that which is boundless. Only when the mind is released from the past does that which is boundless reveal itself. Memory is not only bound to the past, but it is the past. The past implies time. That which is bound in time cannot approach that which is timeless. Psychological time must end for that timeless other to come out. That timeless other is not an idea or thought. Thought is the playback of memory. That means it is thought that denies the other from revealing itself. No words can come close to describe what happens. One must explore it for oneself. One must put aside all books, guides, and teachings. One must go it completely alone. Only then can the invitation to the timeless other be valid. Everything else is a fraud.

81. To miss a person is to feel the absence or loss of that person. The feeling of loss may cause sadness, loneliness, heartache, or depression. It can result in great sorrow that can last for days, months, or years. When a person is absent, leaves or dies, what remains is the image that one has created about that person. It is the image that causes sorrow. It is the image that causes inward hurt. The image of a person is not the person. The image of the person makes up your identity because the image of the person represents your friend, your spouse, your lover, your companion, and so on. The image of the person exists in the brain. That means psychologically the image of the person is you. Therefore you are the cause of the sorrow that exists in you. It also means that the sorrow that exists can end instantly, completely without analysis, struggle or effort of any kind. The machinery of image-making is the cause of all human sorrow. Stop the image-making mechanism and the whole of sorrow is wiped away. The end of image-making does not take time, which means it can happen in the blink of an eye. The whole movement of making images comes to a halt when the mind discovers what it means to be alert, aware, highly attentive. Watch what happens when the brain is attentive. Watch what happens to the whole mechanics of psychological image-making when the brain suddenly starts to observe the many colors in the leaves of trees, the shadows in a tree, the blades of grass, the space in a room, the vastness of an open sky, the breathing and

heartbeats of the body. If the brain is highly alert and sensitive, then the entire process of image-making halts. It stops completely. When the repetitive activity of image-making stops, then all sorrow is destroyed. It melts away and as a result something entirely new is born.

82. Desire exists as an activity of thought. It is the playback of memory that acts to repeat a past pleasure, which means it is grounded in memory, and therefore rooted in the past. Love has nothing to do with the past. The past is time. Love is not a function of time. That means desire is not love. They are two totally different things.

83. Thought as personal opinion and belief is expressed in the form of the identification to a political party, religious belief, particular country or flag. It is all that. Social separation is rooted in such thought. Belief is bias, and therefore separative. As a result it causes psychological isolation and therefore social division. More deeply the whole of human belief in whatever form is not only divisive, it is an illusion. It is an illusion because it is bias, which means it is not true. Discard the whole of thought as personal opinion and belief and suddenly, instantly the whole of illusion dissipates. What takes place is an extraordinary inward psychological freedom that belongs to no political party, identifies to no religious organization, and worships no flag. What remains is a mind without illusion. A mind with no illusion has come upon what is real. It has discovered what is true. Only the mind not caught in illusion can love. Love is not bias or partial. Love is not separative which means it has nothing to do with personal opinion or belief of any kind. As long as the mind embraces a political party, religious organization, country, flag, philosophy, ideology, teaching, or any of that, then it can never come upon what is love. Only a mind that is free can love. The two go hand in hand.

84. True joy and happiness come about where there is deep affection and compassion for the whole of life, the animals, plants, rivers, stars, and everything else. This is an affection that is not cultivated or takes time to develop. It has nothing to do with time, which means it exists now, or not. It is either present in the brain, or not.

85. The idea of a tree is not a tree. Similarly, the idea of love is not love. Ideas exist as memory, which is limited. Love is not limited. That means love has nothing to do with memory. Psychologically memory is the past. Love has nothing to do with the past. To come upon love, every sense of attachment to memory must end. There must be freedom from the past, because only when the past ends can one come upon what it is to love in the present. Love only exists in the present. It does not exist, and it cannot be found, anywhere else.

86. The present is what is real. Ideas and thought are biased, fragmented, with no relationship to what is real. The end of the activity of thought ends bias. It ends the fragmentation within. Be aware of the present. Live in the present and the whole field and flow of thought has fundamentally no meaning in everyday life. What gives life meaning is the present. Nothing else does.

87. Death means the loss of everything. It means the loss of your possessions, bank account, husband, wife, family, job, all that. Most of all, it means the end of you, your name, status, power, and achievements. It means the end of everything that is known. What is known exists as opinions, beliefs, knowledge, thoughts, and memory. The idea of the loss of all that may create fear. Fear is why people search for security in the belief of ideas, such as the belief in the idea of an afterlife, the idea of heaven, the idea of Mohammad, Jesus, Buddha, sacred books, writings, teachings, and all that. However, the mind that identifies to no ideas has absolutely nothing to lose. The mind that inwardly possesses no idea of any kind fears the loss of nothing. It no longer searches for security because there is no need. The whole of fear has been wiped away. The mind has died to everything and as a result it has come upon the greatest security. It has come upon freedom. Freedom means to die each day to the whole of every idea, thought, and memory. It means to discover that death is not an end, but it is the beginning of a totally new way of living that knows no fear and no need for security. Freedom is security. It is the greatest security.

88. You cannot bring an end to jealousy and have fear continue. You cannot stop the movement of anger without learning what it is to live without loneliness. You cannot eradicate greed, and keep envy, hate, desire, ambition, or any other form of aggression and inward conflict. All of these forms of conflict have the same root cause. The cause is thought. It is a mental image. It is the image of the ego. As long as there is an ego, which means self centered activity, then there is

division between the observer and the observed. Division means conflict and all the inner turmoil that goes with it. As long as psychological conflict, turmoil, or whatever name you want to give it, is approached in a partial, fragmented manner, then it remains. That means the end of inner turmoil must be approached as an entirety. It must be addressed as an undivided whole. Only then is it possible to end it.

89. In the stillness of the car along the middle of the road and beneath the vast open blue sky, the intimate other came. It came unexpectedly without cause or invitation. It was pure emptiness, nothingness, and therefore sacred. No words can describe it. No action can invoke it. Only when the mind is quiet of the movement of ideas and memory does it come. There was no desire for it. There was not an ounce of want, hope, or longing to maintain it. The mind was filled with complete and utter indifference for it. There was only observation. There was only pure and silent watchfulness. The sacred other touched, contained, and penetrated everything, the road, car and sky. There is no way to describe it. Words are flat, dull, and wholly inadequate. They can never describe the indescribable. The sacredness, or whatever it was, vanished as suddenly as it appeared. The brain felt cleansed. It felt new and renewed. That is what the sacred other does. It renews the brain and makes it young and innocent. It makes it honest. One must not accept any of this. There must be doubt. There must be the deepest interest to find out about it. Play with it. Experiment with it. Only when you look away from these words and explore it for yourself is it possible for that immense and sacred other to come about. Do it. Do it now.

90. Be quiet and completely alone with yourself for a long time, and ask yourself what is important to you. Ask what you want to do with your life. The more serious you are about it the greater meaning it will have. Whatever is the answer, make it your overriding purpose. Follow it. Take steps towards it. It does not matter if the steps are short. What matters is that you follow your deepest interest and live the life you really want to live.

91. Within every blade of grass there is eternity. There is that which has no beginning or end, infinite, sacred.

92. There is a difference between merely looking at a thing and seeing it. Looking is casual, superficial, with no sense of the tremendous beauty that is present in things, a lone ant scurrying along a path, a blade of bright green grass pushing up through the cement, the leaves on a tree dancing, waving, playing in the wind. Mere looking fails to connect to these things, which means there is no intimacy in relationship. All life is relationship, and where there is no intimacy in relationship there can never be love. Seeing means connection, relationship and great intimacy between the observer and the observed. The intimacy that comes with seeing is so great that there is no separation between the two. They are the same. The mind that discovers this fact brings an end to the division within. It brings an end to the whole of psychological division and therefore conflict, which means another dimension to life is revealed that is whole, complete. The mind is not different from wholeness. It is not foreign to the sense of completeness. The mind is complete. It is whole. They are the same.

93. Live in the present and death has no meaning.

94. If you struggle and live with ambition, aggressiveness, competition, worry, frustration, the pursuit of goals, pleasure, and all that, then love is denied. Only when you discover what it is to live without struggle can there be love. Struggle means conflict. Love is not conflict. To bring an end to struggle does not take time, which means it can end instantly. The end of struggle is the beginning of love. They are the same.

95. Sit comfortably and completely relaxed. Breathe quietly. Let the body go limp. Move nothing. With tremendous alertness and sensitivity, observe whatever exists around you. See the shapes, colors and movements of things. With the eyes open, keep the eyes still and do not focus on any one thing. Instead allow the eyes to see everything at the same time. Do not concentrate on any specific object, but freeze the eyes, let them be motionless, and see everything at the same time. See the objects around you and the space between the objects. Now watch what takes place inside you. Close the eyes and watch what is happening inside the brain. Watch as thoughts and ideas appear. Carefully watch the movement of ideas as they come from and return to memory. Do not embrace any idea or follow any line of thought. Instead simply watch them appear and disappear. It is important not to judge any idea that enters the brain. Do not withhold, repress,

invite, compare, or in any way be anxious about any idea that comes to mind. Simply observe and be sensitive to whatever ideas arise and pass through the brain. Now be aware that only ideas pass through the brain. Only thought comes to mind. Every idea, thought and psychological image that comes to mind may have different values. The idea of your job may create a sense of anxiety or importance. The idea of a spouse may invoke feelings of affection, desire, or fear. The idea of a person unaffiliated with your particular religious or political background may bring about emotions of judgment, animosity, or hate. Now step back so-to-speak and simply observe the images without any feeling or emotion. See that the only possible thing that appears in the mind are images. There is nothing else. Now realize that the totality of images that enter the brain make up who you are. They form your identity, ego, and sense of self. See that the totality of these images and the image-maker are one and the same. See that there is no difference between you and the images you give worth. You are that. Therefore the image maker is the image. The thinker is thought. Now understand what is the nature of thought and images. Images are stored as memory which means they are basically partial and limited. Realize that as long as ideas occupy the brain it can never come upon that which is not partial, unlimited, and therefore infinite. This insight reveals that no idea, image or thought can ever be used to come upon the infinite other. This insight brings freedom from the whole of every idea, and image in the brain. The brain that sees the fallacy of using ideas and psychological images to approach that which is infinite no longer gives them any value. If all ideas and mental images are not given any importance, then the attachment to all of that ends. The end of attachment means freedom. It is freedom that opens the door to that which is infinite. Only in freedom can the infinite, and therefore sacred, be invited. Only when the mind is free can the sacred other reveal itself.

96. It is possible to end all social division and war in the world if you discard and put in the trash the whole of every political, religious, and personal belief, and if each day thereafter twice the number of people did the same. In short order the result would be no more division between Republican and Democrat; the North Korean and South Korean would no longer be divided, which means they would be the same; and those who identify to the Christian and Islam religions would cease to exist. There would be only human beings, undivided, and therefore conflict free. Belief is the cause of social division and conflict, which means the end of belief is the key that ends it. The discard of belief means that one no longer identifies to a political group, a religious organization, a country, race, or culture of any kind. It means the end of participating in political parties, religious traditions, racial protests, and all that. Let it begin with you, not because you will do it with the hope others will do it, but because it is the right thing to do.

97. The more things you discard the richer you are. The greatest wealth comes when you discard every idea and thought you value and hold dear. The nature of thought is that it is limited. That means when thought no longer has value, the limitation within comes to an end. The end of limitation reveals that which is unlimited. It reveals the greatest wealth one can ever come upon.

98. The intimate other unexpectedly appeared, filled with energy, and the most extraordinary warmth and gentleness. It brought about an immense sense of completeness and meaning. It enveloped the room, filled every corner, crack, and space. It was without beginning or end. It was eternity itself, untouchable, incorruptible. The whole activity of idea making and thought stood still. Memory subsided and with it the whole of the past ended. There was only the other. The other penetrated and filled the brain. There was no separation between it and the brain. It occupied the brain, cleansed it, and purified it through and through. It cleaned the air and wiped away every trace of past hurt and sorrow that had ever existed in the walls, on the floor or in the air. The wiping away of sorrow was peace. It was peace itself. Time stopped. The intimacy, whatever it was, existed in a different dimension all together. It encapsulated the past, present and future at the same time. It was a timeless thing.

99. Do this. Upon preparing for sleep, close the eyes, and be still. Listen and observe as ideas appear in the brain. See any ideas come and go. Do not judge, repress, or invite any idea. Simply watch. When ideas cease to appear remain watchful, alert, and sensitive to the vast solitude and emptiness within. Be the emptiness. Notice the emptiness means the end of comparison, judgment, and therefore every sense of inner division. See that there is only undividedness, and therefore a sense of oneness and wholeness.

100. Thought is a fathomable thing. It is confined to memory and therefore the past. Thought can never touch, grasp, or meet the present, which means it cannot be used to approach that which is unfathomable. Eternity is unfathomable. That eternal other can only reveal itself when the movement of thought ends. The end of thought is the key that opens the door to eternity. The end of thought is eternity. They are the same.

101. The whole of the past and future is in the present. All that ever was and will be exists now.

102. Aloneness is not loneliness. They are two different things. Aloneness means to have the capacity to live in solitude and to be completely at ease and secure in that solitude. Loneliness is a movement of the ego, which means it is the product of the psychological entrapment to ideas and thoughts. It does not matter if you are single, married, live alone, or with many people. As long as you remain unattached to the whole of every idea, thought, and mental image present in the brain, then there is freedom. Aloneness means freedom. They are the same.

103. To discover that you are thought, which means knowledge, and therefore restriction, confinement, and inner limitation, brings insight. It brings insight into the whole of humanity. The insight of what is the nature of knowledge puts knowledge in its place. It reveals the fallacy of seeking that which is unlimited by means of knowledge. It is a fallacy because it can never work. As a result this insight brings freedom from knowledge. It brings freedom from limitation, which means the brain comes upon what is intelligence. Intelligence is not knowledge. Intelligence is not limited. To come upon intelligence means that which is unlimited shows itself.

104. Happiness is not self created but comes with the end of the self.

105. Beware of books and people that claim to know that which is incorruptible, unlimited. What they know is knowledge. Knowledge is memory, which means it can be sullied, distorted, and corrupted. To come upon that which is unlimited, one must discard all books. One must follow nobody. Do that and you will see what it means to be free. You will be free to observe, listen, and learn. Everything there is to learn lies within. It does not lie in knowledge, memory, or ideas. It lies in the space between ideas. Find out what it means to be completely free of all knowledge, and that which is unsullied, incorruptible, and therefore unlimited, reveals itself.

106. The past and future have no meaning. They are illusions created by man. Only the present is real, and therefore free from illusion. Live in the present, and life will have the greatest meaning.

107. You can never be attached to another person unless you are joined to the hip. You can never be attached to a house unless you are nailed to it. Attachment always takes the form of an image. That means when you are attached, you can only be attached to the image of a person, to the idea of a house, or to the thought of whatever it may be. All ideas, thoughts and images exist in the brain. That means when you are attached to the image of another person, a house, a job, a political party, an organized religion, or whatever, it means you are attached to merely an image, and the image is you. Discard the whole of every idea about every person, every political party, every organized religion, and every idea you give meaning and worth, and only then will you find out what it means to be free. Freedom is not an idea. Ideas are limited. Mental images and thoughts are all finite. Freedom is not finite which means it has an infinite nature about it. Freedom is the key to coming upon that which is infinite. It is what unlocks the door to everything.

108. Experience as memory can be bent and twisted, which means it is corruptible, and therefore can never be used to approach that which is incorruptible. The greatest experience is the present because only the present is not bound by memory. The experience of what is the present is a living and breathing thing, which means it has nothing to do with memory. Memory is the past. It is dead, gone, finished. Memory is what denies the unsullied and incorruptible other from coming out. Therefore put the whole of memory in its place. Only let memory be used for the little things in life. That is all it is good for.

109. Time as the past or future is thought. Love is not thought. Love has no relationship with time. Love is timeless.

110. The greatest learning takes place when the mind is completely quiet, alone with itself and free to observe what takes place both outwardly in the world and inwardly in the mind. Observation means to carefully watch whatever it is that exists without any sense of effort, comparison, judgment, or desire. Do it. Do it now and see what happens. See that during observation every sense of division ends. There is no inner or outer world. There is no division between the two. There is only observation.

111. Set a particular time aside during the day in order to do what you think is meditation, and that is not it. Meditation is not something you schedule or make time for. It is not separate from daily living. It is daily living. It is the same.

112. See yourself in the street worker, the steel beams, the cracks in the cement, the dead leaves on the ground, the dog on the leash, the sleeping cat, and the line of ants racing to and from. See yourself in all things, and watch the whole of separation between the observer and the observed come to an end. The end of this inward separation brings about an extraordinary sense of wholeness that wipes away all inner division and conflict. Wholeness does that. It wipes away separation. It ends it completely.

113. Be intimate with nature, which includes the rivers, the mountains, and starry night skies. Be intimate in the relationship with all of nature so that there is no feeling of separation. In order to do that requires complete silence. It means a stillness of the heart and mind. Make no fanciful idea or mental image of you being the starry sky or the sky being you. Only when mental image making is absent can that intimacy present itself. Only then can a sense of oneness and completeness in relationship take place. Do it. Play with it. Watch what happens.

114. To die to thought from moment to moment cleans the brain and makes it whole. It ends the fragmentation within and the end of fragmentation means wholeness. They are the same.

115. It is important to understand that whatever you do, and whatever action you dream up, that you think, believe, or pray will enable you to approach or come upon that eternal, immeasurable, and therefore sacred other, will never and can never work. It can never work because every hint of desire must completely cease to invite the other. It must stop. Desire in any form is self-centered activity, and where there is the self, the other is not. If you find that after sitting quietly, performing what you think is meditation, and you find yourself waiting, waiting, and waiting for something to happen, and nothing does, and as a result you feel angry, disappointed, frustrated, inadequate, or you conclude that you proved the idea of “a sacred other” wrong, then the desire within never left. The self-centered activity never stopped. Find out what it is to walk away from desire. Stop seeking to attain, possess, and become. Learn what it is to live without seeking anything, not because you want to get anything out of it, hope for something in return, or secretly expect to come upon happiness, enlightenment, or whatever. Learn to live without it because it is what you love to do.

116. Intelligence has no need to write, teach, or do anything. Intelligence needs nothing. Only the ego has needs, desires, motivations, and all the disappointment and frustration that goes with it. Intelligence is its own action. However, when the ego does nothing, which means the ego ceases to function, and thereby allows intelligence to work, then the greatest action is taking place. No action by the ego is the greatest action. It is the same.

117. Do not work because of only money, duty or fear. Do what you love. If your job has no meaning, then change it so that it has meaning. Find how meaning can be put into it. Do that and you will love it. However, if it cannot be changed, if it is a meaningless and loveless job, without the possibility for change, then leave it. Walk away from it.

118. People celebrate particular days and make them special because they feel the other days are not special and not worth celebrating. They anticipate and look forward to particular days because like a drug they depend on these days to help them escape from all the stress, boredom, anxiety, loneliness, insecurity, hurt, and misery that is their life. Find out what it means to bring an end to the whole of this inward conflict that is your everyday life, and suddenly there is no need to make particular days special. You will discover that when the totality of inward conflict is wiped away, there is only one day that has value. There is only one day worth celebrating, and that day is today. Today is the most special, precious, and sacred day. It is the only day that has any true value. Live today as if it were your last, and you will suddenly see and deeply

treasure things as never before. You will see the intense colors and shapes of the leaves of trees, the vastness of a sky, the beauty of a bird flying, the extraordinary sense of oneness and sacredness that comes when one sits quietly, alert, highly sensitive, without a trace of expectation, desire, or want of any kind. The whole of life reveals itself as never before and thereby makes the singling out of particular days for celebration completely and totally meaningless.

119. The nature of human misery and sorrow is seeking. It is desire. The end of desire stops misery. It stops sorrow completely. Learn what it is to want, achieve, become, and desire nothing. Only then will sorrow stop. It will stop completely.

120. The problem of psychological conflict is simple to resolve. Be peaceful. To be peaceful means to inwardly love without conditions. Unconditional love is what brings peace. It is what ends all conflict instantly and completely. It is the only thing that can.

121. To go to church, the mosque, synagogue, or temple, with all the worship, prayer, and traditions that go with it, takes time. As a result none of that is needed in order to come upon that which is timeless. See this fact and follow it. Do that and something extraordinary reveals itself. Something tremendous manifests. What manifests is a field of existence that knows no past or future. It is a dimension outside the field of time. What manifests is a timeless other. The brain finishes with the church, temple, prayer, and all that, and it comes upon that which is timeless. What happens is too huge and immense to describe with mere words. What takes place is indescribable.

122. There are many words that describe inner peace, contentment, enlightenment, nirvana, and all that, but the word is not the thing. The actuality of it, whatever word you want to use to describe it, only comes about with attention of the present. Attention means watchfulness. It means mental sensitivity to everything. It means to be alert to what takes place outside you and inside you. When that happens there is no self. There is no you. Only when the self ends does the mind come upon inner peace. It comes upon it immediately.

123. I am an average, common man. I am ordinary in every way, except I do not suffer. I do not tolerate any form of psychological hurt or sorrow in my life, which means inwardly, mentally, in the brain, the entire activity of psychological attachment to ideas is finished. I use money to buy food and clothing but money does not own me. I drive a car, but if it gets scratched, wrecked, or stolen, it does not touch me. I am surrounded by people, but there is no attachment to any ideas that exist about them. What is important is not the idea of a person but the actual person who lives and breathes. I have no interest in concepts or ideas about a sky, bird, or flower, but rather the vastness of a real sky, the effortless way a live bird flies through the air, and the actual shapes, colors, and fragrances of a flower. Only the mind that is unattached, and therefore free, can perceive the extraordinary beauty of these things, and so much more. It is only this that seems to set me apart from other people. Otherwise I am nobody. I am nobody at all.

124. That which is unlimited has no boundary, no end, and therefore no death. If you have not discovered what it means to bring an end to the limitation in your life, then at physical death the limitation continues. It goes on. It goes on in other people because there is no difference between you and anyone else. You are the same.

125. Make this day extraordinary and find out what it is to instantly bring an end to the whole of every form of psychological conflict, struggle, and sorrow. You will realize the discovery of it after your body goes limp, collapses, and hits rock bottom, and from the bottom, which means when the self is no more, you come upon an energy and passion for life that otherwise would not exist. Love is that passion. It is the energy that wipes away sorrow. Nothing else can.

126. The idea that you are different from sorrow, that the thinker is separate from thought, is the ignorance that perpetuates inward division. Inward division takes the form of inner hurt, misery, sorrow, or whatever name you want to give it. The insight that the thinker is thought brings about intelligence. It is intelligence that wipes away this ignorance and ends the division and conflict within. It is the only thing that can do that.

127. Discard every hope, struggle, desire, belief, and thought of yourself and what lies ahead. It does not matter if you may be hours away from death. Make now your greatest interest. Make the present everything because it is never too late to make the greatest discovery, learn the greatest insight, and find out the immensity, sacredness and eternity that exists in the present. It is what makes death a tremendous affair, because death reveals it. Death is what reveals the eternal other.

128. That which is outside the field of time has no system of thought, series of steps, or stepping stones of any kind. Every form of stepping stone means time, which means it can never be used to come upon that which is timeless. Discard all systems of thought and anything that implies time. Do that and see what happens. The end of thought means freedom, and only in freedom does that which is timeless expose itself. It makes itself apparent.

129. Love knows no revenge, resentment, displeasure, or indignation. It pardons all culpability, guilt, and debt. It is pure forgiveness. That means love does not condemn, measure, or have any conditions. Love is unconditional. Find out what it means to have that love at home, your job, in relationship with your spouse, neighbor, coworker, and everyone you meet throughout the day. Do that, and life will take on a whole new meaning. The significance of what happens cannot be calculated or measured in any way. It cannot be measured, because love has no measure. Love is immeasurable.

130. Everything what you know, and all what anyone knows is thought. It is merely ideas, concepts and mental images. Here is the thing. Thought is partial. Intelligence is not partial. That means intelligence and that which is impartial are the same. That which is impartial, and therefore free from bias and prejudice, goes hand in hand with what is love. It means love and intelligence are the same.

131. Give up all oversight, control, and domination over others. Let go of every impulse and desire to rule over others. Drop any and all positions of authority, and an indescribable sense of peace and well-being comes about. All feelings of separation between you and others, between the controller and the controlled, vanish. The end of separation allows the mind to come upon a wholeness, and therefore an integrity, humility, and the deepest affection that otherwise would not exist.

132. Attention means a brain that is sensitive. Attention does not choose, which means it touches the earth, sky, animals, people, and yourself, which means your thoughts, desires, intentions, and all the rest of it. A sensitive brain is an intelligent brain. The brain may sleep, and lie dormant, but the capacity, promise, and potential for intelligence remains. Be attentive to yourself, what you do, how you speak, where you go, and so on. Do not try to change or become different based on any particular set of beliefs, culture, or ideology. Make no comparisons or judgments about yourself. Simply let attention be your way of living, and see what happens. The significance of what take place is infinitely greater than anything you can possibly imagine.

133. It was early morning. Bread rolls were baking in the oven, and the steady ticking of a red timer filled the air in the small kitchen. The window was slightly open and in the distance were the faint sounds of passing cars. The body was quiet. It had rested peacefully during the night, and as a result it felt strong, supple, and sensitive. Sitting upright in the cushioned wicker chair, the feet flat on the floor, eyes open, a presence filled the room. It enveloped, reached out, and held everything. It was in the walls, floor, and table. It was in the glass on the table and water in the glass. It was in the body, brain, but it was separate from the brain. It was not limited or measurable. The body is limited. The brain with its content of past experiences, education, upbringing, memories, and mental images, was not it. It was not an image. It was not the past. It was flowing, beating, intensely alive. It was more than alive. It was life itself. It was life, breath, heartbeat, and more. It was that which knows no limitation, which means it was love. It was not the love one has for another, but it was love itself. It was infinite and unconditional. It was a sacred thing. The sacredness of it demanded humility. It demanded awe, silence, unspeakable reverence. It bathed and cleansed the brain wiping away every trace of the past. There was only the present, moving, living, breathing. It remained for an unknown time. Slowly thought began to enter the brain, however this infinite other remained. It remained, penetrated and embraced all that is. Suddenly it seemed to melt away into everything. Like a blanket that a child pulls over its head, the sacred other slowly became covered. It did not cover itself, but rather the movement of thought, the reemergence of memory, tucked it away and covered it. It was covered but also it was there. At

the same time it was there and not there. A remarkable silence, love and warmth filled the room. A memory of it slowly formed, but the memory of it was not it. The memory of it lasted for short time until that too faded away.

134. The body waking up from a long, deep sleep, and the sounds of the house began to fill the room. The trees across the road stood still and unmoving. The road was empty of people and cars. A great stillness filled the air. It penetrated everything and remained for an unknown time. One must embrace the present. One must be immersed in it. One must love it. The present has no connection to the past, which means personal opinion and belief cannot approach it. Opinion and belief are grounded in thought, and thought is the past. Thought cannot be used to come upon the present. Thought is what denies the present. The insight of this truth ends the valuing of thought. It stops it in its tracks. The result is an intimacy with the present. The present instantly reveals itself and there is no separation from it. Love brings, invites, and reveals the present. It enables the intimate other to come out. Love is the intimate other. They are the same.

135. The end of thought brings about a lucidity unlike anything else. Dying to the whole of memory heightens the senses. It brings enhanced vision, hearing, and feeling. It magnifies the senses and initiates an entirely new kind of awareness. When you look at your spouse without an image, without the filter of thought to interfere in the observation, then it is as if one sees the spouse for the first time. When you observe a bird, cloud, or flower without the distortion of memory, you observe with new, fresh, incredibly young eyes. You see shapes, colors and movements as never before. However more importantly you see yourself. You see yourself inwardly without the movement of thought to distort the observation. The end of the movement of thought brings about awareness of what takes place outside the brain, and also it brings awareness of what happens inside the brain. The awareness is a movement in the brain. What is important is not the object, but rather what is awareness itself. Only in awareness can there be insight into what is death, and what happens when the brain dies. If there is suffering in life, which means struggle, worry, jealousy, fear, loneliness and all the rest of it, then when the brain dies, at the moment of physical death, suffering goes on. It continues. Suffering is a movement of thought, which is the self, the ego, and therefore ignorance. Only intelligence can end ignorance. Nothing else can. If intelligence does not occupy the brain, which means the ego, ignorance, and all the struggle, hurt, and sorrow that goes with it, then the ego does not end. It endures. It maintains its continuity. It does so in other people. Inwardly there is no difference between you and another person. Psychologically you are thought. Every human being is thought. That means you and humanity are the same. You are not different from anyone else. You are your neighbor. You are the rich man, the poor man, politician, criminal, priest and beggar. You are not different from anyone else. You are one and the same. However if intelligence occupies the brain at physical death, then the entire question of what happens at death is irrelevant. First it is irrelevant because what happens at physical death is obvious. When the body dies all bodily functions stop, go through decomposition, break down, become dust, and all that. However if intelligence is present in the brain then psychological death has no meaning. It has no meaning because there is nothing to die. Intelligence means no thought, no self, no ego. It means emptiness, and therefore energy, vast and impenetrable energy. Therefore when the body dies, intelligence no longer occupies the brain, and what happens to the brain is irrelevant. It is irrelevant because intelligence is independent of the brain. The brain either comes upon intelligence, or not. If the brain does not come upon intelligence, then it does not mean it does not exist. It does exist. Intelligence uses the brain, but it does not need the brain. Intelligence needs nothing. Intelligence is independence. They are the same movement. Therefore regardless whether the brain is young or old, sick or dying, alive or dead, intelligence exists. However any idea, mental picture or form of thought, which includes belief, opinion, and all that, of what is intelligence, is not it. All of that is thought, and intelligence is not thought. It has nothing to do with thought. Intelligence comes about with the end of thought. Bring an end to the whole structure, activity, and movement of thought, which means thought as the self, the ego, which is the identification to personal opinion, belief, and all that, and the entire foundation of ignorance breaks apart. It collapses and ends. The end of ignorance is intelligence. They are not different things. They are identical. They are the same in every way.

136. The mind lost track of time. There was no sense of time as a clock or the passing of minutes. Only the timeless other existed. It was the unknown. Only that which exists outside the field of the known, without division, and with no separation of any kind, was there. The mind was that. It was the same movement. There was no internal activity of intent, striving, or seeking. The mind was silent, highly lucid, watching, listening, and then suddenly it appeared. The other dimension opened up and came out. It revealed itself spontaneously and without warning. A feeling of warmth, beauty,

and impenetrable peace filled the brain. It was not a mental image. It had nothing to do with memory. There was no desire to hold onto it, possess it, or turn it into something it is not. The whole movement of memory, and therefore time, was at a stand still. Only the other occupied the brain. The timeless other is not something that can be willed into existence. It only comes uninvited, but if the door is closed to it, then it cannot come. The door must be open. Only then can it be received. What blocks it from coming is thought as the self, ego, or however you want to describe it. All personal belief, attachment to ideas, and the desire for achievement, security, reward, status, power, and all that, must be eradicated from the brain. Only then does the door open. Only then can that which comes uninvited be invited. The small puddle was filled with fallen bright pink hawthorn flowers. Cars passed along the road to town. Workers carefully cut the branches of the towering eucalyptus trees, and children laughed as they played with each other on the playground. The sky was blue, clear, and seemed to stretch forever. Amidst everything there was a silence. It was a thick silence, that brought about a sense of absolute calm that penetrated deep in the brain. The calm remained throughout the day and into the night.

137. It is the most extraordinary thing to not be attached to any idea or thought that enters into the brain. It is amusing to watch when thoughts come and go. They appear from nowhere and return to the same place. In particular, it is extraordinary to see what happens when the machinery of ideas coming and going ceases. The silence that remains and encompasses the brain is deafening. It is an emptiness and that emptiness is not a void, but it is full. It is a fantastic fullness and richness that makes the brain whole. The brain comes upon a wholeness which is a psychological condition in which there are no broken pieces or any form of division. The absence of psychological division means no conflict. It means peace. The emptiness is peace. It is a deafening peace, and that peace resides, moves and flows in the brain.

138. If the relationship you have with another involves fear, jealousy, stress, aggression, frustration, control, domination, manipulation, or any form of psychological dependence, then it involves the movement of thought. The movement of thought is the replay and playback of memory. Thought is memory, and memory is limited. Love is not limited. Love is unlimited, which means it has nothing to do with thought. As a thought of a tree is not the tree, so is a thought of love not love. Learn what it is to have a love that is without measure. If you do that, then every idea, mental image, and thought that has ever existed becomes meaningless. It loses its importance entirely. The loss of importance for thought brings freedom. It brings freedom from that which is limited. Freedom from limitation opens the door to the other. It makes possible for love, because only in freedom can love exist. Freedom and love go together. They are not different. They are the same, undivided movement. That means only a relationship in which freedom exists can there be that love which is unlimited, immeasurable, and therefore sacred.

139. Psychological death is the end of the self. The self is the whole of attachment to any personal opinion, belief, idea, or thought that exists in memory. The nature of thought is that it is limited. It is confined to memory, and memory is limited. That is obvious. It is simple if you look at it. Here is the thing. The mind that discovers what it is for the self to die, ends the limitation within. The result is that the mind comes upon that which is unlimited. The unlimited is not a thought. It has no association with any mental picture, idea, or memory, which means it has nothing to do with time. Therefore the mind comes upon a dimension of existence outside the field of time. The mind merges with it. It flows with it. As a result the mind begins to move in a completely new and different direction. The new movement is not divisive, partial, or at all fragmented. The movement of thought as the self is fragmented. This other movement is without division, which means the mind is not separate from the movement. It is that. The death of the self, which means the end of the ego, means an end of all division. The end of division means wholeness. It means the mind comes upon a wholeness and completeness that brings immense meaning to life. Death does that. It makes life whole and complete. It gives life the greatest meaning.

140. Intelligence is not an idea and has nothing to do with memory. Memory is partial, limited, imprisoned in the past, and therefore restricted to time. Intelligence is not partial. Intelligence is not limited or restricted in any way. It is not something that is bound to anything, but rather it is what releases and brings about a state of mind that is unrestricted, and therefore free. Intelligence is the key that unlocks the door to the psychological prison of the past, and thereby purges the brain of every mental conflict, worry, stress, anxiety, loneliness, insecurity, and all the petty hurt and sorrow that most people tolerate in everyday living. Intelligence comes about when the whole of ignorance is cleansed from the brain. Ignorance is every form of partiality, bias, and prejudice, which takes the form of mental attachment to opinion, attitude,

and belief. The whole of personal opinion and belief must be discarded for intelligence to operate. That means every form of religious and political belief must be discarded. Every personal identification to all forms of thought must be totally eliminated, which includes the identification to the thought about work, family, God, love, death, and everything else. All forms of mental identification to thought must cease for intelligence to come about. The end of the identification to thought means the end of partiality, bias, and therefore ignorance. The end of ignorance is intelligence. It is the factor that allows intelligence to manifest. It awakens the intelligence within.

141. Only serve the present.

142. Jealousy is not love. There are two completely different worlds. Jealousy and all the turmoil that goes with it happens when there is possessiveness and a sense of ownership of another. When a person psychologically creates and embraces the image of another person, then the seed of possessiveness is planted. Possessiveness in relationship means attachment. It means dependency. As a result freedom is denied. When a person is inwardly free, not attached to any image whatsoever, then, and only then, can there be love. Jealousy is conflict. It is psychological hurt and misery. Love has nothing to do with conflict. Love ends conflict. It destroys the whole of inner hurt. Love does that. It is the only thing that can. Most people seek security in the attachment to an image of another person. They look for a sense of comfort because inside they are terribly insecure. They make images of each other and they relate to each other through the filter of the images. The image that each person has of the other, which means all the memories of past experience, is the foundation of their relationship. As a result there is no relationship. Relationship means a connection that either exists in the present, or not. Love exists only in relationship, which means it either exists now or it does not. Find out what it is to be in relationship that has nothing to do with the past, and therefore nothing to do with memory. Memory is measurable, the past, and therefore bound in psychological time. Love is not measurable. Love has nothing to do with time or anything that is bounded. Unless you come upon such a love, life will have little meaning, and jealousy, hurt, and misery will go on and on.

143. The world is divided because inwardly people are divided. People are divided which means they live with the conflict of anger, greed, fear, loneliness, stress, desire, and all the rest of it. The person who has ended the division within has stepped outside the whole field of conflict. Such a person is not of this world.

144. The meditation lasted for an unknown period and brought about a sense of wholeness, great clarity and lucidity. It was a meditation that involved no idea or thought of any kind. It was a movement of continuous denial, a constant ending of memory, and the discard of thought over and over and over. It was a continuous dying to thought, to thought as hope, intention, struggle, and desire. The meditation brought an end to the whole of struggle and every sense of desire. The end of struggle, desire, and all that, means a total end of psychological conflict and division. The end of conflict is not an idea, which means it has nothing to do with memory and therefore time. When inner division comes to a stop, which means every personal opinion and belief is no more, then the brain is no longer a prisoner of ideas. It is no longer trapped in memory and therefore time, which means it is free. Only when the brain is free can conflict end and thereby allow that which is outside the field of time, and therefore timeless, come into being. That means freedom and meditation go hand in hand. They are the same.

145. The whole of human sorrow lies within you. Find out what ends sorrow, and you will learn what ends it in the spouse, child, parent, neighbor, coworker, and stranger on the street. You will discover the key that ends sorrow in every human being on earth.

146. Intelligence cures the blindness of ignorance. It is what makes the blind see.

147. The mind was wholly and utterly consumed by the present. In the present everything existed, the past, the future, and all that is. Every sense of division and time vanished. Only the present existed, and the mind was not separate from it. The soft music and sounds of the house filled the room. In the distance a dog barked and cars passed. There was great emptiness in the brain. The emptiness was alive, a movement of constant change, and filled with streaming energy. The energy was outside the field of memory, and could not be touched by time. It was untouchable, and therefore holy, sacred.

148. Let the brain stream as an undivided whole. Allow division to enter the brain and you will live in endless hurt, sorrow, and conflict. You will live in conflict because division is conflict. They are the same.

149. Do not desire the eternal, sacred, and unknown other. Ignore it. Be completely indifferent towards it. Desire is what denies it. It is what prevents it from revealing itself. At the same time, when practical thought is no longer needed, deny that which is known. The known is memory, and memory means time. The denial of time wakes that which is timeless. It allows the timeless other to work.

150. Thought is a drug that is more addictive than anything else. It is by far the most powerful thing people crave, seek, and are compulsive to possess. It is more alluring than sex, money, and power. It is what people use to seek security in attachment. Without thought there would be no attachment to possessions, family, religious and political belief. Without it a person would have no identity. There would be no ego or sense of self. The idea of having nothing and being nobody seems to create such intense fear that people become attached to thought. In that attachment there is a sense of belonging and security, which is why human beings have been addicted to thought for millions of years. This addiction to thought is the cause of every war that has ever existed. It is the root cause of all social violence, mental conflict, and human suffering. There is nothing greater, more challenging, or yields a greater outcome, than when a person breaks free from the addiction to thought. The person who breaks free from the whole mental habit of embracing, identifying and getting attached to ideas, comes upon an unimaginably different way of living. It is a life free from the addiction and prison that is thought. Thought is the greatest prison. To break free from thought means to come upon a freedom that is beyond all others. It is the greatest freedom because freedom is what wipes away the whole of inner hurt and human sorrow. Thought is the root cause of all sorrow, and freedom is what ends it. It does that. Freedom brings an end to all human sorrow. It ends sorrow completely and instantly.

151. Meditation happens when the mind is not separate from the emptiness that exists between thoughts.

152. Contemplate what is your deepest interest. Forget what anyone else says you must do. Discard all the pressures of society that tell you to be this or that. Listen only to yourself. Find your greatest interest and then carefully, seriously, and with all the energy you can muster, slowly go into it. Take great care not to fall prey to trickery, and that the first step you take is not on the wrong path, because people are easy to fool. It is important to follow the truth. No matter where the truth leads, regardless what it implies, and independent of any calamity that may come, follow it. Follow the truth. Only then can you come upon your deepest interest, what gives life purpose, and makes life infinitely meaningful, precious, and therefore sacred.

153. Away with you, thought!

154. To be free means to be alone, not lonely, but to have a feeling of aloneness. That means having no sense of attachment to anything or anyone. One must feel that one knows nobody. One may have a family and friends, but one does not know them with certainty. They cannot be known because they change from moment to moment. When you say you know someone what you know is the knowledge about a past experience of that person. The knowledge is stored in memory, and that knowledge is you. That means what you know is not the other person but it is yourself. You must learn what it is to know nothing, which means to discard all of the knowledge you hold dear about other people, things and ideas. Discard the whole of knowledge means to release the totality of the known. It means to open the door to freedom. Freedom comes about when the whole structure and activity of seeking and embracing the known comes to a stop. Only in freedom can one discover that great unknown which is aloneness. To be alone is to be like a candle in a dark room. The light does not come from anything that is not the candle or from something outside the room. It comes from the candle. It is the same with freedom. Freedom does not come from anything that exists outside the brain. It comes from within.

155. Belief is thought, and thought is memory. Memory is limited. That means belief cannot be used to come upon that which is unlimited, eternal, and therefore sacred. It means belief prevents that sacred other from manifesting. Discard belief and the whole of thought, and that which is sacred appears. It comes out of nowhere, unexpectedly, suddenly. It just comes.

156. It is never too late to find out what is love. You may be old with most of your life behind you. You may be on your death bed. That does not matter. What is important is that you find out what is love, because love completes life. It finishes life. Fail to come upon what is love and life remains incomplete, unfinished, which means all the ignorance and sorrow that goes with it continues. It continues after death.

157. As the idea of a tree is not the tree, so is any idea about what is love not love. That means any idea you have about love it is not it. Belief is an idea. Opinion is an idea. That means every belief, opinion, mental image, or psychological picture one has about love is not love. All of that is thought and thought is memory. Memory has a beginning and end, which means it is finite. Love is not finite. That which is finite has no relationship with that which is infinite. Love is infinite. Therefore thought is the barrier that denies love. The whole of human memory cannot be used to come upon love. This insight results in freedom from thought. It brings freedom from looking for love in memory. Everyone is fooled into thinking that love somehow exists in memory, in the past, and therefore time. Thought and memory are bound to the past, the psychological past, which implies time. This is critical to see. Love exists only in the present, which means love has nothing to do with time. Love is timeless. You either have that love which is infinite or not. You either love now, or not. There is no in between.

158. There is meaning in the smallest of things, a fallen leaf, a bird in flight, an unknown person in a crowd, an unexpected telephone call, a television news program. There is tremendous meaning and significance in everything. One need only to look. There is a field of existence that is intelligence, which it is by nature unlimited, and therefore envelopes the whole of life, plants, animals, man, and the stars. It is what gives meaning to things. Find out what is intelligence, which means to end the limitation within, and the extraordinary meaning of things is revealed.

159. It was the middle of the afternoon and a clear blue sky peeked threw the cracks in the window blinds. The blinds were drawn and a light breeze gently pushed them back and forth. In the distance was faint music, the sound of a television, passing cars, and wind chimes. The body was resting on a soft bed next to the open window. The room was quiet. Breathing was soft and steady. The eyelids closed and inwardly there was no movement or idle activity. The brain was free of the mindless chatter of thought and image making. A great vacancy and intimate emptiness filled the brain. The vacancy, intimate other, or whatever it was, had nothing to do with the self or ego. It was pure nothingness, and therefore a contentment and peace that comes when the ego is no more. It comes when the ego dies. Psychological death means the cessation of the ego in the brain. It takes place when the addiction to idea making is kicked, which happens when the mind learns what it is to live in silence. The silent mind is free from the totality of idea making and psychological embrace of ideas. People embrace all sorts of ideas, the idea of God, work, justice, happiness, power, money, pleasure, sex, and all that. When the mind stops to embrace idea making the ego ends. It extinguishes and vanishes instantly, spontaneously. There is no will or effort involved which means the end of the ego cannot be compelled, urged or forced. The mind that ends the ego comes upon an entirely new energy and dimension of life where there is great lucidity and vitality. The mind is thereby thrust into a vast expanse. It is an expanse of energy without boundary, and therefore limitless. The mind comes upon this expanse and it is not separate from it. The vastness of what the mind encounters is ineffable. Any description of it fails to come close to the magnitude and enormity of it. No words or image can approach the essence of the thing. It is the same with contentment. Any mental image of what it is, is not it. Contentment is not an image. It is not a theory, belief idiotic ideology, or something one struggled to attain, which means it is real. It is the real deal. Do not accept any of this as true. Doubt it. Explore it for yourself. Only then can it come about.

160. Make death a best friend and not an enemy. Embrace death daily, which means to die and let go of the whole of memory throughout the day and from moment to moment. Do that and you will discover that death is life. They are the same.

161. The ocean waves appeared twenty feet high, blue, green and powerful. They crashed into the rocks splashing up water drops and white sparkling foam. The horseshoe bay waters were deep blue and the wide open sky was filled with brisk, clean air. Children and dogs played with each other happily on the distant beach. The dirt path snaked around the edge of the bluff above the white sand, next to the narrow road, and across from the large homes overlooking the water. Several hikers were on the path walking their dogs. One walker passed by with lifeless eyes and wrinkles on his brow. He looked

down as he walked and appeared oblivious to the beauty of the sky, waters, and waves. His face expressed a dull pain and sorrow that comes with loss and heartache. The world is filled with heartache. People tolerate living with sorrow. They are completely unaware that the whole of every inner hurt and sorrow that a person has ever experienced in life, the loss of a job or home, a divorce, the death of a spouse, and more, can all come to an end. It can come to an instant and complete stop. The beauty of the end of sorrow is that it costs nothing, depends on nothing, and takes no time. The key is attention. It is a quality of mental aliveness and alertness, which is not a superficial or casual. Instead it is an alertness that is extraordinarily serious and penetrating. When the mind comes upon that quality of attentiveness, then one must live it. Do that and the mind is no longer caught up in the trappings of inner sorrow. It steps out of the river of human sorrow, and thereby enters into a new field of life that knows no hurt of any kind. As the walker passed suddenly it happened. Without any sense of want or expectation the sacred other opened up around a corner beneath a lone cypress tree and revealed itself. It continued along the path and filled the ground, the air, and the space between everything. It was in the dirt, the eyes of a dog, the skin of a woman, the road, the gutter, the sewer. It touched and enveloped everything. The mind was empty of the past and memory. No trace of sorrow touched the mind. All sorrow was unapproachable to this sacred, infinite, and unspeakable other. Soon after rounding the corner of the dirt path it left. It disappeared as suddenly as it came. The mind was cleansed like a hard, steady, long rain cleans the streets, trees, and air. Whatever it was remained as an echo throughout the day. Hours later it was barely felt. It seemed to be hidden and waiting with infinite patience. Later it was gone. There was no desire to repeat it or seek it out. The whole of mental seeking and struggle had no meaning, and therefore did not exist. A large noisy truck rumbled down the street and disappeared around a corner. The leaves and branches of the trees were swaying in a light breeze. The sidewalks were empty, a plane flew overhead, and the large room overlooking the street was silent.

162. One must be careful not to fool oneself when one explores what is the self, what is love, death, God, or whatever. It is easy for the mind to fool itself, to make things up for purposes of attention, ambition, to feel a sense of psychological security, self worth, and all the rest of it. The moment desire enters the picture, deception takes place. Desire is the root of deception because it involves the self. Desire is the assertion of the self and therefore thought. The entire mechanics of thought as the self must be scrapped. Otherwise whatever comes of any investigation one makes into such matters will be shallow, warped, and therefore without any real meaning at all.

163. Every urge to pursue thought must stop. The whole activity of inner struggle must end. Only then can the selfless other come. Only then can that which is sacred unveil itself.

164. Death is not something that exists in the future, but it is something that happens every moment of every day. When a person learns to die each day, which means to let go of the whole of every memory, experience, and thought that one accumulates during the day, then death is no longer a mystery. It is no longer something to be feared. Failure to let go of a memory shows attachment. It is the attachment to memory that creates fear, the fear to lose the memory, the fear that it will someday be gone. To die each day means to live without the attachment to memory, which means the memory of a person, family, job, bank account, religious belief, or whatever else. Life without attachment to memory is a life of freedom. The end of attachment is freedom. They are the same. To live in freedom means to live without the inward attachment to any idea whatsoever. To do this brings about a tremendous awakening. One sees the world with new, fresh eyes. Suddenly one lives life in the present which means with great energy and interest. One no longer wastes energy with fear, which means one has an abundance of energy. This awakening brings about the discovery that death completes life. It gives wholeness to everyday life and thereby makes possible for a full, passionate, and therefore fearless way of living.

165. The huge sky was filled with white and gray clouds. The rain was light and steady. The wet grass was a jungle of dark, light and yellow greens. The house gutters overflowed with running water and opened out onto the street. Rain drops made pulsating waves in the large puddle that crashed into and merged with the other waves. The collection of rain drops formed a large puddle in the street. The collection of drops was the content of the puddle. The content of the puddle was the puddle. They were the same. It is the same with the mind. The content of the mind is the mind. The content of the mind is ideas, mental pictures, opinions, images, beliefs, and thoughts. It is the whole of education, upbringing, and past experiences that reside in memory. It is all that. That means the content of the mind is thought. It is memory. However, there is something else in the mind. There is one other thing. There is an emptiness present. The emptiness is not thought

but it is a part of the content of the mind. It is a part of the content of the mind that exists in the space between thoughts. It is outside the grasp of thought, which means it is something that cannot be touched in any way. It is an untouchable thing. Also thought and memory are partial, bias, and therefore grounded in ignorance. The emptiness is not partial, which means it is outside the field of ignorance. The mind that empties itself of the whole of thought as opinion, belief, ideology, fantasy, and all that, brings an end to the ignorance within. It comes upon an entirely different dimension to life that is not partial or bias. It comes upon a field of life in which ignorance has no place. The absence of ignorance is intelligence. They are the same. The mind that no longer any place for ignorance comes upon intelligence, which means it has found what ends the partiality and bias within. The end of partiality is wholeness. It is what makes life complete. That means the emptiness within is not a blank void. It is not an abyss, lifeless, or without meaning. Instead it is an extraordinary fullness and richness that gives tremendous meaning to life. It gives meaning to life because it makes life whole. Love is like that. Love gives meaning to life. It makes life whole and complete. This is important to understand. The emptiness within and love are not different. They are the same thing.

166. The man who knows the whole of science, art, business and literature, but does not know himself, is an ignorant man.

167. Meditation comes about when the mind is silent, absent of the movement of thought, and therefore devoid of analysis, mental image making, and the repetition of ideas as they go in and out of memory. Meditation is silence. It is a complete, thick and inner silence, and therefore it means listening. It means listening without direction, desire, or any intent. It is not a casual listening, but it is a listening that is intense, powerful, and filled with immense energy. Meditation means energy. It is the same.

168. The self is the problem. It is the mischief maker and the cause of every war, crime, social violence, disorder and human suffering that has gone on for thousands of years. The end of the self is the answer that brings a stop to all that. Where there is no self there is no ambition, no struggle, no authority, and no fear. The absence of the self means no anger, competition, or loneliness. It means no identification to any religious or political belief, and all the division and conflict it creates. The brain must find out what it means for the entire movement and activity of the self to end. The self cannot be renounced with force, because it is the self that is behind the force. It cannot be refused or denied because it is the self that is the refuser, the denier. The abnegation and total destruction of the self can only be carried out by that which has nothing to with the self. Therefore the entire activity of the self, which means the mental activity of opinion, belief, desire, all that, must be quiet. It must be still. The brain that is quiet has the capacity to bring an end to the movement of the self. Only the brain that learns what it is to be still and totally silent, learns what it means for the movement of these activities to shutdown. It learns what stops the whole machinery of personal belief, and what terminates desire. It is critical to see that there is something inside the brain that does that. When the brain is quiet, there is something within the quietness, emptiness and silence that brings an end to the self. The brain that is silent is not dull, sluggish, mechanical, or insensitive. It is highly sensitive. It is vitally alert and watchful. There is tremendous energy in a brain that no longer contains personal belief, desire, struggle, ambition, fear, and all the rest of it. It is this energy that operates in the silent mind. It is this energy that ends the self. If you find out what it is to come upon this vast field of energy, then every form of struggle, ambition, fear, and all the insane misery that goes with it, ends. It evaporates all at once, and what remains is entirely new and different. What remains is indescribable.

169. Make your body your temple. Wash it daily. Make it an ablution. Clean it with great care and thoroughness. Give it healthy food, clean water, and fresh air to breathe. Be good to it, but do not give it supreme importance. The body is a physical, material, and therefore a limited thing. What is most important is not limited. Only that which is unlimited, immeasurable, and therefore holy, has supreme importance. Nothing else does.

170. Don't put up with or tolerate living with psychological conflict. If there is stress, anxiety, or frustration in your life, then step back and look at it. Watch it as it arises, occupies the brain, and reacts. Learn what is its cause. If there is possessiveness, jealousy, anger, emotional hurt, and misery in your life, then closely observe it as it manifests by thought, and how thought sustains it. Learn what it means to eradicate it, so that it is no longer a part of you. Find out what abolishes the whole of that craziness instantly and totally. The abolition of inner conflict must not be merely a fanciful

idea or distant goal that requires study and hours of analysis. It has nothing to do with study. It cannot be achieved by analysis. Both study and analysis imply time, and the end of conflict has nothing to do with time. There is only one thing that ends conflict, and that one thing is love. Love ends conflict. It does away with it completely and it does not take time. Love has nothing to do with time. That means when you come upon what is love, which means that timeless dimension to existence that knows no conflict of any kind, you will discover that every form of psychological hurt, anxiety, and sorrow ends all at once. It ends in a flash.

171. When watching ideas enter the brain, do not try to change, suppress, translate or in any way judge them. Simply observe them. Watch them carefully, closely, so that they are exposed. The more ideas are exposed the more they are not a mystery, which means the more they fall away and not carry over in daily life. Ideas that carry over into daily life deny the present. They deny relationship which can only exist in the present. Where there is no relationship, there is no love.

172. There is a field of existence outside the boundary of time, which is timeless, unlimited. This field can only reveal itself when one finds out what it is to bring an end to the whole mechanics of inward attachment to mental images, ideas, and thoughts. The end of attachment to the whole of thought means freedom. They are the same. Freedom is something no words, book, or person can give you. It is something you must do completely on your own. It is a door you must go through yourself. The first and last step to freedom is to find out what it means to be completely, utterly alone, and secure in that aloneness. One may live with a family or group of people, but one is not attached. One may own a car, work at a job, and have a bank account, but there is no attachment to the idea of any of that. The entire structure and framework of mental attachment to ideas of things must be totally destroyed. It must be obliterated. Only then can one discover what it means to be free. The attachment to ideas constricts the mind to memory. Memory is the past, and therefore it implies time. The end of attachment brings an end to the past. It brings a stop to living in time. To learn what it is to end the whole of attachment to ideas in one's everyday life is the key that opens the door to that which is outside the field of time. It opens the door to that timeless other. That which is timeless is not an idea. Ideas can be twisted and adulterated. That which is timeless cannot be adulterated, which means there is a purity and innocence about it. A timeless life comes about when one finds out what it means to be free. The person who finds out what it is to be inwardly free at the same time comes upon that timeless other.

173. It is all right if none of this interests you or you do not understand it. It is all right.

174. Intelligence does not operate in the ignorant person, because the ignorant person lives with ambition, greed, envy, fear, sorrow, and all the rest of it. Intelligence does not operate but it must be at hand. The potential for it exists, which means it must be at hand for all mankind. If it is at hand, then it must envelope and surround all mankind even though it is not apparent. That means life has tremendous meaning for the greedy, lonely, frustrated, fearful, dying, crippled, and insane. It has meaning for every human being on earth.

175. Feel deeply that you will physically die today and watch how you suddenly notice nature, the trees, flowers, birds, insects, clouds, and sky. Watch how you see these things as if for the very first time. Now see what happens when you die to every memory, thought, and experience as it passes through the brain from moment to moment. The same feeling occurs. there is seeing things as if for the first time. Watch how the brain awakens, feels renewed, alive, sensitive to the smallest things. Suddenly there is awareness to what before was concealed and hidden. That is what death does. It unveils a realm of existence life that for most people lies totally hidden.

176. You can teach yourself by questioning yourself. Everything known and unknown lies within you.

177. The depth and intensity of the perception of things, which means shapes, positions, textures, colors, sounds, and all that, increases when one feels that today is the last day of life. It increases further when one senses that death comes within the hour. It increases even more when one feels that death is at hand within minutes. Find out what it is to know with certainty that death is happening now and you will come upon a perception of things that is filled with immense energy and vitality. Learn to die to a sunset, song of a bird, the sky, clouds, and trees, and you will understand what it is to perceive things as if for the first time.

178. Let the earth be your house of worship, and let the body be your temple.

179. The immense sky was filled with light grey clouds. The rain was steady and cleaned everything in the small town, the trees, the grass, the green and yellow leaves of bushes, the cars parked along the streets, and the roof tops and windows of the large homes. Passing cars splashed through the wet, empty streets. Streams of water flowed through the gutters, and fallen pink and deep, dark red cherry blossom leaves covered the sidewalk. The room was quiet. The body was still and sensitive to the littlest things in the room, the strands of carpet, weaves of colored fabric on the chairs, furniture, brush strokes on paintings, wood grain on floors, and the great empty space that penetrates everything. Late last night while approaching the window in the dark, empty room, something demanded the body to halt and be completely, utterly still and motionless. The sense of a past teacher and brother appeared in the emptiness of the room. They had past away years ago and yet there was the presence of each. There was a deep feeling of approval and happiness that the writings continue regardless that they may never be read or understood. It was as though what was important was not the writings, because they were small and insignificant, but instead it was for the mental condition that created it. What pleased the others was the awareness, watchfulness, and mental sensitivity within the brain. What was important was the sensitivity and not the description of it. One must be careful not to be fooled by any mental projection. The brain is easy to fool, and terribly vulnerable to imagination, fantasy, and therefore illusion. Whatever happened seemed real, actual. It lasted for an unknown time. The feeling of the communication touched one deep down. The body could not sleep for hours afterwards. The next day the brain could not help but look for the others in order to see if they were still present. There was no sign of anything. Only a memory of what happened remained, but it was not it. The memory had no value, and was discarded along with the household trash. The rain continued throughout the day, and gently wiped away the dirt from everything it touched.

180. The air was perky, fresh, and clean. A soft breeze blew through the empty streets littered with fallen leaves. In the small park people walked their dogs, children played, and birds hovered high above the tree tops. The grass throughout the park was deep, rich green and the sun warmed the pathway across the tennis courts. Cement pathways moved in and around the park and the trees. The roots of the trees pushed up the cement creating deep, long cracks. A small group of trees stood ahead along the path. The branches and leaves curled around over the path like a protective hand or umbrella. As one entered the embrace of the tree's protective cover a sense of a gentle and holy other suddenly appeared. It was a holiness and sacredness. It was a reverence that revealed itself in the empty space above the path and beneath the trees. It demanded silence. It forced the body to walk softly, pass carefully, with the deepest respect and humility. One could not help but ask for forgiveness for the intrusion. Nobody seemed to noticed it. Everyone appeared to be wrapped up in their own activities. The children played on, people continued to play with their dogs, and the tennis game went on uninterrupted. The holiness, reverence, or whatever, was infinite. It was infinite and at the same time it was more. It was solemn, and emanated a grace and softness that touched everything, and filled one through and through. It disappeared in an instant and left the brain vacant and stunned. The next day upon returning to the scene, there was no evidence or trace of it. Only a worthless memory of it remained and the memory was not it. The wind began to blow hard and leaves covered the path. It was a glorious day.

181. Home is where love is. If you love, then wherever you are, you are home.

182. It was a pleasant morning. The temperature was mild, comfortable, and the air felt clean. The sky was clear over the southern landscape, and over the north it was dark grey. The body felt supple and unusually sensitive. Perhaps the morning stretching exercises helped it. The walk went through town and towards the small park. There was a number of morning joggers and a group of people exercising on mats. The shapes and shades of things were quite noticeable, the trunks, branches, and leaves of trees, the curved cement walkways, the buildings and windows, the high clouds and immense sky. Suddenly and without any warning a presence appeared. It was everywhere at once. It enveloped the body, brain, trees and plants in the park, space in the park, people walking their pets, buildings, homes, the brightness, warmth, and immense power of the sun. It was infinite, sacred, and therefore man and the ideas of man could not corrupt it. It was an incorruptible thing.

183. The body changes constantly, which means each moment you are physically a new person. Not only does the body change from moment to moment, you also change at the psychological level. You change in the sense that one moment you are fearful. The next moment you are anxious, and another moment you are bored, sad, lonely, and so on. It appears you are in a constant state of flux and change. However, here is the thing. If there is an ego, then there is no psychological change taking place in the brain at all. The ego is the activity of comparison, evaluation, judgment, seeking gain, playing favorites, and all that. As a result it is a partial and discriminatory activity. Discrimination means ignorance. It means conflict and all the violence that goes with it. The only real change happens when the ego leaves the brain. The brain that no longer carries the ego moves in an entirely different manner. It does not waste energy in anxiety or fear. It operates without partiality, which means it does not play favorites. A brain that does not play favorites is not bias. It is not ignorant. As a result intelligence operates in the brain. The brain that empties itself of the ego undergoes a fantastic change. It undergoes a tremendous inner revolution. Do this. Be attentive without playing favorites. Be attentive to what happens inside the brain, and at the same time watch what takes place outside the brain. Attentiveness does not discriminate. It means watching, listening, and moving with the present from moment to moment. Be attentive and watch what happens to the ego in that state of attentiveness. Watch how the ego vanishes the instant the brain is alert, highly attentive, and learns what it is to observe and interact with the police officer, beggar, spouse, neighbor, and coworker without any sense of comparison or judgment. Find out what it is to have that state of alertness in daily life, which means living with no sense of inner conflict at all. Do that and you will undergo a psychological revolution that is not only real, but it is an inner transformation that gives infinite meaning and significance to the whole of life. Do that and you will learn what it really means to change.

184. You can worship whatever image you have in your head about God, celebrate whatever religious custom or tradition, and go to whatever temple, church or synagogue that appeals to you, gives you a sense of security, or makes you feel closer to what you think is infinite and holy. You can do all that, but as long as you embrace such things, and as long as you remain psychologically attached and dependent on such things, you will never discover what it means to be free. You will never come upon that quality of freedom that has no boundary, no limits, no measure, and therefore you will never discover that which is immeasurable, unlimited, and therefore sacred. I am not interested in any word, idea, symbol, picture, or statue of that which is sacred. What interests me is the real thing. When you have real freedom, when you have come upon that extraordinary dimension to life that is unlimited, infinite, and therefore sacred, then you can get rid of all your religious beliefs, traditions, holidays, books, and buildings. You can get rid of all of it.

185. There are those who say they had mystical experiences, or claim to have super natural ability. There are people who recount their near death experiences, how they entered tunnels, encountered deceased loved ones, experienced unconditional love, peace, or God. Also there are people who recount out-of-body experiences, how their spirit detached from their body and saw themselves from above, traveled with the speed of light to marvelous distant places and unearthly realms. Still there are people who claim to have experienced telepathy, levitation, time travel, nirvana, enlightenment, and so on and on. What value does any of that have on a person who is free? Is there anything another person can say or offer that would give another person something greater than freedom? Throughout history people have told such stories and described such experiences. Has any story or description of any past experience ever set a person free? Can the description of any past experience make you free? Can it remove the attachment you have to ideas about your job, your position, your spouse, your possessions, your bank account? Can it eliminate the psychological attachment that you have with your political opinions, religious beliefs, and philosophical ideals? Can it do that? If it cannot do that then you remain attached. If you are attached, then you are not free. If you step back and look at this issue as a whole, one can see that any past experience is stored in the brain as memory. Any past experience is memory. What is the nature, essence, and fundamental characteristic of memory? One basic trait of memory is that it is limited. No person has had an infinite number of experiences, and therefore does not have infinite knowledge. Therefore knowledge is limited. If knowledge is limited, then memory is limited. See this important point. That which is limited cannot be used to come upon that which is unlimited. Freedom has no boundary or limitation of any kind which means it is an infinite thing. The stories people tell about their experiences may be amusing and fun to listen to, but other than that they have absolutely no meaning. They have no meaning because they do nothing about the actual problems that exist in your daily life. They do nothing about bringing a stop to the jealousy, fear, anger, stress, loneliness, depression, and every other form of mental anguish and sorrow that happens throughout everyday living. Psychological attachment is the root of every form of inner sorrow. That means if

attachment ends, then so does sorrow. It ends instantly. No past experience or description of any event can bring a complete and actual end to sorrow. It cannot because all past experience takes the form of an idea, which means memory and again, memory is limited. That which is limited can never resolve a problem completely. There is no getting around that fact. If you find out what it means to eradicate all psychological attachment to ideas, then you will discover what it means to be free. When one has that freedom, which means a freedom that depends on nothing and has nothing to do with any idea, thought, or mental image, and therefore it is real, then no description of any past experience of any kind has any value. If you are free, then the whole of human memory, knowledge, and experience has no meaning when it comes to capturing that which is infinite, and therefore sacred. It has no meaning at all.

186. I was born knowing nothing, and if I died today, then the only thing I could say that I ever learned would be nothing, and that I learned it very well.

187. Do this. Be intensely awake. Be sensitive to all of the things that happen outside and inside you. Be aware of what you visually see. Observe shapes, colors, lights, shadows, dimensions, and the movement of things. Be attentive to large and small things, from the great space in a blue sky to the tiny steps of an ant on the ground. Listen to every sound. Notice the pitch and tone in the voices of people, the bark of a dog, the song of a bird, passing cars, and leaves blowing in the wind. Be alert to things you touch. Feel the wetness of water, dryness of a towel, smoothness of a door handle, roughness of a tree, and stickiness of honey. Feel how things are heavy, light, dull, sharp, hot, and cold. Be sensitive to how your body feels, whether it is tired, energetic, stiff, limber, painful, comfortable, and so on. Be sensitive to what you taste. Does the food or drink taste fresh, old, sweet, bitter, salty, and so on. Be aware of things you smell the aroma of cooked food, fragrance of a flower, or the salty air of an ocean beach. Be conscious to how you breathe. Watch to see if breathing is rapid, slow, deep, or shallow. See that you are different from these basic sensory experiences. See that the shape of a tree is observed by particular eyes and that the sound of a bird is heard by particular ears with all the limitations that go with it. Be aware that these experiences are being sensed and recorded by your particular brain. Now watch emotions as they occur in the brain such as fear, desire, loneliness, joy, serenity, and all that. Be alert to their type, intensity, duration, and frequency. Notice how these emotions occur in the brain and body. Next observe thoughts as they enter the brain. Observe the type, frequency, intensity, and duration of these thoughts. Notice how thoughts are the root of emotions, how first a thought appears and that the emotion always follows. See that these particular thoughts take place inside a particular brain. You can learn about yourself by carefully watching thoughts as they appear and move about in the brain. Watch that the awareness of thought as it enters the brain is not thinking, but instead it is awareness. It is simple watching. It is watching without reaction, judgment, or comparison. It is an awareness that does not distinguish between what occurs inside or outside the brain. That means it is an awareness that is not personal, has nothing to do with you, the particular body or brain. It is something that exists independent of the brain. It is an awareness that makes no distinction between you or anybody else, which means it is not dependent on, restricted or limited in any way. Therefore it has a quality of independence about it. It is free with no boundary or limits. It is an unlimited thing.

188. People have the capacity to learn what is the self, to bring an end to the sorrow in their lives, and to live with intelligence, without the bias of personal opinion and belief, and therefore without any illusions at all. That is an extraordinary capability.

189. People concern themselves about whether or not there is life after death, but they have no concern for life before birth. If one can come upon that which is unlimited, without beginning or end, then it means the whole idea of birth as a beginning and death as an end is a fallacy.

190. All of the teachings by all of the greatest religious and spiritual figures, gurus, and leaders in the world, the Buddha, Mohammad, Jesus, and so on, exist in the form of memory. You likely recognize these names because they exist in memory. All of the most popular religious books, the Quran, the Bible, the Upanishads, and others, also exist in the form of memory. You likely recognize these names as well because they are inside your brain as memory. It is obvious that you do not know everything. It is a simple fact then that you, or anyone else, do not have infinite memory. That means memory is limited. Memory is not infinite. All of the greatest religious and spiritual teachers and their works point to what may be described as that which is unlimited, infinite, eternal. However, if you want to find out what is unlimited, to

actually come upon that which is infinite and eternal, then nothing in memory can be used. Memory will not help you. In fact memory is a hindrance. It is a barrier because it prevents that which is unlimited from revealing itself. It denies the infinite other. Memory must be given no primary value. It must not have the greatest significance. Memory obviously has a function for everyday living. It is used to cook a meal, drive a car, and have a job. Without it physical survival would be impossible. However, with regard to the infinite other, memory has absolutely no significance. That whole aspect of memory has no purpose at all, and therefore it must be erased. It must be completely obliterated. When that part of memory is gone, destroyed, and when the job is over, the car is parked in the garage, cooking is done, the meal is over, and the brain has no further use of memory, then a natural inner stillness takes place. The brain naturally falls completely quiet and silent. If the brain is silent, then the door opens to the other. Only then can the unlimited and sacred other reveal itself.

191. The intelligent person cannot make the ignorant person listen or instill interest in another to find out what is the cause of ignorance, how it operates, why it continues, and all that. The ignorant person may be completely indifferent, and have no interest at all in what is intelligence, however nevertheless it exists. Intelligence envelopes and permeates everything. It surrounds the universe, mankind, and even the ignorant person. It touches the life of an ignorant person, which means even for the ignorant person life has meaning.

192. There is a vast dimension to life that is unlimited and unconditional which operates on everything. One may describe this dimension as a field of intelligence which penetrates and therefore operates on the entire universe, the planets, the earth, animals, people, and all that is. It also operates on you. You may be completely oblivious to it. Your inner feelings may be weak, dull, and as a result you do not sense it at all. Your life may be devoted to some silly job, petty little relationships, organized religion, politics, pleasure, sex, the pursuit of money, or whatever else. You may have great trouble, hardship, or suffering in your life. You may feel your life is small, superficial, and totally meaningless. It is important to see that this intelligence surrounds you in your hardship. It penetrates into your suffering. It operates on your sorrow. It does all that. If this dimension has an infinite quality to it, then it must be present. That means there is incomprehensible significance to the whole of life for every human being on earth. There is tremendous meaning to your life even though you struggle, live with stress, heartache, insecurity and fear. It means there is great meaning in how you deal with struggle, how you cope with the stress, anxiety, and conflict in your life. There is great meaning to your life as it is. This field of intelligence is infinite and unbiased, which means it is not reserved for a select few. It is not reserved for only human beings on earth and what happens on earth, which is a terribly small speck in the universe. The earth, mankind, and you, are so utterly obscure and small compared to the universe, but this extraordinary intelligence exists within you. It is within you to discover.

193. To live with doubt means to be watchful, believe nothing, and question everything.

194. Attention takes place when the brain makes no images. As a result mental attachment is impossible. That means attention is freedom. They are the same action.

195. Some people have no interest to be free, to find out what it means to live without fear, greed, anxiety, stress, loneliness, hatred, and all the rest of it. That which is sacred is of no concern to some. They may have other interests as science, art, gardening, cooking, or whatever. What is important is that you follow your passion. It is important because following what one is passionate about is what gives meaning to life, and not that one pursues what is sacred.

196. At physical birth the brain is given the capacity to come upon intelligence, and thereby have intelligence operate. Intelligence is not limited. Therefore intelligence has nothing to do with the brain or memory. That means physical death has no relationship to intelligence. The brain may die, and thought may wither away, but intelligence exists in a field independent of everything else, unchanging, and therefore eternal.

197. Eternity cannot be forced onto another, and another cannot help you come upon it. That means eternity can only come when one follows one's own path.

198. You learn about yourself when you watch yourself. You watch yourself by carefully watching everything you do, feel and think, step by step, second by second. You watch each thought appear and how it moves in the brain. You watch how it seeks comfort, safety, and survival, and how it tries to avoid danger, threat, and pain. You must be very attentive, alert, and constantly watch its movement at every moment throughout the day. You can only begin in the present. Start where you are, and move from there. If you do it now, you will notice thought and how it forms images, records those images in memory, and how for most people, those images are carried over in daily life, prevents awareness of the present, and as a result causes all the psychological conflict of jealousy, envy, loneliness, depression, and all the rest of it. A quality of mental alertness is required to watch and learn about yourself, but when you do that you not only learn about yourself, but you learn about the self. You learn about everyone. It is something that one must do, and not think about doing or imagine what it means to do. To watch oneself means that the movement of thought must be quiet. The activity of the brain must be still. Otherwise ideas and thoughts move in causing distortion in the observation. That is what thought does. It distorts observation. Thought is memory, and to meet what is taking place in the present through a filter of memory, distorts the observation. It distorts observation of the present, and distortion means illusion. Therefore the very first thing needed is to put aside the whole of thought, which means every personal opinion, belief, and idea that exists in the brain. One must put it all aside and then, and only then, can one begin to watch and learn about oneself, which means the movement of the self. The self, which is the me, the ego, or whatever you want to name it, is the cause of all the hurt, psychological agony, and sorrow that occurs throughout life. The movement of all that can be seen if one goes into it. One must have the energy to go into it. Most people waste energy in the inner conflict of jealousy, fear, stress, anxiety, and all that. That is why people may find this difficult to do at first. They simply have no energy for it. Also it may be that people have no interest in it because there is no pleasure in it, or it has no entertainment value. However, if you want to learn about the self, then watch the movement of thought as it appears at the forefront of the brain, moves, manipulates, measures and weighs the pros and cons of this and that, all the time looking out for itself and its own best interest. To do that, all you must do is look inwardly. You must look without judgement, because judgment is a movement of thought, and thought cannot observe itself without distortion. Therefore you must look without any sense of judgment, comparison, desire, effort or will. All of that must stop. If you begin where you are, seriously go into it, and test it for yourself, then you will be learning about the self, about how it creates mischief, destruction, and misery for people. You will learn about its nature, how it is fundamentally confined to memory, and therefore limited. You will learn it can never come upon, or be used as a means to approach, unveil, or in any way discover, that which is unlimited. Love is unlimited. It is that unlimited and sacred other. By carefully exploring what is the self, one learns how the self denies and prevents love from taking place in relationship. This is not something that any book or other person can give you. You must go it alone. Only then it will have any meaning.

199. Death of the ego brings freedom. It brings freedom and thereby uncovers a new dimension of existence that is without limitation and therefore infinite. This infinite dimension is separate from, and has no connection or relation with, the world of thought. Thought is mechanical because it can only move in and out of memory. That which is mechanical is grounded in matter. This other dimension is not a dimension of matter. That means when the ego dies the mind comes upon energy. It comes upon explosive and unfathomable energy. It comes upon energy because the end of matter is energy. They are the same.

200. Find out what you are meant to do with your life, and do it. If you cannot do it all at once, then take small steps toward it. Otherwise your life will be unfulfilled. Fail to do what you are meant to do and in the end it will be as if you had never lived.

201. Nothing is permanent. It's the only thing that does not change.

202. The cold, dense fog filled the morning air. People were bundled up, hurrying along to board the northbound train. It was a massive complexity of machinery and cold steel. The power of the train engine made the body recoil and step back. The tracks disappeared in the thick blanket of grey and white mist. People boarding the great beast appeared not to notice the engine or marvel at its power and hugeness. They seemed to be commuters and used to it all. It was a dead thing to them. Their eyes seemed to show they were going to the same job, taking the same train, repeating the same daily routine as they have done day after day for years. Their eyes looked heavy, dull, listless, with no vitality or spark. They appeared to

be going through the motions of everyday living, but it was not true living. It was not a life filled with any energy or passion at all. They seemed to be caught in the past, stuck, and they were simply walking about like zombies. Thought is what causes the brain to become dull, lifeless, and age prematurely. Thought is needed for everyday living, to hold a job, plan a trip, keep from missing a train, and all that. However, living life strapped to memory means to be handcuffed to the past. It means to be psychologically chained to the past, which makes memory a prison. To approach life solely through memory means to live in the past. It means to be caught in the constant playback of memory, which is the movement of thought, and it is this playback of memory that makes the mind dull and listless. It's what causes life to feel repetitious, tedious and boring. The mind that figures out what it is to break out of this prison discovers what it is to be free. Freedom has nothing to do with memory, thought, or anything related to the past. You look at life, a sky, tree, job, coworker, spouse, child, or whatever, through the playback of memory, or you do not. To look at life without memory means to look with young, fresh eyes. The truth of this becomes apparent when you do it. Just do it.

203. Stretched the body this morning. The exercises were similar to yoga, but there was no desire to achieve any idiotic physical position. There was no strain, effort, or struggle. There was simply normal breathing, a release to gravity, and the gentle movement and elongation of the spine.

204. The sky was light blue and cloudless. The morning air felt refreshing and brisk against the face. The body welcomed the soft warmth of the rising sun. A wall of eucalyptus trees towered above the passing cars, while a lone black bird silently glided into the middle of one tree, and then disappeared on a branch in the leaves. It was barely visible through the leaves. It was alone and remained alone on the branch for some time. A momentary glance at a nearby cafe saw a group of middle aged men congregated outside, chatting, drinking coffee, and eating fresh morning pastries. Some had their heads down as they spoke, unaware of the gestures and expressions by the others, unaware of the vast open sky, unaware of the great wall of giant trees. One watched itself walk carefully across the parking lot. Breathing was quiet and the heart beat steadily. There was keen watchfulness of the movements outside the brain, birds, passing cars, people talking, and walking through the town. A lone thin young woman squatted on a brick ledge next to a sidewalk. She smoked a cigarette, and appeared to be in thought. Her eyes looked tired and dull. Thought does that. It makes the eyes dull, lifeless. It saps the energy within.

205. If you can be watchful, highly sensitive, and alert to everything going on, which means both what happens outside the brain and inside the brain, then you will discover an awakening of a new state of being that strengthens, expands, and becomes stronger and stronger. See what happens. Do it.

206. Some people claim to have a third eye, to be able to see behind them. Others claim that they can see clearer by looking at everything at the same time, like viewing the world with a wide angle lens. Do not laugh at these people, but have an open mind. Whenever you come across any statement, do not blindly accept anything but approach it with doubt. Do an experiment. Test it out. If a person says he can see behind him, then have him demonstrate it. Draw a picture, and put it directly in front of his so-called third eye at the back of his head, and have him tell you what it is. If he says he sees more clearly by looking at things as a whole, then have him show you. Have him read license plates on cars that are parked at the edge of his field of view, and be sure to stand in front of him to make sure there is no cheating. These would be simple well-controlled, reproducible, honest experiments that can be done to check the validity of such ideas.

207. Accept nothing and doubt everything.

208. The meditation lasted long into the morning. There was keen awareness of the body sitting comfortably on the cushioned chair with back straight, eyes closed, and fingers still. There were only the sounds that an empty house makes, passing cars outside, and the whistle of a distant train as it approached and powered away. Images of one's entire life, from early childhood to the present passed through the brain like a movie camera. Not any one image had or was awarded any importance. There was only a watching of the images that came into the brain and then left, like water comes out of a faucet and falls down a drain. There was no division between watching what happened outside and inside the brain. It was the same. The inward movement of images eventually subsided, and only the quietness of the early morning was left. A sense of deep peace permeated the brain, the room, the air. It was extraordinary.

209. All of the temples, churches, synagogues, and mosques in the world have walls that are measurable, limited. Intelligence has no walls. Intelligence is not measurable. All religious belief and faith is personal. Intelligence is not personal. Organized religion is divisive, and as a result causes social separation, violence, war, and human suffering. Intelligence is not divisive, because it does not belong to any organized religion. Intelligence does not identify to any form of religion, politics, tribe, or gang. It identifies to nothing. As a result intelligence does not sustain human division. Instead it ends division. It stops division completely and instantly. Love does the same thing. Love ends division. That means love and intelligence are the same movement. They work in the same field. It means only the intelligent person loves.

210. The idea of life after death in which the mind continues to live on after the brain dies is just that, an idea. As all ideas, it has very little meaning. Like the idea of a flower is not a flower, the mere idea of immortality does nothing to eliminate the fear of death. It does nothing to touch a person deep down to the core of his or her being. However, the experience of a dimension that is eternal, and therefore deathless, in which the mind enters after physical death, would be different. If you would experience such a dimension, and see first hand that the mind is part of this dimension, that it comes from and returns to such a place, passes in and out of it, it would mean there is a part of you that is also eternal, deathless, and as a result the entire fear of death would be obliterated. Is such an experience a mere fanciful idea, a curious notion, or is it possible? What would it take to find out the truth of it? Can one find out if there is an eternal quality present in oneself? How does one begin to explore whether or not there exists something in the mind that is without beginning or end, unlimited, immortal, and therefore deathless? Do you look for an answer in a book, in a church or mosque, in a science laboratory, or on the internet? Where do you go? Obviously the first place anyone looks to find an answer to anything is in memory. Before you go on the internet to see if it holds the answer to that question, the warehouse of memory inside the brain is scanned and looked over. As a result a particular idea is plucked from the shelves of memory. If the idea says "go on the internet", then off you go. Memory is the first place everyone goes to look for an answer to any question. Can memory help you to find out if there exists something inside you that is without beginning or end, unlimited? Memory is the warehouse of ideas, thoughts, and mental images. Some warehouses are rather small. Some are quite large. What they all have in common is that they all have walls. They are all limited. That means memory is limited. The whole of every idea and thought in memory is limited and can never be used to approach that which is unlimited. Ideas and thoughts may be used to imagine, theorize, and philosophize about what happens to the mind at physical death, but that is all they can do. As a result ideas and thoughts have absolutely no value when it comes to seeing if there is anything eternal in the mind, or elsewhere. That is a fact. If you see the truth in this statement, then that truth brings about freedom from the totality of ideas and thoughts. That insight brings freedom from the whole of every belief, theory, and philosophy about it, which means it brings freedom from that which is limited. Freedom from limitation means the end of limitation. It means the beginning of that which is unlimited. They are the same. The mind that sees this truth uncovers a new dimension to life that is not an idea. Instead it has come upon a brand new field of life that is unlimited, eternal, and therefore deathless. This is the greatest discovery a human being can come upon because it totally obliterates the fear of death. It utterly abolishes it.

211. Find out what it is to not blindly accept anything, to question everything, and embrace the unknown. Do that and you will discover what it is to live life with great interest, energy, and passion.

212. The greatest action is no action. It is an action that takes place as if you never existed at all.

213. People were walking briskly with their dogs in tow. They seemed to enjoy the fresh, clean air and pleasant morning weather. Rust orange and yellowish brown leaves fell in the soft breeze and covered the ground with a thick blanket of color. A single, massive redwood dwarfed the others. One felt as an intruder in front of the immense beast. One could not help but gently and carefully step back and move away in awe and respect for the great giant. Surrounded by a grove of trees in the small park, among the sounds of gentle rustling of leaves, occasional bird chirping, and murmur of passing cars, it came. The sacred other came unexpectedly. The beauty, grace, and impenetrable power of it demanded attention. Breathing and heart beat slowed. The whole body, eyes, hands, and legs froze. The mind was swept away and merged into a vast field where time did not exist. It was timeless, deathless, and the mind was not separate from it. It was the same. Suddenly ideas rushed to the brain and the other vanished as quickly as it appeared. The air and ground of the small park felt cleansed, purified. It felt holy.

214. Only when you discover what is the ego does the meaning of life come out. You do not have to study to learn about the ego. You only have to look inwardly without personal opinion and belief to get in the way. If you sit very still, allow ideas and thoughts to be quiet, and be extremely alert to everything happening outside and inside the brain, then there is a deeply rooted sense that something exists that contains no boundary or movement of time, and therefore it has a boundless and timeless character about it. The ego cannot come upon it, which means the ego must end for it to appear, and only then does the meaning of life come out.

215. Understand the self within you and you understand the self in everyone.

216. Intelligence is not an idea. Ideas are fixed, static. Ideas are stored in memory which is limited. Intelligence is not limited, but it is something that is alive, moving, free. The mind that has this intelligence is tremendously attentive, free to learn, learn, learn. It is free to operate in a state of deep and instant learning. Intelligence exists in a dimension all its own. When the body dies, and if the mind has this intelligence, it falls back into the field from which it came. That field is intelligence itself, unlimited, timeless, and therefore without death. The mind continues in the field, which means the attentiveness, the freedom, and the deep learning does not stop. It continues. It occupies the field of intelligence, and the mind continues in that field. It is a field of life with no division, which means wholeness. It is pure wholeness, emptiness, filled with energy, immense and infinite. The mind comes from it at birth, and goes back to it at death. The mind is the field, but the field is not the mind. It is more. It is much more.

217. Intelligence does not identify with any form of organized religion, belief, or faith. It identifies to nothing. It is attached to nothing, which means it is free of all religious ritual and custom. Intelligence is freedom. They are the same.

218. Love is immeasurable, timeless. It permeates the universe, the earth, and all mankind. It affects everything in existence. It touches those who suffer. It operates on the ignorant. It is present within every human being even though outwardly it seems to be hidden, inactive. It brings infinite meaning for all human beings. That means the war criminal, murder victim, insane, violent, and ignorant, all are enveloped, touched, and in some way embraced by it. It means there is infinite meaning in the lives of every human being, even for the violent and insane, even if they don't see it, or are too insensitive to feel it. Only the mind that comes upon what is love sees the enormity and immense significance there is to the whole of life. The significance of life is too great to describe with words. Words cannot express the depth and hugeness of it. As long as the mind is caught up in personal belief, opinion, philosophy, or the inward embrace of any form of psychological image, then the vastness and enormity of what is love will remain buried, lost, and life will continue to be a constant struggle with all the stress, discontent, desperation, anguish, and shallowness that goes with it. Life will be all that, which means love will hide. It will remain hidden until one finds out what it means to be free. Freedom and love go together. Where there is one there is also the other. Where one is not, the other is not. If you do not love, then find out what it means to be free, and what it is to bring an end to the whole activity of mental attachment to ideas, thoughts, and beliefs. Do that, and see what takes place. Just see what happens.

219. Upon the death of another, do not make a memory of that person. Let it go as you would let a bird go free from its cage.

220. People tolerate living with dissatisfaction. There is the dissatisfaction in one's home, work, health, and relationships with people. There is dissatisfaction with government, politics, and religion. There is dissatisfaction with yourself, how you are insecure, fearful, bored, depressed, anxious, and how you tolerate living with jealousy, greed, and the constant struggle to achieve or become this or that. The cause for all dissatisfaction is the ego. Where no ego exists, dissatisfaction is impossible. It is impossible because there is nothing to be dissatisfied. The key is to find out what it means to wipe out, destroy, and obliterate the ego, not at some unknown time in the future, but in the present. Only then will it be meaningful. One only need to find out what it is. It needs to be clarified, and put out into the open. Only then can it be dealt with. To do that is simple. If you look inside you, close your eyes and turn your attention inside the mind, you will see that the only things that occupy the mind are ideas, images, and mental pictures. The only contents of the mind is thought. There is nothing else there. That means thought is the ego. The ego is thought. The discovery of what is the ego makes it no longer a mystery. It makes it obvious that in order to end the ego, the end of thought must take place. It

makes clear that the only thing that ends thought is attention. This can be seen when attention takes place. Do it now. Watch how attentiveness ends thought, which means a mind that is watchful, sensitive, and alert. The realization of what ends thought, and therefore the ego, brings sudden clarity. It brings complete and total understanding, and that understanding is intelligence.

221. Within each person, young and old, new born and dying, violent and peaceful, ignorant and intelligent, there is the capacity to discover that which is immortal, deathless. Each person has the ability to learn and realize that death is an illusion. As a result the ignorant are hallowed. The insane are venerated. The violent are sacred. They all must be loved, treated with care and compassion. You must treat them as if they are you, because they are you.

222. If you are thought, and society is thought, then you are society.

223. To come upon that quality of inner independence, which is intelligence, has consequences. There may be followers, seekers, people wanting this or that. One may be seen as an entertainment and subject to criticism or ridicule. One may be deemed a threat, and as a result cast out, put in prison, or killed. However, mostly one is likely to be simply ignored. If one lives in a dangerous place where there are violent people, then intelligence may be used so that the body is overlooked and ignored. However, if one meets violent people, then it may happen one will be imprisoned, tortured, or killed. In any case, whatever happens, nothing can touch, influence, or in anyway affect intelligence. The body is just tool for intelligence. Intelligence uses the body, but intelligence is independent. It is a field of independence itself, which means it does not need the body. It does not need anything.

224. The person that sees there is no division between the thinker and thought operates without any sense of division. That person is no longer caught in thought, judgment, belief, reaction, and therefore has changed. The person has come upon a movement that is not divided, whole, and therefore unlimited, endless. It is a movement without the division between anything, good and bad, right and wrong, life and death. It is the movement that is real and true. It means the division people make between life and death is an illusion. This movement is not dependent on the mind. It does not need the mind or anything. The mind has come upon the movement. It flows with the movement, but it is not the movement. It has merely discovered it, and now moves with it. The movement touches everything, plants, animals, man, the earth and entire universe. It touches everything, and it is separate from everything. But it is more. It is more than all that. It is more than the mind, the earth, the universe. It is much more. Here is the thing. The mind is born from the movement, and it dies to the movement. At physical birth the mind comes from the movement, and at death it goes back into the movement. There is no division between birth and death, which means neither exist. The whole idea of birth and death is a fallacy. What happens is that at physical birth the mind moves from the movement into the brain, and then at physical death it leaves the brain, and merges back into the movement. There is no beginning or end of the mind. That means the mind never dies. It never ages. The brain ages. The body eventually dies with the brain, but the mind does not. The mind continues in the movement. The mind that partakes in the movement has changed. It is not the ego, which means suffering has ended. All struggle, desire, and therefore the whole of ignorance is no more. There is only the movement.

225. All religious faiths in the world today are organized by people. They are structured with rituals and customs which are coordinated to include prayer, ceremony, celebration, or the citing of scripture. The rituals occur on a regular basis and the customs are a pattern of behavior, which is done so often that they becomes almost involuntary. Over the years all religious rituals and customs become a habit. A habit, like all habits, makes the mind dull and insensitive. It brings about mental attachment which breeds fear, inward dependence, which means it denies freedom. What happens to the person who wants to break this habit? What happens if one wants to find out what it means to have an open, highly sensitive mind, to be independent, and therefore free? Does it matter what are the consequences if you stop participating in the regular Christian, Hindu, Jewish, or Muslim rituals and traditions? Is it a concern how friends and family react if you stop participating in Christmas, Diwali, Yom Kipper, or Ramadan? Obviously the reaction may include ridicule, contempt, or condemnation. In some countries if a person abandons a religious belief or faith, then that person may be shunned by the community, subjected to physical punishment, imprisoned, or even killed. All of those things may happen, but it is not a problem for the person who is free. There is only a problem if one fears such things. The person who is independent, which means psychologically free, cannot be imprisoned. The body can be jailed, but that is all. Freedom means no

boundary or limits. It means the unlimited. The unlimited has no beginning, no end, which means no death. Therefore freedom has an infinite quality about it, and for the person who is inwardly free it means death is finished. It means death has no meaning.

226. It is simple to live a peaceful life. It is easy to not assault others, not be malicious towards others, not join the military to fight, bomb, and kill others in the name of a flag, country, or nationalism. One may be imprisoned or threatened with death for refusing to join a military, but that is no dilemma. Imprisonment or death is not a problem. However, what do you do when you are confronted by a malicious assault or you see the attack on another? People say the only responses are to either fight or flight, which means to either meet aggression with aggression, or run away and seek safety. A person can do that, which is what most people do all over the world. However, there is another action. There is the action to meet the attack, and face with the attacker without hesitation or fear. Only intelligence does that. It acts without fear, even in the face of death. If it means you give your life for another, or are killed, then so be it. It does not matter. Physical death does not matter, because the intelligence that operates is not confined to any petty allegiance to any flag or country. It is not confined, restricted or limited to anything at all. This is intelligence that only the deeply religious mind can fathom. To have a religious mind does not mean to follow any particular belief system, religious faith, or any philosophical ideology. The religious mind does not follow any such nonsense. It follows nothing, which means it is not bound or restricted to anything. In other words the mind of the religious person is not bounded or limited, which means it is unbounded, unlimited, and therefore it is a mind that knows no death. The deathless mind is not a fanciful notion. It is not an idea, concept, or mental image. The deathless mind is free of mental images, which means it is a mind that does not merely face the ignorant, and whatever aggression, violence, and war, that may come before it. It faces the whole of life, which includes the plants, animals, earth, and stars. There is no difference between the religious and deathless mind. They are the same. Find out what it means to have a religious mind, and you will not only discover what it is to live in this violent and dangerous world without fear, including the fear of death, but you will learn that physical death is an entirely insignificant event, and that there is a dimension to existence that knows no death, which means it is unlimited, infinite, and therefore sacred.

227. There is a movement that touches the entire universe. It is not that mankind or the earth are the only concern of the movement. The earth is a tiny speck compared to all that is, but still the movement touches it. It touches all mankind, plants, animals, and everything on earth. Find it. It exists.

228. Be alert, watchful, and aware. There is nothing more to do.

229. Watch inside you. Do not focus, concentrate, or think about anything in particular, but simply observe what happens. Watch what is going on in the mind. Observe ideas and mental images as they come and go. See how sensitive you are when you do this. If you do this you will see that there is no difference between the ideas that exist inside you and you. There is no difference, division, or separation between the thinker and thought, the watcher and the watched. They are the same. That means you are thought. Thought is memory, and memory is bound to the past. Therefore thought is bounded, and so are you. This is a tremendous realization. It means thought cannot be used to approach what is unbounded. It cannot be used to come upon it. Thought is the barrier that denies that unbounded, and therefore boundless and sacred other, from coming into being. It is thought that must end for the other to be. Stay with this truth. Remain with this insight. Just do it and see what happens.

230. During moments when the movement of thoughts and ideas cease to enter the brain and there is emptiness, stay with the emptiness. Stay with it not because you seek anything or have an idea that something may happen, but because within that emptiness there is no barrier, edge, or limit. Within that emptiness the unlimited is present.

231. The greatest thing you can ever learn is who you are and what are your limitations, not in a vague or dreamy way, but with clarity and deep understanding. The way to learn about yourself is simple. It is the same way you learn about anything, a car, a tree, a bird. You learn about a bird by observing it. You observe its shape, color, the way it looks for food, how it flies and cares for its young. You watch it very closely and you are extremely careful that you do not allow anything to dilute or influence what you see. How do you observe yourself and learn about who you are inside?

Experiment with it. Sit in a comfortable position, breathe quietly, and let the body, face, and hands relax. Except for breathing and heartbeat, notice that the body is not moving. Close the eyes and allow them to be naturally still as well. Carefully listen to your surroundings whatever it may be, a car passing, the sound of a television, a bird chirping, or whatever. Listen to everything. Listen without judgment or motive. Simply listen. Notice how highly alert and sensitive is the brain. With that same level of alertness and heightened sensitivity, observe what is happening in the mind. Watch how thoughts, ideas, and mental images suddenly appear and disappear, enter and leave, come and go. Watch as some thoughts stay longer than other thoughts, how some ideas dominate others, how some mental images are given importance over others. Do not judge the thoughts and ideas. Do not give value to one thought over another. Simply observe them. Watch their behavior, how they move, react, and link together with other ideas. Most importantly see how ideas make up who you are. The thoughts, opinions, and beliefs that you identify with make up your identity. Psychologically all that is you. Thought is you. Everything you learn about thought is the same as learning about you. It is the greatest thing to learn about yourself, because it opens the door to understanding who you are without any bias or distortion to get in the way. A learning that is undistorted means a learning that is unfiltered. It means a learning that is intelligent. This learning does not bring about knowledge in the form of another idea or thought, but instead it awakens the brain. It makes the brain alive with tremendous energy. The learning of who and what you are releases intelligence in the brain. It is intelligence that now occupies and operates in the brain. This is the greatest learning because it is a learning that changes the brain itself. The brain is no longer operating in a distorted, and therefore limited, manner. It has come upon an intelligence that is not limited. It is not that intelligence is separate from that which is unlimited. They are one and the same thing. It means the brain comes upon an unlimited other. It comes upon that which is sacred.

232. Do this. Watch what is outside you with the eyes open but without moving the eyes. Observe with the eyes completely still. If the eyes move, then they tend to focus on particular objects. As a result recognition may take place that involves comparison, judgment, mental images, memory, and all that. Instead look at everything at the same time as if one was observing with a wide angle lens. See what happens. The brain becomes quiet. The movement of thought, the playback of memory, and all that, naturally subside. It all vanishes. Watch what happens when the playback of memory, which is the movement of thought, ends. Watch what takes place. Play with it. Experiment with it.

233. Do this. Sit or stand completely still. Get physically comfortable and close your eyes. Do not move the eyes but let them be motionless. Notice what thoughts and ideas are passing through the brain. Watch how the brain acts like a sink. Watch how ideas come out of the faucet, pop into the brain, and go down the drain and disappear. Some thoughts may come and go quite quickly. However other thoughts may linger. Watch what these thoughts do. Find out why some thoughts stay longer than others. See how thoughts are linked and how they follow each other. Watch how some thoughts are deemed agreeable and others disagreeable. Find out why particular thoughts enter and are linked to other thoughts. When you find out things about thought you are learning about how thought operates. You are not only learning about how your thought operates, but you are learning how all thought operates. That means you are learning how thought works for the whole of humanity. Once you see what thought is, then it no longer has any importance, which means it naturally ends. When the activity of thought, which means its behavior, hopes, desires, tricks, and motives, are understood, then the mind is finished with it. When you are finished with a meal, it is done. It is over. The empty plate is not given any value. When the mind is done with thought, sees what it is, then it is done with it. When the mind is done with thought it is done with that which is limited, because thought is limited. When that happens something fantastic happens. Go into it. Just go into it.

234. Discard the whole of memory, which means the past, and something remarkable happens. It opens the door to another world entirely.

235. It is important to see deep down in your heart that whatever you do, whatever action you dream up which you think, believe, or pray will get you closer to that which is immeasurable, eternal, and sacred, can never work. If it worked you would not be living the life you do, with fear, jealousy, frustration, insecurity, ambition, stress, loneliness, and all the inner pain and heartache that goes with it. Every ounce of personal want must completely cease. Every trace and hint of searching and seeking must stop. The struggle to attain, which means desire, must end. Desire is self-centered activity. It is the barrier that denies the other. It is what prevents the sacred other from revealing itself. If you find that after sitting

quietly for a time, waiting for something to happen and it never does, and you give up feeling disenchanted, frustrated, or inadequate, then the desire within never left. Look inwardly and see that frustration and every sense of inadequacy are caused by desire. Find out what it is to live in the present, not because you want to get something out of it, or with the hope you will discover a door to eternity, or anything like that, but simply because it is what you love to do. It is love for the present that reveals that which is eternal and immeasurable. It is love that reveals it. Love opens the door to that sacred other, because love is sacred. They are the same.

236. Eternity reveals itself when the mind empties itself of the totality of ideas. Ideas exist in memory, and memory implies time. Eternity has nothing to do with time. Eternity is timeless. The mind that comes upon eternity is not separate from it. Separation is created by ideas. The mind that does not embrace ideas, which means the mind that has discovered what it is to be still, quiet, silent, has come upon that which is timeless. It has come upon that eternal other.

237. It is never too late to discover what ends human suffering, and thereby come upon that which is timeless. The old, sick, and dying can all come upon it. To come upon it moments before physical death is no different then if one comes upon it during one's youth. Time is irrelevant and plays no part in it. To come upon that which is timeless changes everything. The end of living in the field of suffering is what is important. It means that the whole movement and continuance of suffering comes to a stop, and as a result the door to a totally new dimension to life opens, which is totally devoid of suffering. That timeless, and therefore sacred other, is love. Love has no suffering. Love ends suffering. It ends it completely, instantly.

238. The small brown squirrel quickly scampered along the high telephone wire. It halted along the wire here and there, quickly looked around itself, highly alert, and watchful to everything around it, and then continued to run across the thin wire. It lost its footing several times and nearly fell to the street below. After it reached the end of the wire, and jumped to the top of the house on the other side of the street, it slowly inched down the steeply pitched rooftop and came to a shaded ledge. It sat in the shade of the ledge, motionless, constantly looking, looking, looking. The mind that learns what it means to be still, to be inwardly quiet of the movement of thought and the whole mechanism involving the playback of memory, has the capacity to be alert, watchful, highly sensitive to what is happening around itself and inside itself. Only the quiet mind can come upon what it is to look, to observe, and to be filled with that quality of energy that only exists when the whole structure of the entrapment to memory comes to a stop. To be alert means observation without the interference of thought, or the memory of past experience to interfere in the observation. To observe without the filter of thought means the mind sees with great clarity. Clear seeing can only take place in the present. The mind immersed in the present comes upon a reservoir of energy, which makes it highly sensitive, alive, and bursting with great vitality. The quality of this energy only comes when the mind learns what it means to discard all mental attachment to memory. Attachment to memory, which includes every form of belief, teaching, or type of thought, denies freedom. Attachment prevents freedom. It is what makes freedom impossible, and without freedom the mind becomes dull, repetitive, and the breeding ground for fear, loneliness, depression, sorrow, and all the rest of it. The end of attachment stops sorrow. It wipes it away totally and instantly, and that is the beauty of it. It takes no time to bring an end to sorrow. That means freedom, the end of sorrow, and that state of mental watchfulness, all live under the same roof. It is not that they are separate actions, but rather they are one and the same undivided movement.

239. The field of vast and immense energy comes and goes on its own without warning. It never comes invited. Thought cannot approach it, or be the instrument that reveals it. Only when the will for it falls away and meditation remains, can the door to it open, and thereby allow it to reveal itself. It is not a deliberate or forced meditation. It is not a meditation that involves effort, desire, or any movement of thought. All of that must end for this other to come. The energy is not an idea, and that's the beauty of it. It is real.

240. The evening air was cool and the soft breeze felt fresh and clean. The dark sky was clear and the moon seemed close enough to touch. The constellations of stars stretched deep into the vast, open night sky, and faded out of sight. The distant horizon was invisible in the darkness, but it was there, immense, beckoning, powerful. An energy permeated the sky, filled the night air, and surrounded everything, trees, stars, and earth. It enveloped consciousness and the content of consciousness, which included the whole of every remembrance, past experience, and thought stored in memory. It

enveloped all that, but it was singular, distinct, and separate from it all. It existed in a dimension all its own, different from consciousness, memory, the ego, and all that. The ego could not get near it. The ego is memory, and therefore confined to time. This other was the present, and therefore it had nothing to do with time. The ego is what prevents it from coming out. Only when the activity of the ego ends does this timeless presence and immense energy show itself. This is difficult to describe. The end of the ego, which means the death of the ego, is not an oblivion or abyss. When the ego dies there is nothing that remains, and within that nothingness there is the other. There is the energy. Nothing means energy, and the death of the ego is what reveals it.

241. Every psychology, philosophy, and religious book that fails to describe the ignorance of personal belief, the limitation of thought, or what it means to live without sorrow, is best used for kindling.

242. When you discover what it means to love without choice or any conditions whatsoever, everything changes. Your entire life turns around. The after effects may be shocking, especially to those who think they know you, including family, friends, coworkers, and neighbors. The discovery of it brings about a change that integrates into every aspect of daily life. Based on the insane and violent society that presently exists throughout the world, the result may mean indifference, banishment, imprisonment, or even death. It may mean fewer so-called relationships with others. However, for the real relationships that remain, they will be infinitely deeper and more meaningful. They will be more than meaningful. They will be sacred.

243. The discovery of what ends the ego and all the human suffering that goes with it, is the greatest thing. It is a tremendous insight, awakening, and discovery that brings with it the most extraordinary change. The end of the ego reveals an inner emptiness. It is an emptiness in the brain and that emptiness is energy. It is pure and unfathomable energy. To come upon that energy one must throw out every book, every television program, every internet web site, thought and belief you hold dear, because all of that implies an ego. Only when the ego is finished can the emptiness show itself. Only then does the energy come out. It is this energy that ends the ego, and all the suffering that goes with it. Find out what it means to come upon this energy. Do that, and energy does the rest. It takes care of everything.

244. Walk away from all attachment to ideas, and see what takes place. What happens is unbelievable.

245. The mind was quiet and the body felt light, rested, unusually alive and sensitive. Without warning a great field of energy unveiled itself. The greatness of it cannot be expressed with words. It was far reaching, extending deep into the smallest of things, and out beyond the sky. It conveyed a security, purity, permanence, a most sacred tenderness, understanding, and love. It was an unworldly thing.

246. Love is deeper than affection. It is infinitely greater than friendship or mere attraction. Love is something that does not pick and chose. A flower does not give its fragrance only to one and not another. Love is like that. It does not select one over another, but rather it touches, embraces, envelopes all and everything willing to receive it. It envelopes you. Therefore be good to yourself. Love yourself. Love does not criticize, compare, or judge. Do not criticize or judge yourself. Do not compare yourself to anything or anyone. Instead take care of yourself. Learn about yourself, which means to watch yourself, your actions, your speech, the way you walk, sit, and what you eat. Be sensitive to yourself, to others, to nature, to the environment, society, and world in which you live. Learn and be sensitive to all that. Learning means sensitivity. It means watching, listening, being alert, and attentive to what goes on both outside and inside you. Learning is an ever flowering movement, and therefore absent of conclusions. A conclusion is the formation of a final result. It implies an end. That which has an end means a boundary, a restriction. Love has no restriction. Love is unrestricted. Therefore learning without the formation of conclusions is an act of love. They are the same.

247. Love is not something that involves domination, control, or manipulation over another. Control implies authority, a boss, a superior, and therefore division, separation, which means no relationship. Love is something that only exists in relationship, and relationship means connection. It means the absence of division and separation. Therefore, to come upon love one must relinquish all control one has over another. One must abdicate all personal power, and embrace no authority. Only then can there be relationship without division. Only then that which is love be invited.

248. Memory is tied to the past which makes it a constrained phenomena. That means to covet, embrace, or make an attachment to any idea, mental image or thought, all of which exists in memory, is what prevents the mind from coming upon a mindset that is unconstrained, and therefore free. Learn what it means to covet no idea, embrace no mental image, and make no attachment to any form of thought. Only then can inner freedom manifest. Inner freedom is not bound in any way. It is boundless, and therefore it cannot be approached by anything related to mental images, thought, or memory. All of that implies constraint, which denies the other. Therefore any system of thought, which includes religious belief, philosophical ideals, personal opinion, and all that, cannot be used to approach freedom. It makes no sense to use that which is constrained in order to come upon that which is unconstrained. It is nonsense, absurd, and can never work. The insight of that fact brings freedom. It ends the constraint within.

249. The cold rain was steady, and covered the cement walkway with puddles of water. The distant sound of a lone airplane filled the air. The heart beat was slow and breathing was regular, soft, and shallow. There was a mental stillness, and the awareness that the activity of thought was stopped. The activities of retrieving ideas from memory was at a stand still. Only the present existed. In the present that pervasive field of energy revealed itself. It was in the rain, cement, air, and sound of the airplane, heart beat, and breathing. It held everything like a mother cradles her child. It held and protected the earth, mankind, and all that is. It was love itself, alive, gentle. It was an invulnerable thing.

250. It is foolish to use memory, which is the past, to come upon the present. Memory is what denies the present. Love only exists in the present. That means the path to love does not exist in memory. Memory is belief. It is ideas, opinions, mental images, and thought. It is all that. Memory is the barrier that holds love at bay. It denies love. Therefore see the fallacy of seeking love in memory. Be aware of the foolishness of it. In that awareness memory is no longer given the great value it once had, which means it has been put in its proper place. As a result the mind is no longer being lead astray. It is no longer being fooled. It is no longer ignorant. Ignorance has come to an end, which means intelligence now occupies the mind. Only the intelligent mind can come upon what is love. This is the greatest thing.

251. The world is filled with things that people depend on. People depend on television, the internet, and cell phones. They depend on others, a spouse, boyfriend or girlfriend, for a sense of well being and psychological security. They depend on their religious beliefs, political ideals, philosophical positions for a sense of identity, self worth, or a feeling of importance. People depend on all sorts of mental images of people, things, and other images. The image of dependence may be different from person to person, but what every person shares in common is the dependence. It is the psychological dependence to ideas and thoughts. Dependence to any form of thought denies freedom. It prevents freedom which means it is the cause for every type of hurt, inward pain, and sorrow ever known. Dependence is sorrow. They are the same. The person who brings a stop to living with psychological dependence has come upon what it is to live without sorrow. The person has come upon freedom. Freedom is the end of dependence. It means the end of sorrow. They are not different. To be free means to have the capacity to observe the beauty of a blue sky, a bird in flight, a tree as it sways back and forth in a soft wind. The person in sorrow is blind to all that. Sorrow does that. It prevents seeing, and makes a person blind.

252. If you love, or if two people love each other, then nothing else is needed. However without love, then nothing, not home, marriage, or life itself, has any real meaning at all.

253. Don't accept any of this. Find time to be alone and carefully, with all the passion, tenacity, and energy you can muster, go into it. Go into it deeply. Only then is it possible to learn for yourself whether or not there is any validity to any of this.

254. The nature of memory is that it is confinement. It is bound to the past, and therefore time. When attachment to memory ends, the mind suddenly discovers what it is to be free. The end of attachment is freedom. They are the same. The mind that has come upon this freedom, which means it no longer embraces any mental image, idea, or thought whatsoever, opens the door to a dimension to life that is not confined to the past, or bound by time. It comes upon that which is unconfined and boundless, which mean the door opens to that timeless and sacred other. The significance of what takes place is indescribable.

255. Do not follow anyone. Follow yourself. First be clear about the question. Then without any help or reference, except for perhaps a dictionary, carefully explore it. Explore the words in the question. The answer is usually there.

256. The morning air was brisk, and children were walking to school, bundled up, carrying lunch boxes and small backpacks. Two young school children, a boy and girl, were walking along when the girl pointed to a baby squirrel that lay dead on the side of the busy road. The animal had been apparently hit by a car. The body of the squirrel had been crushed, and there was bone and blood on the pavement. The girl could not bring herself to look at the poor animal and turned away in disgust. The girl took the image of the dreadful scene with her as she quickly hurried past the dead animal and continued down the sidewalk. However, the boy did not look away. He looked down at the accident scene, and seemed to carefully note what had happened. There was the whiteness of the bone, the dark red color of the splattered blood, and the beautiful brown coat of the animal. The boy seemed to take in the whole scene, finish with it, and then continue on his way. The boy looked up and ahead of himself as the girl looked down, apparently still with the memory of the death scene. To observe the self means to see the whole of it, not thereby carry over any image, and go on with life. This form of observation of the self brings self knowledge. It is not knowledge grounded in memory that takes the form of a mental image, but instead it is an insight that takes place when one sees what is the whole of something, sees it completely, and thereby is finished with it, and free to move on.

257. Any action by thought is reaction, because it is based on memory, and therefore it is tied to the past. Action that does not involve the movement of thought is the greatest action because it does not involve memory, which means it is an action without ties, and therefore free. Freedom is the greatest action.

258. When you come upon a beautiful person, an attractive face, for example, do not shy away from it. Instead face it. Meet it directly. If you shy away, then the image of it, which is recorded in memory, extends into daily living, and thereby creates a psychological separation. The separation is between the you and the image. It is this separation between the thinker and thought, the observer and the observed, that creates conflict. It creates the conflict of desire, hope, jealousy, fear, and all the heartache and misery that goes with it. Therefore, when one comes upon beauty, in whatever form, take it in. Face it directly, completely, intimately. Do that, and when one is finished with it, there is nothing left. It is not a mystery, which means no image is carried over or lingers on. The mind that carries over images, allows memories to linger, and inwardly repeats the image over and over. Such a mind becomes dull and insensitive. It loses touch with the present. If the present is lost, then so is intelligence. Only intelligence can take in the whole of something, the whole beauty of a face, a tree, a cloud, and not turn it into a mechanical recycling or repetition of the past. Intelligence is not repetitive. It has nothing to do with the playback of memory or the reliving of past experience. Intelligence is something entirely different. It is a movement of renewal and rebirth, which means it can only take place in the present. Only the intelligent mind can take in the whole of something and not distort it, fragment it, or turn it into something small, ugly, or petty.

259. There is something much greater and deeper taking place in life, the world, and consciousness of man, which makes writing or speaking about it so terribly small and trivial. It makes describing it completely unnecessary.

260. When you wake from sleep let it be as if you were just born, meeting the first day of your life. At the end of the day let yourself die to every experience that occurred, which means to carry over nothing. Do that and you will feel tremendously alive and full of the most extraordinary energy. You will appreciate and take immense delight at the simplest of things. You will see what it is to live life without fear, and therefore with great interest, vitality, and passion.

261. The man died years ago and the mother put up what appeared to be a small shrine of him as a remembrance with a candle, picture, and flowers. Family members gathered in the home. They were eating, talking, and enjoying the day. Suddenly the presence of the man appeared. It was there in the room. It permeated the empty space between the walls, floor, and ceiling. There was no physical being or anything like that. It was not a vision. It had nothing to do with the movement of thought. It was a presence that was healthy, radiant, peaceful, smiling, watching, being with, but not with, the others in the next room. It could not be visually seen but it was there. An energy enveloped the room, soft, warm, compassionate, and loving. Suddenly it, whatever it was, vanished. Only an echo of it remained. Nobody seemed to notice or sense it. It demanded a quality of attention. The mind remained intensely watchful, alert, and sensitive. The room

window looked out onto the distant hills and sky. The sky was clear, blue, and seemed to contain a sacredness, gentle, and holy. It stretched as far as the eye could see.

262. The open window was bathed in bright sunlight and warmth. The curtains gently swayed back and forth in the breeze. The rumble of car engines sounded, got loud, fell faint, and slowly left. After a while the room filled with a silence that was pervasive, deep. A stillness filled the air, and enveloped everything in the room, furniture, walls, body, and brain. Breathing was shallow, barely noticeable, and the heart beat was steady, rhythmic, and predictive. Memory is a collection of mental images that have been experienced and are then recognized when the right stimulus is given to trigger the recognition. That is basically how memory works. A stimulus happens, an image is made, the image gets stored in memory, a similar stimulus happens, and then there is recognition. The whole of memory contains only images of what has been, what has occurred, or what has happened. That means memory is bound to the past. It is limited, restricted, and imprisoned in time. Therefore it can never meet the present. Whatever image, idea, or thought that exists in memory about what is the present, is not it. The present is a flowing movement, an ever changing renewal, alive, vibrant, with vast and unimaginable energy. Memory is the past, which means it is a narrow and static thing. Most people live in the past. They dwell on mental images, relive past experiences over and over, and are attached to their personal viewpoints, opinions, and beliefs through which they view and meet the world. They view life through the veil of personal belief which means their perspective must be filtered, partial, and therefore distorted. Distortion implies illusion. Life in illusion means living in psychological division, and therefore stress, worry, struggle, and all the inner conflict that goes with it. The present is not an idea. It has nothing to do with personal opinion or belief. Memory cannot touch or penetrate the present. As long as the mind is attached to past experiences, personal opinion, and belief, it will never come upon the present. It will never come upon that field of existence that cannot be manipulated, corrupted by the cunning, mischief, and ruthlessness of people. Every trace of psychological attachment to ideas, beliefs, and memory must end for the mind to be free. Only in freedom can the present show itself. Only then can the mind come upon that which is not an illusion, impenetrable, incorruptible, and therefore sacred.

263. You may live with others and be constantly around people, but have the capacity to be alone, and infinitely secure in that aloneness.

264. Be alone for extended periods of time where there are no interruptions, schedules, phones, television, or internet, and in that time watch and learn about the self, how it moves, reacts, and behaves. When you learn about the self, you not only learn about yourself, you learn about everyone. You learn about the world because there is no difference between you and everyone else. Inwardly, people are all the same.

265. That which is sacred does not need the brain, but the brain needs it. It needs it because without that sacred other, life would have no meaning.

266. The content of consciousness is both memory and non-memory. Memory is all past experience that takes the form of thought. Non-memory is the emptiness that exists between thoughts. The content of consciousness is not really different from the content that exists in the consciousness of this or that person. The particular ideas are different because they are based on personal past experiences, upbringing, education, and all that. It is the particular ideas as opinion and belief that divides people, causes social, political, and religious differences, and as a result social conflict, war, and all the misery that goes with it. Here is the thing. The emptiness that exists in the content of consciousness is not different from person to person. The emptiness present in one brain is no different from the emptiness present in another brain. The emptiness does not cause division between people. There is no division within the emptiness, which means it is the emptiness that unites, connects with, and links people together. Learn what it is to come upon that emptiness. Do that, and that which knows no division shows itself. That which knows no division is something that is complete, whole. That is what this emptiness is. It is a wholeness. It is a wholeness that exists in consciousness. It exists in the brain. Memory is always partial and divisive. That means wholeness can never be found in memory. It does not exist in any idea, opinion, or belief. So find out what it is to come upon the emptiness, which means one must discard every idea, mental image, and thought you treasure and deem important. Only when every thought you hold dear is discarded can the door to that undivided other open. Here is the thing. The emptiness within consciousness is not an abyss. It is not empty, but full. It is

a fullness, richness, and completeness that brings unbelievable meaning to the whole of life. It brings a meaning to life that is indescribable.

267. Recognition is the identification of a thing as having been previously experienced, seen, heard, or known. For example, when a tree is seen for the very first time, images of the tree are recorded and stored in memory. In addition to the image of the particular tree, there is also an image of "treeness". When another tree is seen, then not only is an image recorded of it, but the image of treeness is triggered that allows recognition to occur that identifies it as a tree. Memory contains images of thing-ness that allow for such recognition to take place. Even though memory is filled with these images, and needs these images to function for performing a job, cooking a meal, riding a bike, and all that, it can be made to be still, quiet and completely silent. In that silence, when memory does not function, the brain comes upon the present. The brain is able to move with, be a part of, and be in relationship with the present, the sky, the trees, the sound of workers, the smell of flowers, the whole movement that is the present. Memory denies relationship in the present. It does that because memory is the past, and the past can never meet the present. That means memory can never come upon what is love. Love only exists in the present, in relationship with what exists, and what exists is only in the present. Relationship means a contact and connection with the present. Therefore to come upon love, one must learn what it means for the whole movement of recognition and the playback of memory to halt. It means to find out what stops the constant triggering of images and past experiences that interfere in relationship with the present. Love is not an image. It is not the past. Either it exists in the present or not. The entire process of image triggering must end for love to come about. If one goes into it very carefully, deeply, one learns that what stops this process of image triggering is attention. The act of attention ends the entire recognition process completely. Attention is the action of wakefulness, watchfulness, and therefore learning. It means to observe a spouse, an old friend, a coworker, without the playback of memory, and therefore with no opinions or beliefs, no past pleasures or pains, no comparison or judgment. It means to observe that person as if for the first time. It is attention that opens the door to relationship, coming upon a connection with another, with nature, and the whole of life. It is an attention that is not grounded in time. Love has nothing to do with time. Love is not memory. Memory is time. It is psychological time as the past. They are the same. Love is timeless. That means love reveals itself in an instant. It happens in a heartbeat. Only the mind that is open, not stuck in memory or the past, can have that quality of mindfulness that is attention. Attention allows love to show itself. It is what invites love.

268. Memory is specialized because it only deals with things that have taken place. Everything in memory is a collection of events, experiences, and observations that have at some time or another occurred. They all have been recorded and stored. There may also be ideas of the future in memory which take the form of plans, expectations, or predictions. For example, the idea that one must catch a flight tomorrow, that the sun will rise in the morning, or how much money one can spend on a pair of pants, are all recorded and stored in memory. They sit in memory and await for the right stimulus to trigger recognition. If no stimulus occurs then the memory may fade or even disappear altogether. What is important is that memory is specialized, which means it is fundamentally limited. Simply put, memory is, and will always remain, by nature a limited thing, a limited process. That means it can never be used to learn about what is unlimited. That which is unlimited has been called the infinite, the sacred, the supreme intelligence, God, and so on, and throughout history memory has been believed to be a means to come upon it. As a result organized religion and belief were created, which has resulted in continuous social division, conflict, war, and human suffering. The fact is memory cannot be used to approach that which is unlimited. That means no belief, no faith, no form of human thought can be used to come upon it. The person that sees what is the nature of memory, the limitation of memory, will not be fooled into believing it can be used to find that which is unlimited. It will not be fooled which means it is free of all that. The realization that memory is limited, brings freedom from limitation. What happens is that one is no longer conditioned or brainwashed to believe that memory can be used to come upon that limitless other. One may have previously believed that following a particular organized religion, attaching oneself to a particular belief, practicing some idiotic system of meditation, or whatever, could make it possible to come upon that unlimited other. Suddenly there is this insight into the whole nature and structure of memory, what it is, and it is that insight which brings about intelligence. Intelligence is freedom from the ignorance of using memory to approach that other. The ignorant person can never come upon that which is unlimited. Ignorance prevents that sacred other from revealing itself. Only intelligence ends ignorance. Intelligence is not an idea. Ideas are fixed. Intelligence is not fixed, but it is a living, breathing movement. That means intelligence has nothing to do with memory, and therefore it is not limited in any way. Only the mind that has brought an end to the ignorance within can come upon that intelligence. It

is intelligence that opens the door to the other. Put down and deny the whole of human memory as personal opinion, belief, and all the rest of it, and suddenly that which is unlimited and sacred comes. The sacred other shows itself.

269. Without love the content of consciousness would be only a collection of thoughts. There would be no space between thoughts. The emptiness that exists in the space between thoughts would not exist, which means only pain and sorrow would exist. A world with only pain and sorrow is hell. It is a world completely devoid of love. Sorrow is not love. Love ends sorrow. That means love exists within the space between thoughts. It exists within the emptiness between thoughts, which means love completes consciousness. It is what makes consciousness whole.

270. That which is infinite, and therefore sacred, has no restrictions, which means it touches, penetrates, and works upon all that is, the universe, the earth, life, and all mankind. It works upon everyone which includes the criminal, the insane, the poor, the crippled, the brain damaged, the sick and dying. The manner in which it works upon people may be shocking, incomprehensible, and violate every sense of right and wrong, position for justice and injustice, and feeling for what is good and evil. It may oppose and contradict all that. Only the mind that comes upon that sacred other can understand the hugeness and immensity of it. The mind must move with it. It must live it. When the mind does that, it comes upon the other. When that happens the mind is not separate from it. Only then does the whole of division and conflict end. Only then does the mind come upon that which is not divided, and therefore whole. The mind comes upon wholeness, and that wholeness brings about the most extraordinary peace. It brings the highest contentment. That is what wholeness and the sacred other brings. It brings contentment that cannot be measured. It brings contentment that is immeasurable, infinite. No words can describe it. No description comes close to the beauty and greatness of it, or what happens when it occupies the brain. What takes place is unspeakable.

271. Death reveals life, which means it is life. They are the same.

272. A tree is completely unaffected and totally unmoved by the affairs of man. Watch a tree, how steadfast it stands, gives shade, and gently moves in a wind. None of that, and none of what is a tree and what it does, is affected by anything that anyone does or by anything that may happen to others. There may be a calamity that causes horrific human anguish and sorrow, however none of that sorrow touches the tree. The tree is completely unaffected by any and all human sorrow. Intelligence is like that. Intelligence is a movement independent of human anguish and sorrow. It is independent of everything, man, the earth, the stars. It is a field of independence itself, which means nothing affects or moves it. It is immovable, untouchable, and invulnerable. It is a sacred thing.

273. To live without attachment to ideas means to no longer be affiliated to any particular political party, organized religion, or belief of any kind. Life without attachment means living without jealousy, fear, ambition, stress, struggle, ambition, loneliness, depression, and every form of inner discontent. It means living in freedom. It is the simplest and most natural thing to be free. It is simple and natural because you are born that way.

274. The end of psychological time means the end of inward confinement. It means a mind that is not stationary or local. It means coming upon that which is non-local. The mind that comes upon that which is non-local discovers a field of non-locality that permeates mankind, nature, the earth, the stars, and all that is. Non-locality is not an idea, but a movement outside the field of time and space. The mind that comes upon it, and enters into it, is not separate from it. They are the same.

275. When you come across tremendous energy, you feel it. It is not an idea, but it is real, palpable. Love is energy. They are the same.

276. Intelligence has nothing to do with knowledge, because knowledge is restricted to time. Intelligence is not restricted, or in any way bound to time. What is the action for someone who has come upon such intelligence? What does one do to live in this world, earn a livelihood, and all that? One may point it out to people, if people have interest and will listen. One may write books, put up a web site, and give talks about it. One may do all that. However, all that is still a movement of thought. It may be intelligent thought, but it is still thought, and therefore it is restricted. It is terribly limited and

confined. That means all such activities are rather small compared to the enormity of intelligence. There is, however, another action for the person who has come upon that vast, unlimited other that is not small or confined in any way. It is an action that is unconfined, and therefore it is an action that touches everything, the whole of mankind. That action is to be with intelligence, move with it, have it occupy the brain, and be in-separate from it. Such a person may live a simple life, be a gardener, baker, or carpenter. One may do most anything for a livelihood. The action is not the livelihood. It is to follow and be in that movement. In order to be in that movement, the movement of intelligence, one must learn what is meditation. Meditation does not refer to a practice in which one trains the mind to induce a particular state of consciousness. It is not any sort of mental technique designed to invite a hopeful feeling or particular state of being. It has nothing to do with any form of mental analysis or sustained single-pointed concentration. It also does not involve internal effort, desire, or any ritual objects, and there are no repetitive words or mantra. All of that implies thought, and meditation, the meditation that is the action of intelligence, has nothing to do with thought. Anything that involves thought is not it. Meditation is not an activity of thought, which means it is attention. Attention is not thought. Thought is memory. It is the past or projection of the future which is still memory. Attention has no relation to the past or any projection of the future. It has no connection to the playback of memory. Attention is meditation. They are the same. Therefore attention is the greatest action. It is the action, the movement, and the work of intelligence. If an activity of thought is considered to be an action, even if thought is intelligent, then the greatest action is no action at all. To understand this brings about a sense of immense peace, tremendous contentment. It means there is no need to go out of ones way to talk, to write, to educate, or do any of that. However, one can do that for a livelihood, out of compassion, and so on. It is simply not required, because intelligence requires nothing. It requires nothing because it is a movement of independence itself. It is freedom, which means it needs nothing from you or anyone. It needs nothing at all.

277. It has been said by notable scientists that inside a small particle of matter there is tremendous energy. For example, when a small piece of matter reaches the speed of light, something happens to it. It changes. It changes from matter to energy. The change that takes place is immediate. It is instant. A similar change happens when ignorance ends in the brain. Thought as the ego is a field of ignorance. It is ignorance because the ego is partial, bias, and psychological bias means ignorance. They are the same. If thought as the ego ends, then a transformation takes place in the mind. The mind mutates. It instantly transforms. It changes into something entirely different in which the ego plays no part, which means the mind is purged of all forms of bias, partiality, and therefore ignorance. The end of ignorance is intelligence. The intelligence that comes does not happen over time. It is not a slow process that is the product of study, hard work, knowledge, or any form of thought. All of that implies memory, and memory is grounded in the past. It is the past, the past means time. Therefore when the ego leaves the mind, it leaves in a sudden flash, explosive burst, and unbelievable explosion. It does that, because the leaving of ignorance is the entering of intelligence. They are the same. This is important to understand. Intelligence is not a planned or premeditated thing. It is not laid-back or passive, which means it is fiery, spontaneous, filled with tremendous energy. Intelligence is energy. The energy that comes imbues the mind. It fills the mind, but the energy has nothing to do with any idea, concept, or thought. Concepts are dead things. Thoughts are fixations stored in memory. They are dead and lifeless things. Energy is not lifeless. It is not something that is fixed, but instead it is alive and moving. It is an eruption that takes place in the mind. What happens cannot be conveyed with any system of words or vocabulary. There is nothing in the human language that can pass on or transmit to another person what happens. What happens is beyond words. That means the person must go into it. You must go into it. You must find out what it means to erase the ego from the mind. Only then can what happens be understood. There is no other way.

278. The cost for love is your personal religious beliefs, your political affiliations, your philosophical opinions, and every hope, wish, and dream that is important to you. Only when you let go of every mental attachment to every idea and thought in memory, will you be free, and only in freedom does love show itself.

279. The mind that is trapped in thought is a prisoner of time. Time means memory. It means the constant reliving of the past, and therefore routine, boredom, stress, jealousy, anger, ambition, struggle, disappointment, confusion, and all the insanity that goes with it. The mind that breaks free from living in time, discovers what it means to be free. It comes upon freedom. Freedom is not a thought. It has nothing to do with anything grounded in memory. Only when the mind sees the fallacy of thought does it learn what it means to be free. It is the seeing of the fallacy of thought that ends thought. They are the same.

280. Thought as the self originates from the emptiness that exists between thoughts. It arises from, and falls back into, the emptiness. The emptiness is not thought, which means it is not a movement in time. It is timeless and eternal. It is a sacred thing.

281. The emptiness in consciousness contains all that is. It is the gateway to everything.

282. As one stepped out the front door, the early morning sun and blue sky seemed to take the breath away. The air felt fresh and invigorating. The array of colors of the flowers along the sidewalk were vibrant, with morning dew still resting on the petals. The town streets were quiet. Only the coffee and bake shops were open. The bakers were putting out freshly baked breads and warm rolls inside wicker baskets. The smell of bread and coffee filled the air. Walking along the empty sidewalk an unknown presence unexpectedly revealed itself. It bathed everything, the sky, the trees, the buildings, the road, the cement sidewalk, the cracks in the sidewalk. It penetrated the body, the brain, and all that is, through and through. It was not a movement in time and had nothing to do with the playback of memory. It was not an idea, but something moving, thriving, and ever revealing itself in the present. It had a quality about it that was outside the locality of time and space. It was not local or fixed to any area. It was placeless, and therefore embraced the whole of life. One may, or may not, come upon that infinite, timeless other that is love. Decades may pass without it to reveal itself. Whether or not it comes is irrelevant. What is important is that the door for it remain open. If it comes, then it comes, however if it does not come, then it must have absolutely no affect. One must be completely indifferent about it. There must be no hint of hope, want, or expectation. Love is not something that comes as a result of prayer or desire. All of that implies a mental image, memory, and therefore limitation. Love is not limited. End the limitation within and love reveals itself. It comes, because the end of limitation means the end of time. It means that which is timeless comes into being. Love is that timeless other. They are the same.

283. It is consciousness that determines perception. If the content of consciousness as memory is the observer, then perception is distorted. It is distorted because memory is limited, partial, and therefore bias. Bias implies distortion. However if the observer is not memory, then there is observation without the content of consciousness to distort the observation. Observation without distortion can only occur when the content of consciousness as memory becomes quiet. Only the quiet mind can perceive what is real, true, without any trace or hint of distortion. To come upon that mental state of quietness requires meditation. It is a meditation that does not involve thought or the repetition of any pattern of ideas, which means it has nothing to do with time. Psychological time implies memory, the past, and therefore limitation. Meditation is not limited. It is unlimited, which means it is a timeless and infinite thing.

284. No mental image can end a life of struggle, stress, jealousy, and sorrow. All inner conflict implies an image, which means an ego. It means a self. Therefore no words, book, or teaching can be used to end the self. See that fact. Internalize it. Realize the fallacy of using any image to end sorrow, and suddenly there is freedom from all images, books, and teachings of the world. There is freedom.

285. Read these things, and think through them carefully. Step back from it all, and from every direction examine it. Examine it up, down, right, left, inside, and outside. Be alone with yourself, and explore it. Do that, and see what happens. However, arrive at a conclusion and you will be lost. Come to an opinion or belief, and that is not it. None of this has anything to do with conclusions, opinions, or beliefs. See the danger, stupidity, and absolute insanity of personal opinions and beliefs, and drop them all. Drop every opinion and belief known to man, and thereby live in that field of life that is doubt, mystery, wonder, and all that is unknown. Live in the field of the unknown, and something extraordinary takes place in the brain. The brain begins to spark and light up. It starts to see things as never before. It becomes aware, and in that awareness every sense of inward division comes to a sudden stop. Psychological division ends which means every inner hurt and mental torment suddenly vanish. It all disappears. What takes its place is something new, fresh, and hugely alive. That is what life in the unknown does. It brings immense aliveness to the brain. What happens is astonishing.

286. The simplicity of all this boggles the mind. It makes it all seem unfathomable.

287. He was an elderly man with grey hair and sunburned wrinkled face. He wore tattered clothing, and an old, dirty back pack was draped behind his shoulder. He walked quickly with long strides, talking, and cursing to himself as he crossed the busy intersection. His face appeared angry, hateful, and absorbed in thought. The mind absorbed in the movement of thought falls into isolation, becomes separated internally in the mind, and externally from other people, the world, and all of life. Mental alertness ends this separation. It wipes away the separation between the thinker and thought. It brings a stop to the whole of psychological isolation, and thereby removes the inner conflict of struggle, hate, anger, loneliness, depression, fear, and all the misery that goes with it. Do not believe this, but test it for yourself. Play with it.

288. The moment desire enters the brain, the self comes into play. The self means deception and illusion. It means ignorance. Learn what it means to watch without desire, judgment, or any sense of like or dislike. Learn to equally watch the things that occur outside the brain and also inside the brain. In other words allow a watchfulness to operate that does not differentiate between inside and outside, good and bad, pretty or ugly. Let a quality of sharp watchfulness, mental alertness, and sensitivity occupy the brain. Notice how in that state of watchfulness, the whole mechanism of embracing psychological images stops, which means the self ends. Watchfulness is the factor that negates the self, and with it the whole of deception, illusion, and therefore ignorance. Experiment with it. Test it. Test it. Test it.

289. Consciousness contains every past experience, memory and thought. It also contains the emptiness that exists between thoughts. Thought is grounded in the past, which makes it a limited thing. The emptiness is not limited. The end of thought means the end of limitation. It means when the movement of thought ends, that which is unlimited comes into being. Meditation is what reveals that unlimited other. This is a meditation that is not scheduled, in any way planned, deliberate, or takes place at specified times. It must come naturally, without warning, and without any sense of expectation or desire. It may take place while waiting in line at a store checkout counter, sitting on a park bench, or upon waking from sleep. Whenever or wherever it happens, it must come on its own. When it comes, it brings an inner cleansing and renewal. It renews the brain, gives it strength, energy, and indescribable passion to meet the day. It is something that when it happens you feel it.

290. One must have a total and global approach to questions in order to resolve them in a complete manner. There must be no desire, effort, or will to come upon the answer, but instead allow the energy present in the brain to explore the question, and then simply follow the truth wherever it may lead.

291. The mind without “the me” lives in the present, and therefore it is highly attentive and alert. It does not embrace any mental image, puts no importance on any form of thought, and gives no weight to any particular set of ideas, opinions, or beliefs. It does not identify to any particular religion, country, political party, or culture. It identifies to nothing. As a result the watchfulness that occurs does not compare or judge. In that state of watchfulness, there is no sense of division, which means there is no inner conflict. The whole of psychological conflict, including fear, anger, loneliness, anxiety, greed, envy, and all the rest of it, does not exist. It is completely absent. In that state of mental alertness there is no interference of any image. No image means no me, no I, no self. It means the key to end every form of psychological conflict has been discovered. The beauty of this key is that it not only ends the conflict in you, but it ends the conflict in your children, your neighbor, and every human being on earth. This is a huge realization and revolutionary discovery. It is the discovery of a lifetime.

292. Knowledge takes the shape of ideas, which are snapshots of experience. These snapshots are recorded in memory, which makes the character of memory limited and fragmented. Love is not limited. It is not something that is fragmented or in any way partial. That means the whole of human knowledge cannot be used to come upon what is love. It means no idea, thought, or mental image in any form can be used to come upon love, including opinion, belief, knowledge, or any form of memory. To see this fact brings freedom from knowledge. It puts memory in its place, and thereby brings freedom from memory. Only when one is inwardly free, free from the illusion of the capabilities of human knowledge and memory, can a love that has no limits of any kind show itself. Only then can a person come upon that unlimited, eternal, and therefore sacred other.

293. Thoughts are rigid, stiff, dead things. The emptiness between thoughts is a movement, ever new, alive, and filled with enormous energy. It is an energy unlike anything else. It is vast, immense, and outside the field of space and time. Everything one has ever needed or will ever need is contained within this emptiness. It can be found within the energy. It must only be tapped. Thought is the barrier that prevents access to it. Remove thought and the energy releases. The removal of thought is the release of the energy. They are the same. When the energy is released and accessed, every form of inward conflict dissipates. The totality of conflict, which means fear, anger, stress, frustration, anxiety, loneliness, and so on, all come to an instant stop. The whole of it disappears. It disappears completely. When conflict ends, when it actually takes place, something extraordinary is uncovered. What is revealed is a love that was seemingly suppressed, hidden, and waiting to get out. It is unlike anything one can ever imagine. It is not a mental image. It is not a thought, but it is the empty space between thoughts. It is a love that is pure, powerful, and unconditional. It is powerful because it is the only thing one needs, has ever needed, or will ever need in life. Bring an end to every opinion, belief, and mode of thought that one inwardly clings to, and see what happens. Discard every stiff, old, dead thought, and suddenly it comes. Don't take my word it. Don't blindly believe or accept it. Do it. Find out for yourself whether or not there is any truth to any of this at all.

294. Discard every form of human knowledge, and be mentally alert and awake. Do that and you will see as you have never seen before.

295. To learn about yourself, you can look back at the earliest memories of your life, and observe the particular environment where you were raised, your upbringing, the types of foods that were prepared for you, the clothes you were given to wear, the languages you were taught, the parents and family you were born into, the relationships you had with people, animals, nature, and all that. Also you can see what subjects you studied, the skills you developed, the knowledge you acquired, the religious beliefs and traditions you were taught, as well as feelings and thoughts that occurred in your everyday life. If you do that and look deeply into memory, then you learn about yourself. You learn how you are physically conditioned by the body you have, by how you walk, how you sit, the activities you perform, and the exercises you do, or do not do. More importantly, you learn how you have been psychologically conditioned. Psychological conditioning includes all of the opinions and beliefs handed down to you by your parents and the society in which you lived. It is upbringing, culture, education, tradition, and all the rest of it. Throughout life this conditioning is under constant modification. Opinions and beliefs are continually being added and subtracted. It is an internal mental mold and pattern of thinking, which is based on all the things you have accepted, been lead to believe, and have used to formulate your personal opinions and beliefs. You may be conditioned to think like a Christian, Muslim, Hindu, or Buddhist. When you think about God, then it is the conditioning of Christianity, Islam, Hinduism, or whatever, that comes to mind. You may be conditioned to think like a Republican or Democrat, North Korean or South Korean, Sunni or Shiite. You may be conditioned in many other ways and not realize it. Also you may be conditioned to live with conflict, such as the conflict of stress, anxiety, loneliness, jealousy, fear, and every other form of inner struggle and mental hurt that so many people have in life. You may inwardly accept war and social violence as normal human behavior and that all of the conflict that goes on throughout the world is unavoidable, inevitable, and a part of being human. Mental conditioning is expressed in thousands of ways. Look carefully at your earliest memories, and you can see your particular conditioning, how you have been mentally indoctrinated, and thereby molded to fit into a particular pattern of behavior. All of that is the result of the narrow, particular, and conditioned environment in which you were born, raised, and educated. When you realize that you have been conditioned, essentially brainwashed to think in a particular manner, then the possibility to bring an end to that conditioning suddenly takes place. The awareness that you are conditioned is the beginning of the end of conditioning. Awareness is what ends it. When the whole foundation and structure of psychological conditioning ends, then the door opens for the mind to come upon an entirely new dimension to life which is inwardly, psychologically free. It is free from conditioning. This is important to understand. The end of psychological conditioning makes possible for the mind to come upon that which is unconditional. That which is unconditional is not an ideal, concept, or belief. It has nothing to do with any form of thought. Thought is limited. That which is unconditional is not limited. Love is not a limited thing. Love has no conditions, and it has nothing to do with any pattern of behavior. There is nothing more important than love, which is why learning about yourself is so important. Only when one learns about oneself, when one sees the conditioning that exists within, and finds out what it means to bring it to an end, can one come upon a love that is unconditional. It is the greatest thing a human being can ever come upon.

296. When you learn about yourself, do not let a single thought get away without understanding it. If you fail to understand a single thought, then it remains. It continues. Understanding is what ends thought. It is the event that puts thought in its proper place.

297. Do not blindly follow any of this. Follow nothing. Follow nobody. To follow nothing and nobody, means not be a follower of images, ideas, and thoughts. It means to discard every form of thought as personal belief. It means to end the attachment to mental images, which include images of the spouse, the job, money, politics, religion, God, and all that. It means to discard every mental image one treasures and holds dear. When one does that, when the whole of every form of mental attachment is discarded, one suddenly comes upon the present. One comes upon an "is-ness". Is-ness is not an idea, but it is a flowing movement and ever changing action. It is a spectacular new and different dimension where the dependence to images has no place. The end of dependence is freedom. When one discovers what it means to be free, which means inwardly attached to no image whatsoever, then suddenly that other dimension to life appears which otherwise remains completely hidden. Words are too shallow and inept to convey the immensity of what takes place. Explore for yourself what it means to come upon that sense of is-ness, and move with it. What takes place is indescribable.

298. Physical death is not the end of the ego. The ego is limited, which means it has an end. The ego may last a hundred, thousand, or million years, but it eventually ends. It must.

299. The brain was quiet, sensitive, and listening to the sounds of the night. Unexpectedly a feeling of death spread throughout the brain. There was a sense that physical death was near. There was no anxiety or fear. At the same time the brain was dying to the moment. There was letting go of all yesterdays and tomorrows. Only the present remained, alive, moving, breathing. A cool breeze gently entered the room from the open window. The air was fresh and clean. There was a distant rumbling of a plane, soft, and yet powerful. The brain was highly alert, and in that alertness there was emptiness. The emptiness extended beyond time. The whole movement of time stood still, and in the stillness there was energy. There was unlimited and unfathomable energy.

300. You cannot look outside yourself to find out what it is to bring an end to the conflict that exists in you. You must go to where the conflict is to resolve it. That means you must look inwardly. You must turn within.

301. Love is not a thought. It is not an idea. As the idea of a night sky is not the night sky, so too love has nothing to do with any idea. That means every mental image, memory, and idea you ever had about what is love, is not it. Everything that you ever thought was love, is not it. An idea is memory, and memory is splintered and fragmented. Love is not fragmented. Internalize this amazing fact, discard all of that which is fragmented, and that which is unfragmented and therefore whole, reveals itself. That which is whole, full, and complete, supersedes all that is fragmented, and therefore everything that involves memory. It is greater than the whole of human knowledge. It is vastly superior to all the arts, sciences, and literature throughout human history. It is higher than any form of earthly beauty, joy, and happiness. It is beyond everything that is earthly. Love is not of this world. It is an unearthly thing.

302. To be tied down or attached to a thought or mental image means to be anchored deep down inside. It means to be internally weighted down, strained, and burdened. To be mentally attached is not only a burden, but it denies freedom. Attachment means separation between you and the image of attachment. It means division between the thinker and thought. Division is conflict. The end of attachment ends the division. It ends the separation within. The end of separation means an end to every conflict that exists in the brain, which includes frustration, anger, stress, depression, loneliness, and every other inner strain and burden. When attachment ends the mind is free of all that. It is free. The mind comes upon freedom, and in that freedom there is unspeakable joy. It is a joy that goes beyond mere feelings of cheer or gladness. It is a joy totally beyond all that, which means it is a contentment that stands alone, and cannot be influenced or touched. It is an untouchable thing.

303. The giant tree stood steady in the cool morning breeze. The great branches lightly swayed back and forth and the lush green leaves danced about, happy, waving. The gigantic sky was covered with blankets of white and light and grey and dark

clouds. The street below was empty of cars and people. A lone black squirrel scurried about on the ground in search of food, vigilant, wary. The blue water below the sea wall stretched for miles. There were huge black and red oil tanker ships parked in the distance. The shallow waves gently splashed along the sandy beach. Above the beach there was a wide cement path with walkers, runners, and bikers. Next to the path above a raised wall was a large swimming pool. The pool was empty. The water in the pool appeared clean and still. When a pebble falls in water a ripple effect happens that effects the entire pool. A wave is created that moves outwardly, touching the surrounding water equally, without bias or prejudice. Love is like that. Love has no bias or prejudice. It touches, surrounds, and seeps into everyone it meets. To surround only people would imply limitation. Love has no limitation, which means it touches and penetrates not only people, but animals, plants, the earth, and stars.

304. Love does not depend on space or time. If two people love, then the relationship between them has a placeless, timeless quality about it, regardless of the distance between them. That means the relationship is inseparable, whole, and indescribably intimate. It is an intimacy that depends on nothing, which means it is indestructible, invulnerable, and therefore sacred.

305. There is something more to the emptiness that exists between thoughts. It goes further and deeper. There is a source to the emptiness. The source is alive, moving, and loving. Only in meditation can the brain come upon it. This is a meditation unlike any other. It purges the brain of every hint of hope, desire, and expectation for anything in return. It must be a living meditation that dies to the whole of human thought. The dying to thought means silence. It is in silence that the source of all that is comes out. Only then can the source, the divine, and sacred other, be invited. Only then can it show itself.

306. The ego is terribly cunning and manipulative. It is an extraordinarily subtle activity. There must be tremendous humility and sensitivity to expose it for what it is. The ego takes the form of thought, which is incomplete, partial, and therefore ignorant. Partiality implies ignorance. It is the same. What happens to the ego, and the whole movement of ignorance, when the body dies? Does ignorance end? Only intelligence can end ignorance. If the death of the body ends ignorance then physical death and intelligence must be the same. However, that is obviously not the case. Intelligence is independent of the body. Intelligence depends on nothing. Therefore, if the body dies, and the ego is present in the brain, then ignorance must persist. It must continue. That means physical death does nothing to end the ego, and bring a stop to ignorance, with all the misery and sorrow that goes with it. Therefore physical life holds the opportunity to end ignorance, and thereby halt the stream of sorrow that has been going on and on and on. Life presents a chance to step out of that stream. It makes possible for intelligence to manifest. Intelligence is what wipes out ignorance. It absorbs it completely.

307. He was a soft spoken middle aged man, lived alone, and enjoyed to sit outside on his porch observing wildlife, people, the sky and stars. He observed how people lived in conflict, and questioned how to make choices in everyday living that did not contribute to the conflict and violence that exists in society. We talked how people identify with the labels of personal opinion and belief, and how this identification causes isolation, division, and therefore conflict. There was insight into the danger of identifying to labels, belief, and any form of thought. Thought creates a self, which means isolation, limitation, and therefore ignorance. There was insight that the self is the root cause of conflict, and as a result the cause of all sorrow and ignorance. The question arose if there is an action that is not divisive, which thereby ends conflict, and if it was possible for a common, ordinary person to come upon such an action. The only action that is non-divisive, undivided, and therefore whole and complete, is love. The beauty of love is it is not merely available for a select few. Love is not partial or bias, which means it is at hand for every human being to come upon. When one comes upon that love, there is no longer any question about how to make choices in life. Any choice that love makes is the right choice. Any action by love is the right action. Find out what it means to love, and all choices are clear. All actions are simple, and all questions are answered. Love does that. Love makes life clear and simple. It answers all questions.

308. Time is irrelevant and meaningless, because it denies love. Time has no relationship with love. They are two completely different worlds.

309. Most people do not seem to think very deeply about life. They may give a particular question or issue, as what is love, happiness, God, and so on, a little bit of thought, devote a few minutes to it, and then after not finding out anything they move on with their lives of ongoing struggle to achieve, become this or that, with all of the ambition, greed, jealousy, frustration, and pettiness that goes with it. They form conclusions about what they think is, or is not, the answer to such things and they meet life with those conclusions. The formation of a conclusion becomes a rigid belief, stiff opinion, or stale mental picture. As a result an identification to it is created, and a psychological attachment is formed. That attachment creates a separation between the image of attachment and you. It separates the thinker from thought. It is this inward separation and psychological state of dividedness, that causes conflict. It is conflict. Therefore, if one makes a conclusion about something, at the same time one must die to it. One must let it go. By letting it fall away no attachment is formed. When no attachment is made, then the mind is free. It is free to listen. It is free to observe without any preconceived ideas to interfere in the observation. Only when one is psychologically free, which means there is no form of mental attachment to any idea whatsoever, does the mind come upon a great reservoir of energy. It comes upon the energy necessary to examine questions and issues as never before, which means with great vitality, depth, and passion.

310. In every moment, within each and every passing second, there is the opportunity to come upon that which is timeless, unconditional, and therefore sacred.

311. Memory is measurable. It is restricted to the past and therefore time. When the body is very still, with no fidgeting, no squirming, but extraordinarily sensitive, and the brain is quiet with no movement of thought, no making images, and no playback of memory, then it comes upon a dimension to life that has no restrictions, no measure. It comes upon a dimension to existence, which is unrestricted, immeasurable, and therefore holy.

312. If you have a personal problem, regardless whether it is stress, depression, anger, fear, jealousy, or any other sort of psychological conflict, and you talk to someone about it, and that person approaches the problem in a partial manner, and not as a whole, then the problem must remain. Any partial approach to a problem fails to get to the root of the problem, which means there is no resolution at all. As a result the problem continues. It goes on. Unless the approach to resolve a problem is whole, total, holistic, then it has no real value. It has no value because the problem does not end. Many people are fooled into a false sense of security when they are given a method that they are told will help resolve a problem. Any method, regardless whether it involves reading a book, talking to another person, performing a system of meditation, or whatever, implies time. It does not matter if there is a promise, hope, or expectation that the problem will be resolved in the future. It still means time. If the solution means time, then the problem must remain. It is a tremendous insight to realize this fact. It means that to bring an end to a problem, whatever it may be, the approach must not involve time. As a result one can discard anything and everything that involves time. It takes time to read a book. Therefore all books are out. It takes time to go see a psychologist. Therefore all going to see psychologists have no meaning. All systems of meditation that have a goal imply time and therefore can be dropped. Everything involving thought, which includes hope, expectation, opinion, belief, and any form of mental projection, idea, or image, all implies time, and therefore cannot be used to resolve the problem. Memory implies the past and therefore time. That means the whole of human memory cannot be used to bring an end to your problem. If you see these things as facts, then there is freedom from all books, so-called experts, psychologists, systems of meditation, thought, and memory. There is freedom from all that. The mind is free from memory, which means it is free from time. The mind that is free from time comes upon that which is timeless. It comes upon what is love. Love is what ends problems completely, instantly. It is the only event that can wipe out all of the problems of anxiety, loneliness, fear, anger, jealousy, and all the rest of it directly, wholly, and perfectly. Love does that. It is the only thing that can.

313. People covet, embrace, and envelope memories and past experiences. As a result they live in mental isolation. It is mental isolation that denies relationship. Love can only be found in relationship. Love can only exist, or not, in the present. Memory is the past. That means memory denies love. Only when one learns what it means to bring an end to living in memory, which means the mental attachment to experience, education, upbringing, culture, and all the rest of it, can the isolation within end, and thereby allow love to start. The end of isolation is the start of love. They are the same.

314. In that state in which thought has come to an end, time stops. The whole mental movement of time has no meaning. What takes place is that everything happens at once. The whole of life moves at the same time. There are no separate yesterday's or projections of tomorrow. The whole of thought must be obliterated and completely let go to bring an end to living in time. When that happens, when it really takes place, not as an idea, but as an actuality, then that dimension of life in which time does not exist, comes out. That timeless, and therefore sacred other, reveals itself.

315. One cannot know what does not exist in memory. One can only know memory. One can only know ideas, mental pictures, and images that have been recorded from experience, and which as a result are all stored in memory. Psychologically memory is the past. That means one can only know the past. So regardless what experiences took place that have been recorded in memory, to embrace memory means to be stuck, bound, and attached to the past. Attachment to the past denies living in the present. It denies freedom. Mental attachment in any form denies freedom. Freedom is not a mental image. It is not a fanciful concept, belief, or ideology. It has nothing to do with anything related to memory. Memory is the prison of the past. Freedom is not a prison. Only when every form, type, and measure of the past ends can the mind discover what it means to be free. Freedom depends on nothing, and therefore it has nothing to do with time. Time implies space. It implies distance and separation from the present. Distance means measure. Freedom has nothing to do with measure. Freedom has no measure, which makes it an immeasurable thing.

316. When the tasks of everyday living are done, work to earn a livelihood, shopping, cooking, cleaning, and all that, let the whole of psychological time stand still. Allow the mind to empty itself of time, which means the flow of thought. Psychological time means the flow of thought. It means the playback of memory and the constant activity of idea-making. Let the activity of the mind be completely quiet, which means allow the mind to watch, listen, feel, and nothing else. That means there is no pondering, no analysis, and no trying to figure out this and that. One cannot plan for time to stand still. It is not something that is scheduled in any way, but rather it is the natural outcome of what happens when thought is no longer needed. Do that, and watch what happens. See what takes place when the mind is quiet and utterly silent. In that silence the whole activity of psychological conflict, the conflict of frustration, worry, dread, apprehension, fear, and every form of human sorrow, comes to a stop. The whole of sorrow stops when the flow of thought ends. They end because they are not different activities. They are both one and the same.

317. There is an immense energy that exists within the emptiness of consciousness. It exists in the empty space between thoughts. When the mind is quiet, and devoid of mental chatter, daydreams, or concentration, which means the mind is open and free, then a connection with the empty space occurs. A relationship takes place between the mind and the emptiness. However, one must be open to it. Mental openness is what makes the connection. It is the switch that creates the relationship, and as a result turns on, activates, and releases an immense stream of energy. The energy exists in the emptiness. The emptiness is the energy. It is the same. One only needs to tap into it.

318. In order to live a passionate life one must discard any mental analysis that tries to interpret, compare, or judge. All of that implies thought, partiality and therefore illusion. Go with and follow what feels right, which has nothing to do with analysis, thought, or any movement of memory, which means it has nothing to do with any form of mental restriction. Memory is restriction. They are the same. If all forms of mental restriction drop off, then suddenly and unexpectedly, what it is to live a passionate life comes out. It happens.

319. In every human being there is greatness, majesty, and indescribable magnificence. The magnificence is beyond all that has ever been created by man because it obliterates the whole of every inner hurt, grief, and agony that a person can ever go through. It is greater and more powerful than any amount of money, any religious belief, any scientific invention, any medical breakthrough, and anything and everything that has been ever made by man. To come upon it, one must have deep, intense, profound feelings, not mere feelings based on any sort of faith, conviction, or personal belief, and no feelings of will, effort, or desire. Every ounce of desire must stop for it to show itself. The feelings must have a quality of heightened sensitivity, intense wakefulness, and an absolute openness that has no reservations, no conditions, and no fear whatsoever. The whole of fear must vanish for the magnificence to manifest. Only then can it be invited. Only complete openness to the whole of life will reveal it. Be extremely sensitive, wakeful, and watch how unexpectedly, all at once, it

comes. Abandon the whole of human belief, hope, faith, and every form of personal opinion, and see it emerge. See how suddenly the door opens to the magnificence within.

320. When a question is put to the mind, such as a question about what it means to live without anxiety or struggle, what is love, death, God, or whatever, most people seem to respond with a personal viewpoint, theory, philosophy, belief, or opinion. They respond to such questions by expressing the belief or opinion that exists in memory, and from there they move forward. However, the nature of any personal opinion is that it is bias. Personal belief implies partiality. To apply that which is bias to any such question distorts the inquiry. It means the very first step one takes is a wrong step. A mistake happens and as a result one goes astray, takes a wrong path, and gets lost. As long as one uses and proceeds ahead carrying any form of personal viewpoint, ideology, opinion, belief, or any preconceived notion whatsoever, then any finding, or any so-called insight about what is the answer to the question at hand must be bias and therefore distorted. In order to approach a question without distortion, the whole of human opinion and belief must be discarded. Every human theory, ideology, and philosophy about what the answer to a question might or should be, must be scrapped. When all of that is totally renounced and completely purged from the brain, then there is nothing to distort the inquiry. When a question is put forward, all that exists are the words in the question. That means all of your attention and energy are focused completely on the words in the question and nothing else. In other words, a question must be approached with an open mind, with no preconceived ideas, and therefore as if for the first time. To approach a question for the first time means the brain must contain a quality of sensitivity. The brain must be tremendously alert. It is that state of mental alertness that wipes the slate clean in the brain. It is the factor that empties the brain of all forms of bias, and thereby purifies it. As a result the brain finds itself open to explore what the words in a question mean. It is from this psychological openness and emptiness that exploration and learning without distortion takes place. The psychological emptiness that occupies the brain is not bias. It contains no partiality, and therefore not a trace of fragmentation or division. It is a vast dimension that is not divided in any way, which means it is whole. It is a wholeness that the brain comes upon it, and it is from this wholeness, which is the emptiness, that you move, proceed, explore, and learn about the whole of life. Experiment with it. Play with it. See what happens.

321. All mental dependence involves an idea. It involves memory. Memory is the past and the past implies time. Dependence means sorrow. It means jealousy, anger, fear, and everything else that goes with it. All of that is sorrow. There is a solution to the whole of human sorrow that does not involve any book, any idea, and does not take time. That means the solution can take place in an instant, immediately, at this very moment. If the solution does not involve time, then it must have a trait, character, and essence about it that is completely outside the field of time. The solution must have a timeless quality about it. The only thing that ends sorrow and has a timeless quality about it is love. Love is timeless. It ends sorrow. When you have that love, that love which has absolutely nothing to do with any form of mental dependence, then the whole of sorrow ends. It stops and disappears. It does that, because when you depend on nothing you are independent. You are free. That means love and freedom go together. They are the same.

322. Time is an interval, a period or measure of duration. It is a way to order things, experiences, and events that have happened in the past through to the present, and from the present into the future. It is used to schedule meetings, go to work, catch a plane, and all that. This form of time is needed to function in the world. It is a form of time that is rational, sensible, and practical. That is simple. However, there is another form of time. There is the time that exists inwardly as the me, the ego, the self, which may be described as psychological or mental time. The self takes the form of psychological images, mental patterns, and thoughts. It takes the form of memory, and therefore time. This form of time also has duration. It has duration in the continuance of memory and continuity of the psychological attachment to ideas and thoughts. This continuity of living in memory takes the form of personal prejudice, opinion, belief, ideology, philosophy. It takes the form of mental dependence on a job, a spouse, a religious belief, a political ideal. All this is an inner, mental movement of the self, which exists in a field of mental time. Unlike practical time, mental time as psychological attachment is not practical. There is no reason, value, or sense for it. There is no sense to attachment, because it is the cause of every psychological hurt, conflict and fear that human beings have ever experienced. Mental attachment implies fear, fear to lose whatever is the attachment. Where there is fear there is always a division that exists in the brain. The division is inside. It is a mental, psychological division. For example, if you are attached to the image you created of a spouse, then that attachment creates a division between you and the image. If you maintain this image, and relate to the

spouse with this image, then inward division is sustained, which means conflict is inevitable. Division means conflict. They are the same. If you are attached to the image of money, a job, a religious faith, a political ideology, or whatever the case may be, then that inward attachment causes the separation that occurs between that image and the image maker. It is this precise inward separation, the separation between the image and the image maker, that is the root cause of every form of psychological problem and conflict that has ever existed and continues today. Only when this mental separation and division end can conflict come to a stop. The end of division is the end of conflict. When division ends, then the whole movement of time, psychological time, comes to a stand still, which means attachment to images no longer exists. As a result an entirely new way of living arises in which psychological attachment ceases to play any part. An extraordinary change takes place. The change is psychological, which expresses itself outwardly in daily life. Life without psychological attachment means living in freedom. No attachment means freedom. They are the same. Freedom is not a movement in time, which means it does not take time to be free. That is the beauty of it. Freedom is independent of time. It means freedom and that which is timeless are the same. This is all obvious and simple if you carefully look at it. Do not blindly believe any of this. Explore it for yourself. Put everything aside, be alone with yourself, which means no books, no internet, no nothing, and carefully go into it. The more care, passion, and energy, you put into it, the more you will discover. Just do it.

323. Question everything. Live fearlessly. Anything less is a misuse.

324. Intelligence has nothing to do with knowledge, skill, or anything related to memory. All of that is innately finite. Intelligence is not finite, which means it has an unlimited and infinite feature about it. That which is infinite extends endlessly, but not in terms of distance or time, which means it is a dimension to life that is placeless, timeless. To come upon this infinite and timeless other, one needs to bring an end to all the mental clutter in the brain, stop all the mindless chatter, petty activities, hopes, dreams, and mental escapes that one occupies oneself with day in and day out. Let all of that go and be intensely aware of sounds, shapes, movements, intentions, hurts, struggles, worries, and all that is encountered or comes to mind. Be aware. Only when one learns what it is to have that quality of awareness, which has nothing to do with knowledge, skill, memory, or time, can the door open to the other. When that takes place, the brain comes upon a revelation. It comes upon an epiphany that changes everything. The change that happens in the brain is unimaginable.

325. Thought as personal belief means prejudice, bias, and therefore distortion. To approach life with distortion creates conflict, violence, and a mess of both the individual and society. It creates an impractical and unnatural way of living. To find out what it means to live differently, without distortion, and to live life in a sane, practical, and natural manner, one must learn what is unnatural, and then deny it. Only when unnatural living ends can sane and healthy living take place. There is no other way.

326. It was a small park in a small town. The massive coast redwoods stood steadfast while the long, flat leaves danced up and down in the cool breeze. A narrow dirt path with tan, grey, and yellow pebbles curved in front of the weathered wooden bench. The bench looked old, but the wood was hard and solid. A flock of crows stood on a distant roof top. The caws echoed back and forth between the black birds. A rich blue sky extended over the park and town, pushed out to the sun, and reached into the immensity of space. Suddenly an emptiness occurred. It occurred in the brain, and touched everything. It was in the park, the bench, the crows, and great trees. It engulfed everything and encompassed all that is. God has been described as that which is unlimited, infinite. People have a mental image of what is God and they are attached to that image. That is where the mistake happens. All mental images exist as memory. Memory is limited. Attachment to any mental image means attachment to memory. It means attachment to that which is limited. Only when attachment to limitation ends, can that which is unlimited reveal itself. It is mental attachment to images that is the error. One must learn what it is to live without the attachment to all mental images, which not only includes the images of God and all religious belief, tradition, custom, ritual, and dogma that goes with it, but it includes every other form of mental attachment one may have about oneself, a job, spouse, house, bank account, or anything else. Every mental attachment to images must end. Only then can one be free. The end of attachment means freedom. It means freedom from that which is limited. If the whole of memory, which means inner limitation, comes to an end, then that which is unlimited, and infinite shows itself. The mind that comes upon this infinite other is not separate from it. Inwardly, all separation ends. What

remains is wholeness, a completeness, a one and only. That which is infinite, and therefore sacred, is not an idea. It is not a mental image of any kind. That is the beauty of it. It is real.

327. The only weapon against hate is love. Nothing else can ever work.

328. The greatest teaching one can give another person, if that person has interest to learn or is willing to listen, is to point out what it means to bring an end to the whole of human sorrow. Sorrow includes all the anxieties of life, all fears, all feelings of sadness, loneliness, heartache, anger, depression, worry, and all the inner torment that goes with it. Human sorrow has existed for thousands of years. To bring an end to sorrow means to stop what has been going on throughout the history of mankind. It means a transformation in the human species and what it is to be human. To have the ability to point out to another what it is to live without sorrow, one must first find out what it means for oneself. One must go through it. It must not be a theory, belief, idiotic concept, imitation of any teaching, or new found philosophy. It must be real. It must be a living and breathing actuality. To show another person, a person who has the interest, or can listen without preconceived ideas, what it means to live without sorrow, is the greatest teaching. It is the greatest education, because it is the same as showing a person what is love. To point out to another what ends sorrow and what is love is the same. It is the same because love is what comes about with the end of sorrow. The end of sorrow is what makes love possible. One cannot approach love if there is sorrow in ones life. The whole mechanism of sorrow must shatter and fall into complete ruin for love to show itself. To explore this whole process is the greatest fun. It is the greatest learning and education. There is nothing like it.

329. The man wore a suit and tie, and the woman had on a bright, colorful blouse. They were polite and expressed themselves with confidence. They talked about the great importance for people to have a code, set of rules, and standards to live by. They said if everyone lived by the same standards, then there would be no division or conflict in the world. The man and woman each held a book by their side., and explained that the standards people should live by was in the book. They both belonged to and identified with a particular religious faith. The man said without this faith he would feel lost and life would have no meaning. He was obviously attached to the faith, the book, the standards. He was attached. He was inwardly unable to stand alone on his own two feet. Attachment means dependence. It is the same. The nature of psychological dependence is that it implies an idea or thought. It involves a mental image. A mental image is created, and that image is embraced. It is held, protected, and defended by the image maker. The image maker is you. It is the me, the I, the self. The image maker does what it can to ensure that the image prospers, survives, and goes on. The image is everything to the self. It is everything because there is no difference between the self and the image. The image maker is the image. They are the same. When a person identifies to the image of belief, faith, or to a religious organization, then that mental identification creates, adds to, or modifies, personal identity. It modifies the self. That is what identification does. It modifies and forms the self. As a result there is inward isolation. That is the nature of the beast. It secludes, segregates, and isolates. The self creates a center, and then it acts from that center. It is this self-centered activity that is the real root cause of all division, conflict, and violence that exists in the world. It is this activity that not only causes outward conflict, it also causes inward conflict. It is the cause for every form of psychological conflict that goes on, which includes any feelings one may have of being lost, cut off, with no meaning in life. The man merely added to his problems. Before he was lost and he knew it. Now he is lost and he does not know it. It is this whole self-centered activity of mental dependence that is the problem. Dependence to mental images must end for the whole movement of inward isolation and separation to cease. The images of dependence are the problem. It is all of these images one depends on that must be discarded. They must be put away, let go, and wiped out. What happens when all images of dependence are completely wiped away? What takes place to the person who throws out every psychological dependence to every mental image that exists in the brain? What happens is a psychological transformation. A mental shift occurs. Inwardly one is no longer dependent on any image, which means psychologically dependence ends. The end of dependence means independence. It means freedom. The person discovers what it means to be psychologically free, and therefore able to inwardly, completely, and totally stand alone. The inner freedom that takes place is not an idea or image. There is freedom from all images, the image of the religious faith, political party, family, spouse, boyfriend, girlfriend, money, sex, job, and all the rest of it. There is freedom from the whole of that. In that freedom there is no isolation or separation. All of that ends. The end of separation means a connection takes place. Instantly an extraordinary connection to the whole of life opens up. There is a sudden and unexpected connection to people, animals, plants, the earth, the sky, the stars, and the whole of life. There is

relationship to everything, and that relationship has no division of any kind. That means a relationship comes about in which the whole of division is gone, and therefore it is a relationship that is whole, complete, immensely full and rich. It is a relationship with a fullness and richness that brings a totally new meaning to life. As long as attachment to any mental image persists, then a self exists, which means isolation, separation, and all the conflict and sorrow that goes with it. Freedom is what ends attachment. It is what ends division, and therefore conflict. When one has that freedom then rules, standards, and religious books are not needed. When you have that freedom then you can throw away all your religious books. Learn what it means to be free, and life suddenly has the most extraordinary meaning. It has the most immense significance. The significance to life that freedom brings cannot be conveyed with words or language. What happens is indescribable.

330. If you help a person, provide care, clothes, food, shelter, or whatever, and that help is based on a religious, political, or personal belief, or you help another with the expectation or hope to gain something in return, then that help has nothing to do with love. Any form of belief implies a me, a self. It means self-centered activity, and therefore psychological division, contradiction, and all the terrible mischief and human suffering that goes with it. Any activity by the self denies love. That means to help another based on any sort of religious plan, political motive, philosophical strategy, or personal agenda is not an act of love. Find out what it means to help another without asking for anything in return. That is the only true act of love. Love has no motive or agenda of any kind. It expects nothing in return. Love is not belief. Belief is grounded in memory, and memory is measurable. Love is not measurable, which means it has an immeasurable, infinite, and therefore holy quality about it.

331. Intelligence brings aliveness, passion, and the most extraordinary energy to the brain. Intelligence is energy. It is the same.

332. All human belief and faith implies a mental image. An image means memory. It means the past, and therefore time. It means psychological time. To purge psychological time from the brain allows that which is timeless to manifest. It allows the timeless, and therefore sacred other, to come out.

333. If one human being has the ability to come upon intelligence, then it is possible for all human beings. If people have the ability to come upon intelligence, then that means it exists. It is present, active, and operative, even if it appears hidden or imperceptible. Intelligence is not an activity of thought, which means it is not constrained to memory, individual people, or consciousness of man. Intelligence is unconstrained. It is an unbounded thing, which means it works in a way that has no boundary or borders of any kind. Therefore it works and acts on the whole of existence, mankind, animals, plants, the earth, stars, and all that is. It acts upon people, young and old, rich and poor, generous and miserly, sane and insane. It acts upon the violent, the criminal, and the ignorant even though it is unapparent. It is unapparent by thought. Thought sees with eyes that cannot perceive the whole of something. The vision of thought is partial and limited. The vision of intelligence is unlimited, and therefore it perceives the whole. That means there is immense significance to the life of the ignorant, violent, and insane. The significance is unapparent to the naked eye, and yet it is there.

334. The greatest human misery and sorrow cannot move a tree that gently sways in a soft breeze. Human misery has no effect on the tree. Human sorrow cannot alter, pressure, or in any way influence a breeze. The tree and breeze cannot be effected by man. They are independent of human tragedy, pain, and suffering. Love is like that. It cannot be touched by the suffering of man. Love is untouchable.

335. Anger is not love.

336. The brain that cuts the strings of attachment to memory brings the whole of mental limitation to an end. Memory is limited, and when limitation ceases, that which is unlimited shows itself. Only if the brain frees itself from memory, can it come upon a dimension of psychological emptiness. That which is unlimited can be found within the emptiness that exists in the brain. It is the emptiness. However, the emptiness is not confined to the brain. It is more. It penetrates and envelopes all that is, the stone, the flower, the eagle, the mountain, the stars. The emptiness is without beginning or end, which means it is an infinite, and therefore imperishable thing.

337. There is a cycle of mental conflict and suffering that has gone on for millennia, and continues today. The opportunity to end it exists. It is here. One need only let go of every form of dependence one has on all the psychological concepts, images, and ideas present in the brain. The end of dependence means independence. It is psychological independence that wipes away mental suffering. Independence is not any theory, ideal, or belief. The belief in independence and the actuality of it, are two different things. That is the beauty of independence. It is not a belief. It is actual. It is real. There is nothing to believe or accept. Simply do it, and find out for yourself. Discard every mental image that is dear, valuable, and in any way important. Do that and see what happens. See what takes place inwardly when every form of mental dependence is put into the garbage. It is something that one must do alone, by oneself. Only then can it come. There is no other way.

338. There is a closeness, deepness, and intimacy that happens in relationship when the entire filter of thought is removed. Thought is memory, which means time. Love is not time. Time plays no part in a truly loving relationship. The relationship may last for a century, year, or the blink of an eye. Love is not a matter of time. When love meets another, regardless how brief the encounter, the depth, quality, and significance of the relationship is entirely outside the field of time. There is nothing higher, greater, or more sacred than this timeless other. Love is the timeless other. They are the same.

339. Ignorance is like a river that is filled with stress, fear, anger, jealousy, loneliness, frustration, disappointment, and all the nonsense that goes with it. Intelligence has no place in the river of ignorance. It is not something that in any way involves ignorance. There is no aspect of ignorance that contains or relates to intelligence. Intelligence may mix with, surround, or intertwine ignorance, but it is separate from ignorance. They are two completely different things.

340. The roots gently wrapped around and extended upwards throughout the great dawn redwood tree. There were deep furrows and pockets in the twisted roots that circled around it. The pine needles were soft with beautiful light and dark greens, and supple to the touch. Walking along a narrow path next to an empty baseball field a sudden gust of wind dropped down from the cloudy sky. The wind carried a morning air that felt cool, brisk, and refreshing on the skin. The lungs took deep breaths that invigorated the body. The body felt strong, young, and incredibly sensitive. Unexpectedly something made the body stop, and become incredibly still. The brain fell quiet. It was a natural quiet, free, and unforced. An awareness arose that was total and not limited by distance or time. It was a spilling out, a spreading, and an expansion that encompassed all that is, the trees, the sky, the earth, and beyond. Immense contentment filled the brain. The contentment was not separate from the brain. They were the same. The depth of it had no boundary or limits. It was limitless, unending. It was an impenetrable thing.

341. Always put people first.

342. The small room filled with the faint sound of a television, outside foot steps, window blinds clattering in the cool evening breeze, and the quiet breathing of the body. The brain felt sharp and acutely watchful. The flow of thought subsided, and a vast internal emptiness unfolded. It filled the brain and extended out into the room penetrating deep within the furniture, the walls, floor, and ceiling. It was not a physical thing, and had nothing to do with any image of any kind. No mental image possessed any value. There was no importance given to any thought, remembrance, or mental projection of any kind. The rumbling hum of a plane sounded in the distance. A hidden bird began to happily chirp and sing. The emptiness, boundless, and sacred other, whatever it was, filled the brain. It occupied the brain, but it was separate from the brain. It extended into eternity. It was an eternal thing.

343. Everything you do in life that does not involve love is a meaningless distraction.

344. The path to love does not take time. Love is free of time. Anything that involves time cannot be used to learn what is love. It takes time to read a book. Therefore no book can be used to come upon what is love. It takes time to plan to go to the shrink, the encounter group, or another person to talk about it. That means no plan can give you what is love. It takes time to think, and go through the process of mental analysis, which means no aspect of thought can reveal it. The insight that anything that involves time is a trick, a fallacy, and can never be used to come upon what is love, brings tremendous freedom. It brings freedom from all books, all plans, and all forms of thought. That means the whole of human thought no longer has any meaning, and can never be used to come upon what is love. Thought encompasses every form of

mental idea, picture, and image. It includes all forms of personal opinion, belief, theory, conjecture, and philosophy. It includes all of that. The immensity of what happens to the person who sees this fact is difficult to express with mere words. Words and descriptions are so limited, and utterly incapable of conveying what takes place in the mind of the person who comes upon freedom. Love only exists if the mind is free. Psychological freedom means the absence of attachment to thought and any form of memory. Memory is time. It is psychological time as the past. Freedom from memory is freedom from the past, and therefore time. Freedom from time means the mind is no longer attached to time. It means the mind has come upon that which is timeless. Timelessness is not a thought, concept, or mental picture. It does not involve any form of memory. What happens is indescribable. Do not accept any of this. Explore it. Feel it out. Go into it for yourself deeply, seriously, and with no help, support, or assistance from anything or anyone. Do it and watch. Watch what happens.

345. The self is thought. Thought is every mental image that exists in the form of personal identity as culture, upbringing, family, belief, opinion, and so on. Thought is limited. When the self ends, which means when the brain lets go of the whole of thought as the self, then that which is unlimited manifests. What takes place in the brain succumbs thought. Thought gives way. It buckles under. The brain empties itself completely of the whole of thought, and it is this emptying of thought which allows that unlimited other to show itself. That which is unlimited is love. They are the same. The emptying of thought as the self, is what reveals love. It is the event that makes love possible.

346. Life is the greatest opportunity to learn. It makes possible for the greatest learning.

347. Thought as personal belief is a movement of inward, psychological division. Psychological division means bias, partiality, and therefore illusion. To be confined to a life of thought means to live in a world of illusion. It means to live a life that is not real. Love has nothing to do with thought. Love is not partial or divisive. That means the only real and true dimension to life is that dimension where there is love. Find out what it means to have that love, which has nothing to do with personal belief, division, or illusion, which means a dimension to life that is whole, real, and true.

348. Burn every form of psychological identification to ideas, beliefs, and thoughts, and instantly the self melts away. It vanishes. When the self leaves, when it truly vacates the mind, then an inner wholeness appears. An extraordinary oneness unfolds and takes over. The mind undergoes a change. A mental shift takes place. The shift is pervasive, fundamental. As a result all forms of inner division, and all the torment and misery it brings, leaves. It all turns to ash, and from the ash, something different, and entirely new emerges. An extraordinary sense of newness starts to permeate the mind. It is a newness, which means energy, and that energy is without conflict, or any sense of contradiction or division at all. The energy that comes about is undivided, whole. It is wholeness itself. It is oneness that envelopes all that is, the earth, mankind, and the stars. It is an unearthly thing.

349. The mind that comes upon love is not separate from it. Any form of psychological separation denies love. It prevents love from manifesting.

350. If a temple is the only place where that which is unlimited, sacred, and holy can be found, then the brain is my temple.

351. Peace of mind is not something that depends on age, maturity, or the result of particular upbringing, education, or experience. It has nothing to do with money, marriage, sex, religious belief, a system of thinking, or any type of personal philosophy. Peace of mind or contentment does not depend on anything. Where any form of dependence exists, there is always underlying fear. Dependence implies fear. It means a rooted and ever-present fear exists to lose whatever is the dependence. If one depends on a spouse for a sense of security, then there is fear to lose the spouse. If one depends on maintaining a self image of respect, then there is the underlying fear of its loss. To inwardly depend on anything means that fear is a continual presence. There is the fear of loss, including the loss of a spouse, the loss of respect, the loss of success, the loss of companionship and being alone, the loss of a church, a family, a house, a job, and so on. The greatest fear is for the loss of life. Fear arises with the image of losing that which one psychologically depends for a feeling or sense of well-being, happiness, and security. However a sense of happiness and happiness are two different things. To be

able to lose something implies ownership. It means mental possessiveness. Fear of loss requires possessiveness, because if you possess nothing, then there is nothing to lose. Therefore psychological possessiveness is responsible for fear, and thereby denies peace of mind. It prevents any true sense of contentment. Therefore every form of psychological possessiveness must be taken down. It must be nullified. That does not mean one quits the job, leaves the spouse and kids, and lives naked in the wilderness. It does not mean one must physically give away all possessions, money, clothes, and food. The end of possessiveness is psychological. It must take place inwardly. One may have a large bank account, fine house, abundant food, or one may have very little money, live in a hut, and have very little food. The amount of money, size of house, and all that, has absolutely no relationship and plays no part in what it means to be deeply and profoundly content. Contentment depends on nothing, which means it is not subject to the influence of anything. That means it is not subject to time. It does not depend on time. Therefore contentment is something that can only emerge directly and at once. It is an instantaneous thing. To come upon contentment, one must find out what ends all dependence, which means the whole of it. One must find out what ends the inner dependence to the mental images of the spouse, family, house, job, bank account, religious belief, and all that. One must learn what ends the dependence to the image of the thing, not the thing. It is the image that one has of the spouse that must be destroyed. It is the image of the thing that is the problem, and creates all the mischief. It is not the thing. What brings an end to these images is the same as what ends the image making process. Image making takes place in the present, which means it ends in the present. The whole process of image making involves the repetition and regurgitation of what exists in memory. It is the playback of memory. All mental images are stored in memory, and the process of image making directly involves the access, retrieval, and output of memory. Memory is limited, which means the entire image making process is a movement in limitation. It is a flow of limitation. No mental image can break this flow. No idea can stop this movement. Any image will only add to it. Any new image will only serve to sustain, perpetuate, and keep the entire insane cycle of image making alive. The solution to this problem cannot involve another mental image. It cannot allow itself to be entangled with any form of memory. Therefore the answer must have a trait that prevents anything that is limited from effecting it. It must have a limitless character about it. It must be unlimited, unfettered, and therefore without any strings attached to it. There is only one thing that has no strings attached to it, and that is freedom. Freedom is the factor that ends dependence. The end of dependence is freedom. They are the same. That means freedom and contentment are one and the same thing. They are the same flow, the same field, the same frequency, or however you want to put it. The mind that tunes into that frequency no longer operates in time. It moves into another realm entirely. It comes upon a different dimension altogether. Find out what it means to come upon that dimension, and tune into that frequency that is freedom. Probe and test it out for yourself. Only then can it happen.

352. You cannot think thought away.

353. Belief is an idea. It is a form of thought. Thought is stored in memory, and memory is finite and measurable. It is limited. That means thought is limited. It is a measurable thing. God is not limited. God is not finite or measurable. That means God cannot be approached by any form of thought. It means anyone who says God can be found in a belief, faith, or thought of any kind, is making a mistake.

354. It was late afternoon, and the streets were congested with slow moving cars. The hot sun was nearing the horizon and a cool shadow was cast over the narrow sidewalk. Rows of lilac flowers ran next to the walkway. The allium blooms were a beautiful deep and vibrant lavender. The star shaped flowers grouped together to form large, fluffy globes. A lone squirrel suddenly appeared from a bush and sprang across the busy street. It somehow reached the other side of the street unharmed and disappeared into a green foliage. Follow what happens. If you are angry, then follow the anger. If you are bored then be boredom. Do not try to escape from anger, boredom, or any other inner conflict, by turning on the television, surfing the internet, eating, shopping, drugs, alcohol, or anything else. Instead watch it. Be with it. Look deeply into its movement, how it starts, moves, and ends. Do that and you learn about it. You learn about yourself. You not only learn about you, you learn about the self. When you learn about the self you learn about everyone. You learn about the whole of humanity.

355. There is no difference between the ego, the me, the self, or whatever you want to call it, and boredom. They are the same. Boredom exists because of comparison. The mind compares what exists in the present with a mental image of what

the mind wants. The mind wants to feel comfortable, safe, secure. It does that by repeating a past pleasure like television, sex, shopping, eating, or whatever the case may be. The repetitive behavior does nothing to end the inner conflict of boredom. Learn to stay with the fact of a thing, to watch it carefully, fully, completely. Do that and when it has been fully watched, it stops. The mind takes it in, finishes with it, and it ends.

356. The end of thought brings a merging, an enfoldment, and oneness with that which is unlimited. It brings a oneness with the sacred other.

357. To explore anything in a bias, partial manner denies perception of the whole. There is a way of perceiving that is all-inclusive, complete. It is not a physical perception with the eyes that are only directed forward. It is a mental perception that is total, spherical, 360 degrees. It comes about when the mind dies to every existing form of inward identification. Inward identification means psychological identification. It means the identification to ideas, mental images, and thoughts. Every psychological image that one cares about, admires, thinks of value, must die. It must be completely obliterated. That is what dying to all images means. It means that end of all that. So all mental images of personal identification must go, including the images of work, marriage, family, God, money, sex, property. No image of value must remain. This is important to understand. Work, money, sex, and all that, are not being denied, but rather the image of those things are what go into the garbage. Inwardly the mind must be without any image of importance, which includes any mental image of not having a mental image. Inwardly there must be a quality of honesty, humility, and utter aloneness. In that aloneness, there is no identification to any mental image, and therefore there is no division. To be alone means to stand as one. Alone means one. It is in that aloneness the mind comes upon a sense of oneness. It comes upon wholeness. That is what no division means. It means that which is whole. The mind that brings an end to the division within, discovers what it is to perceive the whole of something. It no longer perceives with bias. It is no longer restricted and limited to a particular viewpoint, which means the perception is unrestricted, unlimited. Only when the division within comes to an end can this new perception take place. Only then can there be perception that is total, complete, and whole.

358. Everything is wrapped up in the present. Tap into the present, and everything flows out.

359. To live in the present brings more joy and happiness than one can possibly imagine. It is the only place where there is true contentment, where there is nobody to miss and nothing to desire. The present is a flow of what happens. It is this flow, what actually happens, that is important, and not all the so-called insights and wondrous things that may come from it. It is what happens that matters and gives meaning to life. Immerse in the present. Explore it. Explore it not for the sake of gaining knowledge, experience, the expectation of enlightenment, or some sort of transcendence. Explore it for its own sake. Explore it because that it is what you love to do.

360. The sacred other can see the finite, but the finite cannot see the other. The sacred other is unseeable.

361. It was a beautiful morning. The body emerged and was greeted by a blue sky, huge, immense, empty. The intensity and hugeness of the blue forced the body to hold up and stop. The body remained silent for a time quietly watching and listening. It proceeded to walk along the deserted sidewalk and into the upscale town with expensive shops, coffee houses, and restaurants. A group of older men were gathered outside a coffee shop seated around a table under a large umbrella. They were talking, smiling, and laughing at one another. One man was husky with a large frame and stomach. He was loud, overbearing, and possessed a brassy arrogance. He smoked a cigar and spoke with authority and confidence. He was the center of attention as he talked about finance and investment. The others seemed to want to listen to his advice about things. A young, friendly golden retriever lay on the ground next to the table. It was well groomed with a shiny yellow coat. It had its head nestled between its front legs. Its eyes were open but looked listless, and sleepy. The small city park had tall green trees and well manicured lawns. A weathered wooden bench overlooked a garden of white, yellow, pink, and red roses. The brain was alert and the flow of thought had subsided. There was no sense of self. The identification to thoughts did not exist. There was only watchfulness and the learning of things. To learn about the self means to not let a single thought pass by without watching it. It means to observe each thought as it arises, how it arises, and from where it comes. When you do that and take each individual thought one by one, one learns about the self. For example, you tell me that tomorrow the boss at work will fire me, and that thought creates fear. Watch what happens. Watch how the creation

of thought gives birth to fear. Watch how thought and fear go hand in hand. See that thought is the root of fear, and when there is fear there is no difference between the self and fear. It is that. Watch how the self seeks security in thought that takes the form of opinion, belief, hope, expectation, or some mental image, and when that image is threatened there is fear, anxiety, and all the conflict that goes with it. When you do that you learn about the self. That is the process of self knowledge, which is not knowledge in the traditional sense, but rather it is insight into the whole movement and nature of what is the self, what it means to live without the self, and therefore how to live life without any sense of fear, stress, anxiety, apprehension, or conflict of any kind. Insight is not a thought or mental image, and therefore it has nothing to do with that which is known. Instead it is a way of living that negates the known. The negation of the known is what brings about learning. Learning has nothing to do with thought. Thought is a fixed and rigid thing. It is imprisoned in memory, which means it is local, controlled, and terribly limited. Learning has no locality. It has nothing to do with control, force, or any type of manipulation. Learning is not limited, which means it comes about when the whole structure of that which is limited, which means the movement of thought with all of its manipulations, desires, fears, sorrows, and all the rest of it, is completely discarded. The end of the limitation within opens the door to learning. Learning is not an end, but it is a movement that does not retain. Therefore it is not an ending but a releasing. It is an internal release that reveals a dimension to life that knows no limitation of any kind.

362. Love brings about a connection to everything and everyone. It makes for a deep and impenetrable sense of oneness that happens when the whole of inner conflict comes to a complete stop. End all inner conflict, and an extraordinary connection, an immense, and invulnerable one and only, unexpectedly comes.

363. To be a whole and complete person means to live without any feeling that there is something missing, of a need to become, or any form of want for something else, something different, or something more. Inner wholeness ends want. It ends all sense of psychological need, loss, and emptiness, which means it brings a completeness, richness, and fullness to daily living. To find out what it means to be psychologically full and complete, and to live it, has no comparison. It is unmatched in every way.

364. Love is unconditional. It is a love that does not pick, single out, or favor one over another. That means it is something that not only reaches out to people, animals, trees, and sky, but it surrounds all the inner conflict that mental attachment creates as jealousy, anger, fear, and struggle. All of that is sustained by attachment, and attachment means an ego. It means a self. This is important to see. Love envelopes the self, but it is separate from the self. Love surrounds human conflict. It exists side by side and next to all the atrocities and horrors of war, but it is completely separate from it. Love surrounds people. It envelopes all mankind, which means it is next to every human being. As a result life has tremendous significance. It gives immeasurable meaning to all life, which necessarily includes the criminal, ignorant, and insane. This is difficult to put into words. It is difficult to convey. Love has an effect on the whole of mankind, even if the effect is unapparent. The effect is only made apparent when the violent becomes peaceful, when the ignorant becomes intelligent, or when the insane becomes sane. The effect that love has on mankind cannot be fathomed by thought. Thought is limited, and that which is limited cannot perceive that which is unlimited. Love is unlimited. It is an inconceivable thing.

365. The body was walking on the sidewalk along a tree lined street. A group of people were hunched around a small square table outside a candy shop. They were happily chatting and watching children play in a nearby yard. A woman at the table stood up and dropped a purse and phone on the ground. Instinctively the body stopped to pick up the things, but the woman quickly turned, stooped, and gathered up the items. The body stopped only a second or two and then continued walking towards the street corner several feet ahead. As it entered the crosswalk a speeding black and white taxi suddenly appeared, and wildly veered through the stop sign and into the crosswalk. There was no time to react or pull away. The metal machine missed the body by inches, sped around the corner, and disappeared down the street. The sun was setting under the horizon and a gentle darkness began to descend upon the sidewalks, homes, and trees. An unusual energy emanated from the smallest of things, a leaf, a small stone, a clump of dirt in the street gutter. Everything vibrated with an extraordinary energy, vitality, and aliveness. The body walked beneath the shadowy trees under the great dark sky. The energy, the aliveness, or whatever it was, remained throughout the evening and late into the night.

366. Sorrow is unnecessary.

367. To face psychological death, one must let go of every aspect of mental attachment. The attachment to mental images, thoughts, and ideas creates identity. It makes an ego. Without attachment to mental imagery the ego cannot exist. It cannot survive at all in any form whatsoever. That means when the mind brings an end to the whole of psychological attachment it comes upon what is death. What happens at death is revealed to the mind. It is a revelation that transforms the mind. That is what happens when the mind faces death. The mind transforms and changes. It changes completely.

368. Intelligence does not obsess about food, sex, or physical security. All forms of obsession involve the movement of thought, which is the ego. The ego makes food, sex, and the search for security more important than anything else. Living a comfortable life with a house, money, car, nice clothes, good food, sex, and all that, is a terribly small and insignificant affair. There is a field of life infinitely greater, vast, with an extraordinary richness and fullness completely unrelated to the movement of thought. It has no connection to thought which means it has no connection to the ego. The ego is a finite, limited thing. Only when the entire structure of the ego vacates the brain does the limitation within cease. It ends. The end of the ego, which is the end of psychological limitation, brings about a great revealing. The end of limitation is the revealing. It reveals that unlimited, immeasurable, and therefore holy other. The mind comes upon what is holy, and there is no separation between it and the mind. They are the same undivided thing. No words can describe the magnificence of what takes place. Nothing comes close to conveying the hugeness of what happens.

369. Try to find that which is sacred outside yourself, and it will forever remain unfound.

370. Succumb to the endless activity of self-gratification, the desire for pleasure, and the obsession with sex, food, work, church, politics, games, ambition, shopping, television, the internet, or whatever the case may be, and one gets caught up in the whole activity of thought, which means struggle, anxiety, stress, frustration, disappointment, loneliness, and all the inner hurt and misery that go with it. The key is to not escape, suppress, or yield to this whole activity. The key is to watch it. If desire enters the brain, then watch it. Watch it carefully with great interest, curiosity, and vitality. Do that and you learn about it, how it arises, how it moves, how it sustains itself. If that is done, then the whole movement of desire cannot only be learned, but the act of observation ends desire. It ends the frustration, disappointment, and every inner hurt that goes with it. It all ends completely and instantly. When the mind comes upon this insight into the whole structure of desire, and what ends it, then one is no longer a slave to it. The end of this inner slavery brings extraordinary freedom. It is freedom. They are the same.

371. Subtract the ego from the brain, and what remains is practical thought and intelligence.

372. If you think you are slowly but surely progressing to learn about what it means to love, then that idea is a fallacy. It is a delusion. Anything that is progressive implies time. Love is not a movement in time. That means there is no progression, path, or period of time needed to come upon what is love. Either love is present, or it is not. There is no in-between.

373. What matters most is what you are inside, and not so much what you do. If inwardly there is goodness, kindness, and deep affection, then that is infinitely more important than the job you have, the clothes you wear, the food you eat, and all such physical things in life. Goodness is not a material or earthly thing. It is immaterial, unearthly. What matters most is not the earthly, but the unearthly.

374. Have the capacity to be alone and entirely at ease with that aloneness. If you suddenly find yourself alone and feel edgy, nervous, lonely, fearful, or any other sense of uneasiness, then stay with it. Observe it. Observe it carefully with every bit of energy and strength within you. Do that and see what happens. See what careful observation does to the uneasiness. Test it. Experiment with it. Only then can you find out what takes place.

375. Your life has a purpose. It has an agenda. The agenda is what you do with your life. When the agenda finishes, then so does life. It stops.

376. The ego is the cause of all human cruelty, savagery, and barbarism. The ego is a field of ignorance. That means there is no difference between the ego in you and the ego in another. They are the same field. They are the same identical

movement. That means if an ego lies within you, and an innocent child is murdered, then it is as though you are the murderer. The responsibility that this implies for each individual human being is absolutely enormous. One must figure out what is the ego, what makes it tick, and destroy it. It must be smashed into oblivion. Only when the ego is purged from daily living can one come upon that intelligence that brings a halt to this entire movement of ignorance. Only then is it possible to come upon a way of living that is sane, rational, and peaceful. Peaceful living ends violent living. It ends it instantly. It is the only thing that can.

377. To disengage from the whole mechanics of inner hurt and sorrow, means to have no identity. It means to mentally identify to nothing, which means no belief, no opinion, and therefore no mental image at all. It means to be nobody.

378. Answers to everything are within. Look inside. They are there.

379. The mind that ends attachment to mental images, which includes the images of upbringing, education, culture, tradition, custom, belief, and all that, comes upon a dimension to existence outside the field of time. It not only discovers what it is to be free, but the bondage of time ends. The mind actually comes face to face with that which is timeless. The timeless other is a dimension to life where things happen at once, the same time, and exact same instance. The whole of existence is contained within it. The mind must end the psychological prison of time, which means the past, memory, and all that. Only then can the timeless other show itself.

380. It was mid morning. The room was empty, quiet, and the body was alert, watching, and listening with great attentiveness. Unexpectedly the intimate other opened up and appeared. It appeared not in physical form because it is not a physical thing. It could not be seen by the naked eye but it was there. The nature of it was unfathomable. It was without division, limits, or any conditions whatsoever. The mind felt awestruck. It engulfed the brain and forced the body to listen, watch, and open itself completely so that everything lay bare. The sense of awe, wonder, and deep humility made the knees buckle. It forced the body to fall to the ground. It was an intimacy and benediction. It was a living love that penetrated everything through and through. It was an utterly holy thing.

381. It was a warm, sunny day. A bench in the shade under a white birch tree in the small park offered a pleasant place to rest. The body sat quietly, still, with back straight, comfortable, but not completely so. The senses were alert, active, and highly sensitive. There was keen watchfulness with no sense of comparison. There was a gentle sort of listening without identification, without naming things to interfere in the listening. There was only the hardness of the bench, the softness of the clothes, the colors, shapes, movements, and sounds of the trees, park, and vast blue sky. Nothing else existed. The whole activity of making ideas ceased, and a great vacant emptiness entered the brain and flowed through it. Suddenly a presence appeared. In the shade under the lone sapling there appeared an ecstasy and benediction. It was infinite and therefore sacred. It was separate from everything, and at the same time it was not separate. It was pure intimacy, and infinitely closer than any relation, family member, or choicest friend. It was the source of the earth, stars, and all that is. It was the source of everything, light and dark, love and hate, limited and unlimited. It was the source of all of these divisions. It revealed a wholeness and infinite meaning in the smallest of things, in every encounter, gesture, word, and heart beat. There was unfathomable meaning for the whole of life. Words are wholly incapable and completely fail to come close to describing the depth, wonder, and majesty of the thing. Unexpectedly it disappeared. All at once it was gone. It left the brain utterly cleansed, new, and young. The spine began to ache, and the vast emptiness, the sacredness, or whatever it was, that flowed and surged through the brain vanished. Only an echo of it remained, until soon that too disappeared all together.

382. If you hurt another person, then you hurt yourself. You hurt yourself, because you are not different from any other person. You are the same.

383. It is not enough to not get angry, jealous, or envious. One must not have the capacity for any of that. As the capability for inner conflict persists, the ego is sustained. The ego perpetuates along with all the conflict that has plagued mankind over the millennia. Only when the ego is eradicated is it possible to end the insane cycle of conflict that has existed throughout history. When conflict ends in one person it has an extraordinary effect. It has an effect on the whole

of mankind, because there is no difference between you and anyone else. You are the same. Therefore, if you remove the capacity for inner conflict, then a change takes place that touches, effects, and spreads out throughout the entire world. What takes place is extraordinary.

384. Childhood dreams and fairy tales are infinitely more meaningful than any religious belief, political ideal, or form of thought that divides and separates people from each other.

385. The mechanics of thought is the replay of memory. It is the rerun of ideas and mental images stored in memory. Any repetitive activity is mechanical. That means the movement of thought is mechanical. This is critical to understand. To view life through the filter of repetition, which means thought and memory, limits that view. It limits and thereby distorts observation. It means to have a fragmented and therefore distorted perception of life. It means living in a world that is completely unreal. When the brain learns what it means to observe life without the filter of thought to interfere in the observation, then perception changes. Perception is no longer limited or fragmented. It is no longer distorted. To view life without distortion brings clarity. The brain comes upon a field of life that is not fragmented or limited. In other words, it discovers a dimension of life beyond that which is limited, mechanical, or in any way physical. Most people seem to live life in a mechanical manner. Mentally people are caught in the mechanical repetition of thought as religious belief, political ideology, nationalism, the constant seeking of inner security, money, pleasure, contentment, and all that. There is the continual struggle to escape boredom, loneliness, and all the fears of everyday living through physical things like money, sex, possessions, food, drugs, alcohol, and all that. This physical and mechanical way of living distracts from what is real. It distorts reality. True reality is not mechanical. It is not material. What is real is non-material. It is a non-material dimension that thought cannot penetrate or in any way perceive. In order to perceive this other world the brain must learn what it is to discard thought. It must do away with the whole inner attachment to thought. It means thought as attachment to personal belief, opinion, ideology, theory, philosophy, must end. It must totally go. Thought includes the image one has of the husband, wife, children, job, religion, God, and oneself. The attachment to all of that must stop. If the whole of psychological attachment ends, then the brain is free. The brain comes upon freedom. It discovers an inner liberation that results in an entirely new way of perception. A door opens to a perception and dimension to life that is not mechanical, physical, or limited in any way. The brain comes upon a field of existence that is nonphysical and unlimited. That which is unlimited is not an idea. It has nothing to do with any form of thought, mental image, or memory. All of that must end for the wonder and magnificence of this infinite other to reveal itself. Do not believe any of this. Doubt it, and go into it. Just go into it.

386. The self is thought, and therefore it is limited. That means the self has an end. It means the whole idea of an immortal self is a fallacy.

387. There is a river of sorrow, and that river is the self. The self is limited and therefore impermanent. It is something that does not last. What is permanent and lasting does not exist in the river. It has no connection with the self. The self must end for the other to divulge itself. When the self ends, then that which is permanent makes itself clear. It comes out. However, that permanent and lasting other has nothing to do with time. It is permanence without duration. It is a lasting that has no relationship with time. That means what is timeless and permanent are the same.

388. That which is holy and sacred is not restricted to time or space, which means it is here. It is now. However if the brain formulates a theory, conjecture, opinion, or any idea about what it is, or is not, then it has no meaning. The brain must deny all that, because all that is the movement of thought, and thought is limited. The sacred other is not limited. Find out what it means to step out of the world of thought. Only then does it come. Only then can the unlimited and sacred other show itself.

389. Love has no boundary, which means it is not a physical phenomena. Love is discarnate. It is a bodiless thing.

390. Human discontent has existed for millions of years, and for millions of years humans have struggled to find contentment, however there has been no finding. Instead there has been constant struggling, constant seeking, and constant not finding. This insane cycle has gone on for eternities. It goes on now. The destruction of the ego is what

brings an end to struggle. It is what ends the whole process and structure of seeking. Here is the thing. Seeking to bring an end to discontentment is still a self-centered activity. It is an activity that sustains the ego. It keeps it alive. Learn what it is to live without an ego, and all self-centeredness stops. All struggle suddenly ceases to play a part in ones daily living. It means the end of seeking. The end of seeking is contentment. They are one and the same thing.

391. The school yard was filled with young boys and girls playing ball games. The games were competitive and there was much effort by the children to overcome, beat, and defeat each other. Inside the large concrete building the children were being taught to conform to old beliefs and patterns of behavior. They wore the same clothes, worried about passing exams, and struggled to achieve high letter grades. They appeared fearful of the instructors, copied the prayer to a religious idol, and slowly were indoctrinated to a particular system of thought, belief, and ideology. As a result the education was fragmented, divisive, which means it failed to show the student what it means to be a free and whole human being. Only an education in which there is no conformity, authority, comparison, or conditioning of any kind, can a student grow, explore, and learn what it is to be inwardly free, and therefore whole. Freedom is wholeness. They are the same.

392. Love is not anxiety. It has nothing to do with worry, stress, apprehension, dread, or any form of psychological tension. Love ends tension. It unwinds the whole of inner discontent, unease, and conflict completely and instantly. When one comes upon that love one feels it. It is not felt like an emotion, sentimental feeling, or anything like that. Instead it is felt like a fact. It is felt as something real, actual, because it brings a fullness and wholeness to the mind that dissolves every form of psychological conflict. Love does that. It dissolves conflict.

393. Sorrow has existed for millions of years. It has gone on for eons. Only love ends sorrow. Find out what is love, and that sorrow which has existed for eternities finally stops. The magnificence of what takes place when a brain comes to the end of sorrow, which means it meets the last sorrow, and thereby goes beyond it, is absolutely extraordinary.

394. To be concerned about what may, or may not, take place at physical death is meaningless. What you do, or fail to do, in life is what is important.

395. If you are unaware of what it means to love, then you are unaware. Be aware of the unawareness. To be aware allows love to show itself. Awareness is not an idea that the brain makes for itself, but rather it is the absence of idea making. Awareness does not distinguish between what happens inside or outside the brain. It is not a divided movement. It is not divisive. Love is the same thing. It is not divisive in any way. That means awareness and love are one. They are one and the same thing

396. Fool yourself and you are the fool.

397. Do not accept or criticize any of this, but instead explore it. Experiment with it. However, the experiment must be unlike any experiment one has ever performed. It must be more than serious, more than deep, more than measurable. That means the experiment must be one way. It must be an experiment where there is no going back.

398. The air was warm, humid, and terribly sticky. Suddenly rain began to fall. It was a great shower that took people by surprise. Two children delighted in the unexpected downpour. They ran into the street, laughing, playing, jumping up and down. With wet clothes the children dashed under the cover of the protective arm of a young woman standing under a porch at a nearby house. They watched the pounding rain with big, wide eyes and then disappeared into the house. Raindrops bounced off and ran down the leaves of bushes and trees. The rain water cleansed everything, the houses, plants, sidewalks, cars, and streets. The field of thought cannot be so easily cleansed. It takes something other than rain to clean out all of the mischief, barbarism, and cruelty that is thought, which means the ego, the self, and the whole inner movement of the me. Only Intelligence cleans out the cruelty within. However, it is not an intelligence that requires skill, aptitude, or knowledge. It is not an intelligence that depends on anything. On the contrary, intelligence depends on nothing. Intelligence is freedom, which means it is a psychological independence that cleanses the brain of thought and thereby every trace of self centered activity. Freedom does that. It cleans the brain. It cleans it out completely.

399. The body was at rest laying flat on the back. The brain was attentive, watching, listening, and highly alert. The eyes were closed, but observation continued. There was an inner watching with the eyes and with the eyelids closed. During the watching there was a sense of travel and moving at great speed. A tunneling was taking place, however there was no tunnel. There was only the sense of moving at tremendous speed. The eyes began to ache, and suddenly a window or portal opened up revealing a separate and unusual dimension or realm of some kind. The realm, or whatever it was, contained a number of people and a scene. The scene was distant but extremely clear. The people were seating themselves in what appeared to be an elevated bench. They walked single file and then seated themselves one by one next to each other on the bench. They appeared to be judges or jurors of some kind. The brain continued to be alert and attentive to what was happening both outwardly and inwardly. There were no mental images or projections of any kind. There was only observation. As quickly as the window opened, it closed. It vanished completely. The event was recorded in memory, but no importance was given to it, and it was put into the garbage. It was discarded.

400. There is no permanent personality. The personality is limited, which means the essence of it is temporary. The personality may last a day, a year, a million years, however it has an end. It must end. That is its nature.

401. Thought has an original and primal source. Intelligence also has a source. The source of thought is the same as the source of intelligence. It is the same because the source is not divided. The source is pure wholeness and completeness. The mind that comes upon that source has denied all that which is not the source. It has denied the whole of thought, the movement of the ego, which means frustration, anxiety, fear, grief, and all that. That is simple. However the denial goes further. It goes deeper. All division between what is intelligence and ignorance, good and evil, right and wrong, are all denied. The mind must deny all that for this immense other to reveal itself. Only through denial, which means the complete negation of division, can this vast, immense, and divine other come out. What comes out is the actual source. It is the source of all that is.

402. Intelligence can operate in the brain, but intelligence does not need the brain. Intelligence does not need the body, which means it is a bodiless thing.

403. If you neglect to learn what it means to love, then that failure carries on. It continues after bodily death, and moves on into other people. It carries on in others because there is no difference between you and anyone else. You are the same.

404. Water goes through constant change. It changes from solid to liquid, from liquid to gas, from gas to liquid, and so on. It undergoes a cycle of change, but its core, structure, and essence remains the same. It remains water. The ego is like water. It may change the ideas that give it identity, which means it may change attachments from the images of Buddhism to Hinduism, from Republican to Democrat, from one spouse to another spouse, but it still remains attached. Without some form of mental attachment there is no psychological identification to any image or idea. If there is no identification to an idea, then there is no ego. The ego does not exist, which means inwardly one is nobody. Let go of every form of attachment and the whole process of psychological identification to ideas and mental images comes to a standstill. Identify to nothing, and suddenly a real change takes place. Instantly an entirely new and different dimension to existence reveals itself. The mind is no longer bound to any particular religious belief, political ideal, or anything like that. It is no longer constrained, attached, or bound, which means it is free. The mind discovers freedom, and there is no separation between the mind and freedom. It is that. They are the same.

405. Life is sacred. That which is sacred has no series of grades, levels, or different degrees. That means the significance of life for the poorest of the poor is the same as that for the king of kings.

406. It was a hard wooden grey bench that overlooked the bay, distant cities, and mountains. The sky was clear, huge, and the dark green waters of the bay stretched out for miles. The marina was filled with small and large sailboats, fishing boats, and cruisers tied against white wooden docks. A number of sailboats were making their way out of the small cove, past the jetty, and into the deep water. A blanket of dark waves quietly rolled past the seawall of large black boulders. The waves were ghostly silent. The body was taking a rest after the walk from town. The movement of thought and idea making was still. Inwardly there was no yesterday or tomorrow. Time itself came to a stop. Psychologically there was only emptiness,

and from the emptiness, the timeless and sacred other emerged. It appeared suddenly and without notice. The eyes could not see it and the hands could not grab it, but it was there. It was not a physical or tangible thing. It was not an idea or mental image, but it pervaded everything, the bench, the waves, the mountains. It was an intangible and discarnate thing. It demanded the brain to be quiet, humble, and infinitely respectful. Thought gradually returned, and the body slowly and quietly made its way back to town. A deep sense of humility and awe lasted deep into the night.

407. If you love a particular livelihood, work, or way of life, and instead you do something that you do not love, then you are not fulfilling your life task. You are neglecting your passion. If that happens, if you fail to do what is your deepest passion in life, and you die, then that failure, that neglect continues. It carries forward. Do what you truly love to do, what gives meaning to your life, and you will be fulfilling your purpose in life.

408. The mental activity of retrieving thoughts from memory is like a television rerun or broken record that plays the same tune over and over again. The tune is thought, mental images, and ideas. There is nothing else that exists in memory. It is all thought, which is limited, and therefore can never be used to come upon that which is unlimited, infinite, and holy.

409. The melody of a lone violin filled the air. The wistful tunes formed a wonderful little concert. Outside people casually walked towards the quaint little town. They were dressed casually, t-shirts, shorts, and sandals. The sky above was light blue with pockets of wispy, feathery clouds. It was a sunny and dry morning. A small fan rotated back and forth in the bright sunlit room. It moved in the same way that thoughts move. The whole structure of thought is that it moves back and forth, in and out of memory. The entire activity of thought is like a broken record that repeats, repeats, repeats. When this activity halts and becomes still, then there is an emergence of that which is non-repetitive. When the mind comes upon that inner activity, which has no repetition or duplication of any kind, then it comes upon a newness and creativity. The creativity is a movement of ever newness and the mind is not separate from it. There is a burning and bursting of the most extraordinary energy. Creativity means energy. The mind comes upon immense energy, and the mind is not separate from the energy. It is the same.

410. The earth, oceans, and stars are physical things which means they are measurable, and therefore bound in time and space. There is a completely different field of existence independent of time and space. This other field has no distance, no measure, and therefore it is outside the field of space. It is outside the field of time. The mind that is caught in time, which means the activity of thought as ambition, struggle, effort, desire, and all the conflict and confusion that follows it, cannot approach this timeless other. The activity of thought must end for this other to show itself. The whole of thought, which means memory, past experience, and all that, cannot be used to come upon it. Memory and past experience imply time. That means the whole of memory and past experience cannot be used as a path to it. Therefore one must abandon memory. One must let go of every past experience as education, culture, upbringing, knowledge, belief, opinion, skill, and all the rest of it. Only in the abandonment of the whole of thought, past experience, and memory, can this immeasurable, timeless, and therefore sacred other, show itself.

411. When you come upon an insight into what is love, everything changes. Love does that. It changes everything, and the change is instant. It is complete.

412. Love is not limited which means it has no edge, border, or boundary. Love is boundless. It is an infinite thing.

413. The self is a witch, a sorcerer. It constantly seduces and tempts the brain. The whole activity of the self is mischief, trickery, taking wrong turns, fooling itself, and wasting time. It is an absolute curse. It is the curse of mankind. As long as the self exists, then so does the curse. The curse is suffering. It is human sorrow. The end of the self is the only way to lift this curse. The end of the self is the lifting of the curse. They are the same.

414. Learn what it is to die to this moment without any sense of fear, loss, or regret. Let go of the present as it happens. Allow no mental image of anything or anyone to linger or carry on. Do that and death is no longer a mystery. It is no longer something to be feared.

415. An unusual calm and peacefulness came upon waking. It was not the consequence of a particular event or experience. It was not a mental image or idea of any kind. It permeated the brain. Nothing could touch or hold it. It was independent of the body, which means it was immaterial. It was discarnate. It lasted throughout the day and into the night.

416. You learn about yourself when you watch yourself in relationship. Watch how you live, the work you do, the clothes you wear, the food you eat. Observe what happens when you meet people, the pretty girl, the handsome man, the policeman, the criminal, the priest, the atheist, the rich, the poor. Watch these things without judgement, censor, or critique. In the same way you observe things outside the brain, watch the things that occur inside the brain. Observe the thoughts and mental images that arise, how they move, and the reactions that take place. Observe without approval or disapproval. Just watch. Notice that particular images have special meaning, with more importance than others. The images that the brain makes important are what make up the self. They create identity. For example, the images may be about a certain religious belief, and as a result they form the identity of being a Christian, Jew, Buddhist, Hindu, or something else. The images may be about a job, a spouse, a political ideal, a philosophy, a bank account, a flag, a country, a membership to an organization, or whatever. Whatever the images may be, they are what create a self image, which means a psychological identity. The particular images obviously differ from person to person, but what remains the same is that they are images, and the images make the image maker. That means there is no difference between the images and image maker, or between the thinker and thought. They are the same. The person that sees this comes upon an immense insight. In a glance the totality of what is the self is revealed. Only intelligence sees the whole of something. Only when a person finds out what is the self does intelligence manifest. Only when one discovers what is the self can intelligence emerge. Self discovery is intelligence. They are the same.

417. Memory is the past, and therefore it is a movement in time. To live, listen, and observe with a mind not confined or attached to memory, invites that which is timeless. It allows the timeless mind to emerge.

418. Be aware of people around you and the people you meet throughout the day. Awareness means relationship. It establishes relationship because awareness denies desire, struggle, effort, and fear of any kind. A brain without fear brings about the most meaningful and profound relationship that can exist. It has the greatest meaning, because it means relationship without conflict. It means a brain that is fearless. Only when the whole of psychological conflict is completely eradicated, can one learn what it means to love. This is important to understand. Only love brings a stop to the conflict in the individual. It ends conflict completely. When that happens the relationships that are born cannot be measured or calculated. The relationships that take place are incalculable.

419. The ego is the fundamental root cause of every form of psychological and social conflict. If you fail to eradicate the ego within, then you perpetuate all the war, social violence, and crime that exists in the world. You sustain it. The end of the ego is your ultimate work. It is the only thing a person ever needs to do.

420. People who follow organized religions seem to get so close to finding that which is sacred, unlimited, infinite, but inevitably they miss it. They miss it completely. All organized religion involves a pattern of behavior. It means the repetition of thought that takes the form of belief, faith, prayer, tradition, custom, dogma, and all the rest of it. With repetition the mind becomes dull, insensitive, and easily fooled. As a result it attaches itself onto dogma, belief, and organized religion. The mind becomes attached, which is the mistake. Attachment denies freedom. Only when the mind is free, and therefore unbounded, can it come upon that which is boundless, unlimited, and therefore holy. The holy other, or however you want to put it, is what people want and seek. However, it cannot manifest until attachment ends. That means one must let go of belief and all the traditions and dogma that go with it. Only when the mind finds out what it means to be free can the door open to the other. If this makes any sense whatsoever, then explore it. Take it to the very end. Only then can it have any meaning.

421. It is early morning. The streets are empty of people and cars. There is a stillness in the brain, vast, boundless, unearthly. There is the sense of being here and not here. It is as if one lives in two worlds, the earthly and unearthly. Without the stillness, life remains partial and fragmented. The stillness is what makes life complete and whole. It is the thing that gives life meaning.

422. The mechanics of desire are simple. Initially there is the observation of a thing, then there is the memory of a past pleasure with it, and then there is the reaction to attain it in order to repeat the pleasure. For example, you see a beautiful person, and you recall the pleasure of physical intimacy, sex, and all that. You then try to repeat the pleasure, which means struggle, effort, manipulation, stress, jealousy, and all the heartache that goes with it. It is not the sex or physical intimacy that is the problem, but rather the struggle, stress, and psychological conflict that takes place. Only a relationship that is easy, natural, and effortless, which means no conflict, has meaning. If there is conflict in relationship, then love is absent. When there is one the other is not.

423. The other appeared. It was in the air, the clouds, seagulls, and earth. It was a movement outside the field of time, memory, and thought. It was a complete absence of sorrow and the suffering of man. Nothing can touch, alter, or influence it. No prayer, hope, or act of will can approach it. All of that implies thought. Thought is an unbroken string of memory that moves, churns, and operates in time, which means the past. This other is not a thing of the past. It has nothing to do with time. Thought is limited. This other is not limited. It retains nothing, which means everything is within it. The past, the future, and all that is, lies within this vast, unlimited, and impenetrable other.

424. Meditation is not an activity that involves the ego. It is an action in which the ego plays no part, unplugs, and thereby deactivates. The deactivation of the self is meditation. They are the same.

425. Discard the known, and that which is unknown reveals itself.

426. To love yourself means to take care of the yourself. It means to give your body good food, clean air, exercise, laughter, and great fun. It means to not bottle up anything inside, to be honest with whatever thoughts and feelings that may arise, and to live without fear. When one lives without fear, which includes the fear of failure, the fear of loss, and most of all, the fear of death, then the body flourishes. It thrives.

427. Follow your gut feelings.

428. People get caught up in thought, the rerun of memory, which is innately finite. People do not seem to be able to break through. They continually miss that which gives extraordinary meaning to life. Only when the whole of thought is thrown out the window does that infinite other show itself.

429. When love enters the brain, the brain changes. The brain changes and keeps on changing, which means one becomes a new person each day. There is no longer any solid or fixed you. Love wipes away the old you, and a rebirthing takes place. A new you is born that is ever changing, ever new. One suddenly begins to learn things as never before. One starts to grow in an entirely new and different way. Love destroys the past and along with it any wrong you may have done. It does not forgive the errors or mistakes you may have made, because there is nothing to forgive. Love does not judge. Anything you ever thought, felt, or did cannot affect, move, or in any way influence the majesty and magnificence of what is love. Love has no conditions. Love is unconditional. Anything less is not it. Love is the most magnificent thing a brain can ever come upon. There is nothing greater.

430. Release all personal opinions, beliefs, and mental images in which the brain seeks security, and allow whatever may happen unfold.

431. If you are faced with the decision to harm or kill another, commit a despicable or evil act, or else die, then it is all right to die. The refusal to commit a wrong is right. It is good. It is an act of goodness, regardless of what may happen. Bodily death is insignificant compared to the majesty and sacredness that is goodness. If you fear death, then find out what is goodness. Do that and all fear, including the fear of death, falls away. It disappears completely.

432. Unconditional love is a door. It is a door that keeps opening.

433. Love destroys depression. It deletes any and every sense of despair, heartache, and sorrow. Nothing else knocks out the totality of psychological conflict that exists within a person. That means bodily death cannot even do it. The implications of that fact are huge. It means if you fail to learn what is love during your life, which means you live with depression, loneliness, heartache, and all the rest of that insanity, and you die, then that failure continues. Conflict goes on. It goes on in another person. It manifests in another brain when a person is born. This is important to realize. The person that is born is not different from you. You are the same. You have the same self, the same ego, the same conflict. It means nothing has changed. If you realize what this means you would devote your entire being, every ounce of energy, and every waking hour to finding out what it means to love. Nothing is more important. Nothing.

434. The moment you desire to be what you are not, psychological division takes place. Desire means division, and division is conflict. It is conflict that takes the form of frustration, anxiety, unease, distress, torment, and all the mental agony that goes with it. Watch yourself without judgment, censor, or comparison. Observe yourself, how you dress, what you do, how you think and feel. When you observe yourself without comparison, you not only learn about yourself, but you learn about the self. The discovery of what is the self ends the ignorance within. The end of ignorance is intelligence. It is this intelligence that ends the desire to become, the division within, and therefore all the conflict that goes with it. The mind is no longer at odds with itself. It is no longer divided. As a result an inward unification takes place. It is a unification that happens in the mind. What occurs is beyond the imagination.

435. Most people seek certainty in that which is known. They derive a sense of security from possessing solid and fixed knowledge about things, regardless whether there is any truth in it. However that sense of security is no security at all. To inwardly possess knowledge, or any sense of possessiveness at all, means fear. It means fear for the loss of the possession. Live with curiosity and doubt. Pay no mind to the totality of the known, which means the whole of human knowledge. Live with doubt and uncertainty in daily living. Play with it. Explore it. Do that and something happens. A door opens that reveals a field of life filled with absolute wonder that otherwise remains completely hidden.

436. There were several people on the elevator. A group of elderly women chatted with each other about medical problems. A man and woman stood silently near the elevator door waiting for it to open. The man was dressed in blue jeans and a long sleeve shirt. He was quiet, looking down, apparently in deep thought. The man was a well-known television actor, but nobody in the elevator seemed to recognize him. The doors of the elevator opened, the man walked out, and quickly disappeared around the corner. The following week the news reported that the man committed suicide. People expressed great shock and sadness over his death. It was reported that he suffered from depression and had physical health problems as well. Every form of mental depression, melancholy, and sadness, vanishes when the brain is highly alert, sensitive, and watchful. They end instantly. Watchfulness does not distinguish between what is taking place inside or outside the brain. Watchfulness does not compare, find fault, or criticize. It does not choose the beautiful flower and avoid the dirt in the street. Choice implies comparison, which involves memory, and therefore time. Memory means time. Watchfulness has nothing to do with time, which means it has a choiceless, and therefore timeless, quality about it. The beauty of that inner state of watchfulness, which is totally outside the field of time and does not choose, not only puts down all feelings of depression, melancholy, and sadness, but it obliterates all forms of psychological conflict. It cancels it all out instantly. Do it now, and see what happens. Watch whatever thoughts that may pass through the brain in the same way one watches a bird in flight, a tree swaying in a breeze, or cloud as it slowly moves across a vast, open sky. Do it, and see what takes place. See what occurs with the whole activity of mental depression, anxiety, sadness, and sorrow. Watch the entire structure of every form of psychological conflict fall away. That is what happens. It falls away.

437. If you feel superior or inferior to others, then inwardly you are divided. Inner division means conflict. It means conflict in you. Conflict denies love. As long as you feel dissimilar from other people you do not love. Learn what it means to look at another person without any sense of separation, which means no judgment, no comparison, no approval or disapproval, and therefore with no image of that person. Mental imagery is what separates people from each other. It separates the observer from the observed. Find out what it is to live without any sense of mental separation. Do that, and every form of inner division and conflict stops. It disappears completely. When that happens, and the whole of psychological separation comes to a halt, then love shows itself. The end of separation is love. They are the same.

438. If you think it takes time to solve any mental problem then that idea is a mistake. It is a mistake because if the solution takes time, then the problem can never end. It means the problem always remains.

439. Living attached to thought as personal opinion and belief is living in illusion. Attachment to thought holds illusion in place. If attachment to thought ends, then so does the hold to illusion.

440. Consciousness is the flow of thought in and out of memory, which means there is no difference between the consciousness of one and the consciousness of another. The consciousness of the individual is the same and the consciousness of mankind. It means psychologically you are every human being who has ever existed. You are the saint, the politician, the businessman, the criminal, the lawyer, the farmer, the baker, the rich man, the beggar. You are all that, not different, and therefore one and the same. To feel that as a fact brings an end to any and every sense of being different from another. It ends the separation between you and the world. The end of that separation is the beginning of love.

441. Love negates the past. It turns the past to dust.

442. If you try to escape, suppress, or in any way manage fear, then fear remains. Only when you watch fear, look directly into it, and face it head on, do you learn about it. When you learn about fear, why it arises, where it exists, how it is sustained, and all that, then it is no longer a mystery. When the mystery of a thing ends, which means you face it and learn about it completely, then it naturally withers away. It perishes. The end of fear reveals what it is to live with great strength and intensity. It reveals what it means to live fearlessly.

443. A person is like a drop of water in a river. The river is made up of drops of water and each drop is a different person, a different ego. Each ego is unique and at the same time it is merged with the other egos that form the river. The ego is a river of thought. It is a river of limitation, and people are caught in that river. They are entangled in it. Limitation means partiality, divisiveness, and therefore frustration, struggle, conflict, and sorrow. To step out of this river one must find out what it is to abolish the ego. The ego is thought as the psychological reliance to past experience which takes the form of memory. The memory may be of a spouse, a job, a profound philosophical idea, a spiritual concept, a near death experience, or whatever. It does not matter. If the brain relies on it, gives it value, or makes it all important, then an ego forms, which means division, conflict, and all the hurt that goes with it. To step out of this river means to shed the whole of human experience. It means to scrap it now, and from moment to moment. If you abandon every past experience, no matter how significant or meaningful, and psychologically possess nothing, then suddenly one comes upon freedom. One discovers what it means to be psychologically free. Do that and unexpectedly an entirely new world opens up. One is free to observe a lizard as it sits motionless on a wall, a tree as it bends and sways in a warm wind, a bird as it soars effortlessly in an open sky. One is free to observe the whole of life without the filter of memory of any past experience to limit and distort the observation. To be free is not a thought. It is not an idea. It has nothing to do with memory, which means it is not limited. The mind that is free comes upon an extraordinary dimension to life that is limitless, and therefore sacred. Words cannot convey what takes place. Do not get caught up with the words of the thing. Words can only point. The words and description of this sacred other is not it. Go beyond the words because it is there. It is there.

444. If what you do in life is based on fear, apathy, or anything that does not come from you deep inside, then it is a wrong action. If you learn a skill or acquire a specific knowledge because you want to earn a lot of money, have a secure job, own a house, and all that, and not because it is your deepest passion, then it is a mistake. It is a waste. Every mistake one has ever made in life can be corrected. It can be corrected by taking the right action now. The right action is made with your gut feeling, deepest interest, and greatest passion. Find out what it is to live without fear and apathy. Do that and you will discover what it is to live a passionate life.

445. A day of passion is greater than a lifetime of apathy.

446. When a person living in the world today sees the fallacy of the mental attachment to ideas, images, and beliefs, then an extraordinary aloneness follows. It is not a sense of isolation or loneliness, but instead it is the discovery of what it is to be completely alone, and perfectly content in that aloneness. That means there is no division in the aloneness, but rather

an impenetrable sense of psychological oneness, completeness, and wholeness. The aloneness is wholeness, and the mind is not separate from it. It is an indescribable thing.

447. You may feel trapped in memory, encased in the past, which means fear, sadness, loneliness, frustration, and all the inner torment that goes with it. However, if you discard your particular culture, personal upbringing, all the beliefs drilled into you since childhood by the society in which you live, and instead you follow your own instincts and passion, then a dimension to life that has nothing to do with memory or the past comes into play. Memory is the world of the known, and therefore restriction. When the whole of that is given no worth or stature of any kind, then an extraordinary thing happens. The mind comes upon a field of existence that is unrestricted. It comes upon a vast, unrestricted, and therefore holy thing, which otherwise remains concealed.

448. End the division within. There is nothing else to do.

449. There is no way out of inner heartache, anguish and despair, unless one finds out what is love. If you fail to learn what is love, which means a love that brings a final end to every form of anguish and despair, then the learning goes on. It continues until that love is learned. It may take a thousand or million years. Regardless how long it takes, despair continues until love is found, because only love ends despair. It ends it all at once.

450. A group of dogs playfully ran around each other, jumping, dodging, and rolling around through the lush green grassy field. The owners stood by watching as the dogs played with each other. The morning air was crisp and fresh. The blue sky stretched across the bay as far as the eye could see. The tall trees stood still, deadily silent. A black crow with ragged feathers slowly limped across the grass. It appeared weak, unable to fly, and near death. Death is not something that can be divided. That means what happens at psychological death reveals what takes place at bodily death. The end of the ego or the self is psychological death. They are the same. The self is every idea present in the brain that is given worth. It includes every personal philosophy about life, every personal opinion and belief held dear, every mental image given value, which means the image of a spouse, a child, a dear friend, a job, a possession, and so on. Most importantly it is every image one has about oneself, the image of being good or mean, happy or unhappy, intelligent or ignorant, important or unimportant, successful or a failure, and so on. Every mental image and thought that one embraces creates the self. That means the self is thought. Thought is you. The nature of thought is that it is bound to memory. Memory is measurable. Therefore thought is measurable. That means the end of that which is measurable reveals death. It shows what happens at death. Only when every image that you embrace about yourself is thrown in the garbage, and only when the entire self image-making process comes to a stop, does another side to life, another dimension to existence, reveal itself. It is a realm of existence that is not measurable, which means it is immeasurable, infinite. One must actually discard every form of thought as the self which one holds dear. One must do it. Otherwise what is death remains a conjecture, a theory, an image, which means the actuality of it remains hidden. Only when thought as the self ends does the mystery, the vast immensity, and sacredness of what is death show itself. Nobody can show you what happens when the self ends. It is something that can only be done alone.

451. Make work fun.

452. Do not make any past experience important. If you do, then you make the experience a cage, because it becomes a repeat of memory, which is limiting, confining, and therefore a prison. Learn from experience, and then let it go. Put it in the trash. The insight that all experience must be shredded moment to moment is the ultimate experience, because it reveals what ends sorrow. The discard of the past, which means the totality of what exists in memory, brings a stop to every form of inner hurt, heartache, and anguish. It brings an end to all that.

453. The movement of thought isolates. It confines the brain to memory, the past, and therefore it denies relationship. If this movement ends, then isolation ends. As a result the brain finds itself connected. It is not merely connected to a particular thing or person. It is connected to everything and everyone. There is no separation between the brain and everything else. The end of separation brings about a connection, and therefore an extraordinary intimate relationship with people, animals, mountains, trees, stars, and the whole of life. The hugeness of what happens is astounding.

454. Identify to any form of religious, nationalistic, or political belief, and you contribute to social division, which means you sustain all the violence, brutality, and human misery that goes with it. It has little meaning to sugar-coat this fact or pretend this does not take place. It happens. It happens because of you.

455. If a person finds out what it means to love, then the search for a meaning to life ends.

456. Love has nothing to do with any organized religion, politics, technology, science, literature, or art, because all of that is created by thought, and love is not thought. Thought is memory, which means the activity of it is a fragmented, and therefore partial process. Love is not partial. It has nothing to do with anything that is broken up or fragmented. Love is a wholeness and completeness. It is the thing that makes life complete and a person whole. Nothing else does that.

457. There is no attaining. There is only seeing.

458. Psychological time means memory, and memory is the past. When the whole movement of psychological time stops, the brain is thrust outside of the whole construct of time. Every sense of an earthly time frame suddenly ends. It shatters. When that happens an extraordinary thing takes place. The brain comes upon a dimension to life where time does not exist. The end of psychological time is not an idea. It is not any form of mental image. Any idea or mental image is still memory. It is still the past, and therefore it is bound by time. The brain that has emptied itself of time comes upon a dimension of life unbounded by time. It comes upon that which is timeless. Love is not based on sentiment, emotion, or shared memory. All of that implies the activity and realm of thought, memory, which means the past. It means time. Love is not a movement in time. Love is timeless. That means love has absolutely nothing to do memory. The brain that comes upon this timeless other field, dimension, realm, or whatever you want to call it, discovers what it actually means to love. It comes upon a love that has nothing to do with the past, which means it is something that exists in the present, and therefore it is something unbelievably alive, moving, active. If you feel dearly loved by someone, a parent, a spouse, a child, then multiply that feeling by a million, and you will get close to the immensity of this love. No form of thought can approach it. Nothing related to memory can touch it. Every aspect of human language and description cannot convey the greatness, majesty, and magnificence of it. It is simply indescribable. To come upon this love one must let go of the whole of psychological time as attachment to personal belief, faith, hope, opinion, ideas, and thoughts. Every form of psychological attachment to anything stored in memory must be totally dropped. Only then is the brain free. Only when the brain is free, can it come upon a love that is timeless, and therefore sacred. That means freedom and love cannot exist without the other. It means they are one and the same thing.

459. Love has nothing to do with anything physical or material, because anything material is limited, and love is not limited. As a result love cannot be found in anything with mass or weight, which means it has a massless and weightless quality about it. This is important to see. If you are mentally attached to any mental image, the image of a family member, a job, a past hurt, insult, or whatever else, then inwardly the brain is heavy and weighted down. It is weighted down with the burden of the past, and that burden means anxiety, panic, fear, depression, and all the inner torment that goes with it. Find out what it means to completely walk away from the attachment to every mental image that exists in the brain. The walking away must be such that there is no looking back, because the instant the brain goes back to the attachment, then it returns to the world of the past, which means inner hurt, torment, and all the rest of it. Watch what happens to the brain when the walking away is complete. See what happens to every inner weight and burden, and what replaces it. When the whole psychological burden of the attachment to mental images, which means the past, is totally removed from the brain, then that vast massless and weightless other comes about. It happens. Love is that weightless, unlimited, and therefore unearthly other. It is a holy thing. That which is holy cannot be found in any book, teacher, or mental image. It only comes when the brain walks away from the whole of that.

460. Love is not something provisional or granted only on certain terms. Love has no conditions. Find out what it means to let go of every term and condition you put on it, and that love which is unconditional reveals itself.

461. Leave nothing undone before you die. The greatest task one can leave unfinished is to not find love. Fail to learn what it means to love, and that failure continues. It carries over.

462. If you go to a church, shrine, synagogue, temple or mosque, and you pray, then you are praying to a mental image, idea, or thought that exists in the head. Therefore when you pray, you are praying to yourself. If you carefully look at it, that is what happens.

463. The only thing to learn is what it means to love. Everything else is a diversion.

464. When the brain discovers what ends every sense of psychological division, it comes upon a calmness and inner agreement unlike anything else.

465. All that is limited does not last. Everything that is measurable and finite has a beginning and an end. That is the nature of limits. It is what finite means. Thought is finite. Thought as identity, the me, the self, is based on memory, and memory is finite. It is limited. Therefore the self, which means the whole activity of personal desire, struggle, ambition, the search for security, and all the stress, torment, and sorrow that goes with it, is a finite thing. The self is the attachment to mental images, the image of the spouse, the job, power, sex, money, belief, God, or whatever. It is all that. The self may last for only a few seconds, or it may persist for millions of years. However, eventually it stops. It comes to an end. Therefore the self is a transient and fleeting thing. It means the self is not permanent. It is not immortal or eternal in any way. That which is eternal is something else. It is something that has nothing to do with the self and all the misery that goes with it. The self is the factor that denies the eternal other from showing itself. That which is eternal has nothing to do with time. The self is nothing but the inner attachment to images, thoughts, and memory. Memory is time. It is psychological time as the past. That which is eternal is timeless. That means the self prevents that eternal other from coming out. The inner attachment to mental images is the factor that denies that eternal, timeless, and therefore sacred other from showing itself. Find out what it means to live without any attachment to any mental image of any kind. Only when that happens, and the self ends, can that sacred other manifest. There is no other way.

466. There are experiences in life that may appear to result in a change in the perspective, attitude, or lifestyle of a person. These experiences may include marriage, divorce, a change in job, the day children leave home, the death of a family member or friend, an intellectual or philosophical insight, a religious vision, so-called spiritual enlightenment, and so on. Such experiences may bring about a change in attitude or thinking, however if the experience is given importance, played back, and projected outwardly in the form of opinion or belief, then whatever change occurred is no change at all. If any experience is given personal value, worth, or any psychological significance whatsoever, then one is living a projection. One is repeating the past, which means a mental image, and therefore memory. Memory is the past. The psychological repetition of the past creates division. It creates division between the past and present. Any innermost division implies a contradiction. It means deception. As a result you deceive yourself, because you are trying to meet the present with a playback of the past. One must let go of every past experience that one values. One must give no merit or weight to any experience. Do that and the brain is not bogged down with the weight of the past. It is no longer chained to memory. When the weight of the past is gone, then the brain suddenly discovers what it means to be free. It learns what it is to live life wholly and completely in the present, which means without contradiction, division, or any form of inner opposition. It means the end of struggle and all forms of mental pushing and pulling. The whole of that stops. It stops dead in its tracks. To discover a way of life without psychological opposition is unlike anything else, because it is a discovery that has nothing to do with memory or the past. Memory and the past imply time. This is a discovery that has nothing to do with time. It involves no aspect, movement, or sense of time, which means it is absent any form of inner division. The seed of contradiction and deception is over, which means what remains is real, true, and therefore something with tremendous meaning. It is the discovery of a lifetime.

467. You create the world in which you live, no matter where you are, and no matter where you find yourself.

468. It was a perfect and happy day. A brisk wind swept over the bay waters, and blew leaves and branches of the gigantic eucalyptus trees back and forth, up and down, around and around and around. A colony of white and gray gulls stood motionless on the sandy beach. The large birds had longish, stout bills, webbed feet, and stood silently, watchful, alert. Yellowish and white rays of sunlight streamed through gaps in the billowing clouds. The western hills were covered with a thick layer of ground fog, and in the distant east the lone mountain stood still, powerful, and majestic. A gentle calm and

quietness filled the turbulent air and choppy waters. It pervaded everything through and through, and the mind was not separate from it. There was no sense of separation or division between anything. All division was at a standstill. The oneness was unbearable. It was a purity, holy, and sacred. When mental division comes to a stop, which means when it is gone, finished, and totally over, then it produces an inner unity. A mental unification takes place that is whole, complete, and therefore perfect. An extraordinary sense of perfection pervades the brain and opens the door to a realm that is perfect. It is perfect in every way. As a result every desire, hope, and will to become, achieve, attain, or change disappears. It disappears completely. What remains is only that perfect and imperishable other. The sun slowly descended below the western hills, and a slow moving darkness descended on the small town, streets, and trees. It was a beautiful night.

469. Sorrow is caused by the separation between the thinker and thought. It is caused by this separation, and this separation is an illusion. The thinker is thought. They are not separate. They are the same. The mind that sees this breaks through the illusion of separation. As a result sorrow halts. It comes to a sudden and immediate stop.

470. Love is timeless, which means it is immediate. It is an instantaneous thing. If anyone says it takes time to love, or time is necessary for love, or that time is the answer that makes love possible, then walk away. Walk away, and do not look back.

471. Unconditional love is not only a love for other people, animals, plants, the earth, and stars, but it is a love for yourself. To love yourself means to learn about yourself, what you are, which means how you have been educated, raised, and thereby conditioned with particular beliefs and traditions. To love yourself is to observe yourself in relationship with others, nature, and the whole of life. It means to find out what are your unique skills, talents, and deepest interests. It means to follow and live those interests completely, fearlessly, without any sense of trying to become someone or something you are not. Love without conditions and everything else follows.

472. The mind projects images. That is one of things it does. It can project images of people, things, and ideas. It can also project images of spiritual realms, auras, and angels. It can project images of different dimensions of existence where there is infinite peace, love, God, or whatever. The mind can project all sorts of images. No matter what the mind projects, it will always be an image. Mental images are confined to memory, and memory is partial. That which is partial is a broken-up, fragmented, and incomplete thing. Whatever image the mind projects implies inner fragmentation and incompleteness. That means any projection by the mind distorts perception. It means the mind is deceiving itself. The mind can be extraordinarily deceptive, conniving, and manipulative. As a result one must be careful. One must be careful not to fool oneself, which means one must have a quality of humility, doubt, and impeccable honesty. One must be willing to look at what happens outwardly in the world, as well as inwardly at oneself, without an image. No desire must be connected to the looking. When you desire something, the very want, longing, and struggle, creates an image. Therefore every sense of want, hope, and desire to attain must be discarded. One must learn what it is to look at another person without an image of that person. One must learn what it is to look at the spouse, parent, child, boss, coworker, neighbor, policeman, criminal, and so on and on, without any image whatsoever. One must experience what it is to look at a tree, mountain, ocean, sunrise, an open night sky filled with stars, without any image at all. To observe life without an image means to see things as they are. It means to meet life without distortion, and therefore with great clarity. When the mind is clear, not fragmented, then the whole activity of projecting mental images stops. It ceases. When that happens something absolutely extraordinary takes place. Play with it. Experiment with it. Experiment with it as you have never experimented with anything before.

473. People were walking dogs, jogging, or drinking coffee along the newly constructed sidewalk. The small park was well-manicured, and empty of people. Two black crows and a lone grey squirrel were foraging for food on the ground. The squirrel had a slender body, bushy tail and sleek, thick fur. It scurried back and forth, darted across the walkway towards a tree, abruptly stopped, and then quickly dug its nose and forepaws into the grass. The crows cawed, took flight, and flew over the roof tops of the nearby homes. As one walked along the narrow path and entered the quietness of the shadow of a large maidenhair tree, unexpectedly it was there. The vast and sacred other emerged. It showed itself. It was immense and immaterial. It passed through and bathed everything, grass, trees, leaves, homes, and sky. The immenseness of it forced the body, breathing, and the whole activity of thought to fall still. It brought about a sense of tremendous awe, reverence, and utter humility. Nobody seemed to notice it. People continued chatting with each other oblivious to the

magnificence and sacredness that was right in their midst. It vanished suddenly, and left a feeling of indescribable wonder that lasted throughout the day. It was unknowable and incomprehensible. It was a completely mysterious thing.

474. Knowledge is limited. It is limited for the one and the many. That means each person is fundamentally the same as everybody. The individual is the collective. They are identical.

475. Love has no motive, which means it is something that expects nothing, and asks nothing in return. An act of love may be unseen by others. It may go completely unnoticed, and appear to have no effect. However there is no greater action than an act of love. An act that involves control, expectation, ambition, manipulation, or the activity of thought, which includes belief, hope, faith, and any sort of personal theory, is measurable. Love is not measurable. Love is an infinite thing. As a result any single act of love has more meaning than any work of art or literature, any medical breakthrough, any political decision by any leader or president, or any technological invention by any scientist. All of that is based on knowledge and memory, which means measure. Love is greater and more meaningful than any and all of that. The significance of an act of love is astounding.

476. Every breath one takes is an opportunity to love.

477. The end of psychological duality is the end of time. Duality is an inner opposition and obstruction. When the duality within ends, the mind is no longer obstructed, and as a result a realm where time does not exist comes out. It unveils itself.

478. It was a beautiful morning. Workers were busy tearing up the old road and preparing it for paving. One worker broke apart chunks of concrete with a powerful jackhammer. Another worker operated a large yellow loader with a square wide bucket mounted on the front that scooped up the broken concrete and dropped it into a dump truck. The workers appeared highly skilled and knowledgeable. Each worker had a purpose. It is the same with all people. Everyone has a purpose in life. Everyone has an agenda. You have an agenda. That means there is a task for you to do. It is a task you have chosen for yourself. It may be the work you have chosen, the place where you live, the people you live with, and so on. It can be a million different things. The ultimate task that everyone must do at sometime or another is to find out what it means to love. Most people do not love. They live with impatience, irritation, resentment, and fear. There is recurring frustration, anxiety, and the stress in daily living. They tolerate anger and jealousy in relationship which means there is no love. Love is not anger. Love has nothing to do with anxiety, resentment, or jealousy. The mere thought of living a life without anger or jealousy boggles the brain for most people. People today seem to somehow equate love with jealousy. They think the two belong together, go hand in hand, and that where there is one there is also the other. The fact is love is not jealousy. If jealousy exists in relationship, which means the self-centered activity of psychological ownership, attachment, possessiveness, and all the stress and hurt that goes with it, then love does not exist. It does not show itself. Love is not hurt. It ends hurt. As a result love puts a stop to every sense of psychological ownership and possessiveness. If you look at it carefully and honestly, then it is obvious this is the case. If you see that, and you continue to live with anger, fear, anxiety, depression, heartache, loneliness, and all the rest of that madness, then love will remain nothing more than an idea, romantic thought, sentimental image, and therefore it will not be real. Any image of love is not love. Love is not a thought. It is not an idea, because ideas and thoughts are nothing but memory, which means limitation, and therefore time. Love is not limited, and it has nothing to do with time. Only when one finds out what it means to end the limitation within, which is the whole network of psychological attachment and possessiveness, does that love which is unlimited and timeless come out. Only then does that sacred other show itself.

479. Die to every moment in time, and that which is timeless reveals itself.

480. What you are doing is the agenda you have given yourself. Within that agenda there is always room for love. There is room if you make room.

481. Love is an instant thing.

482. Love has the greatest meaning because it touches the whole of mankind. It touches and envelopes all things, everyone, everywhere. It does that because love is boundless, nonlocal. Something that is local is restricted. It is restricted in time and space. Love is not restricted, which means it exists in a dimension that is placeless, and therefore timeless. That means any act of love must touch all others. It must enfold every human being even though it is outwardly not apparent. It may be hidden, but it is there. Explore and find out what it means to come upon a love that has nothing to do with self motivation, expectation, or desire of any kind. Find out what it means to come upon a love that is completely absent of the ego and any hint of self-centered activity. Do that and the wonder, richness, and unspeakable magnificence of what is love emerges. It comes out.

483. Belief is an idea. It is a concept or mental image stored in the brain as memory. Memory is finite. Therefore belief is finite. That means belief, any belief, is fundamentally finite, measurable. All organized religions throughout the world embrace belief in order to try to approach God, Allah, enlightenment, or that which has been described as eternal, infinite, and immeasurable. Organized religions have been using a tool that is measurable with the hope, goal, and desire, to come upon that which is immeasurable. They are using the wrong tool. If belief is measurable, then no belief can be used to approach the other. No belief of any kind can come upon that which is immeasurable, infinite. To realize that simple and incredible fact brings about the most extraordinary insight. It is the insight that all organized religions are making a mistake. They are making a mistake, and going in the wrong direction.

484. The only thing that is important in life is love. Love is expressed by the kind words you speak, thoughtful intentions, loving feelings, and so on. However anything ever said, done, felt, or thought that is absent love does not last. It does not go on. It means when you die all that which has no connection with love must melt away. It must disappear completely. Love is all that really matters. Only love is real, which means at death only that which involves, or in some way connects to love, remains. It continues and flourishes. Nothing else does. In the end everything else perishes.

485. Living with the unknown means to live with doubt and uncertainty. Do that, and you will discover what it means to truly live.

486. Memory is reconstructed each time it is accessed. The nerve pathways in the brain all fire anew each time memory is used. That means particular memories can be modified and changed, but what remains constant, fixed, and therefore unchanged, is that memory is fragmented. It is inherently a limited thing. Therefore memory cannot be used to come upon that which is unlimited, without measure, and therefore inexhaustible. It cannot be used to come upon that sacred other.

487. Everything you do, every word you speak, every breath you take, touches the whole of mankind. It does that because you are mankind. You are the same.

488. A vast, expanding field of immense energy flowed from things, the sky, trees, streets, cars, homes and buildings. Everything was vibrant, moving, alive. The energy contained within things was overpowering. The brain was alert, sensitive, watchful, with no senseless chatter, which means empty, and therefore with immense energy. The emptiness was the energy, and the brain was not different from it. All forms of inner separation ceased, and there was only the energy, infinite and immense. It was more than immense. It was gentle. The gentleness of it could not be measured or fathomed in any way. It could not be grasped by any idea, concept, or mental image. It was an unfathomable thing.

489. If everybody discarded their religious beliefs, and all the dogma, customs, and traditions that go with them, then religious wars would end.

490. Change one belief to another, and nothing changes. End all belief, and everything changes.

491. Put the mind and heart into each word spoken, each step made, and each breath taken. Do that and you will find out what it is to live in the present.

492. It is right to negate the violence that society accepts as a way of life. It is right to deny the ignorant way of living that people tolerate, which includes the acceptance of living with the mental attachment to ideas, ideas about religion, tradition, culture, heritage, nationalism, political ideology, and all of the thoughts and mental images one has of other people, family, work, money, sex, and all the rest of it. Attachment means conflict. It means mental conflict as jealousy, anger, fear, frustration, and all the craziness that goes with it. Mental conflict expresses itself outwardly as aggressive behavior and violence. It is therefore rational, practical, and sane to throw out the totality of mental attachment. If you do that, then you will discover what ends the conflict within you, and thereby learn what it is to live a nonviolent life. However, do not do that for the sake of any idiotic ideology about nonviolence, the desire to be free, or anything like that. Do it because it is the right thing to do.

493. There is no difference between you and memory, between the thinker and thought. They are the same.

494. Love, explore, and have fun. Forget everything else.

495. The effect an act of love has in life is unimaginable. It appears a single act of love touches only one or perhaps a small handful of others, but the effect is passed on. It goes further, deeper. It moves like a ripple, touches others, and then others, and then others. It is like a droplet of water dropped in a pool that creates a wave all around the pool. Love is like that. The wave that love creates is spherical. It moves outward in all directions, penetrating, and enfolding everything it meets. No act is greater than love. It is beyond great. It is beyond everything.

496. To observe a flower completely, with your mind and heart, is to observe it as if it is the only flower in the world.

497. The absence of duality is peace. It is a peace that has nothing to do with approval, judgment, or any form of contentment based on a philosophy or mental image. It is none of that. Peace is not an image. It is not an ideal, hope, or fanciful theory. Either you have it deep inside, or not. If you don't, then figure it out. Find out what it means to have a peace inside that nothing can touch. It must be a peace that cannot be violated in any way. It must be inviolable. Only then it is the real thing.

498. A deep warmth enveloped the body. It seemed to fill the room and surround everything in it. It was a feeling of contentment, peacefulness, security, and affection. It was palpable and had nothing to do with thought or any form of mental image. It seemed to come from within. It was strangely separate and not separate from the mind. The inner warmth and contentment lasted throughout the day. It was an indescribable thing.

499. The trigger that reveals intelligence is the negation of ignorance. The trigger is the negation. They are the same.

Love Has No Conditions

500. The body was resting after a long day of chores and busy work. It was on its back with eyes open, watchful, alert. The windows were open and there was a soft murmur of distant traffic. The space in the small room seemed vast, infinite. The brain was quiet, silent, and absent of all forms of mental effort and will. Suddenly it manifested. A sense of indescribable oneness unfolded. It was undivided, and therefore whole, complete, and perfect in every way. The perfection of it made one humble before it. Nothing could touch, move, or corrupt it. At the same time it was here and not here. It was on this side and another. The other side is not in a distant place or time. It is not something that is far away or takes time to show itself. It is a oneness and wholeness that is here now. One must end the division within. Only then can the oneness, sacred other, or whatever you want to call it, show itself. Learn what it is to end the inward division in one's life, the fear, anxiety, tension, struggle, ambition, and every hint of mental effort. Only then can the door open to it. Only then can that untouchable, incorruptible, and sacred other come out.

501. Love is not the product of time. Love is something that takes place instantaneously. It happens in the blink of an eye. One may be deeply psychologically attached and conditioned to a particular set of ideals, opinions, and beliefs, which means a mental slant and therefore confusion, conflict, and inner torment. In the midst of this confusion and all the torment of mistrust, jealousy, fear, irritation, resentment, and all the rest of it, there exists the possibility to come upon a love that is outside the field of time. Love is incredibly near. It is at hand for anyone willing to face it. Find out what it is to stop the whole activity of psychological time that exists as attachment to mental images and the conditioning of personal belief. If you do that, then unexpectedly a new dimension to life appears in which time is no longer a factor. A new aspect to daily living reveals itself in which time plays no part. Only when one actually brings an end to the whole structure and mechanism of psychological time, does that timeless and unconditional other field of life show itself. Love is that field. They are one and the same thing.

502. An ignorant person is a lost person.

503. The way to have intelligence operate in the brain is to make room for it. The clutter of thought as personal opinion and belief must be completely discarded for intelligence to work. Personal opinion and belief are bias. Intelligence is not bias. Bias is the personal identification and embrace of mental images, as the images of an organized religion, political party, work, culture, society, group, club, system of thought, or any object or person. Every form of mental identification and inner embrace to mental images brings about bias. It does that. It biases the brain. That bias is the psychological clutter that must be removed in order for intelligence to operate. It is this clutter that must be thrown out and internally disowned. Only when every form of bias as personal opinion and belief is purged from the brain can room be made for intelligence. Simply discard all of that clutter and see what happens. Be open and play with it. Find alone time and explore it. Test it out for yourself. If you do that, if you go deep enough into it, then something quite extraordinary occurs to the brain. What takes place is indescribable.

504. A person who is mentally programmed, indoctrinated, or in any way psychologically conditioned, does not love. Love has no conditions. If the brain is conditioned, then that conditioning denies love from manifesting. It prevents love from operating. People are conditioned to believe in all sorts of thing. They are conditioned to believe in a particular organized religion, political party, system of government, race, culture, ideology, philosophy, and so on. The particular form of conditioning is irrelevant. What is important is to face the fact that the brain is conditioned, bias, and therefore ignorant. An ignorant person is not intelligent. Ignorance denies intelligence. Therefore love and intelligence have the same character. They have the same essence. It means love and intelligence not only go together, but they are the same.

505. It was early evening and the sky was a beautiful, clear, dark blue. The bay tide was high, and small waves splashed on the rocky beach by the walkway. The narrow path meandered through towering elm trees, over a hill, and then down to a marina. The trail circled around an outcropping with expansive views of the bay. The sun was slowly setting over the horizon, and sunlight glittered on the water. The small park was empty of people, and the walking path snaked through a small cluster of trees and bushes. Suddenly it was there. It was massive, flawless. It was an unblemished thing. It was in the trees, bushes, leaves, and air. It was in the cracks in the walkway, blades of grass, grains of sand, rock, and dirt. It was the earth, the bay waters, the vast open sky and setting sun. It penetrated everything. It was inside and outside of everything, both different and the same. It was perfect. It was perfection itself. It was a realm to life that was extraordinarily intimate

with a level of warmth, affection, and gentleness that was without measure or limitation. Thought could not touch or get near it. No desire or ambition could approach or in any way corrupt it. It was unapproachable, untouchable. It was an incorruptible thing. There was no effort to try to grasp or capture the moment. Every sense of effort, will, and desire was gone. The brain was only recording and erasing. The brain was a cup without a bottom, open, and vacant. It was continuously filling and emptying. It was as if there was nothing to record or discard, but instead there was only the movement, flow, and stream of the infinite and intimate other. The body stepped out from under the shadows of the trees, and instantly it vanished. The unmeasurable, gentle intimacy, whatever it was, disappeared completely. Afterwards the brain felt a sense of absolute awe, wonder, and amazement. The whole body felt clean and free. It felt massively alive. The sun was setting over the horizon, and cast long shadows across the narrow sidewalk. The air was cool, refreshing. The body felt strong and supple as it walked back to the small house. The brain remained watchful, highly alert. The alertness went on throughout the night and continued into the next morning.

506. A conditioned mind is biased, prejudiced, which means it is a mind with blemishes. It is a mind with scars. All forms of conditioning exist as thought, and thought is memory. It is the past. Therefore a conditioned mind is a mind that is scarred from the past, which is why it is hurt, lonely, fearful, ambitious, and greedy. It is a mind that cannot come upon that extraordinary dimension to life that exists outside the field of its own conditioning. It cannot come upon that field of life without scars or any blemishes at all. It cannot come upon that which is flawless, and therefore perfect in every way. This flawless other dimension has nothing to do with anything biased or partial, which means a conditioned mind cannot approach it. It cannot get near it, because a conditioned mind is slanted, fragmented. It is caught up in a constant state of mental disconnection, duality, and therefore it is divided between what it is and what it wants, between what it does and what it seeks to do. A mind that wants peace but fights, is a mind that is divided. A mind that desires to be free, but lives with attachment, is split. It is internally separated. It lives in a psychological state of separation and division. Division means conflict. It means violence and all the anguish that goes with it. This other dimension is not divided. It has no division in terms of time as the past, present, or future. The past is fixed and stagnant. The future is a projection of thought, and therefore it is limited. This other dimension is not limited. It is not bound by thought, the past, or any aspect of time. It is something that is entirely and wholly contained within the present. It is the present. Only the mind that empties itself of all conditioning, which includes the conditioning of personal upbringing, culture, tradition, attitudes about right and wrong, good and bad, love and hate, and every other sense of duality, every sense of time, can open the door to that unconditioned, perfect, and therefore timeless other.

507. Learn about what is the nature of knowledge, and all knowledge reveals itself.

508. If you are mentally attached to the image of a person, and then suddenly that person leaves you, then you may feel a great shock, sense of loss, depravity, and go through tremendous stress and conflict. Psychological attachment to an image means conflict, and the conflict that happens may take the form of feelings of anger, despair, jealousy, loneliness, or fear. The particular type of conflict that occurs is not the point. The point is conflict exists, and if conflict is present in the brain, then love is not. The conflicted brain does not love, which is obvious if you look at it. If a person loves, then that love removes every sense of conflict and internal struggle. It clears away all coveting for anything and anyone. It halts the whole activity of psychological possessiveness and entire process of mental attachment. It does that. Therefore, in order to find out what is love, one must learn what it is to psychologically possess nothing. One must learn what it is to not give importance to any mental images whatsoever. Any image of a person, job, religious belief, and so on, that the brain gives value, means attachment. Any thought that the brain assigns worth brings about attachment, and attachment means conflict. They go hand in hand. Therefore, explore and figure out what it is to mentally possess no image or thought in any form. If you cease to possess, covet, and embrace the whole of thought, then you cannot be hurt. You cannot be hurt because there is nothing within that can be touched, attacked, or taken away. To find out what it is to inwardly possess nothing is the key to ending the conflict within. It is the thing that makes love possible. Only when one brings an end to whole mechanism of psychological attachment and all the mental conflict that goes with it, which means anger, jealousy, fear, boredom, frustration, discontent, and all the rest of it, can love show itself. Only then can the discovery of a lifetime take place.

509. If you feel disconnected from others, nature, and the world in which you live, then find out what it is to bring an end to living in the world of psychological attachment to ideas, thoughts, and mental images. That's all. There is nothing else to do.

510. Memory is limited. Belief is stored in memory, which means it is also limited. That which is limited cannot have a relationship with that which is unlimited. That means it is a myth and complete fantasy to think that any form of belief can be used to come upon that which is unlimited, infinite, and therefore holy. Find out what it means to stamp out, destroy, and totally obliterate every form of limitation that exists in the brain. Only then can the door open to that holy other. There is no other way.

511. If there is any hint of psychological disorder in your life, which means the internal disorder that shows itself as anger, jealousy, heartache, anxiety, fear, loneliness, sadness, depression, or any other form of mental disturbance, then find out what ends it. Find out what ends the disturbance and conflict within. Discover what it is to live without a trace of inner conflict in daily living, and that discovery will be greater than anything that has ever been created by man. It will be greater than any invention ever made, any book ever written, and any sermon ever spoken. To discover what ends conflict, and to live that discovery, is the greatest thing a human being can ever do.

512. What happens in the present does not cause inner pain, hurt, or sorrow. It is the thought about it that causes sorrow. If you wash dishes, collect garbage, or clean toilets to earn a livelihood, then it is not the work that causes frustration or discontent. It is the thought or mental image you have about it. If a mental image exists that a certain type of work is beneath oneself, then that image is what creates the frustration, anger, embarrassment, and all the rest of it. Similarly, if you are a president, a king, or the CEO of a big company, then it is not the work that brings about worry, struggle, fear, greed, or any other form of internal conflict. It is the mental image of a goal, belief, or personal ambition that causes it. Rich or poor, they are both in the same situation. They are in the same boat. They are in the same mess, which means they are all slaves to mental images, and as a result their lives are filled with problem after problem. They tolerate a life of constant problems with all of the struggle, anxiety, worry, and discontent that goes with it. Learn what it means to not embrace any mental image, or give any particular idea any importance. When that happens, there is a complete and instant halt to the entire psychological process of owning and defending mental images. As a result all mental images that take the form of personal opinions, beliefs, and ideals lose their meaning. There are no longer any personal beliefs and ideals to defend. There is nothing to defend. When that happens the whole of discontent comes to a stop. The root cause of every mental hurt and sorrow is eradicated, and one thereby comes upon a new way of living that is completely free of every frustration, discontent, and sorrow that exists or has ever existed.

513. Encounters with people have infinite meaning.

514. If you feel lost, confused, and without any answers to a question about life, then do this. Be clear about the question, and then look at it. Carefully look at each word in the question. The answer is there. The answer is in the question.

515. Ask yourself "What is God?", "What is love?", and "What is sacred?", and you can only look for an answer to those questions in memory. Memory is local, confined, and limited. God, love, and that which is sacred, are not local. They are not limited. That means the answer to those questions cannot be found in memory. Therefore the only honest response to those questions is "I do not know". To honestly feel, realize, and be deeply aware of the fact that God is not knowable, love cannot be known, and that what is sacred cannot exist as any form of knowledge that resides in memory, brings freedom from knowledge. It brings freedom from the known, and as a result it brings freedom from the whole field of human memory. Freedom from memory is not an idea. It is not a dream, fantastic hope, or philosophical concept. It has nothing to do with any of that. Any dream or concept of any kind is still bound to memory and therefore it is confined. It is limited. Freedom means the end of limitation. It means the end of the limitation within. Find out what it is to actually bring an end to every sense of limitation within, and that which is unlimited, unmeasurable, and therefore sacred bursts out. It happens. What happens is impossible to communicate. It simply cannot be adequately expressed with words. It is a totally inexpressible thing.

516. When you learn what is love, a love that eliminates all psychological conflict, has absolutely no conditions whatsoever, and thereby brings indescribable meaning to life, which is nothing like all the nonsense about what is love that one learns from television movies, talk shows, psychology books, and all that nonsense, then everything changes. The world is not the same place as the world you leave behind. Nobody may understand it, and your neighbors and co-workers may think you odd, unsociable, or plain crazy. Your friends and family may abandon you. You may be outcast, jailed, or even killed. However, if you come upon that love which is unconditional, and therefore sacred, then nothing else matters or has any real meaning. Nothing compares to that love, because it is a love that has no equal of any kind. It is an unequaled thing.

517. Watch what mental image pops into the brain when the word "God" is heard. Do it now. The image that enters the brain may be an image of Jesus, Allah, Krishna or Buddha. It may be an image of light, love, energy, or an old man with a white beard. Whatever mental image appears in the brain, see that it is merely an image, an idea, a thought. See that thought is memory, that memory is limited, and that as long as memory occupies the brain, then that which is unlimited, infinite, can never reveal itself. Find out what ends the occupation of thought and clears the brain of all mental images. Only then can that which is infinite show itself. Only then can the door open to an entirely new and different dimension to existence that is infinite, and therefore divine.

518. All past experience has no value when it comes to finding out what it means to love. One may have read many books about love, met with many so-called experts, or had what one describes as an encounter with spirits, angels, or God. Whatever the case may be, none of that has meaning if you put that experience on a pedestal, idolize it, and make it all important. The moment a past experience is given personal importance, worshipped, or glorified at all, then a form of psychological identification takes place. The identification to any past experience, which means to memory, causes psychological isolation. The identification to memory implies isolation. Memory is the past, which means the importance given to any past experience isolates the brain. It isolates it in the past. As a result an internal and psychological separation takes place. A separation occurs between what is happening and what has happened. What happens is the present, and the present is alive and moving. It has a pulse. It is vibrant and filled with immense energy. It may be the sound of crickets in an evening air, a cloudless night sky filled with stars, or the sun as it slowly descends over the silhouette of a dark horizon. Regardless what happens, the present has nothing to do with what has happened. It has nothing to do with the past. The brain that is caught up in the past, inwardly attached to a past experience, a memory, and looks at a night sky, cannot truly connect to it. The brain cannot penetrate into the extraordinary beauty that exists. A brain stuck in the past is isolated, and therefore disconnected. As long as there is any form of mental disconnect, love cannot show itself. Love only exists in relationship, and relationship means connection. It means a person who is mentally disconnected, inwardly isolated in the past, bound to memory, or crazy over a personal experience that took place a year, a month, a day ago, does not love. That person cannot see the vast and immense beauty of a night sky, a bird in flight, a tree, a flower, because the brain is trapped in the past. It is caught up in memory. No past experience can penetrate into the beauty and absolute hugeness of the present. The present is where there is love. That is why the present is so huge and immense. Test this out for yourself. Carefully observe something, anything, a cloud, an animal, or a tree. If you look at a tree, you may recall learning about the name of the tree in school, and as a result you identify the tree as an oak, a birch, a coastal redwood, or whatever. The experience of that learning is recorded in memory, and that memory is played back in the form of an image. That image is used to name the tree. In the naming of the tree there is no true connection to the vibrant color, the shape, and curve of the leaves, the gentle swaying of the branches, or the stillness of the trunk. Observation is happening through the filter of the past, a past experience, which is memory. As a result there is no real connection made to the tree. There is observation taking place but there is distortion in the observation. That is what happens when people meet life through the filter of the past. Distortion takes place. A type of mental isolation happens, which means there is an inward separation between the observer and the observed. It is this inner separation that denies love from coming into being. It is the thing that prevents love from unfolding. Love is not isolation. Love has nothing to do with anything that is separative. Only when every form of past experience that one psychologically treasures is released can this whole process of psychological separation, estrangement, and isolation come to an end. Only then can the enormity of the present show itself. The present is not an idea. It has nothing to do with memory, which means it has no connection to any past experience at all. Love exists in the present. Love and the present go and belong together. If the present leaves the room, then love goes with it. It flies out the window. Find out what it means to discard every past experience one has ever

known. Do that and the beauty, intimacy, and sacredness that is love, which can only exist in the present, reveals itself. It happens.

519. The end of the self is salvation.

520. Humility is the discovery of the limitation within, and that no effort, deed, or exercise of will, can bring about, invite, or in any way entice that which is unlimited and infinite to reveal itself. All forms of will are a movement of the ego, and the ego covers up this unlimited other. It covers it up like a wet blanket. However, this humility does more than brush aside the ego. It has the ability to bring about an extraordinary sense of freedom. It brings freedom to the brain. It casts out the limitation within, and makes possible to explore the whole of life in a way that is fresh, alive, and ever new. Only then can that infinite, and therefore holy other, come out. That which is infinite is holy. They are the same.

521. The self is established by all of the choicest mental images the brain has recorded in memory. These choicest images create the self. They are maintained and protected by the self because they are what provide it with the greatest sense of security. However, this security is not real. It is an illusion. The self is inherently divisive, and as a result it is the cause of every form of conflict and violence that exists in the world. That means the self is what denies security. The only real and true security is love. There is nothing in existence more secure, powerful, or indestructible. Love is indestructible. That means nothing can destroy, hurt, or in any way scar it. The self is covered with blemishes and scars, the scars of past hurts, the struggles to achieve, the endless desires to become happy, powerful, enlightened, or whatever the case may be. Love has no scars. It has no flaws of any kind. Love is flawless. It is perfect in every way. Find out what it is to come upon such a love, which means a love that takes the place of every choicest image in the brain, and thereby brings about a tremendous sense of freedom. It brings freedom because any image the self embraces and protects implies attachment, which means if all such images are let go, then attachment goes with it. When attachment leaves, then freedom enters. Find out what it is to completely supplant every sense of self, and all forms of psychological attachment to images, memories, beliefs, and all the rest of it, with freedom, because only when the brain is totally free can that flawless, indestructible, and infinitely secure other, which is love, come about.

522. The sky was a clear and perfect blue. A worker was using an electric power saw to cut away pieces of concrete in a driveway. The grinding noise from the saw was loud and nearly drowned out the sound of passing cars and people talking next door. The windows were open and the air in the room was fresh, invigorating. The body was comfortably sitting on a small cushioned chair. The brain was alert and sensitive. It was carefully watching what was going on outside and also inside of it. Without warning a vast emptiness filled the room and the contents of the room. It was immense and overflowing. It seemed to have a quality of infinite depth and gentleness. It made the whole of time come to a stand still. There was no yesterday or tomorrow. The past, present, and future were all entangled and merged together. They were absorbed and contained within the emptiness. Only the emptiness existed. It was unsullied, pure, and outside the field of time. It purified the room, air, and brain. It was everything and everything was it. It was endless and timeless. It was a holy thing. It is a subtle trap to say that a timeless and infinite dimension to life always exists. The word "always" implies time. It implies an image, which means the mind that says it, is fooling itself. It is living in a world that is completely unreal. Either that infinite other exists or it does not. Either an actual and real sense of that timeless other is present in the mind, heart, and one's entire being, or it is not. The idea of something that always exists is a mistake. It is a deception because the mind forms a hope, belief, or conclusion, which as a result creates division between the observer and the observed. The instant this inward division occurs, the mind veers off-track. It gets lost. The mind loses itself in its own petty little fantasy world of mental images, which means bias, and therefore ignorance. The entire process of the labeling and naming of it needs to stop. To name it creates an image, and an image means time. That which is timeless is outside the field of time. It is not an image, and it is not bound to memory in any manner at all. Only with the complete and total end of psychological attachment to memory and all mental images, can that which is timeless show itself. There is no other way.

523. If you try to organize, worship, or give a prayer to that which is infinite, unmeasurable, and therefore sacred, then that which you think is sacred inevitably takes the shape of a thought. It takes the form of a mental picture or concept. It means you are making a mistake. You are making a mistake because the thought or concept of a thing is never the actual thing.

524. The moment the brain identifies to a form of thought, a psychological separation occurs between the thinker and thought. Subsequently conflict occurs in the brain. That is the nature of mental separation. It is conflict. As a result the brain succumbs to feelings of fear, anger, loneliness, anxiety, jealousy, despair, and the whole world of inner hurt and misery. This world of misery remains until the process of mental identification to thoughts, ideas, beliefs, concepts, and all forms of mental imagery, ends. If that happens, then every sense of inner separation comes to a halt. The separation between the thinker and thought is no more, and thereby conflict stops. It stops completely. Suddenly an entirely new dimension to life begins that does not involve any form of psychological conflict, feelings of fear, anxiety, and all the mental mess and misery that goes with it. Misery itself ends, which means the brain comes upon what ends misery. It comes upon love. Love is what ends the separation within. Love ends all feelings of inner conflict and misery. It does that. The brain that realizes this fact makes a tremendous discovery. It makes the discovery of a lifetime, because it is a truth that never goes out of date. It never becomes obsolete. There is no need to accept any of this. Instead investigate it for yourself. Carefully scrutinize it. Test it. Only by testing it in a deeply serious, genuine, and honest manner, can you find out the truth about it. Only by actually doing it for yourself, which means having no help from any book, person, or anything else, can you find out what it is to capture a love that ends all hurt, conflict, and all the misery of man.

525. The end of the ego brings about an indescribable sense of blessing and grace. It reveals a significance, depth, and sanctity to life that only comes when the ego is not.

526. When you come upon what it is to love without any sense of psychological possessiveness, and therefore without jealousy, fear, or all the rest of that nonsense, then organized religion, politics, television news, talk shows, the everyday repetitive conversations people have about work, money, so-called relationships, and all that, will no longer be of deepest interest. None of that will touch you as before. Life will take on an entirely new and different meaning. Suddenly new and other things will take on incredible significance. One will find and have great interest, fascination, and wonder in a lone blade of grass pushing up through a cement sidewalk, the soft rustle of leaves blowing in a breeze, the stillness of a great redwood tree, a solitary bird in flight, a cloud moving across an open sky, or the simple fragrance of a flower. These apparently little things will have tremendous meaning. The physical senses will awaken as never before. The color, shape, and texture of all things become vibrant, alive. The body feels things as if for the very first time, the clothes on the back, softness and hardness of things, the feel of fresh water, the coolness of air, the warmth of the sun. There is a keen sense of the beauty of things and the whole of life. Suddenly the natural world will be everything to you. Very few people, if any, will likely see or understand the profound change that takes place within you. They will probably not feel the same awe, wonder and majesty for nature, what it means to live without possessiveness, and therefore with no feelings of fear, jealousy, anxiety, anger, and all the inner hurt and frustration that goes with it. You may be totally alone, however in that aloneness you will have a freedom unlike anything else. The freedom that comes cannot be described. It is indescribable.

527. People are continually seduced by whatever belief they are taught by the society in which live. They are fooled to follow others, repeat what is told to them, and fit in to whatever sick, violent, and ignorant social network they find themselves. As a result people are ensnared by the world of thought, which means mental partiality, bias, and therefore division. Thought as belief, any belief, is an act of division, which is obvious if you look all the political, religious, and nationalistic divisions that exist in the world today. Thought is the root cause of all the division and conflict that goes on throughout the world. It is not only the cause of all social conflict, it is the cause of all psychological conflict. All of the inner problems of anger, greed, envy, fear, despair, jealousy, loneliness, frustration, and all the sorrow that goes with it, are fundamentally caused by thought. Thought is the culprit. Thought is the root of sorrow, which means it can never be used to end sorrow. The realization of this fact, and the danger that thought presents to the brain, brings freedom from thought. It brings freedom from all forms of thought that are divisive, including all organized religions, political parties, philosophies, and the psychological identification to country, flag, and culture. Find out what it means to discard the whole of thought as your personal religious beliefs and all the traditions that go with it. Learn what it is to identify to no aspect of thought as a political party, a country, a flag, or any such thing. It does not take time to do this or take this step. That is the beauty of it. The first step to identify to nothing is the last step. They are the same.

528. Memory is a partial and fragmented mechanism. Love is not fragmented, which means it is something that thought cannot conceive, imagine, or in any way fathom. Love cannot be fathomed by thought. Love is unfathomable.

529. A terrorist who commits an act of cruelty and kills another because of a particular set of personal beliefs is mentally conditioned, psychologically brainwashed, and therefore ignorant. The same can be said for any person who is conditioned to mentally embrace and identify with any form of belief or idea. If you embrace any religious belief, political ideal, or mental image of any kind, then you are conditioned, and therefore ignorant. It means you and the terrorist share a common condition. You have a similar affliction. It means the ignorance that causes a terrorist to kill another person, is the same ignorance that lies within you. The outward expression of ignorance differs from person to person, however the fundamental nature of ignorance is the same. Find out what it means to bring an end to every form of mental brainwashing and conditioning in one's life, and one will discover what it is to bring an end to the ignorance within. The end of ignorance is intelligence. Learn what it is to live without the mental conditioning of nationalism, organized religion, politics, and all the images that define who you are, then and only then, is intelligence possible. Only when people learn what it means to be intelligent can the insanity of terrorism, violence, and war end. Nothing else can do it.

530. When the brain empties itself of mental conditioning, the conditioning of personal culture, belief, faith, and all the rest of it, then a mental emptiness takes place. The brain finds itself empty of conditioning, and as a result it comes upon that which is unconditional. The emptiness that occupies the brain and that which is unconditional are the same. The emptiness is pure nothingness, which means it has no limits or boundary of any kind. Therefore it is that which is never created or destroyed. It is never born or dies. If the mind empties itself of all mental conditioning, then the brain comes upon that boundless, deathless, and unconditional other. It comes upon love.

531. Love destroys every form of regret, remorse, and wrongdoing. It wipes out any and all feelings of guilt and shame. Nothing else can do that. Any idea, belief, or mental image cannot do that. An image means memory, and memory is partial. Therefore memory cannot end a problem completely. Only love can end the whole of a problem. Love does that, because love is not partial. Love is whole and complete. Only when one ends the partiality within does every form of remorse, guilt, inner hurt, and sorrow come to a stop. It stops wholly and completely.

532. The end of the ego cleans the brain. It surprises, jolts, and shocks the brain. As a result the brain changes. It changes entirely. It is both a shock and a cleansing at the same time.

533. If you learn what it is to have a love that knows no anger, no fear, no jealousy, and no sorrow of any kind, and live it, then there is nothing else to learn. There is nothing else to do.

534. Psychological death is an inward transformation that wipes away the ego, and as a result reveals an ageless, timeless, and therefore sacred realm. The beauty of this other realm is that it is not something far off. The body does not need to end to come upon it. It does not require time to discover, which means it is readily at hand. Find out what it means to bring a complete and total end to the ego, which means every form of mental dependence to any mental image that exists in the brain. Do that, and the door to the sacred other comes out. It appears instantly.

535. Love is a dimension without constraint, limitation, or boundary of any kind. If love has no boundary, then it must surround the ignorant, violent, and insane. It surrounds the ignorant and insane, but they are unaware of it.

536. Psychologically the ego is thought. It is the same for everyone. That means I am thought. You are thought. It means you are me, and I am you. We are the same. Therefore when the body dies, the ego does not. The ego continues. It continues in other people.

537. Live in the stream of the present. Only the present is real, true, and therefore with unimaginable meaning.

538. Awareness takes place when the spell of thought breaks down and ends. The spell of thought means all forms of desire, comparison, frustration, fear, effort, struggle and all the grief it involves. All of that is the activity of the self. It is the labor of the ego. It is the ego that denies awareness. Only when the ego is blasted out of existence is awareness possible. When that happens the awareness that takes place is an extraordinary event, because the end of the ego means

death. When the ego dies, then the awareness that results is absent any hint of confinement or partiality. The end of partiality gives rise to wholeness. The mind that comes upon wholeness is not separate from it. They are the same.

539. The emancipation of the ego means the end of inner attachment to all forms of thought and mental imagery. When that occurs a level of freedom comes about unlike anything else. It is a freedom that can never be known, because what is known is memory. There is freedom from memory. It is a freedom of an entirely different order. It is the only freedom that is real and true. Everything else is a charade, a fantasy, a complete and utter hoax.

540. If the beginning of the day does not bring about a deep feeling of awe and adventure, then you are living in a routine, a habit, and therefore time. To live in time means to not be alive inside. It means inwardly you are daydreaming. You are sleepwalking. Alertness is what awakens and brings life to the brain. It is the factor that brings the brain back from the dead. Do it and see what happens. See how habitual behavior and routine are demolished by a brain that is watchful and highly attentive. Attentiveness wipes away habit. It destroys routine. It is the key that opens the door to an extraordinary sense of awe, wonder, and passion for the whole of life.

541. The ego is the cause of every form of grief a person has ever known. Love is not grief. That means love and the ego are not connected. Only when the ego ends can a person come upon a love that ends all grief. The idea that the ego must end to find out what is love, may be the greatest crisis a person can ever face. It may be a crisis, because the idea of ending the ego, and ending the ego, are two different things. The mere idea of it has no value. It has no value because it does nothing to end the grief. If a person finds out what it means to wipe out the ego, to actually do it, then a love emerges which knows no grief, no despair, no unhappiness of any kind. Only when you face this calamity can such a love emerge. Bring an end to the ego, and it will be the greatest thing that can ever happen to a person. There is nothing greater.

542. Words and ideas do not bring people together. Only love does that. Therefore discard every mental attachment to any idea you may have. Throw out every religious, philosophy and psychology book you consider important. Be completely alone with yourself, and find out what it means to live without any form of mental attachment to any remembrance, idea, or thought. Do that and you will discover what it is to live without psychological conflict as jealousy, envy, loneliness, grief, fear, and despair. Only when there is an end to all of the pettiness of such psychological conflict can there be love in relationship. Relationship means connection. It means no separation, and therefore an extraordinary sense of oneness and unity. Discover what it is to love, and a deep, abiding sense of oneness follows. Suddenly a feeling of unparalleled unity arises with the whole of existence, with people, animals, plants, trees, the earth, the sky. This sense of oneness knows no division. That is what love is. It is that which is without division. This love that enters the brain changes it. The brain no longer fights, strains, struggles, or competes. Every form of inner opposition stops. The whole activities of psychological competition, comparison, and judgment vanish. It vanishes because love has no comparison. Love does not judge. When one has that love in which every form, trace, and hint of inner division and conflict no longer have any place, then the change that happens is beyond the imagination. What happens is ineffable. Words cannot describe it. Go into it. Explore it. Find out all this for yourself. Nothing else matters.

543. There is no evil in anyone. There is only ignorance.

544. Nothingness is not an idea, which means it is not a movement in time. That means it is something that is without beginning or end. It has no birth or death. The brain can come upon it, however the brain must empty itself. It must empty itself of everything that makes up the me, the ego, which is every mental image it gives value. When that happens, then an inner field of nothingness occupies the brain. The significance of this field is unfathomable. It is a field of nothingness, however it is not nothing. It is something. It is something outside and totally unrelated to ideas and memory, and therefore time, which makes it timeless, and therefore holy, sacred. That is the dimension of nothingness. It is a dimension that is sacred.

545. The brain has the capacity to let go of the totality of psychological bias as personal opinion, belief, faith, and every attachment to every mental image within it. Bias means ignorance. When all forms of inner bias cease to operate in the brain, then ignorance unplugs. It turns off. Ignorance turns off, which means intelligence turns on. The turning off of

one, is the turning on of the other. The brain has the capacity to have the ignorance within it turned off, which means it is wired for intelligence. It is intelligence that ends the mental attachment to all forms of ideas, thoughts, and mental images in the brain. It makes it possible for the brain to be free. That means the brain is not only wired for intelligence, but it is built for freedom. It is made to be free.

546. People have different interests and passions. Find out what is your deepest interest and greatest passion, and then take steps to learn it. Learn it beautifully.

547. The morning was filled with household chores, baking bread, cooking, and cleaning. There was no sense of effort, resistance, or any sense of complication. It was all done so naturally in the course of everyday living. Later in the afternoon the body rested in the quiet of an empty house. An unusual warmth enveloped the body. There was a sense of being gently held, protected, watched over with immense love and affection. There was nothing visible to the eyes, but it was there. It was in the emptiness of the room. It contained the furniture, plants, and walls. It was vast and gentle at the same time. It had an infinite nature about it. The gentleness of it made the body freeze in utter humility. It demanded humility. The whole movement of time itself vanished. It stopped altogether. The gentle, infinite other, whatever it was, cleaned and purified everything in and around the room, air, brain, and body. It was palpable. It seemed to plug into the body, and as a result the body rejuvenated, became electric, more alive than ever before. As suddenly as the thing appeared, it disappeared. It simply evaporated. A deep humility remained and permeated the brain, the body, and entire physical being. The humility remained for a long time. The sun descended over the town, and a light, faint orange haze appeared on the horizon. Bright rays of sunlight covered the tips of trees and roof tops of the nearby homes. The sound of passing cars, birds, and leaves rustling in the soft breeze slowly subsided. The sidewalks became empty of people and an enormous silence spread over the town, the trees, and across the sky.

548. Inside every single moment there is meaning. There is unimaginable significance.

549. The self is memory and therefore time. When the self dies and time ends, a timeless realm is revealed that is more real and true than any world one has ever known. The transition to this other realm is easy, effortless, and completely natural. It is as though it has happened thousands of times before.

550. To discard the self means to let go of all attachment to the mental images of family, work, money, knowledge, opinion, belief, faith, God, and most of all, the images you have about yourself. All attachment to images must end so that there is nothing left. When the whole of image-making comes to a stop, then all anxiety, bitterness, struggle, distress, fear, and every other form of inner duality vanishes. It vanishes, because the self is no more. The self means psychological division that takes the form of bitterness, distress, and all the torment and conflict that goes with it. The end of the self means the end of all that. It is the end of conflict. They are the same.

551. Struggle implies a mental image. Without an image every form of inner struggle that takes the form of envy, longing, ambition, and so on, would not exist. There is no difference between the struggle a child has for a toy and the struggle a priest has for God. Both involve an image. That means the struggle of the child and the struggle of the priest are not different. They are one and the same thing.

552. There is a difference between the person who has a near death experience and the person who has a death experience. The person with the near death experience has the experience recorded in memory, and that memory is recounted and played back. They make the memory of the experience all important and afterwards it is repeated over and over. As a result it becomes repetitive. It gets old, dusty. The experience may have been absolutely extraordinary. It may have been completely out of this world. However, if that experience is given worth, any internal value at all, then it creates an ego, a self, which means frustration, depression, boredom, and all the rest of it. As a result people who have such experiences make the exact same mistake as every other human being. They relive the past. They embrace memory. They fail to see the root cause of frustration, depression, and all the internal conflict that goes with it, which means the depression, boredom, and all the rest of it goes on. It continues. However, the person who experiences death, which means the person who comes upon a death in which there is no going back, then there is no past experience to recount.

There is no remembrance of any past event which is recorded in memory that has been awarded value. The totality of the past as memory, as the psychological attachment and embrace to mental images, ideas, and thoughts, has come to an end. The person who does that has stepped into and dwells in an entirely different realm. The realm is not in any distant or far away place. It is completely here. It is entirely now. It is a realm that is revealed upon the release of the past. It is this release that opens the door to this other world. The near death experiencer may have opened the door, and stepped into the other side, but what they took with them is merely a memory. The near death experiencer merely embraces a memory of the timeless other, but the death experiencer steps into the other side, and then lives it. Only the death experiencer comes upon that timeless other realm and remains both there and here, living in this world and the other at the same time. It is what the near death experiencer needs to do. It is what every human being needs to do.

553. People are misled into thinking in terms of time. Memories of the past and all the plans, hopes and expectations for the future seem to be the most important and precious things for people. However, time as the past and the future is an illusion. There are no pasts or futures separate from each other. Everything is wrapped up and contained within the present. The person you remember you were yesterday, and the person you hope you will be tomorrow, is the person you are now. Everything you think happened in the past and everything you believe will happen in the future is taking place here. It is happening now.

554. If you feel dissatisfied with your life because you want your life to have purpose and meaning, then it is that mental separation between what you are and what you want to be that is the cause of the dissatisfaction. If you feel you need something in your life to give it meaning, then to think in that way creates psychological division. A division forms between what is happening and what is not happening, between what exists and what you want to exist. Any type of psychological division means conflict. It means anxiety, frustration, fear, worry, struggle, and all the other forms of mental restlessness. Therefore if you struggle to find purpose in your life, then learn what it means to live without struggle. If you do that, then all sense, need, and feeling the need to find a purpose to life stops. It stops completely. It means psychological division comes to an end. The internal division that has been the cause of all the frustration, anxiety, and discontentment in your life suddenly vanishes. It goes. When all of that is gone, when it is really finished, then what emerges is the thing that gives life meaning. It is the thing that makes everyday living meaningful, and thereby gives life extraordinary significance.

555. Knowledge is the result of experience, which makes it a partial, divided, and limited thing. The mind that sees that has an insight into the nature of knowledge. The insight into what is knowledge brings intelligence. An intelligence manifests that is not partial or limited in any way. Intelligence is what sees the whole of something. It is what reveals the totality of that which is known. Intelligence is not partial. It is not limited, which means intelligence and that which is unlimited are one and the same. They are the same thing. Therefore when you find out what it is to have an insight into the nature of knowledge, all that is knowable, the known, and so on, then an extraordinary thing takes place. A vast and incredible field of life that is unlimited, undivided, and therefore holy, comes out. It shows itself.

556. If you are discontented with your life, and you fail to change it, then the same discontent that was in your life stays with you after death. It follows you.

557. The idea of reincarnation, the continuance of a soul, the transfer of the ego to another body after physical death, and all that, are totally irrelevant, because they do nothing to end the attachment to mental images and all the conflict, despair, and misery that go with it.

558. Every form of crippling depression, feelings of utter despair, deep anguish, and sorrow, can all be wiped away instantly, and leave no mark, scar, or wound of any kind. It happens when one finds out what is meditation. It is meditation that brings an end to depression and every other form of inner hurt and sorrow. It destroys all of it in a heart beat. It ends it completely. Learn what it is to meditate without any mental image to interfere in the meditation, and see what happens. Learn what it means to actually do it. This is a meditation that cannot be found in any description, book, or through any other person, which means one must be free of all that in order to learn what it means to meditate. Freedom

and meditation are not different. They are the same. Go into this for yourself, and explore it. Experiment with it. Do not stop until you find out what it is to live it.

559. Time has no meaning for the person who loves.

560. When love envelopes you, you know it. You do not know it as knowledge because thought does not exist. All forms of memory and remembrances are totally absent. Instead you know it as a fact. You feel it as a truth. There is no distance or any form of separation between some external thing that you feel you recognize as love and you. There is no separation because there is no you. There is only that timeless, formless, and infinite other. That is what love is. It is all that. To try to describe it is futile. It is blasphemous to reduce the immensity of what is love to mere words. One must come upon it.

561. When one comes upon what is love and moves with it, there is nothing one can do wrong. The realization of this is absolutely extraordinary.

562. The self must be shed for love to show itself. The self is like a wall that prevents relationship. The self is every mental image that the brain gives weight or any bit of worth. The smallest worth given to any image, idea, or thought sustains the self. It maintains the wall that creates the separation which is the self, and as a result it denies relationship. Love only exists in relationship, which means if relationship is prevented, then love cannot exist. It cannot show itself. Find out what it is to shed the self, and thereby let go of every psychological image that has been given worth or value. Only when all such mental images are discarded can the self end. The self ends because the mental images with value are what make up the self. The self is the image maker, and the image maker is the image. They are the same.

563. If you fail to learn what it means to love others without conditions, judgment, or any form of comparison, then you perpetuate psychological conflict, and therefore all of the social division and violence throughout the world. That means by your daily living you sustain crime, terrorism, and all human misery and suffering.

564. Watch your daily actions and all the small, subtle, and deep hidden thoughts. Watch without judgment, effort, or will. When you do that you learn. You learn about yourself. It is the watching that is important. Thought as the ego can be terribly shrewd and cunning. It can easily delude itself, cook up wonderful schemes, and imagine all sorts of nonsense. It will do anything to go on, exist, and survive. Do not trust it. Do not accept anything that thought as the ego, which takes the form of personal opinion, belief, and all that, has to offer. What it offers is bias, and therefore distortion. All personal belief is distortion. It is a complete illusion. However, when the mind is highly alert, sensitive, and watchful, then thought dissipates. The movement of the ego, and all the chicanery that goes with it, comes to a halt. It ends. If that happens, then the mind comes upon a brand new dimension to life. It is a dimension of newness, wonder, and learning. The learning that takes place is an ever changing movement that dies to each and every experience, no matter how wonderful, exciting, or profound. As a result each moment is new and fresh. It is as though each moment is lived as if for the first time. Watch the whole structure and activity of thought, how it appears, what sustains it, why it persists. Do that and you learn what it means to have self knowledge, which is not knowledge as memory, time, and all that, but instead it is an insight into the whole mechanism of the self and everything that goes with it. It is this insight that ends the self, and thereby paves the way for a life absent distortion. It makes for a life that is clear, real, and true.

565. If something does not feel right, then let it go. Do what feels right.

566. What happens at physical death is a mystery until it takes place. It cannot be a partial, close, or near death experience. It must be an actual death. It must be a death where there is no return. To read about what happens to a person who has gone through a close death encounter or near death experience, and make a mental image of it, and then give that image importance, serves to create an ego. The ego means psychological isolation. It means separation both inwardly as loneliness, frustration, anxiety, boredom, and so on, and also outwardly, which takes the form of social dispute, argument, and conflict. The ego is conflict. They are the same. The problem is not the near death experience, but it is the image that the brain creates and then embraces. Any form of psychological embrace to any past experience, no matter how extraordinary and beautiful, forms a self, and therefore a trap. The whole field of the self is a trap, because it means to be

ensnared in thought, which is memory. Psychologically memory is the past, which means it cannot meet life. No remembrance of any experience, and therefore no memory of any thought, idea, or mental image, can penetrate the beauty of a flower, a sunset, an ocean wave as it rolls in and splashes onto a white sandy beach. Everything involved with memory is the past, and the past is what gets in the way of life. In the same way memory and the past get in the way of life, they get in the way of what is death. Death takes place in the present, which means one must go to the present to learn about it. The present is not a mystery. It is with you now. Find out what it is to enter the present, and what is death is made obvious. It is demystified.

567. The self is a mask. It covers what lies within. The mask must be removed to find out what lies within. It must be taken off and thrown away.

568. Love contains no inner hurt of any kind. It has no ambition, struggle, or worry. Love carries no resentment, sadness, envy, or angst. The person who ends all of this conflict in daily living makes possible for love to show itself. At the same time the person comes upon an unexpected reservoir of energy. With the absence of psychological conflict, all the energy that was once being consumed is conserved. It is no longer being expended or wasted, but instead it is being saved. It is being filled. Consequently, there is an abundance of energy. The energy is evident and distinct. It is enormous and one feels it. This vast reservoir of energy is only made possible with love. Love is at the center of this energy. In addition there is a sense that nothing is missing in one's life. There is a feeling of extraordinary wholeness that brings about an inner peace and happiness unlike anything one has ever felt before. One may be a gardener, plumber, taxi driver, or cashier. One may have a family, husband or wife, many friends or none. The inner contentment that comes does not depend on circumstance or any condition, which means it is something that anyone can come upon. One only must be willing to face it. The depth and hugeness of what takes place is impossible to convey with words. Words have no heart, no passion, no fire that are able to ignite and start up this immense energy. The reader must go beyond the mere description of the thing. Any words or description of what is love is not love. They are two utterly different things.

569. Thought is an illusion. Release thought, and live what remains. Live what is revealed when the whole of thought is discarded.

570. Love is not a limited thing, which means it has no start or finish. It has no birth and no death. Love exists within that which is the present, and therefore it is a dimension of life outside the boundary of time.

571. Every form of psychological separation is an illusion. The separation between the thinker and thought is not real. The thinker is thought. They are the same. Examine this for yourself. Be a detective, and carefully investigate this from every angle, top to bottom, inside and out. Do it. Do it today.

572. Death means the end of every mental image you honor, idolize, or glorify. The images may be of your job, family, home, religious belief, opinions about good, evil, life, death, God, or whatever else. It does not matter what mental images are glorified, because when all of that is discarded, then suddenly you become nobody. When you become nobody, then the self ends. When that happens, all partiality, prejudice, and the whole of inner bias, suddenly dissolve. At the same time all forms of mental fragmentation and limitation collapse. It all ends. When the limitation within comes to an end, then the brain comes upon that unlimited other. Death does that. It reveals that which is unlimited.

573. Psychological dependence sustains the ego and all the internal battles that go with it. What happens after physical death, the details of what may or may not happen to the particular ego, the particular struggle, the particular sorrow, and all that, can be guessed or theorized. It can be imagined. If one had a near death experience, then that experience can be remembered, idolized, or even worshipped. However, what happens when the body dies has actually very little meaning. What has meaning is whether or not an ego exists now. If an ego is engaged with the brain, then it must be given attention. It is the problem that needs to go before anything else. The ego is a torrent of dependence. It is the stream of sorrow and ignorance. That is obvious if you look at it. If the ego, which is a stream of ignorance, is present in the brain at bodily death, then that same stream continues. It persists. It persists because only intelligence ends ignorance. Nothing else does. If the ego exists, and one views life through the filter of that ego, which means personal opinion, belief, and any

mental image one considers important, then the observation must be slanted. It must be distorted. It means what one sees is an illusion. Similarly, if the ego exists when the body dies, then what is revealed is also an illusion. What happens may seem real, but as long as the ego survives, there must be distortion, and distortion means illusion. One may have had what one strongly feels is an extraordinary near death experience, gone through a tunnel, talked to God, and all that. However, regardless how beautiful or profound the experience, it is still rooted in the ego. It is still grounded in the me, the self, which means distortion is inevitable. Let us say that at physical death the ego leaves the body. Let us say it does that. What the ego sees may seem totally real and true, however it cannot be complete. It cannot be all there is. It must be slanted, lacking, and therefore incomplete. It is incomplete, which means there is another dimension that goes deeper. To come upon that other dimension, the ego must end. It must be completely wiped out of existence. Find out what it is for that to happen! Find out! Find out! Find out!

574. People struggle to come upon something in life that is truly holy and sacred. They seek that which is infinite, unmeasurable, and they do that by embracing some type of mental image that takes the form of a belief or faith. The mistake people make is that every belief, faith, and form of mental imagery implies memory, and memory is finite. It is finite because it is confined to the past. As a result the mind is confined, and mental confinement is a barrier. It is a wall that must be taken down. Therefore as long as any form of memory is used to approach that which is infinite, it can never work. As long as that wall exists, that which is infinite will forever be out of reach. People worship so-called holy lands, temples, and scriptures. All of such things are finite. All lands, buildings and books are finite things. They are measurable, which means they have no relationship with that which is immeasurable. The fact is people struggle, fight, and go to war in an effort to possess that which is immeasurable and sacred. War is violence, murder, and insane barbarism, which means it has nothing to do with that which is sacred. All struggle is a movement of thought as the self, and the self is partial. It is limited. That means struggle has no relationship to that which is immeasurable. It has no connection with that unlimited other. It cannot. Find out what it is to bring an end to every sense of struggle in your life, which means the whole mental movement of possessiveness must come to an end. The moment one psychologically possesses anything, then one becomes possessed. To be psychologically possessed means struggle. It means conflict. Look at people who are inwardly attached to something. Watch how they act. Watch the fear, jealousy, anger, and all the violence and human suffering that psychological possessiveness creates. The only sane solution to all of that mess and needless sorrow is to learn what it is to inwardly possess nothing, which means to be attached to no mental image at all. Therefore, all belief goes out the window. Every faith is flushed down the toilet. Do that, and something remarkable takes place. An extraordinary thing occurs. Explore it. Find out for yourself what it means to do that, and see what happens. Nobody can do it for you. This is something that can only be done alone.

575. It was evening and the body was prepared for sleep. The body was lying down in bed, the eyes were closed, and at the same time the eyes were watching. They were observing. In that state of observation a tunnel appeared. It contained what seemed like stars traveling at tremendous speed. At the end of the tunnel there was a pin point of light which began to enlarge, change shape, and spin. The brain was keenly aware of what was happening both outside the body and inside the brain. None of it was imagined or fantasy. It was not a hallucination, because it had nothing to do with the movement of thought, and there was no desire of any kind. There was simply a state of mental watchfulness. It was simple alertness. Suddenly the brain began to experience severe dizziness and pain. There was the real sense that the body could end. Physical death was felt to be nearby. It felt close. There was no fear or resistance of any kind. All at once the terrible pain subsided. It disappeared altogether. The body felt drained and pushed to a limit. It slept long and sound throughout the night. The next morning the eyes opened and the alertness and watchfulness was present. The brain was still, quiet, and highly sensitive to the furniture, space, and shadows in the room. The body felt tremendously alive and refreshed. Later in the morning one took a walk on the trails by the bay. The low tide revealed dark sand and muddy patches of earth. The tall eucalyptus trees swayed in the wind and a seagull soared effortlessly high above. As one walked along the narrow dirt path on a bluff above the bay, suddenly a presence appeared. It was an immense field of energy that touched everything, the water, the path, the trees, the sky. The energy was without form or shape. It seemed to emit and absorb all that is. It encompassed and penetrated the mind, and the mind was not separate from it. The mind was without duality, division, or opposition of any kind. The energy, or whatever it was, brought about a sense of oneness, vast and infinite. It was the source of this sense. The immensity of it forced the body to stand utterly still. It brought about a feeling of awe and complete humility. It made the body feel microscopic, insignificant, and incredibly small. Every sense of time faded and

ceased altogether. There was only the formless energy, the infinite presence, the undivided and sacred other. The waves of the bay waters quietly lapped onto the black sandy beach. A huge blanket of dark clouds slowly rolled over the distant hills. Sea birds filled the sky.

576. If each day of your life feels routine, ordinary, and boring, then it can easily change. It can change instantly. The beauty about change is that it does not take time. The whole concept that time is necessary to resolve any feeling of boredom, sadness, or any mental problem for that matter, is a total fallacy. It is a fallacy because if time is needed, then the problem can never be resolved. It can never come to an end in the present. Let's say I am bored, and you come along and tell me that it takes time to end boredom. You tell me it takes time, and if I accept that, what happens to the boredom? The boredom has not been resolved. It has been put aside. It has been put on hold, and swept under the rug. As a result it is still there. You have given me nothing to bring an end to the boredom in my life. All you have given me is an idea, an opinion, a hope, a concept, and a concept about ending boredom is not the end of boredom. Like the concept of a tree is not the tree, the concept of a thing and the actuality of it, are totally different. Therefore I do not accept that time is the answer. I see the fallacy of time, which means I will have nothing to do with it. I will not follow it. The key to bring an end to boredom, tedium, and all of the monotony of everyday living, which includes anxiety, frustration, depression, loneliness, and any other mental conflict for that matter, cannot be found in time. The key to actually bring all of that to a stop is not a factor of time, which means I must find out what it is to bring an end to living in time. I must find out if a dimension to life exists which is timeless. That which is timeless does not involve time. Timelessness means no time. They are the same. It is also obvious that most people are caught up in time. They have a mindset that involves constant mental comparison and judgment. They mentally form assumptions, opinions, hopes, and expectations, moon over personal beliefs, plans about what would happen if they did this or that, and desires for the acquisition of money, prestige, power, the repetition of pleasure, sex, and how to survive in this dangerous and insane world. All of that involves the activity of thought and mental images, which means memory. Memory means time. It means psychological time. Timelessness has nothing to do with any movement of thought. It has no connection with any mental image, and therefore it is something that cannot be found in memory. This is important to see. It is important to understand and internalize this fact. Timelessness cannot be found in memory, because memory is time. Therefore memory and its contents are what deny timelessness from revealing itself. They are what prevent timelessness from operating in daily life. Find out what it means to live, meet, and observe life without the filter of memory to interfere in the observation. Learn what it means to look at a tree, a sky, or a flower bending back and forth in a cool breeze without naming or calling it anything. Learn to look at a co-worker, neighbor, friend, or family member without any sense of comparison or judgment. If you do that, then you will discover what it is to see without the filter of memory to distort the seeing. You will see the tree as it is, alive, moving, beaming with energy and enormous vitality. You will see the shape of the branches, the color of leaves, the shadows, the height, the breadth, the entire life and movement of the whole tree. Seeing is a movement. It is not a static thing. Seeing is alertness. It is intense watchfulness. If the brain is alert and watchful, then notice how the movement of memory is absent. The absence of memory means the end of time. It means that which is timeless comes into being. Do not blindly accept this. The absolute beauty of this is it has nothing to do with any sort of acceptance, authority, belief, or theory of any kind. Timelessness is not a theory. It has no relationship with belief. Only when one actually experiences the beauty, vastness, and immensity of that which is timeless, does one come upon a dimension to life that brings an end to every sense of tedium, boredom and every other form of internal conflict. It is the event that changes the ordinary routine of daily living with all the struggles, fears, jealousies, insecurities, heartaches, and sorrows into something totally new, different, and extraordinary. It transforms that which is ordinary into extraordinary. That is what timelessness is. It is extraordinary.

577. When thoughts about home, work, and the world you find yourself, are not needed, find out what it means to discard the clock, calendar, and linear time altogether. You may be on a break from your job, in traffic on your way home from work, or waiting in a parking lot to pickup your kids from school. Wherever you are, when thoughts, ideas, and mental images are not required, explore what it means to tap into and connect to that dimension of life outside the field of time. Time is confined to the past, and therefore it is an inherently limited thing. That which is timeless is not limited. It does not take time to come upon that which is timeless. Anything that involves time denies that timeless field of life from manifesting. See what it is to deny anything and everything that involves time. Walk away from all books, television, the internet, and every form of human knowledge. The whole of human knowledge implies thought. It implies memory.

Memory is the past, and the past means time. Therefore deny it. Discard all memory, and relinquish the past. Do that, and see what suddenly presents itself in front of your face. See what is within you, and see if there is any you at all.

578. To come upon that timeless other means to leave the world of time as the past and future. It means to enter a perpetual enfolding of the present without any sense of time or space. No sense of space means there is no feeling of any difference between up or down, right or left. The feeling is that up is down and right is left. They are the same, which means neither exists, or is given any meaning.

579. The woman was upset, defensive, and terribly angry. She did not realize the anger she felt was not separate from her. She was not angry, but she was anger. Anger was her. They were the same, which means love was lost. There was only anger, and therefore love, the love of a spouse, parent, child, or friend, was nowhere to be found.

580. Memory is used to schedule events, make plans and appointments. The nature of memory is that it is an activity of time. Memory is time. It is time as the past and future. The past and future only exist as thought, and thought is fragmented, partial, bias, which means it is a movement of distortion. That means anything grounded in thought is fundamentally an illusion. It means time is an illusion, and therefore the whole concept of the future is illusion. Now this is important to understand. If the future is an illusion, then death does exist. Obviously there is physical death, but the body merely undergoes a change and transformation. It transforms to dust, gas, liquid, and so on. It does not disappear. It does not become nothing. It transforms and continues in a different form. It merely has a different appearance. That is simple. Similarly, if the ego exists at bodily death, then it does the same. The ego transforms, and it goes on. It continues in a new form, which means it has a different shape and appearance. It incarnates into another body, takes the shape of this or that person, but it is still the same ego. It is still the same illusion. It is still the same activity in time. What is important is not the fact that the ego continues, but it is finding out what it means to step out of the stream of time, living in the past, and all the hurt, struggle, and sorrow that goes with it. Find out what it is to end living in time, which means to totally walk away from the attachment to memory. Explore it. Play with it. Test it out for yourself. Only when you are completely alone can the clockwork of psychological time stop, and when that happens you feel it. You feel it because only that timeless other remains, and occupies the brain. There is nothing else there. When that takes place, notice what happens to every inner hurt and sorrow that plagues the brain. Just do it, and notice what happens.

581. All mental pictures, images, and ideas take the form of thought, and thought is confined to memory. Memory is finite. It is limited. It is formed based on particular upbringing, education, experience, and all that. Therefore thought is finite. Thought is also limited. That is the nature of thought. All of that is obvious if you look at it. Now if one is inwardly still, quiet, and the movement of thought has subsided, which means one is tremendously alert, internally vibrant, and teeming with energy, and one meets another person on the street, observes a small spider as it walks across a table, or listens to thousands of leaves softly rustling in a breeze, then that which is infinite unfolds. That unlimited other shows itself. That which is unlimited has no beginning and no end, which means it is something that cannot be measured. It cannot be measured in terms of time or space. That means it has a timeless and formless character about it. It is this timeless, formless, and immeasurable other, or whatever you want to call it, that the mind comes upon when the movement of thought subsides. Find out what it means to look at another person, a small spider, and a tree as it gently sways in a soft breeze, without thought to block or distort the observation. See what takes place inside the mind when one looks at oneself, and observes ones reactions, motives, desires, opinions and beliefs. See if it is possible to observe the flow of thought as it takes place inside the brain, which means to observe oneself without any reaction. If any reaction takes place, which means labeling, naming, comparison, judgment, and so on, then observation is distorted. A distorted observation is useless, and therefore without any real meaning. Observation without distortion does not choose between what takes place inside and outside the brain. It is a way of observing oneself, the world, and the whole of life that is total, unblemished, and clear. Only when you find out what it is to observe without choice, and therefore without distortion, can you learn what it is to step out of the field of time, and therefore come upon that unlimited, timeless, and therefore choiceless other.

582. The clouds were cotton-like and puffy. The morning sun lit up the top edges of the huge clouds with a mix of bright white, yellows, and oranges. People walking along the brick sidewalks were looking down with glazed looks over their eyes.

A corner coffee shop was bustling with music and people waiting in line, and sitting at tables with smartphones, iPads, and laptops. People seemed to not notice each other. They appeared to be unaware of the beauty of the sky and clouds. They seemed to be in a daydream, caught, and wrapped up in mental images and thought. Thought is the continuous playback of memory. It is the recycling of old ideas, beliefs, and images one has about everything, the whole of life, and oneself. Therefore it is a repetitive and mechanical process. Life is not mechanical. Life does not repeat itself, which means it is a movement. It is an active, flowing, and lively movement that has no relationship with the past, thought, or any form of memory. To be entangled in the world of thought means to be caught in playback of memory, which is illusion. Thought is illusion. It is illusion because to view life with thought means to create separation between the observer and the observed. This separation is a fallacy. It is a fallacy, because there is no difference between the images you have of yourself and you. You are that. The observer and the observed are one and the same. To observe without thought means to come upon a way of observing without illusion. Only when one discovers what it is to observe life without any sense of separation can one penetrate into the extraordinary beauty of a sky, a cloud, and another human being.

583. Live in the present and everything reveals itself.

584. The greatest experience one can ever come upon, realize, and have operate in the brain is that which is infinite, and therefore timeless. That timeless other has nothing to do with memory or the contents of memory. It is not a mental image, idea, or concept. A belief is an idea. It involves a mental image. You cannot walk inside a church, mosque, or temple without a mental image. That means belief involves memory. It involves time. If any personal belief, faith, or philosophy is praised or revered by the brain, then the brain becomes entangled in time. As long as the brain is entangled in time it cannot come upon the other.

585. If you fear death, then life for you changes completely when death is abolished. When the whole idea of death comes to an end, then any apprehension, anxiety, or fear of death that you may have had no longer exists. Death means the end of everything. It means the end of your family, your job, your beliefs, your pleasures, and all that you adore and cherish. All of the things you cherish take the form of thought. They take the shape of mental images, which are what create a me, an ego, a psychological center. The idea that this center will come to an end when the body dies, creates fear. It brings about havoc for the center, because it is facing the end of itself. However this center is an illusion. This center is thought, and thought is a limited, bias, and therefore slanted activity. Thought is an activity of deception. What that means is the end of thought is the end of deception. They are the same. When deception ends, then the result is not a black void or empty nothingness. Instead it means the end of illusion, and therefore the beginning of what is real and true. Find out what it means to bring a stop to a life of deception. Leave every form of psychological attachment to mental images, which means every sense of ambition, pursuit, and struggle, as the struggle for position, money, sex, happiness, God, security, and all the rest of it. The activity of thought is all that. When this activity ends, then something else begins. A new way of living is revealed that has nothing to do with attachment, ambition or struggle, and it is not an illusion. It is real. Every sense of vanity, self-worship, and the desire for acknowledgement must cease for this other way of life to show itself. There must be complete humility, and a quality of innocence that only comes about when one discovers what it is to love. Love and death go hand in hand. In fact one cannot learn what is death without finding out what is love. There is only one real reason you are here, and that is to love. There is nothing else. That is the sole purpose and ultimate significance for the whole of life. There is a key to come upon and realize that significance. The key is that love cannot exist as a remembrance, no matter how beautiful or profound the remembrance appears. Love is not an idea, thought, or mental image. It is not a memory. To prize any mental image, or give any form of memory any hint or the smallest bit of psychological worth or weight at all, sustains it. It perpetuates the remembrance, which means time. Memory is time. As long as one inwardly clings to time, holds onto it, and remains enraptured by it, then that which is timeless cannot show itself. That is an absolute and undeniable fact that one must come to terms with. It is a truth that one must face. Fail to face it, and love will remain a struggle, concept, or belief, which means it will be something continually separate from you, and therefore not real.

586. If an ego forms in the brain, then an inner collapse takes place. The collapse is the formation of time. It is what creates psychological space, which means mental distance between the ego and the whole of life. The ego is time. It is time as the flow of thought, memory, psychological attachment, fear, sorrow, and all that. The ego is space. It is space as the

distance that is created between the North Korean and South Korean, Christian and Muslim, or any observer and observed. The collapse of the timeless other is what denies relationship between the observer and the observed. It is what denies love.

587. Find out what it is to love another person without any past baggage or memory, and nothing will be able to interfere with, poison, or corrupt that love. Memory as past hurt, betrayal, jealousy, fear, sorrow, or any hint of hope or expectation, is what bars love from showing itself. It bars love, because all of that involves the movement of memory, and memory is a partial, finite, and measurable thing. Love is not partial. Love is not finite, and it cannot be measured. Therefore all psychological baggage that exists in the brain must be purged. One has to learn what it means to remove the whole of every past hurt, fear, feelings of betrayal, anger, jealousy, and sorrow from within oneself. Every expectation, belief, and assumption that one has about love must be completely eliminated. It must all go. Only when all of that is gone, wiped away for good, can a love which is without measure, and therefore immeasurable and infinite, reveal itself.

588. People who have reported having a near death experience, entering a dimension of existence where time does not exist, seeing God, finding a purpose to their life, and so on, have all considered the experience greater and more life changing than anything they had ever before experienced. Every near death experiencer seems to make their experience all important. They give the memory of it tremendous value and worth. That is the reason they recount it, and tell the story over and over. If any memory or past experience is idolized or given supreme worth, then an ego is formed. Any mental image that is given such value, relived again and again, creates a me, a self, an ego, and therefore all the problems and mischief that go with it. The experience does nothing to bring an end to the mental attachment of the memory of it, because the attachment to the memory sustains it. It sustains the psychological attachment, and as a result there is disappointment, anxiety, frustration, loneliness, and all the inner conflict that goes with it. The near death experiencer's desire to repeat or relive the experience is the same desire a child has for a toy, a businessman has for money, or a priest has for salvation. Here is the thing. The near death experiencer needs to experience death, and not recount a near death that happened in the past. They need to experience the death of the ego, and then live it. Any experience that involves the ego is slanted and distorted. The experience may seem fantastic and reveal things that are unimaginable. However, if the ego is involved, which means if the ego has not ended when the body dies, then whatever happens to the experiencer is grounded in partiality, and therefore it is slanted. It is twisted. This is important to see. To have an experience that is not twisted, can only occur when the ego is absent. That means the ego must go. It must be completely obliterated. Only then does the veil of illusion come down. Only then can one come upon a dimension to life that is actual and true. The only true dimension to existence is the present, and the present has nothing, absolutely nothing, to do with any past experience, remembrance, or memory. People seek security in memory. They seek comfort in the stories people write and tell. The stories people tell may be true, or not. The fact is they are merely stories, tales, or a history about a past experience, and therefore they can never be used to meet the present. The present is the only security. The present is not a security for the self or ego, but rather it is security itself. Find out what it is to walk away from and relinquish every story, every tale, every past experience that has ever been or can be told, and see what happens. See what happens to you when you go for a walk under a cloudy sky, through a forest thick with trees, across an open meadow of grass, or along a narrow dirt path overlooking a mountain or valley. See what happens when every memory falls away and there is only the sky, the grass, the valley. The immensity of what takes place is something no past experience or memory can ever touch, penetrate, or fathom. It is unfathomable what happens.

589. There is a way of seeing which does not distinguish between this moment and that moment. The mind that operates outside the field of time does not differentiate between what is happening, what has happened, or what may happen. Different events may be recorded in memory, but the mind that does not relive events or replay past experiences, lives in a field of life outside the confines of time. The mind that comes upon this timeless field makes no distinction between one moment and any other. For the mind that comes upon this timeless other, only one moment exists, and that moment is now. It is a field of existence that is extraordinarily vibrant, surging, and alive with tremendous energy. The energy that shows itself is immense. It is an energy that pierces and passes through everything, the smallest cracks in a wall, the color of a sky, or the movement of leaves blowing in a breeze. The energy cannot manifest in a mind caught up in the past, and therefore time. Only the timeless mind can come upon this energy. When the mind brings an end to living in the field of time, then this surging, unconfined, and immense energy comes out. It emerges.

590. Memory and knowledge are limited. Intelligence is not limited, which means it has a character that is limitless and formless. It exists in a formless, and therefore non-physical world. The physical and non-physical worlds are parts of an undivided whole. They are like two sides of the same coin. That means the non-physical world is not closed off. It is here. Like the emptiness in a room surrounds and permeates the walls, the furniture, and everything else, the non-physical world surrounds and permeates the physical world. To come upon the non-physical world one must bring an end to the ignorance within. Ignorance is the entire movement of mental partiality and bias. It is the activity of the self, and all the mischief and callousness it involves. When ignorance ends, intelligence starts. The end of ignorance is like walking from one room into the next. It is that simple, easy, and natural.

591. There are thousands of different opinions and beliefs about life, how to live life, what life means, and so on. If you base your life on a particular belief, a belief that you acquired from your parents, upbringing, or the society in which you find yourself, and suddenly you discover that the belief you thought was true is a fallacy, then you will have made an astounding discovery. If you realize a mistake, then that realization makes a correction. The revelation of a falsehood is the revelation of a truth. They are the same.

592. Every past experience takes the form of memory. Memory is measurable. That means no past experience can be used to come upon that which is immeasurable, infinite, and therefore sacred. If no past experience can be used, then to seek new, different, or unique experiences with the idea or expectation for growth, understanding, or to get closer to that which is sacred, is a mistake. The realization of this fact brings freedom from seeking any new experience. It brings freedom from all the sacred books, religious videos, spiritual seminars, new age workshops, and all the rest of it. Freedom means the end of all that. It means the end of seeking, pursuing, and following. Only when the mind finds out what it is to following nothing and nobody can one be free, and only in freedom can that sacred other come out.

593. The present is real, and everything that takes place in the present remains in the present. It does not remain as a reoccurrence or playback. The present does not play back. It has no repetition. That means everything you ever did in your life, everything you have ever thought, felt, and done in your life exists in the present. To come upon the present one must understand what is meditation. The present is outside the boundary of time. Meditation is the only way to access it. It is not a meditation that involves any mental picture, image, or thought. Thought corrupts meditation and dirties the brain. Meditation is the absence of thought. It is what cleanses and purifies the brain. It is what gives the brain a clean slate. Everyday living must involve meditation. It is what maintains a healthy and sane brain. It is a mistake to set aside a particular time to meditate. Meditation cannot be scheduled or in any way planned. Any plan implies the activity of thought and thought denies meditation. That means meditation happens naturally without effort or will. It happens when thought is not needed. You may be standing in a check out line at a super market, waiting for a train to arrive, or sitting in a chair after a meal. You may be most anywhere quiet, still, and then suddenly it begins. The meditation happens all on its own. There is no movement of thought or any image making that takes place in the brain. There is only alertness, watchfulness, which means the entire movement of thought, the repeat of thought and the whole comings and goings of memory, suddenly stops, and comes to a complete standstill. It goes utterly silent. In that silence is meditation, which means the ending of time. Meditation is what puts a lid on time. It is the thing that quashes it out of existence. Learn what it is to meditate, to listen without effort, desire, or any hint of anticipation. Do that, and watch what happens to the brain, how the brain rejuvenates, becomes alive, and comes upon an energy that never before existed. The energy that manifests is huge. It is a surging, gushing over, and spilling out. The brain taps into the present, and the present is where the energy resides. It is the source of the energy. The present is the energy. They are the same.

594. If the whole of psychological division ends, which means heartache, loneliness, depression, fear, and all the rest of it, then a completely new and different way of living not only begins, but the possibility for another way of life presents itself for the whole of mankind. It does that because there is no difference between you and mankind. You are the same.

595. The person that comes upon that timeless other dimension to life does not see a tree with merely the eyes. Psychologically no separation exists between the person and the tree, which means the person and tree combine. They merge, and as a result there is neither. There is only seeing.

596. Boredom happens when the mind is not attentive. Experiment with it. Do it now. Be attentive and watch what happens to boredom. It ends. It ends instantly. Now live that state of attention. Live it completely.

597. When you find something that clearly and without a doubt completely and instantly wipes away every trace of every problem a person has and can ever have, there is a yearning to share it. There is compassion for those that live with fear, depression, despair, anguish, and sorrow, because you have what can bring it all to an end. You have it, and the only thing the other person needs to do is to have an open mind and just listen. If a person would simply listen, then the chance to find out what it is to live without any fear or despair is made possible. Listening is the key that ends the whole of human sorrow. It ends all of it.

598. Intelligence brings insight into all human knowledge. Intelligence is all knowledge, however it is not knowledge about what is known. It is insight about what is unknown.

599. The brain felt healthy, vibrant, and sharp. It was highly sensitive to shapes, colors, events, and words that were being spoken. Each word the neighbor spoke was received with great interest. It was not the subject that made the brain alert and sensitive. The brain was naturally alert. A great tree was being cut down and people had gathered around to talk about it. Earlier the tree split and a large branch fell on a rooftop destroying a brick chimney. It was a mighty tree with thick multiple trunks with branches spread out over a large area. Long ropes dangled from the high branches and wrapped around the lower ones to be cut. The workers had left for the day, and evening was descending on the neighborhood of expensive homes. The sky was mostly clear with wispy yellow and orange clouds. The air felt fresh, comfortable. There is an extraordinary unfolding of the present that meditation makes possible. The meditation does not involve time or thought. Instead it is the ending of thought. It is the ending of time as the past, and when the past ends, the present unfolds. The unfolding involves what is happening outside the body, sights, sounds, as well as the internal physical feelings of clothing, breathing, heartbeat, and all that. It also includes what is going on in the brain, any feelings and thoughts that may pass through, come and go, appear and disappear. More deeply, the unfolding also contains what happens when the movement of thought subsides, when the brain is quiet and completely still. The absence of thought means no movement of thought. It also means no self or ego, and therefore no sense of psychological attachment to any mental image. Life can involve a spouse, children, job, house, money, sex, but the meditative mind has no attachment to any mental images of any of that. It is within the absence of thought that meditation, the present, the unfolding, or however you want to put it, reveals a tremendous field of energy. The energy is alive, active, and palpable. It is palpable, but it is not an energy like the energy that exists in the muscles of the body, jet engine, hurricane, or burning sun. It is not a physical type of energy, which means it is not an energy of this world. It is an energy that has no boundary or limits of any kind. When the energy appears it flows like an inexhaustible fountain. It is a fountain dripping with a degree of affection and love unlike anything the brain has ever known. The energy that the unfolding reveals, and which the brain comes upon, is a total absence of all impurity, disorder, and division. It is an energy without division, which means it is an energy that ends division. Division means conflict, and what ends conflict is love. The energy is love. There is no difference between this immense and fathomless energy and love. They are the same. This is obviously impossible for most people to understand, because most people live with conflict. Most people tolerate living with conflict as jealousy, anger, apprehension, loneliness, sadness, despair, which means they do not love. Love is none of that. Love is not conflict. They are two totally different things. This is a love that cannot be conveyed with words. The description of it is not what it is. The only thing one can do is explore it. One must go into it for oneself, alone, which means with no help, guidance, or assistance from anything or anyone. Only then can it come out.

600. Intelligence is not knowledge. Knowledge is partial, and intelligence is not partial. That means the whole of human knowledge cannot be used to come upon intelligence.

601. When you listen, listen with the whole body, not just the ears.

602. The mind that releases every mental stress and burden that exists in life, brings a stop to all forms of internal pushing and pulling. Also, as a result all internal weight is lifted, and the mind discovers what it is to be psychologically weightless. A mind that comes upon this sense of inner weightlessness at the same time comes upon love. It does that because love is

not a weight or burden. Love does not push, pull, or involve any form of stress. Love ends stress. It destroys all burden, hardship, trouble, and worry that exists in the mind. Love destroys it all. Find out what it means to come upon this psychological state of weightlessness, which means a mental release letting go, and setting free. The mind that is not weighted down with stress, anxiety, and all the worries of everyday living, is free. It is in that state of freedom that the mind comes upon love. Freedom is love. They are the same.

603. The world of the ego is the world you project. If you project unfairness, prejudice, anger, jealousy, and fear, then that is the ego. It is you. Stop the whole mechanism of mental projection, and the ego vanishes. It ends. All the nonsense of prejudice, jealousy, and all the rest of it, are suddenly wiped out. They are wiped out completely.

604. When you put down every mental image you care about, let it all go, and no longer have anything to inwardly hold or possess, then that action brings freedom. It opens the door to an absolutely unfathomable sense of freedom that immediately destroys all sense of fear, anxiety, loneliness, and any other form of internal opposition and conflict. It is that freedom which enables love to come into place. This is not a love that is expressed in the movies or television of today. It is not a love that has anything to do with emotion, sentiment, sex, or desire. This is a love that has no relationship with any form of thought, concept, or aspect of memory. Memory is fixed, lifeless. Memory can obviously be altered, modified, increased and so on, however it is inherently a static thing. It is static because it is always the past. Love is not like that. Love is not the past. It is not static or lifeless. Love is something that is immensely alive. It is literally alive, moving, surging, emanating, touching, and penetrating all that is. The mind that comes upon this love is not separate from it. That is the beauty and hugeness of it. They are the same.

605. The whole of life, which means life, death, and that which is sacred, unfolds if you love. It comes out with a love that has no conditions, and depends on nothing.

606. When belief is discarded, then the division it creates ends. Therefore discard all beliefs you have, and do not replace them with others. Discard them because it is the right thing to do.

607. The self is the fundamental problem for all people. It is the cause for every form of psychological and social problem that has ever existed, and goes on throughout the world today. The mind entangled in the self is entangled in ignorance. The self is ignorance. They are the same. The ignorant mind does not love. It cannot love as long as it remains trapped in the field of ignorance. The mind that learns what it is to step out of the field of ignorance at the same instant comes upon intelligence. The beginning of intelligence does not occur as a result from any period of psychological analysis, arduous study, prayer, hope, or any type of deep or profound thought. Any period, duration, or length of thought implies time. Intelligence has nothing to do with time. Intelligence is an action outside the field of time. Therefore intelligence has an instantaneous quality about it. The realization of this fact is the beginning of intelligence. Only when this realization occurs does intelligence manifest in the mind, and that manifestation absorbs ignorance. It swallows up ignorance, and as a result an extraordinary psychological transformation takes place. The mind changes. It changes because it is no longer entangled in the self, which means every mental problem as frustration, disappointment, loneliness, and all the inner torment that goes with it, come to a stop. The self dissolves, which means it no longer occupies the mind. What remains is a mind free of ignorance, and therefore devoid of conflict. The mind is empty of ignorance and conflict, which means within the emptiness there is love. Love is the emptiness that comes with intelligence, which means the emptiness is not empty at all. It is full. It is a fullness that cannot be put into words.

608. The memory of a person is not the person. It is you.

609. If you were hit by a truck, lying in the street, and death was imminent, and you wish you could have done one last thing in your life, then whatever that is, if it is not a part of your life now, then you are not living your life fully. You are not living life passionately.

610. The end of the division between you and the things you see, or between the observer and the observed, reveals an order unlike anything else. The order is perfect. The order is as perfect as the simplest math equation, an ocean wave

crashing on a beach, or a bird soaring effortlessly in the sky. It is an order that touches the whole of life, the stars, the earth, and all of mankind. It is an order that exists in everything, which includes the cry of a child, the anger of a jealous spouse, the violence of a criminal, or the cruelty of a bloody war. It contains all that and more. The mind that comes upon that order has ended the division between the observer and the observed. As a result the mind is not different from the order. The mind has tapped into it, which means it is not separate from the order. They are the same.

611. Learn what it means to stop struggling. People struggle for more money, a better relationship, a bigger house, happiness, God, and all that. Learn to not struggle. Find out what it means to struggle for nothing. In the end of struggle something emerges that no struggle can ever come upon. What emerges is contentment. It is a contentment that no words can describe.

612. The present is absent of every form of duality. That means the present is a movement that lacks nothing, and therefore is perfect. It means the content of the present is perfect. The present contains all that is. It contains you, the job you have, the people you meet, the things you do. It contains all that. Find out what it is to be the present, and all that is unveils itself. Everything shows itself. The mind comes upon a wholeness and completeness to life, and the mind is not divided from it. The completeness is a natural math, frequency, and beauty that is unparalleled, and the mind is not separate from it. The unveiling that occurs, and what lies within it, is available for anyone willing to face it.

613. Belief divides people. It is the root cause for all social division, conflict, and violence that has ever existed throughout the history of mankind and continues to go on in the world today. Take out all altars, ornaments, benches, and carpets in all the temples, synagogues, shrines, churches, and mosques through the world. In place of these things put beds for the homeless to sleep and kitchens to feed the hungry. Melt all the gold and silver from these places, and buy food for the poor. Discard the holy books, scriptures, and scrolls of the world, and replace them with silence. Replace it all with a silence that does not separate people, Catholic and Muslim, Republican and Democrat, rich and poor, which means it is a silence that unites people. Do not do these things because of any belief, philosophy, or idiotic ideology. Do it because it is the right thing to do.

614. Each day you do not feel a deep and abiding sense of inner contentment, freedom, and a love that depends on nothing, which means a love that is untouchable, incorruptible, and therefore sacred, is a day lost and wasted. It is a day down the drain.

615. All psychological conditioning is blockage. It blocks the brain from loving. Conditioning includes all of the dos and don'ts handed down by the society in which you were raised, religious traditions and customs, and all the racial and ethnic prejudices you inwardly embrace. Let every form of mental conditioning go. Let it go completely, and simply see what happens. See what occurs in the brain. The key is to replace the conditioning with nothing. When the whole of mental conditioning vacates the brain, and it is replaced with nothing, then the mind comes upon a dimension to life that has no conditions of any kind. It comes upon that which is unconditional. Love is that unconditional other. They are one and the same thing.

616. Transform the things that reflect the ego, which include all places of worship, statues, cemeteries, monuments, sports stadiums, and the like. These things serve the ego and all the ignorance that goes with it, which means they are useless and utterly unnecessary. Remove these things, and make gardens, homes, and schools to feed, shelter, and educate people. Do that and you will have done something useful. You will have done something that makes sense.

617. That which is timeless cannot be demanded, summoned or in any way called forth. It may be invited, and the door may be open for it, but it only comes when every trace of hope, desire, and prayer for it is gone. It only comes unexpectedly, which means it comes on its own.

618. If you experience loneliness, anger, jealousy, frustration, fear, or any other form of mental conflict, then immediately stop and deal with it. Do not do anything until the conflict ends. To do nothing means to not suppress it, escape from it, or try to control it. To do nothing means to not react to the conflict in any way. Any reaction is a movement of thought,

the self, and the self means conflict. It is the self that suppresses, escapes, and seeks control. That means you must find an action that is not a movement of the self. Action is different from reaction. Reaction is a response to an event, which means it involves time. Action has no connection to time. That means it is an instantaneous and immediate thing. Loneliness does not take time to resolve. Jealousy and frustration can end instantly. Only when you learn what it means to act, and not react, can the conflict within come to a stop.

619. Home is a love without conditions. They are the same. That means the man who loves unconditionally is at home wherever he is.

620. Love is not limited. That means love is something that exists inside and outside of everything, the trees, animals, earth, and stars. It exists inside you, even though it may not be clear, apparent, or operating. You may be wallowing in depression, fear, jealousy, anger, or some other mental hurt or conflict, and yet that love exists. It exists which means it is possible. It is near. You are simply not tapped into it. Love surrounds you through and through, however if that love is merely an idea or belief, then it remains separate from you, and separation means conflict. It means depression, jealousy, frustration, and all the rest of it. Uncover what it is to come upon that love. Tap into it. Allow it to move in everyday living, and suddenly conflict ends. The whole of conflict shatters. It is blasted out of existence. That is what love does to conflict. It obliterates it.

621. Be love.

622. The person that comes upon that timeless dimension to life, which is a realm perfect in every way, needs nothing more. That is what perfect means. It means there is nothing missing or needed. It is complete the way it is.

623. Most people seem to go to a job they are not passionate about, and they bring their ego along, which means they suffer frustration, boredom, fear, stress, insecurity, and all the mental torment that goes with it. They return home where the frustration and insecurity continue. They watch television to escape boredom, then they eat, have sex, sleep, and do it all over again the next day and the next, and that is their life. It does not appear that such a way of life has much meaning. There seems to be little significance in it. There is a key that a person, absolutely any human being, can come upon that brings unimaginable significance to the whole of life. This key has nothing to do with work, family, friends, money, food, or sex. It also does not involve any form of belief, philosophy, or teaching that exists in some book, lecture, or video. It requires no period of study, analysis, or pondering. It has no connection to any of that, which means it involves coming upon a dimension to life in which time plays no part. Psychological time has no place in this other dimension. Psychological time means thought. It means the world of ideas, mental images, opinions, beliefs, and all the inner division and conflict it creates. It is when the mind disentangles itself from the world of psychological time that this new and completely different realm is uncovered. This new realm is not of time. It is devoid of time. It is more than the absence of thought. Time does not pass in a linear manner in this other realm. Linear time stands still. It stops. That means this realm is without beginning or end. It is ageless and timeless. It is this timeless realm that brings meaning to life. It brings meaning to life because love exists in this realm. Love is timeless, and it is this love that gives meaning to the life of the person who comes upon it. Without such a love life is so terribly petty, shallow, with all the mental struggle, ambition, and destruction that goes with it. Explore what it is to bring psychological time to a standstill, which means to have a mind that is quiet, not chattering, and not stuck in a world of thoughts and ideas. Explore it. That is all. Just explore it.

624. Psychological death brings about a freedom that is a rebirth into an understanding that completely collapses the whole of time. Time collapses, and as a result that which is timeless emerges. A timeless realm reveals itself that has no beginning and no end. It is a realm without distance, and therefore it cannot be measured. Thought cannot touch, approach, or by any means fathom it. It is an immeasurable thing, and therefore sacred. That is what death reveals. It reveals an immeasurable and sacred other.

625. The ego is thought, which is a movement of partiality and bias. The cessation of the ego ends bias. It wipes away the partiality within. As a result one comes upon a oneness, a wholeness, a feeling of being perfect in every way, which includes all the blemishes, mistakes, and errors that come with being human. What happens is extraordinary.

626. Every cruelty you inflict on another, you inflict on yourself. When you are cruel to another person, animal, or thing, there is no difference between cruelty and you. It is not that cruelty is separate from you. Cruelty is you. You and cruelty are one and the same, and where there is cruelty, there is no love.

627. Intelligence brings the ability to look at oneself as never before. It allows observation of the self without distortion, and therefore makes possible a perception that is complete, total.

628. If you feel your life is moving in the wrong direction, and you do not know what to do, then simply stop moving in the wrong direction. Do not move or take steps in the wrong direction no matter what happens or what are the consequences. If you do not step in a wrong direction, then the right direction emerges. Not taking the wrong path is the right path. They are the same.

629. To learn how to speak a language, read and write, prepare a meal, and so on, requires a period of education. It requires thought, and thought means time. However, love is not like that. Love is different. Love is not a thought. It is not an idea. Just like the idea of a bird is not the bird, any idea of what is love is not love. Love does not require time. Love is instantaneous. It is something that happens all of a sudden like a flash or spark. It means the possibility to come upon a love that is timeless is a heartbeat away.

630. Every mental image that the mind identifies to forms the ego. Images are bound to memory, which means the ego is restricted and finite. It means the ego has a boundary. It has an end. The end of the ego is an extraordinary event, because it means the end of restriction. It means the end of living in a field of life that is finite. One cannot imagine what it means to have no ego, because anything imagined implies an image and therefore memory. It is not something that can be acquired after a period of study, or appears after a certain kind of will or effort. All of that implies time, and time means memory. They are the same. The end of the ego happens when there is no psychological identification to any mental image. The images of identification may be about a job, a person, an experience, an event, a belief, an ideology, or some personal philosophy of life. It does not matter what form or shape the images take. It is the end of the entire mental identification to all images that must occur for the finite within to fall away. When the finite within ends, a door opens to a whole new world. It is a world without restriction or boundary. It is a world that is boundless, infinite, and therefore sacred.

631. The possibility exists for the mind to come upon what is divine, not an idea of what is divine, but the real thing. If you make an idea, mental image, or belief of what is divine, holy, and sacred, then it disappears. Do not make any idea of it. If a mental image of it forms, then throw it away. Purge it immediately. The image of a thing is never the thing. They are different. They are totally separate in every way. The divine unfolds with the purging of mental imagery. The purging is the key. It is everything.

632. Love is not jealousy. It is not fear or any form of inner hate or animosity. If you accept living with jealousy, hate, animosity, and all the rest of it, and you have no interest to change, which means you accept a way of life that is without love, then live that way. It is up to you.

633. If a person comes upon what it is to love without any rules or conditions, then a consummation takes place that cancels out the whole of mental conflict. All psychological conflict dissolves, which includes the conflict of depression, anxiety, anger, jealousy, envy, and all the frustration and internal duality that go with it. All of that falls away. It falls away entirely. What remains is a peace and contentment that no words can begin to describe. Ask yourself what is love. Look at the relationship you have with a spouse, parent, child, boyfriend, or girlfriend. If there are any conditions in that love, which means you only care about that person if that person behaves in a particular manner and according to some personal standard, set of rules, beliefs, or whatever the case may be, then what is happening is manipulation and the need to feel psychologically secure. It is not love. Love has nothing to do with manipulation or the need to feel secure. Love is its own security, because it depends on nothing. Love is a movement of independence, which means it is something that has no conditions. Love is unconditional. There is no getting around that one simple fact. Stay with that fact. Internalize it. If you do that, then what love is not falls away. It dissolves naturally and effortlessly. If you discard what love is not, which

means a love that is conditional, and therefore jealousy, anxiety, frustration, fear, and all the misery that goes with it, then that is the first step to finding out what it means to love. It is both the first and last step. They are the same.

634. The body stepped out for a morning walk, and an intense, wonderful excitement came over it. There was no expectation of what would happen. There was no goal where to go. There was no idea of who would be encountered or what would be seen. An immense sense of adventure and wonder of the moment permeated the brain through and through. Everything was alive, filled with enormous, radiating energy, including the sidewalk, street, grass, fallen leaves, leaves on trees, buildings, flowers, clouds, and the immense clear blue sky. There was tremendous energy within the smallest and seemingly insignificant things. The energy was primordial, vast, and without end. There was no separation between the mind and the energy. It is not that the mind was different from the energy. They were the same movement. They had the same essence. The mind came upon, merged, and flowed with a vast field of energy, but the depth and hugeness of the energy extended further. It went deeper than merely the mind and the consciousness of the individual. It contained the whole of mankind, the whole of every consciousness of everyone on earth, and more. It was a permeating and flowing movement, with no limits, infinite, and holy. The hugeness and greatness of the thing was indescribable.

635. If you do not figure out what it is to live without any sense of psychological conflict in daily living, which is the conflict of boredom, anger, frustration, depression, jealousy, fear, and so on, then as you breathe your last breath you may come to see that during your life you missed the opportunity of a lifetime, and as a result you never truly lived at all.

636. If you are cruel to another, then cruelty is you. You are the same.

637. Thought as memory is the past, and the past means time. Thought is time. The movement of thought creates separation between the thinker and thought. Therefore thought implies space. It means thought is a movement of space and time. Thought is this movement. They are the same.

638. That which is timeless comes about when the mind is quiet. It occurs when the movement of thought, and all the chatter and chicanery that goes with it completely ceases. There is no movement of thought that can invite quietness, or entice that which is timeless to manifest. Insight into the limitation of thought finishes the flow of thought. When that happens a timeless aspect to life unexpectedly reveals itself. That timeless aspect is not something with form or shape. It is not a physical thing. It is bodiless, discarnate. It is something that thought cannot fathom or in any way conceive. The entire flow, pursuit, and inner embrace of thought must come to an end for the door to that other aspect to open. Nothing else can do it.

639. Let go of every idea, thought and memory that is held dear, and suddenly the mind discovers what it is to be free. The mind discovers freedom, and in that freedom every form of mental division and conflict comes to a stop. Conflict ends. It drops out of sight. Only when conflict vacates the mind can one find out what it is to love. Conflict is not love. They are two utterly different things.

640. This moment is everything. It is all that exists, and it is all you have. You have the ability to choose what you do in this moment. You may choose to be a terrorist, follow the orders of others, and kill other human beings. If you do that, then you are the one who creates that experience. You choose to do it. If you choose not to do it, then you may be ostracized, cast out, or even killed. However any death that comes for the sake of peace, for the sake of not harming another, is a death of the ego. A death of the ego means the end of that which is bias, divided, and therefore limited. The end of that which is limited means the end of limitation. It means the birth of that which is unlimited. The death of the ego unveils that which is unlimited, infinite, and therefore sacred. It is that sacred other which reveals itself when one chooses not to participate in terrorism, violence, or the killing of human beings, even if it means physical death.

641. There is nothing you can do to come upon that which is the source of all things, which means the source of mankind, the earth, and entire universe. There is no power of will, no system of meditation, no book, no person, no mental image that can help you to cross that bridge. There is no action you can perform that can unveil that mystery so that it manifests inside you, and fills you with a beauty, joy, and ecstasy that depends on absolutely nothing. That means the

only alternative is to actually scrap every idea, image, and personal belief from the brain, which not only means to shed any religious belief, theory, or philosophy you may have about it, but it means to see the fallacy of any and all knowledge that exists about it. Knowledge is what is known, and what is known is memory. Knowledge is inherently bound to memory. All that can be known is stored, housed, and imprisoned in memory. Memory is finite. The knowledge that exists in you, which means memory, is a finite thing. The source of all things is not finite. It is not restricted or bound. It is not limited. Therefore the source, which means that infinite and unlimited other, cannot be approached with anything related to memory. It cannot be revealed through knowledge. The whole of human knowledge cannot be used to find out what is that source. Therefore all knowledge has no purpose when it comes to capturing it so that it fill ones heart, mind, and entire being. If you understand the nature of knowledge, that it is limited, and that it cannot be used to come upon that which is unlimited, then you will not use, touch, or in any way go near it. Everything emerged from the source of all that is to form man, the earth, and stars. All of these things are limited. Everything with form, shape, and physical dimension, is innately limited. The source is not limited, which makes it is a formless and timeless thing. That means the mind cannot come upon the source until it finds out what it means to love. Love is not a physical form. It has no height, depth, or width, which means it is not limited. It is also not a function of time. That means love is formless, unlimited, and therefore timeless. To realize that fact changes everything. It brings about a tremendous revelation. Love has an inherent quality that is the same as the source. That means love is the source. They are the same. Love is that from which everything comes. Everything comes from love, and everything returns to it. The ego is grounded in thought, mental imagery, and therefore knowledge. That means the ego is limited. For that reason the mind that is occupied by the ego does not love. It is caught up in a world of psychological pain, hurt, and sorrow. It is caught in a field of time, which means limitation. If the ego dies, then the limitation within ends. Psychologically the whole of time stops, and as a result a returning takes place. A returning happens to that which is timeless. It is a coming home to the source. It is a returning to the original home. That is what this love is. It is the original home for all that is.

642. Love cleans out every hurt and sorrow one has ever felt in ones life. It purifies the brain and what remains is an emptiness. However, the emptiness is not empty. It is full. It is a fullness, and that fullness is love. That means love exists within this emptiness of the brain. Love is the emptiness. They are the same.

643. If a person comes upon what it is to be deeply happy and live with an inner contentment that is impenetrable, then all ambitions and struggles end. They end entirely.

644. The thought about the absence of internal conflict, and the actuality of it, which means living, eating, and breathing it, are two totally different things.

645. It was a beautiful morning. The blue sky was crystal clear. The air felt cool and fresh. People were on their way to work, dashing about, walking hurriedly, and driving fast. They were all in a rush and totally oblivious to the beauty of the air, trees, birds, and great blue sky. It was not a beauty that could be captured by a mind occupied with ideas or thoughts. The whole inner racing about of thought must stop to be able to capture the beauty of the simplest things. It is this beauty that brings contentment, which means a sense of deep, powerful, and impenetrable bliss. It is a bliss that is not knowable. It is a bliss that has nothing to do with anything that is known. What is known is memory, ideas, and the world of thought. This is a bliss that is not an idea or any form of thought, which means it is something moving and lively. It has a vitality to it. Only when the flow of thought comes to a halt, which means when all the internal rushing and mental racing about comes to a stop, can one come upon such a bliss. If you fail to find this bliss, this sense of deep, boundless contentment, then that failure follows you. It follows you wherever you go. To find bliss means to have it inside. It means to have it at death. When death comes and the mind has that bliss, then one dies blissfully. To die blissfully is the greatest death. It means a death without regret, anxiety or hesitation. It is an easy death. It is as easy as walking from one room to another.

646. You create the pain that happens in your life. You do it. Nobody else does it. You may lose your job, house, money, boyfriend, girlfriend, or your spouse may have an affair and leave you for someone else. All the inner pain, psychological hurt, and sorrow that may result is made by you. It is created by you, because you have formed a mental image of your job, house, husband, wife, or whatever the case may be, which is all based on past experience that takes the shape of a mental

image. You have given importance to all of those images, and the moment those images are under attack, threatened, or subject to loss, there is anxiety, fear, pain, hurt, and all the psychological turmoil that goes with it. This is important to see. The image you have created of another person is in your head. It is you. There is no difference between the image and the image maker. They are the same. If you want to find out what it means to live without any pain in your life, and if you want to have the intelligence to show another person what it means to live without pain in their life, then find out what is love. Find out what it means to love another person without having an image of that person. If you do that, then you will discover a love that has nothing to do with any image at all. Love is not an image. It is not an idea, belief, or philosophy. That means love does not judge or compare. Any judgment or comparison implies a mental image, and therefore it has no connection with what is love. Any conditions that are placed on a relationship also means an image. Love has no conditions. A person who loves another puts no conditions on that person. Nothing can touch the person who has come upon a love which is unconditional. If the spouse wants to have an affair, and leave you for another, then it does not touch you. It does not affect or change the immense and absolute sacredness of the love you have for that person. If a spouse dies, then the love that existed does not end. It goes on. It goes on because love is not limited. Love is unlimited. It is an infinite thing. Find out what it is to come upon a love that has no conditions or limits whatsoever, and that which is sacred comes into being. It shows itself not as an idea or mental image, but the mind comes upon it. What takes place is impossible to put into words. No words can come close to what happens. Explore it. Devote your entire being to find out if there is any validity to this. Put everything you have into it, which means all your energy and passion. Only then can that sacred other show itself.

647. The greatest action has nothing to do with any form of thought, because thought is by nature bound to memory, and therefore time. One may use thought to have a job in order to earn a livelihood, perform a service, invent, research, teach, or whatever, but all of that is terribly restricted and limited. Thought itself is limited, which means nothing that thought does can compare to the action that is unrestricted, unlimited, and therefore sacred. The only action that is sacred is love. It is the greatest action a human being can ever come upon.

648. The mind that comes upon what is love, a love that is without any sense of conflict, duality, or limits, which means a love that is unlimited, such a mind is not separate from love. The mind that comes upon that love, not merely as an idea or concept, but instead as a fact, does not die. It does not die because love has no end, which means it is something infinite and eternal. It is a deathless thing.

649. To fear anything, including bodily death, is one of the most ignorant things you can ever do. Ignore fear. Give it no importance whatsoever. Find out what it is to live without the fear of death, the fear of the boss, the fear of the loss of family, money, possessions, and all the rest of it. Find out what it means to live fearlessly.

650. Find out what it is to come upon that sacred and timeless other part of life, and whatever happens will be the right thing. The actions that take place may seem small and insignificant, however they will be the right actions, which means the actions will be huge and immensely significant. Live with that timeless other, and whatever you do and whatever happens will be right. It will be the right action.

651. If you want to live in a world without conflict, then end the conflict within you.

652. If you do not learn what it is to love, which means a love that depends on nobody and nothing, then when you draw your last breath, that failure will be your deepest regret.

653. Make a list of the things you were taught to believe, which include religious beliefs and traditions, political, social, and philosophical beliefs, and any personal beliefs you have about life, people, God, and whatever else. Step back and see that all of those beliefs condition the mind. It conditions the mind to think in a slanted and biased manner. A mind that is biased, and therefore prejudiced, cannot love. Love is not biased. It has nothing to do with prejudice. That means a conditioned mind does not love. This is a huge realization. It is a tremendous truth. Follow this truth, and do not be concerned about where it may lead or what may be the consequences. If you do that, then all the beliefs you were taught and subjected to during your upbringing naturally fall away. The mind tosses them out. When the whole of mental

conditioning leaves the mind, an awakening takes place that changes the mind. All of a sudden the mind is no longer operating in a conditioned manner. It becomes intensely alive with interest, curiosity, adventure, and a sense of wonder unlike anything it has ever experienced. The mind comes upon a new found vitality and energy that otherwise would not have been possible. People waste energy in mental routine, boredom, fear, heartache, and all that. When the mind is no longer stuck in the whole affair of mental belief and all the conflict it creates, it does not waste energy, which means there is a conservation of energy. The mind comes upon energy, and in that energy there is love. Love is energy. They are the same. The mind must abandon the totality of mental conditioning, which means every form of personal opinion and belief must go. It must wash away like rain washes away the dirt and dust from the leaves of a tree. All belief must wash away naturally, without effort or will. Only when that happens can a love which has no conditions, and therefore is unconditional, occupy the mind.

654. Love is more than the caring and affection for another person. It is more than mutual attraction, sex, friendship, or whatever may go with a partnership or marriage. Love has no rules, obligations, or expectations. It is a relationship without disappointment, inner hurt, or any sense of mental disturbance. A relationship with any form of disturbance, the disturbance of jealousy, anger, fear, and all that, denies love. It blocks love from coming out. Find out what it means to care for another person without any conditions. If you do that, then every sense of inner disturbance disappears, which means the possibility for a love without conditions happens. It happens instantly.

655. Belief is memory. Memory is finite. Therefore no belief can be used to come upon that which is infinite, eternal, holy. To use belief to try to come upon that which is holy is a waste of living. It is a mistake.

656. Make the most of the experience to be in this world, inside a body, in relationship with the earth, skies, animals, and people. To make the most of something means when death is near there are no unfulfilled wishes. If there is any unfulfilled wish, then you did not make the most of your life. Dig down and figure out what is your deepest interest and passion. Whatever it is make it a part of your life. Every day you wait you lose a day of living. You lose a day of living passionately.

657. If you are sad because you feel unloved, or you did not receive the attention you always wanted in life, then find out what it means to love. Sadness due to feelings of not being loved exist because you do not love. Learn what it means to love without asking for anything in return, and every feeling of being unloved, and all the hurt that goes with it, come to a halt. The whole engine of inner hurt, sadness, and sorrow breaks down, and stops running. It stops. It just stops.

658. Love is not something that can be found in any book or Internet web page. It is not something that depends on any so-called holy place, church, synagogue, temple, or mosque. It takes time to read books and surf the web. It takes time to go to a church, temple, or whatever. Love is not a function of time. Love is not a result or product of time. Love is a timeless thing, which means nothing that takes time can be used to come upon it. Whatever you use that involves time to come upon love is a mistake. It can never work.

659. People who mistake memories for reality live in illusion. Belief is memory. Any form of belief that you mentally embrace is grounded in memory. That means if your daily living includes the need for religious, political, philosophical, or personal belief, and all the dogma, traditions, and customs that go with it, then the world in which you live is not real.

660. Heaven is not something that one hopes to come upon in the future. It does not exist in the future. Any sense of the future implies time. Heaven has nothing to do with time, which means it is a realm that manifests when time ends. Time as memory takes the form of ideas and mental images. People cannot live without mental images. Without ideas people would be unable to recognize things and each other. You could not eat, have a job, or earn a livelihood. However, there is another form of time that is expressed as mental images. It is psychological time. Psychological time takes the shape of an ego, a me, a self. Every mental image you hold, embrace, and are inwardly attached to, defines the self. It defines you. The images you have of yourself, as ugly or handsome, smart or stupid, successful or a failure, create a sense of identity, which means a mental picture of how you see yourself. If you have an image of yourself as a Catholic, Muslim, Hindu, Buddhist, North Korean, South Korean, republican, democrat, jihadist, activist, or whatever, then that mental image you have of

yourself establishes who you are inwardly. It creates a psychological center, an ego, and where there is an ego, there is division, and division means conflict. The ego is conflict, and the psychological conflict that exists is expressed in all sorts of ways. There is the conflict of fear, anxiety, aggression, ambition, competition, anger, depression, jealousy, envy, frustration, loneliness, and the list goes on and on. As long as an ego exists, then the brain is bound to time, which means that which is timeless cannot come about. That is the key point. The ego must end. The end of the ego means the wiping out of the psychological attachment to all ideas and images. It means throwing out every mental image that one gives value, which includes all religious beliefs, political ideals, and philosophical viewpoints. It includes the images you consider important about your job, body, appearance, status, family, property, possessions, and all the rest of it. It is all that, and it includes every other image you have of yourself. When all that is put in the garbage, never to be seen again, then and only then can there come a stop to all the pettiness, mischief, and conflict that is the ego. The end of the ego means the end of attachment to all mental images, and the end of attachment means freedom. It means freedom from mental images and therefore time. Only when the ego is wiped clean can psychological time come to a stop, and only then can the mind come upon that realm which is timeless. Heaven is timeless. They are one and the same thing.

661. When stillness comes to the mind, it comes without warning. It comes in a sudden burst of awe and unexpected wonder. The still mind can happen anywhere. It can happen sitting in a crowded room, waiting in line at a market, or lying in bed before sleeping. When it appears there is no activity of thought. There is no expectation or seeking of any experience. The brain must be utterly silent. Simply watch, listen, and feel what happens when all seeking ends. Do that, and allow to whatever happens to unfold.

662. He was a middle aged man who was skilled at reasoning, took pride in his work, and talked at great length about his job and the benefits it had for people and the environment. He spoke with authority and conviction. He was able to readily repeat facts and figures about a great many things. He valued knowledge, and possessed fixed ideas about people and things around him. It was the knowledge that he treasured so much that preventing him from loving. It mentally isolated him. Inwardly he was deeply troubled and unhappy. It is knowledge that closes a person off, and blocks a connection between others and the world. Knowledge is the collection of fixed and hardened ideas that are all housed in memory. Memory is the warehouse of the past. It is the place where all things old are stored. Love is not old. Love has nothing to do with the past. Love is a living and flowing movement. It is active, vibrant, and hugely alive. It is something that only happens in the present. The mind that is fixated in knowledge, memory, the past and all that is old, does not love. It is this fixation that makes love impossible. All knowledge must be given no prestige, power, or any intrinsic value. Only when all human knowledge, which means the whole warehouse of memory, is put in its place, can the mind open itself to love. Knowledge cannot come upon what is love. It cannot come upon love, because love cannot be known. Knowledge is confined to the known. Love is not confined, which means it has no connection to knowledge. It means love is freedom from knowledge. It is freedom from that which is known.

663. No organized religion, government body, or political group has love right, which is why people remain divided and social conflict goes on throughout the world today. The people who identify to these things are making a mistake. In fact a person who identifies to anything is making a mistake. Identify to any religion, country, political group, country, person, or any idea at all, and inwardly an ego forms. It creates an ego, and any action by an ego is partial and fragmented. It is an action that can never be whole. It can never be complete. If you can bring an end to the ego, then that necessarily is the greatest action, because it is an action that ends division and wipes away conflict at its source. It is an action that corrects the mistake you are making.

664. The body was resting with eyes closed. The brain was alert, watchful, and completely still of the wave of thoughts and mental imagery. With the eyelids closed the eyes continued to watch. There was no desire or expectation. There was only vigilance and intense watchfulness. During the watching the scene was black and shadowy. It was within the blackness that there appeared thousands of moving starlike objects. The objects moved in the same direction spinning like a top at high speed. The flow and movement of the objects rotated in the shape of a ball. Unexpectedly the ball disappeared, and the objects formed what appeared to be a deep, long tunnel. There was a sense of traveling at great velocity as if through space. This only seemed to go on for a short time until without warning the objects and tunnel disappeared. As if turning off a light switch, the tunnel disappeared and a window or portal of some kind suddenly came into view. It appeared to be

an opening into another world. It was not a dream or projection of the mind. There was complete awareness of what was happening outside the small house, the sound of cars passing, the rumble of engines, the feeling of clothes on the body, breathing, heart beating, and all that. There was no exercise of any effort, desire, or will into anything that was happening. There was only watchfulness, alertness, and a quality of mental awareness. The portal revealed what seemed like another realm altogether. Within the other realm there were figures of people. It was a small group of people, four or five. The outlines of the people were clear, distinct, however the faces and details of the figures could not be discerned. The people were busy at work. Each person seemed to have a purpose and clear job to do. They worked together without any sense of stress or pressure. Unexpectedly a wave of thought streamed into the brain and suddenly the portal closed. It shut down. Only a memory of it remained. The memory of it lingered for a short time and then passed. There was no interest to analyze whatever happened, and no desire to try to repeat the event. Desire is a movement of thought, the ego, and all the trouble that goes with it. The street was empty of people and cars. The trees were still, and the sky was blue, clear, immense.

665. The brain uses thought for purposes of survival. It is needed to plan, eat, have sex, and all that. However, when it realizes that the whole of human thought is limited, and can never be used to come upon that which is unlimited, the brain lets it go. The brain automatically discards thought as supreme or almighty. The brain does not will thought away. It does not force or any way demand that the movement of it stop. The brain sees that thought cannot be used to find that which is unlimited, infinite, and therefore outside the field of time, and as a result the brain naturally does not use it. The brain sees the fallacy of using thought to that end, and thereby it is free of thought. The brain is free. It is the realization of this fact that disentangles the brain from thought and time. The brain is no longer entangled in any of that, which means the limitation within ends. The brain discovers that which is unlimited. It comes upon that unlimited and timeless other.

666. Psychological freedom is the absence of all forms of mental attachment to any idea, thought, or image, while love is something that has no conditions. Make this freedom and love your choicest friends. Do that and what happens will take your breath away.

667. Love only shows itself when the ego dies. As long as the ego exists, love does not. There is no way around that simple fact.

668. If you love only your boyfriend, girlfriend, spouse, parent, or child, then that is not love. Love is not partial. It is not limited to a select few. Learn what it is to love the hateful, prejudiced, homeless, dictator, ignorant, and insane. Do that, and the door opens to a love that is not partial or restricted. A love that is not restricted has no measure. It is immeasurable and eternal. It is a holy thing.

669. Pleasure that comes from the idea of taking a walk in beautiful place, watching a movie, enjoying a favorite meal, having sex, and so on, need not involve any type of anxiety, tension, or any form of inner struggle. It need not involve an ego. That is simple. However, any pleasure that involves anxiety, tension, or struggle, the struggle to dominate, to manipulate, to achieve, and so on, means an ego, and where there is an ego, there is conflict and all the misery that goes with it. There is another action, a greater action, that has nothing to do with the ego and any sense of struggle. It is an action that is absent of all forms of inner tension and struggle, which means it is an action that does not require effort or the exercise of will. Effort and will imply time. The absence of will is not a function of time. Learn what it is to bring an end to the whole of psychological will, effort, and the struggle for the repetition of some past pleasure, sex, money, a better job, a better house, and all that. When the whole of inner struggle ends, then the mind comes upon an ecstasy no words can describe. It is an ecstasy that is infinitely greater than any physical pleasure. Pleasure involves memory, and therefore it is an activity grounded in time. This ecstasy has nothing to do with time, which means it has a timeless nature about it, and it has no relationship with anything material or physical. It is not a physical feeling or earthly emotion. It is a bliss and ecstasy out of this world. It is an unearthly thing.

670. The self is thought. There is no difference between the self in one brain and the self in another brain. They are the same movement. They are the same essence and nature. That means all of mankind is thought. It means you are mankind. Inwardly you are every human being in the world. You are not different from anyone else. You are the same.

671. The instant the known leaves the mind that which is unknown shows itself.

672. There is a way to bring heaven to earth. The way is to end the time you carry with you. Time exists in the form of thoughts and mental images that have significance to you and are important in your life in some way or another. These mental images may take the form of a person, drugs, sex, alcohol, work, money, religious belief, political party, race, country, philosophy, ideology, or whatever the case may be. Whatever mental images you put on a podium and consider important are all bound to memory. Every human thought and mental image that exists are located in memory. Memory is the past, and the past means time. Find out what it is to internally release and forsake every mental image you hang onto, and the whole fabric of time unravels. It comes undone. It is the unraveling of psychological time that reveals heaven. It reveals a dimension to existence where time does not exist. Heaven is that dimension. It is that timeless place, and the door to it is open.

673. The thought that some other person can lead you to happiness makes that other person all important. It makes that person vital, and as a result that thought creates dependence. Mental dependence denies happiness. It does that because any form of psychological dependence plants and sustains the seed of fear. There is fear to lose whatever one depends on, and fear wipes away happiness. It makes happiness impossible. Therefore throw out any thought or notion that some other person, book, or belief can lead you to happiness. Follow nobody. Follow nothing. Only when you follow nobody and nothing, is it possible to discover what it means to be free. It is in freedom that fear falls away. When fear leaves, happiness follows. It comes. Happiness only exists in freedom. It happens nowhere else.

674. Everything is in the present. It is all here.

675. When you observe a mental image, do not try to interpret it. Do not try to analyze, control, or manipulate it. None of that has any meaning because the image is you. The image maker is the image. Therefore, watch it. Be with it. Do not judge or compare it to anything. Watch it come and go. Watch the stream of mental images as they enter and leave the brain. It is this watching that ends the separation between the image and the image maker. It is what ends the division within. The end of division means the end of conflict. It means the end of every hurt, grief, and sorrow you have ever known.

676. To begin today anew, every yesterday must be finished. There must be no struggle, worry or hurt from any yesterday that extends or carries over into today. Any past hurt that carries over denies the newness and freshness of today. Most people carry the burden of past hurts. They bear the weight of worry, anxiety, ambition, fear, depression, loneliness, and all the inner pains that go with it. They bear these burdens and weights throughout everyday living. To begin today with no past hurt or psychological baggage of any kind means to have a clean slate. It means to have a quality of mind that is not weighted down by the past. A mind that is not weighted down is free. It is free to observe, listen, and feel as never before. A mind that carries over the past cannot be aware of the beauty of a sunrise, a vast open sky, a lone bird soaring high above the clouds. A mind that struggles with the job, boss, co-worker, family, pursuit of pleasure, sex, money, and all that, is inwardly in conflict. A mind in conflict is caught up in the weight of the past, which means it is psychologically separated and therefore isolated from everything and everyone. Where there is isolation there is no relationship, and without relationship love is impossible. Love only exists in relationship. Relationship is something that can only happen in the present. That means it either exists or it does not. There is no in-between.

677. If you carefully observe a tree and penetrate into its deepest parts, then you experience it as though you are the tree. If you do that, then there is no separation between you and the tree. The end of separation means the image of the tree and the self both disappear. That means there is only observation. It means intelligence is what observes. You do not observe, because there is no you.

678. Let go of every mental dependence to every thought of every person and thing. Discard every opinion, belief, and philosophy you covet and protect. Release the whole of that into oblivion. Do that, and the door to the present opens. Only then does the present show itself. To surrender to the present means to die to the past. The past is memory, and memory is limited. If you die to the past, then you let go of every idea, thought, and mental image you value. You let go of memory. If memory is no longer embraced, then that which is limited fades. It fades away. When that happens the mind comes upon another dimension to life that is unlimited. It comes upon that which is infinite and therefore sacred. The key is to close the door to the embrace of memory. The closing of the door reveals the other. The closing is the opening. They are the same.

679. To live fearlessly is to deny the whole of thought from day to day.

680. There is a love that flows outside the field of time. It has a timeless essence about it, which makes it a love far greater, more immense and profound than any earthly love. That means no matter how deep a love you feel for your family, spouse, or children, it does not compare with the majesty of this timeless other. Think of the greatest love you have ever had for another, and then multiple it by a million. This love is like that. It is a love that plays no favorites, which means it touches all people, animals, plants, the earth, and stars. Discard every mental image about what you think love is, or is not. Mental images and ideas only serve to push it away. They are what hide and deny it. They are the things that prevent love from showing itself.

681. Physical death means the end of bodily functions, including the nervous system, circulatory system, breathing, heartbeat, and so on. All that is obvious. Psychological death is the end of the self. It is the cessation of the process of thought as self centered activity, which is the attachment to belief, opinions, memories, and so on. That is also obvious. The body and thought are material processes. They are material because they are both grounded in limitation. They are both limited. That means there is fundamentally no difference between the death of the body and the death of the self. It means what is revealed when the self ends is what takes place when the body dies. It is the same.

682. Everything that is the ego, including the memories of family, work, ambitions, status, political ideals, heartaches, sorrows, religious beliefs, ideals, and all such personal things, are limited. Memory is limited. They are limited because that is the nature of memory. Therefore the ego ultimately does not survive. The ego as memory may last a minute or a million years, but it must come to an end. What survives death is that which is unlimited, and therefore sacred. Only sacred things go on. Sacred things are those things that cannot be measured, have no limits, and therefore have no relationship to desire, effort, or the search for security through belief, faith, visions of immortality, money, possessions, status, fame, or whatever else. All of that involves memory which means there is nothing sacred in it. However love is different. Love is not desire, effort, or memory. Love is not measurable or limited in any way. Therefore, if you learn what it is to love, what it is to be in relationship without conflict, which means no fear, no attachment, no jealousy, no manipulation, no struggle, none of that, then that love goes on. It survives death. Love survives death because love is immeasurable, infinite. It is a sacred thing.

683. There were rows of red, pink, white, and yellow rose bushes in a corner of the small town park. The bright yellow roses had thorny stems and thick, soft petals. The morning sun covered the wooden park bench with a bright light and comfortable warmth. A gentle wind pushed and pulled the thousands of leaves and branches in the oaks, pines, gums, and gigantic redwood trees. The grassy lawn was lush green, the park trails were deserted, and in the distance children played in a sunny baseball field. Throughout the world children are being educated to fit into a pattern of behavior based on the beliefs of the society in which they live. Children are educated by teachers in schools, by parents at home, and by people in the place where they live. The Christian educates the child about the Bible, church, and how to participate in all of the customs and traditions associated with that organized religion. The Hindu educates the child about the Bhagavad Gita, how to worship, idolize, and perform all the traditions that relate to that religion. The Muslim teaches the child to study the Qur'an, carry out all of those traditions, and how to carry out ritualistic prayers according to that particular religion. The Buddhist, Jew, Sufi, Taoist, all do the same based on their particular system of belief. Children around the world are being mentally shaped, molded, and conditioned. They are being psychologically conditioned to learn, follow, and repeat particular patterns of behavior and systems of belief. It is this mental conditioning that causes the social division that

exists in the world. It is this conditioning that perpetuates the division that exists throughout society today, which means it is the fundamental element that sustains social division and therefore all of the human conflict, brutality, and human misery that goes with it. Education must not be divisive, which means it must be total, global. It must be holistic, and thereby not divisive. If education by schools, parents, and society is not divisive, then it is holistic. They are the same. For example, any school education about organized religion and belief must not merely teach about all organized religions and beliefs, but more importantly it must teach about the limitation of belief, how belief divides people outwardly, and how it brings about division inwardly. It must include what it means to live a life that is not divisive, and therefore what it is to live without any inner conflict as bullying, aggression, jealousy, anger, loneliness, frustration, and fear. It must teach all that. However, people do not do that. They do not do that because they do not love. If people loved, then they would not embrace, follow, or be conditioned by any organized religion. They would not embrace any political ideal, form of nationalism, flag, belief, opinion, or philosophy. If people loved, then mentally they would not embrace or be attached to any culture, tradition, dogma, or any mental image of any person, thing, or idea. They would be free, and freedom is what they would teach. They would show by their daily living what it is to live without any form of psychological conditioning at all, which means they would show children what it means to love. Love is not related to anything that is biased, prejudiced, or in any way conditioned. Love is not something that is conditioned. Love is unconditional. That means only a mind that is free can love. If you love a child, neighbor, friend, or other person, then you do not condition that person. You do not teach, force, or in any way educate that person to conform to a particular pattern of behavior, belief system, ideology, or anything like that. If you are inwardly free, then it is that freedom that teaches. Freedom is a teaching that has no opposition, competition, or judgment at all. Freedom has none of that, because love has nothing to do with any of that. Love does not judge, and it has no comparison. Find out what it is to live in this violent, insane, and brutal society with a mind that is free, and therefore not conditioned by any particular pattern of thinking. If you do that, then there is nothing else to do.

684. If you cannot find out what is love, then find out what love is not, and give it no mind. Do that, and watch what happens.

685. There are different types of belief. Racism is the belief in the superiority of one particular race over another. Patriotism is the belief in the importance of a particular country over other countries. Religious belief is the belief in the greatness of a particular organized religion over other religions. Political belief is the belief in a better political party over any other. The list goes on and on. If you step back and look at the nature of belief, it is obvious that belief is divisive. It divides people. It is the root cause of so much of the human division, and therefore violence, that has plagued mankind for thousands of years. That means if you psychologically identify to any religious, political, social, or personal belief, then you propagate the violence that exists in the world today. However, by not identifying to belief, any belief, you break this propagation. You end the pattern of divisive behavior. Put every form of belief in the trash, and you no longer contribute to the social conflict and violence that has existed for centuries throughout the world. It is the greatest action to discard the whole of belief, religious belief, political belief, and all the rest of it, even though it may shock every person in your life, your family, neighbors, and co-workers. It is the greatest action because it is the right thing to do. When you do something because it is the right thing to do, regardless of the consequences, then the act is true, which makes it sacred. What is true is sacred. They are the same.

686. Seek pleasure in love, and you will find none.

687. If you identify to any form of thought, then friction, conflict, and therefore violence, are inevitable.

688. Enjoy work, food, sex, play, or whatever, but do not form any attachment to it. The moment attachment forms, fear is created. When fear enters the brain, love leaves it.

689. Love is like a frequency that the brain must tune into. The tuning of the brain is the negation of the self. When the self falls away, which means the entire movement of thought as possessiveness, the search for inner security, and all the fear and frustration that goes with it, then what remains is a vast emptiness. It is psychological emptiness, and it is within this emptiness that love exists. It is what makes love come alive and show itself.

690. Everything knowable is limited.

691. All mental images and thoughts are stored in the brain. They are in your head. Any person that is mentally attached to a job, spouse, parent, child, bank account, religious group, political organization, country, or whatever, is attached to the thought that one has about it. One is psychologically attached to the thought of the child, not the child. That is simple if you look at it. This is important to understand. Every religion in the world involves the mental attachment to an image, which takes the outward form of belief, faith, tradition, custom, and all that. The form may differ, but basically it is a thought or mental image. Therefore, if you are attached to Christianity, Islam, Hinduism, Taoism, Buddhism, Judaism, atheism, agnosticism, or any other "ism", means that you are attached to a mental image. It means you are attached to yourself. Think through this carefully. See what people are doing. They are attached to a belief, a faith, the image of a particular religion, person, job, or whatever, which means psychologically, they are stuck on themselves. It is this mental attachment to images or some form of thought that prevents a person from being free. That is what attachment does. It denies freedom. Find out what it is to end the attachment to the whole structure and mechanism of thought. If you do that, then the door opens to what it means to be free. This is a freedom that is not a mental image or anything that remotely involves an idea, thought, or belief. It is none of that, which means it is a freedom that is real. It is the real thing.

692. Something connects people by great distances. Two people can be at opposite ends of the earth and at the same time they can be deeply and intimately connected. The connection is not made by anything involving thought. Thought is memory, and therefore it is the past. Real connection only takes place in the present. That means thought denies connection. It makes thought a terribly small and limited affair. However, what makes the connection between the people has no limitation. It is not confined by thought, or space as distance, which means it is not bound by time. It has an unlimited and timeless character about it. Love is not limited. Love is not something that is confined to anything or bound by time. That means love is what connects people to each other. It is what makes the deepest and most intimate connection. It does not matter where two people live or even if they have ever met before. If they love, then it is that love that brings them together. It is love that unites and makes them one. There is no deeper connection than the feeling of being one with another human being. It is the deepest connection a person can ever come upon.

693. Psychological death means the end of thought as the ego. It means the ending of the whole operation, function, and movement of thought as personal opinion, belief, ideology, and every other mental image the brain has latched onto. When such an ending occurs a transformation takes place. The mind mutates into something altogether new. It comes upon a dimension to existence outside the field of time, and the mind is not separate from it. That which is outside the field of time has absolutely no connection to the ego, thought, or memory. Memory is time. This other is not confined to memory. It is not a product of time. Only when thought as the ego dies does this other dimension show itself. Death does that. It reveals this other dimension. Do not accept or discount any of this. Instead put away any ideas you may have about the possibility or impossibility of it, and delve into this for yourself. Just explore it.

694. If you let go of every experience after it happens, then the mind renews itself. It does not get caught up in memory nor allows life to pass it by. Most people are inwardly entangled in memory, attached to belief, ideals, conclusions, opinions, and all that, which means an outlook of partiality, and therefore an incomplete way of living is inevitable. One cannot live fully or completely without meeting death at every turn throughout the day. To live fully one must die to each experience during the day. One must discard every form of thought after the mind records and finishes with it. For example, you have an experience, which can be with your spouse, boss, co-worker, neighbor, client, or whoever. When the experience is done, and it is recorded in memory, do not carry it over. Do not relive it. Finish with it. Only when you finish with the whole of the experience can a renewal take place. Out of the ashes of finished experience, something entirely new is born. It is an inward renewal, rebirth, and rejuvenation that words cannot begin to describe.

695. A love without conditions expands and magnifies the whole of life. It magnifies it a thousand fold.

696. If you do what you love, then time passes. It passes as if there is no time.

697. No knowledge can end the violence that exists in you, another person, or the world in which we live. Knowledge is restricted to memory, and memory is partial. That which is partial cannot resolve a problem completely. Partiality and completeness are two different things. That means only that which by its nature is complete, whole, and therefore absent partiality can resolve a problem completely. Love is not partial. That means only love can bring an end to the violence that exists in you and in other people. Only love can end violence completely. This is important to see. No skill, theory, or special knowledge can be used to come upon what is love, because love is not an idea. Every type of skill, theory, and form of knowledge implies an idea. It means a thought, and as the thought of a chair is not the chair, any thought of what is love is not love. Therefore no thought, mental image, or idea can be used to come upon love. The insight into that fact brings about freedom from all ideas. It brings freedom from all books, thoughts, and theories about what is love. It brings freedom from all the television talk show hosts, all systems of meditation, all religious beliefs, all philosophies, and everything else. It brings freedom from all that. Only when you are free can you come upon what is love. It is not that freedom and love are different things that are somehow related. They are more closely related than merely going hand in hand. They are more intimately connected. The greatest intimacy is when every sense of separation is no more. The end of separation means wholeness. It means oneness. That is the extraordinary relationship that exists between freedom and love. They are one. They are one and the same thing.

698. The fact that the thinker is thought is an absolute fantastic realization. It is fantastic because it means the end of division. It means the end of the division within.

699. Watch the thoughts that come to mind, the thought of the boss, food, alcohol, sex, a pretty woman, a handsome man, a bag of money, adoration, criticism, God, death, or whatever. Watch whatever thoughts come to mind without judgment, impulse, or reaction. Do not react to any thought that comes to mind, but instead watch it. You may feel anxious if a particular thought comes to mind, and if so then watch the anxiety. See that the anxiety is caused by the thought. If fear, jealousy, or anger arise, then watch it. Watch how it springs from thought, and that there is no difference between thought and you. When you see there is absolutely no difference between the thinker and thought, then what sees is not you. You are not doing the seeing. That means something else sees. What sees may be described as intelligence. It is intelligence. It is intelligence that sees the absence of the division between the thinker and thought. When this intelligence enters the brain, or when the brain come upon it, then watch what happens to anxiety. Watch what happens to fear, anger, and whatever other name you want to give to inner conflict, which is the division. The division in the brain comes to a standstill. The end of division means the end of conflict. All of conflict comes to a complete and total stop. The beauty of what happens is that it is something that does not take time. The end of all the struggles of life happens instantaneously. All forms of fear, jealousy, anger, anxiety, frustration, and every other form of inner misery, gets finished in a single, sudden, and sweeping instant.

700. Do not think of yourself as an individual. Think of yourself as the entire human race, because that is what you are. Psychologically you are every person who exists in the world today. You are the same. Do not merely accept or reject that statement. Think it through. Go into it.

701. There is nothing holy about any idea. Every idea is bound to memory, which makes it narrow, restricted, and finite. That which is holy is not narrow. It has no restrictions of any kind, which means it is an infinite thing. To come upon that which is holy, one must let go of every idea that exists. One must turn away from the idea peddlers, say no to all human knowledge and belief, and turn down anything that involves or relates to the attachment to an idea, thought or mental image. If you turn away from all that, then you find yourself alone. In that aloneness the door opens to the unrestricted, infinite, and therefore holy other. It opens.

702. The purpose of these writings is to describe what it is for an ordinary person, someone who is really nobody, to come upon that which is without measure or limitation. The purpose is to show the possibility exists for a common person to find out what it means to love without any conditions whatsoever, and thereby make possible for the discovery of that which is sacred. It is not an ordinary discovery. It is the discovery of a thousand lifetimes.

703. If you are caught up in a cycle of mental attachment, psychological dependence, and all the conflict and misery that goes with it, and you fail to learn what is love, then that failure perpetuates the cycle. It is what makes the misery go on and on. Find out what is love, a love that depends on nothing, and every ounce of inner conflict ends. The cycle of misery stops altogether.

704. When you come across something unadulterated, a phenomena that is pure and immaculate in every way, you feel it. You feel it more deeply than merely an emotion or sentiment. It is a feeling that has nothing to do with any sort of personal belief, position, stance, or ideology. You feel it as something real and palpable. You feel it as a fact. That which is immaculate cannot be touched or approached by any belief or mental image. It cannot be discovered by means of any idea or thought. It is like trying to capture the beauty of a flower with a painting, poem, or some other expression of thought. A painting of a flower is not the flower. Any poem, arrangement of words, or thought, no matter how touching, beautiful, or eloquent, can never capture the actuality and beauty of a flower. That which is immaculate has nothing to do with thought. It has no connection to anything related to memory. Memory is limited. This immaculate other is not limited. It is unlimited, infinite. It is a hallowed thing.

705. The ego is the mental adherence to opinion, belief, and ideas. When an idea is held dear, treasured, and coveted, then an ego arises. If that which is coveted is attacked or threatened, then fear, anger, jealousy, and all that surfaces. Love is not fear. Love has nothing to do with jealousy. That means the ego must be annihilated for love to show itself. It means you need to let go of every opinion, belief, and idea you treasure in order to come upon what is love. There is no other way to come upon a love that adheres to and depends on nothing. To depend on nothing means to be free. Independence is freedom. They are the same.

706. Within the brain there are thoughts, and between those thoughts there is emptiness. Thought is memory, which means the past and therefore time. Any stream of thought, ideas, or mental images present in the brain is a movement of time. The emptiness that exists between thoughts is not a movement of time. Time does not exist in the emptiness, which means the emptiness is a dimension to existence that is timeless. The brain must be empty of thought for this dimension to be revealed. Any idea of this dimension is not it. It is not that this dimension is always present in the brain or can be accessed at any moment in the future. There is no always or future. This dimension has no future. It has no tomorrow. The idea that it can be accessed tomorrow or at some point in the future is an illusion. It is a mistake.

707. Throughout history people have used theories, ideas, and concepts, to try to end psychological conflict, the conflict of mental anxiety, depression, disorder, the struggle for money, pleasure, achievement, security, God, and all the rest of it. People have not figured out that theories and concepts are bound to memory, and memory is partial. They have not learned that something that is inherently partial can never resolve such problems completely. Memory cannot be used to end conflict. That means to use memory for that purpose is a misuse. Nothing with a partial nature can carry out an action that is complete. Only love can do that. Only love can do that because love is not partial. It is not something fragmentary or incomplete. Love has a completeness and wholeness about it. Therefore only love can end conflict completely. The simplicity of that fact is absolutely astonishing.

708. Death is life. It is a life unlike anything you can possibly imagine.

709. If you live with low spirits, loneliness, melancholy, despair, depression, or some other form of psychological problem or disorder, and you want it to end, really wipe it out of existence from your everyday life, then you need to get at the root of it. The root of the disorder must be eradicated. If anyone tells you that it is not possible to do that, then they have not found what it is to end it in themselves. To end psychological disorder in daily living, the brain needs to be cleansed. It needs to be wiped clean of any knowledge you may have about it, because none of that has any value. In fact no knowledge of any sort can be used to get at and eradicate the root of any psychological problem, disorder, conflict, or however you want to describe it. Knowledge cannot eradicate the whole of disorder because the character of knowledge is limitation. Knowledge is fundamentally limited, and that which is limited cannot resolve any problem. To resolve a problem means the problem is over and beaten. It is totally finished. Knowledge cannot do that because it is against its nature. Therefore dispense with knowledge, because it has no value when it comes to this issue. If any knowledge is given

value, then an ego forms. An ego forms because there is no difference between the knowledge that is given importance by you and you. It is the same. The moment an ego is created, then disorder begins, and all the loneliness, melancholy, and mental stress that go with it. However, if the knowledge you value is discarded, completely throw out, then the brain is purged of the ego. The ego is no longer present. This is the key. The ego is the real problem. It is the root of every psychological problem and disorder that exists or can ever exist. When the ego is no more, then psychological stress, disorder, and all the rest of it, is impossible. The ego is nothing but a collection of all the knowledge that has ever been. It is the total of all ideas, concepts, and mental images that the brain gives importance. The images include all opinions and beliefs about life, death, love, marriage, work, family, sex, politics, religion, and God. They include any ideas you hold about yourself, that you are ugly, handsome, smart, stupid, rich, poor, friendly, mean, happy, sad, a success, a failure, and on and on. Find out what it is to have no knowledge or image about yourself. Do that and any disorder that exists in the brain fades away. It vanishes completely. In order to bring an end to every image you hold about yourself, explore what is the difference between meeting life with an image and without an image. For example, the next person you see, a spouse, child, boss, co-worker, neighbor, police officer, priest, homeless man, or whoever, look at that person without an image. To look without an image means to look without any personal opinion, bias, or prejudice. It means to see the person as he or she is. If you do that there is no separation between you and that person. No separation means no division. It means no conflict. Only when you find out what it is to be in relationship without conflict, with people, the animals, the earth, the stars, and the whole of life, is it possible to end the psychological disorder of loneliness, despair, and all the rest of that nonsense.

710. Selfishness is violence. If you are selfish, then you are no different than the criminal. You are the same.

711. If you make a decision because you fear punishment or hope for reward, then the decision is grounded by the ego, which means it has no significance.

712. Love is not an idea, which means it cannot be known. Therefore it is something that is unknown. To come upon that which is unknown means to empty the brain of the known. Only then does the unknown reveal itself.

713. People seem to think there are different kinds of love, such as romantic love, platonic love, brotherly love, and so on. However, if any of these so-called types of love have any conditions, then it cannot be love. Love has no conditions. It does not involve a prerequisite, which means it does not depend on what another person does or does not do. It means love is independent of all things, events, and circumstances. Every other form of love, romantic, platonic, or any other so-called love, that has any condition at all, is not love. If you go into this deeply, you will see it is obvious. If you fail to come upon that love, which means a love that is unconditional, then every relationship you have will be shallow, superficial, and therefore with very little meaning.

714. Love is not a problem. Love solves problems. It solves all problems.

715. There is a state of existence that does not evolve, develop, or progress over a period of time into any higher or greater state. It is a state outside the walls of time. Time is confined. It is limited. This other state has no walls. It is not confined or limited in any manner, which means it has an unlimited and timeless element to it. It is something that envelopes the stars, earth, mountains, rivers, trees, and all that is. Find out what it is to come upon this state and be it. This is something that no religion, no book, no philosophy, and no other person can give you. It is something that cannot be communicated by language. It cannot be conveyed with words or thought. Thought only denies this state from manifesting. It is a mistake to rely upon thought to try to approach it. It is a mistake because thought is bound to memory, and therefore it is bound to time. Be alone and explore what is thought. Explore the nature of it, how people embrace and follow it. Explore what it is to be without the thoughts you value and worship. Learn what it is to change the thoughts from thoughts that are held dear and treasured to not treasured. Change the thought from being everything to being nothing. People treasure thoughts. They treasure and identify to thoughts about work, family, God, country, flag, home, love, sex, and so on. Any thought that is treasured, internally clutched, means that the brain is caught in memory. It is stuck in time. Memory is time. It is mental time as thoughts, ideas, and all that. Put away every thought that is held dear,

and suddenly the door to the other state opens. It opens internally. The whole of time stops, and the brain comes upon it. It comes upon that which is timeless.

716. People commit murder in the name of religious, political, and ideological belief. That is what belief has done. It has been the cause of millions of murders throughout human history. There is nothing sacred in belief, because belief is stored in memory, and memory is finite. Therefore belief is finite. That which is sacred is not finite. It is an infinite and immeasurable thing. As long as you fail to live without belief in your life, you can never come upon that which is immeasurable, and therefore sacred. You can never come upon that dimension to life that is sacred, which means the killing of people in the name of this belief and that belief will go on. It will continue as it has for thousands of years.

717. Do not get attached to any belief, idea, or mental image. Mental attachment denies freedom. It denies psychological freedom. The absence of freedom means imprisonment. It means inner incarceration. The only way to break out of that prison is to end all forms of mental attachment. There is no other way.

718. Listening is a factor that wipes away every psychological hurt and sorrow. Sorrow is a movement of mental images. It is a movement confined to memory, the past, and therefore time. Listening makes time stand still. It connects the mind to that which is timeless. The connection that takes place between the mind and timelessness is not a connection between two different things. The mind is that. They are the same.

719. Yellow, brown, and rust colored leaves covered the wet grass and walking paths in the park. Brown birds dashed from branch to branch feeding on the red drupes from a holly tree. Next to one path in the shade of an oak tree was a green wooden bench. The seat was slightly curved up for a comfortable sit. The body felt relaxed and alert at the same time. With closed eyes the brain, ears, and entire body were listening. The air was filled with the squeals of happy children riding push scooters, dogs running and barking, a lone squirrel jumping through the dead leaves on the grass. The whole process of the brain making mental images was like an ocean wave coming in and going out. It was a creating and a destroying, a filling and an emptying. The emptying of mental images took over and went on for an unknown time. The emptying brought with it a feeling of renewal. An internal rebirth was occurring that eliminated every sense of separation and division from things. An extraordinary sense of peace unfolded. The peace was inconceivable. It was untouchable by human thought, which means it could not be hurt, soiled, or in any way corrupted. It did not involve any mental concept, idea, or belief whatsoever. Belief denies peace. When the brain embraces a belief, a faith, or any mental image, then psychological attachment forms. Any form of mental attachment means fear, fear to lose the attachment. Fear is conflict, and conflict prevents love. It prevents love from coming about and showing itself. Find out what it is to not accept, touch, or in any way embrace any form of psychological attachment to a belief, faith, or any mental image of God, country, family, work, money, or anything else. All images of attachment make up who you are. They define you. When the whole of that ends, then every image you have about yourself ends. Inwardly you end. That means the ego drops out of existence. If the images you have about yourself disappear, then the whole of conflict does as well. All conflict as frustration, anxiety, anger, jealousy, and every other mental torment falls away. It falls away completely. Only when the brain empties itself of the ego can love manifest. There is no other alternative. The sky was crystal clear, blue, and stretched out as far as the eye could see. A group of children were playing tennis, laughing and cheering each other. The thunder of a jet engine grew loud, slowly faded, and then disappeared altogether.

720. Find out what it is to be attached to nothing, which means no attachment to any concept or psychological image. When that happens a new dimension to life is revealed. Unexpectedly one comes upon what it means to be free. One comes upon freedom, and in that freedom the whole of conflict collapses. The collapse of conflict is peace. They are the same. The peace that comes is not a story, fantasy, or any kind of hallucination. It has nothing to do with any form of thought or mental image. The image of peace is not peace, just as the image of a bird is not a bird. When you have that peace you feel it. You feel it as something palpable, actual. You feel it as a fact. The fact changes the brain. The brain is no longer attached, which means it is free. It has come upon freedom. In that freedom the brain discovers a way of living that no words can describe. It is a way of living without anxiety, worry, tension, fear, anger, frustration, jealousy, or any form of psychological opposition or conflict. All inner conflict is completely obliterated. It is gone. Any idea, explanation, or

description of it, is not it. The whole attachment to mental images must cease. That is the key. That is the spark that sets it into motion. Only then does this new dimension to life reveal itself.

721. When the disorder of conflicting thoughts and mental confusion is corrected, the brain functions in a logical and reasonable way. The brain is brought into order that is similar to the order of nature, the universe, and stars. The order is similar but there is another type of order. There is a different and much deeper order that the brain can come upon. This other order is infinitely greater than the order of the stars. It is greater because the order of the stars, planets, and all that, is a physical order. It is an order of physical things. This other order is not physical. It is not material. Love is not material. Love has nothing to do with anything that is physical. That which is physical is measurable. Love is not measurable. If you discover what it is to wipe out everything that is measurable within you, which means all personal theories, opinions, beliefs, and everything else that forms the ego, the I, the me, then the door opens to this other order. Love is this other order. They are the same.

722. Effort cannot be used to attain that which is holy, sacred. Effort to attain anything implies an ego. As long as the ego exists, it pushes that sacred other away. The realization of this fact makes every effort come to a complete stand still. It makes the whole psychological movement of effort come to a stop. When all effort stops, the door opens to that which is sacred. Find out what it is to bring an end to every form of internal effort, push, and struggle. Do that and in the ending of struggle, that sacred other unfolds. It shows itself. The mind comes upon an immense and intimate sacred other, and the mind is not separate from it.

723. A dream about a flower and the actual flower are two totally different things. The actual flower is real. It is filled with life, movement, and a beauty that no dream can ever penetrate. A dream is a mental image. It is merely an idea, a thought. The thought of a flower is nothing compared to the actual flower. It is the same with that which is sacred. When you come upon that which is sacred, the real thing, then any idea or thought you have about it loses all meaning. All mental images about it turn to dust. When that which is sacred occupies the brain, then any and every thought, concept, belief, image, and mental picture about it disappears. It goes. As a result that which is sacred takes over. That sacred other replaces any image about it. It replaces the idea of it that once existed in the brain. When that happens the brain changes. It undergoes a tremendous transformation. What takes place is something that cannot be believed. What happens is unbelievable.

724. End the mental attachment to the known, and that which is unknown reveals itself. The known is memory, which means limitation, confinement, and therefore measure. The unknown is the absence of measure. The mind that ends the mental attachment to memory and any and all mental images that are present in the brain, discovers what it means to end the measure within. It discovers what it is to be free, and as a result it comes upon that which is immeasurable. Only when the mind is free can it come upon that unknown dimension to life, which is immeasurable, infinite, and therefore divine.

725. It rained in the night. The streets were wet, clean, and empty. The morning sky was covered with giant grey and white clouds, and between the clouds were pockets of blue sky. A man and a dog were walking through a picnic area in the small park. The dog spotted a squirrel foraging around a redwood tree, and upon seeing the squirrel it completely froze and stood motionless for several minutes intensely focused on the small animal. The squirrel was lively and alert searching for food and at the same time on the lookout for danger. The focus of the dog was unrelenting. The dog began to slowly stalk the squirrel, and silently moved toward it inches at a time. Suddenly the squirrel ventured into an open grassy area, and the dog bolted toward it. The squirrel caught sight of the dog, skipped to a nearby tree, and quickly climbed to safety. The dog looked up at the squirrel that was far out of reach, turned around, and playfully trotted back to the man. The squirrel remained high in the tree alert and attentive to all the things around it. When the mind records an experience and does not hold onto the recording, it is in a state of constant renewal. It goes through a continual rebirth that eliminates the past from moment to moment. The mind that undergoes this process is not burdened with the baggage of past memories, and all the hurts and torments that go with it. It is not in conflict, which means it does not waste energy. A mind that does not waste energy conserves energy. As a result it has an abundance of energy. When the mind empties itself of all yesterdays, and embraces no tomorrows from moment to moment, it renews itself. It comes upon a rebirthing that is unlike anything it has ever before known or experienced. The mind in this state is empty and open, which means it is highly sensitive, alert.

As a result a way of living comes about that has no hurt, torment, or conflict of any kind. Learn what it is to empty all psychological recordings after they happen. Do that, and you will learn what it is to live without conflict of any kind.

726. The ego is hell. The end of the ego is heaven.

727. All information about any human being living in the world today, and all information about any human being who has ever lived, is available. It is available because there is no difference between you and any other human being. You are the same. Therefore if you understand yourself, then you understand the world.

728. When you come upon that which is unlimited you feel there is no other reason to be alive other than to give your life to it. Nothing else compares to it.

729. When mental dependence to ideas ends, there is nothing to hold you down. That is what mental dependence does. It holds you down. The end of dependence brings freedom. It is a freedom that cannot be mentally imagined. Find out what it is to be mentally free, which is to inwardly depend on nothing, no idea, no thought, and no mental image of any kind. Only if you do it can that unimaginable other emerge.

730. Living in a world of thought makes you tune out to what is happening. It makes life complicated, difficult, and terribly confusing. Life is unbelievably simple. There is only one purpose to living. There is no other meaning or significance to life other than to love. Any belief, idea, or thought about what is love, is not love. As the thought of a clear blue sky prevents you from tuning into the sky, seeing the beauty of it, the color, vastness, and immensity of it, thought prevents you from loving. Thought may be described as the collection of all human ideas, stories, beliefs, theories, and philosophies. It is the whole of every mental image that can possibly exist. Love is not an image. Any mental image is confined to memory, which is the warehouse of your particular education, upbringing, and mental conditioning. You have been conditioned to believe certain things. You have been conditioned by your parents, friends, relatives, and the society in which you were raised. You have been conditioned to believe in a particular organized religion, a particular government, a particular social norm, and way to behave and think. You are conditioned, and that conditioning takes the form of thought. It means you are living a conditioned existence. If you are conditioned, then that conditioning stops love from showing itself. Love is not conditional. Love is unconditional. As long as the conditioning within you exists, then love does not. Find out what it is to purge every form of mental conditioning that exists inside you, and what it means to bring an end to the whole of it. Only when conditioning ends can that which is unconditional reveal itself. Learn about the nature of conditioning. Find out what it means to be free of it. Freedom from conditioning does not take the form of any idea, theory, or philosophy. If that happens then you are back. You are lost. Freedom from conditioning is not a fixed, dead thing. Ideas and theories are fixed. They are dead. This is something entirely different. This is breathing, moving, alive. It is a movement that is alive. Love is like that. Love is alive.

731. Love does not hand out any reward for good behavior, and it has no interest in punishment. Love does not reward or punish. It has nothing to do with any of that. It is not the job of love to forgive bad behavior, wickedness, and stupidity. Love simply does not allow any of that to touch it. The nature of love prevents anything from effecting it. Nothing can effect, corrupt, or destroy love. Love is untouchable. It is an indestructible thing.

732. When you live with uncertainty, which means to have no preconceived ideas, desires, or expectations about anything, you are tremendously alert and naturally watchful. You are burning with curiosity. In that state of curiosity there is no conflict of any kind. There is no conflict as worry, anxiety, frustration, and the despair that comes with living a shallow life, which means a life without any real meaning and without what has been described by the ancients as immeasurable, infinite, and therefore sacred. In that state of immense curiosity, the whole of psychological conflict does not exist, which means there is peace. It is not a casual or superficial peace. It is not a peace that can be bought, possessed, or has anything to do with the false sense of psychological security that may come with a personal religious or philosophical belief, a big bank account, work, family, or physical health. This is not a peace that depends on anything, which means the inner state of curiosity, living with uncertainty, psychological alertness, and this deep, impenetrable sense of peace, are one and the same. They are the same movement. They are the same thing.

733. You may feel as though you live in obscurity, without much, if any, effect on what happens in this divided, crazy, and violent world in which we live. However, when you come upon that dimension of life that is completely without limitation and outside the field of time, then it not only has a tremendous effect on the world, but it has an effect on the whole of life. It has an effect on the whole of existence. The brain that discovers that unlimited and timeless other undergoes a tremendous change. The brain sees things differently. It sees people, animals, trees, the sky, the stars, and all that is, in a completely different light. Inwardly a change takes place. The whole of psychological limitation ends, and in the end of that limitation, the brain comes upon that which has no division. Every form of division ends. The brain discovers that undivided other, and it is not separate from it. It is that. The brain that comes upon that vast and extraordinary other is suddenly made whole. It discovers a wholeness that touches, surrounds, and penetrates everything. As a result it has an effect on everything, the stars, earth, and all mankind. It has an effect even though it is not apparent. It penetrates the whole of life because it is an unlimited. It is infinite. That is its nature.

734. The greatest experience a person can ever go through is death, which means the end of the ego. Death absent the end of the ego, is no death at all.

735. There is no need to acquire. There is only the need to let go.

736. There are broken pieces inside of you. They are the broken pieces of inner conflicts you go through in daily life. They include the feelings of fear, anger, failure, injustice, hopelessness, frustration, and every other form of conflict that exists within you. The source of this conflict is the mental images you have about yourself. These images not only create the feeling of identity, but these images are you. They are what create you. They create the ego. When these images exit and leave the brain, then every form of inner conflict leaves as well. As a result an extraordinary sense of contentment and oneness comes about. An inner wholeness takes place in the brain itself. The key is bringing an end to the images you have of yourself. That means you need to let go of every mental image and idea that gives you a sense of personal identity. If you psychologically identify to the idea of being a religious person or atheist, drug dealer or police officer, jihadist militant or non-violent protestor, republican or democrat, rich or poor, good or bad, and so on, then walk away from it. If you identify to the image of being a successful business person or failure, a loner or family man, victim or criminal, or whatever else, then discard it. Dump the whole of it into the garbage. You may be ostracized by your political party, church, or gang, banished by your friends and family, or treated like a leper by your co-workers and neighbors. All of that may happen and more. However, none of that compares to what comes about. Let go of every thought that defines who you are. Do that and every trace of personal identity ends. If you identify to nothing, then the ego no longer exists. When that happens watch what takes place. See what happens as every broken piece inside of you disappears, and as a result every feeling of inner conflict is wiped away. In the ending of conflict there is peace. The ego and every sense of personal identity no longer plays any part in ones life, and consequently a peace manifests. An inner peace and contentment emerge that cannot be described. What takes place is extraordinary. It is impossible to convey or put into words. Do not believe any of this. Go into it for yourself. Experiment with it.

737. A prejudiced person is an ignorant person. The end of human prejudice, and therefore ignorance, is not a matter of evolution, because evolution implies time. Prejudice can end now, which means the end of ignorance has nothing to do with time. It means the factor that ends prejudice has a timeless property about it. Only intelligence ends ignorance. Therefore intelligence and that which is timeless are the same. They are words that describe the same thing.

738. There may be great anguish and sorrow in the world, however none of that touches love. Love exists in a dimension entirely absent of inner hurt, pain, and sorrow. Find out what it is to come upon that dimension, and the whole of sorrow is wiped out of existence. That is what love does. Love destroys sorrow. It destroys it completely.

739. People were protesting what they felt was injustice, inequality, and brutality against a particular race. They were carrying signs, chanting slogans, and blocking traffic in the street. It was obvious that the protest did not get at the root of any problem, which means the problem remains. When the root of a problem is not removed, it continues. That means the protest had no real value. Any protest or action that fails to address the root cause of a problem has no fundamental value at all. Only an action that ends a problem has value. To end a problem means to end it so that it is completely gone.

That means the action must be total. It must be whole. An action that is whole brings an end to a problem completely. If you are unaware what it means to come upon an action that is whole, total, then before you do anything, before you take a single step out the door, go into it. Find out what is that action. Otherwise any protest, sit in, carrying signs, and all that, will be fragmented, incomplete, and therefore a total waste. However, an action that ends brutality has value. An action that brings a complete stop to violence has tremendous significance. The only action that is total, not fragmented or partial in any way, and thereby brings a stop to every form of brutality and violence, is love. This is not a love that you see on television. It is not a love that has anything to do with jealousy, sex, the desire for a particular person, or anything like that. All of that involves a mental image. This is a love that has nothing to do with an image. Love is not an image. It is not an idea. As any idea of a thing is not the actual thing, any idea of love is not love. This is critical to see. Any idea that the brain embraces creates a self, an I. It makes an ego. It is this ego that is partial, divisive, which gives rise to all the brutality and violence that goes on in the world today. However, love is not partial. Love has nothing to do with partiality, bias, or any form of prejudice. Love ends prejudice. Only love can do that. When you have that love, that love which knows no bias, then it touches everyone and everything. It touches all human beings, the white person, the black person, the red, yellow, and brown person. It does that and more. It touches the whole of life, the animals, trees, mountains, and valleys. It does that. It does that because it is inside you. Only when the brain comes upon a love which has no bias, no partiality, and therefore no division of any kind, can it act in a manner that is complete and whole. Love is that action. Love is the action that ends a problem completely, which means it is the only action that has any real meaning.

740. The root cause of any act of violence is fundamentally the mental identification to an image. When the brain identifies to the mental image of, for example, money, sex, drugs, as well as a religious belief, a political ideal, country, job, spouse, friend, relative, and so on, then it creates a mental box. This mental box is the ego. The ego partial, limited, and imprisoned in memory, and memory means the past. The past can never meet the present, which means if an ego exists, then this division between past and present is inevitable, and division means conflict. The ego is what gives rise to every psychological conflict that a person can ever experience. It is the root cause of all inner conflict as anger, hatred, jealousy, boredom, fear, greed, ambition, and every other form of duality and opposition that goes on inside the brain. Is it this mental prison of the past that is the root cause of every form of torment and conflict that exists in you, as well as every form of social violence that is present throughout the world today. If your interest is to live in a peaceful world without opposition, division, and any sense of conflict, then bring an end to this sense of self. Find out what it is to dismantle this mental box, and thereby break free from the past. That means you must mentally identify to nothing. It means to take every idea, thought, and mental image that you value and throw it away. Trash the whole of it. If you identify to a particular religious belief, or any religious belief at all, then discard it. If you are inwardly attached to a political ideal, any political ideal, then drop it. If you give supreme importance and value to the mental image of sex, money, drugs, a gang, job, spouse, boyfriend or girlfriend, a belief, faith, theory, philosophy, or whatever, then let go of that image. It is this whole process of mental identification that creates the internal box that is the ego, which in turn causes this inner duality, and therefore terrible violence, brutality, and all the rest of it. Empty the brain of all mental images that define the ego. If you do that, then something absolutely amazing happens. All of a sudden that which has sustained and perpetuated this inner duality, and all of the human violence throughout the ages, comes to a stop. A change takes place in the human condition. The change that occurs is not an idea. It is not a belief, theory, or any idiotic fantasy. The change that happens is real. It is genuine. It is the beginning of a new human being.

741. You come to a point where you stop all struggle, all seeking, and all following. You have been through it all. You leave everything. You are completely alone, and that sacred other says, "Sorry, you cannot have me". That is the greatest thing.

742. Psychologically identify to nothing and the ego ceases to exist. It falls away. When that happens you no longer identify to this country or that country. That means you are a citizen of all countries. You are citizen of the world.

743. The brain has the potential to come upon a dimension of existence that is not bound by ideas and thoughts, not trapped in memory, and not encased in the past or time. It has the capacity to come upon a dimension outside the field of time, which means a dimension that is timeless, and therefore holy.

744. You do not need to do anything to come upon love. Find out what it is to do nothing, and love emerges. It comes out of nowhere.

745. If your viewpoint about life is based on a particular culture, education, upbringing, and all of the social beliefs that have been handed down from generation to generation, then your viewpoint is biased, prejudiced, and therefore distorted. If your perspective of life is distorted, then you are living in a fantasy world. The life you are leading is not real. The only way to bring about a perspective that is not distorted, or have a viewpoint that is not filtered by any particular upbringing or culture, is to discard the particular culture in which you were raised. It means to throw away your upbringing as a Catholic, Muslim, Hindu, or Jew. It means to let go of every social standard and rule about what is right or wrong, good or bad, and all the rest of it. To throw out all of that brings an end to the conditioning that has been put upon you since childhood. As long as the brain is conditioned, which means a brain that is fundamentally biased, prejudiced, then a distorted perspective of life is inevitable. To bring an end to this mental conditioning is what is important. The brain must end the conditioning inside of it. Only when the entire structure and movement of mental conditioning comes to an end is it possible for that which is unconditional to enter the brain. Love is unconditional. Love is what brings about a viewpoint that is not distorted, and therefore clear and true. Only the person who learns what it is to end the conditioning within him or her, can come upon what it means to love. Love is not bias. Love has absolutely no connection with prejudice and all the conflict and violence that go with it. There is nothing greater than to come upon a love that is devoid of social and psychological conditioning, and the ignorance and insanity that is involved with it. Do not just agree or disagree with this, but go into it for yourself. Explore it. Examine it carefully with interest and great curiosity. Only then can the truth or falseness of it come out. Only then can any of this have any meaning.

746. Love is a merging and coming together. When love enters the brain every sense of separation ends. Separation as bigotry, favoritism, personal belief, and all the rest of it, comes to a complete halt. It passes away. In the passing away of inner separation an extraordinary sense of joy, ecstasy, and rapture takes place. However, it is more than that. That which is sacred comes into being. Love is sacred. It is love that appears. Find out what it is to end the separation within, and that which is sacred comes out. It unfolds.

747. Under the blue sky and in the shadow of the trees the mind was quiet and sensitive. The whole replay of memory was still, and in the stillness of the mind it came. Without warning there suddenly appeared the other. It was terribly intense and filled with indescribable energy. The energy was like an ocean, immense, and vast. It was energy itself and that energy was without limits or measure. The mind was the energy, but it was more. It was more than energy. It was an ecstasy that had no measure. There was no division between the mind and that immeasurable other. It was that. The energy, the ecstasy, or whatever it was, was not physical or material. It was not something that could be touched with the hand or seen with the eyes. It was not of this earth. It was an unearthly thing.

748. The ego is small and petty. It is awfully limited. When the ego dies a new dimension to existence is revealed. It is a dimension without pettiness or limitation, and therefore it is that which is unlimited. It is something no language, gesture, or expression can convey. Find out what it is to empty the brain of the ego. Only then does that infinite other emerge.

749. The brain uses thought to survive. Without thought you would perish. You could not hold a job, cook a meal, react to a fire, or avoid a poisonous snake. None of that could happen, and the body would quickly die. Although thought is clearly needed for such things, the brain does not always use thought. It does not always require thought to operate. Meditation does not require thought. In fact, the absence of thought is meditation. They are the same. The mental process of creating and repeating images in the brain can be still. It can all fall silent. Obviously the silencing of this process does not involve any method or system. Any method implies an image. Any system means a movement of ideas. Therefore all methods to quiet the brain are out. All systems to make the mind still have no value. That means you are free from every person, book, and so-called expert that tries to peddle some system of meditation or some method to help make the mind quiet. There is freedom from all that. However, it goes much deeper than freedom from only methods and systems. Anything that takes time involves an idea. Time means a mental image. The silent mind does not operate in a field of time. It is free of everything that involves time. Freedom from time is not an idea. It is not a philosophical concept or notion. Freedom from time does not demand any effort. It has nothing to do with effort, work, study, or any sense of struggle. All of that

means time. Any effort or struggle to make the mind still, denies it. It denies stillness. That means you have to find out what it is to listen without ideas and thoughts to interfere in the listening. To listen without thought is incredibly simple. The simplicity of it is astounding. To listen without the processing of thought means to listen to the sound of the wind as it fiercely blows through a grove of trees, a lone bird as it sings a morning song, the quiet breathing of the body at rest. It means it listen to all of that actively, intensely, with incredible interest and passion. To do that makes time stand still. It reveals a dimension to life outside the field of time. It allows that which is timeless to manifest.

750. The cement path jutted out to the sea, looped around, and returned back between the black rocky sea walls. The sea was flat, still, and muddy grey. The forest of eucalyptus trees stood straight and towered over the narrow dirt path. Down the hillside lay an old dead tree, falling apart, and rotting. Next to it was a small and young sapling. If the ego exists at the time the body dies, then it leaves the body. The ego must leave the body because it has not ended. The ego is a movement in partiality, bias, and therefore ignorance. Only intelligence ends ignorance, which means when the body dies, the ego ejects from the body and moves on. The ego enters into another realm but it cannot penetrate it. It cannot see it for what it is. This other realm is tailored to the ego which means it is a distortion. There is another realm that is not partial. It is a deeper realm absent distortion. Only when the ego ends can this deeper and whole other realm show itself. This other realm is not an idea, which means it has nothing to do with time. It exists in a field in which time does not exist. Only when the ego dies does this timeless other show itself. The end of the ego opens the door to it. Find out what it is for the ego, the self, and the whole movement of the me, to wither away. That is the sole thing that needs to be done.

751. In the face of all the insane crime, war, poverty, and disease in the world, there is something that goes beyond all of that, ends every inner hurt, frustration, and sorrow, and thereby brings infinite meaning to the whole of life. The beauty of it is that it does not involve time, which means it has a timeless, and therefore holy nature about it. The only thing that is timeless is love. It is the only holy thing that exists. Find it, and everything changes. Find it, and you will never be the same.

752. The most important day of a year for you may be a religious holiday, a birthday, a wedding day, the birth of a child, a death anniversary, a day when your mortgage is paid off, the day you retire, or whatever. By making a particular day or event more important than any other, life in the present is more then lessened. It is missed. To look forward to a particular day or event in the future creates a blindfold. It makes you blind. It blinds you to that immense and sacred field of existence which can only be found in the present. The hugeness and immensity of what is the present has nothing to do with any past event or mental projection of the future. The past and future imply time. This is something that does not exist in time. When you look forward to, dread, or make a particular day or event important, then you are operating and living in a field of time. You have an idea of the event, with all the worry or anticipation that goes with it, and that idea exists in memory. Memory is cemented in the past, which means it is limited and confined to time. Only when the blindfold of time is removed does that infinite field of life unfold. Only then can that unlimited and timeless other emerge. What comes out is not any sort of transcending concept, quantum theory, or spiritual idea. It is not an idea, which means it has nothing to do with anything related to the past or any projection of the future. It is something real. It is something sacred. This sacred other is immensely more meaningful than any particular day or event. Tomorrow may be the day a peace treaty is signed, a new president is elected, a nuclear bomb explodes, or a comet strikes the earth and wipes out all life. None of that can compare to the immensity, magnificence, and absolute majesty of that sacred other. That which is sacred has nothing to do with anything material or earthly. It is an utterly unearthly thing. It is something that is so simple. It is too simple. Words cannot describe the simplicity of it. The simplicity of it boggles the brain.

753. The mind that is conditioned by upbringing and belief has a perspective that is crooked, and therefore perverted. It is this conditioning that is the root of the bias, prejudice, and separation between people. It is the root of ignorance. A life of ignorance is like living in darkness. It is as though you are living in your own twisted world blind, deaf and dumb. Intelligence is what drives out bias and prejudice. It puts out the darkness of ignorance. The whole of mental conditioning must be forsaken for intelligence to operate in the brain. To forsake conditioning means to disown all personal belief. It means to not only disown your personal beliefs, it means to divorce yourself from all beliefs, including religious, political, philosophical, cultural, social, and all the rest of it. It means to turn your back on all of it. When you do that, the brain finds itself no longer conditioned. It finds itself absent of bias and prejudice, which means suddenly intelligence manifests. It manifests in the brain, and immediately eliminates every trace of ignorance. An inner light turns

on, and that light dispels the darkness. It dispels the ignorance. It makes way for an entirely new and different way of living.

754. Children are conditioned at a very young age with all of the religious and cultural traditions in the specific society in which they live. The brain becomes bent and molded, and that mold is the conditioning. Children grow, become adults, and pass on the same conditioning to their children, and so on and on it goes. The conditioning is passed on from parent to child, from society to the individual, and from generation to generation. Conditioning is what prevents people from learning what is love. If you love, then you live without the conditioning of personal religious and social belief. Drop every form of conditioning. If you do that, then it all ends. It ends with you.

755. Love is indestructible.

756. To look inside yourself means to watch the self. The self is thought. That means when you watch what thoughts, ideas, and mental pictures enter the brain, you are watching the self move, plan, manipulate, and carry out all of the activities that are it. Be sensitive to the thoughts that enter the brain. Thoughts can be observed. They can be observed without corrupting the observation. Corruption only takes place when there is an ego. The ego is attachment to mental images as opinion, belief, theory, and ideology. Therefore the ego cannot observe without making a mess. It cannot observe without twisting and distorting. Find out what it is to observe without the ego to filter and thereby corrupt the observation. Only when that happens can an observation that is free of corruption take place. Only then can the mind come upon a way of observing life that is incorruptible.

757. The annihilation of the self, the me, the ego, or however you put it, brings about an extraordinary revelation. It reveals what is psychological death. To come upon the death of the ego means to experience a joy that cannot possibly be described with words. The joy is not any sort of mental idea or memory. Memory is a lifeless thing, because it is chained to the past. This other is moving and alive. It happens from moment to moment. That is what death does. It brings about a living joy, bliss, and happiness that takes place moment to moment. Find out what ends the ego. That is the key. It is the key to happiness.

758. When you look at a person, look dead on. If you look at the sky, a tree, or animal, then look straight at it. Look at it completely so that nothing of it remains. Nothing of it must be carried over and played back. If a memory of it plays back, then watch it. Observe it. Only in observation does the memory of it subside. Only then does it end. The end of the playback of memory prevents the brain from reliving the past. It enables the brain to break away from the past and thereby live in the present. The present is what ends every playback of every mental image that exists in the brain. Find out what it is to observe without making an image of the observation. Do that with the sky, the tree, and every person you meet, see, work, and live with. Do that, and you will live without worry, struggle, and all the heartache that goes with it. You will live a happy life.

759. The ego is a psychological box. It is a box that contains all of the mental images that give your life meaning, images of work, family, possessions, money, ideology, pleasure, sex, God, and so on. The images inside this box make up the box. This box can expand, alter, and modify, but as long as any image exists, then so does the box. This box is made up of nothing but mental images, which means memory. Memory is a limited thing. It is restricted to the past. That means the box is a restricted and limited thing. It means the ego is limited. The ego is the cause of every hurt you have ever known in your life. There is the hurt of longing, rejection, failure, frustration, and loss. If you have no ego you cannot feel rejection or failure. All frustration, loss, and every other form of inner conflict become completely impossible. When the ego is no more then inwardly a change takes place. The limitation within fades away, and the brain comes upon that which is unlimited. It comes upon an unlimited other. The key is the end of the ego, which means the emptying of this mental box. Find out what it is to dismantle, break down, and completely obliterate this mental box, and all the limitation within comes to an end. It means the end of the ego, and the end of the ego is the end of hurt. It is the end of sorrow. It is the end of every inner hurt and sorrow that has or can ever plague the mind. When the ego really ends, then that which is unlimited, infinite, and therefore divine comes out. The end of the ego reveals a divinity. It reveals that which is sacred. It is this divine and sacred other that brings an end to all inner hurt and sorrow. It is the thing that gives life meaning. You cannot

identify with this sacred other. You cannot worship it. You cannot organize it. The moment you worship or organize it, then an image is created, which means an ego. It means a box. Do that and you are back. You are back in the box. You are back in the world of needless hurt with all the insane and idiotic problems that go with it. Identify to nothing. Put no mental image on a pedestal. Give no mental image about anything any importance at all and live like that. Do that and see what takes place. See what happens inside the mind. Experiment with it. Just do it.

760. To go through life without the realization of the immensity and sacredness that the brain has the capacity to come upon is a waste. It is a misuse. It means the squandering of a life.

761. The brain has the capacity to come upon that which is without beginning or end, unlimited, and therefore deathless. The brain that comes upon that deathless other, no longer fears. Fear disappears altogether. The end of fear brings about an extraordinary sense of fearlessness. It is not that one suddenly does dangerous things or tempts physical death. It is nothing like that. Instead the brain discovers what it means to live without the fear of losing anything, a spouse, a job, a house, or anything else. It discovers what it means to live fearlessly.

762. Immortality implies life forever. It means living always year after year into infinity. Therefore immortality implies time. However, that is not quite right. It is an error to think that way or have that belief. The whole concept of time is a fallacy. It is a complete illusion. It is an illusion because time is thought, and thought is partial. If the mind has a partial perspective, then distortion is inevitable. It means the perspective is off. It is skewed and therefore incorrect. The mind that sees the fallacy of time is free of the idea that there is immortality in terms of time. The mind that is free of this illusion comes upon something else. It comes upon that which is beyond or outside the field of time. It comes upon freedom from time. Freedom from time is not a planned thing. It is something the mind can only come upon when every sense of hope and expectation are finished. Freedom from time is a discovery of that which has nothing to do with any idea or thought, because thought means memory, and memory means time. This is the discovery of that which has no connection to time. It is the discovery of that which is timeless. The difference between immortality and timelessness is obvious. Immortality is an idea, a belief, a theory, and timelessness is not. Find out what it means to come upon that which is timeless, and the whole concept of immortality, and living always year after year into eternity, is seen for what it is. It is a mistake.

763. Meditation is not effort. There is no sense of trying to attain anything. There is only attention. Meditation is an attention that is open, direct, and clear. The intensity of the attention is huge. It is packed with energy. The energy is internal, vibrant, and filled with movement. The whole activity of thought, idea making, and the playback of memory, has come to a complete and total stop. All of that has ended. The end of idea making is a vacating and emptying of the brain. Memory is a bounded thing. It is chained to the past. That means meditation is a breaking of the bounds and chains. It is an emptying of the limitation that exists within. In the emptying of this limitation the brain comes upon that which is unlimited. It comes upon an infinite other in which all separation has ended. The emptiness in the brain is not separate from that infinite other. They are the same. The whole of memory has emptied and thereby turned to ash, and from these ashes that which is infinite is given birth. It is born.

764. Do this. Sit for a long time and simply watch the things that happen. Observe buildings, homes, cars, trees, animals, or whatever lies before you or crosses your path. Feel the climate, the sky, the temperature, the freshness or dirt in the air. Watch as people walk by, and observe what they do, how they act, where they go. Notice the color, shape, and movement of things. Listen to the sounds of a bird chirping and a dog barking. Watch the clouds move across the sky, tree branches as they sway back and forth in a breeze, a lone cat that walks down a driveway, or a spider walking up a wall. Be intensely watchful and alert. Be the cloud, the tree branch, the spider on the wall. Do not pick and choose what you see, listen to, or feel. To pick and choose means desire, comparison, and judgment. It means the movement of thought, memory, and all that. Watch without memory, which means to watch without naming or labeling. In the same way as watching what happens outside the brain, watch what is going on inside the body. Feel the lungs as they fill and empty, the feet on the ground, the clothes on the back, the beat of the heart. Feel and be aware of all that. Now in the same way watch what happens in the brain. If an idea enters the brain, then watch it. Be sensitive to it. If a thought, mental picture, or any sort of remembrance emerges from memory, then simply observe it. Let there be no effort to summon or suppress what ideas

enter the brain. Discard any and all desire to end, suppress, or modify what thoughts come and go. Just watch. Watch the movement of thought, where it goes, how it reacts, when it appears and disappears. Watch as ideas come and go, arise and leave, are given birth, and then die. Watch what happens when a thought ends. Watch what takes place when all thoughts end. The brain that does not embrace thought allows it to pass. It allows thought to pass through the brain without leaving a mark. The brain discovers what it is to live without a mark, blemish, or wound or any kind. Thought is what causes wounds. It is the cause of every inner wound, hurt, and sorrow that has ever existed. What happens when the brain makes this discovery is a total and complete life changer. It changes everything.

765. If you feel lost, saddened, or defeated about what it means to love without any conditions whatsoever, then find out what love is not. For example, love is not jealousy. If jealousy exists in you, then end it. Learn to live without it. Find out all of things that love is not, and deny them. Purge them all from your life. When that happens the door to what is love opens. The mystery of what is love is demystified. It is no longer a mystery because it appears. It shows itself. It unexpectedly happens.

766. There are two basic different types of thought. There is practical thought such as the thought about how to perform a task at a job, prepare a meal, tie a shoe, and so on. There is also the type of thought that is the core cause for every jealousy, envy, greed, ambition, fear and sorrow that exists in everyday life. The type of thought that is at the heart of all psychological conflict may be described as useless and unsafe. Without the mental attachment to some form of thought, such as the thought of a spouse, bank account, house, job, position, belief, and so on, there would be no conflict as fear, jealousy, insecurity, or greed. Every sense of psychological turmoil and sorrow would not exist. If there was no mental attachment, then there could be no inner turmoil. All sorrow would be over. The type of thought that creates attachment is this unsafe and impractical thought. It is impractical because it is the cause of all the inner conflict and turmoil you and every other human being on the planet have ever known. A life of conflict is not only impractical and unsafe, it is unnecessary. So the content of the mind is both practical and impractical thought. That is simple. It is easy to see and understand if you step back and look at it. The content of the mind includes all of that, however there is something else. There is something more that exists in the mind. There is something else other than mere practical or impractical thought. It is obvious that the other thing that exists in the mind is emptiness. It is the empty space that exists between thoughts. The emptiness that exists in the mind is also a part of the mind. It is a part of the composition of the mind. It is the part of mind that gives meaning to life. Thought does not give meaning to life. Thought is limited. It is bound to memory and therefore time. Anything that is limited cannot give meaning to life. Anything imprisoned in time, which means the past, and all the disappointment, heartache, and sadness that goes with it, means life is being missed. Life is wasting away. However, the emptiness is not limited. The emptiness is not confined to memory or imprisoned in the past, which means it is outside the boundary of time. It is outside of time itself, which makes it an unlimited and timeless thing. It is this emptiness that gives meaning to life. Only that which is unlimited and timeless does that. Nothing else does. In order to find out whether or not this extraordinary other actually exists one must meet it. One must face it. Here is the thing. Only when the brain gives no value to any form of impractical thought can that emptiness reveal itself. All the nonsense of impractical thought must go. That is obvious. Every form of impractical thought must end, which means thought as the mental attachment to all images, including the image of a spouse, a job, a God, a religious belief, a political ideal, and all the rest of it. All of that needs to die. It needs to die because the death of mental attachment means the death of the ego. Attachment to mental images is the ego. They are the same. The death of the ego does not mean one must jump off a bridge or blow ones brains out. That is physical death, and the death of the body has nothing to do with the end of the ego. Bodily death cannot end the ego, because the ego is a field of ignorance. It is the whole activity of ignorance as personal opinion, belief, culture, tradition, which means bias, bigotry, prejudice, and all the rest of it. Only intelligence ends ignorance. That means one must bring an end to every idea, opinion, belief, and mental image that is personal. One must abandon every mental image that one cherishes and inwardly identifies to, which include the images of culture, country, race, job, family, money, bank accounts, and everything else. One must identify to nothing. Only when there is no self identification to any mental image at all can the ego, and all the ignorance that goes with it, actually cease to occupy the brain. When the ego ends, when it dies and is really gone, then ignorance dies with it. The death of ignorance is the birth of intelligence. They are not different. When that happens intelligence suddenly begins to operate in the brain. Impractical thought comes to an end, and intelligence takes over. As a result both intelligence and practical thought remain. Practical thought still remains, which includes the thought needed to work, teach, cook, clean, and all that. The key

is for the brain to come upon the emptiness. In order for the brain to come upon the emptiness, the whole of thought must be quiet. That means one must learn what it is to have a brain that is still. This is a stillness in which the totality of thought ceases to be. It is a stillness in which the whole of time comes to a standstill. The movement of thought is a movement in time. Thought is time. It is memory. Memory is the storeroom of the past, which means thought as past experiences, remembrances, and all of that. The whole of that must be still for the brain to come upon the emptiness. That means one must explore what it is to listen and observe life without the movement of thought. One must find out what it is to have the capacity to observe a beautiful sky, a pretty face, a pile of money, and all that, with no sense of possessing, longing, heartache, frustration, or any conflict whatsoever. It means to observe without any sense of separation. Observation without separation brings stillness to the mind. It brings a oneness, a wholeness. It is in this state of wholeness that the mind comes upon the emptiness. Therefore explore what it is to die to experience and the entire process of making mental images from moment to moment. It means when an experience takes place, and the brain records it, then the experience finishes. The brain finishes with it. There is no mental embrace or any attachment that is formed as a result of the experience. Find out what it is to die to all experience from day to day and moment to moment. That is the key.

767. The person that dies to every experience from hour to hour and minute to minute lives in a dimension without beginning or end. The person lives in a dimension of existence that cannot be measured. Learn to do that and you will discover what it is to live with no beginnings or endings. You will discover what it is to walk, work, eat and breathe with that which is immeasurable.

768. When you consider the question “What does the mind contain?”, you search memory for a reply. There is nowhere else you can look for an answer. You may find a particular scientific theory or a philosophical opinion about it. You may recollect data from psychological experiments and ideas about it from eminent people, thinkers, and researchers. The fact is everything that exists in memory that can be used for an answer to that question takes the form of an idea. It takes the shape of a mental picture, image, or thought. That is a simple fact. In actuality it is an absolutely tremendous fact. It is a fact that must sink in the brain. It must be realized. If you realize it, then all of that, which means every idea, opinion, belief, and mental image, are nothing except a form of thought. It is all merely thought, which means thought is what exists in the mind. In the same way the content of a thing is the thing, so then the content of the mind is the mind. They are the same. That means when you learn about the nature of thought, what it is, how it moves, reacts, behaves, and all that, then you not only learn about the mind, which is you, but you learn about all minds. You learn about the whole of humanity.

769. The content of a thing is the thing. For example, the content of an atom is the matter which takes the form of the movement of electrons, protons, quarks, and all that. It is also the empty space that exists between these things. The amount of empty space is enormous. The enormity of the emptiness that exists is extraordinary. Similarly, the mind contains mental pictures and images. It contains thoughts. There is nothing mysterious about it. This is an obvious fact if you step away and look at it. Every opinion, belief, concept, ideal, and so on, takes the form of thought. There is nothing else there. There is nothing else that exists except for one other thing. There is also the emptiness that exists when thought is absent. When the activity of thought subsides, which means when the mind is quiet, listening, watching without effort, will, or any activity of desire, then the emptiness shows itself. Here is the thing. The emptiness does not just sit there like a bump on a log. It is moving, beating, surging. That means when the mind comes upon it the emptiness takes over. It begins to operate. The operation of this emptiness means energy. The energy that exists within it is tremendous. It is massive. Thought is the matter of the mind. The emptiness that exists when thought is quiet, is the energy. This is important to see. The emptiness that exists between the smallest bits and waves of matter, electrons, protons and so on, and the emptiness that exists when thought is quiet, or the emptiness that exists between thoughts, are the same. There are no different forms of emptiness. Emptiness is not a divided thing. It is the same emptiness, which means it is the same energy. This energy is not an idea, theory, or any form of thought. Thought is not creative. Thought is a record, an archive, which means memory. It means limitation. This energy is not limited. It is a creative thing. It is creation itself. The mind that taps into this energy has emptied itself of the limitation of thought. It has ended the limitation within, and as a result it comes upon this energy, this creativity, this immense unlimited and infinite other. People do not seem to realize the tremendous energy that the mind has the capacity to capture. They live in a material world, filled with beliefs, hopes,

dreams, expectations, and all the frustration and discontent that goes with it. This energy has an infinite and therefore sacred quality about it. That which is sacred knows no discontent. On the contrary it brings content. The contentment this sacred other brings is massive and huge. It is more than just huge. It is absolutely indescribable.

770. Find out what it means to come upon an intelligence that has no connection to any belief, knowledge, skill, past experience, or memory, which means it is an intelligence that cannot be touched, and therefore regardless what happens, any reaction by any person has no effect on that intelligence. You may be cursed, outcast, and terribly tortured which will cause the body to cry out in agony and speak nonsense. However none of that will have any effect on it. This is important to understand. Intelligence is not a physical thing. That means anything that happens to the body does not effect or touch it at all. Intelligence is impervious to any desire, will, or mischief of any person, which means nothing can penetrate it. It is an impenetrable thing.

771. It was a morning of scrubbing, dusting, and everything else that goes with the cleaning a living space. Afterwards the body felt tired and rested on a sofa for a short time. As the body rested, the brain was watchful and intensely alert. It was alert to the strong and steady beat of the heart, shallow breathing of the lungs, dark shadows in the room, sharp angles and gentle curves in the walls, distant sound of passing cars, people talking, and more. Inwardly the brain was silent, watching, empty of ideas, thoughts, and everything that goes with it. Unexpectedly the sense of an unspeakable other manifested. It was palpable and unambiguous. It appeared in the mind. It was within the emptiness of the mind, and the mind was not separate from it. The mind was empty of the movement of memory. The whole of time as memory fell away, which means the activity of time ceased. It was in the cessation of time that it came. The sacred other emerged. When you come upon something sacred, not any mental concept, idea or belief about what it might or could be, but the actual thing, you feel it. It is a feeling and discovery that is unmistakable. It is something that changes everything. You discover the capacity to let go of the mental images you covet about your job, friends, family, everything you own and treasure in your life, and not have it touch you. You may continue to work, enjoy family, friends and neighbors, live in a house, and all the rest of it, but the mental attachment to the image of these things is no longer present. It no longer exists in the mind. That which is sacred depends on nothing. When the mind lets go of the attachment to all forms of thought, then it comes upon a field of life that is totally independent, free, and therefore without any limits or boundaries. It comes that which is limitless, infinite. It is this infinite and sacred other that gives meaning to life, and thereby makes all the things of everyday living, having a job, money, sex, food, and all that, so terribly trivial and small. You may have a job, friends, family, own a house, enjoy sex and all that, but the whole of that cannot compare with this sacred other. It is an incomparable thing.

772. The body was seated alone on a bench in a small park. The brain was keen and sharp. It was highly vigilant. The birds and squirrels in the park were bursting with vigor and energy. They seemed to have the same vigilance and quality of alertness. On the bench and in the shade off a pear tree an indescribable connection and intimacy took place. The intimacy was a oneness. It was a complete absence of all sense of separation between everything and the mind, between the observed and the observer. In the absence of separation there was what ends all inner pain. It was the revealing of what wipes away and obliterates years and years of psychological pain as loneliness, sadness, despair, and sorrow. It obliterates it instantly, which means it is something that has nothing to do with time. The only thing that stops such pain, and has nothing to do with time, is love. Love ends pain. It ends pain instantly. In the absence of separation it was love that showed itself. Love was the oneness. It was the intimacy. They were the same. The sense of intimacy filled the brain. It was like a vast ocean that extended beyond time and space. The hugeness of it could not be grasped by thought. No aspect of thought could penetrate or get anywhere near it. The intimate other, the oneness, whatever it was, continued throughout the day and well into the night. It was astonishing how it cleansed the brain. Only a purity could do that. That was the intimate other. It was an extraordinary purity. It was pure, immaculate, and therefore holy. There are no other words to describe it. It was astonishing what happened.

773. You can only be psychologically attached to an idea of a thing, not the actual thing. Find out what it is to be attached to no idea of anything. Do that, and you will discover what it is to be free.

774. Have the capacity to be alone and completely at ease, comfortable, and content in that aloneness. If you turn to television, a book, the internet, shopping, music, alcohol, drugs, or whatever, to escape from feelings of anxiety, boredom, or any sense of uneasiness when you are alone, then deny all that. Do not turn to anything, but instead if you are anxious, then be anxious. If you are uneasy, then be uneasiness. The key to end any form of discontent is to be the discontent. When the separation between you and discontent terminates, then the termination of that separation dissolves the duality in the brain. It concludes the dual, the fight, which means it stops the conflict. It ends the discontent. It ends the whole of it.

775. It was evening. The house was quiet, and the room was dark. The body was resting on a sofa and breathing was shallow, natural, easy. The playback of memory and the movement of ideas were still. In the stillness of the brain the bliss appeared. It appeared without warning. It was a total and ecstatic bliss. It was something else, vast and moving. It was not an elated or enthusiastic kind of bliss. The brain could not comprehend or in any way fathom the vastness, intensity, and movement of it. It was a flowing bliss, vibrant and alive. It was a bliss that was alive. It was not a mental projection. The whole act of mental image making was at a stand still. There was only the alertness of the brain, and the bliss that occupied the brain. The alertness was the bliss. They were the same movement. They shared the same essence and nature. Words cannot begin to describe it. No description can convey what took place. It was something that takes the breath away. It makes breathing seem to stop altogether.

776. When you come upon death, which means the end of the self as the identification to ideas, mental pictures, and patterns of thought, then a completely new and different realm is revealed. This realm and the contents of this realm have a quality that is choice, supreme. It is perfect. The stars, earth, trees, birds, insects, are all perfect. They exist in the present and the present is what reveals it. The perfection of this other realm, and everything within it, is difficult to describe. It is exquisite. It is more than exquisite. It is complete and whole. That is what death reveals. It reveals a wholeness that otherwise remains hidden. Find out what it means to let go of every pattern of thought and idea to which the brain identifies, the mental identification to a job, a family, a religious belief, a political ideology, a personal philosophy of life, and whatever else. Do that and suddenly an extraordinary sense of wholeness and completeness gushed out. It opens up, spills out, and when that happens the brain experiences a sense of tremendous ease and contentment. Every sense of worry, fear, anxiety, stress, uneasiness, and apprehension vanish. They disappear. That is what happens when the self comes to an end. That is what death brings. It brings contentment. It uncovers a realm that brings about the deepest and most powerful sense of joy and happiness. This is something that only happens if you live it. Do not accept any of this. Find out for yourself whether there is any truth to this or not. Test it. Test it with every ounce of care and interest and passion you have inside you. Only a test that applies the deepest interest and passion has the potential to come upon it. Do it. Just do it.

777. Love lies within. That means when the mind comes upon love it is not separate from love. It is the same.

778. If you are mentally stuck, glued, and therefore attached to the images you have of your job, your spouse, your religion, your possessions, the money you have in the bank, and so on, then you cannot simply discard the attachment that exists to only one of the images and thereby be free. If any mental attachment to any image at all exists, then freedom is denied. Only when the mental glue to all images is removed, which means when attachment itself perishes completely, can the brain discover what it means to be free. Freedom is not attachment. There are two completely different worlds.

779. To deny ignorance is intelligence. They are the same.

780. There is nothing you can do to entice love from coming into being. There is no action you can take which will invite it, create it, or otherwise bring it about. Therefore find out what it means to do nothing. To do nothing means to bring an end to desire. Love is not desire. Desire is based on memory, which means it is anchored to the past. Love has nothing to do with the past. Either love exists now or it does not. There is no in between. Every trace of desire must end for love to come about. When that happens you feel it. You feel it in your bones.

781. The elderly woman was deeply conditioned and her thinking was stuck in the past. Her way of living was a repeat of her upbringing which included particular religious traditions, social customs, personal beliefs, and all that. She could not see that she was conditioned. It was this conditioning that caused her perception of life to be confused. It was the source of her anxiety about growing old, sorrow for the loss of loved ones, and the fear of death. Psychological conditioning is the root source of every anxiety, sorrow, and fear. Learn what it means to wipe out the whole of conditioning. Do that and an insight comes about into what it means to live without anxiety. Suddenly there is the discovery of what ends sorrow, fear, which includes the fear of death. To find out what ends psychological conditioning, one must explore what it means to come upon that which is unconditional. You need to investigate what is unconditional and what it is to have it occupy the brain. It must occupy the brain in daily living, otherwise it has no meaning. There is only one thing a person can come upon that has no conditions. That thing is love. Love has no conditions. If love occupies the brain, then every sense of anxiety, tension, and fear vanishes. All hurt, depression, and the whole of inner sorrow suddenly disappear. That is what love does. It brings an end to all that. It brings an end to the fear of growing old and the fear of death. It brings an end to fear itself. When that happens one discovers what it is to live fearlessly. Love and living without fear go hand in hand. The one cannot exist without the other, which means they are one and the same movement.

782. Any decision based on love, which means a love which has no conditions, is the right decision.

783. Things that happen in the field of time have no meaning to the timeless other. The timeless other does not judge. There is no judgment in it at all. That means what you do in this world will not be judged by it as good or bad, right or wrong. If there is any judgement, then it is you who judge.

784. Follow your heart, fear nothing, and do what is your deepest passion. Follow what you love to do, and your life will not be a waste.

785. A free mind is not entangled in memory. It is free from memory. It may use memory, but it is not used by memory. There is a difference. To be used by memory means to be a slave to it. It means to be caught in the past and therefore living with anxiety, apprehension, neurotic fears, and all the needless torments that go with it. It meets living in a way that is repetitive, dull, and therefore limited. Only when the mind is free from memory can it come upon that which is not repetitive or limited. When that happens the repetition and dullness within end. The mind discovers what it is to be vibrant, original, and expansive. The inner expansion that the mind undergoes is extraordinary. It discovers that which has no limits, and there is no division between the mind and that unlimited other. It is that. They are the same.

786. There is an insight that ignites what is love. The insight is that love cannot be approached by anything that involves, implies, or takes time. That means you do not need to read any book, listen to anyone speak, go anywhere, or do anything. You do not have to go through any hoops. It means there is no method you can use, path you can take, or any place you can go where you will find love. To take a journey down any road involves time. Any place you go takes time. All of that denies what is love. It denies love from revealing itself. Therefore discard all roads. Take no paths, and throw out every book about what is, or is not, love. Drop every method on how to come to it. Put away all that. If you see the mistake of using anything that involves time to approach what is love, then you are free of time. Freedom from time is what invites love. It allows love to come into being. This is not a love that exists as a form of memory. Memory is the past, and the past means time. This love is devoid of time, which means it is a timeless thing.

787. Find out what it means to be free of time. There is no greater psychological inquiry, exploration, or investigation. Be a detective and carefully examine what it is to completely erase the whole of time from the brain. Only then can the brain come upon that timeless other. The end of time, which means the end of mental image making, the past, and all that, opens the door to that which is timeless. To come upon that magnificent and timeless other brings unbelievable meaning to daily living. There is nothing more meaningful. There is absolutely nothing that gives the whole of life more significance than that. Nothing.

788. The large dog had a beautiful bold face, long square muzzle, and black nose. Its coat was clean, well groomed, golden, tan and black. A man walked ahead of the dog, often turned back encouraging it to hurry along and catch up. The rear

end of the animal was inflicted with some sort of nerve disorder or severe arthritis. The back legs trembled and collapsed with every other step. It would walk a few steps and the back legs would collapse to the ground. The dog then dragged the back legs a short distance until it could stand upright. It was a beautiful animal. The eyes of the dog appeared alert, lively, without a hint of frustration. Yellow and brown leaves steadily fell from a nearby tree and covered the narrow pathway. In the distance a young child playfully ran at a black squirrel chasing it up a tree. The sky was partially cloudy, however here and there a clear, blue sky emerged. It emerged between the clouds. There is an emptiness that exists between thoughts, and this emptiness is not limited. The movement of thought is narrow and limited. It is limited because it is grounded in memory, and memory is bound to the past. That means the activity of thought, which involves the whole array of personal opinion, belief, theory, prejudice, and all the rest of it, denies that which is has no bounds from coming into being. It is this movement of personal belief and prejudice that fills the brain, and as a result denies the emptiness. It is what stops the emptiness from emerging and thereby prevents the brain from coming upon that field of life that is boundless, infinite, and therefore sacred.

789. The death of the body is a totally and utterly insignificant event. It is like walking out of house and going outside. It is that easy and natural.

790. In the large open grassy field young children were playing soccer. One of the boys kicked the ball that hit another boy in the face. An adult on the sidelines took the crying boy from the field, hugged and comforted him. All of the children were very young, and did not know the rules of the game. Adults on the side lines were barking orders at them, and the children appeared distressed, confused, and did not seem to enjoy the game at all. In the distance a young woman and small child were playfully kicking a ball back and forth on the lush green lawn. There were no rules or pressure to try to kick the ball in a particular way. The child had great fun running after the ball, kicking it, and then watching it roll. There was a large group of older children from a nearby school singing in front of a crowd of onlookers. The children were dressed in uniforms, lined up in rows, and singing. Other children were selling baked goods under large white tents. Schools throughout the world do not seem to include in the curriculum what is most important in life. They do not teach what it means to love without conditions, what it means to live in freedom, what is intelligence, and what it is to live without the psychological conflict of anger, jealousy, frustration, loneliness, and so on. Instead schools seem to emphasize passing exams, getting good grades, finding a career that pays well, and all of that. Although today people must earn a living, it must not take a back seat to the importance to deeply and completely understand what it is to live without psychological conflict. It must not overshadow what it means to be inwardly free, not dependent on any mental image or form of memory. It must never be ahead of learning about what it means to love, not a love that is based on some belief or what some idiotic talk show host says about it, but a love that is actual, which means a love that has nothing to do with any idea or mental image. Any school that fails to include these things is not designed to educate the entire student or the whole human being. These are things that make a person whole, and out of that wholeness, everything else falls into place, such as having a job, earning a livelihood, and learning how to survive in this violent and insane world. Most current educational systems involve indoctrination that includes the pledge of allegiance to a particular flag or country, the participation in organized religious beliefs, customs, and traditions, the aggressive behavior, violence, and self promotion of competitive sports, and the comparison to standards that goes with letter grading systems. These are all activities that are designed to indoctrinate, condition, and therefore brainwash the students. As a result they have no place in any intelligent educational system. A school must be designed with no pledge of allegiance to any flag or country. It must be based on no form of belief, ideology, or philosophy. There must be no special days or events, no celebrations of any religious, political or personal beliefs. All of the government recognized religious holidays, the presidents days, the so-called holy days, and all that, must be thrown out. None of that must be recognized or given any importance whatsoever. Any and all sporting activities that involve competition, that pit person against person and are inherently divisive, aggressive, and all that, are unnecessary, involve violent behavior, and are to be discarded. Teachers are not to hold themselves above students, which means they are not to be put in positions of authority. Teachers must relate to students at the same level, which means there must be no separation between teacher and student. The absence of this separation makes possible for relationship without fear, anxiety, tension, or any sense of conflict. It demonstrates what it means to be in relationship without conflict, and therefore a relationship where there is great care, affection, and love. Only when every form of mental uneasiness and tension are not present in relationship is there the possibility for love to show itself. Love is not tension. It has nothing to do with any form of conflict or separation. When there is no separation between teacher

and student, then a new kind of learning takes place that is undivided and therefore whole. It is a learning that goes hand in hand with the acquisition of practical knowledge and development of skills needed to live in the world today, as well as the exploration of what is the personal interest and talent for each and every student. This new kind of learning can only come about in relationship, and relationship means no separation, no division, no conflict, and therefore love. Love is what brings a quality of wholeness to learning that is free of conflict. It is the greatest learning. A school that has teachers who have this love is the greatest school, because it teaches and shows students what it is to learn, grow, and develop as whole human beings.

791. The thought that counseling, therapy, psycho analysis, and all that, can bring an end to depression, emotional distress, or behavior problems, is a fallacy. No thought can end any psychological problem. All of thought is rooted in memory. It is grounded in the past and therefore time. That means thought and time are intimately connected. It means if anyone offers you any idea or thought to end some psychological problem, conflict, or sorrow in your life, then they are offering you time. Time cannot end a problem now, which means time is the problem. Therefore say no to any thought offered by a book, web page, counselor, psychologist, or any so-called expert. Say no to the whole of human thought, which means say no to time. If you say no to time, then suddenly and unexpectedly that which is timeless comes into being. The brain comes upon what brings an end to every form of psychological problem, distress, and grief. It comes upon love. Only love ends all psychological problems. It is the only thing that can do that, because love is not the outcome of time. It has nothing to do with time. Love is timeless, which means it is a holy thing.

792. Attention unclogs the brain of all yesterdays, memories, and remembrances of the past. It erases memory, which includes all previous pleasures and hurts. As a result an inner cleansing takes place. The brain itself undergoes a purification. It is that purification that makes the whole of fear, greed, envy, jealousy, and all inner struggle come to a sudden stop. Be attentive now and notice what takes place. See what happens in the brain. Do it.

793. There is a dimension to existence that has nothing to do with time. It exists outside of time, and therefore the nature of it is timeless. The timelessness that exists in a single moment of linear time feels absolutely immense. It feels eternal. Similar to the amount of energy present in matter or the amount of empty space that exists between the particles or waves in an atom, the amount of timelessness in a single second of time is just as immense. Within a second of time there are what seems like hundreds, thousands, and millions of years of timelessness. The timelessness within the passage of a single second of linear time cannot be conveyed with words. The immensity of it is too great for the brain to grasp. It is too big to fathom. It is unfathomable.

794. Love can never be known. Everything known exists in memory, and memory is bound to the past, and therefore it is inherently limited. Love is not limited. It is not bound in any way. Love is unlimited. It is a boundless thing.

795. The ego is a collective of every mental image the brain cherishes, holds onto, and covets for a sense of safety, security and well-being. The mental images may be of status or position one has at a place of work, the feeling of promise at being a member to a church, social club, or political group. The images may be of the attachment to the idea of another person, spouse, child, savior, or God. There is an endless variety of mental images to which the brain can treasure, form an attachment, and seek comfort. However, the sense of comfort and security the brain may feel is an illusion. In fact when people attach themselves onto a particular belief, then that attachment divides them from other people. Division is the seed of conflict, and therefore it is the cause for every cruelty, terrorism, and war that has ever existed and goes on in the world today. It is the whole process of mental attachment that ultimately prevents physical safety and security. What human beings are doing to each other as a result of this division denies physical security. As a result it is dangerous and crazy behavior. It is insane. The collective of whatever images to which the brain is attached defines the ego. It creates the ego. As long as the brain embraces an image, any image, then that image forms an ego, which creates havoc, chaos, and a complete mess of things. Therefore as long as an ego exists there will always be conflict, violence, war, and all the insanity that goes with it. Conflict cannot exist without the ego. They are intimately tied together. They are entangled. However, it is more than mere entanglement. The ego not only goes hand in hand with conflict. The ego is conflict. They are the same. That is a fact. It is an enormous truth. If the brain faces that truth, and sees the insanity of attachment to any mental image, then that truth changes the brain. The ego may try to resist that truth, sweep it under a rug, or stamp it out

of existence. However, a truth is something that the ego cannot touch. It is something that the ego cannot corrupt or destroy. Truth is something that never becomes obsolete. It has a genuine incorruptible character to it, which makes it an indestructible thing. Carefully go into this. Think through it for yourself. Take time away from work, home, family, and all that, and be alone with all of this. Go into it and figure it out. Explore it as thoroughly and as deeply as possible. Do it, and see what happens.

796. There were high winds, heavy showers, and flooding in fields, streets, and throughout the small town. The rain was relentless. Waves of water poured down. It came down in sheets, drenching the earth, and pouring leaves and mud in the streets. The sky was a solid thick mass of gray. The power of the storm was enormous. It brought about a child-like sense of awe and wonder. The body sat in a cushioned wicker chair that overlooked the falling rain through a large single pane window. The silence in the room was remarkable. It made you want to whisper. Unusual insights began to pop into the brain. It was a rapid stream of realizations that came back to back one after the other. It engulfed the brain. The brain was like an empty tube, vacant, vulnerable, and utterly receptive. The insights streamed through the tube without leaving a mark. There was no effort to interpret or decipher what was happening. There was only observation. The observation was simple, easy, and pure. It was unadulterated. The insights, epiphanies, or whatever you want to call them, was a continual streaming shift in the brain. The shifts were chasms of change. Everything was filled with change. The change was the present, the is-ness, and the brain was wholly immersed in it. The eyes were closed and feet flat on the floor. The body sat still, motionless, with an erect back. A powerful wind howled. An area of blackness appeared. The eyelids were closed, and a form of deep blackness appeared in some unknown area. The black form was small and irregular. It was blacker than black. There was nothing in it. It was pure nothingness. The nothingness was unnamable, untouchable. The vastness of it made the body quiver, and suddenly it vanished. In the blink of an eye it all disappeared. The wind continued to blow violently pelting acorns from a towering redwood tree onto a covered carport. Gusts of air blew through a small crack in the open window and filled the room with fresh, cool air. The body sunk into the softness of the bed, blankets, and pillows. The brain was sensitive and watchful. The body felt drained and fell into a long, deep sleep.

797. Intelligence has no religion, politics, country, or flag. It is a place where flags do not exist.

798. It was late evening and the house was empty and quiet. A solid door separated two rooms. One room was filled with light from a corner lamp. In the other room the light was turned off, and it was dark. The door opened. The dark did not enter the room filled with light. It was the light that entered the dark room and dispelled the dark. It completely erased the darkness from the other room. Light does that. It erases darkness. The key was the door, the door between light and dark needs to open for light to erase darkness. It is the same with intelligence and ignorance. The door between intelligence and ignorance needs to open for intelligence to erase ignorance. Ignorance is a mistake that the brain makes. It is a perspective about things that are bias, prejudice, and therefore slanted. A brain with a slanted perspective is ignorant. For example, a person who has any personal inclination towards a particular religious belief is bias. The person is mentally inclined to the belief, and views life through the filter of that belief. As a result the perspective is distorted. It is ignorant. Only intelligence ends ignorance. It cannot happen the other way around. Ignorance cannot touch, influence, or in any manner corrupt intelligence. Intelligence is incorruptible. Find out what is the door that prevents intelligence from showing itself, getting to, and thereby bringing an end to ignorance. If intelligence can simply get to ignorance then it does the rest. It acts. The action is instant, and ignorance disappears. It disappears all at once. The door that separates ignorance from intelligence prevents the ignorant brain from letting go of every form of personal inclination, bias, and prejudice. For example, a person must let go of the personal religious belief one has about Jesus, Allah, Buddha, Krishna, or whatever. What prevents that? What prevents the brain from dropping every form of inner inclination and attachment to the mental image that exists of Jesus or Allah? The door between ignorance and intelligence must come down. The door that separates the two must be opened. Is there is key that unlocks this door? The key must be related to intelligence. There must be a factor or quality of some sort that enters the mind which as a result brings about the realization needed to unlock this door. What is the quality of mind that enables a person to face this, take the plunge, and jump out of the whole field of mental attachment with both feet? It is obvious that the quality of mind involves no personal opinion or belief. It does not require any idea, concept, or form of thought, because all of that is bound to memory, which means it is fragmented. It is partial. Partiality implies bias, which creates distortion. Distortion means ignorance. That means all of that is out. Nothing in memory can be used to unlock this door. Nothing in any theory or belief has any value at all, which

means that is the key. It is this nothing or nothingness, which means no memory, that is the key that opens the door. It is the factor that ends the ignorance within the brain. The realization that no thought of any kind, and therefore no mental image stored in the warehouse of human memory, can be used to open the door between ignorance and intelligence, is what opens the door. The realization into the nature of memory, that memory is partial, limited, and cannot be applied to end ignorance, is intelligence. That realization is the quality of mind that ends the ignorance within. There is no difference between that realization and intelligence. They are the same. The brain that no longer has any particular inclination or personal perspective about life no longer lives with any personal opinion and belief. All of that is finished. That means it no longer has a distorted perspective about life, which means it has come upon what it is to have a perspective that is clear and unblemished. The brain that comes upon intelligence has thereby made a huge discovery. It has come upon something that is unblemished, and therefore pure. The purity of it is unspeakable, however it is more than pure. There is something else, something more and much deeper about it. The brain has discovered that which cannot be sullied or adulterated in any way, which means it has come upon a field of existence that is unadulterated, pure, and therefore divine. It has come upon a divine other, and intelligence is that. Intelligence is divine. They are one and the same.

799. There is a barrier that separates ignorance and intelligence, and that barrier is one way. The barrier separates ignorance from intelligence, but it does not separate intelligence from ignorance. The barrier acts as a membrane. The membrane is transparent for intelligence, and it is opaque for ignorance. Intelligence can observe ignorance. It can see the ignorance of the ego, how it moves, and how it is an activity of psychological attachment. It sees how the ego gives meaning to particular mental images, the images of a person, a belief, a job, or whatever, and how it becomes mentally attached, suffers heartache, sadness, depression, and everything else that goes with it. The hammer that breaks down this barrier is insight. Insight is not the result of training. Training involves practice and study, which both take time. Insight has no relationship to time. That means insight is a sudden and instantaneous thing. Insight is the awareness that attachment to any mental image means misery, and therefore ignorance. The insight of that fact ends attachment. It wipes out any mental embrace that exists to any idea, thought, or concept. In the same instant the movement of ignorance stops. It ends. As a result an entirely different movement begins to operate in the brain. It is a movement devoid of attachment and absent any sense of inner hurt or sorrow. It is a movement that marks the beginning of a completely new way of life. It is the beginning of a life absent ignorance, and as a result filled with intelligence. A life of intelligence means living without psychological attachment, and therefore freedom. It means living free of all anxiety, worry, heartache, depression, and every form of psychological struggle, misery, and sorrow. It means freedom from all that nonsense.

800. Love is perfect. It is perfect in every way.

801. Intelligence has nothing to do with the known. All that is known is recorded in memory. Memory is limited. Intelligence is not limited, which means it has an eternal property about it, and therefore it can neither be created nor destroyed. Find out what it is to let go of the totality of the known, which means to give nothing that is known any importance. If you do that, then the brain comes upon an intelligence without beginning or end. It comes upon that eternal and indestructible other.

802. The sky was clear, open and empty. It was a beautiful day to die.

803. If memory is measurable, then it makes no sense to use it, or anything that lies within it, to come upon that which is immeasurable. Belief exists in memory. That means if you embrace belief, any belief, in order to come upon that which is immeasurable, then you are using a lie to seek the truth. you are not only making a mistake, you are wasting your life.

804. Pride in anything is worthless. It is worthless because it creates an ego.

805. If the ego fears loneliness, then let it be alone. If the ego fears loss, then let it lose everything. If the ego fear death, then let it die.

806. If your enemy loves you, then love your enemy, and if your enemy hates you then love your enemy.

807. Bless the idiot that goes to war against the other idiot, and then bless the other idiot.

808. If the whole of human knowledge, which means science, technology, art, literature, tradition, culture, and all that, are not given supreme value, and no opinions and theories are coveted, and no concepts and ideologies are embraced, then a new kind of learning takes place. The learning has no goal or conclusion. It has no end. The meaning of learning is found in the act of learning. The learning that occurs is insatiable. It is a learning that moves through the brain, and the brain does not hold it. It lets the learning go on and on and on.

809. Jealousy is mental hurt, torment, and distress. Love is not hurt. Love is not torment. Jealousy makes love an impossibility. Learn to live without an ounce of jealousy in your daily life, and suddenly the brain comes upon the insight of what is love. When that happens every sense of inner hurt and torment ends. That is what love does. It ends inner hurt. It wipes out the whole of it.

810. That which is sacred exists, which means it exists in the night or day, winter or summer, war or peace.

811. A love that is just sexual is not love. A love that is merely friendship is not love. A love that is only motherly, paternal, or devotional, is not love. Some think that love is a combination of all of these merged into one, and combined to form a love that is undivided and whole. However, if any one of these so-called forms of love involve memory, a mental image, or any form of thought, then it cannot be love. It cannot be love because memory and thought are grounded in limitation. Love is not something that has any limitations. Love has no limits at all. Love is unlimited, which means it has an infinite and therefore sacred character about it. Anything that does not have a sacred character about it has no connection to what is love. If you fail to find and find such a love in your life, then it is as though you never really lived at all.

812. The playback of memory stopped and the intimate other appeared. It emerged from nothing and came out of nowhere. It was far reaching, immense. It penetrated the brain. It was on the brain, in it, and through it. It made the brain sharp and incredibly alive. It seemed to touch every nerve in the body. The sensation was more than merely pleasant. It was beyond that. It was a bliss and inner joy. It was unbelievably joyous. It was not a definable physical form. It was not material. It was a formless and immaterial thing. The instant the movement of memory restored, the intimate and joyous other ceased. It stopped all at once. Watch what happens when the brain is quiet, watchful, which means the activity of memory is not operating. Do not believe a word of any of this. Watch without effort, expectation, or any degree of desire. Do it, and see what happens. Simply do it.

813. If you love another person, and that love is genuine, which means it is a love without conditions or limits, then that love has no end. It is a love that does not die.

814. The ego cannot end halfway. It is all or nothing. Until the ego ends altogether, then all the fears, sorrows, and struggles of existence will persist. They will go on and on and on.

815. The self in one brain is the same as the self in all brains.

816. All books have a first page and a last page. That means all books are limited. That which is sacred is not limited. Therefore no book is sacred.

817. Life is sacred. Therefore no church, mosque, temple, holy book, belief, or faith, compares to that sacred other which exists in a bird, tree, or blade of grass.

818. People demand an end to violence, but they refuse to do what is necessary to bring an end to it, which is why violence goes on day after day and year after year all around the world. If people discard every form of psychological identification and mental attachment they have to any person, physical object, or idea, which includes the ideas of personal opinion, belief, ideology, philosophy, and so on, then violence ends. It ends altogether. Test it out. Experiment with it. Do it yourself, and watch what happens.

819. There is no difference between the ego in you and the ego in another. That means you are every human being who has ever been, exists today, and will ever be. It means you are not only directly connected to everyone, but you are everyone. You are the same. Therefore every single thing you do impacts everyone. It touches the whole of humanity. If you learn what it means to be free, to be attached to no thought, no mental image and no belief, then you need do nothing else. You do not need to write a book about it, give any talks, or establish any kind of new age school. None of that is needed. It is not needed because if you change, then it touches, effects, and impacts everyone. It happens. This is a tremendous fact. It is a fact that brings a contentment and inner bliss unlike anything else. The bliss is unfathomable.

820. The music was calm and tranquil. The brain was silent of the noise of thought and mental image making, which means it was vigilant and filled with alertness. With eyelids closed an array of what seemed like shooting stars appeared. The starlike shapes moved with great speed as if one was passing through a tunnel. After an unknown time the star shaped objects burst apart and separated into random flowing movements. Suddenly the star shapes stopped, and a portal of some sort opened. It was a window into another unknown scene. The window was large and displayed moving scenes of landscapes, rolling hills with trees and grassy meadows. The scenes passed from left to right as if one was riding in a car or plane. Suddenly there were large groups of unknown figures, apparently people, who stood together tightly bunched. The figures performed an unknown activity. The attention of the figures seemed focused, and the activity was deliberate. The eyes began to tire, and all at once the portal closed. It vanished. There was no inclination or desire to interpret what took place. What happened left no impression on the brain. The brain remained watchful throughout the evening. Black covered the night sky. The rain was furious and pounded hard on the empty street and parked cars. The rain cleansed everything it touched.

821. The only peace that is real comes when you find out what it means to be psychologically independent. Psychological independence means to inwardly depend on nothing. The brain can only depend on a mental image or thought. The thought may be of a spouse, a boyfriend or girlfriend, a religious belief, a job, a house, money, God, friends, family, or whatever. Regardless what are the thoughts of dependence, they must end. They must all be completely purged from the brain. If there is only one dependence, then it is one dependence too many. There is no difference between a person who mentally depends on a single thought and the person who depends on a thousand thoughts. It is still dependence to thought. It is the same movement of dependence that is happening in the brain. Bring an end to the entire movement of mental dependence, and instantaneously the brain comes upon what it means to be free. It is in that freedom where the brain finds peace. It is a peace of mind that is not a hope, fantastic wish, or idealistic concept. It is not a concept about peace, but it is the real thing.

822. The body is a straight jacket and encumbrance. It is a meat suit. Intelligence uses the body. If the body is no longer of any use, then intelligence sheds it. It sheds the body at death. Take care of the body with good food, exercise, and all that, but be indifferent towards it. There is another field to life infinitely more precious than the body, anything physical, and all things that are bound to the earth. Intelligence is that infinitely precious field. It is an unearthly thing.

823. You don't plan to come upon that which is sacred. It just happens.

824. When the brain is empty of thought and idea making, another movement of life unveils, and in that unveiling what takes place at death is revealed. Death is the ending of your job, your possessions, your attachments, and your name. It is the end of the mental images you have of yourself. Therefore the end of the images you have of yourself leaves nothing. There is nothing. It is a birth of nothing, and nothing means everything. It means a dimension of unimaginable energy. That is what death is. It is the beginning and birth of an absolutely immense energy unlike anything one can possibly imagine. It is not an idea or theory. It is palpable. It is something you feel. The key is to empty the brain of every image and idea that makes up your identity, including all ideas you embrace about a particular religion, political affiliation, family, work, or anything else. The emptying of these ideas and all idea making in the brain is what begins and releases the energy. The emptying is the energy. It is the thing that reveals what is death.

825. Watch the movement of the ego. It may try to seep into everyday living with hope, comparison, judgment, and the endless search for safety and continuity. Watch it and the movement stops. It ends. To discover what happens when the movement of the ego ends is the greatest and highest. It is the epiphany of a lifetime.

826. The body was seated in a hard cushioned chair in a quiet room. The back was straight, and the eyelids were shut. With eyelids closed the eyes continued to look. This went on for a long time, simply looking, watching, and observing without will or hope. Out of nowhere a portal opened. It was not a large opening, but the view was clear. There were figures of people. They seemed to exist and move outside the field of the known in a dimension that appeared outside of time. There was no mental playback of memory. It did not involve any movement of thought. The figures were moving and working. There was purpose in the work. The work was deliberate, and at the same time it was quiet and easy. The figures, beings, or whatever you want to call them, were completely and wholly in the present. The portal was in the present. It was there with the sounds of passing cars, the fresh air from an open window, and the feeling of clothing on the body. The mind was still, and it was in the stillness of the mind that the portal appeared. There was no attempt to communicate with the figures. There was only watching. There was simple observation. The figures seemed either unaware or ignored the fact that they were being watched. There was no desire to enter the portal, have it continue, or end. The observation lasted for a short while. The eyes began to feel strained, tired, and all of a sudden the portal closed. It closed abruptly, and disappeared altogether. The memory of it remained for a short time. There was observation of the memory of the very strange and unusual event. The remembrance of what happened then vanished, and the brain became empty and utterly silent. The silence was not dull or boring. There was no struggle or effort to understand, cope, or try to translate what happened. There was only silence. The brain was occupied with silence, which means it was bubbling and overflowing with enormous energy. The silence was energy. The brain was alert, watchful, and that watchfulness was the silence. It was the energy. They were the same.

827. Belief is memory, and memory is limited. That which is sacred is not limited. That means there is nothing sacred in any belief.

828. Discard every precious idea in the mind, and the mind discovers what is precious.

829. The only day with meaning is today.

830. A habit is a pattern of behavior that can come about through repetition. It can make the mind dull and sluggish. Mental alertness is what brings a total halt to sluggishness. It awakens the mind, and stops any and every sense of repetition. It is the factor that enables the mind to suddenly see a flower, tree, and sky as if for the first time. A sluggish mind, which means a mind that is caught up in a habit of thinking in a particular way, cannot penetrate into the tremendous beauty of a flower with all of the shapes, colors, and smells that is the flower. Watch what happens to the mind when it is alert and highly attentive. It gets sharp, and that sharpness brings an end to the dullness. It ends the dullness in the mind. It makes everything new and bursting with freshness. It is as though one sees things with young eyes. It makes the eyes young, innocent, and filled with the most extraordinary energy. A dull mind has no energy. It is listless, bored, frustrated. It falls victim to frustration and all the anxiety, tension, and mental conflict that goes with it. All of that conflict is wiped clean by the alert mind. This is something that is easily experienced. Do it now. Watch what happens in the mind when it is alert. Live that alertness. It is astounding what takes place.

831. Every organized religion in the world is based on a belief. A belief implies a mental image. That is obvious if you step back and look at it. Now what comes next is important. All mental images are memory, and memory is finite. That which is sacred is not finite, which means it is infinite. It is immeasurable. Therefore all organized religions throughout the world are using something that is finite to try to come upon that which is immeasurable, and therefore sacred. It means they are all making a mistake.

832. There is something that can occupy the mind that is neither directly nor indirectly a response to external stimuli, sights, sounds, and so on. To find out what that is one must learn what it is to observe without an idea, thought, or mental

image. One must learn what it is to listen to a bird, a breeze, a spouse that one has lived with for years and years, as if for the very first time.

833. That which is sacred is unrestricted. Memory is restricted. It is restricted to the past. Therefore memory has no relation or connection to that which is sacred. A memorial is designed to preserve the memory of a person or event. That means there is nothing sacred in any memorial.

834. There are thousands of mysteries and secrets about nature, and there are new technologies that are knowable, which have not yet been made known. People make learning about and knowing these mysteries, secrets, and technologies primary, when what is primary is that which is unknowable and therefore exists outside the field of the known. The field of the known is memory. The whole of human knowledge, and that which is known, is stored in memory. It exists as memory. Memory is fundamentally a measurable thing. Give no mind to memory or any knowledge within it, and that which is immeasurable reveals itself. Do that and what is unknowable and primary unfolds. Love is that which is primary. It is that unknowable and immeasurable other.

835. All technology and science are movements in human thought, and therefore they are limited activities. As a result no advance in technology or scientific discovery can come upon that which is unlimited. It cannot come upon that which is infinite, and therefore sacred. Love is infinite. It is the only sacred thing that exists.

836. The practical success of learning what it means to bring an end to every form of psychological conflict as jealousy, anger, depression, fear, greed, frustration, and all the inner struggle and sorrow that goes with it, depends on one thing and one thing only. It depends on the end of the ego.

837. Not a harsh word, look, or thought or any kind can break apart love. Love is unbreakable.

838. Nothing can influence, touch, or in any way effect what is intelligence. Nothing can move it. Intelligence is an unmovable thing.

839. Human ignorance cannot end by the spread of knowledge. Knowledge is partial. It is inherently incomplete. To think that something partial and incomplete can bring an end to ignorance is a fallacy. Intelligence is the only thing that can end ignorance, because intelligence is not partial. Intelligence is not incomplete. Otherwise it would not be intelligence. The realization of that simple fact ends the emphasis the brain puts upon knowledge when it comes to this issue. The whole of human knowledge can do nothing to end the ignorance of personal bias, prejudice, opinion, belief, and all the division and violence that springs from it. The person that sees this fact is no longer tricked into believing that knowledge can end ignorance. As a result there is freedom from knowledge, and in that freedom the partiality within the brain ends. The brain comes upon that which is not partial, and therefore complete, whole. It comes upon a wholeness, and that wholeness is intelligence. The simplicity and beauty of what takes place is extraordinary.

840. Science and technology are merely forms of organized knowledge. Knowledge is limited, which means it does not have a total or holistic quality about it. Therefore knowledge cannot be used to end conflict. No scientific discovery or any technology can end conflict completely. Nothing limited can end anything completely. Therefore one must find out what event has an eternal nature about it, because only that eternal other, whatever it is, can end the whole of conflict, completely and totally. That which is eternal is not a castle in the air or dreamscape. It is not some sort of fool's paradise. Put away everything you know or have ever learned about it from books, periods of study, and the society in which you were raised. Discard your personal upbringing, every social norm, and pattern of thinking that you have about it. Make a clean slate of the brain. Only then can the brain have the capacity to come upon something new and unadulterated. When that happens the brain comes upon that which no form or aspect of knowledge can grasp. It comes upon that which is unknowable, unadulterated, and therefore eternal. It comes upon the event that ends conflict completely.

841. Explore and work out what it means to live without any degree of mental division or conflict. Do it as slow as needed so that it is clear, and you feel it when you begin. If you feel it when you begin, you will discover the beginning is the ending. They are the same.

842. The first step is to live with wonder and watchfulness. It is the first and last step.

843. The night sky was ablaze. The sky, stars, and emptiness between the stars were all alive, pulsating, breathing in and out. The brain was the sky. It was the emptiness. An immense awe and sense of veneration appeared. It was a veneration that came out of nowhere. It made the mouth open, and jaw drop. It made breathing quiet. It was not an earthly thing. The brain came upon it, and the end of knowledge is what reveals it. Knowledge begins with experience. When an experience happens, that experience is recorded in memory as a mental image. The mental image is knowledge. They are the same. However, there is an experience that has nothing to do with any image. It is an experience that has no relationship with knowledge or memory. It is the experience of that which is the present. The present may be a bird calling, car passing, or the glitter of a piece of broken glass in a street gutter. The experience of the present is active, moving, and flowing. It is a flow of watching, listening, and allowing every cell in the body and brain to be alert and intensely sensitive. Let go of all knowledge, which means the whole of human memory, and the veneration shows itself. The unearthly other comes into being.

844. When the brain banishes the ego, the brain changes. It happens all at once.

845. If you are cruel to any person, animal, or living thing, then there is no difference between cruelty and you. You are cruelty. You are one and the same thing.

846. Step back and look at the different societies in which people live around the world with all the various beliefs, customs, and habits of behavior. People around the globe have been habituated. They have been conditioned. The only thing to realize is that you are conditioned. If you realize that fact, then that realization brings about a change. It changes the brain. The brain suddenly becomes aware of what it is. It sees itself. It realizes how it has been trained and programmed to follow this custom, that tradition, or whatever lifestyle that exists in the particular society, group, or family in which it finds itself. It is the realization of one's own conditioning that brings freedom from conditioning. As a result the psychological conditioning of years of upbringing, training, education, and all that, no longer has any meaning. The brain suddenly places no value on any of that. It gives no significance to any conditioning that goes on in any corner of the globe, which means the brain discovers what it is to be free. It comes upon freedom.

847. A large gaggle of geese and goslings were foraging on the open grassy lawn. The lawn was surrounded by trees and a walkway that snaked along the sandy shore of the bay. A man was wind surfing a long distance from shore. He was jetting across the waves at a very fast speed. He seemed to be a very accomplished surfer making all sorts of loops, jumps, and spins. Suddenly the surfer crashed into the grey, murky water, and disappeared together with the board, mast, and sail. In no time the wind lifted up the sail, the surfer rose, and once again he began to sail across the open sea. A giant roll of thick, grey clouds slowly turned over the western hills. Grey and black boulders outlined the walkway that extended out into the bay. A young child was riding a bicycle and was chastised by a parent for riding fast. The body felt strong and sensitive as it walked down the hill on the narrow path facing a cool, strong wind. There was the urge to stop, stand still, and look upon the waves, distant hills, and beautiful blue sky. Suddenly it came. An unexpected sense of impenetrable peace unfolded. It was a peace that depended on nothing. It was intimate, penetrating. It was not something that took time to unfold, but it was instant and altogether immediate. It was not an idea. There was no concept or anything the brain could inwardly hold, grasp, or in any manner put into some kind of thought. Any sort of thought of it was not it. It was the absence of thought that seemed to unveil or invite it. There was no intent or any act of will involved. It was the release of thought, desire, and will that seemed to bring it about. Thought and will are movements of memory and therefore the past. This had nothing to do with the past or any yesterday. The brain surrendered to all yesterdays. It surrendered to the whole of the past, and in that surrender the present showed itself. It opened up and came out. The present and the sense of peace were not different. They were one and the same movement. The feeling was both mysterious and extraordinary. There was nothing like it. The body continued down the narrow dirt path and onto the busy street filled with bumper to

bumper cars. The small homes along the street were well manicured with mowed lawns, trimmed trees, and landscaped front yards. A lone sea bird glided high in the sky. It was a glorious day.

848. Live as a riding tide, a falling leaf, a cloud as it moves across an empty sky. That is all you need to do. Nothing else is needed.

849. Find out what it is to be a nonentity. Only then can that sacred other be invited.

850. Love does not choose.

851. Love reveals that which is timeless, holy, and sacred. It is what humanity aches to possess. Love does not yield to pride or vanity. It cannot be altered by prejudice, desire, sex, or money. It is unyielding and therefore it is an unalterable thing. The ego seems to be nearly as unyielding as love, because it has resisted the immense beauty and wonder of it for thousands of years. The idea that time will gradually modify human thought so that it has the capacity to come upon this love is a mistake. It is wrong because that which is sacred has nothing to do with time. Love is sacred. It is a timeless thing.

852. Your life may be consumed with a job, house work, caring for children, exercise, money, sex, and all that. It may be filled with small, insignificant, and terribly petty little things. Meditate each day. Meditate for any earthy period and that will be enough. It will be enough to keep the brain sane, healthy, and allow the unearthly other to flow through it.

853. People desire love, but they mistake a mental image for it. Any image of love denies love, because the image of a thing is never the actual thing. The image makes coming upon what is love an absolute impossibility.

854. Look at something without an idea of it. Look at a sky, tree, cloud, spouse, or co-worker without the filter of any idea at all. To look without an idea means to look with eyes that are alive, curious, and filled with vitality. If you look at something without an idea of it, then there is no space between you and it. No space means no separation. The end of separation means the idea and the idea-maker vanish. It means there is no you. There is only looking. It is in the looking without idea-making that brings aliveness and vitality to the brain. The vitality is huge and far reaching. It is absolutely immense.

855. Happiness does not exist in thoughts. It exists in the space between thoughts.

856. The ego as the psyche or personality is fundamentally bias. It is bias with inclinations based on education, leanings based on upbringing, and preferences based on the conditioning of friends, family, and the society it finds itself. That means the ego is basically a psychological movement that is slanted, twisted, and therefore distorted. Bias means distortion. They are the same. That means the ego is a psychological state of distortion, and distortion means ignorance. It is not that the ego is separate from ignorance. The ego is ignorance. It is the same state and movement. It is the same thing. Nothing ends ignorance except intelligence. That is an incredible fact. It is incredible because it means at bodily death if the ego occupies the brain, then the ego must go on. The ego must leave the body, eject from the brain, and carry on. Therefore when the body is finished the ego continues. It continues without the body. What happens when the ego moves on cannot be fathomed by the ignorant brain. The ignorant brain may imagine, hope, and believe all sorts of things. It may envision itself as a spirit, a light, or an immortal soul that goes through a tunnel, meets deceased loved ones, encounters angels, God, heaven, hell, and so on. However, as long as the brain remains ignorant, it is not to be trusted. This is important to understand. Whatever the ignorant brain thinks, imagines, believes, concocts or in any way psychologically conjures up about what happens when the body dies, must be discarded. Therefore all imagination, hope, and belief about it must be abandoned. It must be let go. Only when the whole structure and movement of psychological ignorance has ended, can intelligence occupy the brain. Only the intelligent brain can come upon insight into what is death. The key is purging the ignorance. This purging needs to happen, because only when ignorance ends can what takes place at death show itself.

857. Cling to the image you have of yourself and everything is lost. Let it go and everything is revealed.

858. The freeway was jammed with congested traffic. The eyes and faces of drivers looked stone-like, glazed over, and lifeless. They appeared to be entranced in thought, and therefore mentally dead. The cars were like metal coffins carrying people going nowhere. The mind turns into a lifeless thing when it latches onto and gets swept up in the activity of thought. The thought may be about work, family, money, sex, politics, art, science, religion, God, or whatever. Regardless of the type of thought, to be internally possessed by thought destroys mental aliveness. It kills creativity, and takes away inner passion. Only when the insanity of being psychological caught up in thought comes to a stop, can the mind learn what it is to live without stress, anxiety, and all of the inner torment that goes with it. Only then can the mind find that extraordinary quality of inner peace and emptiness that knows no torment of any kind. Psychological emptiness is not an emptiness in which the mind falls into a mental daze, stupor, or blankness. It is not some sort of mindless inner void. Instead it is an emptiness that is not empty but full. It is a fullness. The emptiness brings a fullness to the mind, because the mind discovers what it is to not be possessed by any thought at all. It discovers what it is to be possessed by nothing, which means it comes upon freedom. It is in that freedom where the mind finds out what it is to live without anxiety, frustration, disappointment, fear, and every sense of inner hurt and grief. As a result an inner release takes place, and a tremendous vitality and energy begins. The mind discovers an energy that has no relationship to thought. It is an energy with no connection to any aspect of memory or time. Thought is memory, and memory is the past. It is time. The mind that has learned what it is to live without being caught in the cycle of thought suddenly finds it no longer moves in time. The whole movement of psychological time ends. It no longer operates. As a result the mind enters into and merges with a dimension of timelessness. It comes upon that which is timeless, which is not something that can be possessed, put into a pocket, or imagined in any way. It is an absolutely unimaginable thing.

859. What is impossible for the ego is possible without it.

860. The young man was said to have financial worries and failed relationships. As a result he committed suicide. When you commit suicide the troubles that plague the self do not end as one might believe. They do not go away. Only love ends the self and all the worries that go with it. The brain that has not discovered what is love, which means a love that has no worries, problems, or sorrows of any kind, is plagued with the self, and so if the brain dies, then the self survives. It goes on. It goes on because only love can bring an end to worry. Only love can end every problem, trouble, heartache, and sorrow known to man. That means if the self exists in the brain at death, then all of the worry, heartache, depression, and all that the rest of it, continues. It continues in another body. It carries on in another person, which means it carries on in the neighbor, co-worker, spouse, parent, and child. It does that because there is no difference between the self that exists in you and the self that exists in any other person in the world. It is the same. Only when the self discovers what it is to love can the cycle of birth and death stop. It stops altogether. Find out what it is to come upon a love that has no worries, troubles, and sorrows of any kind. All worry and sorrow are caused by thought, and thought is a limited and finite thing. Love is not limited, which means it unlimited. It is infinite. Find out what it is to have that love inside you. Do that and break out of the whole senseless cycle of sorrow. Do not say you will do it tomorrow or at some time in the future. The future is merely an idea, and love is not an idea. Therefore do it now. Love only exists now. It only exists in the present, which means the past and future have no value when it comes to finding out what it means to love. They have no value at all.

861. There is something the brain can tumble into that overflows with the most vital and primordial energy. However, any idea of it is not it. Any idea, concept, or mental image of it only serves to prevent it from coming out. Ideas and images are fixed and stagnant things. They are confined to memory, and therefore limited. This energy is not limited. That which is limited prevents this unlimited other from emerging. The whole process of mental image making must cease for this energy to be encountered. When that happens you feel it. You feel it as a fact. You feel it as a life changing realization. It is a realization that makes the jaw drop, breathing shallow, and the mountains, clouds, and sky to suddenly come alive.

862. To observe life through the lens of the ego, which means memory, and therefore that entity which is partial, broken up, and therefore not whole, necessarily distorts the observation. It distorts perception, and thereby prevents the ability to see clearly. At physical death the same distortion takes place. If the ego has not ended in life, then it continues in death. What takes place at death may feel real and true, however it is not. It cannot be what is true, because if the ego continues, then distortion continues. Anything the ego meets, encounters, and goes through is partial. It is not whole. The key is to

end the ego. Bring an end to the ego, and every sense of partiality and fragmentation fall away. As a result a wholeness comes about. An inner wholeness unfolds. The wholeness that unfolds when the ego ends, is the same wholeness that is revealed at death. The ego must be totally vacated from the brain. Only then does the actuality and whole of what takes place at death show itself.

863. Conflict is walking away from what it is to love without conditions.

864. Sorrow is a movement in itself. There is no your sorrow or my sorrow. There is only sorrow. Love ends sorrow. Nothing else does that. That means not even physical death ends sorrow. If sorrow does not end in life, then it continues. It continues until love ends it.

865. Memory operates only in the field of past experience, knowledge, and the known, which makes it a narrow, partial, and terribly limited thing. Intelligence is not partial. It is not narrow or limited. Therefore memory has no relationship with intelligence. Memory cannot perceive, fathom, or in any way grasp what is intelligence. It cannot grasp how intelligence works or acts. The action of intelligence does not involve any aspect of memory, which means it is an action that does not contain any idea or mental image. All images are housed in memory. As a result every image, idea, and thought are limited by nature. They are all snapshots of experience, which makes them partial, incomplete. Intelligence is impartial, and therefore it is complete. It is whole. It is an action in wholeness, which means it does not depend on anything. It is perfect independence. It is a completeness that needs nothing. It does not even need the brain. That means it operates independent of the brain. This is quite an interesting fact. The brain can tune into intelligence, and intelligence can thereby operate in the brain, however intelligence remains separate from the brain. Only the brain that has brought about an end to the ignorance within it can come upon intelligence. Until that happens intelligence cannot work in the brain, which means all of the fear, worry, anxiety, despair, depression, and sorrow of everyday living will go on. Human sorrow is needless and wasteful. It is wasteful because there is another way to live that is not partial, limited, or divided in any way. A life that is divided is a life of conflict. Dividedness means conflict. They are the same. The brain that ends the ignorance within it, comes upon that intelligence which has no division or limitation. It comes upon that which connects to and thereby touches everything, the stars, the earth, mountains, oceans, animals, trees, and all mankind. It comes upon that which surrounds people with all of their pettiness, inner hurts, conflicts, and problems. It surrounds the ignorant criminal, jealous spouse, and greedy businessman. Memory cannot in any manner grasp what is taking place. It cannot comprehend the significance of the unlimited other that surrounds the whole of life. End the ignorance within and that unlimited other shows itself. The brain comes upon that which is unlimited, infinite, and therefore holy, and it is not separate from it. Words do not do justice for what happens in the brain. What emerges is extraordinary.

866. If the ego exists in the brain, which means ignorance, distortion, sorrow, and all that, then it is the same as any other ego. If an ego is in you, then there is no difference between you and any other human being. Your life is not greater or smaller than that of any other person. It is neither smaller than that of the greatest person nor greater than that of the smallest person. It is the same. However, bring an end to the ego, and suddenly an entirely new and different life unfolds. It is totally unlike anything else. It is natural and completely different at the same time. It is a way of living that is both natural and unequal in every way.

867. If you come upon what is love, a love with no end, then the brain turns on. The brain comes alive. It changes how you breathe, where you go, what you say. You discover what it is to live deeply in the present. Things that mattered before, the struggle for money, status, power, authority, relationships, sex, security, God, and all that, no longer have value. All of that struggle no longer makes any sense. The whole of struggle turns into a useless and senseless thing.

868. Compassion for people who live in agony, misery, and terrible sorrow only has meaning if it is based on a love that has no conditions, no limits, and therefore no end.

869. The instant you come upon a time and place without distraction, which means no work, no eating, no family, no sex, no telephone, no television, no internet, none of that, then go into what it means to step out of living in psychological time. Think as carefully, deeply, and rigorously as you can from every angle, up, down, inside and out, without the help

from any book, another person, or anything else. Think through it, and be vigilant not to fool yourself. Be watchful not to fall into a trap. If you think through it, and come to a conclusion, then that is not it. A conclusion means a mental image, and an image involves memory. Memory is the past and therefore time. It is psychological time. Therefore if you are left with any idea, thought, or mental image of any kind, then that is not it. All of that must be denied. The complete movement of thought, playback of hopes, dreams, beliefs, and all the rest of it, must be internally put into the garbage bin. The denial of all that brings an end to living in time. It reveals that timeless other.

870. Thought as the ego is like a box. It is a box that contains all the evils of human life. Use thought for play and practical things. Other than that give it no mind.

871. At the most basic level consciousness contains ideas, mental pictures, and thoughts. The collection of all that may be described as the content. It may be described as thought. Any personal opinion, theory, faith, ideology, or conclusion about anything takes the form of thought. In short, it means that consciousness is its content, and that content is thought. However, there is more to the content than merely thought. There is also the space that exists between thoughts. There is the non-thought or emptiness that exists when thought is absent. This is important to understand. Thought is finite and limited by nature. Therefore the emptiness that exists between thoughts is not that. It is not finite, which means it is infinite. It is unlimited. To have an insight into that emptiness, one must explore what it is to bring an end to the activity of thought as analysis, concentration, desire, struggle, belief, and all the rest of it. This exploration cannot involve any type of effort, training, or mental exercise. All of that implies thought and therefore it has no value. In fact the whole of human knowledge has no value when it comes to this matter. If you see that fact, then there is freedom from knowledge. There is freedom from every form of thought, which means freedom from limitation. The mind that is free comes upon the emptiness that exists between thoughts. It comes upon that which is unlimited. That which is unlimited is not confined to the brain. If it was confined to the brain, then it would not be unlimited. The brain that stays away from the activity of thought and the whole of human knowledge, comes upon this other dimension. It meets it. The brain tunes into it. Only when this whole activity comes to a standstill can the brain tune into that unlimited, infinite, and endless other. Meditation ends that activity. The brain that learns to be still and completely quiet, discovers what it is to meditate. It is not a deliberate sort of meditation. It is not a meditation that requires planning, training, any idiotic mantra, or anything having to do with time. Any form of meditation that involves time is a fraud. It is a gimmick. It is a gimmick, because time means thought. It means limitation, and as a result there is the whole circus of struggle, ambition, and all the inner disappointment that goes with it. Therefore any form of meditation that involves time goes out the window. It is also a fallacy to state that this emptiness always exist. The word "always" implies time, and therefore thought. It is a trap that the brain falls into. It is trap because if a person embraces any thought, then that mental embrace turns into a conclusion, opinion, or belief. It perpetuates thought, and thought denies the emptiness. It denies the infinite other from manifesting. Therefore embrace no thought, no idea, no mental image of any kind. Included in that is the mental image of a job, a person, a religious belief, a particular culture, a political group, a personal philosophy about life, death, relationships, God, the devil, and all the rest of it. It means there is psychological identification to nothing. Only when that happens is the emptiness real. Only then can the brain come upon that infinite, endless, and unadulterated other. Thought as belief, faith, and personal ideology is adulterated. It is adulterated because it divides people, causes war, and all that foolishness. However, the emptiness that exists between thoughts does none of that, which means it is not in any way adulterated. It is unadulterated, pure, and unblemished. It is sacred. Find out what it is to meditate, which is the discard of the entire activity of thought from moment to moment, and that sacred other comes out. It makes itself apparent.

872. There is a source of all that is. It existed before time. In the beginning the source divided. It divided into yes and no, male and female, right and wrong, order and disorder, intelligence and ignorance. It divided into all that, but it was no division. The source knows no division. That means there is infinite significance to life for the beggar, criminal, sorrowful, and poorest of the poor. To come upon this significance one must come upon the source, which means one must bring an end to the division within. Division means conflict. Therefore one must have no conflict throughout daily living, which means no anxiety, no frustration, no disappointment, no inner pain, sorrow, or torment of any kind. One needs to learn what it is to have no conflict at work or home, when you wait for your order in a restaurant, talk to the auto mechanic about the repair work needed for your car, or when you are alone with yourself sitting in the shadow of a tree under an immense blue sky. Find out what it is to have no inner conflict of any kind in your mind, heart, and throughout daily life.

Only when every sense of inner conflict has been totally obliterated can one come upon that source, because the source knows no conflict. It knows no division, which means it is something that possesses a divine quality about it. The source is divine. It is a holy thing.

873. Regardless what you do, how you live, or who you are, you belong to the human family, which means you likely have one basic thing in common. You struggle. You struggle for love, peace, happiness, freedom, the ability to live without fear, and the search for safety and security in this violent and dangerous world. There is no difference between you and any other person who struggles. If struggle exists in the brain of a famous, wealthy, or powerful person, then it is no different than the struggle that exists in the criminal, poor, or powerless. It means there is no difference between the lives of any of the people who struggle. They are the same. People think some people, the scientists, artists, business person, clergy, presidents and kings are somehow greater human beings than the beggar, homeless, and poorest of the poor. However, if they struggle, then they are not different in any way. They are the same.

874. Be curious, innocent, and wakeful. Live like a child. Live in wakefulness.

875. If you pray, then when you pray a mental image is formed in the brain. That image exists in memory. Memory exists in the head. It exists between your ears. That means if you go to a church, mosque, or temple, and you pray, then you are praying to yourself.

876. There is a love unlike anything that can possibly be imagined. It is a love that is more powerful than anything ever conceived, organized, or made by man. It is not powerful in terms of force, push, and pull. It is not a power like that which exists in a government ministry, corporation, military, church, educational or philanthropic organization. It is not a power that comes with any sort of personal belief, faith, ideology, or philosophy. A belief or philosophy is merely an idea. It is a mental concept. Love is not that. Love is infinitely greater than any idea or mental concept that can exist in the brain. Any concept is trapped in memory and therefore the past. It is restricted to the past. The past as memory is a narrow thing. Love is not narrow. Love is not something that is bound in any manner. That means the person who comes upon love discovers that which touches everything and everyone. The person comes upon that which envelopes the stars, sky, mountains, plants, animals, and every living thing on earth. Love does that. Love envelopes the earth. It encompasses all of mankind. Nothing else in existence does that. There is nothing more far reaching, immense, and powerful than a love that is unrestricted, boundless, and therefore endless. Find out what it is to come upon a love without end, and you will discover an inner power and strength greater than anything anyone can ever imagine. You will come upon the unimaginable.

877. Everything in the dimension of thought, memory, and therefore time, pales compared to that which is timeless. It is like the difference between a thing and the shadow of a thing. Living in time is like living in a pale, dull, and lifeless shadow. That which is timeless is not dull or lifeless. It is something that is vital, vibrant, and immensely alive. That which is timeless is alive. It is life itself.

878. You may have a well paying job, live in a beautiful house, drive expensive cars, enjoy luxurious vacations, entertainment, pleasure, sex, and all that, however unless you are completely and totally mentally unattached to all that, which means you have the capacity to let it go, and not have it touch or effect you in any way, then you will never be free. Without freedom life is shallow. It is more or less a waste. Just for the fun of it, explore what it means to be mentally free. Examine what it is to be not attached to any memory or mental image at all. Test it out. To test it out means to not just think about it. It means to live it. Test what it is to actually live without a shred of psychological dependence to any idea or mental image of anything or anyone. Do that and you will learn what it is to be independent. You will experience it first hand, and thereby learn for yourself what it is to be free. The life of a person who is free is infinitely greater and more meaningful than the life of a person who is attached to status, power, wealth, fame, pleasure, or anything else. It does not matter if you are a king or peasant, priest or heathen, CEO of a large company or lowly office worker, because if you are mentally attached, and therefore not free, then your entire life, which means the things you do and decisions you make, will have no real meaning. They will have no real meaning because without freedom there is no love. Love is what gives life meaning. It makes possible for life without sorrow of any kind. Psychological dependence is the cause of sorrow. It is the

cause of sorrow that expresses itself as jealousy, anger, depression, loneliness, anxiety, frustration, fear, and all the rest of it. Love brings a stop to all of that. You may be in a position of authority, and the decisions you make may seem to effect millions, but without love, the things you do and the decisions you make will have no real effect on anything or anyone. They will have no fundamental meaning at all.

879. If you look at the night sky, the planets, stars, and everything else that is the vastness and immensity of the universe, then every psychological problem, trouble, and anguish you have in your life, becomes a very small and insignificant thing. All problems, worries, and troubles fall away when there is no division between you and the stars. If the division between you and what is seen ends, then all of that triviality cancels out. It disappears. Watch what happens when you observe a thing without any sense of division. Just do it.

880. Do not rely on anything for inner peace, not family, not work, not money, not pleasure, not sex, not belief, not ideology, not culture, not anything. Only when you rely on nothing, and you are deeply and honestly at ease with it, can you come upon a peace of mind that cannot be effected, influenced, or penetrated by anything. It is a peace that the brain can encounter, but it does not require the brain. That means it is a peace that exists independent of the brain, and therefore has no relationship with anything that has been or can be put together by people. It is immune from the activities of man, which means man cannot manipulate or corrupt it in any way. It is an incorruptible thing.

881. If you ever feel despair, despondent, or filled with gloom and doom, then do not try to escape from it. Do not seek any help, advise, or answers from any self-help book or so-called mental health expert. Simply observe it. Look at it straight on. Watch the conflict, whatever it is, as it moves in and out of the brain, which means observe the mental image or images that accompany all of those feelings. If you observe what is going on inwardly at the moment the feelings arise, then you can see how the brain is caught up in a movement of mental imagery. It is lost in the world of ideas and thoughts. It does not matter what color, flavor, or shape the ideas take. It is irrelevant what are the tone and volume of the thoughts. What matters is that there is awareness of the ideas. What is important is that the movement of thought must be observed. It must be watched, which means there is no effort to suppress, modify, or control the movement. Any desire or effort to control thought implies a psychological center. It means an ego. Effort implies an ego. However, observation without effort has no ego. It prevents the ego from existing. The brain that learns what it is to observe without effort experiences the absence of the ego. It experiences the end of effort, struggle, and therefore every sense of inner conflict. It discovers what it means to bring an end to conflict. The discovery that takes place is fantastic. It enlightens the brain about what is the fundamental cause for every sense of fear, anxiety, and feeling of gloom and doom. The brain awakens, which means it becomes wise, intelligent, and enlightened. In that enlightenment, or however you want to describe it, the brain comes upon what it means to have no hint of inner opposition or duality. Every sense of psychological duality comes to a stop. All of the mental fighting that has existed throughout life suddenly ceases. It ends. In the ending of all that the brain comes upon what it is to have peace of mind. This is not a peace of mind related to any idea, thought, or mental image, which means it is real. It is the real thing.

882. An open mind is not bound to any idea, concept, or psychological ideal. It is not attached to any personal opinion, belief, conclusion, rationalization, or philosophy. It is a mind unbounded, and therefore completely and wholly unattached. Attachment denies freedom. Therefore an open mind is a free mind. They are the same.

883. When you realize what demolishes the me, the I, thereby coming upon that which is innocent, pure, and therefore sacred, it is not that you see or hear it. You feel it. You feel it as a fact.

884. The end of the ego brings about the ability to empathize with the feelings, thoughts, and attitudes of another at an unusual depth that otherwise would not be possible. One sees the root cause for any and all grief, anguish, and sorrow that exists in another due to the loss of a home, a job, or a loved one. As a result an immediate and total understanding comes about why another person struggles, lives with hardship, and goes through life with continuous frustration, anxiety, loneliness and despair. The feeling that comes brings about a different and extraordinary type of empathy. It brings compassion. It is not a compassion that has anything to do with pity, sympathy, or any kindly sort of inner sorrow. It is a compassion that is the result of learning what is love. However this is a love unlike anything else. It is a love that has

nothing to do with anxiety, despair, frustration, or loneliness. It is a love that obliterates all that. It is a love that destroys every inner hurt and struggle that exists within. When you have such love, then compassion naturally arises. It happens. Compassion without love is not compassion. It is a fraud. Only when one discovers what is love, which means a love that has no limits, no conditions, and no sorrow of any kind, can one have compassion for another.

885. If you inwardly cling to any form of thought as personal belief, faith, or ideology, then mentally a division takes place. An internal divide happens between the past and present. Thought is memory, which means the past. The past is not the present. They are two completely different things. The past cannot approach, grasp, or meet the present. If you try to meet the present with the baggage of the past, then division is created, and division means conflict. The baggage of the past is the source for all human conflict. If you carefully look at it, that is the simple truth. It is a fact. However, if you let go of personal belief, faith, and whatever thought or mental image the brain clings to, then the division between the past and present ends. The end of this inner division wipes away every psychological disturbance, trouble, and feeling of unease. The whole of mental unease dissipates. The release of every form of thought that the mind cradles and makes all important is the factor that allows all such mental conflict to stop. It allows all of it to end instantly.

886. Embrace no thought, and the capacity to live a simple and innocent life is made possible.

887. When you relinquish every mental image that gives life meaning, the images of a spouse, job, God, or whatever the case may be, there is an inner movement that occurs which is similar to a psychological progression and regression. It is a movement in which the deepest feelings that the heart can ever have advance and fall back, move forward and backward at the same time. An inner movement occurs that creates a balance. An extraordinary inner balance and harmony takes place, and there is awareness of it. The mind comes upon an insight, and suddenly an awareness takes place into the whole nature of human struggle, strife, and hurt. There is an instant and total realization of the absence of division, the division between right and wrong, order and disorder, intelligence and ignorance, love and hate, and all the rest of it. The absence of division is this balance. It is this harmony. The insight, awareness, realization, or however you want to put it, changes the brain. It brings a harmony to the whole of life, and the brain is not separate from it. It is not different from the harmony. It is the harmony. They are the same.

888. People are only different from each other if you make them so.

889. There are two worlds. There is the world of time, which is thought and all of that which is material and earthly. There is also the world of timelessness, which is not thought, immaterial, and therefore unearthly. When the brain comes upon that which is timeless, it discovers what it is to live in both worlds at the same time. It discovers how to live without any division between the earthly and unearthly. When you come upon that undivided and timeless other, the real thing, there is no going back. The power, might, and massive greatness of it demands the presence of mind. It is as if the mind is compelled by it. It is as if the mind is compelled to reside in it.

890. Come upon a love that has no conditions and you will have lived a full life. You will have lived a life that could not have been any fuller, richer, or more complete.

891. There is only one family. It is the human family.

892. The end of the ego reveals what it is to face eternity.

893. If you want to live with an ego, and all the sorrow it brings, then take that road. It is up to you.

894. If you live with the conflict of jealousy, anger, frustration and fear, then you cannot come upon what is love. Love is not conflict. It is that simple.

895. When you understand that the thinker is thought, the thinker is memory, which means it is limited, and therefore it cannot be used to come upon that unlimited, endless, and therefore sacred other, then that insight rips you apart. It tears

you into pieces. It is in that moment when your eyes are opened, and the world is suddenly seen in a completely different light. It is as though you have brand new eyes, eyes that have the ability to see people, your job, your family, animals, trees, the sky, as if for the first time. You see everything without any filter or barrier. All at once there is connection and relationship with the whole of life. There is no longer any separation between you and the boss, you and the criminal, you and spouse, you and the stars, tree, bird, pebble, and grain of sand. You are all that. A relationship occurs that thrusts the mind into a world without separation, which means a world without time. The mind comes upon that which is timeless. What happens is astonishing. It is beyond belief.

896. In the same way light puts out all darkness, intelligence stamps out all ignorance. Ignorance is the whole movement of psychological possessiveness. If you psychologically possess another person, a job, money, sex, a religious belief, a political party, or whatever, then that possessiveness gives rise to conflict. There is no way around that fact. It means the formation of deep rooted apprehension, uneasiness, and fear that the possession can be threatened, taken away, or lost. A life of apprehension and uneasiness is no life at all. A life of fear is a waste. It is more than a waste. It is ignorant. It is ignorant because it is unnecessary. The mind that brings an end to every form of psychological possessiveness at the same time obliterates every sense of inner discomfort and unease. It ends living in fear, the fear of failure, the fear of the boss, the fear of loss, and also the fear of death. It ends all of that, which means it ends living in ignorance. The mind that has brought ignorance to an end comes upon a light that dispels the darkness within. The light is not a light that one sees with the eyes. It is nothing like that. It is a light that one feels. It is a light that enlightens, and therefore penetrates and changes one's entire being. One is no longer possessive of anything, which means one is free. The mind is enlightened, and that enlightenment sets the mind free. It is this inner light, enlightenment, intelligence, or whatever name you want to give it, that shows a new direction for everyday living. One cannot approach it in a gradual manner. Anything gradual implies time. Intelligence has nothing to do with time. That means one must dive into it. It is like taking a plunge. It is something that only occurs in a flash. It is an instantaneous thing.

897. All human knowledge and past experience are memory, and memory means time. Therefore the whole of human knowledge and past experience have no value and cannot be used to reveal that aspect of life in which time does not exist. Only if time is discarded can the window open to that which is timeless. Let the whole of human knowledge, experience, and memory die away. Let all of it wash away, and in that washing away it happens. Psychologically time ends. It is the washing away of all that day by day, hour by hour, and moment by moment that reveals the timeless other.

898. To feel deeply connected with every person, every creature, and every plant, one must learn to observe without an image, which means the image maker must be unplugged. It must turn off.

899. Love has a kind of tone. The tone is similar to a frequency that is alive and massively vibrant. When the chatter of thought as the mental attachment to ideas subsides, then the brain can tune into that frequency. However, the chatter must stop. If that happens an extraordinary internal change takes place. The brain undergoes a shift, which means an inner transformation takes place. As a caterpillar turns into a butterfly with the ability to fly, the brain changes and starts to work completely differently. It begins to operate in an entirely new and different way. All inner hurts, troubles, and torments that ever existed with relationships, family, work, finances, the struggle to fulfill personal hopes, dreams, and desires, and all the worry and stress that go with it, suddenly disappear. Love brings all of that to an end. It wipes out the whole wall of worry in a sudden and explosive instant. Find out what it means to bring a stop to the whole business and chatter of mental attachment. Do that. If you do it, then it happens. The brain instantly has the ability to tune into that frequency, which is love, and thereby bring a stop to every torment and trouble that exists. Love does that. It ends all torment. It makes every trouble disappear.

900. Follow the truth no matter where it leads.

901. The brain of a child is not conditioned by belief, faith, and all the funny little rituals that go with it. It is not conditioned, and therefore it has an unconditional quality about it. Find out what it means to have the brain of a child, to live without any trace of belief or faith in everyday living, because only then can one learn what it is to come upon that a mindset that has no condition. Love is that mindset, because love has no conditions. It has no conditions at all.

902. The self is memory, and memory cannot love. Memory is finite. Love is not finite. That means the self blocks love. It blocks love from coming out.

903. People have been mentally molded and shaped to believe this or that about what is right and wrong, good and bad, love, God, the purpose of life, and so on. A person who has been mentally molded has a distorted perspective about life and therefore lives in world that is not real. The molded brain itself is slanted and twisted. As result it becomes neurotic, dangerous, violent. It becomes awfully ignorant. However, if the brain realizes it has been molded by culture, belief, tradition, upbringing, social norms, and all that, then something huge happens. In that realization the brain awakens. A tremendous mental awakening takes place, and that awakening is the beginning of intelligence. It is intelligence that sees how the brain has been programmed and conditioned to follow particular social norms, traditions, habits, and patterns of behavior. It is intelligence that sees all that, and the seeing of it brings an end to the conditioned brain. It is the factor that brings a stop to the ignorance in the brain. Intelligence is at the helm of this seeing. Therefore intelligence is what ends ignorance. It does that. Nothing else does. Here is the thing. Find out if you are psychologically conditioned, which means mentally molded with fixed ideas about right and wrong, love, death, God, or whatever else. If you are conditioned, psychologically twisted and slanted, then love cannot operate. It cannot operate because love is not twisted. Love is not something slanted or in any way, shape or form conditioned. Love is unconditional. Therefore only when the whole of psychological conditioning comes to end can you learn what it means to love. There is no other way.

904. Any form of meditation that involves training the mind to promote relaxation, build energy, develop patience, or induce a particular mental state, is a meditation that involves time. That is obvious. Any meditation that involves time is a movement of thought. Thought means memory, and memory is incomplete. It is a field of incompleteness. That means any form of meditation involving time is incomplete. However, there is another type of meditation that is totally different. It is a meditation that does not involve time, which means it is a meditation that is complete and whole. This is a meditation unlike any other. It is something that has nothing to do with training, and therefore it does not involve any aim or goal. That means it is a meditation absent personal will and any sense of effort. Will and effort imply a goal, aim, or mission. It means an ego. This is a meditation without any of that. It is a meditation without a goal, training, effort, desire, which means it has nothing to do with time. To observe a flower or listen to a bird does not require training. It does not involve effort. There is no mission or goal to observe a flower. It takes no time to listen to a bird. You simply do it. Find out what it is to listen to a bird without memory to interfere in the listening. Explore what it is to listen a bird, the sounds, chirps, and singing without any image of the bird to interfere in the listening. Explore what it means to observe a flower, a cloud, a person with active interest and great care. It is the same with a person. When you look at a person, look at the features of the face, the hair, eyes and skin. Look very carefully without any resistance, comparison, or judgment. When you listen to someone you have lived with for many years, listen to what the person says. Listen to the words, sound, and tone of the voice. Listen without expectation, hope, or desire, which means to listen with tremendous interest, energy, and attention. That is meditation. Meditation is total and complete attention. It is a living and breathing thing that does not take time. Anything that involves time implies memory. It means thought. Meditation has nothing to do with thought or any mental image of any kind. On the contrary meditation is freedom from the whole image making process, and therefore cannot be achieved by any form of training, desire, or period of time. Learn what it is to be free from the whole mental image making process, and meditation takes place. It happens.

905. Deeply feel that your life is ending now and from moment to moment, and you will live a passionate life.

906. If the brain lets go of every idea and mental image it depends on, then a release takes place. The release is death. It is a death that gives birth to something new and different. It is a release into another world altogether.

907. It is the simplest and most natural thing to leave the world of time and enter into that which is timeless. It is like walking from one room into another. It is that easy and natural. The ease and simplicity of it is astonishing.

908. When you realize that love has nothing to do with memory, has no conditions, and involves no attachment to any mental image of family, friends, God, or whatever, then everything you believed was true is ripped from you. You lose the foundation on which you built your entire life. You may feel utterly alone, lost, with no barring, no compass, no sense of

where to go or what to do. Everything you have ever known breaks down, collapses, and turns to ashes. It is from these ashes where something entirely new arises. Something new begins. A newness is born that has nothing to do with any memory, conditions, or form of attachment. Find out what is that newness. Explore what it is to come upon that mysterious other which has no memory, no conditions, no attachments at all. Do that. There is nothing else to do.

909. It was early morning, and the body was lying in bed after a deep, restful sleep. The mind was alert. Breathing was steady and natural. There were muffled sounds of distant cars coming and going, growing loud and falling quiet. A faint breeze entered the room from an open window. The brain was still, unmoving, and completely relaxed. The eyelids were closed and yet there was observation taking place. With eyes closed and within the darkness, a small, clear speck of light appeared. It appeared out of nowhere. It was pin point with dark all around it. It seemed to be a distance away, but it was inside the brain. The brain is physical, material, with cells, blood, neurons, and all that. This pin point of a light was not physical. It was not a material thing. It was not a hallucination or any sort of fantasy. A fantasy implies a mental image and this was not an image. At the same time there was awareness of the sounds outside the house, the soft roar of car engines, the rumble of a plane high above, and a lone dog barking. There was also alertness to what was happening with the body, the breathing of air in and out of the lungs, the pulsating heart, the feeling of a pillow, blankets, and bed. There was awareness of all that. At the same time there was this incredibly small bright, pure, white light. It remained clear, bright, and pin point for a short time. There was no desire to approach or invite it. There was only quiet and natural watchfulness taking place. As suddenly as the light appeared it vanished. There was no effort to search for it or in any way regain it. The whole activity of thought as personal effort was not at work. There was only quiet, simple observation and the mental recording of what was happening. The eyes opened and thoughts about everyday living began to come to the brain, getting up, showering, having a meal, and all that. The inner stillness continued. The brain remained intensely alert and watchful for a long time. It was not a trained or difficult watchfulness. It was natural, simple. The simplicity of it was extraordinary.

910. It is not possible to convey the beauty and unspeakable bliss of what it is to come upon that which exists outside the field of time, which means a timeless other, and therefore holy. There are no words, description, or language that can convey or impart what it is to capture it. The only way to find it is to deny everything it is not. Only then can it reveal itself. There is no other way.

911. The brain has the potential to come upon something huge, massive. The nature of this massive other has no barriers or walls of any kind. It is not restricted to anything. The conditioning of the brain prevents this potential from releasing, and thereby allowing this massive other to show itself. A conditioned brain, which means a brain that is psychologically caught up with personal attitude, assumption, belief, theory, or any form of human thought, is the wall that blocks the brain from coming upon this other. It keeps this other from coming out into the open, because this other has no conditions, no restrictions, no beginning or end. Explore what it means to weed out and remove the totality of whatever psychological conditioning exists in the brain. Go into what it is to uproot and be done with the whole of it. If you do that, then out of nowhere that unrestricted and endless other is made possible. Only when psychological conditioning ends can that massive other show itself.

912. No religious belief, ritual, or faith of any kind comes close to the beauty of a morning breeze, a flower in bloom, a cloud as it moves across a vast blue sky.

913. If you are married with children, a job, a mortgage, a religious belief, a political stance, nationalistic pride, personal theories, and presumptions, and you suddenly discover what it means to be deeply and profoundly happy, then that happiness does not depend on the spouse. It does not depend on your children, your job, or how much money you have. It does not depend on any religious belief, faith, political party, or national flag. It depends on absolutely nothing. A happiness that depends on nothing is something that only exists when you find out what it means to be free. It means freedom from all of that which you depend. This is not any kind of intellectual theory, philosophical concept, or some kind of goal that one must strive to achieve. Any theory about freedom is not freedom. Any goal implies time. It means effort, struggle, the pursuit of some idea or mental image. All of that involves time. Freedom has nothing to do with any goal or idea, which means it is an instant thing. It happens in a flash.

914. A person is an individual unit of consciousness. The whole of mankind is a collective of units of consciousnesses. Each unit of consciousness is superficially different, with different memories, past experiences, upbringings, hopes, beliefs, fears, and all that. However there is fundamentally no real difference between the units. Each unit is memory, and therefore partial and constricted. Each unit is a movement of partiality. It is a movement of constriction. That means the individual and the collective are the same. You are not merely interconnected with every other person on earth. It is much more than that. It is much more than mere connectedness. Psychologically you are actually every person on earth. You are the whole of mankind. You are the same.

915. No past experience has any value to find out what is love. It does not matter if it is a past psychic, spiritual, or near death experience. Love does not exist in the past. It either exists in the present, or not. As long as the brain fails to abandon the past, it can never meet the present. Love only exists in the present, and if the brain cannot meet the present, then it cannot come upon what is love.

916. It was a televised sporting event, thousands of people filled the stadium, and there appeared to be much excitement for the games to begin. Before the start a ceremony occurred in which people sang and gave praise to the flag of a country. The people seemed to solemnly embrace the song with great pride. The pride seemed to be personal, cultural, and nationalistic. The verses of the song were poetic, rhymed, and echoed throughout the large round and open theater. If you look around the world today there are all of these different countries each with a different flag. The people of each nation seem to feel pride for the nation to which they belong and identify. In other words there is nationalistic pride for each nation by the people of that nation. If you step back and look at what is nationalism, it is obvious that it is one of the things that divides people. It creates social division, and as a result it causes unbelievable acts of violence, cruelty, and war. That means if you psychologically embrace or identify to any country, nation, race, or group of people, then you perpetuate the division, violence, and cruelty that has plagued human beings for thousands of years. Therefore, mentally identify to no country, no flag, no nation, no race. Identify to nothing. Do not do it because of any personal belief, philosophy, or anything like that. Do it because it is the right thing to do.

917. Approach any question about life, love, death, peace, freedom, God, and so on, as if you were from Mars. To do that means you must have no preconceived idea, notion, or belief about what the answer to any particular question might be. If you approach such questions from a particular point of view or set of personal beliefs, then there is the danger of being mislead, fooling yourself, and embracing an answer that in actuality is not true. That means when you pose a question, carefully look at the meaning of the words in the question, and have no idea what is the answer. Only then can the answer present itself.

918. All organized religions cannot be used to come upon what is sacred, because that which is sacred cannot be organized.

919. Intelligence can be accessed by the brain. The access is immediate. It happens when the brain is empty of ignorance. Ignorance is the totality of all that which is personal, which includes personal opinions, beliefs, tenets, principles, this and that. That which is personal is bias, and bias means ignorance. The emptying of all that which is personal, ends the ignorance within. The end of ignorance is the beginning of intelligence. They are the same event. They are one and the same thing.

920. The mind contains ideas, concepts, and mental pictures, which may all be described as thoughts. Thoughts may exist as individual thoughts or as streams of thoughts. The streams of thoughts link individual thoughts together in an unbroken stream. For example, one may focus on a problem and try to solve it. During the analysis of the problem there may be streams of thoughts present in the brain. That is simple. The mind also may contain gaps, a void that exists between thoughts and the streams of thoughts. That means the mind may contain thoughts and streams of thoughts that thread with, mix, and interweave with this void. This is important to understand. Thought is memory, which is conditioned due to upbringing, nurturing, training, education, personal opinion, belief, and so on. Thought is the totality of all that. The void is not that. The void has nothing to do with thought, which means it has no conditions, constraints, or limitations of any kind. That means it has an unconditional and unlimited aspect about it. That which is unconditional

and unlimited is not an empty void. It is not some sort of vacant oblivion. On the contrary, it is not limited which means it has an infinite, immeasurable, and therefore sacred quality about it. That which is sacred has nothing to do with anything that is personal. It has nothing to do with the self, the ego, which means it is an undivided thing. There is only one thing in existence that has a nature of undividedness and without any conditions at all. That thing is love. Love has no divisions or conditions of any kind. Love is whole. It is a wholeness, unconditional, and therefore infinite. It is a love unlike anything anyone can ever know. It has nothing to do with mere feelings or emotion. It is not any aspect or form of psychological attachment to another person, idea, or belief. It has no relationship with any thought, past experience, remembrance or memory. Memory is finite. This is a love that is not finite. Most people obviously have no connection with this love, because they live with attachment and all the conflict that goes with it. They live with anxiety, worry, anger, fear, regret, loneliness, depression, and all the other mental conflicts typical of people in the world today. If they had this love, then none of that craziness would exist. The whole of inner conflict would be eradicated. That is what love does to conflict. It eradicates conflict. Love obliterates the whole of mental conflict. It obliterates it altogether in a sudden and breathtaking instant.

921. If you want to find out what it is to be deeply happy, then explore how thought is the culprit that steals away happiness and every sense of inner peace, contentment, and well being. You cannot erase, stamp out, or destroy thought. You cannot do that because thought is you. However, thought can be watched. How thought behaves around people and events can be observed. Therefore simply watch it. That is all that can be done. That is all that needs to be done.

922. There is no greater calamity or more widespread affliction for humankind than the self-centered activity of thought as the ego. Find out what it is to empty the brain of every personal belief, opinion, impression, viewpoint, and let the experiences of everyday life pass through the brain without leaving a mark. Do that and the cure for this ugly and awful affliction is found. The solution to this calamity presents itself. There is no greater discovery a person can make that to find what ends the ego and incorporate it into daily living. It is the discovery of a thousand lifetime.

923. There is no need to go anywhere or believe in anything. The whole of life can be found through the mind. It can be found through the mind alone.

924. People are different and the same. People are different in that everyone has a different upbringing, culture, interests, skills, talents, and all that. They all have different attachments, frustrations, anxieties, fears, hurts, and sorrows. Also they each have different opinions, beliefs, and forms of mental conditioning, which means the perceptions they have about life are slanted differently. They are distorted differently. It is obvious that a distorted perception is an ignorant perception. A conditioned brain is an ignorant brain. It is ignorant because conditioning implies a slant and twisting of what is real. Therefore the ignorance of people comes in different shapes and sizes. All of that may be described as the activity of the me or the ego. It is the ego, and the ego is you. You are the product of your upbringing, culture, and all the social conditioning that you have been subjected to throughout life. Therefore if you are conditioned, then you are ignorant, which can be called personal ignorance. In that superficial sense each person is different. The shape and flavor of the ignorance of each person differs according to the particular upbringing, education, and social norms the person was subjected to and embraces. That is all fairly obvious. It is obvious if you look at it without the filter of any conditioning. However, people are also exactly the same. The psychological conditioning that exists in one person is fundamentally the same as that in another person in that both are conditioned. They are both ignorant. If people are conditioned and psychologically attached to a particular set of beliefs, culture, or whatever, then they are basically swept up in the same river of ignorance. They are caught in the same river of the ego. In that sense each person is the same. All of that can be called the general ignorance. That is also obvious. Now this is quite interesting if you go into it further and more deeply. If the ego exists at bodily death, then it carries on. If intelligence has not ended the ignorance in the brain, and the brain dies, then the ego must continue. The ego persists. It persists because only intelligence can end ignorance. That means the ego leaves the body at death and thereby enters into another world. It moves on into another realm altogether. In order to describe that other realm in a manner that is clear, undistorted, and not adulterated in any way, the ego cannot exist. If the ego exists, then what happens is tailored to the ego, which means distortion. Therefore any description of what happens is fragmented. It is partial and incomplete. The ego cannot describe what truly happens because the nature of the ego is ignorance. Therefore the answer to what happens at death lies in the end of the ego. The ego is every precious experience,

memory, and thought that exists in the brain. One must actually let go of all that. One must relinquish every thought one values of friends, family, sex, money, work, status, position, politics, religion, Jesus, Allah, Krishna, Buddha, and everything else. Throw out the whole of thought as religious tradition, political ideology, personal culture, philosophy, attitudes about life, death, and all the rest of it. To discard all of that means to bring an end to living with a brain that is conditioned. Mental conditioning exists as thought. It exists as memory, which means it is a movement in the past, and the past means time. If the whole of mental conditioning is discarded, and put into the rubbish, then the brain comes upon what exists outside the field of time. When that happens, then that which is unlike time comes out. That which is timeless unfolds. As a result what truly and actually happens at death is revealed. It is revealed because death means the ending of time. It is the same. Do not believe any of this for a second. Doubt it. Go into it for yourself. Only then can what takes place at death reveal itself.

925. The fact that violence has existed throughout recorded human history does not mean it is inevitable. It only means people have not learned to live peacefully together. In the past violence was used to take and keep mates, food, and territory. Today it is still used for that, as well as for religious, political, nationalistic gains. People dominate, manipulate, and bully others to gain advantage, position, and power over others. The search for status and power are obvious activities of the ego. Where there is an ego, there is no love. That means there is no love in the brain of the bully, politician, and religious fanatic. Such people may have a spouse and children, many friends, admirers, and all that, but as long as an ego exists, then love does not.

926. The air was cool, crisp, and the blue sky was crystal clear. Tree limbs, stems of bushes, leaves, flowers, and flower peddles, were all vibrantly alive, rocking back and forth, bobbing up and down in the morning breeze. Bright sunlight and dark shadows covered the landscape. Throughout the morning the brain was silent. It was silent of all the bunk, gibberish, and madness of memory. Within this silence the brain was attentive and highly alert. It was within the alertness that a sudden and unexpected innocence opened up and revealed itself. It saturated the brain, and brought about a connection with the whole of life, with everything and everyone. It was complete, which means there was no separation between sky, mountain, ocean, person, animal, tree, or flower. The connection brought an end to any feeling or sensation of separation. The end of separation made the brain whole. It was a wholeness that could not be conceived by any idea or mental image. No thought could seize or grasp it. It was outside the realm of memory and all mental imagery. It was inconceivable. It was an utterly incomprehensible thing. The end of every sense of separation is needed for the brain to come upon or make possible for this innocent other to come out. The innocent, unsullied and unadulterated other, whatever it was, revealed itself to the brain for an unknown time. Every sense of the passage of time stopped. Time itself seemed to stop altogether. There was no imprint left on the brain. The innocent other wiped away all imprints, marks, and remembrances. It cleansed the brain making it clear and totally unblemished. It was a holy thing.

927. Reset the brain by discarding the whole of memory. Do it now.

928. You do not love as long as meanness, ugliness, or any type of vulgarity occupies the brain. The brain must be clean, which means it must be empty of every form of ugliness and malice. Find out what cleans the brain, and thereby purifies it. The brain can only come upon love when it is clean, empty of meanness, maliciousness and everything that goes with it. Every form of maliciousness takes the form of a mental image. Find out what it is to live without the adherence or attachment to any mental image of any kind. It does not take time to do. That is the beauty of it. It can happen now. All one needs to do is to find out what it is to be mentally free. Mental freedom is not an ideal or goal. It merely means the end of attachment, and you can only be attached to an idea or mental image. All mental images exist in the brain. That means you can only be attached to yourself. Attachment means the self, the ego, the me. Learn to end attachment. Find out what crushes it out of existence. You do not need to go anywhere, see anyone, or read anything to learn what does that. Go into it for yourself. Put away all the things you have ever learned about it, and explore it as if for the very first time. Only then can the brain be open and have the capacity to come upon the beauty, mystery, and wonder that is freedom. Freedom gives the brain the capacity to bring an end to the meanness and ugliness within. It makes possible for the brain to discover upon an entirely new dimension to life that is clean, pure, and therefore sacred. Love is sacred. That means freedom and love are connected. If one exists, then so does the other.

929. If people were not divided inwardly, then society would not be divided outwardly.

930. Whatever work you do to earn a livelihood, have the capacity to leave it, and not have it touch you. If you suddenly find that your spouse of many years decides to leave you and take all of your possessions, house, money, and all the rest of it, then have the capacity to not have it effect you at all. If a dear friend, loved one, or family member unexpectedly dies, then watch all the memories of that person pass through the brain. Merge with the memories. Assimilate every past experience, remembrance, and mental image that exists of the person so that there is no difference between you and that image. Make it so that you are the image. You are the memory. You are the departed. Let no psychological separation exist between you and the memory of the person, and in the absence of separation a oneness occurs. An inner oneness takes place that brings about an entirely new meaning for death and at the same time for the whole of life.

931. If you refuse to find out what it means to bring an end to the mental attachment that exists to all the ideas, thoughts, and images in your head, and thereby condemn yourself to a life of frustration, discontent, fear, hurt after hurt, and sorrow after sorrow, then live like that. It is up to you. That is your problem. It is not mine.

932. Listening ends time. It reveals that which is timeless.

933. The self is the mental attachment to viewpoints, beliefs, and ideas. Attachment implies limitation. The self has no relationship with that which is unlimited. It has no relationship with love. Love is unlimited. Nothing the self does can get close to, in any way compare or dispute a love that is unlimited and therefore infinite, holy. Love is beyond compare. It is beyond dispute. It is an indisputable thing.

934. Sorrow does not come from what happens. It comes from the thoughts about what happens.

935. You do not need any sort of spiritual, supernatural, or near death experience to come upon a love that is outside the field of time. You only need to realize what love is not, and thereby discard it. Jealousy is not love. Anger is not love. Fear is not love. Any psychological hold onto any remembrance is a mental movement in the past and therefore time. Find out what it is to live without jealousy, anger, fear, and any hold onto any memory in everyday life, and suddenly love is made possible. Do that and the door opens to an area of existence on the other side of time. The area is timeless. It is sacred. Find out what it is to face that kind of love. There is nothing greater or more jaw dropping than to do that because it changes everything. Love turns out and exposes everything. Love does that. It reveals everything.

936. The personality is the total of all mental and emotional characteristics that define the individual, the me, the self. It includes the psychological movement of personal prejudice, tradition, culture, desire, dogma, opinion, and belief. It encompasses all of the mental attachment to these things as well as the attachment to mental images of people, a job, God, and all of the emotional responses that goes with it as anxiety, frustration, jealousy, anger, fear, and so on. All of these things originate in memory. They are based in memory. The nature of memory is that it is the past, which means it is an isolated and limited thing. This is important to realize. It is not that the self and limitation are different. The self is limitation. They are the same. If the self is limitation, then it has an end. The end of the self is inevitable. It may take a day, year, or thousand lifetimes for the self to end. However long it takes, the self must finish at some point. It must finish because that is the nature of it. It is an illusion to believe that it takes time for the self to finish. The activity of the self is the activity of time. It is a movement in time. Since the self is a movement in time, then what ends it is unrelated to time. What finishes the self has a property outside the field of time. Therefore it is an instant and immediate thing. It takes no time for the self to finish. The self can finish today. It can finish now. When the self finishes a dimension to existence is revealed that has no limitation. The end of the self means the end of limitation. It means the end of living with personal belief, culture, tradition, fear, frustration, jealousy, and all the rest of it. It brings an end to life as you know it. It means the start of a whole new way of living, because it is the start of coming upon a dimension of life that is infinite. That which is infinite has no measure. It is an unmeasurable thing. There is only one dimension, one movement, and one thing in life that has such a quality. It is love. This is not a love that has anything to do with any of the nonsense that exists on television or in the movies. It has nothing to do with what you likely have been told by the people in the society in which you were raised. It has no relationship with jealousy, possessiveness, or any of that insanity. Jealousy is torture, torment,

and awful misery. Love is not misery. This is a love with an infinite and immeasurable quality to it. It is a holy thing. Only when the self finishes and is wiped out of existence can this love start. It is love that ends the self. It is the event that ends all the culture, tradition, bias, jealousy, struggle, ignorance, and misery that is the self. It does not take time to come upon this love. It does not take time, because love is a timeless thing. If you do anything with your life, just explore this one thing. When you are in your car commuting to or from work, talking a walk, sitting on a park bench, or wherever, go into it. Think deeply, seriously, and as honestly as you can about it. You cannot imagine what it is to come upon this love. Whatever you imagine this love is, it is not that. This is a love that no mental image or imagination can grasp. It is an unimaginable thing.

937. If mental attachment to ideas exists at bodily death, then attachment continues. It goes on. It goes on because where there is attachment, there is psychological insecurity and fear to lose the attachment, which means sorrow. Only love ends sorrow. Nothing else does. For some sorrow will go on for thousands and millions of years, while for others the sorrow they endure in life today will be the last. It will end because they have learned what it is to bring an end to the psychological attachment to all ideas. They have learned love. To learn love is not an idea or concept. It is a soaking up, taking in, and assimilation. Love is taken in, digested, and as a result a transformation takes place. The mind itself is transformed. That is what love does. It transforms the mind, and it is this transformation that brings an end to suffering. It is the key that ends all suffering. If you discover what it is to love, then that love continues. It continues after bodily death. It continues because love is endless, infinite. It is an eternal thing.

938. The problems of jealousy, anger, anxiety, depression, and every other conflict that exists in the mind, cannot come to an end little by little or step by step. The mind cannot be unburden with such things in a manner that is gradual or involves time. Time cannot end mental conflict. Time implies thought, and thought means the past or the mental projection of the future. The realization that time cannot resolve conflict brings freedom from time. It brings freedom from all of the psychologists, therapists, and so-called experts. It means freedom from all self-help books, systems of meditation, and all the rest of that nonsense. Freedom from time means the mind comes upon the element that ends every conflict that mankind has ever known. It comes upon that which is timeless. That which is timeless is the element. It is the agent that removes the whole of every mental conflict that exists in the mind. It removes it altogether and straight away. It does that.

939. When a loved one dies, the essence of that person does not leave. The essence and personality of that person does not leave because it is you. Psychologically the image you have of the loved one is memory, and memory is you. You are the loved one. You are the same.

940. Love only exists in the present which means the present is everything. The present is everything because love is everything.

941. It does not take time to shovel the ego out of the brain. The whole ego and all the inner dependence to mental images of the job, boss, spouse, bank account, country, flag, God, and all the rest of it, can be cast out in a single swoop. You cannot cast it out, because the ego is you. You are the mental image you have of the job, spouse, flag, or whatever. That image is inside the brain. It is you. That means the thing that does the casting out has nothing to do with you. What casts out the ego is something else. It is entirely unlike and different from the ego, which means it has a character about it that is unrelated to any form of mental dependence. The only thing that has no relation to dependence is independence. It is freedom. It is mental freedom that casts out the ego. It is the event that drives out and obliterates it. This is not a freedom that has anything to do with any psychological concept, theory, or mental image. It is not a freedom that is the result of a slow, gradual, or step by step process. That means the first step to freedom is the last step. They are the same.

942. Bright sunlight glistened through the broad leaves of the giant oaks trees. Dark shadows spread across the manicured lawns, red and white flowers, and the sidewalk stained with the brown of dead fallen leaves. If you do not meet life, which means to live completely and wholly in the present, then you cannot meet death. Death only happens in the present. The present is not a limited thing. It is not partial or broken up into little pieces. It is a movement that is whole, complete. It is a movement with absolutely nothing missing, and therefore it is perfect. That means when death comes, it comes at the perfect time.

943. If you feel great affection, fondness, and caring for a person, then do not be attached to any mental image of that person. Any psychological attachment to an image creates fear. It means an underlying fear exists due to the ever present possibility for the loss of the attachment. If the root of fear exists, then so does fear. Love is not fear. Fear denies love. That means if there is no mental attachment, then the care you have for another is real. It is real because it is based on love. Find out what it means to have affection and care for another person, and at the same time not be attached to any image of that person. Only then does care and affection have real meaning.

944. She was a young woman, small, slender, with pale, white skin, brown eyes, and brown hair that was wrapped up in a bun. She busily worked behind the counter helping customers with orders for coffee, bread rolls, and morning pastries. She appeared tired. Her eyes had a look of fatigue and discontent. There was no energy in how she walked and held herself. She did not seem to be passionate about the job. There was no energy or fire in her. The discontent and what seemed like a deeply rooted conflict within her only served to cut off and dissipate energy. It was a waste of energy. That is what conflict does. It wastes energy. However, if conflict ends, then energy is no longer being wasted. It is being conserved, and therefore built up. Sudden bursts of energy take place when conflict no longer occupies the mind. The energy that comes is huge, enormous. It comes unexpectedly. It comes again and again and again.

945. Whatever apparent vision, insight, or deep feeling you encounter, do not hold onto it. Do not make a mental image of it and seek to have it repeated. The moment the desire to repeat it occurs means a trap. It means you are caught in a world of time, and therefore illusion. You are caught in a world of hurt.

946. Every human being has the capacity to come upon that which is without measure, infinite, and therefore divine. It does not involve any system of meditation, complicated theory, or mental concept. It is not a concept or any form of mental imagery. A concept is a mental formulation, recollection, or impression in memory. There is really no difference between a concept and memory. They are essentially the same thing. A concept is memory, and memory is a finite and measurable thing. That means if the mind empties itself of that which is measurable, then that immeasurable other can arise. It can surface. That which is measurable is every psychological notion, belief, and thought that the mind holds or covets. The mind can only covet a belief or thought, and if that happens, then it becomes trapped in memory, and therefore measure. It becomes imprisoned in the world of measure. Any thought the mind clings to serves to maintain the measure within. Only the mind that clings to nothing can invite that immeasurable other. The mind that clings to nothing, which means no belief or thought whatsoever, makes room for the other. It makes room for the immeasurable, infinite, and divine other. If people realized the huge, immense, and absolutely unfathomable thing that the mind has the capacity to come upon, then everything else would pale by comparison. It would have no real meaning at all. That means money, work, pleasure, sex, a nice home, healthy food, fancy clothes, and all that, would all be trivial and secondary. They would be completely inferior to this vast, immeasurable, and utterly magnificent other. Churches, mosques, holy books, organized religions, political parties, the worship of flags, the search for mental safety and security, all of the philosophies about life, death, God, and all the rest of it, would have absolutely no meaning. This infinite and magnificent other surpasses all of that. It annihilates any meaning one once had for any of that, and replaces it with meaning. It replaces the meaningless with meaning. The meaning that comes cannot be put into words. It cannot be described with human language. It is indescribable.

947. The skill to manipulate thought, quickly mix, and move ideas through the brain, creatively spew out concepts, mental images, and all that, has nothing to do with intelligence. Concepts and mental images are nothing but thought, and thought is memory, which is a terribly finite and limited field. Therefore thought is limited. Intelligence is not like that. Intelligence is not limited. It is not fixed or confined to memory. It has no dependence on memory. It depends on nothing. Intelligence and mental independence go hand in hand. Learn what it is to be unattached to every thought and mental image that can be conceived or imagined. Do that and you will discover what it means to be free. You will come upon freedom, and in that freedom there is intelligence. The mind that is free is open to listen, observe, and learn. It is not chained to any preconceived notions, attitudes, or beliefs, which means the free mind is without any chains or boundary. It is free. It has come upon a dimension to existence that is boundless, infinite. It has come upon intelligence. Intelligence is that other dimension.

948. The greatest problem confronting human beings today is the same problem that has existed for thousands of years. It is the same problem that has caused every social division, war, horrific violence, and cruelty throughout the history of mankind. It has not only caused social division and violence, but it is the origin for every psychological problem that has ever existed, and continues to exist in the human brain today. The greatest problem facing the world today is that people do not love. People have been conditioned to believe that love is something restricted only to family, a particular person, parents, and children. They are conditioned to think that love is related to marriage, the mental ownership of another, psychological attachment, possessiveness, and all the fear, insecurity, and conflict that goes with it. People have been taught that love involves conflict. They have been educated by the society in which they live that love is somehow related to fear, jealousy, anger, loneliness, heartache, and all the rest of it. The fact is love is none of that. Love knows no conflict. The moment conflict enters the brain, love leaves it. The two cannot coexist in the same space. Love is not something restricted to a select few. It has no restrictions, which means it is an unrestricted, unbounded and therefore infinite thing. That which is infinite has no limitation. It has no boundary. It is an unlimited, boundless, and therefore sacred thing. Love is sacred. Also love is not possessiveness or has any hint of mental attachment. If you are mentally attached to another person then that attachment causes conflict. It causes psychological conflict that takes the form of jealousy, suspicion, fear, anger, and all the rest of it. Love is none of that. Love has nothing to do with possessiveness. It has no relationship with any form of mental attachment. Here is the thing that must be internalized. Love has no conditions. Anything conditional implies dependence. Love has nothing to do with dependence. It depends on nothing. That means love only exists in relationship where a person is inwardly free, and totally at ease in that freedom. It means any conditions you put on a relationship with another denies love. These are facts about what is love that people have failed to learn. If you fail to learn what is love, a love that is without conditions, then you create and perpetuate the psychological conflict that exists in you, and thereby the social violence that goes on throughout the world. This is a love quite different from everything else you have been lead to believe. This love has nothing to do with memory, which means it has nothing to do with the past. This is a love that only exists in the present, which means it is real. It is the real thing.

949. The present is when and where you die. It is the time and place death happens. Learn about the present, and you learn about death.

950. The infinite other is here. It is in your midst. If you desire it in any way, then it will never come. Desire denies it. Desire is the activity of the ego. If there is an ego, which means the mental attachment to ideas, then that which is infinite turns into an idea. It turns into an illusion. Any idea of the infinite is not it. The whole psychological movement of desire must stop. End desire, which means the activity of the ego, and the door opens to that infinite other. It opens.

951. Find out what it means to let go of every idea you have about what is love. Only then can the brain come upon a love that is not an idea.

952. When the brain empties itself of the false, it comes upon what is true.

953. It is the most extraordinary thing for an ordinary person, a person who struggles and suffers throughout daily life, to discover what brings an end to all that. It is extraordinary because when suffering ends, then the ordinary life changes. When a life of struggle ends, which means greed, ambition, envy, competition, the desire for money, pleasure, security, and all the rest of it, then that ordinary life transforms. It transforms into a new and exceptional way of life. The transformation that takes place is out of the ordinary. It is extraordinary.

954. Everything happens at once. It happens at the same time.

955. If you accept someone as an authority to tell you what is love, death, how to end the mental conflict of jealousy, anger, loneliness, anxiety, and all that, then it can never happen. One must accept no authority, which means one must follow nobody. That is the key. It is the key to finding out the truth about such things.

956. He was elderly, retired, owned a modest house, and lived comfortably together with his spouse of many years. He enjoyed good food and all of the conveniences of modern life. He easily became annoyed with comments made by his

spouse. Frustration and anger would happen without warning, and his spouse seemed embarrassed by his behavior. He talked about how he could not imagine life without television and how he would go crazy without it. He described how he could not sit still for any length of time without turning on the television, working on his house, or occupying himself with some sort of activity or another. He considered sitting still and being mentally quiet as a waste of time. He saw no point to sit still and do nothing. He accepted a life of anger, frustration, and all of the other mental conflicts that go with it. He could not fathom living differently, and he assumed that mental conflict was unavoidable. He considered personal feelings of frustration, anger, anxiety, depression, panic attacks, bitterness, despair, and all that, was a part of everyday life and something that all people experienced. He accepted all of that as a natural part of the human condition. If there was any form of mental conflict in my life the first thing I would do would be to explore it, learn about it, and find out what it would mean to end it. I would immerse myself in it, and make it the most important thing in my life. I would devote my energy, heart, and entire being into finding out what ends all that in real time, which means not at any unknown time in the future as a day, month, or year from now. I would want to find out what ends it now. I would want to learn it for myself, and therefore I would accept no person, no book, no philosophy or teaching as any authority about it. I would deny all that. I would discard all authority, follow nobody, and be terribly careful not to fool myself. If people did that, then there would be the possibility to bring an end to all of that nonsense, and thereby live a completely new, different, and infinitely more meaningful way of life. To bring an end to living with endless psychological problems and conflict would be tremendous, because it would be the discovery of what is love. Love ends all problems. It ends conflict. Nothing else does that. People have nutty ideas about what is love. The truth is love is not an idea. It is not any idea. The essence and character of any idea is memory. Memory means the past. It means time. Any idea takes the shape of time, which means psychological time. However, love is not a factor of time. Therefore, if you embrace a particular idea, theory, notion, belief, or opinion about love, then you are embracing time. Psychologically the brain is operating in the movement of time, memory, which means the baggage of the past, and therefore mental hurt, pain, sorrow, and everything that goes with it. This is a huge fact. All sorrow is a movement in time. It is an activity based on the past. Love is not the past. Love has no connection with the past at all. That means it has nothing to do with any idea, thought, or remembrance of any kind. The whole of human thought and remembrance are barriers to love. They are impenetrable barriers because they imply memory, and memory means time. Love is timeless. If you see that fact, and face it, internalize it, then what emerges is beyond imagination. That is what love is. It is something that no imagination can fathom. It is an unfathomable thing.

957. Death does not happen at a time in the future. It only happens in the present. The idea that death is an event that takes place in the future is a fallacy. When it happens, it happens now. The now is not bound by time. It is outside the realm of time. That means it is not a limited event. It is not partial, and therefore it is an event that is complete. This is important to understand. Death is an event that lacks nothing, which means when it happens there is nothing missing. There is nothing absent, wrong, or amiss. It means when death happens it happens at the right time.

958. If you live with people, then have the capacity to live without people, to be alone, and completely content in that aloneness. Similarly, if you live alone, then have the ability to live with people, to walk, eat, and live with them, and at the same time be completely content. Contentment does not depend on the presence or absence of others. It depends on nothing.

959. The whole of life can be understood when it is viewed as a totality at its simplest level. For example, memory is limited. Everything inside memory is limited, which includes all ideas, beliefs, and mental images. That is a simple understanding of what is memory. For example, God has been described as that which is unlimited, infinite, without bound or measure. If memory is limited, then memory cannot be used to come upon that which is unlimited. Therefore, not only cannot belief be used to come upon that which is unlimited, it is the barrier that prevents the brain from coming upon it. That means all forms of religious belief, tradition, culture, dogma, and authority are barriers to that which is unlimited. That is an immense fact. That fact brings about understanding into the nature of that which is limited. The understanding of that fact opens the door and invites that which is unlimited. It allows the unlimited and infinite other to manifest. It does that. When that happens there is an insight about all of life. That is what this infinite other brings about. It makes possible for the brain to come upon an insight and understanding about the whole of life, and that understanding is total. It is simple. The simplicity of it is what boggle the minds of people. People think that life is difficult, complex, confusing, filled with hardship, and struggle for this and that. The understanding into that which is unlimited ends all

confusion. It makes simple everything that was once considered to be difficult, and it stops every form of inner struggle that exists within the brain. The beauty of this understanding is that it is not a conclusion that results from any type of mental analysis, exercise, or length of study. It happens instantly. It happens like a sudden bolt of lightning, which means it does not take time. Time is memory, because memory is the past. Anything related to time denies that infinite other from manifesting. Therefore if anyone tries to sell you a book, system of meditation, series of mental health classes, or anything else that involves time, then all of that can be denied. It can be immediately refused. The refusal of that which is a movement in time leaves the brain uncluttered, unadulterated, clean and therefore clean. It is in the cleansing of the brain that allows that which is unlimited and timeless to show itself. Do not accept any of this, but explore it for yourself. Question it. That is all that needs to be done.

960. Only that which is unlimited can end the limitation within. If the limitation in the brain does not end during life, then it continues after death.

961. The wind blew from the coastal mountains and brought a blanket of white and grey fog. The high winds were unusually strong thrashing treetops back and forth, littering leaves in the empty parking lot, and kicking up stinging bits of sand from the beach. Wave upon wave of dark, cloudy water rolled across the bay and splashed against the small rocky islands. White caps sparkled in the sun and extended as far as the eye could see. A throng of sea birds nestled in the sand across the beach, while high above a flock of gulls glided effortlessly in the vast, open sky. Only a brain that has broken away from the past, which means memory as personal belief and the mental attachment to images, can perceive the immeasurable beauty of a breeze, a rolling wave, a lone bird in flight. A brain that is bound to the past is incapable of penetrating into the vastness and immense beauty that exists in nature. It cannot grasp the unparalleled wonder present in wave of water, a towering tree, or a handful of soft, wet sand. As a result the brain gets dull, bored. You get bored. Here is the thing. When you are bored it is not that you are separate from boredom. Boredom is the result of comparison, which means the playback of memory. It means the replay of thought. Thought is the thinker. It is you. That means if you are bored, then you are not different from boredom. Boredom is you. To accept boredom means to go through life without any real fire, vitality, or passion. It means to live with constant comparison, judgment, and therefore the past. A person that cannot escape the past does not live fully. It means that upon physical death it is as though the person never lived at all.

962. The room was black and filled with deep shadows. The mind was alert and listening to the faint muffle of television through the walls, the quiet rumble of fast moving cars, and the soft sounds of tranquil, melodious music nearby. An alert mind is open, free, and highly receptive. It is not mean, vile, or spiteful. It does not manipulate, which means it is absent the self-centered activity of thought. It is absent the ego. The realization that the ego is thought, and that thought as personal stance, attitude, and belief, is the root cause for every human division and sorrow that has ever existed, may be a shock. The fact that all of that must end in order to come upon what is love may be a personal calamity. It may be the greatest calamity a person can ever come upon. To live without an ego may cause everyone you have ever known to abandon you. Your friends, family, and entire generation may reject you. All of that may come to pass, and more, however nothing compares to the mind that has brought an end to the whole insanity of the ego, belief, and all the sorrow that goes with it.

963. To come upon a love that is unconditional brings about a palpable sense of being held, protected, and comforted. It is not a mental fantasy that gives the comfort. The comfort is not a mental picture, belief, or image of any kind. Any comfort derived from an image contains fear, which is the fear for its loss. This is a love that knows no fear. It is a love that occupies the brain. It means the comfort and sense of protection that goes with it comes from within. It is a love that comforts and protects. The brain comes upon that love, and it permeates the brain, body and entire physical organism. The feeling it brings is indescribable.

964. Every sense of psychological separation is an illusion. We are connected. We are more than connected. We are the same.

965. Eternity can only be found in the present.

966. Pay attention to every detail of everyday living, the spouse that prepares a meal, the neighbor that cuts the grass, the co-worker that speaks to the customer, the spider that spins a web, the leaf that falls from a tree, the shadows that fill a house when the sun goes down and the lights turn off. Be attentive to everything from the moment you awake to the moment you sleep. In that attention, the mind is free of conflict. It is free of the conflict of envy, ambition, anger, frustration, bitterness, and fear. The mind that is free of conflict is not divided. The whole of division comes to an end. In the end of division there is an immense beauty. It is not a beauty based on the comparison to anything. It is not a personal judgment because judgment involves thought and the playback of memory. This is a beauty that has nothing to do with memory. Memory is measurable. This is a beauty absent anything that has measure. It is an immeasurable thing. Find out what it is to come upon a beauty that is without measure, and a whole new world opens up. It is a world undivided, whole, and therefore perfect. It is perfect in every way.

967. He had extensive knowledge of music, literature, and different cultures of the world. He owned a lavish home in an expensive neighborhood near many upscale shops and restaurants. The home was filled with works of art, paintings, statues, and classic books. He talked about himself and took pride in his accomplishments. He seemed to treasure knowledge above all else. He did not see that the whole of human knowledge is bound to memory, and that memory is a measurable thing. He could not face the fact that only when the measurable is discarded does that which gives life meaning come into being. The immeasurable is what gives life meaning. It gives life the most extraordinary significance. He went on talking about himself, his likes and dislikes, struggles with work, and trying to earn a livelihood. His life was consumed by these utterly little things, by the measurable, and therefore it was rather shallow and empty. His life had no real spunk or fire. It had no passion. It was passionless. It was empty of that immeasurable, infinite, and therefore holy other. It is never too late to find that which gives meaning to life. You can be old and near death, and yet if you were to discover that which is holy, then it becomes the greatest discovery a human being can ever make. It reveals what gives unspeakable meaning to the whole of existence. It reveals what happens at death. The discovery of that holy other brings an end to the division between life and death. It bridges the gap between the two, and thereby reveals that life and death are not different. They are one and the same.

968. If the filter of psychological bias as personal opinion, theory, philosophy, and all that, is completely and wholly purged from the brain, then things are seen in a way that is unbiased and therefore pure. A new and pure way of perceiving life takes place, and as a result an inner purity and innocence is revealed. It comes out.

969. If two people have that love which is unconditional, then there is no separation between them. They are inseparable.

970. The moment you learn something, let it go. When you do that the brain maintains its newness and freshness. It keeps its innocence.

971. It does not take time for the conditioned mind to become unconditioned. It happens in the blink of an eye. Only the unconditioned mind loves, because love is unconditional. That means it takes no time for the person who does not love to change. It takes no time at all.

972. People worship, go to war, and kill other people over a scrap, a rag, a cheap piece of cloth. They kill over a flag.

973. The only step to take that brings about a love that has no conditions is the step that discards the mental conditioning in the brain. It does not take time to take that step. Love has nothing to do with time. Love is timeless, which means the discard of the conditioning in the brain and love are the same movement. It means the first step to find out what is love is the last step. They are the same.

974. People were in the other room eating, talking, and laughing at each others stories. A church bell was ringing in the distance, an ambulance siren sounded, became faint, and then stopped altogether. The body was lying down, weak, and sick. It had a fever, ached to the bone, and still there was that quality of intense wakefulness. There was sensitivity to the faintest sounds, smallest movements, and littlest things. Unexpectedly the brain was covered with a blanket of calm. It was infused with a calm, quiet, and immense acceptance. The acceptance was absolute and unequivocal. The brain was

submerged in it. It was not a hallucination, fantasy, or involved any mental image. It was more real than things seen with the naked eye or felt with the hands. It was more real than the bed, walls, sounds in the distance. It was more real than all that. The body felt terribly weak, but the brain remained awake and intensely alert throughout the evening. The blanket of calm, absolute acceptance, or whatever it was, permeated the brain through and through. It had no connection to the body. It was not physical, material, or at all earthly. It was an unearthly thing.

975. Psychological death is when the brain lets go of the whole of past remembrances, future projections, and all the everyday experiences from moment to moment. It means allowing no mental attachment to any idea, thought, or mental image to take hold in the brain. When that happens the brain reboots. It restarts. As a result an inner rejuvenation takes place, and that rejuvenation brings about extraordinary vitality and energy. The brain is refreshed, and it experiences a surge of energy. It feels more alive than ever before. The energy that comes does not appear after a period of time. It does not happen a minute, hour or day later. It appears instantly. A feeling of aliveness and brand new life takes place. That is what happens at psychological death. That is death. Therefore death and life are not different things. Death is life. They are one and the same.

976. If you do something because it is the right thing to do, then there is a purity to that action. The action is pure. It is immaculate. Love is an action that is immaculate. There is no other action like it.

977. All human knowledge is stored in memory. Every time knowledge is pulled from memory, it is the same movement that happens. It is always pulled, retrieved, taken out of memory. It is the same habit, the same reaction, the same repetitive movement. The mind that glorifies knowledge, gives it value, and makes it all important, is a repetitive mind. Repetition makes the mind sluggish and dull. However if the mind writes down the value of knowledge, then knowledge is put in its proper place. Knowledge has obvious value for everyday living, because it is needed for working, cooking, cleaning, and all that. Without it physical survival would be impossible. However the nature of knowledge is that it is limited. It is limitation itself. That means if knowledge is made primary, worshipped, and in any way glorified, then limitation is glorified. Only that which is unlimited has glory. It has glory because that unlimited and infinite other is sacred. It is divine and holy. That means the glorification of knowledge is wrong. It is a mistake. If the mind can devalue the whole of human knowledge, then it ceases to be caught up in the cycle of repetition. Suddenly the mind breaks out of the playback of memory and discovers a dimension to existence that has no repetition, which means it comes upon that which is ever new, fresh, and innocent. The mind comes upon an innocence, which means an inner rebirth takes place, and that rebirth brings about an extraordinary sense of youth and vitality. The eyes begin to see things in an entirely different light. The ears listen as never before. The whole body becomes intensely alive, new, young. The mind lets go of memory, and a way of living unfolds that is a continual rebirth. It is a constant renewal. An inner innocence and resurrection takes place, and the mind is that innocence. It is that resurrection. It is the same.

978. Meditate.

979. If you live outside the field of time, then when you walk out the door you have no real idea what will happen.

980. When you watch yourself without any effort or desire to try to change yourself, then a change happens. It happens naturally.

981. All of the cruelty, violence, and human agony that goes on in the world today is rooted in the mental identification to an idea, concept, or some sort of thought. It does not matter what is the idea or thought. It is the mental identification to it that establishes an ego, creates a mental center, and thereby an inner island of isolation, division, and therefore conflict. It is this inner conflict that manifests outwardly as all the violence, destruction, and needless human agony that exists throughout the world. Violence and agony have no effect on a cloud that crosses an open sky. Violence does not touch an ocean wave that spreads across a sandy beach. Human agony does not effect a bird, a tree, or a blade of grass. Be the cloud, the bird, the blade of grass. Live without the mental identification to ideas and thoughts. End the whole of that identification, and the insanity of human cruelty and violence will not effect you. What happens in this dangerous and insane world will not hurt, scar, or touch you. To come upon that which cannot be touched by man is the greatest thing.

The greatest thing a human being can ever do is touch the untouchable. There is nothing greater or higher. It is the highest.

982. Horrific violence, war, and all the human suffering that goes with it, has been a revolving door for thousands of years and keeps going on and on and on. There is something people are doing today in their everyday lives that keeps this door open and revolving. It is obvious that violence in groups of people begins with violence in the individual. It begins with the violence and conflict that exist in you. If conflict was removed from you so that you could feel no frustration, jealousy, anger, hate, greed, envy, or any of that, then outward violence would be impossible. What is needed to close and stop this insane revolving door of war and violence is for you to figure out what ends mental conflict and have it, whatever it is, occupy the brain. The question is not to find out what ends mental conflict tomorrow or at some unknown moment in the future, but today. That means the resolution of this problem must take no time. The solution must have nothing to do with time. Therefore, what ends mental conflict must have a timeless quality. There is no other alternative. The question that needs to be explored is what is timeless and thereby brings about a complete halt to mental conflict, the whole of it, all at once. It seems the nature of this thing must be either misunderstood, terribly difficult, or impossible to come upon. Otherwise, people would have come upon it long ago, and the world today would not be such a dangerous and crazy place to live. I feel the answer to all of this is simply misunderstood. It is not difficult, and it surely is not impossible. The only thing that has a timeless quality about it is love. This is not a romantic kind of love. It is not an ideal. The character and nature of love is that it has nothing to do with any idea or personal opinion. An opinion can be attacked or threatened, and as a result it can bring about a sense of fear and anger. This is a love that has no fear. It has no anger or conflict of any type. This is a love that ends conflict. Find out what it is to come upon this love, internalize it, and incorporate it in daily living. That is all you can really do. That is all that needs to be done.

983. A mother held the hand of a child as they crossed the busy intersection, a grocery store clerk stacked fruit on a table, and a teenage girl played classic violin on a street corner with a hat filled with money at her feet. Each of these people operated in a field of thought. They each used thought in some manner to perform a task. It was practical thought. Even though it was practical and had a purpose, it was still thought, and therefore the brain was operating in a limited capacity. The eyes of the young child being taken across the street were wide open, alert, and curious. The child was like a glass without a bottom with experience after experience pouring in and flowing out at the same time. The child was not focused on any task. He was watching, observing, and learning. Have the capacity to be like a child. Allow moments when no thought infiltrates the brain. Moments when no thought occupies the brain are moments when time stands still. The brain comes upon that which is timeless, and as a result the brain reboots. It clears. That is what timelessness does to the brain. It makes it clear.

984. Upon waking the body sat up on the edge of the bed. It remained there for an unknown time sitting upright, eyes closed, breathing quietly and listening. The listening cleansed the brain. It made the brain new and young. The sky was huge. It stretched out over the bay waters, distant mountains, and beyond. Pine and willow trees lined the street and stood silent in the still morning air. The body was teeming with energy, fully awake, and watchful. The walk wound up and down the streets of the small town. People were walking dogs, sitting outside coffee shops, having breakfast, talking, smiling, and enjoy the morning. A young waitress inside a small coffee shop was serving plates of hot food to customers. She had a friendly and kindly look on her face. The ego cannot be kind. It can feign kindness, but as long as the ego operates it only watches out for itself. The ego only gives because it seeks something in return. The priest may seek salvation, the bored spouse may seek an affair, the politician may seek power, the businessman may seek money, and the drug addict may seek to escape loneliness, depression, or a way to end the tedium of everyday life. The list goes on and on. Kindness seeks nothing. It wants absolutely nothing in return, which means it is a movement in itself. If you are kind, then that kindness extends to people, animals, plants, oceans, and skies. It extends to everything equally, which means it does not pick and choose. Kindness is a choiceness thing.

985. If there is a better, greater, and more sane way of living than a life absent the ego, which means a life absent sorrow, absent living in a violent and dangerous world, then it is an illusion.

986. The ego is crafty, devious, and terribly manipulative. It manipulates for purposes of survival, and it seeks survival through mental attachment to thoughts and images. It attaches itself to the images of a person, possessions, money, work, ideology, belief, God, or whatever. It does that in order to sustain and keep itself alive. The images of attachment combine to form an identity. It makes it what it is, which means the images of attachment are the ego. They are the same. A brain with no mental attachment has no ego. There is no sense of self. As a result it is free of all forms of attachment, which include emotional sentiment, ideological fervor, and all the hidden heartaches, disappointments, and frustrations that go with it. It is not that such a person is cold hearted or devoid of feelings. On the contrary, a person absent the ego has feelings that are extraordinarily vast and deep. The person feels at a depth that the ego cannot fathom. The ego is fear, jealousy, anger, anxiety, frustration, loneliness, and all that. It is conflict, which means a drain and waste of energy. The person without an ego does not waste energy. Instead there is an abundance of energy. As a result feelings have a depth, vigor, and intensity that cannot be described. Words cannot convey the immensity of the feelings that occur. What happens is utterly indescribable.

987. Insight into what it is to live in the present is like bolts of lightening that strike without warning. They strike and strike and strike.

988. Drop all previous beliefs and patterns of thinking. Do it, and you will see what it is to live without belief, without repetitive modes of thought, which means a way of life that is ever new, creative, and no need to believe in anything.

989. The thought that you are on a path to peace of mind, enlightenment, the infinite, sacred, God, or however you want to put it, implies time. Any path implies time. To think that you are on the road to something greater is a trick the mind plays on itself. The mind wants to feel safe, and it looks for safety in ideas and mental projections. It seeks safety in thought. Let go of the thought, idea, or notion that you are on a path to a better place, a better world, a better somewhere, and suddenly you find yourself where you are. You find yourself in the present. The present is not a thought. The present is moving, flowing, and breathing. It is something alive. Step away from all paths to that which is sacred and you step away from time. The whole mind set of living in time ceases to exist, which means an entirely new dimension to existence is revealed. A new dimension is revealed that exists outside the field of time. When that happens everything changes. The mind comes upon what is outside the field of time, and it thereby changes everyday living. That is what takes places when the mind discovers that which is timeless. It changes everything. The greatest change is that one no longer seeks. The whole psychological movement of seeking, searching, and trying to obtain, advance, and become comes to a stop. One may belong to a religious group or spiritual sect, embrace so-called sacred books, practice ancient rituals, customs, traditions, systems of meditation, or whatever. All of that no longer has any worth. It no longer has value because all of that implies time, and the mind has finished with time. The whole of that has been put into the garbage, and when that happens an enormous change in daily living occurs. You come upon a way of life that seeks nothing. That means the desire to go to religious meetings ends. The inner need to attend spiritual groups is finished. The embrace and practice of ancient traditions, systems of meditation, and all that, are all over. All at once you suddenly find yourself alone. You find yourself in a position of complete and utter aloneness. You are not lonely. Loneliness and aloneness are two completely different things. You are alone and completely content in that aloneness. You live without any sense of seeking anything, outside the field of time, and therefore you are free. You are free of all religious organizations, spiritual groups, and so-called holy books. You are free of all that folly and foolishness, which means you have come upon an entirely new and different way to live. You are free to observe without the filter of any of that nonsense to distort the observation. You are free to observe the beauty of a blue sky, a tree swaying in an afternoon wind, an ocean wave as it crashes on a white, sandy beach. You are free. The mind discovers what it means to be free, and in that freedom it moves. It begins the greatest, healthiest, and most sane way of living.

990. When you are free of all mental attachment, then life becomes vibrant and full. The mind comes upon a fullness and richness that no words can describe.

991. Mindfulness does not choose. It does not pick a glorious sunset and ignore the dirty street gutter. It does not listen to the song of a bird and not the cry of a child. It does not look at one thing and not the other. It looks at everything. It

takes in everything with a mind that is watchful, alert, and deeply sensitive. Only the sensitive mind is mindful, which means sensitivity is mindfulness. They are one and the same thing.

992. If you find out what it is to live without problems, then you will never get caught in the pettiness of the problems of others.

993. Love is not attachment. As long as you resist letting go of every form of attachment that exists to the image of a person, the image of a job, the image of God, and all the rest of it, then love will forever evade you. It will never unfold.

994. If you feel emotional tension, inner pushing and pulling, or any sense of struggle with people, work, sex, smoking, drugs, God, or whatever the case may be, then underneath it all there is a movement of thought. Thought is the heart of all struggle. It is the factor that creates emotion, sentiment, and feelings of psychological need, want, and desire. It is the core of all forms of desire, which means they are not different. They are the same. Thought is desire. Thought is not only the cause of emotional tension and all the turmoil that goes with it, but it is tension. They are the same because the one cannot exist without the other. That means psychologically tension is thought. Here is the thing. You are thought. The thinker is thought. That means there is nothing you can do to end tension. There is nothing you can do that will bring a stop to all the struggle, misery, and inner turmoil that exists in your life. There is no action you can take that will stop it. That means the only action you can take is no action at all. No action means no psychological action. It means no movement of thought. The end of thought is the action that wipes away turmoil. It is the action that destroys every sense of tension, struggle, and inner feelings of need. It is the only action that can do that. Find out what it means to have the whole movement of thought come to a complete and total standstill. Test it out for yourself. Play with it. That's all. Just play with it.

995. To have a sense of peace is the greatest act. It means the ability to make peace within the brain. To be a peacemaker is the greatest work.

996. When the ego dies, nearly nobody in this violent and ignorant world today will understand you, which means you feel and are utterly and completely alone. You are not in any way sad, melancholy, or depressed. You are simply alone. You may live with many other people but you are still alone, which means you live in total inner solitude. In that solitude there is freedom. In freedom there is great beauty, humility, and innocence. It is an innocence without heartache or sorrow of any kind. That is what the end of the ego brings. That is what death reveals. It reveals an innocence that knows no sorrow.

997. The purpose of gossip is not to pass on truth or accuracy. It is to bolster the ego at the expense of another, which makes it an ugly thing.

998. Live without fear, regret, or any possible sense of loss, and death shows itself.

999. Walking through the empty park beneath the blue sky among the trees and small animals, there was a sudden sense of being watched. It was as if an invisible shield surrounded, watched over, and protected the body. It was not any kind of mental projection. The mind was watchful and awake. It was in that state of wakefulness an impenetrable sense of security unfolded. It was not a security based on hope, desire, or mental fantasy. There was nothing like that going on in the brain. The brain was empty of all that stupidity. There was only wakefulness. There was no ego to protect, look after, or safeguard. The sense of protection was for the body. It was for the physical brain. Immediately the brain dismissed whatever was taking place. It rejected the hoopla that was given to keeping the body safe. The body is only a tool, and the brain is a mere instrument. They are nothing more than that. An awareness suddenly came about that revealed the death of the body could come at any time, and that everything would be fine with it, or without it. It was a tremendous revelation. It was an insight that brought about an extraordinary sense of contentment. It was a contentment unrelated to the body. It was independent of anything that might happen to the physical body or brain. The contentment filled the brain. It was immense, and depended on absolutely nothing. It was something that cannot be conveyed with words. Words are vague, ambiguous, and terribly unclear things. The contentment was not vague. It was clear and definite. It was perfect.

It was perfect in every way. The small town was waking up to people driving to work, strolling into coffee shops, and flocks of sea birds hovering among the clouds. It was a beautiful morning.

Attachment Denies Freedom

1000. People identify to personal beliefs, ideas and thoughts, and as a result they perpetuate all of the social division, conflict, and violence that has gone on for thousands of years and continues today. People do not realize what they do.

1001. What psychological freedom brings is greater than any feeling of simple cheer, gladness, or joyfulness. It is much more than any of that. Freedom combines joy and awe and wonder and astonishment and elation and bliss. It is all of that together rolled into one. It is what comes when the mind discovers what it is to live without the mental dependence to any idea, image, or thought. Dependence denies independence. It denies freedom. It is the element that prevents you from coming upon this sense of immense joy and bliss. There are no words that come close to describing it. Obviously this is something one must find out for oneself. Explore it. Delve into it as you have never delved into anything before. Look at all of the things you mentally depend on, a job, a spouse, boyfriend, girlfriend, house, car, religious belief, a particular culture or tradition, a political group, a country, an ideology, a philosophy, or whatever. See that every inner dependence takes the form of a mental image, and that the image defines you. It creates an identity, a sense of me, an ego. The ego is the cause of every inner hurt and misery that mankind has ever experienced. The ego prevents joy. It destroys any sense of bliss. However, when the mental dependence to any and all images ends, then see what happens to the ego. See what takes place with the ego and every sense of misery, sorrow, and psychological conflict in the brain. All of it stops. The whole stream of the ego and all the conflict that goes with it come to a halt. It ends. Only when that happens can the mind come upon what it is to be free, and only in freedom does that bliss which depends on nothing show itself.

1002. There is nothing holy in any material thing or idea, because all material things and ideas are limited. That which is holy is not limited. It is an infinite thing.

1003. Psychological freedom cuts all strings of attachment, brings a lightness to everyday living, and makes every internal burden and weight completely disappear. It is as though the push and pull of gravity itself comes to an end.

1004. Upon waking from sleep, if there is no awareness of breathing, clothes on the body, sounds of birds, a breeze, cars passing, the playback of a dream or thought, or anything else that may be taking place inside or outside of the brain, then the process of idea making is occurring. Watch as ideas enter the brain, and at the same time watch breathing, feel the clothes on the body, and listen to whatever sounds may exist. Have equal awareness for each of these things, because if awareness picks one thing and avoids another, then that is not awareness. Awareness does not pick and choose. It does not select one over another. Learn what it means to have non-selective awareness, and an inner cleansing takes place. The brain becomes bathed, cleansed, and ready to start the day. It is the healthiest way to start a morning.

1005. Attention drives out thought. It ejects thought from the brain. It is something that takes no time, which means it is an instantaneous thing.

1006. To come upon the present means to psychologically deny the past and any projection of the future. If all the past and future are denied, then the present reveals itself.

1007. People are considered greater or smaller than other people because that is the image you have about them. It is the image you have created about people that gives them value, or not. No person with an image of another is better or worse off than any other such person. They have the same distorted perspective, which means inwardly they are not different. They are on the same sinking ship.

1008. The only sacred day on any calendar is today. The only sacred time on any watch is now.

1009. Love undoes all confusion about birth, death, and everything in between.

1010. Find out what it means to look at a tree, the spouse, stranger on the street, and boss at work so that no mental space exists between you and the observed. If any mental space exists between you and the boss, then you are looking at the boss through the lens of a thought or mental image. You are internally judging, comparing, and labeling the boss. You label the boss smart, stupid, mean, nice, lazy, hard working, or whatever. The moment you label the boss, you are looking

through the filter of that label. As a result mental space or psychological distance forms between you and the boss. Mental distance means separation. It means conflict. The conflict is not in the boss, spouse, or tree. It is in the brain. It is in you. It is not that conflict is different from you. Conflict is created by looking through the filter of the label. It is the result of the mental image that has been created by the brain, and that image is you. Learn what it is to look at the boss, the spouse, a tree, and night sky without a label or naming it in any way. If you do that, then the separation between you and the observed does not take place, which means you learn what it is to bring about an end to conflict in relationship. The absence of separation means more than the end of conflict. It means the brain discovers what it is to be in relationship. It comes upon a relationship with the boss, spouse, neighbor, parent, child, dog, cat, a beautiful blue sky, and the whole of life that has no conflict, trouble, or problem of any kind. Living without problems means there is no anxiety at work, no fear at home, no uneasiness with the stranger, no loneliness when you are alone. It means living without any trace of inner distress, grief, or sorrow. It means the discovery of what it is to live without any of that madness.

1011. A kindness that expects nothing in return impacts other people many times removed. The kindness causes a ripple effect that reaches out and touches other people in all directions. The extent a single act of unconditional kindness has on other people, animals, plants, and the whole of life, is incalculable.

1012. If you are told you must study and work very hard in order to attain peace of mind, bliss, enlightenment, or whatever you want to call it, then what you are being told is a lie. It is a lie because study implies time, and enlightenment has nothing to do with time. Bliss is not a function of time. It is a timeless thing. That means time itself is the barrier. It is the hindrance. It is the cork in the bottle that must be removed. If it is removed, then that indescribable other gushes and spills out. An inner peace and bliss begin to stream out, and the mind is not separate from it. It is that.

1013. Time slows when you have fun, and it stops when you love.

1014. Make no past experience or memory all important. Memory is finite, and the instant that which is finite is made primary, you take a wrong turn in life. You take a wrong turn, because only that which is infinite, immeasurable, and therefore sacred, is all important. Therefore avoid taking the path that makes something related to memory all important. If you do that, and avoid taking such a wrong step, then the right step emerges. It emerges because to avoid the wrong step is the right step. They are the same.

1015. If the ego departs, then love arrives. The exit of one is the entrance of the other. They are the same.

1016. In order to find a love that is not attached to any sort of mental image at all, which means a love unplugged, unleashed, and therefore free, one must walk away from where it does not exist. Attachment to mental images binds the brain to material, physical, and earthly things. Love is not earthly. All that is earthly is limited. To come upon a love that is not limited one must leave that which is earthly. Only then can one come upon that unearthy other. That other cannot be revealed by any form of thought. Thought is limited. However, the negation of that which is limited reveals the other. It uncovers that unlimited, unearthy, and therefore holy other. Love is that holy other. It is the same.

1017. If you feel psychologically bound or attached to a particular person, job, or way of life, and as a result of that attachment, life is filled with reoccurring grief, depression, and all the mental heartache that goes with it, or if you feel mentally cornered and wrestling with fixed ideas and attitudes about work, neighbors, family, a spouse, love, God, and so on, then the brain is caught up in a habit. It is moving in a mental habit of thoughts that repeat over and over. This psychological repetitiveness makes the brain dull, dense. It makes it sluggish. As a result the brain loses its spark. It loses sharpness and vitality. It is as though the brain is stuck in mud. The mud is the mental habit. It is the repetition of fixed ideas and attitudes. To escape from this sluggishness, the brain must let go of all that. It must break away and throw out every imbedded idea and attitude it has about everything. When the brain is no longer attached to these things, it takes off. It finds itself active, alert, enormously energetic. It is no longer closed off or stuck to any particular position or stance. Unexpectedly it finds itself free. It is in this freedom where every sense of grief, depression, and psychological heartache ends. All of that no longer exists. It cannot exist. Freedom cleans the brain of all that mess and squalor. It pinches it all

out of existence. Do it. See for yourself if this has any validity. See if there is any truth to it. If there is, then follow it. Just follow it.

1018. Love may be described as a bond that is not based on any past experience or mental attachment of any kind, which necessarily includes any idea, belief, or faith. Ideas and beliefs involve memory. All of that involves memory. The nature of memory is that it is partial, fragmented. It is not whole, which means it is fragmented and broken up. The bond that is love is not fragmented. It is not broken. Mental attachment is what denies this bond from forming. The formation of this bond occurs when the mental attachment to memory ends. The end of attachment mends the fragmentation and brokenness within, and thereby reveals that which is unbreakable, and therefore indestructible. Love is that indestructible other.

1019. When you learn to be alone and completely at ease in that aloneness, a connection takes place with everything. Suddenly there is relationship with the whole of existence, both living and non-living things.

1020. If you think you will find love tomorrow, then it is a mistake. You either love today, or not. There is no tomorrow. The idea of tomorrow is a fantasy.

1021. If you cannot do what is right, then don't do anything. To not do the wrong thing is the right thing. They are the same.

1022. If crazy and black thoughts fill the brain, do not try to control or suppress them. Instead watch them. Be alone, physically still, and simply watch them as you would a passing car, a leaf falling from a tree, or a tiny ant as it runs about, busy, active, and full of life. Be attentive to the thoughts, and at the same time be attentive to the car, leaf, and tiny ant. Experiment with it. That's all. Do it, and watch what happens.

1023. Love cannot be anticipated. It cannot be foreseen or predicted. It is an unpredictable thing.

1024. The mind comes upon a timeless dimension when it relinquishes the entire mental attachment to thought. Thought is time. It is time as past remembrances and memory. It is the mental projections of tomorrow, the future, what may or may not come. This whole movement of thought is a movement in time. It is the factor that prevents the timeless other from showing itself. The movement of thought must be stamped out of existence for this other to emerge. If all forms of mental attachment are surrendered, then freedom takes place. The surrender of attachment is freedom. It is the same event, the same action, the same fantastic phenomena.

1025. Meditation without thought reveals the unlimited other.

1026. If you do not love some aspect of what you do to earn a livelihood, then your life suffocates. Whatever is that aspect, it must be something that you would do even if you did not have to work for a living.

1027. The most unequivocal thing a human being can do is turn off the switch of inner struggle. The switch that turns it off is a quality of psychological sensitivity. It is not a sensitivity that involves emotion or sentiment. It is not any type of theory, ideology, or way to manage the brain. It is a sensitivity that comes when the struggle for things and ideas ends. Mental sensitivity ends the struggle of depression, loneliness, feelings of loss and despair. It ends the struggle for security, finding a mate, happiness, God, and all the rest of it. This is a sensitivity that makes the brain painfully alert, wakeful. The wakefulness of the brain is massive. It enfolds the whole of life, the dark night sky, the distant murmur of traffic, the coolness of an evening breeze, the immense silence of an empty room, or the wave of thought as it enters and leaves the brain. The wakefulness is the sensitivity that obliterates all struggle. Find out what it is to have that extraordinary sense of mental wakefulness, and see what it does to the whole of inner struggle. See what happens to the brain and what is inside it.

1028. The movement of the ego cannot stop until it completes its course. Only when the course of the ego ends does an entirely new movement begin.

1029. If you love another, and that love is not limited, then that love is an eternal thing.

1030. If you love, then that love is not restricted to people. It includes animals, plants, and all living things. It envelopes the sky, oceans, and land. Love has no restrictions. It is an unrestricted thing.

1031. If you have a family, neighbors, coworkers, and all that, and suddenly you discover what it means to be mentally free, then in a flash the whole movement of the self as thought, including the danger and insanity of it, unexpectedly end. It all collapses and comes crashing down. All at once you no longer psychologically need anything, your job, bank account, or another human being in order to feel complete, whole, and a joy that depends on nothing. If you see a loving family member or a dear friend, then there is joy. However, if you do not, then there is the same joy. It is a joy that does not depend on anything or anyone. It is joy that only comes when one discovers what it is to be inwardly free. This is a joy that goes hand in hand with freedom, which means joy is freedom. They are the same.

1032. Love does not punish. It has nothing to do with merit, deserves, or reward. Anything based on reward or punishment involves the control and manipulation of thought, and therefore it means the activity of the ego. The ego cannot love. Love has no connection with any egocentric activity. Only when the activity of the ego comes to a complete and total halt can love come about. There is no other way.

1033. If love occupies the brain, then that love cannot be transferred to another brain. A person can come upon love, but love is not something that can be handed over or passed on to another person like a coin or piece of bread. Love is not a commodity. It is not a transferable thing. Anything transferable implies locality and distance. It implies time. Love does not exist in the field of time. The concept that love is something that has anything to do with moving from one point to another is a fallacy. Love is something that exists, which means to come upon it one must meet it. One must bring down the barrier that prevents the brain from facing it. Find out what is that barrier. Make it an overriding priority and more important than anything else. Do that and you will not believe what happens. What happens is unbelievable. That is what love is. It is unbelievable.

1034. That which is timeless does not show itself in any particular place where you are not. It only exists and happens where you are. You do not have to go anywhere to come upon it.

1035. Love is a movement. It is a movement without limit or restriction. It moves through ceilings, walls, mountains, plants, and animals. It moves straight through people. It is not that love is some sort of entity that goes from place to place or from one point to another. It is a moving, flowing, and encompassing action that is without any limitation. To come upon this field one must enter it. One must close the door to a life with fixed ideas and beliefs, which means one must totally discard every psychological identification to any human belief, position, and particular point of view. A particular viewpoint fixates the brain. It makes the brain stagnant and lifeless. Any mental fixation on any form of thought denies love from showing itself. Discard the whole of every idea and mental image that the brain has a fixation upon, and miraculously the door opens. The door to that unrestricted, unlimited, and moving other shows itself.

1036. The discovery of love ends the discoverer. It ends the self.

1037. If the self exists at physical death, then it leaves the body. It may leave with additions, subtractions, modifications, and all that, however it is still the self. That means when it leaves the body, it leaves unchanged.

1038. Love is not a material thing, which means it cannot be seen with the eyes or heard by the ears. The physical senses cannot perceive it. The body cannot touch it. It cannot be captured or perceived by any form of thought. Any mental image the brain makes of it is not it. Any mental concept, idea, or belief about love is not love. Love is immaterial and untouchable. It is an invulnerable thing.

1039. The idea of bringing an end to every form of psychological conflict as anger, hate, envy, jealousy, greed, and fear may seem impossible. It is the idea that it is impossible which makes it impossible. Negate that idea and instantly the impossible becomes possible.

1040. If you are conditioned, then you do not love.

1041. If you find out what it is to end the whole of psychological conflict that exists in your brain, incorporate it into your daily living, and live it, then there is nothing else you need to do. You do not need to write about it, teach it, or preach it in any way. Simply live it.

1042. Meditation without thought allows that which is unlimited to present itself.

1043. The question “What ends the conditioning in the brain?” has one answer, and one answer only. What ends conditioning is that which is unconditional. Find out what it is to have that which is unconditional reside in the brain, and when that happens the whole of conditioning erases. The brain gets refreshed. A mental reboot takes place, and the brain begins to operate in a completely different manner.

1044. If you believe it is futile to find a love that has no limits, no conditions, and therefore no conflict of any kind, then to discard that belief opens the door to it. It makes such a love possible.

1045. Love has no object. That means you may be alone, live your life in complete isolation, and still have the immense beauty and contentment that is love. All that matters is that you love. Find out what it is to come upon a love that requires no separate thing to be seen, felt, or perceived. Do that and a love that is not separate appears. A love that has no separation at all shows itself, which means it is a love that is whole, complete. That is what love is. It is that which makes life complete.

1046. The mind was watching the sky, trees, passing cars, and people as they walked to work along the sidewalk towards the small town. It was taking in everything, the shapes, sounds, and colors of the morning. A small black and white stone lay on the sidewalk, alone, solitary. There was an overwhelming sense of great energy emanating from the stone. The energy was not in the material, mass, or potential of the stone, how it could be transformed, used, or shaped to fit some purpose. There was no obvious force as that which exists in a car engine, bolt of lightening, or anything like that. The energy was in the presence of it. It was in the existence of the stone itself. The energy seemed to flow, beam, and emanate from it. It was enormous, electric. The brain was careful not to concoct or project any idiotic idea or mental image of any kind. There was no movement of memory taking place. The brain was merely sensitive and watching. It was terribly attentive. It was the attentiveness of the brain that seemed to make possible for the perception of the energy. It seemed to allow the energy to manifest. There was no sense of separation between the mind and the stone. It was the attentiveness that made any form of separation impossible. The end of separation was it. It was the factor that allowed the mind to perceive the energy. Only when every sense of inner separation ends between you and the observed can the mind perceive the immense energy that exists in the smallest things, a flower in a field, a blade of grass as it pushes up through a cement driveway, or a solitary stone on a sidewalk. Find out what it is to observe a flower, a stone, a blade of grass without any judgment or smallest hint of comparison. Any mental comparison is separative. It causes mental division, and therefore conflict. Conflict wastes energy. It prevents energy from unveiling. Learn to observe without comparison, which means without any filter of memory to interfere in the observation. Do that and the energy comes. It releases and shows itself, and when it shows itself you feel it.

1047. Love does not condemn.

1048. Love is a nonlocal thing. It does not exist in a particular place or space. It exists in a dimension that is placeless, spaceless. There is no other way to put it.

1049. Conditioning is division. It is not that it is divisive, but it is division itself. If the brain is conditioned, which means to be caught up in a form of personal opinion, belief, culture, the attachment to a particular system of thought, philosophy, or some sort of mental image, then it exists as a movement of division, conflict, and therefore it is not fundamentally different than any of the violence and insane brutality that goes on throughout the world today. It is that. It is the same.

1050. Find out what it means to see a tree, the way it moves, how it stands, the color, shape, everything about it without the psychological movement of comparison to enter the brain. Do that, and you will have done everything.

1051. The ego repeats itself. It is the replay of sorrow after sorrow after sorrow.

1052. If you covet the mental image of a particular belief, organized religion, priest, pope, savior, or God, then the coveting is psychological. An inner embrace happens in the brain. It is the mental image that the brain embraces, makes important, and cherishes. The brain makes the image sacred. However, any mental image is memory, and memory is a confinement. It is a movement that is restricted, bound, and therefore limited. It is a movement of limitation. Limitation does not have any connection to that which is unlimited, infinite. It has no connection with that which is sacred. That which is sacred is not finite. It is an infinite thing. As long as you covet or in any way mentally embrace any mental image of anything or anybody, then that which is sacred will forever be elusive. It will forever be unapproachable. The realization of this fact is tremendous. It causes a sudden shake up in the brain, rocks the foundation of one's entire life, and forces the collapse of every mental embrace to any belief, position, and attitude. What remains is the discovery of what it means to be free. One comes upon the realization that the embrace of mental images denies the infinite other from manifesting. It is this insight that frees the brain of all the nonsense of seeking that which is sacred through any image, belief, book, or other person. The brain is free. It is in freedom that the limitation within the brain ends. The end of limitation is what opens the door to that infinite and sacred other. Do not blindly accept this, but explore it. Explore it to death. Find out for yourself whether or not there is any truth to it.

1053. If you fall into some sort of groove of mental repetition, not just repeating a personal stance, position, or attitude about something, but more deeply, if you hold onto the past, a past meeting, a past scene, a past event, or whatever the case may be, then the mind itself turns dull. It becomes old. Mental repetition makes the mind old and dull. A dull mind is an ignorant mind. When the mind operates in ignorance, it is not that it is different from ignorance. It is ignorance. They are both one and the same thing.

1054. Sorrow has an off button. The off button is love.

1055. If you make particular days special, holidays, birthdays, weekend days, vacation days, anniversaries, memorial days, retirement days, and so on, then you are not living life fully. To live fully does not mean to live in the past or with any mental projections of the future. It means to live completely and wholeheartedly in the present. Only the present is special. It is the only place that is sacred, which means it is where happiness exists. Happiness does not exist in the past. It does not happen only on particular days. Find out what it is to live wholly in the present with ardor, zest, and deep devotion. Be devoted to the present, and you will live a happy life.

1056. The brain that discards the false comes upon the truth. The discard of the false is the truth. They are the same.

1057. The body was resting after a long morning walk. It was lying down and unexpectedly meditation began to flow through the brain. All at once a sense of countless eternities took place. It was as if billions of years of a timeless other realm were compressed and contained inside a very short passage of time or duration of mere seconds. The interval of time that passed during what was happening was unknown. The beauty and wonder and mystery and majesty of it was indescribable. The mind came upon a timeless other realm and it was not separate from it. That is what meditation reveals. It reveals a realm in which time has no meaning and no place at all. It is what makes time stand still. It is not that meditation is the path to that which is timeless. Meditation is timeless. It is that other realm. They are the same.

1058. People care for and clean their clothes more than they do their brain. To clean the brain means to throw out any and all fixed opinions, beliefs, and personal positions about life, death, work, love, marriage, relationship, God, and everything else. When the brain is cleansed of all that, then it is suddenly free to function with clarity, openness, and a curiosity that is unquenchable.

1059. If you are psychologically shaped to follow a particular set of customs, traditions, beliefs, viewpoints, or whatever else, then the brain is conditioned. A conditioned brain has a distorted perspective of the world. Conditioning implies distortion. It means a mold, a slant, and therefore bias. Bias means prejudice. It means separation, and therefore conflict. A conditioned brain is violent. It means conditioning and violence not only go hand in hand, but they are the same. They are the same movement and field. They are the same beast. When conditioning vacates the brain, then something extraordinary takes place. A new and different field of life appears that has no conditions. The brain comes upon this field. It comes upon that which is unconditional. It comes upon love. The brain that discards the conditioning within it comes upon love. At the same time all the conflict within the brain unexpectedly disappears. It is not that the brain ends conflict, the conflict of fear, anger, envy, depression, and all that. Love does that. It is love that brings a complete and instant stop to the whole of that. The love that manifests when all the pettiness of psychological conditioning leaves the brain is tremendous. It is as though a single unit of conditioning prevented access to billions of units of love. It is as though the conditioning was a small plug that denied access to a vast ocean. The ocean is love. The vastness of it is absolutely indescribable.

1060. Freedom depends on nothing, otherwise it would not be freedom. Love is the same, because love has no conditions. That means freedom and love are not different. They are the same thing.

1061. Look at the world from above and you will see that there are no borders. There are no divisions between countries because there are no countries. Humans make countries and the borders between countries. If you identify to a particular country, culture, society, race, or any of that, then you perpetuate the division between countries. You sustain the division between people, and division means conflict.

1062. The body can be subjected to horrific conditions, severe physical pain, sleep deprivation, torture, and all that, which can cause the body to cry out and speak nonsense. However, no matter what happens the truth of a matter cannot change. Once a truth is realized it remains in the brain. Nothing can undo, alter, or destroy it. Truth is an indestructible thing.

1063. If the brain learns to be intensely aware from moment to moment, not of anything in particular, but simply aware, then as a by-product a type of protection takes place from all of the mental conflicts that plague mankind in the world today. It finds itself immune from all the frustrations, fears, worries, ambitions, anxieties, and neurotic troubles that consume most everyone on earth. It is not that the brain separates itself from conflict, but rather it internalizes what ends conflict, and lives it.

1064. The ego cannot see a sky, tree, or flower. It cannot see the stars.

1065. It was a dark night sky without any clouds or moon. The stars glistened. There were too many to count. The air was cool, quiet, and still. The brain was devoid of thought and the illusion of mental imagery, and therefore it was extremely sensitive. It was highly alert. The alertness was intense. There was no room for anything else. The smallest things stood out and pulsed with existence, the fallen leaves, the cracks in the ground, the hidden groves in the gigantic redwood tree. Suddenly it appeared. It emerged and filled the air and shadows. It was a vast wave of humility and grace, pure, intimate, magnificent. Wave after wave of this magnificent other penetrated the brain. Alertness filled the brain and in that alertness there was intelligence. It was not an intelligence that involved any form of study or the pursuit of knowledge. Study and knowledge involve time. This was an intelligence outside the field of time. It occupied the brain through and through. If intelligence enters the brain, then the brain operates intelligently. The brain comes upon an entirely different field of existence that is absent bias, and therefore it is absent all of the ignorance of personal opinion and belief. The brain comes upon an intelligence, however the intelligence does not possess or own the brain. It is not attached to any particular physical body. The humility and grace was intelligence. They were the same. The brain could not possess it. No mental

image could capture it. The intimate and magnificent other seemed to weave in and out of existence throughout the evening, and then without any notice it vanished. It left without a trace or record. The magnificent other, or whatever it was, has no record. It leaves no trace. It is an untraceable thing.

1066. As the body lay down to sleep there was total indifference towards the whole of human thought and memory. All memory faded, and the brain was immersed in watching, listening, the feel of the heart, breathing, the softness of the bed, the blanket, and everything else. The feeling of things, listening to whatever sounds occurred, and careful watching of things went on for an unknown time. The watching continued with eyelids closed. There was only darkness. There was only the deep blackness that comes in the evening when the lights are off and the eyes are shut. Unexpectedly an opening in the blackness occurred. A clear and visible portal of some kind opened. The eyes were closed and yet it was there. It was small, round, and seemed to be far off in the distance. Even so the view was clear. Three figures were walking in a grassy field. There were some bushes and small trees nearby. The land seemed to be dry and arid. The figures appeared to be male. They were dressed in turbans and white robes. They walked with purpose, grace, and a sense of regality. The eyes quickly grew fatigued and began to struggle with the watching. As soon as the struggle started everything went blank. The portal closed and all trace of what was happening vanished. The experience was immediately discarded by the brain, and no effort was made to analyze or try to explain what happened. The brain remained alert and sensitive. Effortless listening and watching continued for an unknown time. The body fell into a deep and long sleep.

1067. Watch what happens when worry enters the brain. See that worry begins with the presence of thought. If worry begins with the presence of thought, then it ends with the absence of thought.

1068. The movement of human thought is repetitive. It makes the brain dull, stupid. The brain that steps out of this movement, the habitual behavior of smoking, drugs, alcohol, going to church, prayer, citing scripture, chanting mantras, abiding by all the social customs of holidays, traditions, or whatever the case may be, turns sharp, alive, and filled with indescribable energy. The brain taps into creativity, which means it taps into creation itself. It comes upon that which creates. It comes upon the creator.

1069. If you feel unworthy, undeserving, good-for-nothing in any way, then that feeling is grounded in a mental image. It is based on some aspect or form of thought that exists in memory. Without the image there would be no such feelings. There is something the mind can come upon that has the capacity to not relive every such image and thereby wipe away every such feeling. There is one thing and one thing only that does that, and it takes no time to come upon it. That is the beauty of it. It has a timeless nature about it. Find out what is it that has a nature, character, and quality that is timeless. Do that and all such feelings end. They end completely.

1070. The only thing that really matters is to find out what it means to love without any conditions. Everything else is a game.

1071. Love is a movement without any travel to it. It is not some sort of entity that moves across any expanse. It is not something that moves in physical space. It has no relationship with space or distance. It is a movement that exists outside the field of space and time. That means it is here. It exists in the midst of everyday living. One must only look. Look and it is there. It exists.

1072. The ego is hard and cold. It is a loveless thing. When the ego dies a sudden warmth, loving welcome, and cradling calm takes place. It takes place instantly.

1073. A storm was brewing off the coast and dark clouds hung over the horizon. The room was quiet. Deep, rich shadows filled the nooks and crannies of the room, walls, and furniture. The flow of thought subsided and the mind fell into a natural quiet and silence. The mind was alert, listening without effort, watching without picking and choosing. The silence emptied the brain. It gave the brain a thorough bath and cleansed it. The silence continued well into the night and the following morning. The ego is cunning, deceptive, manipulative. It is the cause for every conflict and misery of man. It is mankind's greatest demon. The ego cannot be tied down, put on a leash, or controlled. It cannot be controlled because it

is the controller. That means any movement of the ego only serves to sustain it. Although the ego cannot be controlled, it can be watched. If it is watched without motive, hope, or judgment, then the ego does not move. It is the very act of such watchfulness that stops the ego in its tracks. Do it now. Notice how the simple act of watchfulness blocks the entire activity of the ego. See how it halts it. See how it prevents the mischief, the ignorance, and all the mental misery that goes with it. The awareness of this fact makes the brain intelligent. It sees what ends the ego, and thereby reveals a way to approach the whole of life that knows no hurt, no struggle, no sorrow of any kind.

1074. If you love, then you show others by example what it is to love. You show how to live without any form of inner conflict and division, which includes the division created by belief, ideology, the psychological identification to a country, a flag, an organized religion, political party, or personal philosophy. You demonstrate by your everyday living what it is to live without inner strife, struggle, jealousy, frustration, and judgment. If you love, then you live without any of that. As a result your daily life involves, reflects, and thereby teaches what it is to love.

1075. It is natural to live unattached to mental images, memory, and thereby live without any internal conflict. It is the most natural thing in the world.

1076. People seek meaning in life. They seek peace of mind, happiness, love, God, or something in life that has meaning. They seek something infinite, and therefore holy. For centuries human beings have searched for something holy in belief, faith, and organized religion. However, every organized religion is based on an idea, thought, or mental image. All ideas and images exist as memory, and it is obvious that memory is limited. Now this is the thing. That which is unlimited is not limited. It is not finite. That means as long as the brain embraces, attaches itself onto, or in any way identifies to any form of memory, it will never come upon that which is infinite, unlimited, and therefore holy. It will never come upon that which gives meaning to life. This simple fact brings freedom from memory and all the image peddlers. It brings freedom from all the organized religions, ideologies, and philosophies. It brings freedom. The brain that is free, not bound to memory, has discovered the door to that which is unlimited. It has come upon what gives infinite meaning to the whole of existence.

1077. Do this. Give no memory any value. Do not look for something to happen, but just observe what takes place.

1078. When the whole of ignorance is wiped from the brain, which means every form of psychological embrace to thought, it is as though a leaving happens. It is a departure from all that is partial, limited, measurable. It is a departure from that which is earthly. The earthly is the ego. It is all the strife, struggle, inner confusion, and psychological mess that goes with it. It is not that the ego transfers to another place, form, or body. It ends. It dies. It is in the death of the ego, the earthly, that an unearthly other realm is unveiled. It reveals itself to the brain. The end of the earthly is the unveiling of the unearthly. They are the same.

1079. When the brain drops every private attitude and preconception about politics, religion, love, family, marriage, God, and all the rest of it, then the conditioning inside the brain drains away. It flushes. It is the flushing out of this conditioning that ends the ignorance within the brain. The end of ignorance is intelligence. As a result the brain comes upon and realizes what is intelligence, and that realization brings forth one insight after the other. It is not that the brain makes an idea out of the realization, creates a personal theory, a super belief, or anything like that. That would imply another form of conditioning, and consequently it would sustain ignorance. To sustain any such ignorance is meaningless. It is utterly pointless. However, intelligence is different. Intelligence is not personal. That which is personal implies the repetition of mental images as culture, tradition, opinion, and belief. It means the brain is caught up in a stream of images, which thereby makes it dull, insensitive. The brain becomes insensitive to the incredible wonder and beauty of a morning sky, a tree swaying in a wind, a vulnerable bug crawling in the dirt. The brain is insensitive to all that. However, the brain that has flushed out everything personal, which includes all bias, ambition, the struggle for success, the desire to achieve, and any psychological identification to any form of thought, has suddenly stepped out of the stream of mental image making. All at once the whole movement of inner repetition leaves the brain, which means ignorance leaves the brain. It is the leaving of ignorance that ignites and enlivens the brain. It is as though a psychological ignition takes place whereby the brain awakens and starts to function in a new and completely different way. Mental repetition ends, and insights into things

begin to manifest. Insight after insight gushes into and from the brain. The brain comes upon a flow of insights, and it sees the danger of creating and holding onto any mental image. It is the holding onto images that causes the brain to fall into the groove of repetition, and thereby stagnate and become dull. That means any insight that passes through the brain is not held. It is not given any importance or embraced in any way. The brain changes from a state of making and cherishing fixed ideas, beliefs, theories, and philosophies, to a state that is not fixed, not static, and therefore flowing, moving, burning. The awakening that takes place catches the brain on fire. It makes the brain enormously sensitive, watchful, alert. The brain discovers what it is to live without the conditioning of personal belief, attitude, and view points about life. The brain is no longer conditioned. It finds a dimension to existence outside the field of conditioning. It comes upon that which cannot be psychologically held, labelled, or named in any way. It comes upon an unconditional, and therefore unnameable thing.

1080. A mind that is partial cannot perceive in a total manner. Mental partiality means the brain has a fundamental psychological prejudice, bias, or slant. It is this slant that prevents total perception. It prevents perception of the whole. Only when the mind is unencumbered by the totality of human opinion, belief, and every form of psychological slant, can it discover a perception that is whole, total, and therefore complete. The thought of letting go your personal beliefs may feel abhorrent to you. It may go against every grain in your body. It may cause a feeling of terrible fear, especially if you realize the need for it to happen. However, step back and look at the totality of it. It is the thought of discarding your beliefs that causes the fear. Thought is the root of fear, which means belief and fear go together. It means where there is one, there is also the other. That makes fear and belief inherently linked. It makes them the one and the same psychological movement. Explore what it is to look at fear, belief, and the whole movement of thought from a perspective that involves none of that, which means to observe without comparison, criticism, or any sense of judgment. It means to observe without the separation between the observer and the observed, and therefore in a manner that is total, whole.

1081. Feel each step you take as both the first and last. Feel it is both the first and last step not as an idea, but as a fact.

1082. There is no greater encumbrance for finding out what it is to come upon that which is unlimited, immeasurable, and therefore divine, than the playback of thought taking place in the brain. It is the constant movement of past ideas and remembrances that prevents the brain from discovering that dimension of life which has no limits, no walls, no barriers. Only when the whole mechanics of the playback of thought comes to a complete stop can that unlimited and immeasurable other show itself.

1083. Carefully observe people and you can see the activity of thought. You can see it etched in their faces.

1084. Jealousy is the result of possessiveness and has nothing to do with what is love. If you have affection for another, deeply care about and love another person, then there is no psychological attachment to the image you have of that person.

1085. Death is the unknown. The unknown cannot be feared. What creates the fear of death is the idea of it. Death itself is a fearless thing.

1086. The ego leaves the body at death and enters the body at birth. It does not matter if the ego comes or goes, because it is the same movement. It is the same movement of partiality, ignorance, and all the sorrow that goes with it.

1087. If you live with people, then find joy in that way of life. If you live alone, then find the same joy in the aloneness. Joy does not depend on living with other people or living alone. It does not depend on the presence or absence of a particular person, house, job, money, belief, philosophy, or anything like that. It depends on nothing. Only when the mind is free can it come upon such a joy. Psychological freedom and joy go together. They are more than best friends. They are the same.

1088. The mental attachment to ideas, thoughts, and images is mankind's most unmitigated and comprehensive curse.

1089. If you live with frustration, jealousy, anger, envy, ambition, and all the grief that goes with it, and you believe you are somehow different from the neighbor, coworker, family member, criminal, or beggar, then that belief is a mistake. You are every human being who lives today and who has ever lived. Psychologically you are the whole human race because there is no difference between the grief that exists in you and that in another. The grief in one person may appear to be different, more intense, and be called by a different name, but it is basically the same movement. It is fundamentally the same thing.

1090. Live with no attachment to mental images. There is nothing else to do.

1091. If you review your life and all of the things you have done and said, the thoughts you have had, the struggles, worries, and sorrows you have gone through, and if you judge all that and say it was good, bad, right, wrong, or whatever, then that judgment is based on personal opinion, inclination, and expectation. None of that has any relationship with what is love. Love is not opinion. It expects and demands nothing, which means love does not judge. Therefore do not judge yourself or anyone else for that matter. To judge yourself or others has no value, and it is more than a mistake. It is a waste of life.

1092. The ego is created by mental images that are given value. The ego ends when no value is given to any images.

1093. If you delight in the companionship of another person, then have the capacity to allow that person to leave you and not have the absence of that person touch you in any way. Do that and the relationship you have with that person will be untouchable, impenetrable. It will be a holy thing.

1094. There is a stream of sorrow that touches every person with an ego, a me, a personality. When a person dies, the personality continues in that stream. It continues in the stream because it has failed to step out of it. It has not learned what it is to love. Until a person learns to love, a love that has no expectations and no restrictions, the personality goes on. Sorrow goes on. When the body dies the personality leaves the body, but it remains restricted. It remains tethered. Only when the personality ends does this tether break. It breaks and a realm without restriction opens. That is what love is. Love is an unrestricted, untethered thing.

1095. If you feel hurt, distress, or any sense of dismay due to the absence of another person, then find out what it means to love. Love brings an end to every feeling of distress, and it ends all hurt. Love wipes it away altogether.

1096. If the personality ends, then a dissolving takes place. It is a dissolving of all that is divisive. That is what the personality is. It is division itself. The end of division is a oneness, which thereby reveals the source of all that is. The dissolving of the personality means a returning takes place. It is like a return to home, however it is a home unlike any other. It is a home without division, without conflict, without fear, without any sorrow at all. It is not that the personality returns. There is no personality. The return is the dissolving of the personality. It is in the dissolving of it that the source of all that is shows itself. There are no words that can make this happen. No words can dissolve the personality. Words are thought, memory, and memory is finite. The source is not finite. It is not something that can be measured, which means it has an infinite character about it. It is an immeasurable thing.

1097. It was a wonderful morning. The blue sky was huge, immense, and stretched out beyond the distant mountains. The body was sitting quietly in the small room. The whole movement of thought was still, and the brain was curious, watchful, terribly inquisitive. The physical senses were extremely acute. The whites of the orchid flowers and the green of the leaves were deep, vibrant, intensely alive. The sounds of the passing cars were mesmerizing. A gentle breeze blew fresh, clean air into the room. The air filled the room and penetrated everything, the walls, chairs, table, and plants. Unexpectedly a presence filled the room. It was infinitely gentle, comforting, and embracing. It embraced the body, the brain, everything inside and outside the room. It emanated a purity and infinite gentleness. No words can begin to describe it. It was more than pure, more than gentle. It was sacred. It was a sacred presence and it touched everything. It enveloped everything. It remained for what seemed like an eternity, and then it vanished. The brain felt cleansed. It was a cleansing that brought about a sense of freedom. There was freedom to look and listen and feel without restraint, pressure, or any sense of struggle. It is the attachment to mental images that dirties the brain. It is the sole thing that prevents freedom. Find out

what it is to bring an end to every mental attachment to every mental image that exists in the brain. Only a brain that is free can invite the purity, the immensity, the extraordinary gentleness which is that sacred other. It is not that freedom is a requirement to come upon that which is sacred. Freedom is sacred. They are the same. Most people throughout the world today are attached to some sort of mental image, the image of a person, a family, a job, house, a flag, a culture, a religious belief, an ideology, or whatever. To be mentally attached is not healthy. It denies a healthy, sane, and free way of living. It denies freedom. Mental freedom means to psychologically make no idea or thought all important. This may be difficult to understand. You may have a job, money, own a nice car, and a beautiful house. Also you may be handsome, strong, viral, live an opulent lifestyle, wear expensive clothes, and dine at expensive restaurants. In addition you may be looked upon with great respect by others, enjoy a position of power and influence over other people, give to charity, and feel as though your life has meaning. None of that has anything to do with freedom. Life without freedom means a life of attachment, and therefore pressure, struggle, and all the torment that goes with it. A life of torment is small, petty, wasteful, and therefore with no real meaning. Freedom is what gives life meaning. The significance that freedom gives to life is more than meaningful. It is more than significant. It is what invites that which makes life sacred. It reveals that sacred other.

1098. When the body dies, and if an ego occupies the body, then the ego leaves the body and moves on. What it finds is different for each ego. Each ego sees a different realm because the nature of the ego is that it is bias. It is a movement of distortion. That means it cannot see the true nature of the realm after bodily death. Only when the ego ends can the nature of that other realm be revealed. That other realm does not depend on the presence or absence of the body. It depends on nothing. It is a dimension that is independent, and therefore without any trace of limitation. The dimension is unlimited, infinite. The end of the self is what reveals this other dimension. It allows this infinite other to manifest. There are no words that come close to describing the vastness and absolute majesty of what takes place when the ego ceases to exist. The death of the ego is the beginning of a whole new perspective and way of life. It is the unveiling of a whole new world.

1099. If the realization that the ego is thought has the effect to form another thought, create a belief, a conclusion, or some sort of philosophy, then it has no meaning. However, if that realization thrusts the mind into that endless realm, that unlimited, timeless other, then it brings about unimaginable significance to daily living.

1100. If there is any effort to change oneself, try to make oneself a better person, hope to bring an end to a life of drugs, alcohol abuse, depression, anxiety, stress, and all the rest of it, then you are already moving in the wrong direction. You are already taking a wrong step. Any effort to make oneself better, greater, smarter, happier, and so on, implies thought. Effort means thought. Without thought effort is impossible. Thought is memory, and memory means time. Therefore any effort, struggle, or push to change oneself is a movement in time. Time cannot solve anything. The understanding of that fact brings about the rejection of time. It results in the complete discard of everything that has anything to do with time as a means for change, betterment, and bringing an end to living with depression, stress, and all the misery that follows. When time is discarded, then all forms of effort and struggle go with it. As a result the whole mental movement of struggle ceases to exist. Effort ends. The end of effort is not a goal, idea, or philosophical concept. The actual stop of every form of mental effort and inner struggle changes the brain. The brain no longer struggles. It comes upon what it is to live without struggle. It comes upon peace. The peace it discovers is unlike anything it has ever encountered. It is a peace that brings an immediate and total end to all inner depression, anxiety, and every form of psychological conflict. It ends all that. It ends it instantly.

1101. Love answers the greatest questions the brain can possibly conceive. The answers that come are simple, absolute, and unequivocal. They are perfect.

1102. If you are the highest authority in a dominant position over others, the top dog so-to-speak, then the greatest action is to let go of that position. It is to relinquish authority. If you do that, then the division ends between you and others. When division ends, love begins. What it means to really love suddenly shows itself.

1103. Every word, thought, and encounter has meaning. The meaning has a ripple effect that touches everyone else. It touches everyone in the world because there is no difference between you and everyone else. Psychologically you are fundamentally every person on the planet. You are the same.

1104. When people look through the filter of the ego they see different things. When they look without that filter they see the same thing. However, it is not the object that is the same. It is the seeing.

1105. Every sense of time comes to an end when the ego dies. One discovers what it is to live in this world without the burden of the past. That happens when time ends. The past melts away and along with it every burden, stress, and mental weight. The weight of the world is removed from ones shoulders. Anything and everything that is material, and thereby measurable, no longer has meaning. The brain comes upon that which is immeasurable. It comes upon what exists outside the field of time, which means it comes upon a timeless other. Nothing compares to this other. All worldly things and ideas cannot match the grandeur of it. The death of the ego is the key. It is the solitary thing that releases it and makes it apparent to the brain. It is an utterly unworldly thing.

1106. If love has nothing to do with the ego, then it can never be hurt. That makes love an impenetrable thing.

1107. When the ego ends the brain changes, and you are not the same person you were before. You may use the same name, live in the same place, and appear to be not very much different than anyone else. However, inwardly you are totally different. You no longer live with all the ordinary conflicts of anger, jealousy, ambition, and frustration. You are finished with all of that, and as a result you are living a totally new, different, and absolutely extraordinary way of life.

1108. The brain absent the ego carries no burden. That is what living without an ego is like. It is like living without any burden, trouble, or mental problem of any kind.

1109. If you do not end the sorrow in your life, then it follows you in death.

1110. It was early evening and the room was nearly pitch black. The brain was silent of all the mental images of daily living, taking care of the body, cleaning, working, and all that. The eyes were closed, relaxed, and an inward looking began to naturally take place. The eyes were closed, and still there was alertness, watchfulness, and careful observation. At first there was only the dark static that can be seen when the eyelids are closed. The static continued for a time until unexpectedly a tunnel-like shape appeared. It was fast moving with streaks of star-like shapes that traveled at tremendous speed. It was like traveling through space passing stars and planets so fast that they were nothing but a blur. Suddenly a window or portal of some sort opened and a scene came into view. Figures appeared in the scene. They were knowable and at the same time unknowable. They were both clear and unclear. The figures were people. They appeared to be busy at work and moving about with purpose. The particular work was unknown. There was a sense of purpose and great importance in whatever they were doing. The vision was not dreamlike or imagined. The view was clear, unobstructed. There was no desire to intervene or interrupt what was happening. There was only watching. The portal, window, or whatever it was, remained open for an unknown time, and suddenly it shut. It vanished completely. It was an utterly unknown and mysterious event. The brain treated the event as any other. The brain recorded it in memory, gave it no importance, and moved on.

1111. If you feel apprehensive, afraid, or fearful for the loss of a person, a job, a house, a bank account, or something else you treasure, then it is the thought of loss that is responsible for such feelings. Any such feeling is merely a movement of thought. The fact is there is no difference between thought and you. You are thought. That means you are fear. It means you are the cause of your own misery.

1112. Internalize the fact that love is not conflict. Be clear about it. There is no need to analyze it to death. Simply feel the truth of it. That is all that is needed.

1113. If you are indoctrinated to follow a particular religious belief, faith, or dogma, then there is no difference between that indoctrination and you. You are that. Any form of indoctrination implies a slant, a bias. Therefore that bias is you. You are the same. Bias means partiality. It means that which is incomplete. Each and every religious belief in the world focuses on what it thinks is holy, sacred. However, that which is sacred is not something that is partial. It is not partial or in any way incomplete. On the contrary that which is sacred is a completeness. It is a wholeness that only comes about when partiality ends. A brain that is partial, bias, which means indoctrinated to think in a particular manner, cannot come upon this wholeness. Wholeness cannot operate in a brain that is partial, which means the partiality must end. Every trace of psychological bias, slant, and partiality must vacate the brain. Therefore only if all forms of psychological indoctrination, which means all religious tradition, belief, dogma, custom, and all the rest of it, is totally eradicated and purged from the brain, can the immensity which is that wholeness, completeness, holy, and sacred other, show itself. Find out what it means to cleanse the brain of every form of indoctrination, religious, political, social, cultural, and all the rest of it. Do that and see what occurs in the brain. For goodness sake, do it and just watch what happens.

1114. If you are competitive, ambitious, striving for money, so-called success, getting ahead, and all that, then life is filled with conflict. The conflict is internal. It is taking place inside the brain. This is the thing. Conflict has no connection with love. If conflict exists, then that conflict denies love. It denies love from operating. You may have a family, a spouse, children, and everything that goes with it. However, if there is any internal conflict of any kind, then love is not working. It is not that conflict and love exist together in different parts of the brain. That is a psychological division. It is a division the brain makes. The idea that love and conflict can exist at the same time in the brain is a fallacy. Either love exists and conflict does not, or conflict exists and love does not. There are different forms of conflict. Competition, ambition, and struggle are all forms of conflict. Jealousy and anger are also forms of conflict. That means if anger is present in the brain, then love is not there. Love is not functioning. There is only anger. There is only conflict. In fact the conflict that exists in you is not separate from you. It is happening in the brain which means conflict is you. You are the same. If you take in this simple fact, then it shocks the brain. It shocks the brain because the realization that one does not love demands a response. It demands inquiry. It is as though the brain is either forced to find out what it means to love, or the idea that there is no love in ones life is too shocking, repulsive, or offensive that one turns away from it, ignores it, or denies it. Whatever the case, if you see this fact, and that fact shocks you, then stay with the shock. Do not try to suppress or run away from it. Stay with it. If you come face to face with a fact, and you do not turn away from it, then you learn about it. If you learn about it, then it is no longer a mystery. When something is no longer a mystery the brain does not carry it over. The brain does not dwell on it. That means it ends. The brain learns about it, takes it in, and then finishes with it. If the brain faces conflict, then it finishes with it. When the brain finishes with it, then the brain moves on. It moves on in a direction where conflict has no place. You face the fact that you are not separate from conflict, and in facing that fact the separation between you and conflict ends. The end of separation is the end of conflict. It is the end of anger, jealousy, competitive and ambitious behavior. The whole activity of struggling for this and that comes to a sudden stop. Suddenly an entirely new way of living begins that makes love possible. This is unlike any love you have ever known, because it is not based on the identification to any mental image. It has nothing to do with any form of mental attachment. That means it is a love that is not an idea. The idea of love and love are two utterly different things. Find out what it is to come upon a love that knows no jealousy, no ambition, no struggle, and actually live it. Only when it is lived is it meaningful. Only when it is lived is it real.

1115. If psychological time ends as the ego, then the brain comes upon that which is timeless. To think that timelessness is hidden and always exists is a mistake the brain makes. That idea perpetuates psychological time, the ego, and therefore ignorance. Ignorance prevents the brain from coming upon that which is sacred in life. That which is timeless is sacred. They are the same.

1116. The body was sitting still in the shadows of the trees. The body felt heavy, like an old worn coat, and yet it was sensitive. It was the stillness that makes the body sensitive to the hardness of the wood bench, the coolness in the air, the sounds of children playing and dogs barking. In the shadows of the trees it suddenly showed itself. Unexpectedly the intimate other appeared. It was innocent, graceful, simple. It was a simplicity that only a mind that lets go of the whole field of memory can penetrate. It touched everything, insects in the grass, pebbles in the dirt, leaves on the trees. It was the simplicity of a brain that is still, not chattering, not opinionated, not fixed and absorbed with personal belief of any

kind that allows this intimacy, this infinite other, to show itself. The brain must exhibit no effort to try to contain it or have it repeat in any way. Any trace of effort slams the door to it shut. It stops the brain from coming upon it. Learn what it is for the brain to be completely still, quiet, unmoving, which means no activity of repetitive ideas, thoughts, or mental images. It is when the brain empties itself of all that nonsense that it makes way for the other. Only then can the brain invite, make way for, and come up that intimate, innocent, and simple other.

1117. When you go for a walk, watch your first step. See that the first step is the last step. They are the same.

1118. If people are to be educated, managed, or governed by a select few, then the select view must embrace no belief, no ideology, no mental image of any kind. If that happened, then it would be a step in the right direction.

1119. If the brain comes upon that love which has no conditions, then love takes over. Love cannot help but operate in the brain, and the manner it operates is easy, smooth, and natural. It is as natural as an ocean wave, a bird in flight, a cloud that moves across an open sky. It is that smooth. It is that natural.

1120. If you feel anxious, frustrated, and ill-equipped to handle living in this world with all the violence and insane brutality that exists, then find out what is the root cause of it all. Explore what it means for a common, ordinary person, to live without any violence in everyday life. Anxiety is violence. Frustration, anger, strife, and every other form of mental conflict is violence. Conflict implies duality. It means inner separation, which means brokenness and an absence of wholeness. Brokenness denies wholeness. It prevents that which is whole, full, and complete to enter the brain and thereby take out all the conflict and duality that exists. There is only one thing that is complete and thereby ends the duality that exists in the brain, and that thing is love. Love is complete. Love is a fullness that instantly removes every aspects of mental duality and division. When the brain comes upon such a love, all forms of mental brokenness are healed. It brings about the end of all of the anxieties, frustrations, and troubles of everyday living. One discovers what it is to live without a feeling that something is missing. As a result one feels whole, and that wholeness extends into everyday life.

1121. If a person discovers what it is to live a non-violent life, a life without ambition, competition, aggression, jealousy, frustration, and all the mental struggles and problems that goes with it, then the person changes. The person becomes a catalyst with the ability to demonstrate what is non-violent living. The person has that ability. Regardless what happens, if the person is worshipped, ignored, or hated, nothing effects the person. That is the nature of a catalyst. It can effect the change of something without itself being effected.

1122. You are thought. Everyone is thought. That means you are every person who has ever lived and lives today. Thought is the root of all sorrow. Without thought sorrow cannot exist. Therefore you are every sorrow that anyone has ever felt or feels today. You are that. To find out what ends sorrow, means to learn what ends not only the sorrow in you, but it means to learn what can bring an end to the sorrow in every human being. It means to learn what can end the whole of human sorrow.

1123. That which is immeasurable is beyond anything that any form of human thought can create.

1124. The dimension of that which is timeless is so much more real than the dimension of time, living in memory, limitation, and all the insecurity, struggle, and fear that goes with it. Living in time is living in distortion. It is living in a world that is not real.

1125. Knowledge involves memory, and therefore time. That means that which is timeless cannot be known. It is an unknowable thing. Timelessness comes about when the brain empties itself of all that is known. The end of the known comes with meditation. It is not a forced or deliberate meditation. It is not a meditation that involves a particular mental system or method. Any system or method implies a series of steps. It means time. This is a meditation that does not take time, and therefore it is something that happens in an instant. It is a meditation unlike any other because it is a meditation that not only takes place in the present, but it is the present. The brain must find out what it is to be wholly, completely in

the present. The present is where that which is timeless exists. The present is that which is timeless. They are one and the same thing.

1126. If you have any unfulfilled wish or want to experience something, however due to fear you do not carry it out, then what is important is not the unfulfilled wish, because the wish is merely an idea. It is not actual. What is actual is fear. What is real is the fear that exists in you. Only what is real has meaning. Therefore if you feel fear, then attend to it. To attend to fear means to face it. It means to be with it and watch it. If you do that, then you learn about fear, how it works, moves, and what sustains it. If you learn about something completely, then the brain has the capacity to be finished with it. To be finished with fear means that fear no longer occupies the brain. When that happens the brain discovers what it means to move in a completely different manner. It learns to move fearlessly.

1127. Love has no expectations. That means you can do anything and it does not alter, change, or in any way effect what is love.

1128. If love is given as a reward in exchange for fulfilling ones expectations or desires, then that is a deal, a brokerage. It is a simple exchange of self interests. Love does not depend on the actions of another, which means it has no desire or expectation. That means love demands or needs nothing. It has everything it needs. Love is its own fulfillment.

1129. There is no incremental steps involved for the ego to exit the brain. Any series of steps involve time, and time means thought. Thought is the ego. They are the same. Therefore the exit of the ego only happens in a flash. It only occurs in a manner that is immediate. Anything else is not real. Anything that takes time is a trick. It is a mistake that the ego makes.

1130. The death of the self is a final scene. It is a departure from which there is no going back.

1131. If the brain learns what it means to be free, then it cannot be tricked into accepting, following, or embracing any form of human thought. It cannot fall back into the prison of living in time, ignorance, and all the sorrow that goes with it.

1132. The thinker is thought. If that fact does not move the brain, then the brain does not understand it.

1133. The end of the ego does not involve choice. There is no weighing of pros and cons involved in it. It is natural for the brain to weigh pros and cons for purposes of physical comfort, pleasure, survival, and all that. This is not the same. There is no choice involved in the death of the ego. Any choice implies a chooser. It implies the movement of the ego. That means the end of the ego is a choiceless thing.

1134. Figure out what is your greatest problem. Make the problem perfectly clear. Clarify the question. Look at the question with new, fresh, young eyes. Discard any and every opinion and belief about what may or may not be the answer to it. Now inquire into it. Without the aid of any book or other person, carefully take the first step to explore it. Watch the first step and be careful that the first step is not the wrong step. If the first step is wrong, then you are already lost.

1135. Human language fails miserably to convey what happens when every sense of psychological division comes to an end. Words such as joy, bliss, and contentment do nothing to communicate the actuality of it. What the brain needs is a jolt. It needs to be awakened to the fact that the ego is the cause for every sense of division and conflict in life, which means it must go. The ego in the brain needs to be electrocuted. It is the ego that needs to be stamped out of existence. Find out what that means, because only then can the actuality of that bliss, contentment, and magnificent other show itself.

1136. Every mental encumbrance can end. It can be overcome completely.

1137. The belief that the ego ends upon physical death is an illusion. It is a nasty lie.

1138. The brain was sensitive, sharp, keenly aware. The mental sharpness touched everything without choice, the sound of footsteps on a sidewalk, the hum of a distant airplane, the immense silence in the empty room. It did more than touch everything. It destroyed everything. It wiped away the past and along with it every sense of self, I, or me. It ended the me. That is what the state of mental sharpness, sensitivity, and alertness does. It kills the me. It makes the ego dead. The death of the ego is the most extraordinary act. It is extraordinary because it means the end of all grief, despair, anxiety, and inner pain. All inner pain disappears completely. It is replaced by the deepest calm, the most serious bliss, and an unusual sense of absolute surety. It is not a surety that is the result of any kind of knowledge or the identification to some sort of idea or belief. It is the surety which comes as the natural result of coming upon something that is indestructible. The end of the ego is what reveals it. The ego is memory, the past, and therefore it is a world of limitation. The end of the ego unveils a dimension to life that has no limitation. It unveils a dimension that is unlimited, infinite, and therefore indestructible.

1139. That which is unlimited cannot be simplified, diminished, or reduced in any way. It is irreducible.

1140. Find out what it means to stop every sense of psychological exertion and mental struggle. Do that and a calm and tranquility envelope the brain. It is something that requires no period of thought or contemplation. It is an immediate thing.

1141. Attention is not partial or selective. It has nothing to do with personal choice, the playback of memory, or the movement of thought. Memory and thought are constrained and therefore measurable. Attention is not an activity that constrains, which means it is not something limited or measurable. Here is the thing. That which is not measurable is not localized to the brain. That means attention is not cerebral or physical in any way. It is not something bound to the earth. It is an unearthly thing.

1142. The cessation of the self is the end of inner suffering. It is an utterly painless and absolutely blissful event.

1143. The brain is a physical thing. If the brain was a radio with circuits, wires, knobs, and all that, and it could detect radio waves, then love would be like a radio wave. Love is the wave. If the radio breaks, then nothing happens to the wave. The wave is simply no longer detected by the radio. The wave is no longer detected, but it exists. The wave exists separate and independent from the radio. It is the same with love and the brain. The brain can tune into love, but love exists independently of the brain.

1144. Psychologically there is no privacy. There is no privacy because the self is not different from any other self. The self is thought. It is the mental identification to memory. That means you are memory. It means everyone is memory. Therefore in the most basic sense, inwardly you are the whole of society. You are not a piece or part of society. You are actually society, all of it, the whole of it. If you see that, then everything a person does, says, feels, and thinks, is fundamentally an open book. It is readily available. The so-called secret things that go on in a person are merely the movements of thought. The particular form, flavor, or color of thought is not important. What is important is any psychological action, event, or movement that occurs is rooted in thought. If you realize the nature of thought, then you realize the inner workings of every human being. You understand all hidden agendas, deepest desires, and secret emotions. Suddenly there is nothing secret about any person. There is nothing private about any human being. It is as though everything a person thinks, feels, says, and does is out in the open. It is as though an awareness exists of everyone at the same time, and that awareness is total. It is complete.

1145. The large Victorian style house was light blue with white trim around the doors and windows. The front porch overlooked a lush lawn, green shrubs, and a young pearl white eucalyptus tree. A gardener was hurriedly mowing the lawn with a loud gas mower. Another gardener had a power blower strapped to his back and was busy blowing dead leaves and cut grass from the yard. They were both focused on their work, seemingly unaware of the world around them, the call of a nearby black crow, the stillness of the air, the immense blue sky. To be aware means to be alert, watchful. The brain that is watchful is not focused on any particular thing. The direction of the watchfulness is not due to inclination or any form of personal preference, want, or desire. Watchfulness has nothing to do with desire. It is not anything that is personal. There is no your watchfulness or my watchfulness. There is only watchfulness. That means watchfulness is something separate

from man. It is something that needs nothing from man, the body, or physical brain. It has no condition for it to exist. The brain can be watchful. Watchfulness can operate in the brain. However, watchfulness does not need the brain. It does not depend on the brain for its existence. That means there is a field of watchfulness that is separate from the brain. To come upon this field the whole activity of the brain as thought, idea making, and mental imagery, must stop. It must be still. It is in the stillness that the brain comes upon and discovers this field. As a result this field starts to operate in the brain. Watchfulness begins to work, and as a result the brain awakens. For the first time the brain realizes what it is to be truly watchful, alert, aware. It comes upon an awareness that is not confined or susceptible to any sort of partiality. It awakens to an awareness that is not partial or broken in any way. The absence of partiality is wholeness. That which is not broken is complete. This is a tremendous realization for the brain. The brain comes upon an awareness that is whole, complete. It awakens to an awareness that is total, and the brain is not separate from that. It is that.

1146. If there is a sense of mixed feelings and confusion about things, then watch it. If the brain is confused and it sees it is confused, then confusion ends.

1147. No activity of thought can invite, summon, or in any way detect that which is unlimited, unconditional. No thought, arrangement of words, or any form of writing can open the door to that unconditional other. Love is that other. Love is that which has no limits and makes no stipulation, contract, or condition of any kind. Therefore love is not something that can be found in any book, library, or internet web page. All ideas, books, and words are confined to memory, which means they are limited things. If you think, hope, or expect that reading a book or some writing can allow such a love to manifest and occupy the brain, then that idea makes for a condition. It is that very condition that denies love from manifesting. If you read, then read for pleasure. Read for the love of it or to earn a livelihood. Never read to find out what it means to love. If you do, then it will not come. It will never happen.

1148. If the realization takes place that the thinker is thought, then that realization cannot be unrealized.

1149. Learn to die moment to moment, and you learn to live moment to moment.

1150. Thought evaluates and makes judgments for purposes of survival. Without evaluation and judgment the body could not go on. It would get hurt, starve, and die. Love does not evaluate. It does not discern or judge. All of that is foreign to what is love. Love does not concern itself with being hurt or survival. It does not concern itself because love cannot be hurt. Love cannot end. Love is endless, infinite, and therefore indestructible. Learn what it is to look at a person without judgement or any form of evaluation. Learn to look at a sky, a tree, a bird, the whole of life without comparison at all. Do that, and see what happens. Observe what occurs. Just watch what occurs in the brain.

1151. Listening does not distinguish between silence and noise.

1152. The early morning air was cool, crisp. A lone bird in the thicket of the leaves of a tree was chirping happily. There was the rumble of heavy traffic and the faint horn of a train in the distance. The brain was not working with any remembrances or mental images. It was tingling with energy, sensitive, listening, watchful. There was only watchfulness. It was in the watchfulness that it appeared. Unexpectedly it was there. That endless, intimate other filled the room, the shadows in the room, air, walls, and chairs. It was infinitely gentle. It was a gentleness that had no desire. It was totally absent of any want or need. It needed nothing. It was just there. The majesty of it made the body freeze. It brought about immense joy and bliss. It was more than joy. It was deeper than bliss. It was rapture. The rapture was not an excitement or feeling of delight. It was nothing like that. If you feel delight, such delight that it brings you to tears, then the feeling of this endless, gentle, intimate other is like that, except it is without tears and a thousand times greater. The brain must be devoid of any movement of memory. All forms of working with remembrances must cease. It is more than that. It is not that the brain tries to discard or deny memory. Effort implies reward, a prize, and therefore a self, an ego. This other cannot be approached by effort. The whole structure of effort, the ego, and all of the mental mischief and manipulation that goes with it must stop. It must die. Only then can the brain be quiet. It is in the quiet of the brain that this joy, this rapture, this immense and tremendous other comes. It continued throughout the morning. It continued as the body was dressing itself, preparing a meal, and going about doing all the busy little things of everyday living. It was in the quiet and

stillness that occurred between the little busy things of everyday living. It appeared and disappeared like an ocean wave. It continued and followed the body for the entire morning and into the afternoon. There are no words that can convey the enormity of it. Nothing compares to it. Nothing.

1153. When you observe without the filter of past experience, then the observation is clear. It is unblemished, unadulterated. It is immaculate.

1154. The death of the self is not death unless it is final. It must be an exodus. It must be a leave with no return.

1155. When the brain discovers what is love, a love that has no demand or need of anything, which means no psychological division as aggression, ambition, struggle, and all the mental junk that goes with it, then the ego drops away. It goes. The beauty of the leaving of the ego is that it does not take time. The leaving is more than fast. It is immediate. It is as though a psychological explosion takes place. Everything that is the ego, which means all the mental imagery and knowledge that defines it, crumbles away. As a result the brain undergoes a reformation. The brain restructures and begins to operate outside the field of the known. All personal opinion, belief, faith, and every mental attachment to all forms of thought suddenly have no meaning. All at once something entirely new and different manifests. The brain unexpectedly embarks on a new way of life filled with adventure, wonder, and learning. A life of tremendous learning begins and that learning is irresistible. The life is learning. It is the same. The brain is drawn to the act of learning like a moth to a flame. It is a learning that is easy, simple, and natural. The brain begins to look at things as if for the very first time. It acts like a child filled with intense interest, wonder, and curiosity. All of a sudden the simplest things in life have immense value, a thunder cloud as it slowly moves across the sky, a small spider spinning a delicate web, the long and dark shadows of a lone shade tree. The brain begins to work with a new kind of curiosity that revisits nothing recorded and stored in memory. The curiosity is alive, vibrant, intense. It is insatiable.

1156. Love strips away all hardship, regret, and shame. It ends the whole of every sorrow a human being has ever experienced. It does that. It does it instantly.

1157. Love is not an effect that results from a cause. Cause and effect imply time. Love does not involve time. Love is timeless. Therefore love has no cause. It is a causeless thing.

1158. Love cannot be forced upon another. The instant force, will, or any hint of pressure is exerted in the brain, love backs off. It fails to manifest. That means any exercise of psychological pressure, force, labor, study, drill, or any effort at all, has absolutely nothing to do with love. Love does not involve effort. Love is effortless.

1159. Be disinterested in the attachment to any mental image or thought. Let the disinterest be innate, usual, natural. Make it a normal thing that takes place in everyday living.

1160. If you feel you love a person, and you have rules, terms, and conditions for that love, then that is not love. Any rule or term is the result of self interest. It is a self-centered activity. Love has nothing to do with any activity that involves the self. That means love has no terms or conditions. It is an unconditional thing. Explore what it is to be in relationship with another with no terms or rules of any kind. Do that. Go into it. Explore it.

1161. If an ego exists in the brain, then it can be offended. It can feel hurt, disgrace, disrespect, and all the other nonsense that goes with it. The ego is the mental image you have of yourself. Make no image of yourself, and there is nothing that can offend you. You cannot feel insult, disgrace, or any hint of inner hurt. Throw out every mental image you have of yourself. Do that and watch what happens. Just see what takes place.

1162. If any form of expectation enters the brain, then passion leaves it. To live without expectation does something to the brain. It releases a passion unlike anything else. To live a passionate life means to expect nothing from a day, an hour, or a single moment.

1163. Inside the department store people were shopping and buying things. The people looked, walked, and talked differently. They each seemed to have their own particular little worries, annoyances, and problems. The problems seemed to be visible in the face, the walk, the voice. Although they each appeared different, inside they were the same. They were all caught up in the movement, activity, and field of the ego, the me, and all the needless and idiotic problems that go with it. They not only fail to see the prison they have created, they have no interest to get out of it. It is because they have no interest to end the problems of their everyday lives that all the conflict and violence throughout the world goes on. Social violence exists because people refuse to end the conflict in their everyday living. The greatest thing a human being can do is live without an ounce of psychological conflict as fear, jealousy, ambition, frustration, and discontent. Find out what it is to be deeply content. Figure out what it is to have that contentment which depends on absolutely nothing. Any form of inner dependence cancels out contentment. Dependence means fear. It means a hidden, or unhidden, fear exists for the loss of the dependence. Depend on nothing, and suddenly the whole mental mechanism of fear comes to a stop. It simply ends. Explore what it means to mentally, and deep down inside the brain, depend on nothing, which thereby implies to psychologically depend on no person, no thing, no idea. Do that and watch what happens to the brain. See what the brain comes upon and the extraordinary changes that take place in everyday living.

1164. The present has everything in it. Nothing is missing from the present which means everything can be found in it.

1165. The self is a field made from the attachment to mental images and ideas. It does not matter if the attachment is to one idea or one hundred ideas. It is the same field, the same stream. Every known human misery exists in this stream. Every mental disturbance and sorrow that anyone has ever experienced can be found in this field. To exit this field and bring an end to living in sorrow the self must find out what it means to psychologically die. A tsunami of silence filled the car lined street, empty sidewalks, and bushy leaves of the willow tree swaying in the afternoon breeze. The silence was pervasive. It surrounded and penetrated the little room, the walls, windows, chairs, table, and everything else. The mind mingled with the silence and moved with it. The silence was not physical. It was a quietness. It was an overwhelming flow of quiet and incredible stillness. It was an inner stillness, which means the whole structure and movement of the self was silent. It was gone. There was no separation between the stillness and the mind. They were the same. The mind was watching without any goal. It was listening for the sheer joy and love of it. When you learn to observe without a goal, without purpose, and listen because it is the natural thing to do, then mind and stillness are indistinguishable. It is in the stillness of the mind that an unspeakable, unlimited other comes. The self is limited. The self is the identification to ideas, thoughts, beliefs, and all the rest of it. All of that is confined to memory, and therefore it is limited. It is grounded in limitation. Stillness brings an end to all that. It ends the limitation within, and thereby makes room for the other. It reveals an unlimited, and therefore sacred other. It is a sacredness that only the silent mind can penetrate. Learn what it is to listen without effort, belief, hope, or any movement of thought. Thought denies the silent mind. It prevents the stillness and indescribable other from showing itself. The deluge of silence remained throughout the afternoon and into the evening. The infinite and sacred other remained side by side with the silence. The sacred other was the silence. They were the same.

1166. If a me meets a non-me, then only the me can change.

1167. One cannot bring about love in another person by any action that involves the exercise of force or authority. If one loves, then that love is its own action.

1168. The best thing that can happen to the ego is to lose it.

1169. The only recipe for living without psychological conflict is to learn what it is to live without the attachment to the whole library of human thought and mental images. The recipe is to apply it in everyday living. The idea of living without conflict has no meaning. The actuality of living without anger, frustration, jealousy, fear, and everything that surrounds it, has meaning. Learn to live with no mental attachment to any image or idea, and a life of freedom unfolds. Freedom reveals itself. Freedom is what ends attachment, which means it is the recipe for what it is to live a conflict free life.

1170. The ego is shrewd, cunning. It will lie, cheat, and steal to survive. The death of the ego is the greatest challenge. It is the greatest thing that can happen to a person.

1171. When you meet a person, meet the person without the mesh of memory to interfere with the relationship. Memory is the past, and the past is what interferes with relationship. The past denies relation, contact, and therefore union. Without a sense of union, love is not possible. Union is not a physical thing. It is not kissing, hugging, sex, or any of that. This is something entirely different. It is something much deeper and more meaningful than anything physical. Union is not having similar interests, likes, dislikes, or any of that. It is something that has nothing to do with personal interest or any form of comparison. Comparison is a movement of memory, and therefore the past. This is a union that negates the past. It is that which lets go of any importance put on knowledge, remembrance, or any form of memory. Memory is partial. Anything partial denies this other. It prevents this union. Only when no special value or importance is given to memory, or anything related to the past, which means past events, past experiences, and so on, can relationship exist with another person in the present. See what it means to be in relationship with another person where no past, no remembrance, no history, no yesterdays play any part at all. It is the most extraordinary thing to meet a person, an immense blue sky, a flower in bloom without any hint of a past or any whisper of a yesterday. It is extraordinary because the end of the past is the beginning of the present. It is the present, and the present means relationship. It means connection, union, and therefore love. Love is union. They are the same.

1172. When you insult another person, the insult boomerangs and hits you. The insult may or may not effect the other person, but the meanness, the callousness, the self-centeredness in the brain that caused the insult is nourished. It is sustained. That means if you insult, attack, or hurt another person, then mentally you are hurt. It is an equal hurt that happens. It happens internally. What you do to another person has the same effect on you. The effect is psychological, and it is equally penetrating. It is equally horrific. It happens because there is no difference between you and any other person. It is not that you are merely similar to other people, but fundamentally you are the same. What makes you internally identical to every human being is the fact that the self, the I, the ego dominates your life. It infiltrates your everyday living. As a result there is greed, envy, jealousy, fear, ambition, anger, possessiveness, the struggle for security, and all the mental conflict and sorrow that goes with it. It means the greedy businessman is the sad beggar. The jealous police officer is the envious criminal. The ambitious politician is the playground bully. It means you are everyone. You are the whole of society. You are caught in the same self-centered world of the ego. You are not only the same as every person in the world, but you are every person. You are identical.

1173. If there is any authority, hierarchy, or pecking order in a family, workplace, organization, or society, then there is no love. Love has no authority. It does not put people into different classes or subgroups. It does not look down or up at other people or anything for that matter. Love does not discriminate. It looks in the same way at the neighbor, the coworker, the flower, the bird, the night sky filled with stars.

1174. Every sense of inner pressure and feeling of being weighed down ends when the brain ceases to covet ideas and mental images. Do that and feelings of beings internally pulled stop. One discovers what it is to be mentally weightless. A sense of inner weightlessness takes place. That is what happens when the mind ceases to covet ideas, thoughts, and mental images. It discovers what it means to be free.

1175. If a person, book, or article claims to possess the easiest or most effective way to relieve stress and clear the mind, then they are peddling thought. They are selling an idea, a mental image. Any thought or image that the mind takes in only serves to clutter it. It does not clear the mind. Fixed thoughts and ideas are the problem. What clears the mind is denying anyone and anything that claims to have a way, method, or system that will clear the mind. The mind that denies all such ignorance discovers intelligence. It comes upon intelligence, and it is intelligence that clears the mind. As a result the mind becomes intelligent, and an intelligent mind is a clear mind. They are the same. It is the clear mind that relieves stress. It relieves stress because there are no fixed ideas, thoughts, or mental images to create the stress. There is no clutter. It is the whole mental movement of fixed ideas, images, and all such clutter, that is the cause of stress. Every emotional stress involves a fixed thought. It involves a fixed mental image. Simply look at whatever stress exists in your life. There is the stress associated with the images of a boss or coworker. There is the stress associated with the images of family, the spouse, children, or neighbor. There is the stress that goes together with feelings of insecurity about a relationship, job, money, war, death, and everything else that goes on throughout daily living. Every stress goes hand in hand with a mental image or thought. It goes with all of that clutter. It is not that stress is different from mental clutter. They are the same

movement. They are the same thing. To deny all mental clutter means to deny all mental images. It means to not follow anyone or anything that claims to be the way or method to relieve mental stress. That means one must learn what it is to follow nobody. One has to find out what it is to deny the whole of every mental image that exists or has ever existed. Only when that happens can the mind be free. Explore what it means to do that. Explore it, and just observe how every psychological stress, anxiety, and frustration that exists in the mind comes to an instant end. Watch how all of that insanity suddenly stops.

1176. If you say you love another person and there is a contract, term, or deal placed on that love, then that is not love. Love is not something that stipulates, negotiates, or makes deals. Any deal or condition that is put on a relationship destroys any possibility for love, because love has no conditions. That is an absolute fact. It is a fact that most people refuse to face. Learn what it means to be in a relationship with another person, spouse, coworker, or neighbor, and demand no terms, no stipulations, and no conditions of any kind on that relationship. Do that and see what happens. What happens cannot be expressed with any words. What takes place in the brain is indescribable.

1177. People feel sorrow over the death of a spouse, a child, a parent, or any person where there is psychological attachment. People do not feel the same sorrow over the death of a stranger. The absence of any inner attachment prevents it. If there is no psychological attachment to any image of a person, then when that person physically dies there are no feelings of loss. There is no hurt, no sadness, none of the anguish. There is only one thing that has no relationship with any hurt or anguish. That thing is love. This seems to be a difficult thing for people to realize. The fact is love knows no anguish. It feels no hurt. A person who has such a love, loves even upon the death of a loved one. Love is not affected by bodily death. Anything that happens in the bodily, physical, or material realm does not touch love. It does not touch love because love is not a material thing. That which is material is limited. Love is not limited. That means love has no end. It is endless, unlimited, without measure of any kind. This is the thing. Love does not stop when a person dies. If you have this love, and the other person dies, and the other person had the same love, the same immensity, the same unlimited and immeasurable other, then you and the other person are in-separate. You are inseparable. That is what love means. It means no separation. No separation means no division, no conflict, and therefore no sorrow. However, if the other person does not have this love, which means the person is caught up in the world of the ego, struggle, conflict, and all the misery that goes with it, and that person dies, then nothing happens to the ego. Physical death does absolutely nothing to the ego. It does nothing to squash or end it. It cannot destroy the ego because the ego is a movement of sorrow. It is a movement of ignorance, and only intelligence ends ignorance. That means the ignorance continues. The sorrow persists. The body of the person may be finished, but the ego is not. The ego goes on. What people think is a loss is no loss at all. It is merely a modification, an alteration, a refitting. It is like a change of shoes. The ego simply slips into another pairs of shoes. It takes on another body and goes on. It goes on as it has for millions of years.

1178. The brain was recording the majestic blue sky, the green and brown leaves on shrubs, the woman getting into a car, the teenager riding a skate board, the insects in the air, and the deep cracks in the cement sidewalk. It was watching, experiencing, and recording. There was no importance given to any of the recordings. Nothing that was recorded was given any personal value at all. The body stopped and scanned the brain for any idea, thought, or memory that had been given supreme value. There were thoughts of keeping the body clean, giving it good food, exercising it, and all that. There were the ideas of doing household chores, vacuuming, washing clothing and dishes, watering and caring for plants, and so on. These thoughts and ideas had limited value, but the value was not supreme. Everything in memory was fixed, limited, and bound to the past. There was nothing in memory that had supreme value. There was nothing in memory that was invaluable, priceless. There was nothing sacred. The brain was not fixated on anything. It was not bound or attached to any particular memory. It was open and unbounded. It was free. If the brain is faced with a question about what is love, death, what ends frustration, jealousy, anxiety, depression, or what does it mean for the brain to come upon a field of existence that is unlimited, sacred, then it must not be bound to any personal opinion or belief about it. Only a brain that is free can explore such questions and not be fooled to take a wrong path. The instant the brain follows a personal opinion it steers off-course. The moment the brain embraces a personal belief it gets lost. Throw every human opinion and belief in the garbage. Do that and explore such questions as if for the first time. If you really throw out the totality of human opinion and belief, then the brain is open. It becomes free of all bias and inclinations. Only a brain that is free is ready to explore such questions. Do that and see what happens. If you get stuck with nowhere to go, then stay where you are. Stay with the

question. As long as you do not veer off on a wrong path, you are fine. The key is to not form an opinion, a belief, a personal philosophy, or anything like that. If you do, then the brain closes off, which means freedom is lost. Without freedom you are on the wrong path. So simply do not form any personal opinion, belief system, philosophy of life, or any such thing. Give no supreme value or worth to any aspect of memory. Do that and you avoid going down a wrong path. To avoid the wrong path is the right path. They are the same.

1179. What is real is the present. The present cannot be perceived by any mental image. Any image implies memory, and memory means the past. The brain cannot perceive what is real if it meets the present through the filter of the past. Find out what it is to observe without an image. When you look at a flower do not name it. Do not make any comparison or judgment of it. Expect and want nothing from it, from the brain, or from anything else. Simply observe it. Look at the shape, the color, the movement of it. If you can smell it, then smell it. If you can touch it, then touch it. Give your entire body, mind, and heart to it. Watch what happens when there is observation without any image making. If you observe the flower without making an image of it, then there is no image maker. There is no separation between you and the flower because both the image and the image maker no longer exist. The end of this separation, the separation between the image and image maker, brings about an end to the separation in the mind. It ends psychological separation. The absence of psychological separation frees the mind. It frees the mind from the past and thereby enables it to come upon the present. Freedom from the past is the present. They are the same event. They are the same action or movement. When that happens an incredible change takes place. Psychologically the past drops away and suddenly the mind perceives what is real. It perceives what is true. It is in the perception of what is true that a new dimension to life is revealed. The mind comes upon a dimension to life that is without separation and therefore whole. It is a dimension that is whole, complete, and not bound to the past or anything at all. The mind comes upon that which is complete, unbounded, utterly untethered, and therefore free. The mind comes upon a dimension of completeness and freedom, and it is not separate from it.

1180. The motorcycle made a deep rumbling pop-pop...pop-pop...pop-pop. It was shiny and appeared very clean. It had a black engine, black exhaust pipes and 5-spoke wheels. It sounded powerful, moved quickly, and darted between cars stuck in traffic. There were many people walking along the brick sidewalks in the small town. Their gaze was straight and their eyes looked blank, fixed. Two small children ran towards an ice cream shop laughing and bustling with energy. There was a young man sitting at a table outside a sandwich shop. His eyes had a listless look. His mouth was open, and he seemed to stare aimlessly. The air was cool, and the sky was filled with thin, colorful, high clouds. The body felt supple and strong as it made its way under the shadows of the shade trees. It was a small house with green shrubs in front and a giant redwood tree behind it. Shadows crept into the small house around the doors, in the cracks of the table, under the white orchid pedals and the green leaves of a peace lily and bonsai tree. It was great fun to prepare the salad with lettuce, tomatoes, avocado, raisins, oil and vinegar, and all that. After lunch the body sat quietly alone in the small kitchen. Cars could be heard off in the distance. The room was silent and an immense stillness saturated everything, the air, walls, table, and chairs. The brain was not separate from the stillness. It was the stillness. They were the same. In the stillness the brain was watching, listening, completely devoid of the playback of memory, the past, and all the craziness that goes with it. To be entangled in memory, the past, which means anxiety, heartache, and all the rest of such needless nonsense, creates psychological isolation. The psychological past is the factor that causes isolation, and in the midst of isolation, any and all relationships are prevented. They are totally absent. The absence of relationship denies love. It means love is denied and cannot operate in the brain. There may be the desire for love, or the hope, expectation, or belief in love, however none of that is love. None of that has any meaning. Any desire for love is not love. Any belief of love has no connection with the actuality, passion, and vastness that is love. They are two completely different things. One is a belief, a mental image, and the other is the real thing. Any form of belief is nothing but a playback of memory. It is an activity of memory, and memory means isolation. It means mental isolation. The brain is entangled in the past, and therefore it is barred from the present. Love only exists in the present. It is like this. If you observe life through the filter of memory, a personal belief, or the image of a person, which is based on past experience, past events, past pleasures, past pains, or whatever, then relationship in the present is impossible. The past is what denies relationship. Relationship cannot exist when the brain is imprisoned and caught up in the world of the past. Either there is relationship or not, which means either it exists in the present or it does not. Love only exists in relationship, and relationship only exists in the present. The whole mental

embrace of memory must end for love to reveal itself. When that happens then every heartache, every anxiety, every grief disappears. Love does that. It makes all of that craziness disappear.

1181. There is a world completely unlike and different from the man-made world of belief. Belief is man-made. It is made by the brain, stored in memory, and therefore anchored to the past. This other world cannot be accessed through the past. It means belief, any belief, prevents this other world from manifesting. The door to this other world is inside the brain. End all human belief so that it no longer occupies the brain, and the door to this other world opens. It opens instantly.

1182. Do not accept, believe, or embrace anything anyone says or writes. Doubt it. Be skeptical about it. Explore and go into things for yourself. That means think through things for yourself, and be terribly careful not to be tricked or fooled.

1183. The brain was empty of the psychological movement of the past, memories, and all remembrances that ever existed. The brain was empty of the whole of that, which means it was highly sensitive and alert. The mental alertness was intense. Breathing was quiet, and the alertness was simple, natural. However, the alertness was more than natural. It was tantalizing. The brain was entirely in the present, and in the present it came. Without warning a vast, intimate, and immeasurable presence unveiled itself. It was indescribable, ineffable. It filled the brain and everything around it, the yellow sky, the dark green trees, the red and white flowers in the shadow of the brick building. It was a presence that was alive, moving, ever new, exploding with energy. It was both creation and annihilation at the same time. It was without blemish or decay. It was the present itself. It was an is-ness, an unfathomable dimension of newness that had nothing to do with the past. It was not a mental projection of any sort. A projection is an idea, and this was no idea. This presence, is-ness, or whatever it was, was not a bounded thing. It was unbounded and therefore unlimited. The magnificence of it could not be captured, approached, or in any way contained by the brain. It was uncontainable. It was unlimited, infinite. It was an unspeakable and holy thing.

1184. Mental brainwashing begins early in life when you are molded and shaped to think and behave in a certain way based on the guidelines of whatever community you find yourself. You are shown and taught to participate in particular social norms, cultural traditions, and religious customs. Each community has different customs and traditions. They are what separate communities from each other. They are the things that divide people. As you grow older you repeat these traditions, and as a result the brainwashing, and therefore the social separation, is passed down from generation to generation. If you are brainwashed, then it means the brain itself is slanted, warped. It is twisted. A twisted brain is an ignorant brain. It is with an ignorant brain that you then live, work, breed, and die. If you are mentally brainwashed, then your life is being steered by a brain that is ignorant, confused, subject to one conflict after the other. It means a life subject to anxiety, frustration, loneliness, depression, jealousy, the struggle for happiness, God, and on and on. It is mental brainwashing that is the root of all of this mess. It is the reason why there is no love in your life. A brain that is confused, ignorant, caught up in a world of constant conflict and struggle, does not love. It cannot. Love is not confusion. It is not the result of ignorant living. It is not conflict. Ignorance and conflict prevent the brain from loving. Love is not ignorance. It is not the mental separation that ignorance brings about. Love is not separative. Find out what it is to discard everything you have ever been shown and taught, which includes all of the social, cultural, and religious norms that have been imposed and forced upon you since childhood. Give none of that any importance. Do that, and the separation in the brain comes to an end. Do that, and suddenly the mental brainwashing of man is no longer being sustained. It is no longer being fed because it has ended. It has ended in you. As a result the whole insane cycle of ignorance, which is all the brainwashing that has been going on for thousands of years, has stopped. It means the start of a new way of living and the beginning of a new human being.

1185. Without fear and superstition organized religions would be out of business.

1186. If every man-made institution and system collapsed, which includes everything governmental, financial, educational, religious, intellectual, and scientific, then the end of all that would not effect the person who loves without conditions. Society may suffer a breakdown and be reduced to bands of people acting like wolves filled with greed, hatred, and utter selfishness. However, no matter what happens, nothing can touch such a love. Nothing can touch it because a love without conditions is untouchable, and therefore indestructible. It is an imperishable thing.

1187. If what you do with your life does not have love at the core, then it is a waste.

1188. Let every earthly thing you ever aimed and wish for fall out. Strip away every inner pursuit that has ever plagued or haunted the brain. Every mental pursuit for security, prestige, power, sex, well being, love, something meaningful and sacred in life, some transcendental or spiritual experience, God, and all the rest of it, must be completely and totally abandoned. It must be annihilated. If that happens, then the whole inner movement of pursuing and striving to achieve, experience, change, or become, is no longer of any consequence. The entire mental movement of pursuit ends, and as a result you are left with nothing to pursue. To actually pursue nothing, means the end of struggle. When the mind stops struggling, the ego ceases to exist. The ego falls away. The ego is memory. It is a totally materialistic and therefore earthly thing. It is the falling away, dying, and ending of the ego that reveals an unearthly dimension to existence. Find out what it means to struggle, pursue, and strive for absolutely nothing. Only then can that unearthly other show itself. Only then can the mind merge and move with the unearthly other.

1189. Find out what it means to come upon a love that envelopes the brain, other people, animals, plants, sky, trees, and oceans. See how it envelopes you. See what happens when that indescribable love, that love that has no conditions whatsoever, envelops you and all the fears and insecurities you have about life, work, and all of the everyday relationships with the spouse, family, boyfriend, girlfriend, boss, coworker, neighbor, and stranger you meet walking down the street. Watch what happens to the whole mental movement of fear and insecurity when you discover what it means for that love to be in the brain.

1190. If you carefully watch people you can see that they are caught up in the pressures of everyday living with all of the worries, jealousies, aggressive behavior that goes with the pursuit of wealth, security, and seeking constant control over daily living and other people. They are all living in the same field, moving in the same direction, thinking in the same manner. They are all living, moving, caught up in a world that is restricted to time. Time means the past. It means memory. People live in memory, which means continual hurt, anxiety, and all the mental anguish that goes with it. More deeply, it can be observed that people are the same. People may have different names, different beliefs, different phobias, different worries and frustrations, however all of that is superficial. Underneath it all every person who lives in the past, caught up in memory, attached to this particular ideal, that belief, or whatever mental image happens to be in the brain, is stuck in the same field. Each person is drowning in the same pool. It is the same pool of frustration. It is the same pool of sorrow. Mentally there is no difference between the sorrow in one person and that in another. Sorrow is what it is. It is the same movement. It is the same current. That means the people who are caught in the same current and live in the same pool of sorrow are mentally not different. They are not separated in any way. They are the movement, the current, the pool. They are the same.

1191. Do not suppress whatever movement of thought occurs in the brain. Simply observe it. Watch it. Be aware of it. Be aware of it in the same way and at the same time as the sound of a passing car, a dog barking, or leaves rustling in a wind. Do it. Play with it. Test it out.

1192. It was early morning and air was still, cool. The sidewalks in the neighborhood were empty of people. Darkness filled the sky, the trees, the empty room in the small house. Unexpectedly it appeared. It was an affirmation. It was an affirmation of the present, the is-ness. It was an is-ness that had no mission, no conditions, no divisions. It was undivided, whole, and complete. There was nothing missing from it. It lacked nothing, and therefore it was perfect. It was perfect in every way. It touched and enveloped everything. There was a power, an indescribable force to it. It was not a physical force. It was a force that all at once demolishes every sense and hint of psychological division in the brain. It was a force that brings about a wholeness to the brain. It made the brain whole, complete. The is-ness remained throughout the morning. It was in the high clouds, the stillness of the trees, the small birds filled with energy dashing from bush to bush. There was nothing to struggle for, nothing to desire, nothing to change. The affirmation, or whatever it was, revealed a completeness, a perfection, and that perfection was it. It was the is-ness. It was the present. It brought about a release of all division, the division between good and bad, war and peace, intelligence and ignorance. The release ended every form of division and what manifested in the brain was extraordinary. It brought with it a quiet and impenetrable joy. It brought a contentment that no belief, thought, or mental image could touch. It was not an image. Any image of joy was not it.

Any physical feeling of contentment is not contentment. This was not physical, material, or worldly. Any mental image is a pretense, a deception. This was no image. It was no deception. It was an unworldly thing.

1193. A conclusion happens when learning stops.

1194. To come upon a contentment that is impenetrable means the end of struggle. It means the brain comes upon the last struggle, the last division. It comes upon the last ego.

1195. In order for a person to face what it means to love another without any sense of attachment or mental strings, and therefore without asking for anything in return, means to face that which is unconditional, timeless, and therefore sacred. It means to face what is love.

1196. There is a dimension to life in which the past, present, and future are fused into a single field. It is impossible to convey the wonder and mystery of this field with just words. Words like bliss, ecstasy, rapture do not at all come close to conveying what it means for the brain to come upon it. The value for the totality of the content of memory must be seen as worthless, which includes any and all sentimental, emotional, theoretical, or philosophical attachments that may exist for the image of a person, job, belief, or any ideal about life, death, God, or whatever else. If the brain gives any value to any form of memory, then the bliss and unfathomable rapture that is this other field remains nothing more than an idea. Any idea of it is not it. The idea of this other field is not the field. They are two totally different things.

1197. If you fail to find out what it means to love and you die, then it is as though you never lived. It is as though you were never born.

1198. If the ego is kept, then that unlimited other cannot come. Lose the ego and that unlimited and infinite other manifests. It comes.

1199. The end of living trapped in psychological time brings about a beauty, a bliss, an incredible joyfulness to everyday life. When one discovers this joy one can do anything. One can work in an office, on a farm, or in an auto repair shop. One can do anything and this joy follows. If it is within you, then it goes where you go. The end of living caught up in the past, living in memory, and all the mental conflict and misery that goes with it, is what brings this joy. The immensity of what happens to the brain and throughout everyday living is something that no words can describe. The joy that manifests has nothing to do with any kind of cheer, delight, or gaiety. It is nothing like that. The joy that manifests is infinitely greater than that. What manifests is greater than joy. It is the joy of joys. That is what takes place in the brain. The brain comes upon this indescribable other which has nothing to do with time. The end of living in time, memory, the past, and all that, is what does that. The end of time is the joy of joys. They are not different things. They are the same.

1200. The narrow dirt trail curved along the shore of the massive lake. It wound around the conifer forest between pines trees, large granite boulders, and waterfall after waterfall. The lake was emerald green and surrounded by snow capped mountains. Ripples of water glistened in the sunlight and lapped onto shore rocks, fallen trees, and a white sandy beach. Giant black ants ran back and forth along wood boards on the edges of the trail. Great care was taken not to step on any of them. The sky was clear, huge, and without warning it appeared. The brain came upon a movement that touched everything, the trail, ants, trees, lake, and mountains. It was a movement outside the field of time, and therefore it was something that man could not destroy. It was indestructible to the idiocy, mischief, and greed of people. Greed begins with the formation of mental images, the playback of memory. Memory means time. This other was not a playback of memory. It was not an image. Images are the past, and therefore dead, lifeless things. This was not dead. It was bursting with life, and at the same time gentle, fragile, smooth, and flowing. It washed over and cleansed the brain. It brought about a feeling of incredible inner warmth and contentment. It purged the brain of all mental imagery, the past, and therefore it had no connection to time. It was a timeless thing. Any effort to contain, capture, or possess it, only pushed it away. Effort involves a mental image, and an image means memory. It means time. The entire psychological activity of effort, desire, and will must completely cease for that indestructible and timeless other to come about.

1201. The only moment that matters is the present. What matters is right now.

1202. The ego is like a dream. When the ego ends, there is no question where it goes because it is not real. When the ego ends, then living in dreamland comes to a stop. Time itself disappears. Time disappears because the ego is time. They are the same.

1203. Make no distinction between sorrow and depression, jealousy and fear, anger and loneliness, hate and anxiety. If you do not separate these problems, then only a single problem exists. If a single problem exists, then a single answer exists. Find out what is that single answer and it ends every psychological problem. It ends every inner conflict, hurt, and sorrow all at once.

1204. Material things have energy. They are infused with massive amounts of energy. A bird, a tree, a blade of grass all have energy. Energy also exists when the brain is quiet. The brain is quiet when it is purged of the attachment to remembrances. The end of attachment is what starts the energy. It ignites it. When the brain comes upon this energy it changes. It no longer moves in a material or mechanical manner. It moves in a way that is not mechanical or repetitive. A repetitive movement is limited and confined. This is different. This is not a confined movement. The brain that comes upon this movement is no longer a prisoner to any remembrance or mental image. The brain breaks away from all of that. As a result it makes a discovery. It discovers freedom.

1205. People marry for different reasons, sexual, cultural, legal, financial, and so on. Regardless what the reason, if you put any demands, restrictions, or conditions on the person you marry, then you do not love that person. A condition creates an expectation that the condition is satisfied. If marriage is based on expectation, the desire for physical security, money, sex, or whatever the case may be, then the moment the other person reneges on that condition, conflict ensues. The result is disappointment, frustration, fear, anger, and all the turmoil that goes with it. If a woman marries a man for money, and the man becomes destitute, then the woman wants nothing to do with him. She leaves him and seeks another. If a man marries a woman because she is beautiful, and the woman turns ugly, then the man leaves her. That is obvious. A marriage based on any condition denies love, because love is unconditional. If a marriage is not based on such a love, then everyday living will be filled with the pettiness of jealousy, boredom, depression, loneliness, and all that nonsense. Love has nothing to do with any of that. Love is not jealousy. Jealousy denies love. Love is not boredom or depression. Love knows no loneliness. It ends loneliness. It destroys depression. Love does that. Find out what it means to love, to love another person without any conditions at all, and you will learn what it means to live without conflict in your life. The absence of conflict in daily living means peace. It means the discovery of a peace of mind that cannot be effected or moved by the presence or absence of money, sex, parents, children, a home, a job, or anything else. This is not a peace of mind that depends on something. True peace of mind depends on nothing. Only if you learn what it is to inwardly depend on nothing, no person, no thing, no belief, no mission, no goal, no idea, no mental image of any kind, can one be internally free. Freedom is what brings about this extraordinary peace of mind that depends on nothing. To inwardly depend on nothing means to be free. Peace of mind and freedom are not different in any way. They are one and the same thing.

1206. Everything is here. It is now.

1207. If it appears time is needed to come upon that which is timeless, then that appearance is an illusion.

1208. When you say you think about another person, what takes place is the brain plays back the particular thoughts that have been recorded of that person. The thoughts may be modified or reshaped, but what is important is that they exist in memory. Memory is the stuff that creates identity and therefore defines you. It is what psychologically makes you up. Memory is you. That means when you think about another person, you are actually thinking about yourself.

1209. To be aware of yourself means to be aware of the thoughts that come into and pass through the brain. Carefully watch and learn about each and every thought. If you do that, then you learn about yourself. You learn about yourself because you are thought.

1210. The greatest event a human being can experience is when every cherished thought dissolves away. There is nothing greater because the nature of thought is that it is limited. If thought dissolves, then an unlimited and infinite other emerges. That is what happens. All precious mental images, which means every personal belief, opinion, attitude, value system, including the culture, morals, and traditions you were brought up to follow, must be internally disowned. When that happens it is as though they are absorbed by this infinite other. The precious ideas die, and this infinite and sacred other is born. The death of these precious ideas, thoughts, and cherished mental images results in an inner birth. It is the birth of that which is outside the field of limitation. It is a birth that takes place inside the brain. What happens is something no idea, thought, or mental image can conceive. What occurs is an inconceivable thing.

1211. If the brain fails to free itself from the ignorance of mental attachment, the attachment to every idea it values and considers important, then upon physical death the ignorance continues. It goes on in another brain. It continues in another person. It does that because there is no difference between you and anyone else. You are the same. However, if intelligence occupies the brain and the body dies, then nothing happens to intelligence itself. Intelligence is not rubbed out of existence or destroyed by the death of the brain, because intelligence is separate from the brain. The brain is simply no longer the tool for intelligence, which means intelligence remains intact. It continues to beat, pulsate, vibrate, and flow. The flow of intelligence cannot be rubbed out or destroyed. It is an indestructible thing.

1212. Speckled shadows covered the forest floor and the dirt trail wound around the lush grove of ancient coastal redwoods. The trail threaded next to a creek, over wood foot bridges, and along the sides of a canyon. Hikers with day packs chatted as they briskly walked up the steep trail to a service road. The sounds of birds happily singing and chirping filled the air. The descent back to the park entrance wound down the hill past several giant redwoods with burn marks and the scars of lightening strikes. Upon stopping to observe and marvel at the great beasts it happened. Unexpectedly the other unfolded. A delicate, austere, and infinite gentleness enveloped the giant trees, the trail, the creek, and everything in it. It bubbled up and exploded from inside the brain. The brain was silent of all idea and mental image making. It was sensitive, listening, watching. This infinite and gentle other was not an idea. It had no relationship with any mental image. It was imageless, nameless. Every sense of time vanished. Time itself was at a stand still. Mere seconds passed, but what happened seemed like forever. There was a sense of eternity in those few seconds. The other was eternity. It was the same. The trees, the dirt path, the birds, the insects, and everything in the forest were intensely alive. The brain felt alive, young, innocent. A flow of tremendous energy surged throughout it. The brain was vacant of the playback of memory and all the mindless activities of mental image making, and within that vacancy and inner emptiness there was the energy, alive, bursting, creating. No words can begin to convey the creating that was taking place, the hugeness of the energy. On the valley floor stood the largest of the coastal redwoods. Two of the largest trees were labeled with names on wood posts. Inside the small museum were stuffed small mammals, birds, and reptiles with the names of each posted on small paper labels. Psychologically you are a name, a label. You are the mental images you have of yourself. These images and labels are what make up the self. They identify the ego, the me. There is no difference between the person who identifies with being a Christian or Muslim, atheist or agnostic, criminal or politician. There is actually no difference at all between the criminal who identifies to a particular gang and the politician who identifies to a particular political group. They each identify to a mental image. The fact is you are what you think you are, which means you are the images you have of yourself, nothing more, nothing less. Do this. Do not recognize, give credence, or identify to any name, label, thought, or mental image you have of yourself. Do that and no self identification takes place. Do that and suddenly the door opens to that nameless other. It allows the brain to come upon that which is outside the world of names and mental images, and as a result that which is beyond the boundary of time is made apparent. It makes possible for the brain to come upon that dimension of life that is timeless and therefore eternal.

1213. What happens at death is simple when you throw out all opinions and beliefs about it.

1214. As the idea of a thing is not the thing, so any idea of happiness is not happiness. A belief is an idea. An opinion is an idea. A philosophy, an ideology, and any sort of mental picture is an idea. To be truly and deeply happy one must discard what is not happiness. Negate what is not happiness, and what it is arises. It unexpectedly comes.

1215. It was a bright, sunny day. The small room was bathed in soft yellows, grays, and whites. A silent breeze blew in through the screen from an open window. The body was laying down, resting, with eyes open. There was no trace of mental want or desire in the brain. The eyes were relaxed, watching nothing in particular, and suddenly out of nowhere it came. An incredibly gentle, smooth, and flowing other appeared. It appeared both inside and outside the brain. The brain was watchful, sensitive. The brain had a quality of sensitivity that seemed to enable the other to manifest. It seemed to invite the other. The other was vast, immense. It had a gentleness about it that was infinitely delicate, fragile, and at the same time it was infinitely powerful, impenetrable. It was incapable of being captured, put into a mold, or made into some sort of stupid memory. Memory has nothing to do with it. The whole activity of thought has no connection to it. Thought compares. It compares, judges, and scrutinizes. This other was inscrutable. It was an absolutely unfathomable thing, which could not be touched by any idea or mental image. The movement of mental images as struggle, effort, or desire only serves to block it. The end of desire is what allows it to come out. It is the factor that makes it possible for the brain to come upon it. Until the brain learns to live without desire, struggle, and all the subtleties of personal wants, insecurities, and fears, this other remains evasive. It remains an elusive thing.

1216. Psychologically depend on any person, any object, any mental image for a sense of comfort, well-being, and security, and happiness goes out the window. It vanishes.

1217. The inner you is created by ideas. Your name, your fears, your desires, your beliefs, the mental images you have about yourself as an American, Chinese, Muslim, Hindu, handsome, ugly, intelligent, ignorant, all take the form of an idea. They take the form of thought. Without thought you would not have an image of yourself. You would not identify yourself to anything. You would not internally identify with or belong to any race, religion, political group, philosophical ideal, criminal gang, or country. You would have no identity. The absence of identity means you would be nobody. Mentally you would not label or call yourself anything. The psychological attachment you once had to the images of a particular religious organization, a political party, a gang, a nation, and all the rest of it, would be gone. You may have a passport or drivers license in your name, but you would no longer be mentally attached to it or any mental image, which means you would be free. As a result an impenetrable sense of freedom would manifest. It would unfold and show itself in the brain. The freedom that comes about is impenetrable because no outside source can touch it. If you are nobody, which means there is no inner you, no ego, no self, then psychologically there is nothing in the brain to be hurt or attacked. There is nothing that can be violated in any way. Here is what happens. The brain identifies to nothing. Internally it walks away from every form of mental attachment to ideas, thoughts, and images. As a result the brain discovers what it means to be free. The freedom that results exists inside the brain. It is not an idea of freedom. It is the actual thing. It is impossible to find the words that can convey the scope, extent, and hugeness of what takes place. The brain comes upon something that is incapable of being violated or in any way corrupted by man. It comes upon something that is inviolable. It discovers that which is incorruptible, and therefore divine, sacred. This is important to understand. The brain is a material, physical thing. This sacred other is not material. It is not physical. It is different from the brain, the physical neurons, the memories, and all the ideas and thoughts needed for practical purposes to hold a job, ride a bicycle, prepare a meal, and all that. It is inside the brain, but separate from the brain. This sacred other occupies the brain, but it is not an image. It is not an idea. The beauty of it is that it is something that lies within every human being to discover. This sacred other is not designed for a select few. It is not made for only a handful of people. It is something that any and every human being can come upon.

1218. The key to finding meaning of life is to be mentally attached to no belief, no opinion, and no thought of any kind. Do that, and freedom happens. It takes place in an instant. The meaning of life does not lie in seeking freedom, but it lies in removing the barrier to it.

1219. It was late at night and there was intense throbbing in the brain. It was piercing, stinging. It was difficult to comfortably sit or lay down. The discomfort was intense, but at the same time there was something else. It was something far greater, more immense and important than the brain or body. If physical death came, then there would be no regrets. There would be nothing left unsaid or undone. If you love, a love that is a full and whole, then a wholeness is revealed in which nothing is absent. Love has no missing pieces, which means it is everything. If you come upon that unspeakable immensity that is love, then physical death has very little meaning.

1220. If you are dissatisfied with your job and do not know what to do with your life, then the task is not to find a job you like. The task is to find out the cause of, and bring an end to, the dissatisfaction. Dissatisfaction is a feeling of discontent, regret, and uneasiness. Learn what it is to have a contentment that depends on nothing, and that contentment follows you. It stays with you throughout everyday living. It means you can follow whatever interests you to earn a livelihood, where you live, and what you do. This is a contentment that does not depend on a job, money, another person, any sort of personal beliefs, or for that matter anything at all. It is a contentment that comes with independence. It comes when you learn what it means to be psychologically free. Freedom is not an ideal. It is not a clever notion, philosophy, or any form of mental image. An image of freedom is not freedom. The image of a thing is not the actual thing. This is a freedom that is actual. It is real. Freedom means to have the inner capacity to be alone, inwardly alone, and to be completely content in that state of aloneness. You may live with a large family and constantly surrounded by people, however there is no mental dependence on anyone. There is no hurt, anxiety, or any sense of despair if the spouse leaves you for another, all of your money is taken away, or your house burns down. None of that touches you. Explore what it is to have the capacity to stand alone and to be totally secure in that aloneness. Do that and watch what happens to every sense of inner discontent and dissatisfaction. It miraculously melts away, and it takes no time to happen. The melting away happens instantly. It is an immediate thing.

1221. Love is unconditional. If the brain is conditioned, then it does not love.

1222. There is something more precious, remarkable, and wonderful than pleasure. All forms of pleasure, the pleasure of desire, excitement, and anticipation are activities of thought. It is thought that anticipates, strives, and struggles to experience and repeat past pleasures or pursue future pleasures. It is the thought of a thing that gives pleasure. Thought is the playback of memory and this playback creates the wanting, the desiring, and all the feelings that go with it. That means pleasure is rooted in thought. It is rooted in memory. Memory is an exclusive thing. However, this precious and wonderful other is not exclusive. It has nothing to do with memory or any form of thought. The mechanics of thought as desire must end for this other to come about. When that happens and the entire psychological movement of desire, wanting, and striving becomes still, then the brain undergoes a change. It is the stillness of this movement of thought that allows the brain to come upon this other. This other is an entirely different movement. It is not exclusive, which means it is inclusive. It has an inclusive nature about it. That is what the brain comes upon. It comes upon a field of existence that is inclusive, and therefore that which touches all that is.

1223. If you fail to find out what it means to love without rules, expectations, and therefore a love that has no conditions whatsoever, then your life will be empty, hollow, with hurt after hurt after hurt. A life of hurt is needless. It is a completely senseless thing. If you do not figure out what it means to have such a love operate deep inside your bones, then it will mean when you are dead and gone that a tremendous opportunity was lost. It was missed. It will mean the opportunity of an eternity was squandered away.

1224. The struggle to defend, protect, acquire, or achieve is a movement of the ego. The ego is struggle. That means when one ends so does the other.

1225. Do this. Inwardly scan the brain and see if any mental attachment can be detected. See if there are any thoughts or ideas that have value, worth, or special importance. The ideas can be about a job, a person, a religious belief, a political group, a mission in life, God, sex, money, or whatever. It does not matter what the idea is about. Once an idea is found that has importance, see how that idea relates to fear, the fear for the loss of that idea. See how the idea links and goes together with anger and how anger arises if that idea is attacked or criticized. See all the conflict that exists with any idea that the brain treasures, idolizes, or in some way considers all important. Now see how the idea and conflict, the conflict of fear, anger, anxiety, or whatever the case may be, go together. See how the one cannot exist without the other. That means the idea and conflict are not separate. This is important to understand. The idea is the idea maker. It is you. Therefore you are conflict. You are fear. You are anger. You are the anxiety, stress, torment, and mental mess that exist in the brain. That which is inherently a mental mess cannot do anything to resolve that mess. Any action by anger sustains anger. Any will, desire, or effort by fear to end, hide, or suppress fear, only perpetuates it. The fear may not be apparent. It may seem hidden, but it is there. Therefore no idea can bring an end to the problems of fear, anger, anxiety, and all the

craziness that goes with it. If you see how ideas have a narrow framework in which to operate, such as working at a job, cooking, cleaning, and all that, and they have no ability at all to end the mental problems and social conflicts in everyday living, then the insight of that fact brings freedom from ideas. It means I will not use any idea in any way, shape, or form to try to resolve the inner conflicts in my life. I am free. See what happens when the brain is free of all that nonsense. The only way to see what happens is to do it. Test it for yourself. Experiment with it. That is all you have to do.

1226. If you are internally caught up in the movement of the self, which means the psychological attachment to the mental image of a person, a house, a job, a passport, a country, a belief, a God, and all the insecurity, fear, and conflict that goes with it, then you are no better or worse than any other person who is in the same fix. The mental attachment may seem stronger in one person compared to another, and the conflict may appear more intense, violent, and all that, but it is the same movement. It is the same activity of the ego. That means the ego of a pope, king, or CEO of a large corporation, is no better than that of a beggar, servant, or office clerk. It means the actions of the ego in every person on the planet have the same value. They have equal worth and equal worthlessness. The idea that the activity of one ego is better, greater, or in some way more special than that of another is a fallacy. It is a mistake. It is a mistake because the ego of one is the same as the ego of another. The ego in you is the same as the ego within every human being on earth. It is the same.

1227. If you come upon a truth and you reject it, then from that moment on you live a lie.

1228. It was late evening and the room was near black. It took several minutes for the eyes to adjust to the blackness. Slowly things in the room began to take shape, the walls, windows, furniture, paintings, plants, and shadows within shadows. The body was tired from the activities of the day and resting on a sofa. The eyes were closed, but the brain was highly alert, watching, and listening to whatever sounds were in the air. The whole body felt terribly alive. The aliveness went on throughout the evening and into the morning. In the early hours of the next day an unspeakable sense of joy and happiness unfolded within the brain. It came out of nowhere. It came from nothing. It had no cause and was not the outcome of will, desire, the movement of thought, or anything like that. It was unlike anything ever felt before. The feeling was not an emotion. There was nothing emotional or sentimental about it. Anything sentimental is based on thought. It is the result of a mental projection, remembrance, or mental image. This was not that. It was not an image. The sense of happiness, bliss, immense contentment, or whatever it was, overwhelmed the brain. There was no sense of separation or division about it. It was undivided and therefore whole. The wholeness it conveyed and brought about was extraordinary. It fulfilled the brain, scrubbed it clean, purified it. It made the brain whole. The sounds of moving cars could be heard off in the distance. Cool air filled the small room through the open window. The body was stretched out on the back, relaxed, still. It fell into a deep and long sleep.

1229. Memory is a collection of recorded events, which are all of the remembrances of experiences that have past. They are experiences that are finished, gone. They are dead things. The memory of the experiences has a nature about it that is dead. Love does not exist in the past. It is not a dead thing. That means love has nothing to do with anything recorded in memory. If you see this fact, then nothing in memory can be used to come upon what is love. The person that sees this fact puts memory in its place. Memory can be used to write an email, give a speech, sing a song, and all that. However, it cannot be used to come upon what is most important in life. It cannot be used to come upon love. Love is something that is present, active, moving. It is a movement that exists outside the field of memory and everything that memory contains. The brain must negate everything in memory, which means everything past, dead, and lifeless, in order to come upon this other movement that is full of life and aliveness. The negation of that which is lifeless is what brings about the other. It reveals the aliveness. To negate that which is lifeless is aliveness. It is life itself. They are the same.

1230. When the brain ends the mental attachment to memory, it shakes up the brain. It is as though the brain goes through an internal shakeup that annihilates the me. It annihilates the me because the me is memory. When the memory as the me ends, then so does the limitation within the brain. The brain comes upon that which is unlimited. It comes upon love. That is the shakeup. Love manifests in the brain, and it is love that shakes and thereby awakens the brain. It is as though you were sleepwalking and suddenly you wake up. The immensity of what takes place cannot be absorbed or appreciated with any description. It must be experienced.

1231. Find out what it means to have no sense of a me, ego, or self. Find out what it is to walk down the street, go to work, be with another person, and live like that. There is no greater life than a life without a self. Anything else is small and silly. It is a waste.

1232. If the brain realizes the ego is conflict, that they are one and the same activity, then that fact jolts it. It is a terrific blow to the brain. The blow is not hurtful. It does not harm the brain in any way. It awakens it. The brain turns on and begins to look at people, trees, animals, stars, and the whole of life as never before. The fact that there is no difference between the ego and conflict, conflict as fear, jealousy, frustration, depression, loneliness, and all the rest of it, brings about an end to that mental separation. An energy emerges when that separation ends. It is an energy that makes the brain highly alert and sensitive as never before. Suddenly the brain is aware. It is aware of the tremendous beauty that exists in a bird soaring in the sky, a warm afternoon breeze, the shape and curve of a leaf. The brain is sensitive to the smallest things. In that sensitivity the brain begins to operate, move, and live in a completely different manner. The manner it lives is unlike that of most any other person. Most people tolerate a life of conflict and living with one fear after the next. They fear rejection and what other people think of them. They fear sex, intimacy, failure, and there is the greatest fear, which is the fear of death. The sensitive brain knows no fear. The brain that is sensitive, watchful, alert, alert, alert, makes no room for the movement of thought. Without thought fear is not possible. Find out for yourself if there is any validity to this or not. See for yourself if it is possible to live fearlessly and thereby live without any trace of conflict at all. Experiment with it.

1233. People live with depression because they think it is something that can only be resolved over time. They take drugs, read books, and have endless sessions with psychologists. They become mentally dependent on the drugs, books, and all of the so-called experts who say time is needed, time will take care of it, or if you work hard at it the depression will end at some unknown time in the future. People blindly accept such ideas, and as a result they become dependent. They live with the belief that depression can be controlled. They accept the idea that depression and all the fear, anxiety, frustration, and inner garbage that goes with it, can somehow be managed. However, where there is psychological dependence there is always fear. There is fear for its loss, and fear means conflict. The fact is it takes no time for the conflict of depression to end. It can end instantly without drugs, without books, and certainly without the help from any other person. There is only one thing that ends depression and takes no time to do it. It has a character about it that has nothing to do with time, which means it is a timeless thing. It has a timeless nature about it. That timeless other cannot show itself until the brain releases everything related to time. The brain must let go of time, not in order to find out what is that timeless other, but rather because it is the right thing to do. That which is timeless does not take time, which means it can only be found in the present. The present is a dimension of life that takes no time to discover. Watch what happens when listening takes place in the present. Listen to the sound of a breeze blowing through the leaves of a tree, the footsteps of a passer by, the murmur of traffic in the distance. Whatever the case may be, if the mind is alert, attentive, then watch what takes place in that state of attention. See what happens to depression. It is in the state of attention and inner sensitivity that every form of depression and mental conflict ends. The beauty of it is that it ends instantly. This is not something that demands any drug or book. It brings freedom from drugs, books, and all of the so-called experts. It makes the brain free of all that. It makes the brain free.

1234. The brain is a biological computer. It is a recorder, a storage device, and a playback machine all in one. It records experience as thought, stores thought as memory, and then replays it. That is what it does. That is basically how the brain works. Here is the thing. Thought is a prisoner. It is a prisoner and hostage to memory, which psychologically is the past. To make memory important gives value to the past. Life is not a hostage. Life exists in the present, which means it has absolutely nothing to do with the past. That means thought is not real life. It is not true existence. What is real has a free and untethered quality about it. What is real is not the past, and therefore it has nothing to do with time. What is real is timeless. The brain has the capacity to come upon that extraordinary other dimension to existence that is untethered and timeless. It has that capacity when it learns what is meditation. Meditation is what unplugs the whole machinery of the playback of thought, and thereby allows that real and true timeless other to come out. Church bells were ringing in the distance. The sound was melodic and spread throughout the neighborhood, small town, and beyond. There was the steady hum of cars passing along the streets. A strong wind blew the curtains back and forth against the open window. In the little room the brain left everything. It walked away from human culture and history. It put the whole of human thought

and memory into the waste bin, and thereby abandoned all that which is tethered. It dropped all forms of thought for the sake of coming upon that which is free and true. It did that, and it seemed the sacred other merely laughed. The brain left everything for that which is sacred and there was no trace of it. It was nowhere to be found. It was as if the sacred laughed at desire, because desire is an activity of thought. It is an activity of the self. It is only when every hint of desire leaves the brain can that free, unlimited, and therefore sacred other be invited. Only then can it come. The brain must learn what is meditation. Meditation is not based on desire, want, or any sense of hope. Hope is a projection of the future. Any mental projection implies an image. It implies memory, and therefore time. Meditation does not involve time. Instead it means listening. It means listening and observing without the interference of memory. Learn to observe a bird flying without any playback of memory as desire, comparison, judgment, or anything like that. Explore what it is to observe without any image to distort and thereby corrupt the observation. Only then can the brain come upon that which is untethered, and therefore sacred. Only then can that sacred other reveal itself.

1235. Physical life is transitory, temporary. It is terribly fleeting. Love is not fleeting. It is not a temporary thing. Anything temporary implies time. Love does not exist in time. It is not that love lasts forever, because forever implies time. Love is timeless. That means love is not a physical thing. It has nothing to do with anything physical, bodily, or mortal. It is an immortal thing.

1236. Love without mental attachment is the key that opens the door to everything.

1237. You may be rich, famous, greatly admired, and all that, but if you do not have that love which has nothing to do with time, and therefore a love that instantly wipes away all of the psychological pain, hurt, and sorrow the brain has ever known, then your life will remain as small as that of anyone else. It will be as shallow as that of the most vile, infamous, and hated human beings in the world.

1238. When you leave from an encounter, the encounter with a person, a boss, a coworker, a neighbor, a spouse, a beautiful woman, a handsome man, a dead animal, a majestic tree, a night sky abundant with stars, take none of it with you. Have no mental carry over or continuance of the encounter. No continuance means that no mental image of the encounter is held, embraced, or in any way treasured. If no psychological importance is given to the encounter, then no self or ego develops. No birth of an ego takes place. However, if an ego exists, and the brain stops treasuring ideas, mental images, and all that, then the ego dissipates. It dies. As a result the brain suddenly discovers what it means for the ego to die. It realizes what it is for the ego not to be born.

1239. A television program showed a lone violinist playing with eyes closed in a great hall filled with people. The musician appeared to be deeply enraptured in the music, the instrument, and the playing of it. The music was tranquil and subdued. It was poetic. The hall was packed with people sitting still and quietly listening. It did not appear to be a forced listening. They all seemed to watch and listen with great interest. The interest seemed natural and effortless. The people were all seated and facing forward. They were facing the stage. The watching and listening was directed. It was directed forward, towards the violinist, the music, the event that they came to experience. The thunder of a plane could be heard passing overhead. A car drove by and disappeared into the night. The body was sensitive to the clothes, the cushioned chair, the space in the room. The mind was listening to the music, the plane, the car, the filling and emptying of air in the lungs. The listening was natural, effortless. The mind took in everything that was happening. To listen to everything that takes place means to listen without direction or specific intent. It means to listen totally, globally. In global listening the mind undergoes a change. The mind is not involved or occupied with the movement of thought. The movement of thought turns quiet and in that quietness a transformation takes place. The mind suddenly finds itself outside the field of psychological time. Psychological time means thought and the whole process of image making as intent, focus, will, and all that. Thought is time. If the activity of thought comes to a stop, then the mind comes face to face with that which is timeless. It comes upon an extraordinary movement that exists in an entirely different dimension of existence. It is not that the mind sees this other movement from a distance. Instead that timeless other occupies the mind. There is no separation or difference between the mind and that. It is that. What takes place cannot be explained with words. It cannot be approached by any idea, mental image, or mechanism of thought. Only when the whole mechanics of thought comes to a standstill can a real and genuine meditation takes place. This is a meditation unlike any other. All meditations that

involve the repetition of a mantra, a series of mental steps, a deliberate practice, or any mental image at all, implies time. Meditation is the ending of time. Everything else is phony or a trick. It is complete and utter nonsense. Ignore and walk away from all of that. Throw all of that out. Be alone with yourself, and explore what it is to listen globally, holistically, without any effort or particular focus on any one thing. Do that and watch how the entire mechanism of thought breaks down and disappears. Watch how the flow and movement of thought, and therefore psychological time, comes to a halt. It is when time halts that meditation happens. The halt of time is meditation. There is no difference between the two.

1240. When you meet a person be completely with the person. Make way for the heart, mind, and entire being to be in the meeting of the person. An absolutely phenomenal thing happens when the whole human organism becomes deeply involved, together, and in touch with another person, an animal, a tree, a blue sky, the evening stars. The organism comes upon a vast reservoir of energy. It comes upon an energy that bubbles and springs up from within. It is not an energy that slowly builds or takes time to develop. It is immediate, bursting, explosive. The body woke up very early, stayed up, and began to feel extremely tired later in the day. Even though the body was tired, there was tremendous energy, strength, and clarity surging through the brain. The brain and body are so vulnerable, weak, and frail. They are easily injured and put down. However, what was happening in the brain was as strong as ever. Words cannot begin to communicate the strength and clarity of what was going on inside. The brain was empty of the movement of memory, and within the emptiness there was energy, dancing, streaming, exploding. The body was ready to let go. It was ready to surrender itself. It felt as though it was on the verge of ending, and death could happen easily, gladly, welcomingly. When the brain lets go of the ego everything that is the ego, the mental attachment to thoughts of people, things, and ideas lose their value. They lose all meaning. As a result flood gates open. They are gates that release a flood of a timeless other unlike anything ever before experienced. The brain is flooded with a timelessness that embraces and permeates the brain through and through. The energy, ecstasy, or whatever you call it, cannot be described with words. What happens is indescribable.

1241. Find out what is happiness and it follows you when you sit, walk, and earn a livelihood. Discover what it is to come upon a happiness that depends on nothing, and you can do anything.

1242. The self is responsible for all the division, conflict, and violence that goes on in the world. It is the fault of the self. It is caused by the self. The self is you.

1243. The ego exists as a flow of personal belief, culture, prejudice, struggle, worry, frustration, and all the mischief that goes with it. This flow takes place throughout the brain as a whole. It is not that it occurs in a part of the brain where in some other part there is love and peace. That is a division the ego makes. The ego is conflict, which means inner opposition, duality. The ego is you. Therefore you are the inner opposition that exists in the brain. You are duality itself. The insight into that fact ends the idea that the ego can do anything to end the duality and conflict that exists in the individual or society. That insight ends the duality between the ego and conflict. The end of duality brings about a peace that encompasses the whole brain. Only a peace that permeates and runs through the entire brain is real. It is real because an entire brain that is peaceful has no room for frustration, struggle, or any sense of worry. It has no place for any of the mischief that the ego creates.

1244. The intelligent brain has no primary interest in data, information, or anything related to knowledge. Knowledge is the past, confined to memory, and therefore it is a partial, fragmented thing. Only the ignorant person worships that which is fragmented. The intelligent brain uses knowledge for practical things, but it is not a slave to knowledge. It is not that the brain has no interest to learn. It loves to learn. It is as though the brain has a thirst for learning that is compulsory. There is no end to learning for the brain that ceases to embrace all forms of knowledge. Learning is endless. It is unquenchable.

1245. The brain uses memory to fix a flat tire, plant a tree, build a bridge, and all that. However, it has a much greater capacity. It has a special ability. Memory is finite. Love is not finite. The brain has the ability to allow a love that is infinite, and therefore sacred, to operate in it.

1246. Thought is all that is known. A mystical and other worldly dimension to life exists that is unknown and reveals itself when the movement of thought subsides. This other world manifests and comes out when the whole activity of thought comes to a standstill. It shows itself to the mind and when it does the mind is not separate from it. They are the same.

1247. If you look at a sky, the brain records it. It records it as an image. The image is put in memory, and that image can then be retrieved. If you observe the sky again, then the brain can either see it as it is, the color, the light, the shapes and movements of clouds, and so on, or it can look at the sky through the filter of the retrieved image. It can observe it through the filter of memory. A brain that observes through the filter of memory distorts the observation. Distortion occurs because the image that was recorded from the first encounter is partial. It is a snapshot or fragment, which means it is grounded in partiality. As a result if the brain uses the previous image during the next observation, then the observation is biased, which means distortion occurs. Any observation that involves a mental image creates distortion. It creates psychological distortion, which means mental contradiction is inevitable. Contradiction means conflict. All mental contradiction and conflict begin with the interference of memory in the present. Psychologically memory is the past. The past cannot meet the present. They are two completely different worlds. Test this for yourself. Watch what happens when a sky is observed through the filter of memory, which means some sort of mental image. The image may be that the sky is darker or more interesting than yesterday. The image may be that it reminds you of a vacation you took in a beautiful place, and thereby creates the desire to experience it again. The image may be that the sky is heaven, the home of God, Jesus, or Allah. Whatever is the image it involves memory. It involves the past, which means a psychological separation occurs. You do not see the actual sky, the vast expanse of it, the colors on the horizon, the size, shape, and movement of clouds, birds, shadows, and beams of sunlight. You do not see things as they are. You see memory, which means you. You see yourself. Learn to observe the sky, the trees, the birds, the boss, the coworker, the spouse, the police officer, the stranger on the street, and the whole of life without an image. If you do that, then you learn what it is to observe without distortion and therefore without contradiction. You suddenly discover what it means to see things as they really are.

1248. If you love, then it connects you to everything, other people, animals, plants, earth, and stars. It reveals a sameness that exists in you and all that is.

1249. It does not matter what job you do, what title you hold, what things you own, what social, political, or economic status you may have, and all that. The only thing that matters is that you love without rules, conditions, or any sense of expectation. Nothing else matters.

1250. If you do not learn what it means to love, a love that is completely and wholly unconditional, then you are misusing your life. There is nothing more criminal than the misuse of a human life.

1251. In the same way a dream is not real for a person living in the earthly world, the earthly world is not real for the person living in the unearthly world.

1252. Human thought is responsible for all the brutality and horrific violence that exists throughout the world today. It is responsible for every mental hurt and sorrow that exists within you. Do not trust it. Question each and every thought that comes to mind. Be careful not to allow the brain to be duped. The brain is duped when thought operates as the mental flow of bias, and therefore ignorance. The whole field of ignorance is a flow of thought as mental dependence, the dependence on the mental images that exist about work, marriage, money, family, love, death, God, and all that. Any form of mental dependence means a seed of fear exists in the brain. Fear is inner duality, conflict, and therefore confusion. The brain that is caught up in thought, which means fear, confusion, and all the heartache that goes with it, is ignorant. Therefore watch it. Watch the flow of thought. Watch it like a hawk. To watch thought means to observe as it enters and moves about inside the brain. If thought is observed like that, then there is no duality between you and thought. The end of this duality puts a stop to whatever inner confusion and conflict that may exist. This is something that can be observed. If you do it, it can be noticed. When inner conflict ends it brings a halt to the complete mechanism of human brutality, and all the unrest, corruption, and violence it creates. As a result the brain begins to work on an entirely different level. It finds itself in an arena that exists outside the flow of thought and therefore absent of ignorance. It comes upon intelligence. The absence of ignorance is intelligence. They are the same. This is an intelligence unlike anything else. It is

what ends the ignorance of tolerating the flow of thought as personal opinion, belief, and the whole of mental attachment. Intelligence is attached to nothing. It does not identify to any particular ideal, way of thinking, or belief system. Attachment denies freedom, and only when the brain is free can intelligence operate. It is only intelligence that can end ignorance and thereby bring a stop to the whole cycle of confusion, conflict, and violence. Nothing else can do that.

1253. If the self exists and the body dies, then what takes place is based on the bias that is you. What happens is the mirror image of you. That means when the body dies the distortion that is the self goes on. It continues.

1254. Physical death is the cessation of breathing, heartbeat, and all vital functions. Near death is not that. They are two completely different things. It is the same with the ego. There is no near death of the ego. Either it is dead, or not.

1255. If consciousness determines perception, and the content of consciousness is conditioned, then perception is distorted. Find out what it is to clean out all of the conditioning that exists in the brain, which means all forms of mental conditioning as culture, religion, politics, prejudices about people, opinions about life and death, beliefs about the soul, spiritualism, atheism, the Buddha, Jesus, Allah, God, and all the rest of it. Do that and instantaneously the brain discovers what it is to be free. Mental freedom ends the conditioning of consciousness, and thereby brings about perception that is undistorted, clear, and true. When the mental conditioning of the brain ends, the brain comes face to face with that which is unconditional. It suddenly perceives what is love. The brain that has this perception undergoes a change. It is a change in consciousness itself.

1256. The physical world is the stars, earth, oceans, plants and animals. It is a world of matter, and therefore measure. A world of measure means a world of beginnings and endings. It means a world that is measurable, limited, finite. That is the physical world. That is simple. There is another world that is not physical. It is not a finite world, which means it is a world with no beginnings or endings. It is a world outside the field of time and space. The brain has the capacity to come upon this other world in which every sense of that which is physical, material, and measurable does not exist. To come upon it the brain must bring an end to the measure that exists within it. People do not realize the immense capacity of the brain. They waste their lives with mundane so-called relationships, petty jobs, and the superficiality of everyday living filled with constant anxiety, loneliness, worry, agitation, and jealousy. The brain that ends the measurable within it releases that which is immeasurable. An immense immeasurable other world wraps around the brain like a blanket and brings an end to every form of inner hurt and division. As a result the brain comes upon a wholeness, a seamless other, which has nothing to do with any idea, thought, or anything related to memory. Memory is a tool. It is designed for physical survival, seeking mates, pleasure, comfort, and all that. However, other than that memory has no use. The brain can use memory for such things, however, after working, eating, singing, having sex, or whatever else, then memory is no longer needed. When memory is not needed the door to the other can open. The brain can seemingly invite it. It is when the use of memory is quiet that the vast and seamless other, that immeasurable and infinite thing which brings the most immense meaning to life, is able to manifest. The meaning it brings to life is more than immense. There is no limit to the immensity, greatness, and beauty of what takes place. Do not believe any of this. Go into carefully for yourself. Look past all of the words and descriptions, and explore it with every ounce of energy, passion, and vitality that exists within you. Do it. For heavens sake just do it.

1257. The ego is constrained. It is a narrow and limited thing. There is a realm that is not limited in any way. To come upon this other realm the ego must vacate the brain. Only when the ego leaves the brain does this unlimited, infinite, and therefore sacred other emerge. It emerges and operates in the brain, but it is separate from the brain. It imbues the body, however it is different from the body.

1258. The room was cold and a woman slept soundly on a cushioned sofa. She was curled up and wrapped in blankets, fragile, primitive. It was the middle of the afternoon and a cool, crisp air seeped through the screens of the open windows. The house was silent. The silence penetrated the walls, furniture, table, and chairs. It penetrated the brain. Without warning the intimate other suddenly appeared. It was in the air and filled every crevice, every crack, every inch of the room. It was within everything and everywhere at the same time. It was vast, intense, pervading. It emanated an unearthly gentleness, delicate, tender, austere, and loving. It was an infinite thing. The brain was totally empty of the whole activity

of thought. The movement of memory and mental image making was quiet. The intimacy, intimate other, or whatever it was, filled the brain. It scrubbed the brain clean, purified it, and made it whole. The wholeness was indescribable. As suddenly as it appeared it left. In the blink of an eye it was gone. The brain felt young, innocent, overflowing with energy. The energy was not physical or at all material. It was an immaterial thing. A speeding car passed by. The roar of the engine was loud, quickly faded, and then disappeared altogether. A plane flew overhead, a young man worked in the yard across the street, and a lone bird chirped cheerfully, happily.

1259. The ego gets modified, reshaped, and recycled over and over. It continually comes and goes, starts and finishes. However, it rarely finishes completely. It rarely dies once and for all. Only intelligence kills all the comings and goings of the ego. It is the only thing that stops the whole insane process of it, and as a result reveals an entirely new dimension to life. However, intelligence does more than kill and bury the ego. It makes the brain alive, passionate, filled with vitality and a quality of energy that only comes when the brain is cleansed of all the corruption, mischief, and ugliness that is the ego. That is what intelligence does. It cleanses the brain of all that. Find out what it means to cleanse the brain of every form of ignorant living, which means a life without personal bias, prejudice, opinion, or belief of any kind. Do that and not only does the brain change, but an absolutely extraordinary new, different, and indescribable dimension to existence opens up. A window to another world opens. It is a window to another world entirely.

1260. If the world in which you live is fabricated by thought as the ego, which means frustration, impatience, jealousy, anger, prejudice, and all the ignorance that goes with it, then that world is a distortion. It is a distortion because thought is memory, and memory is nothing but a collection of sectional pieces of recorded experience, which makes it a fragmented thing. There is another dimension to life that is not fragmented, and therefore not distorted. The mind comes upon this other world when it learns to view life without the filter of thought as the ego. See what it is to look at the world in which you live without naming, labeling, or judging. Do that, and an unfragmented world breaks open. It pops out.

1261. The ego is an unbroken stream of ignorance. It is ignorance that takes the form of attachment to mental images of events, people, things, culture, religion, politics, or whatever else. The attachment to any mental images unavoidably causes anxiety, frustration, fearfulness, and all the needless psychological battles and struggles that go with it. There is the inner struggle for success and security. There are all of the psychological battles for prestige, position, power, and control. When the brain discards all that, throws every form of mental attachment into the garbage, then ignorance itself is cast out. Suddenly ignorance no longer resides in the brain. It has been removed, evicted. It is intelligence that performs the eviction. As a result the brain changes. It stops going to the church, synagogue, or temple to worship. It no longer embraces cultural holidays, religious traditions, or political ideologies. It has walked away from all forms of attachment to remembrances and images of people, the spouse, the boss, money, sex, country, God, and everything else. The brain is free. As a result ignorance in the brain ends and thereby allows intelligence to operate. Only in freedom can the whole stream of ignorance stop and thereby allow intelligence to move and flow in the brain. That means freedom is intelligence. They are the same.

1262. There is an entanglement of consciousness. People may be physically apart by thousands of miles, but they are still connected. However, it is more than merely being entangled. It is greater than entanglement or connectedness. The consciousness present in one brain is the same as that which exists in another brain. It is the same. That means you are everybody. You are actually one and the same.

1263. Desire can drive a person insane. The root of desire is thought. Without the activity of thought desire cannot exist. It is impossible. Mentally experiment with living without thought, which means looking, listening, and feeling without the interference of any ideas, mental images, or recollections of any kind. Do that and suddenly the discovery of the cure for all the insanity, troubles, and heartaches of mankind is made possible.

1264. The brain in most people today is massively conditioned. It is conditioned by the news, the media, the educational systems, family upbringing, cultural norms, and the society in which it lives. Conditioning takes the form of personal outlook, attitude, viewpoint, opinion, belief, faith, and any personal philosophy about work, marriage, morals, ethics, life, death, God, success, family, love, and on and on. The brain that is conditioned does not love. Love is an unconditional

thing. The two ends do not meet. There is no method or procedure that can bring an end to any form of mental conditioning. The root of mental conditioning is the ego. The ego is the collective of mental images that it identifies to and makes personal. If the ego accepts a particular method, system, or outlook about life, then in that acceptance it finds continuity. It goes on. The conditioning within the brain persists. Therefore deny every personal viewpoint and belief. Do not embrace any religious tradition, social norm, political opinion, personal faith, or outlook about life. Avoid, walk away from, and deny the whole of it. If the brain does that, then in the denial of what is false that which is true comes about. The denial of conditioning allows and makes way for that which is unconditional to unleash, break out, and show itself. It makes way for love. This is not a love that has anything to do with any aspect or form of psychological conditioning. It is a love that only comes about when conditioning in the brain ends. It is the conditioning that must end. It does not matter if the brain is conditioned by religion, politics, philosophy, X, Y, or Z. The brain must cast it all off. It needs to cast off the whole of it all at once. The cast off of conditioning is not something that requires analysis or study. It is not an event that takes time. It takes no time because the character and innate nature of conditioning is that it is a movement in time. If the brain uses anything that involves time to cast off its own conditioning, a book, a system of meditation, a memory, a hope, a prayer, a mental image of any sort, means the brain is fooling itself. It is being tricked because a mental image implies conditioning, and conditioning means time. The two are inseparable. In fact they are the same flow, the same movement. They are the same thing. Living in time means living in the past. It means the mental playback, repetition, and regurgitation of personal viewpoint, opinion, belief, faith, and all the rest of it, day after day and year after year. Nothing that involves time can wipe away the conditioning in the brain. Nothing that takes time, involves time, or in any way implies time, is the answer. Therefore the answer lies outside the field of time. There is only one thing that exists outside the field of time, and that thing, which means the answer, is love. The only thing that does not involve time or any form of conditioning is love. This is a love that cleans out the brain. It purges the brain of all the nonsense of conditioning, and as a result an inner purification takes place. The brain begins to move and work completely differently. It no longer embraces any form of personal belief, culture, nation, or political group. It is free of all that. It is free. As long as the brain is conditioned, indoctrinated, brainwashed, then it cannot come upon that inner freedom and thereby a love which has no conditions. It cannot come upon a love that exists in that dimension of life where time has no place. It cannot come upon that timeless and unconditional other.

1265. You may be destitute and live in utter poverty, however if you discover what is love, a love that depends on nothing, then that love brings a richness that cannot be imagined. The richness that comes is unimaginable.

1266. If a person you care about dies, and you feel great heartache, sadness, and terrible sorrow for the loss of that person, a reverberation of that person occurs. A mental imitation and repeat of that person takes place in the brain. The repeat takes the shape of thought and the sorrow goes on until that repetition of the thought of the person subsides. When it stops, and the flow of thoughts and memories of that person end, then the sadness stops. Sorrow vanishes together. However, there is something more. There is something else that is happening. Any feeling of loss or sorrow exists as a result of mental division. Mental division is the memory you have of the person you cared about, which is the sorrow and you. The brain thinks that the memory you have of the person who died is different from you. It believes that sorrow is different or separate from you. This division is an illusion the brain makes. Sorrow is memory. It is the same movement. This is important to see. Memory is you. Every mental image as your name, profession, status, and all the ideas you identify with create you. They are you. That means any sense of inner separation between you and memory, and so between you and sorrow, is a fallacy. It means there is no difference between you and the memory of the person who died. There is no difference between you and the memory of your father, mother, son, daughter, neighbor, coworker. There is no difference between you and everyone. Psychologically you are one. Also the sorrow of one is the same as the sorrow of another. That means when a person dies and that person lived with sorrow, the sorrow of anger, jealousy, fear, greed, envy, frustration, and all that, then nothing happens to the sorrow. Sorrow remains. It remains because it is you. It is the neighbor, the coworker, the father, the child. Therefore any personal sorrow you feel for the loss of another has no meaning. It has no meaning because there is no loss of that person. The person existed as an idea and that idea goes on. It goes on as the sorrow in you. However, the brain that has brought an end to sorrow, all sorrow, feels no loss, no hurt, no emptiness. It does not feel any of that because it loves. Love knows no sorrow. Love ends hurt. Love is not empty, but it is full. It is an indescribable fullness that only comes about when the brain learns what is death. It is impossible to love until you find out what is death. Death is the end of everything. It means the end of all your mental attachments to the ideas

about family, work, money, God, and all the rest of it. All ideas of attachment make up the ego. Psychologically they define you. The end of all that means the end of you. It means the end of the ego, the me, the self, and all the mental division and conflict that goes with it. Find out what it is to purge the mental attachment to all ideas in the brain. Do that and an entirely new and different realm of existence is revealed. It is a realm absent the divisions between right and wrong, good and bad, love and hate. It is a realm without the division between life and death.

1267. Love is the only action that can destroy the ego and all the callousness, vileness, and corruption that goes with it. Love is the greatest action because it eliminates the menace of every hurt and sorrow mankind has ever known.

1268. When you are drowning you will clutch at anything to survive. People who are drowning in sorrow will follow anyone offering a method as a way out. However no method can end sorrow, because a method implies time. Time cannot end sorrow. On the contrary it can only mask it, sweep it under the rug, which means it remains. What ends sorrow must have a timeless character about it. Find out what is timeless and live it. Incorporate it into your daily living. Do that and sorrow ends. It ends instantly.

1269. Particular ideas, thoughts, and memories differ from individual to individual. They differ based on particular upbringing, education, past experiences, and all that. Although the particular thoughts differ, the nature and movement of thought as it emerges from and falls back into memory is fundamentally the same. It is the same movement for each and every person in the entire world. That means if you learn about what is thought for one human being, then you learn about it for all human beings. If you understand yourself, then you understand the world.

1270. Be concerned about learning what it is to end the ignorance within the brain and not seeking intelligence, because the end of ignorance is intelligence. They are the same. The same goes for contentment. Find out what stops discontentment, and contentment comes. It happens.

1271. There is no greater obstacle to love than the me. The me is all of the ideas you worship, ideas about success, prestige, fame, family, God, work, religion, politics, right, wrong, good, bad, and all the rest of it. All ideas are bound to memory, and if the brain worships memory, then it worships measure. Memory is inherently measurable. If that simple fact is realized, then it is obvious the me is the obstacle that prevents love from coming out. It prevents it because love is not measurable. Love is immeasurable. It is an infinite thing.

1272. When the brain brings an end to memory, it is not that a surgical lobotomy is performed or anything like that. The brain simply gives memory no importance other than to earn a livelihood, fix a flat tire, step out of the way from a moving train, and so on. The brain sees memory as something that has a particular use. It sees it as restricted, finite, which as a result has absolutely no use to approach that which is infinite. The brain sees the restriction of memory, and therefore it does not use it to approach that which is unrestricted, infinite, and therefore sacred. That is all.

1273. The self as desire is a movement in itself. It exists in its own arena or continuum. That means there is no your desire or my desire. There is only desire. Therefore if you understand the movement of desire in yourself, you understand it in everyone.

1274. The self as the mental identification to thought, which means thought as personal belief, ideology, philosophy, and whatever else, is inherently an isolationist activity. Mental identification to any form of thought creates a self, and a self means psychological isolation. It is what isolates and divides people from each other, and division means conflict. It means violence and all the insane and needless cruelty that goes with it. Here is the thing. Love is not something that isolates. It is not something that divides people from each other. That means love has no connection to the mental identification to any belief or form of thought. It has no connection to division, conflict, or violence, which means it has no connection to the self. Therefore it is only when the self exits the brain that love is made possible. In fact love is the factor that ends conflict, which means only love ends the self. Nothing else can bring a stop to the activity of the self, not even physical death. The realization of this fact means that the self does not depend on the body to exist. It is irrelevant to speculate or imagine how the self exists outside the body, because whatever takes place for the self at physical death is a movement of

distortion. Any theory, philosophy, or personal belief about what happens to the self is like asking what happens when a self is inside a house behind closed doors. Whatever it may do, pray to a religious idol, worship a flag, worry about work, family, money, or whatever, is irrelevant. The particular life of a self is of no real consequence. What is of consequence is that it lives, which means ignorance. More importantly any theory or belief about what happens to the self following death merely perpetuates the self and the whole insane movement of distortion, bias, and all the contradiction that goes with it. If the self exists, then what takes place following physical death is merely the continuance of the self, which means contradiction, distortion, and a world that is fundamentally unreal. However, there is another movement without the self. There is a movement and realm of existence without any distortion whatsoever. The end of the self reveals this movement. It reveals this other realm that is undistorted and therefore real.

1275. When the brain realizes that the self is grounded in past experience, and all past experience is a partial, exclusive thing, then that realization brings about a learning about the self that is all encompassing. It discovers a truth about the self and thereby demystifies it. The learning that the self is partial and exclusive, brings freedom. It brings freedom from partiality and exclusivity. The brain is no longer operating as a movement of the self because it has suddenly become aware of itself. It is this awareness of the self, or self awareness, that brings freedom from the self. As a result the brain is able to move on without the self. It is able to move in an entirely new direction.

1276. If you are frustrated and deeply unhappy with where you live, work, the people around you, and so on, then first find out what is the root cause of frustration. Find out what ends unhappiness and move from there. Happiness cannot depend on a nice house, a well paying job, or any person. Mental dependence in any form denies freedom, and happiness can only exist in freedom. Therefore the end of all of that frustration and unhappiness must come first before you do anything else. It must be the very first thing that takes place, because if that happens, then happiness emerges. It surprisingly shows itself. It does that because the end of unhappiness is happiness. They are the same. The root cause for unhappiness is the failure of the brain to step away from the whole field of psychological time. There is linear time as the movement of seconds, minutes, hours, and all that. Psychological time is not that. Psychological time is when the brain is caught up in the world of ideas, thoughts, which means memory, and therefore the past. Also it is when the brain is immersed in the mental projection of the future as anticipation, expectation, hope, struggle, and all that. Any mental projection of the future means time. It means time because it involves memory, and therefore the past. People constantly embrace, covet, and fall victim to living in the past. As a result an inward separation takes place. There is a separation that occurs between the past and what is actually taking place in the present. It is this separation that is the root cause for every frustration, unhappiness, and sorrow that has ever existed and goes on throughout everyday life for people around the world today. To end this internal separation every sense of the past must be wiped clean. The brain must be completely purged of any and all forms of thought as personal belief, culture, religious conviction, political view, social breeding, and all the rest of it. There is only one thing that purges the brain of all that, and that thing is the present. The present is a movement totally absent of the past. You may be at home, at work, alone, or around many people, and the present is there, alive, flowing, breathing, bursting with indescribable energy. When the brain is emptied of the past, then it comes upon the present. It allows this tremendous and unfathomable energy to unfold. It is this same energy that wipes away every sense of unhappiness and sorrow, and it does so instantly. It happens all at once which means it takes no time for this energy to manifest. It takes no time for this to happen, because this energy is the present. They are the same thing.

1277. Attachment denies freedom. If you are mentally attached to any thought whatsoever, then you are not free. You are living in a prison, and that prison is of your own making.

1278. There is no difference between the thought that exists in the individual brain and the thought that exists in the collective brain. It is the same basic movement of emerging and falling back into memory. It is the same activity of thought being caught in the mental loop of memory. The ego is made up of nothing but thought, which takes the form of the mental attachment to ideas about people, career, wealth, sex, history, education, love, death, the afterlife, and so on. The mental identification to any idea creates an identity. It creates an ego. If an ego exists in the brain, then that brain is in the same boat as every other brain. It is imprisoned in the past, memory, which means psychological seclusion. It is this seclusion that is the direct cause for every inner hurt and sorrow the brain has ever experienced. The brain can break out of this seclusion, however to do so requires something that has nothing to do with any movement of thought, any idea, or

anything that can be found in memory. Memory is all the yesterdays. Thoughts and ideas are all confined to a yesterday. In order for the brain to break free from any and all yesterdays it must awaken. It must find out what it is to be awake, alert, intensely aware. Do it now. Be aware of the sounds in the air, the body sitting and breathing, any ideas or thoughts that may be moving in and out of the brain. Do not judge, suppress, or try to control anything. Simply watch. Just be aware of everything as if for the very first time. Do that and notice what takes place. See what happens to every yesterday, inner seclusion, and sorrow. There is a difference between being mentally alert and having an idea about it. Any idea about mental alertness is not it. However, if the brain is alert, then suddenly it thrusts into relationship with all that is. Alertness does that. It brings about relationship, and relationship is what ends mental seclusion. It is what ends every form of inner hurt and sorrow. If you see that, then now live that way. Live with a brain that is highly alert, awake, sensitive. Live with a brain that is awakened. Do that, and every sense of seclusion, hurt, and sorrow is over. It is completely finished.

1279. The present is a place unlike the past or future. Mentally the past is memory, which means it is fragmentary, and therefore incomplete. Any idea about the future is merely a mental overhang or projection, and therefore it is no different than any thought or idea in memory. However, the present is not a projection. It is not a fragmented thing, which means it is whole. It has everything. It is the only thing that has absolutely everything in it.

1280. You work day after day to earn a livelihood, feel frustrated, unable to get ahead, or get a decent wage to have all the things you want, a nice car, beautiful home, lots of money, and all that. The frustration is endless, and it goes on together with the fear of the boss, the anxiety of making mistakes, and all the competition, greed, and envy that go with it. There is nothing sacred in life. You may have a family, but if there is jealousy in the relationship with the spouse, tension with raising children, frustration dealing with the boss, coworkers, and all that, then that which is sacred cannot exist. It cannot show itself. You may embrace particular ideals, holy books, religious beliefs, go to church or the temple to pray, but books, ideals, and prayer all involve a mental image. All that involves a form of thought, which means memory. Thought is memory, and memory is a confined, finite thing. That which is finite is not sacred. Anything that is inherently confined cannot be sacred. You may have a job, a family, a car, and bank account, but unless there is that unconfined, infinite, and therefore sacred other in your life, then life will remain a petty, small, and rather ugly event. A day without that sacred other is a day wasted. It is a day lost.

1281. If you let go of the thoughts you value, the thoughts you have about the spouse, boyfriend, girlfriend, job, home, church, morals, personal values, and whatever else, then an extraordinary thing happens. The ego disappears. It disappears completely. As a result an inner breakout takes place. Suddenly the brain is free. It is free from all the struggles, burdens, and worries of everyday living. Every sense of feeling burdened and worry comes to an end. That is what happens when the ego no longer operates in the brain. It means the end of the totality of worry, which as a result allows the brain to live totally differently. It enables the brain to move in an entirely different manner. A life of worry is no life at all. When all worry, struggle, and internal strife end, then life actually begins. It begins as never before.

1282. Nothing that takes time can end the ignorance of personal bias and prejudice in a person, and thereby bring about intelligence. The idea that time is needed to end such ignorance is a fallacy. It is a fallacy because bias implies thought, and thought is fragmentary, limited. It is a movement in partiality. Intelligence is not partial. Intelligence has no connection to anything that is grounded in partiality. As a result nothing that involves thought, and therefore time, can bring an end to such ignorance. The insight of that fact brings freedom from every form of mental identification to any thought, idea, or mental image about anything. The absence of the identification to mental images brings an end to living in time. It brings freedom from time, and therefore it ends a life of ignorance. It not only means time cannot end ignorance, it means intelligence has a timeless quality about it.

1283. To educate another person about what is love has nothing to do with teaching a skill or knowledge. Knowledge is needed to write a letter, build a bridge, work at a job, and all that. However the whole idea of preparing a person for the future implies time. Love is not a movement in time. Therefore any education that involves time has nothing to do with what is love. You do not have to be a teacher in a school to educate another about what is love. You do not have to be in any particular place to show another what is love, because love is something that is not bound by space. Love is not confined to a room with four walls. Love is not limited to any of that, which means it is unconfined, unlimited. If you

have that love, then education is automatic. It happens. It happens when you stop identifying to a particular religious organization, political group, country, race, culture, or heritage. It happens when you live without anxiety, struggle, frustration, depression, jealousy, anger, and any other form of mental conflict. It happens when you look at another person, the spouse, the coworker, the neighbor, the police officer, the criminal, without any degree of mental distance or psychological separation. Separation occurs when you look through the filter of past experience, which means bias, partiality, and therefore a me. The me is past experience. It is bias, which means conflict, violence, and all the rest of it. Find out what it means to identify to nothing, live without any sense of inner division, and observe a sky, a tree, a bird without any sense of separation. Do that and live that way, and your daily living becomes a teaching. You do not have to say a word, write a book, or anything like that, and still the education happens. It takes place. Whether or not other people learn anything from it is irrelevant. What is relevant is that you show by your daily living what it means to love. To show what is love is the greatest teaching. It is the greatest education because it is an education absent partiality, which means it is an education that is whole, complete. That is what love does. It completes education. Love makes it complete in every way.

1284. Sensitivity cannot be cultivated in oneself or another. Cultivation implies time, and sensitivity does not take time. Either you are sensitive to a flower, the colors, the scent, the shape and movement of it, or you are not. Therefore do not seek to cultivate, develop, prepare, or try to invite sensitively. The entire psychological activity of seeking denies it. It prevents sensitivity itself. Therefore find out what it is for the mental machinery of seeking to come to a standstill. Only when every form of inner want, hope, and desire ceases can the brain come upon what it is to be truly sensitive.

1285. Live fearlessly and there is no risk of failure. Failure only exists where there is an ego. Without an ego any failure is a learning. It is a learning with nothing to lose.

1286. The ego in one person is fundamentally no different than the ego in another person. That means the ego is not localized, confined, or limited to a single brain. It does not depend on a single brain, which means it is independent of the brain. The ego uses the brain, operates through it, but it is separate from the physical stuff that makes up the brain. That means at bodily death the ego simply no longer uses a particular brain. It is not that the ego returns to the flow or field that is the ego, because it is that. It is that field.

1287. It was a bright, sunny morning, and fresh air entered the open window filling the small room. The sidewalks were empty, and the streets were quiet. The dark green leaves of the shrubs in front of the large glass windows quivered in the sunlight. The brain was still, vacant of the movement of remembrances, memory, and as a result the past. There was only watchfulness, alertness. The alertness was easy, natural, effortless. It was during this state of being mentally alert that it came. A vast, invisible, immaterial other manifested. It was outside the field of memory, the past, and therefore time. It came out suddenly. It was a presence that filled the air, the room, the brain. It held and enveloped everything, people, the trees, the sky, the earth, and all mankind. It was the effortless watchfulness that seemed to unveil it. It was the factor that apparently invited and made possible for the brain to come upon this utterly magnificent other. It was an instant and totally unexpected thing. People have the capacity to come upon it. The brain has the ability to sense it, but it must be quiet. It must be still. The constant wave of mental imagery must cease. It needs to halt altogether. The brain that learns what it is to be completely still comes upon what is meditation. Meditation is the thing that allows this other, this immensity, this extraordinary magnificence to come about. It cannot be a planned or scheduled meditation. Meditation has no schedule, and it does not involve any preparation. The moment you schedule a time to meditate, you fool yourself. The instant you prepare a room to go, a chair to sit down, or some other place to mediate, then the beauty of it is lost. Any plan, schedule, or preparation implies an activity of thought, which means memory, and therefore time. This is a meditation that negates time. It is a meditation devoid of time. Only meditation that is completely and wholly absent of any form of thought can allow that timeless other to reveal itself. It is not that meditation is different from that which is timeless. It is not a separate action or movement from that timeless other. They are the same movement, the same flow. They are the same thing.

1288. Thought as the mental attachment to perspectives and fixed views about life, is what makes up the ego. It creates a sense of identity and a feeling of belonging that comes with the mental embrace to a particular belief, ideology, social

group, class, or culture. The ego as thought is fundamentally the same for each and every person, which means inwardly you are no different than any other person in the world. You are the same. The ego as the mental attachment to belief and particular points of view is what causes division between people. As a result it is responsible for all the violence, corruption, social unrest, and insane cruelty that goes on throughout the world today. That means you are responsible for all that. It means you are to blame for all the wars and viciousness that mankind has ever experienced. You are entirely to blame. Find out what it means to inwardly identify to nothing. Explore what it is to be mentally attached to no idea, belief, or any form of thought at all. Do that and watch what happens to the ego. The ego gets obliterated. The brain is suddenly wiped clean of every sense of self and personal identity. As a result the brain changes. It is no longer fixated on any particular viewpoint about life. It is no longer attached to any belief. The brain ceases to embrace any particular social clan, faction, culture, political group, or religious organization. Suddenly the brain that identified to being Christian is not Christian, Muslim is not Muslim, Republican is not a Republican, North Korean is not North Korean. All at once the person ceases to psychologically identify to any of that or anything. Suddenly the person discovers what it means to be a human being. The person identifies to nothing, which means the division between the person and any other has ended. There is nothing to divide that person from anyone else. Division itself has ended. The end of division means the end of conflict. It means the seed of corruption, hate, animosity, cruelty, insane brutality, and all the human sorrow that goes with it, has suddenly been eradicated. It has completely vanished, and thereby a new human being comes about. That is what the end of division does. It gives rise to a totally new human being.

1289. Intelligence begins with a single step where ignorance is avoided. That means the first step to intelligence is the last step. They are the same.

1290. Do not blindly trust, accept, or in any way believe what you read or what others say. Think things through for yourself and be infinitely careful not to be fooled. You get fooled when you want something. Therefore learn what it means to think with no sense of wanting anything in return. The moment you want something, have a goal, or some kind of mission, then the brain finds itself entangled. It is entangled in the movement of the self, the me, the I, and therefore there is conflict. Mental conflict is inevitable as long as the I acts, moves, or in any manner functions. However, if the brain accepts nothing, has no beliefs, and no fixed opinions about anything, then it is open. It is free. There is no ego present to distort any inquiry, which means there is nothing to steer you off on any wrong track.

1291. If you lived for a billion years and experienced all of the worldly things a person could experience, a loving family, financial success, the pleasures of fine food, a beautiful house, cars, sex, and so on, then none of that comes close to the experience of living without the conflict of anger, jealousy, and fear. A life without any of that conflict opens the door to love. Love is not worldly. It is an unworldly thing.

1292. The mental identification to any idea conditions the brain. It makes the brain inflexible and stiff. Mental stiffness is expressed as bias. It means the brain is conditioned. A brain that is conditioned, stiff, hard headed, is fundamentally ignorant. Find out what it means to mentally identify to nothing, and suddenly the whole mechanism and psychological movement of conditioning ends. The brain that is no longer conditioned ceases to move in an ignorant manner. The mental process of ignorance ends, and as a result intelligence starts. Intelligence begins to operate. The end of ignorance is intelligence. It is the same movement. What takes place in the brain that is no longer conditioned unlocks what it means to be free. The end of psychological conditioning brings about an inner freedom that no person, no theory, no thought can touch. It brings about a freedom that gives the brain the capacity to be alone. The ignorance within it has ended, and as a result the brain finds itself totally, utterly alone. It is in this state of aloneness that the brain moves. It moves unlike any other movement. No words can describe this movement. It moves like a flame in a dark room. It acts like a star in a night sky.

1293. If there is any feeling of tension, anxiety, loneliness, fear, or any kind of torment or battle going on inside the brain, then the brain is occupied. It is occupied with thought. The nature of thought is that it is limited. It is this limited activity that creates havoc and all that mess in the brain. Therefore thought denies that which is unlimited. It denies love. When love is denied, there is no love in the brain. There is no love in you. You may have a family, a spouse, children, boyfriend, girlfriend, or whatever, but if any form of inner conflict exists, then love does not.

1294. If your life is filled with anxiety, then that anxiety is you. If you are filled with frustration, then that frustration is you. Any mental conflict that exists is not different from you. It is not different from the ego. It is the ego. They are the same.

1295. It was mid-afternoon and the body was resting, lying on its back, motionless. The wind howled and the window blinds rocked back and forth hitting against the sides of the window frame and sill. Soft shadows seemed to swallow up the small room, and suddenly it happened. Without warning or any expectation at all, the room filled with the unknown, timeless other. It was in the air, the walls, the pictures hanging on the walls, the ceiling lights, and deep inside the cracks of the doors and shadows of the furniture. It was pervasive, penetrating. It engulfed the brain, and filled it with an immense sense of that which exists outside the field of time. The only word that comes close to what it was is love, but it was not a love that had any connection to jealousy, loss, or any form of mental ache or pain. It was a love that was not merely absent of pain, but it was a love that completely wipes away pain. It was a love that removes and obliterates every inner hurt and sorrow a person has or can ever have. What was happening was not a daydream, mental picture, or projection of any kind. The brain was alert, active, watching with great vigor and vitality. It was the act of watching that seemed to invite it. It was mental alertness that seemed to enable this extraordinary timeless other to manifest. This extraordinary other was not separate from what was happening in the brain. It was not a separate or distinct being, but rather it was a state of being.

1296. Only love ends the conflict that exists in the brain, and conflict is a movement of the self. Conflict is the self. They are two words for the same thing, the same movement, the same field.

1297. Only when you learn about a thing completely can the brain finish with it. That means the instant the brain feels depression, sadness, loneliness, or any other form of internal hurt, stay with it. Stay with the hurt. Do not suppress or shy away from it. Do not accept, tolerate, or try to rationalize away the sadness. Be it. Be the sadness. Be the hurt. Be the depression, the loneliness, which means watch it. Face it. Observe it the same way you observe a cloud moving across a blue sky, a bird building a nest, a fly on a wall. Observe it with no comparison, no judgment, no effort at all. Just observe. Do that and watch what takes place. See what happens to the depression, the loneliness, or whatever psychological problem that exists. If you do it, then you will see the separation between you and the problem dissipates. The division between the observer and the observed no longer exists. The end of this internal division means the problem ends. It ends the problem because division is the problem. They are the same.

1298. If you fail to love without conditions, then your life will not matter much.

1299. Every emotional pain and grief takes the form of thought, and thought is the thinker. It is you. When there is grief in the brain, the grief is not different from you. Grief is you. That means there is nothing you can do that will bring about the end of grief. Any action by you, or grief, only sustains grief. That means the only thing you can do is find out what it means to stop this internal movement of grief, which means the complete cessation of all movement by you, the ego, the self. It means you must learn what it is to meditate. Meditation is what stops the activity of the self. It stops it dead in its tracks. When meditation takes place every form of thought dissipates. The dissipation of thought means that grief and any other form of inner hurt and sorrow are no longer sustained. It all ends. The startling thing about this is the spontaneity and immediacy of what happens. The whole concept of time goes out the window, and what remains is the actual cessation of emotional pain and sorrow. The beauty of this is that it not only bypasses all methods, books, and everything the so-called experts have to say about it, but it makes all of that irrelevant. It makes it all totally useless. In fact it brings about an understanding that none of that can ever be used to bring an end to emotional pain. All of the methods and books, all of the guidance in the world by psychologists, and all of the mental health gurus out there all advocate that it takes time to end emotional pain and sorrow. If that was true, then no present moment could exist without sorrow. It means sorrow could never end. It means one could never learn what it is to love. Love is not sorrow. Love is what ends sorrow, which means sorrow can end. It can end immediately. The key is not to be fooled by the idea that time is an answer. The whole concept of time providing an answer that brings an end to sorrow is a mistake. Only love ends sorrow, and love is not a matter of time. Love is the only thing in existence that has a timeless nature about it. Find out what it means to face that love, have it occupy the brain, and every inner grief and sorrow that exists in your heart, mind, and entire being, comes to a stop. It stops instantly.

1300. Learn to die to the past from moment to moment, and you learn to live in the present from moment to moment.

1301. The thinker is thought. That means psychologically we are the same entity, the same field. We are the same stuff.

1302. Stress, anxiety, hatred, anger, and any other form of mental infighting, is not just debilitating. It is internally destructive. The distress and unease it causes cripples the brain. It prevents love from working in the brain. Love is what ends stress. It is the event that wipes out the whole of every form of hate and infighting that exists in the brain. As a result love has tremendous ability to heal, to heal the scars of criticism, the wounds of insults, along with every anger and hate the brain has ever known. The key is to come upon a love that depends on no person, no belief, no mission in life. It is the key because the absence of dependence brings about independence. It makes the brain free. If the brain is free, then love happens. It comes out. Love begins to operate in the brain, and thereby heals the brain of every anxiety, stress, frustration, and mental duality that exists. Love does that. It heals and repairs every sense of duality in the brain. The repair of duality means wholeness. It makes the brain whole, complete. It brings about a psychological completeness that words cannot begin to describe.

1303. You can never know another person. You can only know memory, and memory is you. Feel as if you know nobody. Feel as if you do not know your spouse, parent, neighbor, or coworker. Internalize that feeling so that when you look at your spouse you are looking with completely new, fresh, young eyes. When you meet your neighbor, coworker, or anyone else, then meet the person without any past hurts or pleasures, without the conditioning of past experience, personal belief, hope, desire, or the playback of memory. If you do that, then you meet them in the present, anew, without the filter of conditioning to create a barrier in the meeting. If you have accepted any form of mental conditioning as the inner embrace of a particular viewpoint, past experience, mental stance, and so on, then the brain is slanted. It works in a distorted manner making mistake after mistake. Accept nothing that the society in which you live has told you, but rather think it through for yourself. Do not blindly go to church to pray, join the military, watch a football game, participate in a protest, celebrate a cultural tradition, drink alcohol, or whatever, simply because that is what your parents, friends, or the society in which you live demand of you. Find out what it means to be free of every form of social demand and expectation. Make that your primary passion, and carefully go into it for yourself. Examine it for yourself, and be terribly careful not to fool yourself. If a conclusion is formed, then the brain gets fixed. The brain falls victim to fixed ideas, opinions, beliefs, and therefore there is conditioning. Freedom from conditioning take place when the brain learns what it means to be free of fixed ideas. The brain that is free of every kind of fixed idea discovers what it is to be free from the known. That which is known is the whole of human knowledge, which means the past, memory, and therefore time. Freedom from the known means the brain is no longer trapped in time. It is free of time, which means the brain comes upon a dimension to life that is timeless. It comes upon that which is sacred. When you come upon something sacred you feel it. You feel it as a fact, and that fact changes you. It transforms how you look at other people. When the brain is free of all types of mental conditioning, and that sacred other operates in the brain, and when you meet another person, suddenly there is no sense of separation between you and that person. Every aspect of inner separation, feelings of being different, isolated, and divided cease to exist. The sacred other does that. It ends every sense of division between you and another person, the trees, the birds, the earth and stars. It ends the separation between you and all that is.

1304. The brain is a receiver that allows either ignorance or intelligence to operate. It does not create either. It is simply built to allow one or the other to pass through it.

1305. If fear appears out of the blue, then dive into it. Explore it. Make it a learning experience. If a blanket of loneliness or sadness suddenly envelopes you, then give your entire attention to it, which means to carefully watch it. If you look at the movement of loneliness or sadness directly, then it loses its mystery. If you come face to face with an inner conflict, then the division between you and it ends. The amazing thing is that when the division between you and some form of mental conflict ends, then not only does the particular conflict end, but all conflict ends. That is what the end of division means. It means the end of all conflict.

1306. Any form of sophistication, worldliness, or confidence about personal belief, is grounded in some form of thought. Thought means memory, and memory means limitation. Therefore sophistication cannot come upon that which is unlimited. It means worldliness and belief are barriers to that unlimited and infinite other.

1307. The ego is ignorance. It is brutality incarnate. It hides behind the cloak of organized religion, political propaganda, military honors, and personal ideology. The ego hides by these things in plain sight, and people are blind to it.

1308. If you want, seek, or in any way desire a love without measure, without any boundary at all, then throw away everything you ever learned about love. Discard all human knowledge, theory, belief, and every book and piece of literature that exists about it. All of that is human thought, and only when the mind is no longer contaminated with thought, can it come upon love. Go into it. Watch what takes place internally when the mind is free of all the things that mankind has created. Watch what happens when the mind finds itself free, free to explore, observe, and learn without the confines of knowledge, personal belief, or any form of human thought. All of that is the product of man. Love is not a product of man. Love is not a measured or bounded thing. Love is boundless. It is immeasurable.

1309. The morning involved cleaning, cooking, walking, running errands, and all the little things that go with taking care of the body. In the afternoon the body was reclined and resting on a sofa. The body was tired, and with eyes closed the brain was listening. It was listening without any goal, hope, or act of will. The listening was simple, easy. The neighborhood was quiet. There were no sounds of people walking, no breeze blowing, and few cars passed by on the road. The brain was highly alert, sensitive, not involved in any recollections of the past or thoughts about the future. When the whole internal clockwork of the movement of thought, analysis, concentration, playback of memory, and all that, comes to a standstill, something entirely mysterious and unknown opens up and reveals itself to the brain. It is not a dream, mental image, or idiotic projection of any kind. All of that implies memory, and memory means knowledge. It means the known. What opens up is an unknown, imageless thing. Death is not something that can be known. True death is the end of the known. It is the end of the images you have about family, work, religion, politics, right, wrong, good, bad, and all that. It is the end of every personal opinion and belief that makes up your identity. Most of all it means the end of the mental images you have about yourself, the images of being noble or common, handsome or ugly, intelligent or stupid, Catholic or Muslim, successful or a failure, and on and on. Every image you consider important is stored in memory, which means it is confined to the field of the known. The images you have about yourself is you. The end of those images is death. Death means the end of all that. Find out what it is to let go of every mental image that defines you, gives you a sense of ego and self identification. The insight in the end of the known reveals what is death. Insight is different from knowledge. Knowledge is old and stale. It is restricted to memory, and therefore it is a mental framework bound to the past. Insight is fresh and new. Insight has no connection to memory, which means it is an unfixed and unrestricted movement that exists in the present. It is the movement of insight that reveals what is death. The body finished resting, sat up, and remained motionless for an unknown time. The pale blue sky was empty of clouds. A gentle breeze blew the green leaves of the shrubs and trees up, down, and all around. The soft hum of distant cars was low and continuous. The engine of an airplane filled the air, grew loud, turned faint, and suddenly disappeared completely. A bird chirped and chirped. It was a glorious day.

1310. Happiness cannot be known. That means happiness has an unknown character about it. To be concerned about an unknown is a waste. Deal with what is known, which means deal with unhappiness, sadness, anger, jealousy, fear, and all that. Learn about what is the root cause for fear, anger, and unhappiness, and uproot it. Uproot and thereby bring an end to unhappiness and suddenly it happens. Happiness unknowingly breaks out.

1311. The ego is inherently separative, divisive. It is a movement of conflict. Conflict means war, violence, social instability, insecurity, and all that. Therefore there is nothing the ego can do that can bring about a stable, secure, and peaceful society. On the contrary the ego is what perpetuates war and the atrocities that go with it. That means if an ego exists in you, then you sustain all the atrocities that go on throughout the world today.

1312. Unconditional love corrects every past fault, redeems any mistake, and makes right all wrongs a person ever did.

1313. The ego wants heaven, but it does not want to die. The death of the ego is necessary for heaven to show itself, because the death of the ego is heaven. They are the same.

1314. Embrace thought and the mind closes. Let it go and the mind opens.

1315. Love is not physical. It is not sex, marriage, holding hands, or anything like that. Love is not an earthly, material, or bodily thing. That means bodily death has no effect on love. The brain, the earth, the entire physical universe could be wiped out and completely destroyed, however none of that would effect or in any way touch love. Love would not be touched at all, because love is untouchable. It is an unearthly thing.

1316. There is a way of looking at a question without a goal, which means with no sense of a self or me. The me implies a goal. It means a psychological movement of wanting, seeking, struggling, conniving, manipulating. It is a mental activity that looks out for itself, strives to achieve, longs for success, and struggles for a sense of security. There is another way of looking at a question that does not involve any of that. The brain must be empty of every sense of striving. There must be no degree of desire, which means there must be only looking. Find out what it is to look at a beautiful sunset, a fancy car, a stately home, a beautiful woman without any desire at all. That means when you look at the woman, look at the hair, the eyes, the face, how she sits, walks, and holds herself. Look at all of her, entirely, wholly, completely. When you do that see what happens. Watch what occurs when you look at a beautiful woman without making a mental image of her, which means no comparison, no evaluation, no desire. It means nothing carries over. It means when you turn away from the woman, sunset, car, house, or whatever it may be, you are finished with it. The brain takes nothing with it. It records the experience in memory, but there is no playback. Without the playback of memory the brain remains empty, which means sensitive, alert, looking, looking, looking. The brain turns away, and the looking goes on. It goes on to an immense blue sky, a bird in flight, a majestic tree, a delicate flower. It is when the brain ceases to playback memory that it moves outside the field of time. Memory is time. The brain that lets go of time from moment to moment discovers what it is to live in a field of life where time does not exist. It discovers that dimension to life that is timeless. It is from this other dimension that the brain moves, inquires, and explores question after question. As a result every question the brain comes across is seen for the very first time. Suddenly every event and encounter has a vitality and freshness about it. This timeless other brings about an indescribable innocence to the brain, and the brain is not separate from it. It is that.

1317. The sun was setting and darkness descended on the small homes, streets, people, and trees. Shadows began to slowly creep into the room on the walls, under the chairs, between the cracks of the brick fireplace. The body was still. Breathing was quiet, natural. A motorcycle rumbled and then quickly sped off. The brain was emptying and letting go of all ideas from moment to moment. As a result it was keen, alert, as if on pins and needles. The alertness went on for a long time. Suddenly out of nothing and from nowhere a presence opened up. There is no language that can describe the vastness of it. It was pure, absolute emptiness, totally absent of any form of duality or opposition. It was the complete absence and negation of conflict. No words can begin to describe or communicate the vastness, the hugeness of it. It was heaven. It was bliss. It was joy. It was an immense and unlimited other. It enveloped the brain and was devoid of any duality or dividedness. There was no division of good and evil, right and wrong, intelligence and ignorance. Every sense of division was absent. It rolled into the brain like a massive, unstoppable wave. It filled all the nooks and crannies of the brain, and moved into and throughout the room, the air in the room, the street, the trees, the sky. It was everywhere and at the same time and all at once it brought about a contentment that was incomprehensible. Take the greatest earthly satisfaction, comfort, and feelings of warmth and being loved, raise it exponentially many, many, many fold, and still it will be light years away from the magnificence of this other. Words and language are so utterly inept and cannot come close to conveying the vastness of it. To talk about it casually is wrong, stupid. It is blasphemous. It remained for an unknown time, and as quickly as it came it left. It receded like an ocean wave and melted into the sky, the air, the earth. There was nothing of it that was left behind, no mark, no evidence, no foot prints. Every trace of it was gone. The body remained frozen for an unknown time. Breathing was quiet, shallow, long. Darkness filled the room, street, and massive night sky. The sidewalks were quiet and empty of people. A car drove by and disappeared into the night. The trees were still and the body remained sitting in front of the large window overlooking the street. The body sat in the darkness. It sat for what seemed like an eternity.

1318. Thought cannot resolve conflict. It is the insight into what is thought, mental analysis, and the structure and activity of thought, that resolves conflict. Insight resolves it. Insight is not a movement of thought. It has nothing to do with analysis. Only insight can resolve conflict, and if conflict is resolved, then it no longer occupies the brain. Conflict leaves the brain. It ends. The end of conflict, means the end of living in fear, anxiety, jealousy, loneliness, and all the inner wreckage that goes with it. It means the brain discovers what it means to have peace of mind. Peace is not the result of study, careful thought, or deliberate action. Anything deliberate involves the movement of thought, and thought cannot bring about peace of mind. Thought is inherently fragmented, partial, and that which is partial cannot end conflict. It cannot bring about a peace that is complete, total. Only love can do that. Find out what it means to have a love occupy the brain that has nothing to do with anything that is partial in any form whatsoever. Do that and see how the whole of conflict is wiped away. Watch how it fades. See it vanish altogether. That means insight and love go hand in hand. It means they have the same nature and quality. That quality is passion. It is a passion with vitality, aliveness, and enormous energy. The energy comes when conflict ends. Without this energy both insight and love are impossible.

1319. You can live your entire life in obscurity, work at a common job, look like anyone else, and die an unknown. If you learned to love without rules, then you will have lived a full life, not lesser than any other, and therefore the greatest life a human being can ever live.

1320. Doubt is the beginning of intelligence. To live with doubt means to be curious. Mentally curiosity means a brain that is not fixed or confined to any set of ideas. It means a brain that is free.

1321. It was early morning and the body just awoke from a long sleep. The body stretched, yawned, the eyes opened, and it happened. A love soaked field opened up and burst into the brain. Like a caring mother holds a new born child, an immensely loving field emerged from nowhere and instantly brought about a feeling of incalculable comfort and peace unlike anything else. This field was love. It was love itself, however it was not a love based on accumulated experience or knowledge. It did not involve memory, and therefore it had nothing to do with any aspect of time. Time did not exist in this field. Time means measure. It means the measure from here to there, from then to now. Love cannot be measured in any way, not physically, psychologically, or in any other way. Love is an immeasurable thing. This field was that. The love a caring mother holds for a child is like that. It is immeasurable, infinite, endless.

1322. The back and forth from the earthly to the unearthly went on throughout the day. It went on like ocean waves coming in and going out. It was the most natural thing in the world.

1323. Love is without conditions. Digest the fact that you are psychologically conditioned and that the brain must empty itself of that conditioning in order to come upon what is love. Until that happens, the brain will never learn what it means to have a love that is unconditional.

1324. Love cannot be handed out like a coin or sack lunch. It can only come from within.

1325. If you do a kindness without expecting anything in return, then the kindness reverberates. Like a drop of water ripples out and touches an entire pond, a single kindness ripples throughout the whole of society. The extent of the reverberation is more than far reaching. It does more than merely touch a handful of people. It touches everyone.

1326. Only love can end the ego. No half measure can do that. Any half measure is partial, and love is not partial.

1327. You can have a beautiful home, a job you enjoy, a nice car, close friends, and family, and that is all very nice. However, none of it really matters. Only love matters. Everything else is window dressing.

1328. The room was quiet, utterly still. There was a feeling of being cradled with a calm, and that calm was without measure. The feeling was not an emotional feeling, romantic notion, or imaginary. It had nothing to do with any idea or mental image. Love is not an image. Just as the image of a bird is not the bird, so too any mental image about what is love is not love. No image of a thing is the actual thing. The feeling of calm that happened was actual. It was palpable. The

whole bodily organism felt it. It felt it as a fact. When the brain comes upon that love which has no measure, it feels it. It feels it because when love moves in the brain there is no separation between love and that movement. The movement inside the brain is love. It is vibrant, burning, tremendously alive. The brain is filled by an aliveness that cannot be measured in any way. The aliveness is love. It is the same movement, the same flow, the same immeasurable wave.

1329. Thought contains all past experience in the form of memory. If you learn about thought, what it is, how it moves, the nature and character of it, then you learn about the whole of human experience. You learn about all of mankind.

1330. The brain contains ideas and mental pictures. It contains thoughts. It also contains emptiness. There is emptiness that exists between thoughts. The emptiness manifests when the activity of thought subsides. The activity of thought is remembrance, sentiment, romanticism. It is personal belief, opinion, philosophy. It is culture, history, education, upbringing, and all the rest of it. The activity of thought subsides when the brain is finished with all of that. The brain is finished with all of that when it is no longer given any value. It is when the brain stops giving value to the activity of thought that it becomes intelligent. Intelligence manifests, and as a result an entirely new movement begins. It is a movement in which the whole activity of thought as sentiment, belief, culture, and so on, has no place. Suddenly all of that turns to dust. It becomes garbage. The brain that leaves all of that discards the confinement within it. The confinement within it is memory. All personal beliefs, opinions, culture, education, and all the rest of it, are bound to memory, and memory is confined. It is restricted. The brain that discards the confinement and restriction within it finds itself no longer trapped by the narrow-mindedness of personal belief, opinion, culture, and all that. As a result an entirely new field of life unfolds, and in that unfolding the brain discovers that which is unrestricted. It comes upon an unconfined, infinite, and therefore sacred other. This sacred other is not an idea. As the idea of a flower is not the flower, any idea about what is sacred is not it. This is different. This is the real thing.

1331. Love is not the mental attachment to the thought about another person, a job, a country, or whatever. Love is not attachment. It never has been, and it never will be. As long as what love is not exists in the brain, then what love is will not be in your life. Therefore discard what love is not, and the door opens to what it is. It opens.

1332. That which is unlimited cannot manifest until the limitation in the brain ends. The one cannot happen without the other.

1333. If thought as the ego ends, then the mind is suddenly unencumbered. Every burden it had ever known melts away, and the mind discovers what it is to be free. It is a freedom unlike anything else. It is a complete and total psychological liberation. It is as though you have been imprisoned all your life, and suddenly you find the key that allows you to taste freedom for the first time. The key to freedom is the end of the ego. It is the letting go of every mental attachment that exists to any idea, thought, or mental image in the brain. Find out what it means to find that key. Do that and you will have the key that unlocks something unimaginable.

1334. Attention does not prefer one thing over another. Give the same attention to a dirty street gutter as you would to a beautiful sunset. Do that and the brain suddenly is no longer bound to the ego that conspires, connives, and is caught up in seeking to evolve, become, or advance. It moves outside the field of seeking, which means thought, and therefore time. The brain suddenly comes upon that timeless other, and attention is the gateway to it. Attention is it. Attention and that which is timeless are the same movement. They are the same thing.

1335. The end of the self as the mental activity of personal belief, judgment, attitude, viewpoint, evaluation, and all that, means psychologically an emptiness takes place. The absence of the self creates an inner emptiness, and therefore the presence of energy, immense, and unfathomable energy. The energy that exists in the emptiness exists in the brain. The emptiness has no beginning and no end. It is endless, unlimited, and therefore infinite. Meditation is what enables the brain to come upon this energy. It is a meditation that has nothing to do with any form of mental analysis, system of thinking, structure, or particular arrangement of thoughts. It has no relation to thought, which means it is a movement outside the field of time. Thought is time. It is time as memory, the past, which means a field that is stationary. This is a meditation that is not stationary or static. There is nothing static about it. The energy that comes with this meditation is

completely unfixed. It is highly active and moving. It is tremendously alive. This is an energy unlike any other. It is not an energy that involves any sort of mass, force, or acceleration. That is physical energy. This is not that. This is an energy that is not by nature physical or material in any way. That which is material is limited. This energy is not limited. Instead it is bubbling with movement, ever alive, ever creating. It is a movement of creation. It is creation itself. Creation is not a physical thing. It has no connection with anything physical, material, or in any way earthly. This is a creation that has an unearthly quality about it. Meditation is what reveals this unearthly other. It is what allows the emptiness and energy within the brain to manifest. Find out what it is to feel the early morning air, look at a massive blue sky, or watch a solitary bird flying without the interference from thought. If you do that, then emptiness follows. It happens. The emptiness which is the energy, the creation, the ever moving, ever alive unearthly other, takes place. The brain comes upon it. Do that and you will learn what is meditation and what it is to have that extraordinary energy, that immense creative other, operate in your daily life.

1336. Figure out if you are contributing to cruelty and war at your home, during your job, or throughout your everyday living, and avoid it. War and cruelty not only involve building weapons in all of its various forms, mechanical, technological, chemical, biological, and so on, but there is a mental aspect to it that involves the mental identification to a culture, country, flag, government, religious organization, political group, criminal gang, and all that. If your job entails the manufacturing of weapons, a component of a weapon, or similar such thing, then it is a simple matter to leave it. Similarly, if you have been mentally conditioned to identify yourself with a particular race, society, culture, political group, government, religious organization, or whatever else, then you merely no longer identify to any of that. You drop it. That means you do not call yourself a Republican or a Democrat. You do not inwardly embrace the idea of being an American, Russian, Chinese, Pakistani, or Indian. You do not give any personal value to any particular race, culture, or flag. You do not belong to any religious or political group. All of the religious and political traditions, holidays, ideals, opinions, and beliefs no longer have any meaning. They are no longer a part of your everyday life. All of that is simple. More importantly, find out what is the deep seated root of all forms of human cruelty and war. War and cruelty always begin with conflict in the individual. Therefore figure what it is to live without the conflict of hate, jealousy, greed, ambition, or any other type of inner struggle, and all the terrible grief and sorrow it produces. People have accepted the idea that to live without inner struggle and conflict is difficult or takes time to do. The truth is the whole of inner conflict that exists in the brain can end in an instant. It ends if you find out what it means to love. Love is not conflict. That is a tremendous fact that people do not seem to realize. If you live with jealousy, frustration, struggle, and all the rest of that lunacy, then conflict lies inside you. Conflict is there, and where there is conflict there is no love. Here is the thing. Love is not difficult. It is simple, and takes no time to learn. If people loved, then every inner hurt, sorrow, and misery would vanish. It would be immediately and totally incinerated. The fact is most people do not love. They do not love because they have accepted the psychological conditioning of identifying to a particular country, a particular organized religion, a particular political ideal, and as a result they perpetuate it. That is why violence and social conflict have existed for centuries. People have accepted the conflict they endure as common among people. It is true that living in conflict is quite common. Most people live with the conflict of fear, jealousy, anxiety, depression, and all that. They tolerate and accept conflict as a way of life. Therefore accept none of it. Reject it. Refuse it. Only if you do that can you explore for yourself what it means to come upon a love that has nothing to do with time or any kind of mental conditioning. Only then can you find out what it is to come upon a love that is timeless, unconditional. That is what love really is. Until that happens social violence, wars, human cruelty, struggle, and sorrow will continue. It will see no end. It will go on as it has for thousands of years.

1337. You will never live a passionate life until you find out what it means to actually live without fear. People seem to live in constant fear. There is the fear of rejection, the fear of being emotionally hurt or scarred, the fear of loss, the fear of failure, the fear of death. There are all of these fears and so many more. If you look carefully, every form of fear goes hand in hand with a mental image. Without the image of being rejected by another person there would be no fear. Without the image of failing at your job, fear would not arise. If there was no mental image of losing your spouse, your house, your possessions, and all the things that are important to you, then fear would not exist. If you did not have an image of yourself, then there would be no fear of death. The fear of death exists only if you have an image of yourself. Without an image there would be no sense of self, which means there would be nothing to lose. There would be nothing that dies. Therefore the root of fear is mental imagery. Mental images are what evoke and sustain fear. That is simple if you look at it. Here is the thing. There is no difference between the mental images that exist in the brain and you. There is

no difference between the image and the image maker. That means fear is not something separate from you. It is no different from the self. Psychologically the self is fear. That means the self and fear are one and the same movement. The realization of that fact ends the division between the two. The end of that psychological division brings a stop to fear. It is the most extraordinary thing to go through daily life without fear. A huge psychological burden is suddenly lifted when one learns to be with other people, or be alone, without the feelings of anxiety, distress, apprehension, or any of that. The end of living in fear brings about a peace of mind that has no relation with any image. The image of peace and peace are two totally different things. The peace that comes is not an image. It is not a belief or fanciful idea, which means it is real. It is the actual thing.

1338. The end of the ego is a psychological explosion that obliterates all of the ideas you have ever been attached to in your life, ideas about work, home, religion, politics, race, friends, and family. It blows apart and thereby demolishes all of those ideas. As a result a life driven by a world of ideas, thoughts, and memories is replaced with an entirely new way of living that is indescribably more precious and meaningful. It is more than meaningful because when the ego ends every sense of personal ambition, struggle, and fear disappears. Fear itself falls away. The greatest fear, the fear of physical death, not only ends, but death itself no longer exists. It ceases to exist because there is nothing that dies. As a result physical death is given no importance. It suddenly becomes an extremely small and insignificant event, which means when it comes it is not minded. It is like discarding an old, worn, shabby pair of shoes. The shoes are thrown out because they are broken down. They no longer have any use. It is the same with the body. When the body dies, it is discarded. The discard of the body is as natural and easy as throwing out an old pair of shoes. There is no difference.

1339. The flow of thought as it enters and moves around in the brain can be watched. It can be observed. If you observe the comings and goings of thought without judgment to interfere in the observation, then you learn about yourself. You learn about the self. You learn about what images create a sense of pleasure or pain, and how the attachment to images creates an identity and sense of self. You learn why mental struggle appears and how it is sustained. The learning that takes place about the self is not biased or partial. It is not a learning about a part of the self. The learning is about all of it. Therefore the learning is not just about a single self, but it is about the self of every person in the world.

1340. Attention allows for the mental merging of the thinker and thought. It is what brings an end to that separation and thereby ends every form of human despair and sorrow. Attention does that. It ends sorrow.

1341. Use thought for practical things, to work, cook, eat, clean, walk, and all that. Otherwise discard it. It is of no consequence.

1342. All science, technology, art, and religion, have been created by human thought. Thought is nothing but the playback of memory, which makes it a limited activity. The activity is limited because memory is limited. That means all the things that mankind has ever created, or will ever create, is inherently limited, finite, and therefore not sacred. That which is sacred is not limited. That means the brain must let go of everything it has created. The activity of thought itself must end for the brain to come upon that unlimited other. The end of that activity does not mean mental oblivion. It is not an abyss or inner wasteland. It is a start. It is the beginning of an unlimited and boundless dimension to existence. Find out what it is to mentally disown all of human thought, which means to make nothing that man creates special, all important, or in any way sacred. Do that and the door opens to the boundless other. The door to that which is truly sacred shows itself.

1343. The ego as personal belief is the root cause for all human division and violent behavior. It is where all violence originates. If you are attached to any religious, nationalistic, political, or philosophical belief, then that attachment creates an ego. As a result of that mental attachment, you contribute towards and sustain human violence and all the atrocities and human suffering that go with it. The right thing to do is to dispense with all forms of human belief. Renounce every type of psychological attachment that can possibly exist in the brain. If you dispose of all of that, scrap it, not because you want to get something in return, but because it is the right thing to do, then something remarkable takes place. The division and violence that have been nurtured for thousands of years stop. The feeding of the ego abruptly ends. More deeply, the end of the mental attachment to belief, as well as all other ideas and thoughts that may exist about a job, a position, a spouse, a bank account, or whatever else, immediately brings about the realization of what it means to be free.

The realization that takes place is not a belief. It is not an idea, which means it is true. It truly happens. Find out what it is to be inwardly not attached to any form of belief, opinion, or mental image of any kind, and in a flash the engine of human division, violence, and suffering that has existed throughout the world for thousands of years comes to a halt. The key is to throw out every attachment to every mental image that exists in the brain. Do that and the ego fades away. It breaks down. What happens is the beginning of a totally new way of life. It is a way of living without the insanity of jealousy, anxiety, greed, anger, loneliness, and every other ridiculous form of inner conflict. The brain is free of all that. The end of psychological attachment makes the brain free. There is nothing like the freedom that manifests. It penetrates the brain and thereby acts throughout everyday life at home, in the workplace, along a foot path, on a bench in the shade of a tree. It is the most extraordinary thing a human being can ever come upon.

1344. The body is a meat suit. The ego wears one suit after the other. The ego does that until it dies. The death of the ego stops the incarnations. It brings a halt to the whole of human sorrow and thereby the incarnations from one body to another. It brings an end to that whole insane cycle.

1345. People walked with their heads down. They were obviously unaware of the indescribable beauty of the sky, the majestic redwood trees, the children playing, or anything else around them. They were lost and absorbed in thought, memory, the past, and therefore time. Thought makes time a linear thing. It breaks time up into steps, increments, a sequence of separate events. Thought calls these events the past, present, and future. It uses linear time for purposes of survival. It uses it for having a job, making a meal, catching a train, and all that. Thought makes these events seem real, as if they are things that happen at different moments. However, there is no such thing as different moments in time. In actuality the past, present, and future are all one movement. They are one and the same movement that takes place in the present. Everything exists in the present. Everything that exists right now. Thought cannot perceive the present. Thought is isolated in time, which means it cannot in any way fathom that which is timeless. It does not take time to observe an open blue sky, a tree as it gently sways in an afternoon breeze, children playing, laughing, and running about with energy, interest, and insatiable curiosity. All of that takes place in the present, which means the brain that moves with the present comes upon that timeless other. It comes upon everything. That which is timeless is everything. They are the same.

1346. If all mental ties to ideas are cut and stripped away, ideas about people, culture, heritage, religion, upbringing, work, status, the neighbor, the spouse, and whatever else, then a release takes place. It is a release that takes place inside the brain, but it does not involve an idea. It does not involve a thought or mental image of any kind. The release is freedom. It is freedom from isolation. Any mental tie exists as memory, and memory is an isolated thing. It is isolated in the past. Psychological isolation is the cage. The release is breaking out of that cage. It does not matter what is the mental tie or idea of attachment. The tie or particular idea of attachment is irrelevant. What is important is the stripping away of it. Now this is important to understand. It does not take time for all mental ties and attachment to be cut and stripped from the brain. It is not like peeling the layers of an onion one by one. This is a release that takes the entire onion, which means all mental ties and the whole of mental attachment, and discards it. The whole of it is discarded in its entirety. That means it is something that takes place in an explosive burst. It happens in an unforeseen instant, and the ending of attachment is freedom. They are one and the same thing.

1347. There is no difference between you and everyone else in the world. That means there are no strangers.

1348. Fill the gap between the observer and the observed. Nothing else matters.

1349. The morning air was brisk, chilly. The sky was covered over with a thick blanket of grey fog. The trees stood like statues, still, unmoving. The silence in the room was deafening. The eyelids were closed, and the brain was active, intensely alert. The wave of ideas and mental images flowing in and out of memory was still. Meditation was taking place. It was not a planned meditation. It had nothing to do with anything related to time or thought. The whole flow of thought subsided. The brain watched how thoughts fell further and further apart, the space between them growing, expanding, until only the emptiness remained. The emptiness had no start or finish. It had no limits. It was unlimited, infinite. The infinite other, or however you put it, was absolutely immense. It was vast, gentle, immaterial. Everything that is physical

and the stuff of matter was utterly insignificant compared to the beauty, grace, and gentleness of this infinite other. The other was filled with indescribable energy, and the energy surrounded and pierced everything, the trees, the earth, the stars. The energy was clearly not an idea or thought. It was in the brain, and it emerged with the end of the activity of thought, the end of making ideas. The end of making ideas revealed the other. It was the energy. The energy, the vast infinite other, or whatever you want to call it, took over and brought with it an extraordinary sense of peace and contentment. It was not a contentment that could be controlled, organized, put into a system, or in any way packaged. It was a contentment that could not be contained. It was an uncontainable thing.

1350. Meditation is the trigger that collapses the playback of memory onto itself, stops it, and thereby brings an end to every grief, heartache, and disappointment a person has ever known.

1351. Love is not perishable. That means not even physical death can stop or end it. When death occurs, and if love occupies the brain, then nothing happens to love. It remains. It goes on in the same way as it does now. That means for the person who comes upon that love, a love which exists outside the field of thought and has nothing to do with personal belief, hope, desire, or any form of mental imagery, then the person discovers that which is eternal. It is not eternal in terms of years or linear time. It is eternal in terms of outside the field of time. It is eternal because it is timeless. That which is timeless is a movement outside the entire realm and dimension of time. The brain has the capacity to come upon this movement, and it happens when the whole machinery and internal field of thought breaks down and suddenly halts. Thought must be still for that timeless other to show itself. It is not merely that thought as the movement of ideas and mental images must be still, but thought as the ego must end. The ego is thought as the mental mania and fixation on personal belief, heritage, ritual, culture, tradition, worship, prayer, country, race, and everything else that goes with it. Every trace of the psychological dependence on such and any other mental images must completely fall away and be given no meaning whatsoever. Only then does the ego subside. Only then can the vastness and unspeakable beauty of that timeless other show itself.

1352. If people are educated and raised with any form of mental conditioning, which includes the conditioning of a particular religious belief, upbringing, the adoration of a particular flag or country, the glorification of war, and all the rest of it, then they are raised without love. To raise a person by conditioning the person to conform to a particular mold or pattern of behavior is not love. Love does not condition. It does not take the form of a particular mold or any sort of pattern of thinking. A mold or pattern implies repetition. It means a habit. Love is not a habit. Mental habits and repetition dull the brain. Repetition makes the brain insensitive, callous. Love is not callous. Love is what brings an end to mental callousness, insensitivity, and therefore cruelty. Love ends cruelty. That means love has nothing to do with any form of conditioning. For a person to realize this fact changes the way the parent raises a child. It changes the way a teacher educates a student. Whether or not the child or student embraces some form of conditioning is up to them. All you can do is bring a stop to and live without the conditioning that exists in you. It is up to the other person to find out what it means to have that which is unconditional operate in their own life. It is obvious that most people refuse to let go of the conditioning of religious belief, political viewpoint, philosophical position, or whatever mental mold that exists in the brain. They may see how conditioning separates people from each other, causes strife, animosity, and all the violence that goes out of it. They may see the danger of it, however there is apparent fear to let it go. There is fear to walk away from the religious organization, the political party, the street gang. The idea of being an outcast, no longer a part of a group, and losing everything they have struggled to achieve, seems too frightening. What creates the fear is merely an idea, which means people remain caught up in the sphere of ideas. They remain entangled in memory, and therefore time. They have not changed and come upon the beauty, mystery, and sacredness of that which is timeless. Only when a person comes upon that sacred and timeless other does personal belief, political ideology, and all the rest of it lose its meaning. When the timeless other moves in the brain, then every form of time as memory, thought, belief, and all that, loses its meaning. It all drops away. It drops away completely and what emerges is another way of living that knows no fear, no hurt, no sorrow of any kind.

1353. I am not going to candy coat any of this. I am not going to make it a game, lead you on, or in any way beat around the bush. If none of this interests you, then that's fine. However, if it does, then a whole, new world opens. It is a world of exploration, adventure, and so much more. It is up to you.

1354. If you fear death, then that fear extends into daily life. As long as that fear exists you cannot live life fully. Therefore face death. Feel as though today is your last day on earth. Do that and you learn that to die is to live.

1355. The end of struggle brings about an extraordinary sense of inner peace. The end of struggle is peace. They are the same.

1356. The ego is fear. It is not that the ego is fearful or that fear is separate from the ego. Fear does not describe a particular condition or state of the ego, but rather fear and the ego are not different. They are equal.

1357. If you reflect on all the foolish things you have done in your life, the senseless behavior you have shown, and the wrong paths you have taken, then it is obvious that all of that can be corrected. It can be made right. It can be made right by taking just a single step in an entirely new and different direction. This new step has nothing to do with any bizarre idea, dream, hope, belief, or faith. All of that implies thought and this new direction has nothing to do with any aspect of thought. Thought is the product of memory, and memory is partial. That means all of thought is partial, bias, and therefore fundamentally it is an act of ignorance. Ignorance is a wrong step. It is a mistaken step that people continually take in their lives. However, this different direction means to step off the path of ignorance. To step off that path is an act of intelligence. To not take a wrong step is the right step. They are the same. It is this single step that needs to happen in order to wipe out every foolishness, every wrong, every mischief. That is what intelligence does. It wipes out mischief. Thought is mischief. Thought as personal belief and the attachment to mental images are what creates mischief and havoc. It is what divides people outwardly, and also fragments a person inwardly, psychologically. That means one must put aside any and all forms of thought as belief and faith. One must throw out all personal political ideology, philosophy, ambition, hope, or any other mental picture that one covets or inwardly possesses. All of that is grounded in thought, which means partiality, division. When you discard all of that, then the right direction shows itself. The right step is revealed. Suddenly one is free of inward divisiveness. Every form of psychological partiality is no more, and as a result one comes upon an entirely new way of life that is absent every sense of division. One comes upon an unimaginable state of wholeness, completeness. It is this freedom from the totality of that which is partial that makes one whole and at the same time wipes away every past foolishness, every disappointment, each and every torment and sorrow that exists or has ever existed.

1358. It was late evening and an extraordinary feeling of joy and tranquility came over the brain. It came full force and obliterated everything related to thought or any form of memory. The tranquility, bliss, happiness, or however you want to put it, was not the result of any silly belief, theory, or personal philosophy. It did not involve any kind of mental image. It is impossible to convey the depth of it. It had a depth without measure and brought about a sense of inner warmth. It was like being held, protected, but the source of the tranquility, the source of the warmth, was inside. It originated in the brain. The source was devoid of conflict, struggle, desire, or any form of duality. The absence of duality is unity. It is wholeness. That is what it was. The source was whole, complete, and it permeated the brain. It was not the brain, but rather it moved and flowed like a wave through the brain. It was this wave of wholeness that brought about the warmth and unimaginable sense of contentment. It was contentment. They were the same movement. They were the same thing.

1359. If the brain feels anger, jealousy, loneliness, or frustration, then it does not love. The brain can come upon love, but it must first learn what it means to live without anger, loneliness, and all the rest of that madness. Love is revealed when the brain learns to be free. Freedom means the end of attachment to mental images, images of family, work, country, culture, God, and so on. The end of attachment is what purges anger from the brain. It eliminates jealousy, loneliness, and all that nonsense from daily living, and thereby enables the brain to come upon what it means to be free. That means without freedom love is impossible. It means without one the other cannot be. This is a fact you may have heard over and over. The key is to feel as though you are hearing it for the very first time.

1360. The self is the attachment to thought. It is thought that takes the form of an idea about another person, a family, country, religious belief, political group, criminal gang, and so on and so on. The self as mental attachment to thought forms because people have been conditioned at a young age to follow particular rituals, traditions, customs, expectations, and all that. The children are brainwashed by other people, family, and the society in which they live, and that brainwashing

is passed on from generation to generation. That is how a self, an ego, a me has developed throughout history. It is how it continues to develop today. It appears children have never been raised in an atmosphere totally absent of all forms of conditioning. It seems children have never been raised with love. A society cannot raise a child with love unless there is love in the society. You cannot raise a child with love unless you love. That means love comes first. Find out what it is to love, to love without any conditions whatsoever. That means going to church and celebrating holidays no longer have any meaning. Praying to Allah or Krishna is out. Joining the military, going to war, and killing people is not an option. It means having the capacity to walk away from a group, a gang, a belief, even if it means your own death. The mental attachment to any idea about a gang, country, property, money, sex, person, or whatever else, is also finished. Every mental attachment to any idea, thought, or mental image of any kind is over, dropped. It is incinerated, which means mental attachment has ended. The end of attachment means freedom. It means the brain comes upon freedom, and that freedom begins to work. It begins to work throughout everyday living. It works when you are at home, work, shopping, taking a walk, when you are with people, or when you are alone. Be internally attached to no mental image of any kind. Do that and there is absolutely nothing else to do. There is nothing else to do because the brain is free. It is in freedom that the door to love opens. Freedom allows love to work in the brain. When that happens there is nothing else to do because love takes care of everything. Love does that. It takes care of absolutely everything.

1361. People think that belief will bring about a good and peaceful society. They embrace particular religious beliefs, Christian, Buddhist, Muslim, and so on, and they identify to particular social movements, political ideologies, and all the rest of it. However, the nature of belief and the identification to any mental image creates a center. It makes for a psychological center, which means isolation. It means psychological isolation, and this isolation causes social division, violence, and all the human suffering that goes with it. That means people are thinking incorrectly. It is a mistake to think that belief can bring about a peaceful society. It cannot. It never has, and it never will.

1362. People want physical comfort, safety, and security. They want to eat, mate, and live. They want to survive. For purposes of physical survival people originally seemed to find security in numbers, because they were able to hunt for food and defend themselves from predators most effectively in groups. The desire for physical security extended to the mental identification to groups of people, families, and tribes. They created mental images of these tribes and formed attachment to those images. As a result a me, an ego, a self was created. The creation of a self meant mental isolation, and therefore psychological division and conflict as fear, hate, envy, and greed. This inner conflict expressed itself outwardly into society which brought about social division, violence, and all the rest of it. People did not realize that the attachment and identification to the mental images of tribes, people, and things was conflict. They did not see how it created psychological isolation, internal division, and therefore conflict in society. They did not realize the mistake they were making. Mankind has not changed at all over the years. People are just as violent, ignorant, and ruled by the ego, as they have been for hundreds, thousands, and millions of years. Throughout history people have tried to understand the meaning of life. The desire to measure and quantify it gave rise to science. It created mythology, religion, and philosophy. Throughout history people have developed all kinds of ways to try to understand the world in which they live. In every case they have sought the answer in some type of human thought. They have searched for an answer in some form of human memory. Only now has it been discovered that the answer does not lay in any form of human thought or memory. Only now has the realization come about that the nature of thought and memory is inherently measurable. It is this realization about the nature of thought and memory that has resulted in no longer seeking an answer to the meaning of life in that which is measurable. It has resulted in the end of the ignorant human being. A new era has come about in which an entirely new human being has come into existence. This new human being is a person that discovers the ignorance of looking for the meaning of life in thought or memory, and as a result is no longer wasting time on such nonsense. The person is no longer being fooled, and therefore no longer ignorant. Ignorance for such a person has ended, and as a result intelligence has started. The end of ignorance is the start of intelligence. They are the same. The intelligent human being has manifested, and as a result there is indescribable significance for the whole of life. Suddenly what gives life meaning, makes it infinitely precious, and has an immeasurable and sacred quality about it, has been discovered. The human brain has suddenly changed. It has come upon that immeasurable, sacred other. It has come upon what is love. Love is that sacred other. It is the thing that gives life meaning. It is the discovery of a thousand lifetimes, and it comes about when ignorance comes to an end. That means the end of ignorance and love go together. It means they are one and the same thing.

1363. If the ego occupies the brain in both of us, and we die, then what happens is fundamentally not different. It is not different because we are not different. The ego in one person is the same as the ego in another person. That means when the body dies, the ego continues. It goes on. It may go on for one year or one million years. It goes on until it ends. The essence of the ego is that it is a flow of thought, which means it is finite. That which is finite is measurable. That means ultimately the ego has an end. However, if no ego occupies the two brains and both of us die, then what happens is also not different. The ego does not exist, which means there is nothing to continue. There is nothing to carry on. The whole flow of ignorance no longer occupies the brain, which means at bodily death there is intelligence. It is intelligence that remains. It is intelligence that exists, but it is an intelligence that is not personal. It is an intelligence that has nothing to do with the ego. Intelligence depends on nothing, which means it is unaffected by whatever happens to the body. The body is material and earthly. Intelligence is not material. It is an entirely unearthly thing.

1364. If the brain of one person contains an ego, and the brain of another contains no ego, then at physical death something totally different happens to each. If the ego exists, then it continues. It goes until love ends it. If the brain without an ego dies, then nothing happens to love. Love is entirely separate from the ego. The ego is sorrow. Love is not sorrow. That means when the brain dies, love simply ceases to operate in the brain, but love remains untouched. Love remains completely and wholly intact. Nothing can harm, damage, or destroy what is love. Love is indestructible. It is an untouchable thing.

1365. When you observe the sky, a field of grass, a dead squirrel beside the road, or a lone bird soaring in the clouds, then observe without any inner separation between you and the observed. If there is any feeling of being different from the sky, the field, the animal, then a mental separation occurs. There is a mental separation that takes place between the observer and the observed. As a result perception is distorted. A person with a distorted perception of life lives in mental isolation, which means an ego, and all the struggle, seeking, and torment that goes with it. Therefore explore what it is to observe the bird completely, the color, the shape, the movement of it. Carefully observe how it looks for food, gathers twigs for a nest, cares for its young. Give your entire mind and heart to it. When you do that and observe the bird without comparison, the space between you and the bird is filled, which means every sense of feeling different from the bird ends. It ends altogether. When that happens suddenly there is no you and no bird. There is only observation. Find out what it is to do that and live that way. When you live like that, then every sense of being different from rocks, plants, animals, and people comes to an end. A sense of extraordinary oneness takes place. It is this sense of oneness that is real. It is what brings about a perception that reveals what is actual. Therefore if you think that there is a difference between the observer and the observed, you and the neighbor, you and the tree, you and a bird, then that is wrong. It is a huge mistake.

1366. Desire is the movement of the ego. Desire does not merely form the ego, but it is the ego. That means you are what you are because of desire.

1367. Humans today are not mentally different from those that lived millions of years ago. They are more sophisticated, worldly, knowledgeable, and all that, but they are basically just as selfish, cruel, and superstitious as their primitive ancestors. The behavior of humans throughout the world today is not much different than that of a flock of sheep, family of lions, or pack of wild dogs. Most humans today are animals.

1368. When you observe something, and you think you are different from it, then that idea is not right. You differentiate yourself from it because you compare. Mental comparison implies thought, and thought is a fragmented and biased movement. It is a movement in distortion. It is this distorted way of looking at animals, trees, the sky, and other people that denies the brain from coming upon that which has no comparison. It prevents that which is sacred from revealing itself.

1369. If you are cruel, callous, insensitive to the earth, plants, animals, the coworker, the neighbor, the homeless beggar on the street, then you do not love. Love is being sensitive to the whole of life. Without that quality of sensitivity, which means a sensitivity that does not choose, means you are misusing life. Life is being misused because there is no love. To live without love is to grossly misuse life. It means you are squandering your life away.

1370. Human behavior throughout the world is not very much different than that of animals. People are territorial, defensive, and readily attack others who do not belong to their group. The behavior of people is much like the behavior of ant colonies or packs of wolves. Most humans today live with jealousy, anger, frustration, loneliness, and as a result they are primitive and selfish. Most of all they are ignorant. However, it is not an ignorance related to a lack of knowledge or slow thinking. Humans have a tremendous amount of knowledge and skill about the arts, sciences, and literature. The ignorance relates to behavior. It involves relationships. Most people feel they have relationships with family members, coworkers, neighbors, or other people who belong in the same class, culture, religious organization, or political party. I question whether there is really any relationship at all. The word relationship means connection. It means the absence of separation. Separation can exist socially in the form of borders that are created by differences in culture, belief, race, and political or religious ideology. It can exist in the form of differences in rank, position, and hierarchy within a group, business, or organization. That is obvious if you look at it. This external separation exists because people are internally separated. The reason social division happens is due to psychological division. It is due to a mental division that is taking place in the brain. A person that is mentally divided lives in conflict. Division is conflict. They are the same. Conflict that exists in a person has been given many labels including anger, revenge, hate, envy, greed, fear, jealousy, and so on. It does not matter what label or name is associated with the conflict that occupies the brain. What matters is that it exists, and where there is conflict, there is no love. Love has absolutely no connection with conflict in any form. It has no connection to any form of separation or division. That means only when the whole foundation of the causes for separation in the brain is dismantled, can a person learn what it means to love. The cause for separation is the psychological embrace a person puts on a particular race, country, government, family, personal system of belief, attitude, or point of view. Let go of all that. Avoid it like the plague, because it is a plague. It is a plague that has infected mankind for thousands of years. It is the factor that has caused all the crazy brutality and violence that exist in the world today. Therefore if you can discard all that and purge it from your everyday living, you will have done something that for other human beings is only a hope, a dream, a fantasy. You will have done something that is real, and therefore has tremendous meaning.

1371. If you love someone, then you have no authority over that person. That means you look at that person as an equal with no sense of being different in any way. The absence of feeling different makes love possible. It allows love to unfold.

1372. The transition from living with worry, struggle, fear, envy, frustration, sadness, loneliness, and all the inner hurt that goes with it, into living without any of that, is simple and natural. To live with worry, fear, loneliness, or any of that means to live in thought. It means to be caught up in time. The transition from living in time to living in that field outside of time, is the most natural thing in the world. It is as natural as leaving one room and entering another. It is so natural that when it happens it feels as if you have done it thousands of times before. You just need to do it.

1373. The present is where everything exists. It is where absolutely everything can be found. That means the present holds all the answers. Find out what it is to move in step with the present. Explore what it is to move with what is happening in the moment you wake up in the morning, go to work, eat a meal, take a walk, meet a person, watch a sunset, observe a bird, find yourself in a noisy, crowded room or completely alone in total silence. Walk in step with the present and watch how everything falls into place. Watch how the whole of existence reveals itself.

1374. Find out what it is for the whole movement of thought as the ego to halt, which means to deny and walk away from all forms of human belief, opinion, and faith. Do that and suddenly a dimension to life not bound by anything unfolds. You can only be bound and attached to a concept. However, a mental picture or concept cannot perceive what happens in such a dimension. Any concept that is mentally formulated is a movement of thought, which means confinement to memory and restriction to the past. It means a trap. Thought as the ego is manipulative and subtle. It is awfully cunning. The entire mechanism of thought must be shunned and totally abandoned for that boundless other dimension of existence to open up. Only when the brain sees what is the nature of thought, and thereby is free of it, is the other made possible. That means only in freedom does that other dimension to life show itself. Find out what it means to be totally free of everything society has put upon you. Do that and watch what happens. Human language cannot describe what happens. What takes place is extraordinary.

1375. The transition from the conditioned brain to the unconditioned brain does not take time. The brain can move with that unconditioned other, but an idea, thought, or mental image about it, is not it. Any mental image about it only serves to push it away. It pushes it away because an image means memory, and memory implies the past which means time. That which is unconditional is totally devoid of time. It is a timeless thing.

1376. Intelligence is not the ability or skill to acquire knowledge, manipulate thought, or think of new ideas. All of that involves memory, and memory is measurable. A house, a room, or prison cell is measurable. Intelligence is not measurable. To come upon intelligence means to bring an end to living in measure. It means to step out of the prison of limitation. The brain is limited when it becomes fixated on a remembrance or some sort of mental image. A brain that is fixed on a particular way of thinking, is at the same time stuck in the realm of measure. Unless the whole mechanism of that which is measurable unwinds, the brain can never come upon that which is immeasurable. It can never come upon that immeasurable other. It cannot come upon that which is sacred.

1377. The idea of a thing is one thing, and the reality of it is another.

1378. It was great fun driving the car, feeling how it handled up the steep hill, around the turn, and the power of the engine as it accelerated on the open road. The big city was congested with people. There were street workers, joggers, tourists, beggars, and bicyclists. There was row after row of businesses, buildings, and places to shop, eat, drink, read, exercise, and all the other things people do. The restaurant had black walls, wood table tops, and chairs with black cushioned seats. The waitress brought papaya salad, mushroom rolls, and yellow curry with shallot, carrot, asparagus, potato, and jasmine rice. The food was colorful and delicious. Nothing was wasted. A dense fog covered the bridge and distant hills. The city street was bumper to bumper traffic, and yet the trip back to the small town seemed to pass in an instant. The house was clean and quiet. In a small room the body rested on a soft bedspread. The air in the room felt fresh, and through the window the evening sun could be seen as it slowly descended over the horizon. The sound of church bells echoed in the distance, a lone bird called, and a train horn blew loud and long. The brain was attentive to the smallest things, the smooth texture and color of the walls, the cracks in the doors, the furniture, the clothing on the body, breathing, and the steady, slow beating of the heart. The brain was totally finished with all yesterdays and tomorrows. There was no use for memory or need for thought. The flow of thought stopped and time stood still. It was then that it came. A vast, flowing energy emerged. The energy was separate from the brain, but it flowed through the brain. The brain was like a conduit and the energy was surging, thriving, pulsating. It was palpable. No words, ideas, or thought can approach it. The absence of thought is what drew it out. Thought is a material process, and that which is material is measurable. The nature of this energy was not measurable. It was not something that could be put on a weighing scale or next to a ruler. There is no ruler or yardstick capable of calculating or putting a number to it. It was immeasurable, infinite. It was a holy thing.

1379. The self is a fragmented and divisive movement. It is an utter mess of psychological duality and fragmentation. There is a way to merge and meld the fragmented mind, and that is to eliminate the self, the me, every sense of the ego. Do this. Find out what it is to meld with the song of a bird, the scent of a flower, the shadow of a tree. To meld with something means to become that thing. Therefore become the song of the bird; be the shadow of the tree; take in, swallow, and digest the scent of the flower. Do all of that, and watch how every sense of self disappears. See how all forms of comparison and judgment end. Watch how all of that is nowhere be found. It is in the absence of the self that inner fragmentation ends, and as a result an indescribable wholeness takes place. Test it out for yourself. Only when you do it, can it happen. There is no other way.

1380. The motion of thought is repetitive. All it does is emerge and fall back into memory. If you look at it that is what it does. That makes the motion of thought a mechanical process. It makes it routine, dull, and therefore utterly trivial. There is another movement to life that is not routine. It is a completely different action because it is an action that does not repeat. An action that does not repeat is an action of creation. It is something that is explosive, dynamic, ever new. Only when the motion of thought and constant going in and out of memory stop, can that other action, this other movement come about. The end of the routine of thought is meditation. It is a meditation that ends the dullness in the brain and

thereby sparks and enlivens it. It is what ignites the brain and brings life to it. The inner sparks that fly is meditation. They are the same.

1381. Emptiness does not differentiate. The emptiness that exists in one brain is the same as that which exists in another. It is the same emptiness, the same movement, the same unfathomable energy. It is the same with atoms. What differentiates one atom from another is not the empty space that exists with it. It is the material stuff that makes one different from the other, but that only happens when there is an observer. An observer fixes the material stuff. It makes it behave like a particle, which is fixed in time and space, and therefore it is measurable. However, when the observer is absent, then suddenly the particle behaves like a wave, and therefore unfixed. All of that is obvious if you see the results from experiments. Here is the thing. The amount of empty space present in an atom is so great compared to the material stuff that it is silly to believe that what is real is the material stuff. There is another dimension to life that is not material, not measurable, and therefore with an infinite and sacred quality about it. Find out what it means for the brain to come upon that other dimension. Do that, and every sense of feeling different from anything else vanishes. The feeling of being different from a stone, butterfly, flower, cloud, or lonely star, completely disappears. It is the end of feeling different from things that the other dimension brings. Play with it. Explore it. It is there for anyone willing to look at it.

1382. A love without conditions is not a theory. It has no relationship with any form of mental belief or concept. The concept of a thing is not the thing. Therefore avoid any concept about what is love. Walk away from all forms of human belief. Only then can love show itself. Only then can love be real, visceral, and in your blood.

1383. If you observe a cloud and you recognize the shape of the cloud as a ball, a flower, the face of Jesus, or whatever, then a mental separation occurs between you and the cloud. A mental gap is formed between the observer and the observed. That means relationship is broken. It is severed. The consequence is the observation becomes twisted, and the cloud is not seen as it is, how it moves, how it changes in shape, light, and shadow. Find out what it is to bridge the gap between you and the cloud, the tree, the spouse, the boss, the neighbor, the criminal, the saint, the rich, and the impoverished. Find out what bridges that gap. Find out what establishes relationship. It can be done.

1384. If you have an idea that you will do poorly at a thing, in school, at a job, or whatever the case may be, and as a result of that idea there is no energy to meet the task, then the failure that happens originated with the idea. However, if you approach the thing with an open mind, then there is no blockage of energy. The energy that comes with an open mind brings the capacity to approach school, work, health, cleaning, cooking, or whatever else, as never before. You may have prepared a thousand meals over the years. However, the next time you cook a meal, approach it with a new, fresh, completely open mind, which means to go through the recipe with great interest, look carefully at the food to see if it is clean and suitable to eat, or if it has been treated with pesticides, hormones, other nasty stuff, and so on. Watch what happens when the brain is unclogged, unfettered, and open without any preconceived ideas at all, not just about cooking a meal, but about living life. Just watch what happens.

1385. Psychologically humans have not changed for millions of years. In the same way families of lions, hyenas, and other wild animals fight for power and territory against other families of the same species, humans do the same. Humans may be more clever and manipulative at it, but they still form groups, identify to a particular clan, family, street gang, political party, social movement, or religious organization. The type or name of the group is irrelevant. What matters is the behavior. It is the same primitive, animalistic, and selfish behavior. Human beings have not changed, which is evident by the serious problems that exist in the world today as wars, terrorism, nuclear proliferation, overpopulation, hunger, climate change, water shortages, economic crises, and so on. Only the person that learns what is meditation can bring about a change in the human animal. The mind that moves with the present, which means dying to mental image making from moment to moment, comes upon meditation. The mind comes upon what happens at death. Death is the end of making mental images because it means the end of the self. The self is the image maker. It is also the image. Every mental image you have of yourself defines who you are. It makes your identity. It forms the self. Meditation is the cessation of the whole process of mental image making, and therefore it is the ending of the self. The ending of the self is death, and death reveals an entirely new and different realm of existence. That other realm is not an idea. Ideas are fixed, static, dead things. This realm is not dead. Instead it is alive, dynamic, exploding. It is bursting with a life unlike anything one has ever

known. That means death is not an end, but a beginning. It is the beginning of a new and utterly extraordinary realm of existence that exists outside the field of time. The self is a movement in time. The self is the image, the idea. It is thought, and thought means memory. It means time. Therefore the ending of the self is the ending of time. It reveals that which is timeless. That which is timeless is not an abyss. It is not nothing, but it is everything. It is everything needed to change the human condition.

1386. You may look the part, use the right words, pantomime the behavior, but if the love you say you have come upon is based on an idea, belief, faith, or mental image of any sort, then it cannot be the real thing. It cannot be real because in the same way the mental image of a tree is not a tree, so too any image of love is not love.

1387. A day without moving in step with the present is a day lost.

1388. The people formed a mob and protested inequality, brutality, and injustice. They paraded down a street, holding signs, and chanting slogans. A number of people turned violent and began to break store windows, steal, set fires, and throw rocks at the police. Individual people seemed to follow the behavior of the mob in the same way a single animal follows the herd. Find out what it is to break out of the herd mentality and follow nobody. Carefully think about the things you do. If you do things simply because others do them, then you are not living your own life. You are living a lie.

1389. If you feel that counseling, psychotherapy, a system of meditation, yoga, shopping, reading, eating, drugs, alcohol, or something else will reduce the tension in your life, and you do not care to find out what causes tension in the first place, or you have no interest to figure out once and for all what it means to find, dig up, and remove the seed of mental tension, anxiety, and frustration so that it never comes back, then live like that. Live with that rancid and smelly seed inside you, which means live without love. It is up to you.

1390. A criminal, terrorist, or murderer is ignorant, and therefore caught up in mental conflict that takes the form of anger, hatred, jealousy, fear, greed, envy, frustration, or whatever other name you want to give it. They are making a mistake in the way they live and do not realize it. A person who is intelligent, clear minded, living without any form of mental conflict, does not steal, go to war, brutalize and kill people. The intelligent person lives peacefully no matter what are the consequences. The person may be threatened with imprisonment, torture, or death. All of that may happen, but it cannot force the intelligent person to go to war. It cannot make the intelligent person to be cruel. That is one thing the intelligent person will not do. It is not that the intelligent person has some other ideology or belief system. The intelligent person will not be cruel because it is not the character of that person. It is not the nature or essence of the intelligent person to be ignorant. They are two totally different ways of living.

1391. To love without conditions is something very few people have, if any, which means if you have that love, then very few people will understand you, if any.

1392. If conflict no longer occupies the brain, then there is no fear of death. It is not just that the fear of death is gone, but also death has an entirely different meaning than before. The absence of mental conflict means there is no sense of loss when a person dies. It is not that the mind is insensitive or does not care about the person who dies, but instead the contrary exists. The enormous sensitivity, caring, and love that exists in the mind for the other person bridges any gap between the mind and that person. When there is no gap between you and another person, it means you are that person. Therefore when a person dies, there is no loss, because that person, the parent, spouse, child, friend, neighbor, or whoever, is you. The person is you. That means there is no sense of division between you and the other person. There is no division in the mind. The absence of division makes for a sense of wholeness. It brings about a feeling of deep and solid unity which as a result negates any feelings of loss, sorrow, or mental conflict. It negates all of that completely.

1393. Love has no rules, demands, or expectations. If such a love is not in your life, then your life is out of balance. A mental misalignment exists, and it is this misalignment that causes fear, the fear of loss, the fear of failure, the fear of death, and all the rest of it. Love brings the brain into balance. It brings about a sense of evenness and harmony. As a result every sense of fear falls away, and the brain suddenly finds out what it is to live without fear. It finds itself absent of

worry, frustration, and all the inner hardship that goes with it. A fantastic sense of inner harmony unfolds, which means the inner harmony, love, and what it is to live fearlessly, are not different things. They are the same.

1394. The self may live for hundreds, thousands, or millions of years until it finally ends. The end of the self is its purpose, because until that happens love will never come about. Love is the ultimate purpose of life. That means the self will not die until it fulfills its purpose, and its purpose is to die. Its purpose is to be selfless.

1395. The ego is grounded in thought and therefore the past. It exists as a flow of memory, and memory means the past. It is the psychological past. The brain that is trapped in the flow and wave of thought creates a split between the present and past. This split means conflict. That is why a person lives with fear, anger, loneliness, depression, jealousy, and all that. This inner split, duality, division, or however you want to describe it, is the problem. Awareness ends this split. It obliterates every sense of mental duality and thereby reveals a dimension to life that is unified, complete, whole. The mind that comes upon this dimension is not separate from it, which means the mind itself is enfolded with an extraordinary sense of unification. A mind that is unified no longer lives in conflict. It ceases to live with any sense of jealousy, loneliness, depression, and all the rest of that nonsense. Explore what it means to break out of this wave of thought, and thereby move in a totally different direction. If you do that, then a new way of living takes place that is free from inner duality. It brings an end to every inner conflict, and at the same time the mind discovers the nature of conflict. As a result a realization takes place about what ends conflict, all conflict. It is a discovery that brings about a new way of seeing. The eyes feel new, young, bursting with energy. It is as though the head has been implanted with a whole new set of eyes, and there is the ability to see things as never before. The smallest things are noticed, the stitch pattern in a bath towel, the craftsmanship of a wood night stand, the shape of a tree, a branch, a leaf. It is not merely that these things are noticed, but there is an intensity, a deep and powerful sense of beauty that comes with it. The beauty that unfolds takes place with the absence of all aspects of inner separation between you and these things. The eyes observe these things and there is no separation between the observer and the observed. It is the absence of separation between the observer and the observed that allows the immense intensity and indescribable beauty to come out.

1396. The body was lying down and resting after a long morning walk. A car horn tooted and a plane rumbled in the distance. The eyelids were shut but there was watching. There was observation taking place with the eyes closed. Unexpectedly a sort of window opened within the brain to an apparent other place. It was a portal that revealed both another place and the figure of a person. The figure was standing engaged in some sort of activity or work. The outline of the figure was clear, sharp, however the details of the face, work, surroundings, and all that, were somehow unimportant. A sense of wonder and astonishment filled the brain and immediately there was a surge of curiosity to explore and learn about what was happening. The portal was open for what seemed like several seconds. At the same time there was awareness of what was happening outside the room. There was the sound of cars passing, a bird calling, the body breathing. The eyes felt as though they were being pushed out, and as a result they quickly began to feel weak and terribly strained. As suddenly as the portal opened, it vanished. It closed shut. Whatever happened there was no image making going on, mental projection, or any movement of memory. There was no judgment or interpretation with what took place. It simply happened and the brain recorded it. The event was immediately discarded as all events are discarded. The instant the event was let go the brain was renewed and reborn. It was overflowing with energy. The sounds of passing cars subsided. A tremendous silence spread throughout the room and seeped into the walls, floor, and furniture. It was a silence that was the negation of thought, memory, and all forms of image making. The absence of mental image making remained throughout the day and continued into the evening. The night sky was clear and filled with glistening stars.

1397. Do this. Sit in a chair with a straight back and feet flat on the ground and be physically still. Do not move a muscle, fidget, or twitch. Relax the jaw, close the mouth, and let the tongue rest on the roof of the front palate. Breathe naturally. Close the eyes and be sensitive to what is happening outside the brain. Feel the back against the chair and clothes on the back. Listen to what is going on outside oneself. Listen carefully with great interest, attentiveness, wakefulness. Listen to the sound of passing cars, a bird singing, leaves blowing in a breeze, or whatever is the case. At the same time look inwardly. Watch and attend to what thoughts enter the brain. Watch carefully what thoughts appear without any external stimulus. Observe these initial thoughts. The stream of thought that may follow an initial thought is different. It is the initial thought that enters the brain that is important. It is important because the thought that comes may come because it

is unresolved. It may need exploration and understanding. What is important is to watch and learn about these initial thoughts, and not neglect a single one.

1398. The mental attachment to a particular faith, set of beliefs, ideas, or thoughts of any kind, has the effect to bias, fixate, and thereby desensitize the brain. It makes the brain insensitive. A brain that is insensitive does not love.

1399. Stop going to things, other people, and places where you are not in order to seek what is sacred. The sacred can only be found where you are and nowhere else.

1400. Make all churches and mosques homes for the homeless. Make all shrines and synagogues kitchens for the hungry. Tear down all the temples of the world, and grow vegetable gardens, flowers, grass, and fruit trees. Do these things not because you are an atheist, hate religion, or any of that craziness. Do these things because they are the right things to do.

1401. That which is sacred does not show itself through training, exercise, or effort. Training and effort imply thought. The sacred other has nothing to do with thought. That means it cannot be approached by effort. It is an effortless thing.

1402. All near death experiencers describe a memory. They have memories about deceased relatives, angels, beings of energy, spirits, God, a realm that is timeless, and so on. However, any past experience that is played over sustains the past. It perpetuates the past and thereby the present is blocked out. The past is the totality of remembrances as past experience, past events, past joys, past hurts. It is all that. All memory and remembrance implies time. The present has nothing to do with time. The present is timeless. Here is the thing. All forms of memory and remembrance have no value when it comes to finding out what it is to actually open the door to the present which is that timeless other. In fact it is the playback of remembrance that denies the timeless other from showing itself. Find out what it is to completely let go of every past experience one has ever had in life, regardless if it was about meeting deceased loved ones, angels, or God. To do that means to let go of living in time. Only then can that other dimension to existence which is timeless, and therefore sacred, reveal itself. Only then can one live a timeless life.

1403. Peace of mind cannot be induced, coaxed, or in any way cultivated. Cultivation implies time. That means no book, no person, no upbringing, no education, no mental image of any kind, can bring about a mind that is deeply and completely at peace. If you mentally depend on any image or idea about God, family, work, a particular point of view based on culture, social norms, beliefs, or whatever else, then that mental dependence negates peace. It negates peace because where there is dependence there is also a rooted anxiety about maintaining the dependence and keeping it safe and secure. The fact is, anxiety arises the moment any dependence is threaten or in some way attacked. It surfaces and shows its ugly head. Anxiety, fear, frustration, and mental agitation of inner opposition are deeply linked to mental dependence. That means it all must end. Otherwise living with peace of mind becomes a fantasy, a dream, and therefore not real. So walk away from everything that implies time. Deny all forms of mental dependence. Only when you do that can you come upon a real peace and contentment that depend on nothing. Only then can you find a piece of mind that is actual.

1404. Love means to give up the self.

1405. Death of the self is the end of limitation, which means what happens when the self dies is no death at all. It is something altogether different. It is something entirely new, vast, utterly immense. It means dead is not dead. It is not an end, but the emergence of what is unlimited, infinite. It is the unveiling of that which holy.

1406. The hospital room was quiet and the body of the young woman had been dead for only a few hours. The skin was pale, eyes sunk in, and the arm was warm to the touch. People were sobbing in a nearby room down a long hallway, and a priest tried to comfort the people with soft words, condolences, and prayer. The room window overlooked a parking lot with many cars. There were green tall trees in the distance, and the sky was clear, pale blue. Upon physical death the body decomposes, decays, and returns to the elements, the earth, waters, and sky. That is simple. What happens when the ego dies is something entirely different. The ego is the collection of mental images you have of yourself. That means it is

thought, memory, the past. It is a movement of time. If the ego occupies the body at physical death, then that movement of time does not stop. It goes on. It goes on because only that which is timeless ends time. That timeless other has nothing to do with the body. It has nothing to do with anything physical or material. It is an immaterial thing. Therefore the death of the ego cannot be revealed by thought. It cannot be intellectually grasped, captured, or fathomed by any thought, belief, or concept formulated in the brain. The embrace of concepts, beliefs, and mental image after mental image, is what denies that timeless other from showing itself. The brain that sees the fallacy of looking for an answer to death through any form of thought opens the door to the other. It is the factor that allows that timeless other to fill and move within the brain. The brain that comes upon that which is timeless comes upon what happens at death. It is only when the timeless other occupies the brain that the mystery of what takes place at death comes out. It shows itself.

1407. There is a source of all that is. It is the source of intelligence and ignorance, love and hate, mankind, the mountains, earth, and stars. It is the source of everything. This source knows no division, which means it has a unifying quality about it. It has a quality of oneness, wholeness. In order to come upon this source the division within the mind must end. Division in the mind is expressed as jealousy, anger, frustration, loneliness, and all that. All of that is mental division. When the totality of mental division ends, then not only do the problems of jealousy, frustration, and all the rest of that foolishness end, but more deeply, the door opens to the source. It makes possible for the brain to come upon the first, the original, the primordial source of all that is. For the brain to come upon this source means the end of all division. A great flood or tsunami may strike a village and kill hundreds of people, and the survivors may go through terrible grief and anguish over the loss of loved ones. The death of others and the great sorrow that people go through afterwards does not touch this source. The brain that comes upon this source sees the sorrow of mankind, but it is untouched by it. It is not that the brain is crass or uncaring about the hurt and plight of others, but rather it has not only stepped out of the whole river of sorrow that people are caught, but it has come upon a dimension to existence in which no sorrow or division exists. A door opens to a dimension of life in which there is no division at all. The whole sense of division between intelligence and ignorance, love and hate, war and peace, all comes to an end. A terrorist may kill thousands, a hurricane or earthquake may destroy a city, or the earth may be completely wiped out by nuclear war, disease, or famine, but there is no division in any of that. None of that touches or in any way effects this source. The brain that ends the division within comes upon this source. It comes upon the source of all that is. To have this source occupy and flow through the brain is the greatest thing, because it means the end of time. It means the brain comes upon that which is timeless, and therefore holy. There is no explanation that can convey the immensity of this holy other. Words can point to it, but they cannot impart the actual essence, fragrance, and unspeakable majesty of it. Throw out the totality of thought, and time ends. The ending of time is the essence of this source. It is the source. They are one and the same thing.

1408. If the self asks what happens when it dies, then it will never find the answer. That means as long as the brain is caught up in the movement of the self what happens at death remains a mystery.

1409. When the ego is no more, another world is revealed that is completely absent of division and time. Division means conflict. This other world is devoid of conflict. To live in division, which means worry, grief, and sorrow after sorrow, has nothing to do with this other world. This other world is different. It exists outside the field of time, which means it can only be revealed when the ego is finished. It only shows itself when the ego is finished and over. The ego must not be near death. It must be actually dead and gone. That is all there is to it.

1410. Intelligence is a movement absent ignorance. If the brain comes upon that movement, then the intelligence within the brain does not allow ignorance to show its grisly face. It does not grant the monster to exist.

1411. The ego is a movement of opposition and restriction. It is restricted to a framework of duality, and duality means opposition. It means conflict. When the ego dies, then what happens is the same as when restriction and conflict end. The end of restriction is freedom. The end of conflict is peace. That means the death of the ego reveals both a freedom and a peace. It reveals a dimension to existence where freedom and peace are one and the same movement.

1412. The ego is memory, and memory is in the brain, in the cells, the neurons, and whatever other stuff makes up the physical brain. The ego instructs, steers, and drives the brain, but it is separate from the brain. The ego is the past. The

past is not what is actual or real. That means the ego is not real. When that which is not real ends, then what is real comes out. That is what happens when the ego dies. What is real shows itself, which means an entirely new and different reality is divulged. A completely fresh, original, and utterly unique dimension to existence suddenly opens up and shows itself. Find out what it means to toss the ego into the garbage, which means the end of desire and no more seeking. People seek, strive, and struggle to understand, grasp, or have an insight into what happens at death. It is the struggling itself that prevents insight. It is the reason what happens at death escapes the brain, causes fear, anxiety, the embrace of belief, and all the craziness that goes with it. What happens when the ego dies cannot be revealed unless the whole mental activity of desire, struggle, seeking, and every hint of pursuing come to a stop. The total end of all of that insanity is what matters. It is the key that reveals what happens when the ego dies. It is what opens the door to a world that is real, clear, and therefore absent of distortion. That is what happens when the ego dies. That is what death uncovers. It uncovers a world that is clear, undistorted. It reveals a world that is true.

1413. The only way to find out what happens at death is to die, which does not mean to jump off a bridge and commit suicide. That has no meaning. What has meaning is psychological death, which means the end of the ego. The end of the ego has tremendous meaning, because the ego is what denies love. It is what prevents a person from loving. Life without love is small and desolate. It is terribly insignificant. Find out what it is to live without any sense of an ego, and watch how suddenly life has infinite meaning. That's what death reveals. It reveals infinite meaning for everyday living.

1414. Only love matters. Everything else is a diversion. It is a masquerade.

1415. People use dates, watches, schedules, and calendars to live in the world today. They use these things to plan events, schedule a flight, earn a livelihood, and all that. All calendars throughout the world have days with names that are considered more important than other days. People look forward to these particular days and value them more than other days. To make a particular day more important than another is to be caught up in the world of thought, bias, and therefore ignorance. If calendars are needed to live, then discard all the so-called special days. Discard all religious holidays. Erase all of the presidents days, flag days, country days, and all that. Make each day on the calendar clean, empty. For example, make a calendar with 12 months with four quarters. Let each quarter begin on a Sunday and have 31-days for each month followed by two 30-day months. At the end of the year add an extra day to bring the total number of days to 365. This is an extra day. Every fourth year, an additional extra day can be added to the sixth month. This is also an extra day. This would be a calendar without any special days at all, which means it would be a calendar that does not divide people. It would be a calendar for the world. This is a simple example of how intelligent thought would make a calendar for everyday living. However, that is a physical change that requires time. The psychological change is different. Psychological change is the end of the me, the self, and that is something that does not require a calendar or watch. That is something that takes no time at all, which means it can happen now. You can use time to schedule a meeting, plan a trip, and all that, but give time no importance. To do that means to make today the only day that has any real value. Make today the first and last day of your life. Do that and the door opens to a life outside the field of time. The door opens to that which is timeless.

1416. There is nothing sacred in any church, mosque, or temple that cannot be found in any house, on any bench, or under any tree.

1417. The body was tired after a long walk and stopped to rest on a park bench. The mind was lucid, wide awake. It was free of all idea and mental image making. In that freedom an impenetrable calm appeared and enveloped the mind. The whole movement of thought was motionless, frozen, and with it every notion, sense, and inkling of division was gone. There was no internal division, and the absence of division brought with it a tremendous sense of peace and calm. All forms of mental comparison, desire, hope, likes, and dislikes had no place. Only the calmness and an extraordinary sense of wakefulness was present. It was in that state of wakefulness that the entire movement of mental comparison stopped. The absence of comparison means the brain neither declines nor accepts anything. It does not concede, reject, acknowledge, or renounce. The movement of thought is quiet, inactive. The inactivity of thought is the element that annihilates every sense of psychological division. With the absence of division there is no trace of fear, distrust, anxiety, desire, or any of the inner turmoil that goes with it. There is no hint of any of that pettiness. Sitting alone in the bench

there was only the absence of division, and from that a wholeness appeared. An immense wholeness filled the mind, and that wholeness was love. The end of division is love. However, this was not a love that had anything to do with memory. Memory is limited, which makes it a perishable thing. This was a love that thought could not manipulate or corrupt in any way. It surrounded and permeated the mind through and through. There was no division between the mind and it. They were the same movement, the same flow. They were the same incorruptible and imperishable thing.

1418. Love has no motive. Any psychological motivation to try to acquire, possess, or in any way achieve love is the component that prevents love from manifesting. It denies love from disclosing itself.

1419. If you have a mental image of a person, and you view the person with that image, then what you see is not the person. It is yourself.

1420. The self is every person that has ever lived, lives today, and will ever live. However, it is more than that. It is every person waiting to be born, dying, or has died. It is all that. It is all that at the same time.

1421. Mental sensitivity is an uncontrolled and spontaneous thing that frees the brain and thereby enables it to penetrate the extraordinary beauty of things, a morning dew on a spider web, a sleek river rock polished by years of running water, or the grace of a bird circling an open sky. Only the sensitive brain can penetrate into the grandeur and ineffable beauty of nature. Most people are not free. They are mentally tangled up in the madness of modern society with work, technology, the endless pursuit of money, sex, pleasure, power, and all the rest of it. To have a sensitive mind means to be internally free, free to observe things as they are, to watch the movement of things that happen outside the brain with nature, work, a spouse, a neighbor, and so on, and also to observe the things that happen inside the brain, the movement of thought, and all the fears, worries, and frustrations that go with it. Find out what it means to have a brain that is sensitive and free to observe whatever happens both inside and outside of it at the same time. Do that and see what takes place. See what happens. This is something that does not require any analysis or planning. That is the beauty of it. It is something that can be done right now.

1422. There are no different degrees, shapes, or kinds of love. That means love is something all by itself, and therefore it is the same for anyone who comes upon it.

1423. Any effort by the brain to approach what is love cannot work, because effort denies love. That means the brain cannot move towards, grasp, or in any way seize love. The brain can be seized by love. It can be seized by love when it learns what it is to be quiet. Only the quiet brain can allow love to envelop it. It does not work the other way around.

1424. An entire human lifetime is contained in the present. All of it is right here, right now.

1425. The brain is filled with culture, dogma, habit, and belief. It is filled with materials that man has created. A brain filled with materials made by man cannot come upon that which is immaterial. It cannot come upon what is sacred and holy.

1426. The brain is tailored for intelligence. It has the capacity for intelligence to work inside it.

1427. The day was filled with busy work, washing clothes, dusting, vacuuming, mopping, and cooking. It was not until the late afternoon that the body lay down and rested. The bedroom was bright from the light of the sun setting over the dark green hills. The light streamed into the small room, and a fresh, cool breeze blew in through the open windows. The body was stretched out face up on the bed. Breathing was natural, muscles relaxed, and the heart beat in a steady, regular rhythm. With eyes closed, the brain listened. It listened with enormous interest and energy. Cars passed by, an airplane flew overhead, and a bird chirped wildly somewhere off in the distance. There was a sense of aloneness and utter solitude that brought about a joy which did not depend on anything. The joy was not related to the body or physical senses. It was independent of all ideas and forms of thought. The joy was unlike anything ever experienced before. It was more than joyful, wonderful, and delicious. It was an inner cleansing and purification that brought about something no words can

describe. Words like holy and sacred do not convey the immensity of it. They utterly fail to communicate the greatness of it. There are no words. There are no words at all.

1428. If the day is occupied with home, family, work, eating, pleasure, sex, television, the internet, and so on and on, and there is no moment when the brain is totally empty of all that, then the day was never lived fully. It was never really lived at all.

1429. To find out the answer to a question, all you have to do is ask the question. The question is more important than the answer. When a question is asked, look at it without the interference of thought as personal opinion, belief, theory, or any form of assumption. Thought as personal belief and assumption is a biased response, and bias means ignorance. When a question is approached without bias, then intelligence is allowed to operate. It is intelligence that sees into a question, and thereby allows the answer to present itself.

1430. Love is not hard work or labor. It is not effort or struggle. To believe love and struggle can coexist in the brain is a division the brain makes. Division means conflict. It means mental conflict expressed as anxiety, stress, anger, jealousy, frustration, depression, loneliness, and all the inner chaos that goes with it. To have the belief that love and struggle can coexist together is the very thing that perpetuates division. It sustains the division and conflict in the brain. Therefore, do not make any such division. Instead stay with the fact that love is not struggle. Face the fact that love is not effort, division, or conflict, and move from there. When you move from a fact, then you are not fooling yourself. You are not lost, confused, or taking a wrong path. Any path that is not a fact, is the wrong path. Stay with the fact that love has no relationship with jealousy, which means if there is jealousy in relationship, then there is no love. Face the fact that love is not envy, greed, fear, or any sense of mental discontent. If that fact shocks you, then stay with it. If the idea of it creates anxiety, then stay with the anxiety. Do not try to escape from what is taking place in the brain. If there is anxiety in the brain, then be anxiety. If there is fear, then be fear. Whatever happens do not drift or venture away from the truth of what is psychologically taking place. Stay with it. Watch it. If a thing is carefully watched without any resistance or avoidance, then division does not take place. Mental division cannot be sustained or go on, which means it finishes. It ends. The end of mental division is what dissipates all forms of conflict in the brain. It is the key that ends the whole of it.

1431. The small park was filled with vintage cars, Model Ts, hot rods, 3 and 5 window coupes. The engines were clean and shiny. An elderly man took great pride in his car, and meticulously polished it with soft, smooth strokes. He was oblivious to the other people around him, the clear blue sky, and the nearby towering coastal redwood trees. The park trees were massive, powerful, absolutely majestic. At the far end of the park in the shade of an English holly tree on the lush green grass, a young man guided a group of people how to meditate. The people stood in a circle facing each other, and the man talked about how it takes time to mentally relax, quiet the body, breathe naturally, and afterwards come to a state of mental alertness. The people seemed to blindly go along with the lesson. They did not seem to realize it takes no time to be alert. The people were being duped, lead astray, and they did not see it. Alertness does not take time, which means either the brain is alert, watchful, sensitive to the trees, the sky, the people, or it is not. Insensitivity takes place with the movement of thought, which means desire for gain, success, or achievement. That means meditation is not something that can be achieved through time. It is not something that occurs after a period of practice or work, which means it has a timeless character about it. It is the same with alertness. Either you are alert or not. Meditation is alertness. They are the same.

1432. There is an epidemic failure by people to understand themselves, not in terms of biology, chemistry, or physics, but mentally, which means in terms of thinking and the nature of thought. Thinking is the movement of thought. It is the movement of ideas and mental images in and out of memory. Memory is merely the collection of ideas that is formed due to all of the experiences that have accumulated due to whatever education, upbringing, and social conditioning the brain has recorded over the years. Thought shapes you. It establishes personal identity. If you are asked who you are, then you respond with whatever mental conditioning exists in memory. You may respond by saying you are Catholic, Muslim, Democrat, Republican, intelligent, ignorant, proud, jealous, or whatever the case may be. That means you are thought. Thought is you. As a result whatever you learn about the nature of thought means you learn about yourself. You not only learn about yourself, but you learn what is the self, and therefore you learn about the whole of mankind. That is an absolutely incredible fact to realize. Until you learn about the self, you will never have self-knowledge. This is not a

knowledge that is partial, limited, or the result of arduous study or any form of psycho analysis. Study and analysis imply time. This is a knowledge that has nothing to do with time, and therefore it does not involve any form of study, work, contemplation, or mental analysis at all. That means self-knowledge is not knowledge in the conventional sense, because knowledge is inherently grounded in memory, and memory is limited. A brain that is limited, which means biased and conditioned, cannot perceive what is self-knowledge without distorting the perception. There can be no insight about it. Therefore knowledge is not the right word. It is not the right description for the insight that happens when the brain perceives and becomes aware of itself. A better description is insight, because insight does not involve time. It has no connection with memory, which means it has nothing to do with personal upbringing, education, culture, tradition, and all the rest of it. All of that implies psychological conditioning. Insight has nothing to do with conditioning, which means it is something entirely different, completely new, fresh, and therefore tremendously alive and invigorating. The brain that comes upon this insight, realization, understanding, or however you want to put it, changes. It is insight that changes the brain. Insight wipes away the psychological conditioning that has plagued the brain throughout life, and as a result the brain comes upon that which is unconditional. It realizes what has nothing to do with time, which means it discovers an unconditional and timeless other. That which is timeless and unconditional is not an idea. It has nothing to do with knowledge, memory, or thought. In the same way the thought of a chair is not the chair, the thought of what is unconditional and timeless is not it.

1433. If you fear failure, criticism, letting people down, being outcast, or not meeting the approval or expectations of others, then behind the fear is a mental image. There is an image, which is not only the cause of fear, but it is fear itself. It is fear because there is no difference between the image that exists in the brain and you. The image is the image maker. That means there is no difference between fear and you. Fear is you. Fear is the self. It is the mental movement of the ego, the me, the I. Therefore anything you do to combat, suppress, or try to deal with the problem of fear only serves to keep fear alive. It only serves to nourish, maintain, and sustain fear. A life of fear is no life at all. It is no life because fear negates love. It makes love nothing but an idea, and an idea of love is not the real thing. Ideas are memory, which mean the past. Love does not exist in the past. Either love exists in the present, or not. Either you love, or not. As long as fear occupies the brain, then love remains an outcast. It remains merely a belief, faith, hope, or pipe dream. Any dream or belief about what is love, is not love. It is not love because a belief involves a mental image, and the image of a thing is never the thing. People are psychologically caught up and attached to personal beliefs, opinions, and mental images about what is love. Psychological attachment means fear. It means fear exists for the need to keep the attachment safe and prevent its loss. As long as the brain is attached to the mental image of anything, then an underlying fear will always be present, and where there is fear, love is impossible. The mental image of attachment can be anything. It can be the image of a Christian, Buddhist, yogi, herbalist, vegetarian, successful businessman, smart, stupid, handsome, ugly, or whatever. The particular mental image of attachment is beside the point. It is inconsequential. The point is mental attachment must end. You must find out what it means to purge the brain of all forms of psychological attachment, because until that happens the root of fear will remain. It will go on and on and on. Therefore you must explore what it means for every sense of inner dependence to die. You must find out what it is to welcome the death of all that. Only when you welcome the death of every mental image you care about, which defines who you are, can the release of fear take place. An inner surrender must occur, which means letting go of every mental image you treasure. It means letting go of the image of a spouse, parent, child, friend, lover, sex, money, work, politics, religion, and all the rest of it. When you do that, then the release that follows brings about tremendous energy. An immense flow of energy begins to surge through and fill the brain. The brain is no longer shackled or restrained by fear. The brain is free of all that, and in that freedom there is energy. The energy that comes is unrestrained, which means it is an energy without limits. The energy is unlimited. It is within this energy where love comes about. Love comes because it possesses the same quality and character as the energy. Love is unrestricted, unlimited, which means the energy and love are the same movement. They are the same thing. When the brain comes upon this love, then every sense of fear vanishes. It vanishes because fear cannot exist in the same space as love. If love moves into the brain, then it annihilates fear. It does that. Love annihilates fear all together.

1434. Love is not bias, which means if you love, then that love not only includes every human being, but it includes yourself. If you love yourself, you will not judge yourself or compare yourself to another. You will love yourself exactly as you are. When that happens a change takes place. Love brings an end to the you. It ends the ego within, and something

new is born. The end of the ego is the birth of something entirely new and different that is completely beyond the imagination. It is the birth of the unimaginable.

1435. People are immersed in thought. There is thought about work, family, home, relationships, religion, belief, faith, politics, pleasure, sex, money, and on and on. The whole movement of thought in some form or another dominates the lives of people. Here is the thing. Thought is confined. It is confinement itself. It is not only imprisoned in memory, but it is itself a prison. It is a prison because it is confined and trapped in the past. Thought is obviously needed for everyday living, going to work, earning a livelihood, and all that. However, if you allow thought to dominate your life, then that which is unconfined cannot manifest. It means your life will be empty of that which gives meaning to life. Only that which is unconfined, unbounded, and therefore boundless, gives life meaning. A life without meaning is no life at all.

1436. When you say goodbye to another, feel as though it is the last goodbye.

1437. You may have the best intentions to help people, feed the hungry, house the homeless, bring about a good society, and so on, but if the intention is based on guilt, ambition, or any form of psychological conditioning, which means personal belief, faith, ideology, or anything like that, then it has no real meaning. You may feed millions of people, but if that action is based on a conditioned brain, then it does nothing to bring about a good society. It has no real meaning because any conditioned act, deed, or human behavior is limited. It is fundamentally incomplete. If you are psychologically conditioned, and you feed the bellies of people in the name of Jesus, Allah, or whatever, then that action is incomplete. It is fragmented. You may feed and sustain the bodies of millions of poor, hungry, and homeless people, but unless that act is based on love, it will not have any fundamental meaning. This may be difficult to accept or face, but love is not something conditional. All forms of personal belief, faith, and the mental embrace to an idea, are conditioned responses of the brain. A conditioned response is divisive, destructive, and the cause of horrific human misery and suffering. That is a fact. Psychological conditioning divides people. That is obvious if you look around the world and see all the religious, political, and social divisions that exist. Love is not divisive. That means love has nothing to do with belief or faith of any kind. This is difficult to describe. Words are like lead. They cannot convey the immensity of what is this other thing that is not conditioned, divisive, and therefore complete, whole, and not limited in any way. Here is the thing. There is something more valuable than the feeding and survival of the physical body. There is something infinitely more precious than mere earthly existence. Only when the brain ends the conditioning within it, can it come upon that unconditional and unlimited other. Love is that which is unconditional. Love is that infinitely precious and unlimited other. The body is an earthly and limited thing. Love is not earthly. Love is unlimited, and therefore divine. You may feed the mouths of the hungry and shelter the homeless, but without love none of that has any real significance at all. There is more to existence than merely stuffing the mouth with food. There is something so much more. There is no way to describe it. Love cannot be described. Love is an indescribable thing.

1438. Living free of fear does not mean to do risky or dangerous things. It does not mean to tempt physical death. It means to psychologically embrace no image of any kind. It means to be nobody.

1439. If the ego exists in the brain, then it can go behind the scenes and appear as though it does not exist. The ego can feign alertness, sensitivity, and attention, and thereby fool itself into thinking it has come upon the factor that can end mental conflict, the conflict of jealousy, anger, anxiety, fear, depression, and all that. The ego may even experience moments of a sense of joy and content, however as long as the ego lives, then the seed of conflict remains, which means it is a facade. It is a deceitful sham.

1440. The ego tries to impose itself on others, and as a result spreads the germ of human sorrow. However, the mind that loves cannot be imposed upon. It is immune to any germ, virus, or infection that is the ego.

1441. Love evicts anger. It evicts anger from the brain. When that happens the eviction is instant. If it is not instant, then love was not acting. Love is an action outside the field of time, which means it is a timeless and therefore instantaneous thing.

1442. The ego is partiality in the flesh. It is an activity of ignorance. The ego is easily reshuffled with different types of opinions, beliefs, and whatever mental images it likes. If the ego is rearranged in that manner, then it does nothing to end ignorance. Only when the ego ceases to be active can ignorance end. The end of the ego is the beginning of intelligence, which means intelligence is not partial. It is an impartial and therefore just thing.

1443. If you love, then you do not need to hope or pray to be worthy of being loved. None of that is needed. If you love, then nothing else is needed. Nothing.

1444. When thought as the self falls away from the brain, a healing takes place. It is a healing that purges the brain of every inner hurt and sorrow. The purging of the self does that. It heals the brain.

1445. There is something more and infinitely greater than the brain, body, and biology that is the physical organism. It is a dimension to existence that manifests with the inner release of all forms of belief, which includes the belief in God, religion, politics, work, status, family, money, sex, and every other belief that the brain can conceive or in any way mentally formulate. The manifestation of this other dimension brings about a deep love affair and passion for the whole of life. It makes the smallest things stand out as never before, a stone on the ground, a flower on a hillside, the sunlight on an ocean wave. The littlest things suddenly have immense meaning and significance. The end of belief is what releases and uncovers the significance in these things. It allows the significance for the whole of life to reveal itself.

1446. If you love, then that love extends to every human being. It not only extends to the neighbor, coworker, and stranger on the street, but it also extends to yourself. When love extends to yourself, which means the self, then the self disappears. Love replaces it. That is what love does to the self. It replaces the self.

1447. When the ego dies there is no concern that it is gone. There is no sorrow, worry, or panic. The death of the ego does not bring panic. It brings calm. It brings vast, steadfast, and impenetrable calm.

1448. If every mental image you consider precious is released and no longer given any significance, then what takes place at death is uncovered. What happens when you die is revealed.

1449. Once the brain comes upon intelligence it comes upon a state where there is no return. As a result the brain changes. It is a change that occurs at the core.

1450. People spend their entire lives wondering and searching for what has been described as infinite, timeless, and sacred. They have searched for it in books, church, saviors, gurus, sacrifice, systems of meditation, and all sorts of different things. They look for it outside the brain. They do not realize that it can only be found when the brain learns what it means to stop the whole mechanics of searching, struggling, and every sense of effort. Effort denies that timeless other from manifesting. As long as the brain exerts effort, then struggle and discontent are unavoidable. People do not realize that effort and the whole mental activity of struggle must end. Only then can the door open to that sacred other. They do not realize the sacred other is closer than they could ever dream possible.

1451. The ego cannot die a slow death. The ego is time. It is mental time as the identification to thought, such as the thought of family, work, God, or whatever else. The end of the ego is the end of the identification to all of thought, and that is something that takes no time at all. That means the death of the ego happens in the blink of an eye.

1452. Life has meaning no matter how brief. Life has meaning because it is sacred. That means the life of a newborn that lasts merely a day has the same significance as the life of a hundred year old.

1453. Love is not a thought. It has nothing to do with anything involving human memory. Memory is the past, and the past means time. Memory means psychological time. Love is not a function of time. The implications of that fact are enormous. It means anything related to memory cannot be used to find out what is love. You may have great affection for a spouse, parent, or child. You may be deeply devoted to another person and care for a person, which is wonderful.

However, if the love you have for that person is rooted in memory, then the love you have is rooted in yourself. It is rooted in you, because memory is you. The mental images you have of your spouse, lover, boyfriend, girlfriend, or whoever, is not different from you. You are that. That means if love is based on memory, then it is unreal. It is not the true thing. There is a love that goes much further, deeper. It is different from simple affection, devotion, and caring for another. It is something infinitely more significant. It is more significant because it is a love that is sacred. Love is sacred. There is nothing greater or higher. Find out what it means to have that sacred other operate in your daily living when you are at home, work, taking a walk, sitting on a bench watching people, animals, plants, and an immense blue sky. Do that and see what happens.

1454. If you feel helpless and lost about how to deal with life and all of the insane violence and cruelty that goes on throughout the world today, then do this. See how such feelings stem from thought. See how every feeling of dissatisfaction, frustration, and despair originates from thought. The problem is not to figure out how to live without thought. Thought is needed to work, educate, help, and take care of others. Without thought physical survival would be impossible. The problem is to find out what type of thought is directly and solely responsible for not only every feeling of despair, grief, and sorrow that exists in the individual, but every act of violence, brutality, and terrorism that goes on throughout society today. The type of thought responsible for all that foolishness and insanity is the ego. The ego is thought. It is the ideas the brain identifies to, which means the ideas of being a Republican or Democrat, German or Israeli, Hindu or Buddhist, success or failure, ugly or handsome, rich or poor, and so on. When the brain identifies to a label, thought, or mental picture, then that identification establishes an ego, and where there is an ego there is pain. If you have an ego you can be hurt. You can be psychologically bruised. Look what happens when the brain identifies to nothing. Suddenly there is nothing that can be hurt or bruised. All of a sudden the brain cannot be touched. It cannot be touched because it comes upon that which is untouchable. It comes upon that which is holy. Only when the ego is erased from the brain can that untouchable, impenetrable, and therefore holy other reveal itself. If you come upon that which is holy, then every feeling of helplessness and being lost ends. It ends because when you come upon that holy other, you have found everything. You have come upon all there is, because there is nothing greater. There is nothing higher than that other.

1455. The replay of thought is the source of all human misery. The replay of thought means the movement of the me, the self. The self is every notion and mental image the brain embraces. It is what creates the image you have of yourself, and if you have an image of yourself, then you can be wounded. It is the most extraordinary thing to come upon that which cannot be wounded in any way. Obviously the body can be wounded. It can be tortured and made to feel horrible pain. This other has nothing to do with the body. The body is a material and earthly thing. This other is not material, which means it is not of the earth. Words cannot begin to communicate the hugeness of it. Nothing can communicate the beauty, grace, and benediction of that vast, unearthly, and therefore divine other. Only that which is divine ends misery. Find out what it is to walk in step with that divine other, and you will learn what it is to live life without misery or any inner wound at all.

1456. It is when you are alone that the sacred other comes. Alone is not lonely. It is not isolation or seclusion away from other people. To be alone means to depend on nothing. It means to be free.

1457. The brain that is not entangled in time, which means belief, theory, preconception, and all that, undergoes a transformation. It changes. It no longer feels lost, sad, or ambitious. It no longer pursues gain or achievement. On the contrary, the brain that is no longer trapped in the field of time has made the discovery of a lifetime. It is from that discovery it begins to move and live in a completely different manner. It starts a new way of living that knows no ambition or pursuit at all. The brain that discovers that timeless other learns what it is to live without conflict, which means it is no longer lost. It is no longer without a compass or direction. The timeless other is its own direction.

1458. Have the ability to be faceless, nameless, a complete nobody, and at the same time be perfectly content with it.

1459. If you mentally depend on a temple, church, or mosque for a sense of contentment, then you will never have it. Mental dependence to anything denies contentment.

1460. If you feel that something sacred exists in a shrine or temple, and not in a street gutter, fallen leaf, or bug under a rock, then what you feel is an illusion.

1461. If you hope to find love at some unknown time in the future, then it will forever pass you by. Love does not exist in the future. There is no future, and the past is a dead thing. There is only the present, which means do not look for love where it cannot be found. Look no further than where you are now.

1462. A holy place is not a church, temple, or any building where you are not. It is where you are.

1463. Find out what it means to have that which is sacred as you eat, live, and breathe. Do that and you can forget about going to the church, mosque, or temple. You can forget about all scriptures and holy books. You can let that all go.

1464. The nature of thought is that it is a snapshot of experience, which means it is by nature fragmented. That which is fragmented cannot be used to put a total end to the conflict that exists within the individual or the violence that goes on throughout society. That which is innately fragmented cannot end the whole of a problem. Only intelligence can do that because intelligence is not fragmented. Intelligence is not disunited in any way. With the tremendous advances of science and technology in the world today, which all take the form of thought, if the human race fails to come upon intelligence, and thereby allows intelligence to unite it, then thought will likely put an end to the human race.

1465. Love does not need fidelity, trust, or marriage. It needs nothing.

1466. Only the present is real. That means time as duration does not exist. It means a short life is a long life. They are the same.

1467. It may seem that a single event in time can change your life, but for a real change the event must be timeless.

1468. It was early morning in the small house, and the silence was overwhelming. It made the heart slow and breathing fall quiet. It was not a physical silence that was absent of sounds. There was the sound of a crow cawing, fan blowing, and light traffic in the distance. The silence was internal. It was inside the brain, which means there were no thoughts or any sort of mental imagery moving back and forth. The brain was absent of all that. It was devoid of the activity of thought, images of yesterday, nostalgia, flashbacks, and all that, and at the same time there was a different activity. The silence was its own activity. It was its own action. It was an action that had no connection with mental images, thoughts, or anything within the confines of memory. Memory means time. This was not an activity in time. It was an action outside the range of time. The brain did not summon the silence. It did nothing to invite it. It was the inaction of the movement of thought that allowed it to come out. The silence emerged, and within it there was the other. There was something else. There was not only the inaction of the movement of thought, but there was a stream of tremendous energy. The energy was flowing, surging, seething. It was not a physical thing. It was not a mechanical type of energy with tangible force or mass. It had no mass. It had no substance, and it did not involve anything material. It was immaterial, non-physical. It was an otherworldly thing. The energy stayed throughout the morning. It flowed through the brain, and brought with it a sense of youth and innocence. It seemed to renew and revitalize the brain making it young, innocent, filled with childlike wonder and awe. Crisp, fresh air entered through the open windows and spread throughout the small room. Tall eucalyptus trees stood motionless in the distance. The sky was huge, pale blue, filled with high scattered white and gray clouds. The brain was like an empty vessel with only the energy, the immaterial other, or whatever it was. It remained in the brain deep into the night.

1469. It was a warm and sunny afternoon. The school was surrounded by lush light and dark green trees. There was a grassy field filled with chairs, tents, parents, teachers, and young children. A band played and high school boys and girls all dressed in cap and gown were seated in bleachers overlooking the field, tents, and gathering of people. A person approached a microphone, asked people to stand and pledge allegiance to a flag that was hanging from the top of a pole next to the bleachers. The flag was weathered and faded. People stood up, faced the flag, put one hand across their chest, and pledged allegiance to it. The people had been indoctrinated when they were very young. They had been conditioned to obey their elders and follow whatever rules and manner of behavior that was customary in the society in which they were

raised. The same has happened to most all people throughout the world, which is why the world is divided by cultures, traditions, beliefs, and all the rest of it. The people seemed to give importance to the tattered piece of cloth. Either that or they did not want to stand out, be ridiculed by others, or they wanted to simply go along with the group like sheep following a flock. As a result they keep social division alive. They perpetuate divisiveness in society and thereby contribute to all the violence and wars that exist today. More deeply they sustain the psychological borders that separate people, which is formed by the identification to a particular country, culture, or group of people. That is why there are borders on maps, and all of the political, religious, and philosophical differences between people. If you mentally identify to any object, person, or idea, then you separate yourself from others. The separation is psychological, which means you may feel as though you belong to a group, but where there is psychological separation there is conflict. There is conflict in you. That is why you live with all the petty problems of everyday living, worry, anxiety, frustration, loneliness, anger, fear, and on and on. The mental identification to anything creates an ego, and where there is an ego there is pain, hurt, and sorrow after sorrow. See how the mental identification to an idea creates an ego, and that an ego is separative. It is a mental movement of division, which means it is a movement absent of love. Love is not divisive. It is not something that separates. Love unites. It ends division, and thereby it is a movement in wholeness. That is what love does. It brings about a sense of wholeness and completeness unlike anything else. Only when you mentally identify to nothing, which means no person, no idea, no country, and no silly piece of colored cloth, can the door open to a love that knows no division.

1470. It was late evening and the air was slowly cooling from the intense afternoon heat. A fan slowly rotated back and forth blowing the window curtains and leaves of the house plants. In the air it happened. In the warmth and darkness of the room it showed itself. The unknown timeless other unexpectedly appeared, swept into the room, filled the air, and covered the furniture, walls, and space between the walls. The vastness of it was beyond the ability of human thought to in any way grasp. Thought is restricted to the past. Thought is bound to memory and therefore time. This other was not restricted to time. It was unrestricted, timeless, and therefore holy. If you have a personal faith in God, a supreme being, something that has been described as infinite and sacred, then that faith takes the form of a mental image. It does not matter if the mental image is of Jesus, Allah, Krishna, the Buddha, or some other. Faith implies a mental image, and a mental image means memory. Faith is memory. They are the same. The nature and innate character of memory is that it is finite. Therefore any faith, no matter what size or shape, is a finite thing. Here is the problem. That which is infinite cannot be approached with a tool that is finite. As a result faith is a hindrance. It stops that infinite and sacred other from manifesting. It denies that which is sacred and holy from revealing itself. You may go to church, pray, feign piety, and all that, but as long as you possess a faith, then that which is holy will forever remain out of reach. All forms of faith must be dropped. Faith in anything must be let go. Most people refuse to let go of whatever faith they embrace. They refuse because they are psychologically attached to it. People mentally attach themselves to faith, belief, or to some mental image of God, a supreme being, a creator, or some other label. The type of label or mental image does not matter. Mental attachment is the problem. The thought of letting go of the faith you have followed and embraced all your life may give rise to anger, distress, fear, or the impulse to tune out and turn away from the truth. That is what attachment to thought does. It creates fear. It gives rise to feelings of distress and mental insecurity. When you come upon that which is infinite and sacred, which means a holy other that has nothing to do with any mental image of any kind, then every sense of insecurity ends. It ends because fear ends. When the brain comes upon that holy other, and it is in your blood and bones, then every sense of fear ends, including the fear of loss, failure, inadequacy, mediocrity, old age, sickness, and death. The whole of fear leaves the brain. This is important to understand. The brain cannot use faith, belief, or any form of human thought to approach that which is holy. The brain itself can do nothing to take out fear. That means the brain has to learn what it is to be still. It must find out what it means to be silent. The silent brain is not something that comes as a result of effort, practice, or desire. Practice and effort take time. Desire implies thought, and thought is a movement in time. The silent brain has nothing to do with time. In fact the silent brain is necessary for that timeless other to move within it. Find out what it is to purge the brain of every sense of time. Only when that happens can that timeless other show itself. Only then can the brain come upon that which is truly holy.

1471. If you fail to learn what it means to love without conditions, then you are squandering your life. You are only here briefly, and if you fail to learn what it is to come upon such a love and have it work in your everyday life, then the squandering will go on, which means torment, misery, and human suffering will continue. It will persist. Here is the thing. Human suffering goes on until love ends it. Until you come upon that love, suffering will go on. Suffering can continue for

thousands of years because only love ends suffering. Nothing else does that. That means when you die, and if you have squandered your life away, which means you have not discovered what it is to love without conditions, then suffering repeats. It repeats and repeats and repeats.

1472. Meditation is the emptying of thought from the brain. Thought is every sorrow the brain has ever known. Therefore the emptying of thought is the emptying of sorrow. It is the end of sorrow. That means what takes place when the movement of thought ends is not an abyss. It is not a desolate emptiness, limbo, or vacuum of nothingness. It is a fullness. It is a vast richness and plenum, and that plenum is energy. It is an ocean of indescribable energy. Meditation is what manifests the energy. It enables the energy that exists within to come out. It makes possible for the energy to turn on.

1473. The ego dominates and governs the everyday life of most everyone on earth. If a person brings an end to the ego, then the world may not understand that person. As a result the person may be rejected, scorned, or ignored. The person may be considered insane, when in fact the person is entirely sane. The sane man is not attached to any religious belief, political group, uniform, color, tribe, or piece of cloth on a stick. He is not attached to any idea about another person, family, work, money, sex, or anything else. The sane person is not attached to any idea of any kind. If you are mentally attached to the idea about something, then you are attached to yourself. You are attached to yourself, because you are what you think. The idea is the idea maker, which means if you go through life attached to yourself, then that is insane. It is the insanity that so many people are caught, and it is the reason the world today is such a violent and dangerous place to live.

1474. A mind caught in time, personal opinions, beliefs, culture, faith, and all that, does not change from moment to moment. Only the mind that has stepped outside the field of time changes. The timeless mind is a movement of change. It is change. They are the same.

1475. The desire to come upon that which is timeless is a movement in psychological time. Desire implies the activity of memory, and memory involves time. Therefore desire is time. To find out what it is to step out of the field of psychological time, the brain must learn what it means to be silent. It must learn what silents the brain. The brain cannot make or force itself to be silent. Any movement by the brain negates the other. That means what silents the brain has nothing to do with the brain. The brain is a physical thing. Anything physical is measurable. What silents the brain is not physical, which means it is something that has a quality without measure. It has a nature about it that has no measure, and therefore it is immeasurable, infinite. Only that which is infinite can silence the brain, and only the silent brain can discover what it means to come upon that infinite and timeless other.

1476. See a tree so that there is no separation between you and it. Be the tree so that the tree becomes you, which means there is neither. There is no you and no tree. There is only seeing. It is not a sort of seeing that is physical. It is not with the eyes. It is a seeing that exists outside the whole field of material and earthy senses. It is a way of seeing with eyes that are ancient, infinite. It is an unearthly way of looking at the world.

1477. The bay waters were deep blue and calm. Fishing boats were anchored close to shore and people casually strolled along the brick sidewalks of the seaside town. The rooftops of the old buildings were spotted with white and brown seagulls. Three white gulls pecked at a smaller brown gull forcing it off the rooftop. The brown gull circled the sky several times before landing back on the roof. The three gulls quickly advanced towards it and again drove it away. The outcast gull took to the air, flew towards the open sea, and disappeared into the distance. Peace can only come from within, which means no document, writing, or book can impart it. A book can point to it, but the perfume of it only comes when all books are cast away. It only comes when all writings are completely abandoned. Only then can the brain be free and thereby allow peace to enter it. A brain attached to a book, a person, or whatever, is not free. A brain that is not free can never discover that extraordinary peace which seeks nothing. If the brain seeks the answer outside itself, struggles to attain, or strives to achieve in any way whatsoever, then the actuality of peace is lost. It vanishes altogether.

1478. The self is the outcome of upbringing and education. It is also the product of social training, discipline, breeding, and culture. It is the totality of all that. All of that takes the form of past experience. Therefore to learn about what is past experience is to learn about the self. The nature of past experience is that it is a divergent thing. It diverges the past

from the present. Past experience is also partial, sectional. It is sectional because it exists as snapshots of the present. The brain takes snapshots of the present, and these snapshots or pieces of life are recorded in memory. These pieces can never reflect or represent the entire movement of life, which means all past experience implies partiality. It implies bias. Only that which is absent bias and has a character of impartiality can bring a stop to that which is partial. Intelligence is impartial. It is an unbiased thing. Bias is ignorance. Intelligence is the event that ends that. It ends ignorance. There is no other event that can do that. There is a connection between the self and ignorance. They are both grounded in partiality. That means they have the same essence. They have the same character. The implication of that fact is immense. It means if the self exists at physical death, then so does ignorance. If the brain fails to come upon intelligence, and the brain dies, then the ignorance does not end. It does not end because only intelligence ends ignorance. Intelligence is independent of the brain. Intelligence is independent of everything because it is a flow of independence itself. Therefore regardless what happens to the brain, intelligence exists separately from the brain. As a result at bodily death ignorance moves on. It continues. That means the self goes on. All of that which is the self, every aspect, all parts, the whole movement of it, carries forward. The body dies, and the self moves out of the body. It moves on outside and separate from the body. It continues outside the body because it does not need the body. It only uses the body and brain as a tool for purposes of survival, communication, seek a mate, have a job, and all that, however it does not need the brain. It does not need the brain for its existence. The self exists as an entity and movement in itself. The self that exists in one particular brain is not different from the self in any other brain. The character of the self is the same for everyone. However, there is also the ignorance of the self which is specific to a particular person and distinct brain. It is the ignorance of the personality, the me, the self, as the mental attachment to the image of a particular belief, a particular person, a particular this and that. The ignorance is real as well as all the mischief and sorrow it creates. So the self, which is personality, the particular me or ego, carries on after physical death. Although it carries on, it is limited, which means it has an end. Although the self must end, it does not. It does not end because it has not learned. It has not changed. It has not found out what it is to die and thereby bring a stop to all the ignorance and sorrow that goes with it. It has not discovered what it means to love. Without coming upon what is love, the self carries on. It must carry on. That means at physical death the end of the self does not occur. It means the self moves on its own. It is no longer bound to the body. It is no longer constrained to the brain, the physical senses, and all that. It is only constrained by itself. What happens at physical death in this other realm depends on the self. It is the same as what happens when you are behind closed doors. The deepest thoughts and feelings of the self shape the world in which it finds itself. There is seeing and lucidity, however the seeing is not complete. The lucidity is not perfect. It cannot be perfect because the self is limited. That means there is another form of seeing and different kind of lucidity that is complete, total. There is something deeper, something greater in this realm. Only intelligence sees without distortion and in a way that is total, whole, and therefore with supreme lucidity. One cannot speak about this other realm except that it exists. However, it goes deeper. There is something more. There is a source of the movement of the self, and it is the same source as the movement of intelligence. However this source is not a movement. It is non-movement. It is the total absence of duality, opposites, and all forms of division. People around the world seek this source, but they trip themselves up with belief, faith, and the worship of idols, books, and images. Other people are only concerned about themselves, how to cheat death, and what happens when they die. Here is the thing. What happens with the self as the particular personality at physical death depends on how the self lived, what it neglected to do, left unfinished, or failed to learn. If the self moves on to another body, then the ignorance and sorrow go on. It all continues and makes possible for another opportunity for learning. If the self meets the movement of intelligence, then it comes upon a way of seeing spherically, 360 degrees. It comes upon what it is to listen holistically, to move without limitation, to learn totally and instantly. It comes upon a dimension to existence where time does not exist. What takes place is a freedom unlike anything imaginable. It is within this other dimension that the source exists. If the self comes upon this source, the source of all that is, then what happens is something unimaginable. No words can convey the greatness of what takes place. There are descriptions of things in one language that do not translate into another language. It is the same with this. The language of ideas and words is insufficient. It is totally lacking. What takes place is the self has an opportunity to learn. It has the opportunity of a thousand lifetimes. Physical death does not mean the source reveals itself. The source only reveals itself when the self dies. The death of the self is the event that brings meaning to life. The reason the self exists is to find out what it means to love, because only love gives meaning to life. It is the only thing that reveals the source of all that is.

1479. If the brain is purged of the totality of psychological prejudice, the prejudice of racial bias, nationalism, political slant, religious inclination, and so on, then the ignorance within ends. When that happens the brain is suddenly able to see

as never before. It is able to see for the very first time. It is as though blinders have been removed, and suddenly the brain has the ability to see. It is as if one moment you are blind and the next moment you can see. It is like that.

1480. There is a dimension to existence absent distance and therefore devoid of time. There is no near or far, right or left, yesterday or tomorrow. The ignorant brain cannot enter into this nonlocal and timeless realm. The whole of psychological ignorance must be wiped clean, which means every sense of prejudice, mental slant, and psychological leaning towards a particular viewpoint must end. The deepest inclinations of desire, hope, and mental attachment to any idea or belief cannot exist in the brain. Only then can that timeless other emerge. Simply go into it. If you do nothing else, just explore it.

1481. If you love with conditions, then that is not love. If you love with conditions, then there is no love in your life. Find out what it is to love without conditions. Only when that happens can love manifest. It is that simple.

1482. The ego is every mental image and memory it embraces. Memory means time. Therefore the ego is tethered to time. Find out what it is to eradicate the ego, and that which is timeless untethers. It breaks loose.

1483. Any past experience that any human being has recorded in memory is restrained. It is shackled to the past. Therefore it cannot be applied to come upon that which is unrestrained, and therefore without limits. As a result every past experience does not interest me in the least, which means I do not accept it. I refuse to take it in, because I see the stupidity of using that which is limited to come upon that which is limitless. Look at what happens to the mind that does that. The mind that denies the whole of human experience denies the whole of limitation. Only when the mind actually does that, can that limitless, immeasurable, and therefore divine other come out. There is no other way.

1484. Meditation is not a sanctuary. It is not something you do to achieve solace or peace of mind. Meditation is peace of mind, which means it is not separate from everyday living. Meditation does not involve a you, a me, or any sense of self. Meditation is the absence of the self.

1485. Human memory is limited. Even though memory is limited it has been used over and over again throughout history in the attempt to get close to that which is unlimited, infinite, and therefore sacred. People have been repeating this same mistake for thousands of years and at the same time they have been hoping for success. They have been expecting different results. If you repeat a mistake again and again with the idea that somehow you will get it right, then the behavior is not only foolish. It is a waste.

1486. It would take endless pages to describe what happens in the space between thoughts.

1487. It appears the longer the ego endures in the brain the more opportunities exist to find out what it means to love. It appears that way, but that appearance is an illusion. It is an illusion because no matter how long the ego lives, it can never find out what is love. The ego cannot love. It is not the nature of the ego to love. Time plays no part in finding out what is love. There is only one opportunity to love, and that opportunity is now.

1488. If you love, then that love extends towards and touches the selfish, hateful, violent, and ignorant. It is not that the ignorant are admired or worthy of love. Love touches the ignorant in the same way it touches a tree, a river, or the sky. Love cannot help but touch everything it meets, because that is its nature.

1489. Personal belief is divisive, which means belief of any kind cannot unite people. It cannot bring people together. It does not matter if the belief is political, religious, or philosophical. The identification and mental attachment to any idea, thought, or psychological image of any kind only serves to perpetuate social division and therefore conflict. That means belief is the cause of social division, war, and all the human misery that goes with it. That singular fact has escaped humanity for thousands of years. Simply go into it. If the people living on the Korean Peninsula did not mentally identify with being North or South Korean, then neither would exist. If there are no North Koreans and no South Koreans, then they are not divided. No division means no conflict. If the people in the United States government did not mentally

identify with being either a Republican or Democrat, then neither would exist. If there are no Republicans and no Democrats, then the people in government would not be divided. They would not make decisions based on any political belief or partisan ideology, but they would make decisions based on reason and what makes sense. They would make decisions based on what is best for everyone.

1490. Love does not resist. Any form of mental resistance implies separation. It means exclusion. Love does not exclude. It excludes nothing.

1491. The movement of thought is like a boomerang that is thrown from memory and returns to memory. Memory is confined to the past which makes it move in a narrow and limited way. As a result thought is narrow and limited. Therefore any form of thought, which includes opinion, belief, culture, skill, knowledge, and all that, can never be applied to approach that which is unconfined and unlimited. It can never be used to come upon that infinite and divine other.

1492. People protect, preserve, and idolize memories without realizing it is memory that is the root cause for all human sorrow.

1493. No war is holy. Only peace is holy.

1494. All personal power, fame, and wealth is transitory, and therefore restricted. It is restricted to time. None of that compares to that which is unrestricted. The person who comes upon that unrestricted, and therefore timeless other, has come upon something that is not transitory. It has come upon that which is eternal, and therefore sacred.

1495. The purpose and meaning of life is not to gain knowledge. Only love gives life meaning, and love is not knowledge. People embrace knowledge and all that is known, which includes ideals, beliefs, memories, and all that. Love is not something that is known. Therefore love is an unknown thing. Find out what it is to give no mind to all that is known, which includes all belief, all forms of thought, all mental images of family, work, God, and everything else. However, if you give it no mind in order to come upon love, then love will never show itself. Love is not a commodity. It cannot be bartered or possessed by any deal or exchange. Love shows itself when all that is known and knowable falls away from everyday living. It shows itself when church, prayer, politics, and every form of mental possessiveness no longer have any meaning. One must inwardly possess nothing, which means to have no personal beliefs, give no supreme importance to any mental images of work, and to inwardly be attached to no memories of family, money, God, or anything else. Only when the brain releases the known can it discover what it means to be free. Freedom only takes place when the totality of the known is let go. Do that and suddenly that which is unknown manifests. Love manifests when the totality of the known falls away. It manifests because the unknown is love. They are the same.

1496. There is nothing greater than to help another person or perform a kindness with absolutely no desire for any gain or expectation for anything in return.

1497. People seemed to be drawn to time. Time tells people when things happen that are important to them, a birthday, holiday, when a job begins, a retirement date, and so on. When you make time all important, it means you live in time. As a result life has very little meaning. It has little meaning because living in time means living in memory, the past. If you live in the past, then psychological confrontation takes place. There is confrontation between the past and present. To live in time builds a wall of separation from the present. The mind is isolated in the past, and this isolation causes the separation. It causes the inner confrontation that expresses itself as boredom, loneliness, depression, anxiety, jealousy, anger, and every other form of psychological disturbance. As long as this internal confrontation continues, then daily living becomes routine and dull. The brain becomes insensitive to the tremendous beauty that exists in nature, a deer grazing on a grassy hill, a lone cloud hovering overhead, a flower swaying, jumping, dancing about in a breeze. There is extraordinary beauty in the smallest things. Only a brain that is highly sensitive, alert, and therefore not isolated in the past, can penetrate the magnificent beauty that exists. Alertness is the key. The alert brain is the factor that allows this beauty to come out and show itself. Beauty has nothing to do with memory or anything related to the past. Memory and the past imply time. Beauty has nothing to do with time. Beauty is timeless.

1498. The most extraordinary thing happens when the mind, heart, and one's entire being come upon that which logic, reason, and all forms of mental analysis cannot touch. Logic and reason imply time. Analysis takes time. When the mind sees the fallacy of using that which involves and takes time to come upon that which is timeless, then an inner awakening occurs. The mind comes upon a realization, and that realization is what uncovers a field of existence in which time has no place. The mind comes upon a timeless dimension to life, and that dimension has nothing to do with analysis. It cannot be approached by logic, reasoning, or any form of human thought. All forms of thought involve memory, and memory means the past. It means time. Explore what it means to disentangle oneself from the whole of human thought. Most people are entangled in thought. They are attached to the thought about a person, job, hobby, entertainment, pleasure, sex, religious belief, political organization, or whatever the case may be. The particular thought is unimportant. What is important is the end of attachment, because the end of attachment means freedom. Only when the mind is completely and totally free can that timeless other show itself.

1499. In the German language the word love is Liebe. In Italian it is Amore. In Chinese, Russian, and Hindi, it is something else. There are many different words for love, but in every case the word is not the thing. Any description of love is never the actuality of it. That means you can never come upon what is love through any word or description. All books contain words and descriptions. If you think love can be found in a book, then you are making a mistake.

The End Of Ignorance Is Intelligence

1500. If the wheels of thought are active and churning, which means the brain is consumed with ideas about work, family, relationships, money, sex, God, or whatever, and nothing else occupies the brain, then life will always be small, petty, and therefore without much meaning at all. As long as the activity of thought dominates the brain, the brain will always be susceptible to anxiety, frustration, loneliness, depression, the desire for success, wealth, fame, immortality, and all the irritation that goes with it. However, watch what happens when the wheels of thought stop. See what takes place when the machinery of idea making comes to a halt. Idea making means the brain takes mental images that have been recorded in memory and plays them back. It is the playback of recorded images that is the cause of all irritation. It is the root cause for the sorrow of all mankind. The brain that is aware of that fact sees the limitation of memory. As a result memory is no longer the dominant factor of everyday living, and the brain thereby finds itself free from the burden of memory. It is free. At the same time it is free from all the conflict and sorrow that mankind has ever known. In that freedom the brain becomes intelligent. It sees the insanity of attending church, identifying to a country, worshipping a flag, the mental dependence to ideas about people, ideas about God, ideas about work, and all the rest of it. The end of mental dependence to memory and ideas makes the brain free. In that freedom you realize what it means to psychologically need nothing. You need nothing because you have everything. Freedom is everything. It is everything a person really needs.

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 of 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 sees 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, became 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 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 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 identity. 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 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 sprinkle 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 of 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 mother's 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 unearthy. 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 comes 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 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, it 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 choiceless 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 felt 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 in-separate 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 choiceless 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 simple 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 one's 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 inseparable 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.

To Die Is To Live

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.

2001. To live from this moment to the next means to die to each and every moment. It means if you hear an insult, see a face, watch a movie, eat a meal, have sex, or whatever the case may be, then there is no embrace of that experience. The memory of the experience is not carried over into the next moment, and as a result the next moment is not contaminated. It is not soiled with the past. As a result what only exists is the present. The present moment is all there is, unspoiled, unsullied, clean. If you live like that, then no sense of sadness, distress, or inner torment can arise in your life. No mental disturbance of any kind can take place. It means the brain comes upon a state of mind where conflict has no foothold. Living from moment to moment, hour by hour, and day by day is the key. The beauty of it is that it takes place without knowing it. The moment you say you know it means you are lost. You are back in the past, which means illusion, suffering, and endless frustration. To live from this moment to the next ends all frustration, and so to die to the past reveals what it is to really live. This dying to the past is death. It is the death of the self because the self is the past. Find out what it is to live from this moment to the next and what happens at death is suddenly made apparent.

2002. The body woke up in the middle of the night to go to the restroom. Upon returning to bed the body lay awake for a short period of time. The house, air, and brain were dead still. Not a thought occupied the brain, which means the brain was alert, tremendously alive. The body lay awake for several minutes, and in those minutes there was a thousand lifetimes of experience. Within those lifetimes were faces, millions of faces, millions of people, laughing, working, crying, struggling, living with anger, grief, fear, jealousy, loneliness, and unending sorrow. The people were not strangers. They were neither friends nor family. They were all the same. It is not that there were millions of people who looked alike, because each person, body and face appeared different. They were young, old, tall, short, black, white, rich, poor, healthy, sickly, and so on. Each person looked physically different, but internally each person was the same. They all identified to some form of thought, which means thought made up the identity of each person. It made up the I, the me, the self. Therefore psychologically there was no difference between people at all. They were all the same. They were all one.

2003. Bodily birth and death are movements in time. Matter and thought are also a movement in time, which means the body, matter, and thought have the same inherent nature.

2004. The idea that human memory can be used to resolve a psychological problem is flawed. It is flawed because memory is like a warehouse filled with shelves, and on these shelves are nothing but ideas, concepts, and mental pictures. In other words memory is nothing but a collection of thoughts. The shelves may be long or short, and the stacks of thoughts on those shelves may be high or low, and the thoughts themselves may be clear, fuzzy, happy, sad, meaningful, petty, and so on. It does not matter the size, shape, clarity, or meaning that the thoughts bear. What matters is that memory is not infinite. It is not complete or whole, which means it is essentially partial, fractioned. It is fractional by nature. Now this is important to understand. A tool that is fractional cannot resolve a problem completely. That means nothing in memory can be used to totally resolve a psychological problem. If you realize that fact, then you will not accept any form of memory as a means to end any psychological problem. It means you will reject memory and any form of thought as a tool that claims to destroy depression, stop jealousy, or annihilate anger. Memory and the content of memory are useless when it comes to ending any form of mental conflict completely. So if memory is fractional, and the brain rejects all memory as a means to resolve whatever inner sorrow you may have, then it psychologically rejects all that is fractional. The person who rejects all that is fractional comes upon that which is whole, complete. The rejection of fractionality brings about an extraordinary sense of completeness. It creates a psychological action of wholeness that permeates the brain through and through. Only such an action can bring about that wholeness and as a result end a psychological problem completely. Nothing else can do that. All psychological problems are fractional. That means when all that is fractional is negated, which means the whole of human memory, then all psychological problems end. They end completely. This means one must learn what it is to die to the whole of memory beginning with this moment right now. The man that actually undergoes this dying and thereby comes upon this inner wholeness cannot go back. He cannot go back because wholeness means death. It means the dying to all that is partial. When that happens there is no returning. Death is that. It is the point of no return. It was early evening. The house was vacant of people, the room was dim with deep, dark shadows, and the mind was outside the whole stream of memory. Every sense of selfhood was absent. The self exists as memory, and memory is the past. Only the present occupied the mind. The present was surging, explosive, churning with indescribable energy. The energy had the effect to wipe away memory. The absence of memory was the emptiness, and the emptiness was the energy. They were the same. The emptiness permeated the mind, and all that was faded away. Every memory and thought of every yesterday and every tomorrow died. The whole of it passed away. Only the present, the energy, the wholeness remained. It was an indescribable thing.

2005. The greatest regret one can ever have in life is to come upon the door that reveals that which is sacred and not open it.

2006. Love is not a mental image, and all mental images are bound to what is known. That means love is an unknown thing. Only when you let go of the known, can you come upon what is unknown. Only then can you love.

2007. People feel a sense of camaraderie by identifying to the same religious organization, the same political group, the same department, club, gang, country, race, or whatever. People may feel a sense of unity through such identifications, however any sense of unity is an illusion. It is an illusion because the nature of psychological identification is divisive. It is divisive because when you identify to the idea about an organization, the concept of a group, or the mental image about Jesus, Allah, or anything, then inwardly an identity is formed, which means psychologically an ego is created. It is created by the thoughts you have about the organization, the group, or whatever the case may be, and where there is an ego there is division. Division exists between the world you have created and the world that is. That inner division extends outwardly into society, which is why society is divided. The division in you exists as conflict. It exists as animosity, anxiety, fear, loneliness, and all the struggles of your everyday life, including the struggle for success, power, peace of mind, money, sex, enlightenment, God, and all the rest of it. To embrace a view of the world, and thereby have a perspective of life that is divisive, denies a perspective that is complete, full. As a result it denies inner fullness. It prevents an absolutely immense sense of psychological unification. This is something that happens in the brain. This psychological unification, fullness, completeness, or however you want to describe it, is not an idea. It is not a belief. Belief is inherently personal, and therefore partial. This is different. This has nothing to do with anything partial. The point is this: If you accept any belief into your life, then that belief negates the discovery of what it means to live without division and consequently without a trace of inner conflict. See what happens when people discard their personal beliefs. See how suddenly they are no longer divided, which means they are the same, equal, and therefore united. There is an indescribable beauty and sense of

extraordinary aliveness that takes place when you identify to nothing because the absence of identification means death. It means the end of identity, and therefore it means the death of the ego. The death of the ego is not a fantasy. It is not something that involves conjecture, theory, faith, or any sort of mysterious concept. Death is the end of all that, and it happens in a blinding instant.

2008. Emptiness is not divisive or fragmented, which means it is whole. It is wholeness itself, which means it lacks nothing, and therefore contains everything. It means emptiness is the source of time, consciousness, and the entire physical universe.

2009. All concepts are fundamentally limited, and when the brain dies to the whole of human concepts, which means beliefs, ideas, thoughts, and all that, then limitation itself dies. The limitation within comes to an end. That is death. Death is the ending of that which is limited. The end of that which is limited is the beginning of that which has no limits. It is the beginning of a field of life that is unlimited, immeasurable. What happens when the ego dies cannot be adequately conveyed with words. No verbal description comes close to the majesty and beauty of what takes place. The ego is ugly, petty, rooted in the past. The ego is the past, and the past is that which is gone and finished. It is a dead thing. To live with an ego means to be dead inside. It means to be insensitive to the beauty of trees, birds, stars. Death changes all that. Death brings an end to the past. It brings a stop to a life of insensitivity, callousness, and pettiness. That means death is not something to be feared. On the contrary, death is the absence of fear. The unfathomable beauty that death reveals cannot be realized as long as the ego exists in the brain. The very existence of an ego denies the other from manifesting. The death of the ego is the aliveness. It is the sensitivity and the beauty. Death is all of that. Therefore to die is to live, which means death is life. They are one and the same thing.

2010. Thought is the root of all human sorrow and it will do what it can to exist. It will try to tempt you, fool you, deceive you in any way possible in order to survive. The key is not to fight or push it away, but instead face it. When you face sorrow, then it is like a light that faces darkness. Light dispels darkness. It does that. Do not take my word for it. Test it. That's all. Test it for yourself and watch what happens.

2011. The greatest action a person can ever do is to learn what it is to live without psychological conditioning, because until that happens one will never know what it means to love. To live without any form of conditioning not only means to bring an end to the particular conditioning of being a Catholic, Muslim, German, Jew, Republican, Democrat, and all that, but it means to step out of the whole insane field of human conditioning. By stepping out of that field one comes upon a love which has no conditions. Only then does that love which is unconditional, and therefore sacred, reveal itself.

2012. Do not believe these writings. The writer may be dreaming all of this up. He may be hallucinating, delusional, or after your money. Therefore put away these writings. Put away all writings and go into all of this for yourself. Only if you do that can any of this have any meaning.

2013. Why does one man realize the conditioning that exists within him, the conditioning of thinking in a particular manner, following the social habits of the society in which he finds himself, the prejudices, and beliefs, and all that, and another does not? Why do so many others refuse to even listen or consider another point of view? In general people are the same everywhere. They have the same ability to learn things including language, math, how to tie a shoe, and so on. This capacity to learn exists within each and every human being. If one person has the capacity to discover what it is to bring an end to the limitation inside the brain, which means to discover that which exists outside the mental field of time, and thereby come upon what is unlimited, timeless, then every human being has that same capacity. Limitation in the brain exists as memory, which means it exists as various forms of ideas and thoughts. It may exist as the psychological identification to a particular mission in life, group of people, line of work, a political goal, a religious doctrine, or other such thing. Any form of mental identification to the idea about a person, thing, or other idea creates an identity, and an identity means a self, a me. It means an ego. As a result it unavoidably implies a life with reoccurring feelings of hurt, insecurity, the need to protect oneself, the desire to dominate, manipulate, criticize, judge. If an ego exists in the brain, then hurt is inevitable. Feelings of insecurity are unavoidable. Insecurity causes all of the fear, anger, and frustration that exists in daily living. The key to stopping this madness once and for all is to bring an end to making time itself all

important. Time is needed to have a job, make a bed, tend a garden, and so on. That is obvious. However, other than that time has absolutely no value. So when you have used the time you have to work, clean, cook, and all that, and you find yourself in need of no time at all, then that is when the capacity to come upon that unlimited and timeless other happens. This timeless other is not a mental image. It has nothing to do with any silly ideal, opinion, or belief. It has nothing to do with anything recorded in memory itself. It is something that nobody can give you, which means it is something only you can come upon for yourself, and to do that means you must let go of the whole of time. Mentally you must end time, which means you must find out what it is to live an attentive life. This is an attentiveness that does not use or involve time in any way whatsoever. It is not something that must be done in a special place or under special conditions. That means it is an attentiveness that has no conditions, which makes it an unconditional thing. Now this is terribly important to understand. Love has no conditions. Only love is unconditional. That means when you learn what it is to step away from the whole field of time, you instantly discover what is attention, and out of this extraordinary inner movement of attention, a love that has no conditions comes into being. Obviously this is a love unlike anything any person can ever know, because everything that can be known exists as memory, and memory means time. This is a love that knows no time, which means it is a love that is timeless, and therefore sacred. Most people do not seem to live with anything that is truly sacred. Instead they live with belief, prayer, which means they live with ideas, thoughts, and therefore they are mentally confined to memory. They are imprisoned in the past, and the past means time. This is really something entirely different from anything that is remotely related to time. This is not an idea about what is sacred. This is the real thing. The difference between living with ideas about what is sacred and the real thing is that a life of ideas is a life filled with conflict. It is a life filled with constant striving, frustration, distrust, anxiety, loneliness, and fear. At the drop of a hat the person who lives with ideas experiences feelings of anger, gets upset, annoyed. The anger may be mild or intense. The annoyance may be at a coworker, neighbor, a car that won't start, or something else. Whatever is the annoyance, when you come upon this sacred other, the real thing, then all of that disappears. It ends entirely. It is really the most extraordinary thing, because when you find out what it means to not feel upset, bothered, or in any way annoyed by anything, which includes the noisy neighbor, the crooked politician, the loss of a loved one, or a tsunami that kills thousands, then you learn what it means to live like the trees, mountains and stars. You discover what it is to come upon that which is impenetrable and cannot be touched by the stupidity, callousness and insensitivity of man. You come upon that untouchable and holy other.

2014. The brain that frees itself from the quagmire of thought, the past and therefore time, enters into the perpetual unfolding of the present.

2015. The brain was deathly quiet, and the quietness was alive with movement. The quietness was movement, and in that movement every human hurt and psychological pain had no place. If you live with psychological pain, the pain of loneliness, depression, feelings of inadequacy, and so on, then you are not different from that pain. You, which means the ego, is not separate from it. The ego is the pain. They are the same. If you see that truth, then it ends the separation between the two. It unveils the illusion that the ego is different from the pain. The end of this illusion, which means the end of the separation between you and pain, brings about a sense of extraordinary oneness and inner healing. This healing wipes away all feelings of loneliness and depression. It is a healing that takes away every inner pain and hurt, and it takes it away instantly.

2016. Love can only exist in the present. It either exists now, or it does not. If it exists now, and if it is the real thing, then it is something that seems to last forever. However, it is not a forever that involves or extends over time. It is a forever that is timeless, and therefore holy. That is what love is. Love is holy.

2017. Most everyone is addicted to thought, the thought of work, the internet, television, family, work, religion, politics, and on and on. The only way to end this addiction is to step out of it. It is like putting only one foot forward. The beauty of it is one only needs to take that first step, because the first step is the last step. They are the same.

2018. Computers, robotics, and artificial intelligence (AI) seem to be advancing at an exponential pace, and as a result they are replacing more and more jobs performed by people. The experts say most all jobs performed by people will someday be gone. If society can survive the advance of such technologies, and all the destruction they are capable of bringing, then AI robots will serve people, and thereby people will have an abundance of free time. As a result the activities people do

now in their free time will likely increase. They will seek to entertain themselves more with sports, travel, television, sex, and games. They will have more time for friends and family. They will also have more time for prayer, worship, protests, drugs, alcohol, and so on. If people will no longer be needed for work, how will they earn money? How will they buy food and clothing? It seems robots will either need to be taxed or people will need to be simply given money by the government. In any case the divide between company owners and the common person, between the haves and have nots, will likely increase, which means continued social discontent, frustration, and anger. Unless people can do something else with their new found free time that has nothing to do with entertainment, seeking pleasure, and all of the various forms of self-gratification, then the discontent, frustration, and misery of man will continue. It will go on as it has for thousands of years. If people can use this new free time for self-improvement, which means learn an activity that has nothing to do with self-indulgence, then an entirely different kind of society can come about. A society in which the self has no place can arise, which means a human being can emerge that has learned what it is to live without the inner torment of frustration, grief, depression, loneliness, fear, and all the rest of that needlessness. A new human being can manifest that has no psychological attachment to any thoughts about people, things, or anything else, which means it is the emergence of a free human being. Most people are not free. Most people live with the mental dependence to a spouse, job, religious faith, or whatever. As long as you are inwardly dependent on another person, thing, or idea, then the misery of everyday living will see no end. It will go on. Only in freedom can you live without misery. Only when you are free can you discover what it is to live peacefully, happily, joyously. The extraordinary thing about having this sense of inner freedom is that it takes no time to come upon. It takes no amount of study to find that action which is not a movement of the self. The self is a movement of time. It is a movement of time as thought, because everything that defines the self exists as thought. Without thought the self would not exist. What is needed is for the brain to discover an action that is absent the self, outside the movement of thought. A movement outside the movement of thought is outside of time. It is beyond time, and therefore it is timeless. To come upon that which is timeless requires a revolt. It requires a revolt against time. It is not an outward revolt such as a protest, carrying signs, chanting slogans, or any of that nonsense. All of that involves time. This is different. This revolt is inward. It is psychological. To psychologically revolt against time means to step outside of time as thought, memory, and therefore the past. This is a revolt that brings an end to the past, and when that happens the timeless other comes out. It unveils itself.

2019. Saying you love without conditions does not make it so. You have to live it.

2020. If you imagine what is reality, then that image denies it, simply because all mental images exist as memory, which is the past, and reality exists in the present.

2021. If you try to fill consciousness with emptiness without negating the content of consciousness, which means thought, then no change happens. Negate the content of consciousness and that negation is the emptying. It is the change.

2022. It was early evening and an unusual silence filled the air and room. In the silence of the room the inner noise was unusually loud, piercing, screaming. The screaming echoed through the head. It was relentless, almost painful. As the noise streamed through the brain, the brain was alert to what was happening outside the body. There were footsteps of people walking on the sidewalk outside, the sound of a program playing on a television set, and the rumble of cars as they entered and left the quiet street. It was in the sensitivity of the brain that something happened. A vast and mysterious presence emerged. It came unwanted and from nowhere. It was not a feeling, sentiment, or emotion. It was not an idea or mental image. All emotions begins with an image, and all images have limits. They are measurable things. This thing was not an image, and therefore it was not measurable. The vastness of it made the body tingle and mouth drop open. The activity of image-making was at a standstill, and that stillness reflected an utterly silent mind. The inner screaming went on, however in the midst of the screaming there was the silence. The silence was not the absence of audible sound. It was different. The silence was an indescribable sense of peace. It was a peace inside the brain, which means a peace without the activity of thought. There was no thought about any yesterday or tomorrow. There was only a vast sense of peace, joy, contentment, of however you want to put it, and that contentment was the present. The present was the peace. It was the silence, and it came without expectation, desire, or any form of thought. Thought is measurable and therefore devoid of the other. The other was not measurable. The hugeness of it was unimaginable. However, it was not hugeness based on any sort of comparison. Comparison requires memory. This thing, whatever it was, did not involve memory. It could not

be compared, which means it was incomparable. It was immeasurable. It was a holy thing, and that thing cleansed the brain. It purified the brain. It was a cleansing, a purification, a baptism that brought about a sense of inner rebirth. The brain was utterly empty of the movement of thought, and that emptiness was death. Death was the baptism that brought about a sense of rebirth. It was a rebirth and rejuvenation that made the brain feel young, innocent. It made the brain feel like a newborn. Breathing was shallow, natural. The heart beat steadily. The sound of a car engine passed and disappeared. The footsteps of a couple walking down the street slowly faded. The eyes closed and the body slept.

2023. Most people today do not love, but all people have the potential to love.

2024. The ego will not die until it fulfills its purpose, and the only meaningful purpose of the ego is to die. That means the ego will not end until love occupies the brain and ends it. It means the ego may not die for hundreds, thousands, or millions of years, but at some point it will die. The ego is limited, which means it has an end. The ego inherently must end, and only love can end it.

2025. The brain can collect sorrow bit by bit, because sorrow is a movement in time. However, the brain cannot collect love bit by bit, because love is timeless.

2026. The moment the brain gets a glimpse of what is timeless is the moment the brain discovers eternity, because a glimpse of timelessness that happens for a mere second or two is the same timelessness that happens in a million years, which means time ends when the brain comes upon what is timeless. Time ceases to exist altogether.

2027. It was early morning and five fishing boats slowly made their way back across the bay to the marina. The morning sun peeked through the dark clouds, hit the bay, and reflected off the ripples of the sparkling water. A lone wooden bench overlooked the water, and sitting alone watching the clouds, boats, and water, it happened. An inner shedding took place. It was a leaving of the body that left the brain empty, humble, young. It was not a physical separation, out-of-body experience, or anything like that. This was different. It was an internal leaving. It was a leaving that happened inside the brain. The brain emptied, and as a result the other came out and showed itself. It was not that it emerged from the emptiness in the brain. It was the emptiness. The activity of thought and the movement of ideas passing in and out of the brain had ceased. The cessation of this movement is what revealed it. It precipitated the shedding. The shedding was not merely a disconnect from the body, but it was a letting go of that which is penetrable. The body is fragile, breakable. It is a penetrable thing. This other was not penetrable. It was something innately impervious to harm and the mischief of man. Throughout history man has committed horrendous mischief, atrocities, and senseless killings. People have been influenced and moved by religious and political leaders to kill others in the name of God and country. However, this other was something that cannot be influenced by others. It was something that could not be moved by anything man does or does not do. If you are moved to feelings of patriotism, nationalism, religious fervor, anger, or frustration by what goes on throughout the world, as well as what happens at work or home, then you are being duped into following the mentality of the herd. In the wild there are animals that graze in herds because it gives them a sense of security. It is the same with people. People follow religious customs, social traditions, and political ideologies that have been handed down by the society in which they find themselves, because to go against or not participate in such behavior means to cease belonging to the religious order, political party, social group, or some other herd. It means to be alone. It seems the mere idea of stepping away from such modes of behavior and ceasing to belong to such groups creates fear for most people. There is fear because for the most part people are terribly insecure, and they feel a sense of security by belonging to the group, the party, the tribe, the gang, the family, or whatever else. However, look what happens to the person who learns what it is to stand completely alone without fear, and secure in that aloneness. The man who ceases to follow the herd discovers what it means to think and act for himself. He discovers what it is to be free. The point is this: The brain has the capacity to come upon a dimension to existence that has nothing to do with the body or even the brain itself, which means this other dimension is not a fragile thing. It is not something that can be broken, and therefore it has an unbreakable, impenetrable, immovable quality to it. This immovable other can occupy the brain, but it is separate from the brain. The key to coming upon this other is the inner shedding and therefore emptying of the activity of thought. This is obviously not any sort of an idle fantasy or intellectual belief. It is not a mental image cooked up in order to gain any kind of prestige, notoriety, or wealth. In the same way the image of a thing is not the real thing, any image the brain makes of what is this immovable

other is not it. It is not the actuality of it. Only when you find out what it means to be inwardly alone, free, and completely at ease in that aloneness does the other come out. Only then does it show itself.

2028. Question everything, live with doubt and uncertainty, and be completely at home in that uncertainty.

2029. If you embrace a particular belief in order to come to terms with what happens when you die, then what you embrace is a mental image. You embrace a mental image that has been created by the brain, which means you are embracing yourself. This self-embrace is the ego. Death is the end of the ego. Figure out what it is to walk away from belief, all belief, and thereby embrace no mental image of any kind. Do that and what is death becomes apparent. Do that and what happens when you die reveals itself. The key is you have to do it. You have to psychologically embrace nothing which means you must identify with no mental image whatsoever. So if you identify with being a Christian, it means to discard that identification and everything that goes with it, the worshipping, the prayers, going to church, and all the rest if it. If you identify with being a Republican, an atheist, successful, a failure or whatever the case may be, then it means putting the whole of it into the dust bin. If you do that, which means if you identify to nothing, then psychologically you have no identity. To have no identity is death. They are the same.

2030. Mental quietude does not happen gradually, to be inwardly tranquil does not occur in small stages, and psychological peacefulness can never exist through continuous degrees, because all of these things imply time, and whatever takes time can never take place in the present. The present is now, and what happens now does not take time. It is a timeless thing.

2031. If self-indulgence and gratification are your main interests in life, then not only will your life be rather shallow, it will lack love, and a life without love is no life at all.

2032. As it stands today mankind is socially divided. They are divided by feelings of nationalistic pride, religious conviction, racial prejudice, political stance, and so on. Society is divided because individuals are divided, which means they are divided internally. They are divided mentally. A mental split exists, which expresses itself outwardly, and thereby causes every social separation, conflict, and ill that goes on throughout the world today. The social divisions prevalent throughout society today is rooted in this internal split. If this split exists between you and your job, other people, nature, or whatever else, then it continues because of the mental split between you and these thoughts. Now this is what is key: This split is a mistake. There is actually no difference between you and these thoughts. There is no difference because the thinker is thought. They are the same. Until now this fact has likely not been perceived by you. It has not been realized that if you relate to the world through a siphon of thought, which basically means through memory, then relationship with the world is essentially cut off. As a result a split in the relationship with everything in life happens, which is why there is no love in your life. It is this split that must mend. The mending of this internal split is needed, because it is the root from which every human problem springs. Therefore you must find out what bridges this mental division and thereby ends it. The end of mental division brings about an inner unification. It unifies the mind, and consequently it makes the mind whole. If the mind comes upon this psychological unification, then an outer unification in one's everyday living happens at the same time. That means a unification occurs between man and the animals, plants, rivers, and sky. An extraordinary sense of unification takes place with all that is. This unification changes the mind. It ends the brokenness inside it which brings an end to every psychological problem, conflict, and inner hurt. This is critical to realize. All inner hurt is the result of a divided, broken, and split mind. A split mind is a mind attached to a particular idea or some collection of mental images. The image may be about a belief system, spouse, viewpoint, attitude, theory, or philosophy about life. The calamity you must face, which is really no calamity at all but a blessing, is the release of every image of attachment present in the mind. The mind that discards the whole of all that brings an end to the split within. The end of this psychological split is the unification. It is the factor that ends all inner hurt, and thereby paves the way for the mind to come upon that which knows no brokenness, no division, no inner split at all. What knows no such split is something that people have endlessly talked and written about for centuries. It is what people have dreamed about and longed for since the beginning of time. That thing is love. Love is not something that is split. It is not a split, broken, or fragmented thing. Internalize that fact. Realize with all your mind and heart that love is not fragmented, which makes it something that is undeniably whole. Love is whole. It is a deep, fantastic, and utterly amazing sense of wholeness, which means love is the factor that unifies. It is the unification that resolves every human problem and inner hurt that has ever existed, exists today, and will ever exist.

2033. Love cannot be measured. That does not mean it does not exist. It means love is immeasurable.

2034. If a self exists in a brain, then the potential exists to wipe it out. That means what stamps out the self is dormant. It is hibernating. Find out what ends that hibernation, and thereby awakens that potential within you.

2035. The idea that awareness is something that can be developed slowly over a period of time is a fallacy. In fact that idea denies awareness. It pushes awareness away. If awareness takes time, then you can never be aware now. That means awareness is something that takes no time at all. Time is a barrier to awareness. Explore what it is to be aware from moment to moment. Do that and not only does the mind come upon what is awareness, but it discovers what is death. Death means the end of you. It means the end of the self, the ego. The mind without an ego is empty. It is empty of the ego, which means that inner emptiness and death are one and the same state. They are the same condition.

2036. If your parents had never met and you were never born, then obviously you would not exist today. You would not exist in your particular body, with your particular memories, particular attachments, particular identifications to X religion, X family, X job, or whatever the case may be. So the particular you or self would not exist, but would the self exist in some other form? Obviously it would. It would exist in the form of a friend, neighbor, or stranger on the street. That would happen because there is no such thing as a particular self. Fundamentally there is no difference between the self in you and the self in anyone else, which means you are everyone.

2037. Love and death are not separate things. They are the same movement, the same condition, the same ecstasy.

2038. It was a beautiful evening. The house was empty, dark, and the brain had abandoned all forms of thought. The abandonment brought about an immense sense of inner silence, but it was not a physical silence. It was not a silence of neglect or indifference. Instead it was a silence that knows no loneliness, no grief, no sorrow of any kind. The body rested in bed watching a television program that showed a great flock of white cranes flying among the clouds high above the landscape. Above the flock a pair of eagles appeared and suddenly rocketed towards the unaware birds. One eagle flew towards a young crane forcing it to go astray and separate from its mother. The eagle grabbed at the colt causing it to lose balance, tumble in midair, and fall into the claws of the second eagle beneath it. The mother crane could do nothing to save its young and returned to the safety of the flock. Above the death scene a cloud moved gracefully across the vast sky. The cloud was utterly unmoved by the event taking place below it. It was unmoved not because it was cowering in fear, indifferent to what was happening. It was unmoved because fear and indifference are movements in thought. They are movements in time, because thought is time. They are the same. The cloud knows no time, which means it is impervious to the movement of thought, and therefore it remains unmoved by whatever happens in the affairs of man. Find out what it means to be the unmoved moving cloud. Be the cloud that does not mind what happens. To not mind what happens means to live outside the field of time, outside the field of thought and all the anxiety, frustration, and discontent that go with it. Explore what it is to live in that timeless dimension of existence that cannot be moved, hurt, or thrown into despair by the cruelty of life, misfortune, or the loss of a loved one. It does not mean to be callous, indifferent, or insensitive. To live and move in that timeless other realm requires great sensitivity. More deeply it requires intelligence. Intelligence comes about when one steps out of the whole of human sorrow, and therefore outside the field of time. To step outside of this field means to come upon what is death. The end of time is death, and therefore it is the end of all human sorrow. The point is this: That timeless other realm is not a fantasy, philosophy, or idiotic ideal. It has nothing to do with any belief in fate, destiny, karma, or any other such nonsense. Belief is bound to the ego, which means ignorance, and therefore contradiction, conflict, and unending sorrow. The timeless other knows no sorrow, which means it is something that cannot be fathomed by the ego or touched by any form of thought. As a result it is an unfathomable, untouchable thing. Find out what it is to be the cloud, which means to have the capacity to be inwardly unaffected by whatever happens at work with the frustrated coworker, demanding boss, or irate customer. Learn what it is to not be touched by the prejudiced neighbor, jealous spouse, or selfish child. If you learn what it is to come upon that field of life that cannot be moved or touched by circumstance, then you will have come upon that which is holy, divine. You will have touched the untouchable.

2039. A person may live with others, work with many people and customers, and be surrounded by friends and family, and yet that person can still live in isolation as a psychological recluse. Thought is the factor that isolates.

2040. You may know a great deal about the arts, culture, literature, science, technology, and all that, but if you are mentally attached to some mental image regardless what form that image takes, then your life has very little meaning. It has little meaning because attachment makes freedom impossible, and without freedom there will always be fear, fear that the attachment will be taken or lost. That fear may be deep seated, unapparent, or hidden from view, but it is ever present, and where fear exists love does not. To remove fear from one's daily life is a simple matter. Simply don't be attached to any image of anything. If you do that, then all of sudden an absolutely immense change takes place. It is not an ordinary change, but a change that brings extraordinary meaning to one's everyday life. Love is that change, but it is not a love that has any relationship with fear, attachment, or any sort of mental image. Love is not an image, which means the change that happens is the real thing.

2041. Can the brain be explosive moment to moment and at the same time stable, clear? I feel attention does that. If the brain is acutely attentive, then there are inner explosions taking place one after the other. It is similar to what takes place in the brain when the body has not eaten for several days. The brain becomes extremely alert, awake. The awakening that happens does not take place one time and finishes. Instead it is an awakening that goes on from one moment to the next.

2042. The ego cannot be absolved of the human suffering it has caused. It alone is to blame for it. It alone is guilty. If you see that fact and as a result you have an aversion or dislike of people who are trapped in thought, then you are trapped yourself. Freedom from this trap does not bring about dislike for people caught up in thought. It brings compassion. Compassion is not pity or empathy, and it asks nothing in return. Compassion is born out of a love that does not pick and choose, and therefore it is a love that touches everything and everyone equally.

2043. Goodness is not an ideal. It is not a hope or some sort of inner goal that you strive to achieve. Any effort to achieve implies a battle. It means the battle to become something you are not and as a result there is resistance. There is resistance against what you are. Face what you are without resistance, which means face the meanness, the insecurity, the fear. To face something means to not shy away from it. It means not to avoid it by trying to escape through drugs, alcohol, work, pleasure, family, shopping, the internet, or whatever else. You may occupy yourself with such things, and try to escape from the misery and shallowness that is your life, but as long as any inner battle exists in your everyday life, then you are caught. You are trapped. You are trapped inside a psychological prison, and that prison is of your own making. To face yourself, to see what you are, and to see all of the problems of your everyday life in its totality, does not take time. That means the whole of what you are, as well as every inner battle, struggle, and conflict that is your life, can be instantly and completely faced so that there is no division between you and that. Struggle exists because of this division. People think when they struggle that struggle is different from them. They believe if they are lonely, then that loneliness is something outside of them that must be overcome. However, if you are lonely, then there is no difference between loneliness and you. You are loneliness. You are struggle. You are fear, and where there is fear, which means fear of failure, fear of punishment, fear of losing your job, fear of being abandoned, or whatever, then there can never be love. If fear exists in you, which means fear is either active out in the open or it is laying in wait dormant in the brain, then it negates love. It does that simply because fear is not love. That means as long as fear exists, then psychologically an ego exists. An ego occupies the brain, and where there is an ego, there is frustration, disappointment, and the endless effort, pursuit, and struggle to achieve this or that. Explore what it is to bring an end to living with struggle. Explore what it means to end struggle now, because until all the struggles and inner battles of everyday living end, one will never come upon what it is to love.

2044. With every breath, in every step, and around every corner there are gifts. The gifts are there if you have the eyes to see them. They are gifts unlike any others. They are not the kind of gifts that can be put on display, bought, or possessed. You cannot touch these gifts or put a price on them. They are priceless, untouchable. They are the kind of gifts that only attention can access. Be attentive and the gifts unwrap. They unwrap and unwrap and unwrap.

2045. Love has no conditions, which means even bodily death does not remove or erase it from existence. The body may die, and as a result love may cease to work in the particular brain, but that which has no conditions is indestructible, which means if love existed in the brain at death, then it goes on. It endures. Nothing else does that.

2046. The person who asks what it means to be happy, is obviously not happy. The unhappy man can never be happy until he finds out what it is to bring an end to the unhappiness within him. Therefore, never ask what is happiness, but instead ask and find out what ends unhappiness. When unhappiness is rooted out and purged from the brain, then you will never need to ask what is happiness.

2047. There is nothing anyone can say that can help another man end the fear, sadness, jealousy, loneliness, and whatever sorrow that may exist within him. The moment another man accepts another to help end his sorrow, the other become an authority, a dependence, a crutch. In other words, the other man becomes the very thing that denies the learning of what it means to live without sorrow. The end of sorrow only comes when every form of psychological dependence vacates the brain. That means one must have no authority figure. One must follow nobody. One must avoid the ignorance of seeking salvation through other people, through books, or through what one imagines is some sort of spiritual, mystical, transcendental experience. Only when one follows nothing can one be alone with oneself, and in that aloneness sorrow ends. It ends because aloneness means freedom. It means freedom from all authority. Freedom is what wipes away sorrow. Don't accept this as true. Just do it. Do it yourself and see what takes place.

2048. Psychological conditioning may be so deeply ingrained in a person that any alternative way of living is unthinkable. If a person is unwilling to listen to what it means to live differently or simply has no interest, then that is fine. It does not bother me. That is the beauty of having that unconditional other inhabit the brain. Love is that unconditional other, and when you have it, nothing can touch or penetrate it. It is an impenetrable thing.

2049. Statues, monuments, and temples are all man-made constructions based on the conditioning of the society you find yourself in. A conditioned society is a violent society, because conditioning is division. Social division has no use. What has use is what does not divide, which means it is free of violence. Therefore replace these useless things with playgrounds for children, homes for the homeless, and fruit trees for the hungry. Do that, and you will find out what it is to live in a place absent of conditioning. If you do that, then you will discover what people have sought for thousands of years. You will discover paradise.

2050. People use astrology, tarot, palmistry, and such things to foretell human affairs, events, and relationships. People gravitate to these things because they want to know the future. They want to prepare for what will happen tomorrow. People seek to know the future because knowledge brings with it a sense of security, well-being. As a result the astrologer becomes vital. The tarot or palm reader becomes critical to one's everyday life. When something outside the brain becomes the guide for one's path in life, then that path will not be your own. Instead it will be a path of dependence. It will be a path of attachment, and attachment denies well-being. It makes well-being impossible because attachment always contains fear. There is always fear for the loss of the thing that gives you that sense of well-being, and if fear exists, then well-being does not. Find out what it is to be without any psychological help or guide. If you do that, you will learn what it is to be your own guide. As a result you will discover what it means to be free. This is not a physical freedom, but rather something you have within you. It is a freedom that brings about an inner security which goes where you go. It is the only real inner security and sense of well-being because nobody can take it away from you.

2051. The ego is fragmented and therefore ignorant. Intelligence puts down ignorance, which means intelligence and the end of fragmentation are the same.

2052. There is a kind of door that when it opens reveals what is beyond human thought. It shows what exists outside the boundary of memory, the past, and therefore time. This door may be described as intelligence, but it is not an intelligence that comes from study, education, or knowledge. It is not an intelligence that has any connection with memory. Memory is similar to a box with X,Y,Z contents. The contents are irrelevant. What is important to understand is that this box is finite. It is limited. The intelligence I am talking about is not limited. Instead it is unlimited, and the door to it cannot be opened

by means of human knowledge or memory. If you see that fact, then you will never use knowledge or memory to try to come upon what exists outside the realm of human thought and therefore outside the boundary of time. The seeing of that fact brings about intelligence, which means the seeing is the opening. It is a revelation of what it is to come upon that which is unlimited and outside the field of time.

2053. Die to everything. Die to everything every minute, every hour, every day. To do that means to mentally carry over nothing, no ideas, no thoughts, no memories. If you die to everything right now, which means bringing an end to the whole of memory, then suffering ends. The end of suffering is the beginning of life. That means there is no interval that separates dying and living, which means to die is to live. They are the same.

2054. The only real impact you can ever have on other people is to love without conditions, which means there must be no strings attached to that love. Such a love has no relationship with sex, marriage, or the psychological attachment to another person. This is a love that has no psychological center, which means no sense of self, and therefore it is something that only exists when the mind learns what it is to be unconstrained, and therefore free. Most people throughout the world are not mentally free. They are lost in a maze of mental dependence, the dependence to various forms of belief, standards, morals, and the mental images of culture, education, and upbringing. Dependence is not freedom. It makes psychological freedom impossible. If you can find out what it means to step out of that maze, then there is no greater impact a human being can have on society. It is the greatest impact a person can ever have on the world in which we live, even though that impact may not be readily apparent to the naked eye. In other words to love without conditions is the greatest act a person can ever perform. There is no act greater. None.

2055. The ego is responsible for all human suffering, which means if you have an ego, then that ego is not only responsible for the suffering that goes on in your everyday life, but it is responsible for the suffering of the world.

2056. Resting alone in the small bedroom there suddenly came about a sense of immense joy, wonder, and contentment. It was not an emotional or sentimental feeling, because emotion and sentiment are grounded in thought, and thought means dependence and all the inner chaos that goes with it. This was different. This was a feeling absent of thought and therefore filled with that which knows no dependence of any kind. Freedom from the dependence to thought is a simple matter. It is simple, which means it takes no effort, happens in an instant, and when it happens what remains is the same as what remains after physical death. In other words the freedom that takes place when the entirety of mental dependence ends is the same freedom that occurs when the body dies. What I am trying to convey is that this is a freedom that does not depend on anything. It does not depend on even the body or physical brain. It is pure independence, and that independence has no end, which means it does not die when the body dies. This joy and contentment springs from this freedom. They come from this freedom, and they are not separate from it. They are all one and the same movement, undivided and therefore absent any trace of fear or inner chaos. Contentment is what happens when this chaos ends, but it is not a contentment that depends on anything, which means it is a condition that comes about when one finds out what it means to be utterly and completely alone. To be alone and completely at ease in that aloneness not only makes freedom possible, it is freedom. They are the same.

2057. There is nothing moral about any standard of behavior, which includes the standards created by organized religion, political partisanship, cultural norms, philosophical beliefs, or social traditions. All standards are rooted in thought, and thought is always partial, and therefore biased. A biased morality is a perversion. It is a corruption. To realize that fact, and thereby deny all standards of morality, reveals what it means to be moral. The morality that follows cannot be compared to the morality of faith, belief, or any form of human thought. Thought is by nature divisive. This is a morality that knows no division, which means it is a morality grounded in peace. The beauty of this peace is that it is not an idea, belief, or nutty form of thought. Instead it is actual. It is real, which means it is something you feel. It is something that exists inside the brain. What is extraordinary is that this is a morality that not only denies all human standards about what is good, bad, right, and wrong, but it reflects what happens at death. The ending of all human standards means the death of the ego. The ego must die for this morality to manifest, which means death is the event that brings it about. Death reveals the highest morality, the greatest goodness. It does that. Find out what it means for the ego to leave the brain and it happens. It happens.

2058. Happiness happens when you stop looking for it.

2059. Love is the catalyst that ends the ego without undergoing any change itself.

2060. Matter can be destroyed and turn into energy. Similarly the ego can be destroyed and turn into love.

2061. When the body dies it transforms into dust, gas, liquid, fertilizer for plants, food for animals, and so on. It transforms, breaks apart, and spreads throughout the earth. The contents of the body still exist, but they are merely in a more basic form. They exist as elemental matter, such as atoms, protons, quarks, and all that. Now something similar happens to the ego when the brain dies. The ego also transforms. It breaks apart and falls back into its most elemental form. It falls back into the ocean of egos, which means the ocean of thought. However, it is not the particular thought that falls back, which means it is not the particular attachments you have to the images of a particular job, person, belief, or whatever that go on after death. It is not the particular attachments that exists within the jealous spouse, greedy businessman, or corrupt politician that continue. These particular forms of thought are similar to the particular body. Death ends the particular. Instead the ego falls back into an ocean of general thought, general attachment, general sorrow. It is from this ocean that particular thought reappears. It is from this ocean that the ego is reborn. The ego as thought moves back into the brains of people. It moves into people as they are born.

2062. If a person discovers what it is to live without the attachment to mental images, the images of a job, people, God, of whatever, then that person learns what it means to be free. This discovery not only brings about inner freedom, but it ends living in ignorance. It ends ignorance because all forms of attachment, and all the fear, insecurity, and sorrow that go with it, is self-created. As a result of this ending of ignorance, intelligence begins to operate. The intelligence that follows not only ends all existing attachments, but it enables the person not to form new attachments from that moment on. This realization transforms the brain and thereby the person. The person that makes this discovery undergoes a huge psychological transformation, and that transformation brings about a change in what it means to be human. The change is not any sort of step up or marginal advance in human evolution. This is different. Evolution implies time. This is a discovery and inner transformation that has no relationship with time. As a result, a paradigm shift in the human species occurs. What happens is a birth. It is the birth of a new kind of human being.

2063. The brain is driven by the ego, which is a psychological state of identification to ideas, thoughts, and mental images. The image the brain identifies to creates an identity, which is why it calls itself a Christian, Muslim, a success, a failure, intelligent, ignorant, and so on. A brain that identifies to no images of any kind means it is no longer driven by the ego. However, that does not mean the brain is driverless. The brain has a driver. It has a driver, and the direction the brain goes is not random or haphazard. The brain has direction, but the direction is no longer dictated by the ego, which means the direction is not slanted or biased. It is not ignorant. The driver is not ignorant, which means intelligence now drives the brain.

2064. These writings point to a truth. Go beyond these descriptions and find out what it means to come upon that truth, not the idea of it, but the actuality. Nothing else matters.

2065. If you say it is impossible to live without conflict, then you are saying it is impossible to love, because if conflict exists in your life, then love does not. Love and conflict are not related. There is no connection between the two. That means if one occupies the mind, then the other does not. It seems the most responsible way to live is to live without a hint of inner conflict, which means no jealousy, no greed, no loneliness. It means to live without any of that insanity, because if I can learn to do that, then the possibility for love to be in my life is made possible. A life of conflict is petty, a waste. A life of love is different. It is the most meaningful, responsible, and greatest life a human being can ever live.

2066. The person who steps out of the river of human sorrow does not experience any sort of earth shattering event. What takes place feels as natural and normal as walking from one room into the next.

2067. The end of the ego brings about relief, and that relief is immediate. That is what happens when the ego meets death. Death brings relief. It brings immediate and complete relief from any tension, resistance, and struggle that has ever existed in life. The comfort that the death of the ego brings cannot be rightly conveyed with mere words. No words, ideas, belief, theory, philosophy, or any aspect of the imagination, can come close to the actuality of what happens. What happens is unimaginable. Find out what it is to live an unimaginable life, which means to have no attachment to any image. The absence of every form of psychological attachment is what reveals what it is to live such a life. It is the factor that reveals what happens at death.

2068. If ignorance as the ego vacates the brain, then what moves in may be described as intelligence. Intelligence moves into the brain when ignorance leaves, and it is intelligence that then tells the body to work, walk, eat, sleep, speak, write, and all that. Now, if intelligence occupies the brain, and the brain dies, then intelligence is not automatically reborn into another body. Only ignorance recycles. Only the ego reincarnates, because reincarnation is a movement in time. Intelligence has nothing to do with time. Therefore if you learn what it means to destroy the ego and live without it, and then you die, and at the same time no other person ever discovers what it is to be the same, then intelligence ceases to operate. It stops manifesting, which means upon death it leaves the earth. It leaves the earth entirely.

2069. If the brain can be overhauled to function without an ego, and if a brain with an ego does not love, then only love can overhaul the brain.

2070. In order to understand what happens at death one must look at the fundamental basis of what is the thing that dies. In other words either start from what is absolutely true and go from there, or start from what is absolutely false and avoid it. Now I am not talking about what happens when the physical body and brain die, because that is obvious. The body breaks down, decays, and transforms into its basic building blocks, water, earth, air, atoms, and all that. Instead I am talking about what happens when the self dies. The self, the me, the I that exists behind the face inside the head is what I am talking about. It might not be clear what the I is, so let me explain. When you are asked, "Who are you?", and you respond by saying, "I am a Christian.", "I am a Democrat.", "I am successful.", "I am a failure.", or whatever the case may be, then these mental images you have about yourself are you. They are what makes up the self, the I. Therefore these images are the image-maker. These thoughts are the thinker. That is an obvious fact if you look at it. The question is what happens when the images you have about yourself come to an end? The end of these images means the death of the I. The only way to understand what happens when the I dies is to have no image of yourself. It means to forsake being called a Christian. It means to not psychologically identify to being a Democrat, Republican, or member of any other political party. It means to not think of yourself as being successful, a failure, happy, sad, or anything else. When you have no image about yourself at all is when what happens at death becomes apparent. This is something you have to do. You cannot have a mere thought about having no image of yourself, because the thought of a thing is not the actual thing. This is something that no thought can touch, because the very nature of thought is that it is memory, and memory involves time. It involves mental time as the past or a projection of the future. Death does not take time. Death has nothing to do with time, which means it bears a timeless quality about it. If you have no image about yourself, then time itself comes to a stop. It is not that clocks stop working or the passage of chronological time ends. This has nothing to do with chronological time, but instead it involves psychological time. It involves time that takes the form of the I, the self. What happens when you purge every image, idea, and thought you have about yourself? What takes place in the brain? If you do it, then you will see what it means for time to come to an end. You will see what it is for what may be described as a "timeless other" to occupy the brain. Death is that timeless other. They are the same. The beauty of this is that having no images about yourself is something that does not depend on physical death. It depends on nothing, which means if you find out what it is to purge the images from your life, then an extraordinary sense of inner freedom takes place. That is what the absence of the dependence on any mental images entails. It entails not identifying to any image of any organized religion, political party, country, culture, or flag. It means to identify to nothing. It is when you have this deep and intimate feeling of being nobody, having no identity, and not being mentally attached to any image whatsoever, that every sense of a self falls away. It is this falling away that an immense sense of freedom occurs. It is in this freedom that one understands what happens at death. It is only in this freedom that this timeless other shows itself and reveals that death and freedom are not separate. Death is freedom. They are the same.

2071. Love does not compare, which does not mean you enjoy the company of all people, the criminal, drug addict, or selfish drunkard. It simply means you care. You care about people in that if they are willing to listen you will gladly point out to them what it means to live peacefully, intelligently, and therefore with a love that knows no jealousy or fear. However, if another person is caught up in the activity of the self, which means struggle, loneliness, self-indulgence, and all that, and they refuse to listen, then you let them be. You let them struggle, self-indulge, and suffer, and their suffering does not touch you. It does not touch you, because if you love, then that love does not compare. It does not analyze or evaluate, because all of that involves the movement of thought. Love has no connection to thought. All suffering exists as a movement of thought, because thought is always fragmented. It is always partial. It is partial as a result of particular upbringing, education, and the conditioning of the society in which you were raised. Love has no connection with anything conditioned, and therefore it has no relationship with anything partial or fragmented. That means thought has no leverage on enabling the mind to come upon what it means to have such a love occupy the mind. On the contrary, when the mind ceases to place value on thought, thoughts as personal belief, the embrace of a particular culture, set of norms, or whatever, is when the mind discovers that impartial and unfragmented other. Love is unfragmented. It is not a partial or conditioned thing. Love is unconditioned. Throw out everything you have ever thought, believed, or been taught about what is love, because it is in that throwing out that makes love possible. It makes it possible for love to occupy the mind.

2072. It does not matter how other people live. What matters is how you live.

2073. It was late afternoon and the body sat quietly alone on a cushioned chair in the living room of the small Spanish house overlooking the cement wall, flagstone patio, and neighboring homes. The only external sound was a wall clock ticking, an occasional car passing along the roadway, and gusts of wind blowing down the chimney. The whole movement of thought was at a standstill, and in the stillness of that movement a presence of another person appeared. The appearance was not visible, but it was a sense. It was an unmistakable feeling that a man who had died decades ago was in the room. The man was impeccably dressed with a tailored suit, expensive tie, and polished shoes. The man said nothing, looked with what seemed like a mix of both gladness, attentiveness, and compassion. The compassion was unspeakably vast, immense. It was compassion for the whole of mankind. The brain questioned what was happening, doubted it, and in that moment of doubt the apparition, presence, ghost, or whatever it was, vanished. It disappeared, and what remained was extraordinary. The room felt cleansed. It felt purified, immaculate. Everything in the room, the walls, the furniture, the body, and clothes on the body felt indescribably clean. The doubt of what happened continued. Whatever it was had gone, and the brain carried none of it over. What happened was given no importance. Nothing that took place was prized or coveted, and there was no attempt to hold onto or try to analyze whatever it was that had happened. The instant any unknown and mysterious thing is coveted, it turns into belief, and as a result it becomes tainted, corrupt. All belief, which includes religious, political, philosophical, and so on, is fundamentally a corruption. It is an inner prison. It is a prison because belief means a mental image. It means thought. Thought is memory, which makes all forms of belief bound to the past, and therefore time. Most people embrace belief which means they live in the past. They live in time. The discard of all belief releases the mind from the prison of living in the past. It brings a stop to being shackled to time. As a result an absolutely extraordinary dimension to life that has nothing to do with the past is revealed. An entirely new and different field of existence unveils that which is outside the field of time. Find out what it means to clear the mind of every type of human belief. Only when that happens can the mind escape from the prison of time. Only then can the door open to that timeless other.

2074. A small sack lunch was eaten overlooking a rocky shore, a large pocket of sandy beach, and above long swells of ocean waves. Afterwards the body sat quietly in the shade of a car and gazed at the white waters, blue sky, and seabirds soaring along the shoreline. It happened inside the car. It came. A sudden timeless other emerged from nowhere and overtook the brain. It came without want or hope. It appeared naturally when the activity of thought ceased to be of any use. It was when the entire flow of thought finished that time itself finished. It was psychological time as remembrance, analysis, comparison, evaluation, and prediction, and the instant the whole of that finished, the other happened. It unveiled itself. It uncovered, but the uncovering took no time. It was a sudden, instantaneous thing. Words are so awfully inadequate. They can never come close to describing the hugeness, the majesty, and utter sacredness that was contained within it. How does one convey it? How does one speak to the unspeakable beauty of such a thing? How can one explain the unexplainable? I don't know.

2075. The ego is limited. It is a temporary thing.

2076. It was late evening, the room was dark, and a dim night light cast soft shadows throughout the small room. As the body lay on its back in bed, the flow of thought subsided, silence filled the brain, and an intense watchfulness took over. In that state of watchfulness a sense of immense energy welled up and spread throughout the brain, body, and hands. It seemed to ripple throughout the room, and the ripple seemed to purify the room and air in the room. Watchfulness does that. It purifies. As a result the past sorrows from all the people that ever slept, visited, or lived in the room were purged. The purging cleaned everything. It purified the history of the room and all the sorrows that were in the walls and air in the room. What prevailed was clean, unsullied, and therefore devoid of sorrow. Whatever it was that remained cannot be conveyed with words. Words can never come close to the actuality of the utter hugeness of what filled the room. This other cannot be found in words or any form of thought, so do not look for it in words. Do not seek it in any sort of thought because it cannot be found there. It can never be found in thought, so walk away from thought. Trash it. Do that, and watch what happens. Watch what happens in the brain.

2077. There is something that the brain can discover which has no end. It is something that does not die. At physical death what ends is just the body. It is never the other.

2078. Intelligence undoes everything related to ignorance, including all human belief and faith. Intelligence undoes all of that because none of it matters. What intelligence can never undo is what matters, which means it can never undo what is love. Love is what matters. It is the only thing that does.

2079. If the role of government is to ensure the public good by bringing an end to the religious, political, economic, territorial, and cultural divisions that exist in society, and thereby end the horrific violence and human suffering that these divisions have caused throughout the history of mankind, then it has obviously failed. It has failed miserably. The problem is not that the right government has yet to be created with the ability to end these divisions, but rather no government has that ability. The reason no government has that ability is because all forms of government are organized, and anything organized is rooted in human thought. Without thought organization is impossible. The difficulty is that thought cannot end division. It cannot end division because thought is by nature divisive. That is an obvious if you look at it. People have sought various ways to end social division and conflict through some form of thought. The problem is they are looking in the wrong place. If you see that thought cannot end conflict, then where do you look? Where do you go to seek an answer to that problem? Clearly you do not seek an answer in any form of thought. Thought possesses an inherent flaw. It can never work. What ends all of these divisions must necessarily be without any flaws. What has no flaws, no connection to thought, and wipes away every sense of division between people, regardless if the division is religious, political, cultural, or anything else? The answer is love. Love ends division, and the end of division means peace. Therefore love and peace not only go hand in hand, they are the same. They are the same event, the same movement, the same indescribable thing. This is not the sort of love that involves any form of conflict. This is totally different. This is a love that ends conflict. It is a love without any flaws whatsoever. It is a flawless thing.

2080. If just before your bodily death I asked you, “What have you done to end human suffering?”, then what would you tell me?

2081. If you fear death and hope for a heaven or some sort of afterworld when you die, then that fear prevents joy in your daily life. It prevents coming upon what it is to experience heaven on earth.

2082. Television news, social media, and the internet can be unreliable. The danger is not only that faulty information can be easily created by people with a particular political slant, religious bent, or ideological bias, but it can be used to deceive the masses and incite social discord, protest, and violence. Since news and information can be biased, can a person not be internally touched by such news, and thereby not react with dread, fear, or anger? Can one instead act upon such news, which means to not waste energy and react with fear or anger. Most people waste energy by reacting to events, and the reaction is based on how you are psychologically conditioned. For example, if the news reports that a particular political party is behaving badly towards another, and you identify with the victim party, then you react with anger, frustration, or

disappointment. Feelings of anger and disappointment not only waste energy, but they perpetuate social division. A conditioned response is a divisive response, and division means conflict. It means violence. The question is can you act, and not react, to whatever events happens in the news, at work, and in your daily life? To act instead of react can only take place when one finds out what it is eradicate the conditioning that is you. In other words, one must find out what it is to bring an end to not only the particular conditioning that is you, but it means to die to the whole of human conditioning. To die to human conditioning means to deny the whole of conditioning in one's everyday life. If you do that, then you will no longer identify to any organized religion, politics, race, culture, or nationality. Look what happens to the man who identifies to nothing, when the news reports that one political group claims another group is behaving badly. Suddenly there is no reaction. There is no waste of energy that takes the form of anger, frustration, or any other such feeling. As a result of the absence of a wastage of energy, there is an abundance of energy. It is that energy that acts, and the action that takes place is not divisive. It is not violent.

2083. It was a cloudless day and the afternoon walk wound through the neighborhood of expensive homes by the quaint little coastal town. As the body walked along the manicured trail overlooking the bay waters, rocky shore, and distant mountains, a dead raccoon lay dead, covered with flies, and stretched out in the street gutter. The animal was large, mature, and had a beautiful grey coat. Death comes without warning. If you feel that death is at hand, right around the corner, or like a shadow that goes where you go, then life takes on an entirely new meaning. All at once an awareness takes place of how fleeting, fragile, and precious is life. However, the awareness goes further. The awareness extends to nature, the sky, trees, people, birds as they fly, sing, and playfully dart back and forth through branches and leaves of trees. Live as if death is your constant companion. If you do that, then you will realize that death is life. They are the same.

2084. If heresy is an opinion or belief that differs from accepted doctrines of an organized religion, then I am no heretic, because I have no personal opinions or beliefs that differ from any such doctrines. Instead I simply point out facts, and a fact is neither an opinion nor belief.

2085. If you work, volunteer, or spend time at a place that focuses on the well-being of a particular group of people, religious minorities, the homeless, battered women, drug addicts, people of a particular culture, race, or country, and you fail to address what is the root of all human problems and what it means to take up that root and end it, then whatever help you provide, which includes time, money, food, clothing, shelter, or whatever else, will always be incomplete. It will always be partial. As a result what you do does absolutely nothing about the problem, which means the problem remains. Any partial approach to resolve human problems, including the problems of prejudice, anger, hatred, jealousy, greed, loneliness, depression, and all the mental agony that goes with it, can never end until the center from which it all springs is wiped out. Unless you do that, and unless you learn for yourself what it means to bring an end to the center of all of these problems that exist in your own life, then you are not only doing nothing to bring about an end to the problems that exist in society, you are keeping it alive by allowing it to continue in yourself.

2086. If you follow a person, belief, or system of thought because it promises you happiness, then happiness will forever remain out of reach. It will always evade you because happiness only comes when you follow nothing and nobody.

2087. If you go through life without learning what it means to live without a trace of inner conflict, then that life is devoid of love. You may think you loved your spouse, your parent, and your child, but if deep down inside you there was frustration, loneliness, fear, jealousy, or any other such conflict, then you never loved at all. You never loved because love is not conflict. To go through life without having loved is a life lost.

2088. Thought is limited, and love is not thought, which means love is unlimited.

2089. The world is ruled by the self, which means selfishness. It is selfishness that is the cause for the apparent degeneration of society, deepening divisions, increasing violence, chaos, and human sorrow. The self is a movement of attachment, the attachment to ideas, ideas about right and wrong, good and bad, work, family, God, and so on. The end of attachment is the end of the self. It is in that ending of self that the whole of sorrow collapses. It collapses completely.

This is important to understand: If you fail to die attached to nothing, then you will find yourself back in the world of sorrow. It will be as though you jumped out of one frying pan into another.

2090. The self exists in a world that is distorted and therefore unreal. It may feel real, however when the self dies, what happens is more real than before. The world that manifests is more real than what was left behind. What happens when the self dies is a relief as though a tremendous weight has been removed. The self is that weight.

2091. If you feel conflicted by these writings, then be the conflict. If you do that, then the separation between you and conflict ends, and the end of that separation is the end of conflict. They are the same.

2092. Most everyone in the world believes in some form of God, whether it's Jesus, Allah, Krishna, or whatever. They have embraced their beliefs despite all the misery and horrors of everyday living. Throughout history people have suffered from hurricanes, floods, volcanoes, disease, famine, slavery, brutality, war, and so on. Suffering has been mankind's companion for thousands of years. If an all-powerful and all-benevolent God existed, then it could have prevented these things, and did not, which means God must be a callous and utterly heartless thing. But of course, that is not the right way to describe God, Allah, or whatever other word you wish to use for what has been called immeasurable, infinite, sacred. It is obvious that what is sacred is not powerful or strong such that it is able to eliminate hurricanes from the planet, stop human brutality, and all the rest of it. Strength implies an opposite exists. It implies comparison to something weaker. Similarly to be good implies an opposite. It implies comparison to something bad. Comparison implies thought. Without thought comparison is impossible. However, thought is limited, and that which is limited has no relationship with what is unlimited, infinite. It has no connection with what is sacred. What is sacred does not make comparisons. It does not compare, which means it also does not judge, and therefore it does not make a distinction between what is good or bad, right or wrong. These are divisions that people make based on personal belief, outlook, attitude, and all that. However, that which is sacred knows no division. It is an undivided, whole, and totally complete thing. That which is complete lacks and needs nothing. To need nothing means to be independent. It means to be free. In order to come upon what is sacred one must find out what it is to mentally need nothing, to be psychologically attached to nothing, which includes not being attached to any belief, outlook, or form of thought whatsoever. Most people are inwardly attached to some form of thought, which is why they continue to fail to come upon that which is infinite. They fail to discover that thing which is sacred. There must be no desire to attain that which is sacred, because desire is an activity of the self. It is a movement of thought, and so it has no place with regards to coming upon what is sacred. Every ounce of desire, want, and seeking must be abandoned. It must be ditched, dumped. It must be jettisoned from the brain. If you do that, then watch what happens. Observe what takes place inside you. Just observe what happens.

2093. People look in memory for what is sacred. They look in memories about what they have been told or read about Jesus, Allah, Krishna, or whatever. People fail to realize that memory is finite. They do not see that what is sacred is not a finite thing. That means memory is the culprit that prevents people from discovering what is sacred in life. It prevents people from coming upon what gives life incredible meaning. Therefore do not look in memory for what is sacred. Instead reject it. Renounce it. Renounce not only whatever personal memories you have about what is sacred, but renounce every possible memory about it. If you do that, then watch what happens. Watch how the brain is suddenly removed from the past and thrust into the present. Memory is the past, and when the past is inwardly renounced and rejected, then so is the totality of that which is finite. The rejection of all that is finite allows that which is infinite to come out inside the brain. It allows what is sacred to show itself, because that which is infinite is sacred. They are the same.

2094. Recognition is to know from past experiences or knowledge. What is sacred has nothing to do with the past, which means it has no relationship with previous experience or knowledge. Therefore what is sacred is not something that can ever be recognized, which means it must be lived.

2095. If you try to end the movement of thought with the intent to reduce stress, find peace of mind, attain some sort of spiritual enlightenment, or whatever else, then the intent establishes a mental separation. It creates a division between what you are and what you want to be. If you are stressed and unhappy about living a mediocre life with endless worries about the future, work, relationships, money, or whatever else, and you desire to be stress-free, happy, and so you perform some

idiotic system of meditation that you read in a book, heard about from a friend, or learned in some so-called spiritual retreat with the idea that the meditation will bring freedom from all that torment, then there is a problem with all of that. The problem is the stress and unhappiness that you bring with you to the meditation is not separate from you. When you are unhappy, you are not different from the unhappiness. Unhappiness is you. The meditation may provide temporary relief from your problems, because any meditation with intent involves thought. The thought may be a word, a sound, a mantra, or something else, but a meditation that involves thought will necessarily drown out the thoughts that create the feelings of stress and unhappiness. If you look at it, you will see that all feelings of unhappiness are rooted in some form of thought, and if you meditate with desire, with intent, then the thought that is the meditation muffles the thoughts of unhappiness. As a result you feel less stressed, less discontented, and therefore you may think you discovered the key that ends all discontent or even brings about what you might imagine is enlightenment, Nirvana, or some sort of spiritual insight. However, what any meditation with intent does is either put a lid on your problems or lulls them to sleep. See what happens when you go back to your everyday life. The stress with the coworker returns. The frustration with relationships has not changed. The loneliness, depression, and all the other problems of everyday living are still there. As a result you repeat the meditation over and over to escape from these problems, which means the meditation becomes a dependence. It becomes a crutch. The question is what does it mean to end the movement of thought without desire or intent? To meditate without thought means freedom from any mental crutch. It is a meditation that not only brings freedom, but it is freedom. Without this freedom you will forever be trapped in thought and seeking something more, something better, something that will once and for all bring a stop to all the reoccurring worries and problems that is your everyday life. Do this: Explore what it is to meditate without having any goal in mind, which means without any intent whatsoever. This is really a completely different kind of meditation because it is a meditation that brings you face to face with the stress and unhappiness that is you. It brings you face to face with yourself. To meditate without intent means to be extraordinarily sensitive. It means to not only be sensitive to what is happening outside of you such as the sights and sounds around you, the feeling of clothing on the body, breathing, heartbeat, and so on, but it means to be sensitive to what is happening inside of you. In essence it means to be sensitive to any and all thoughts as they enter and move about in the brain. If you do that, then you will see what it is to allow the entire movement of thought, which means intent, will, and the whole activity of desire, to be at a standstill. If you learn to meditate in such a manner, then you will discover the only meditation that is undivided, and therefore complete, whole. You will come upon an inner wholeness, and that wholeness brings an extraordinary sense of well-being and health to the mind. The inner health it brings is indescribable.

2096. If you say you love your family, spouse, parent, or child, but you are cruel to coworkers, mean to customers, or despise those who do not share your personal beliefs, religion, politics, and all that, then the love you think you have inside you is not love. It is not love because love is not meanness. It is not cruelty. The moment cruelty enters the brain, then love leaves. The idea that both love and cruelty can occupy the brain at the same time is a fallacy, because if you have such an idea, then that idea creates a split. It makes for a psychological division between the fact and the non-fact. The fact is cruelty. The non-fact is love. Find out what it means to bring an end to this mental split and division, because the end of division brings peace. It allows a peace of mind to take place, and that peace ends every sense of meanness and cruelty. Peace does that. It ends all of that at once. It is when one comes upon this peace of mind that love takes place. It takes place because peace is love. They are the same.

2097. If the death of the self reveals what it means to love, and love is the beginning of a way of life that knows no sorrow, then the death of the self is the end of sorrow. They are the same.

2098. Psychological freedom cannot be approached through attachment. As long as the brain remains attached to the mental image of anything, which includes the image of a church, family, gang, 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, because the end of attachment is freedom.

2099. Peace throughout society can never happen until it first takes place in the individual. That means it is meaningless to seek a solution that will bring peace in society if psychologically there is conflict in you. First, bring an end to the conflict in you, which means the conflict of fear, ambition, anger, envy, greed, anxiety, frustration, and every sense of inner

struggle. Make that the first step. Do that and you will discover something extraordinary. You will discover that the first step to peace is the last step. They are the same.

2100. It was late at night and the house was vacant. The body could not sleep and so it got up and roamed the dark house. Upon returning back to the bedroom something was in the room. There was a clear presence, but it was hidden from the eyes. The brain was alert and immediately it looked at itself to see if it was creating a mental projection, caught up in some sort of wishful thinking, or deceiving itself. Desire is the root of deception, and there was no desire for this thing. It was just there. It was unseeable, ghostly, but it was there. It was not a being or entity located in a particular part of the room. Instead it was a presence that was everywhere. It filled the room, air in the room, furniture, and walls. It felt ancient, primordial, older than time itself. It seemed to have no purpose or motive. It was just there, merely observing, simply watching like a parent watches over a child. Suddenly there came a feeling of being cared for, accepted, and deeply, deeply loved. The love was total, complete, and without any strings attached. Whatever it was appeared for only a short while, and suddenly it was gone. It seemed to fold in on itself over and over until it disappeared altogether. What happened left the brain utterly dumbstruck. The authenticity of it was immediately questioned. Uncertainty and doubt filled the brain. Although what happened reverberated throughout the brain for a time, what took place was not analyzed, and no effort was made to recapture or intellectualize it. The memory of it was given no value, and the brain discarded it. The body felt tired and returned to bed as if nothing had happened. As the body lay in bed the brain was alert, watchful. The brain was seething with watchfulness. After a period of time the eyelids grew heavy, closed, but the watchfulness continued. The eyes and body were weary, but the brain remained wide awake. It stayed awake until the morning watching, listening, filled with energy. A memory of what happened the night before returned. There was no effort to quash or examine the memory of it. Instead the brain simply observed as it moved in and out of memory. The movement turned into a fading echo that eventually faded until it disappeared altogether.

2101. The realization that the ego is you, and that the ego is incapable of love, may either hit you like ton of bricks and level you, or it may scoop you up, hold you with infinite patience, and bring about an inner security that nothing can touch.

2102. Seize the moment.

2103. If you inquire into what is death, then do it without a mental image. All images involve memory, and memory means the past. What happens at death cannot be found in the past, which means it is something that only happens in the present. If you learn what it is to discard the whole of memory, not just your own personal memories, but rather the whole of human memory, then what happens at death becomes apparent. It is made clear, and as a result every trace of the fear of death vanishes. It ends completely.

2104. To psychologically discard the past is to inwardly start over. It means to start over with nothing. To start with nothing means to start with no sense of a personality, character, or self. To have no self means one identifies to no culture, people, ideology, or belief of any kind. In order to mentally start from scratch one must put the past in its place, which means the psychological past as thought. There are really two types of thought. There is practical thought and impractical thought. Practical thought is obviously useful and needed to work, live, and survive. However, impractical thought, which includes thought as personal culture, ideology, belief, and so on, has no use. In fact the use of such thought contradicts survival, because it divides people. Belief does that. It divides people, and as a result belief makes the world an insanely dangerous place to live. Do this: Put away every belief you have about everything, which includes beliefs about work, family, politics, violence, war, religion, love, death, God, and all the rest of it. Wrap it all up in a single ball and toss it. Throw it out so that it no longer exists in the mind. Now watch what happens when you do that. Watch how suddenly the mind has the ability to see without any particular slant, filter, or any type of psychological conditioning. Watch what happens when that unfiltered and unconditioned mind encounters a person, meets a question, or comes upon the world around it. The mind is no longer bound to a particular mode of thought or pattern of thinking. It is not a mind bound to anything, which means it is unbounded, and therefore free. Now live that freedom. Just live it.

2105. You cannot teach a tree to change color, grow taller, or sway in the wind. However, a tree can show you the color of its leaves and shape of its branches. It can show you how it sways in a wind, grows old, and dies. You cannot teach a tree, but a tree can teach you.

2106. When the ego takes its last breath, then a new kind of breathing begins. It is not a breathing with lungs. It is a breathing that feels as if one is breathing for the first time.

2107. The self is the root cause for every psychological and social problem that has ever existed throughout the history of people. If you solve the problem of ending the self within you, then it unlocks the solution to every other problem.

2108. If you feel absolutely certain there is an afterlife, heaven, hell, paradise, eternal damnation, and all that, then that certainty is the result of a mental image. The image may be the result of education, upbringing, philosophy, fear, hope, or some sort of past experience that has been recorded in memory. It does not matter what is behind the image. What matters is that the brain is fixated on an image. It matters because that fixation closes off the brain, and a closed brain cannot learn. It blocks learning. For example, if the brain is fixated on a mental image that takes the form of a belief, the belief in the existence or non-existence or an afterlife, heaven, hell, or whatever, then that fixation makes for an insensitive brain. To be fixated, certain, or mentally attached to any image, idea, or thought of any kind desensitizes the brain. It makes the brain insensitive to the whole of life. Do this: Fixate the brain on the mental image of something such as the image of a person, tree, or bird. The moment the brain fixates on the image of a bird, a separation occurs between you and the bird. In a flash you no longer see the bird as it searches for food, hops from branch to branch, gracefully streaks across a beautiful blue sky. The brain is fixated on the image, which means it is isolated. It is isolated in memory. Memory is the past. Therefore to be fixated on a mental image means to be isolated in the past. If the brain is isolated in the past, then the present passes you by. It goes on without you, which means you miss out on life. Life is the present. Only a brain, a psyche, a mind that is sensitive can connect to the present, and thereby be sensitive to the actual bird, the actual tree, the actual person. To be sensitive means to die to the past. It means to die to every mental image that the brain is fixated upon from moment to moment, hour to hour, day to day. This is important to understand. If you are insensitive, then that insensitivity is with you when you go to school, work, and home. It moves with you wherever you go, because if the mind is insensitive, then so are you. The mind is you. At least the contents of the mind is you, which means if you embrace a belief, then that belief is you. That is why you call yourself a believer, spiritualist, atheist, Christian, Muslim, or whatever. The image of fixation is the image-maker. They are the same. As long as you are fixated and attached to a particular mental image, belief, theory, hope, or philosophy about what happens after you die, then that attachment not only desensitizes you, but it makes learning impossible. I am not referring to learning as the acquisition of knowledge. All forms of knowledge are merely forms of thought, and thought means an image. I am not talking about a learning that has any relationship with any mental image. This learning is different. This is a learning that does not embrace or identify with any image of any kind. As a result this is a learning unlike any other. It is a learning that occupies the mind, which means the mind is tremendously alive, vibrant, tingling with vitality. It is the same with a candle flame. The flame flickers, jumps, and dances about with great vitality. Flames have that. They have immense vitality. It is the same with a mind that is not fixated on any mental image. The mind that has died to the whole of every mental image, has come upon what is death. Obviously this is not a death that has any connection with any sort of image, idea, or form of memory. This is a death of memory itself, which means it is a dying to the past, and therefore time. It is when the mind brings an end to the whole of time that it comes upon what happens at death, because the end of time is death. They are the same.

2109. Loves swallows the ego and all the mischief, ignorance and sorrow that goes with it. Love swallows it completely.

2110. For most people it seems that time is terribly important. There never seems to be enough of it. After all there are only a small number of minutes in a day that are not used for sleep, work, cooking, cleaning, and so on. What time a person has left after all that becomes all-important because it is considered free time. It is time that can be used for anything you want, time for entertainment, watching television, surfing the internet, playing a game, being with friends and family, or whatever. It seems time has become paramount for most people because time is so awfully limited. It is not only limited in terms of use, because once used it is gone. It is gone forever. Also time is limited by its very nature. Time is the past. In terms of your past, every past experience of your life is recorded in your memory. Your past encounters with

other people, past compliments, past insults, past pleasures, past pains, and so on, are all stored in memory. There is a limited number of experiences that exist. That is simple if you look at it. So memory is the past, and the past means time. It is time. It does not matter if you are rich or poor, smart or stupid, handsome or ugly, memory is a field of time, which means it is inherently limited. It is the same for everyone because everyone is basically the same. If you can find out what it is to let go of the whole of memory right now, then you will realize what it is to bring an end to time. You will come upon a dimension to existence that is timeless, unlimited. You will discover that which is sacred. The beauty of what happens is that this sacred other field of life, or however you want to describe it, is not exclusive. It is not reserved for only a select lucky few, which means it is readily at hand for anyone willing to face it.

2111. Hurricanes have killed thousands of people, but belief has killed millions.

2112. If you start the day with a prayer, then you are starting the day with a finite mind. You are getting off on the wrong foot. Instead begin the day without the movement of thought, and therefore with alertness, watchfulness, wakefulness. If you do that, then the day will begin with that which is not finite, which means the day begins with what is infinite, immeasurable. It begins with that which is holy.

2113. The man had practiced a form of healing involving the laying-on-of-hands to treat various physical pains and ailments of other people. The man himself suffered from a debilitating neurological disorder and died several years ago. It was late evening, the house was empty, and an entry of a writing about the laying-on-of-hands to heal people was being typed using a computer. As the entry was being typed a word was misspelled and the computer automatically changed the misspelled word to the dead man's name. At the moment the man's name appeared on the screen the presence of the dead man filled the room. The presence was like a ghost of the dead man, but the ghost was not dead. The ghost, presence, or whatever it was, was both alive and dead. There was a oneness about it, and that oneness seemed to be the man when he was alive, his appearance, desires, hopes, and sorrows, and also when he was dead. It was the man both with and without sorrow. It was as if the man was both alive and dead rolled into one. The presence was just a sense, a feeling. It was not visible to the eyes, but it was there. It felt real. Suddenly it slowly it began to fade. It receded into the walls of the room, and then it returned. It came back and then again it receded. It moved back and forth, in and out of the walls, receding, and returning. The brain was alert and highly sensitive to the sounds of cars passing, the weight of the body, lungs breathing, and so on. The alertness seemed to push away the presence or whatever it was. It seemed to disband it. A brief period of time passed until there was no trace of it. Whatever happened was recorded in memory as any event, but it was given no importance. In other words the mind died to the event, and as a result any memory of what happened was not carried over. It was not mentally played back. It was the psychological dying to the event that purged the room of every trace of the man. It dispelled the ghost, or whatever it was, and what remained was real. What was left was actual. As a result there was no analysis of what happened or the particular man, because the particular man was not real. He was never real in the same way the brother is not different from the neighbor, coworker, or stranger on the street. It was the dying to the man which revealed that the particular man was the world. It was the dying to the man that revealed what was actual, true. Death does that. It reveals what is true.

2114. It is impossible to convey how massive is a love without conditions. It is like trying to describe the infinite to the finite or the unworldly to the worldly. The worldly can imagine or believe in such a love, but the actuality of it is not a belief. It is not a mental image. The image of love is not love, which makes what I am trying to convey an absolutely unimaginable thing.

2115. People go to a church or temple looking for God, salvation, something infinite and holy, but what they are ultimately given in return is an idea or mental image. A mental image means memory, and memory is limited. It is not unlimited. That means people are being given a placebo, and they do not realize it. If a person asks for bread, you don't give him a stone. The image of that which is unlimited, infinite, and that which is infinite are two totally unlike things. People are not told by the priest, guru, or so-called spiritual teacher, what it means to actually come upon that which is infinite. Instead they are given images of it. They are given mere ideas of God, thoughts of heaven, or images of paradise. People take these images with them when they leave. They carry these images wherever they go, and they meet life through the filter of these images. If you relate to life through the filter of a mental image, the image of God, Jesus, Allah, heaven, paradise,

or whatever, then your relationship is not with life, but it is with that image. It is with yourself, because there is no difference between the image and the image-maker. You are the image-maker, and so the image is you. You are that. To live life with a relationship to yourself is no life at all. It is like living in a bubble isolated from everything and everyone. Find out what it is to meet life without any mental images. Learn what it is to meet life, which means to look at a temple, priest, spouse, coworker, tree, bird, or morning sky with no mental image whatsoever. This is something that you can only do yourself. Nobody can hold your hand and do it for you. Take every mental image of the church, mosque, synagogue, and all the idols, beliefs, and books that go with it, and drop the whole of it. Take every mental image you value of work, family, money, sex, heaven, hell, and all the rest of it, and drop it. Drop it all like a burning hot plate! If you do that, then look at what takes place. To drop the whole of every mental image means to drop the whole of limitation. It means to let go of all that which is finite. Only when the whole of limitation is psychologically released can the mind come upon that which is infinite, limitless, eternal. That which is eternal is holy. It is the holiness people seek. The beauty of this holy other is that it is not a mental image. It is not a placebo, which means it has nothing to do with any mental picture, idea, or thought of any kind. Instead, it is real. It is the real thing.

2116. It does not matter which religious faith you have, because the nature of faith, any faith, is that it is divisive. Division means conflict. It means violence, and to live a violent life is sinful. That means faith does not dispel sin. It creates sin.

2117. A silky breeze entered through the open window filling the room with fresh, clean air. The sun set over the hills, and the sky slowly changed from blue to cream to rust. Hours passed and the empty room became dark, black. In the blackness it came. The immensity, the benevolence, the ecstasy came into the room, into the body, into the brain itself. It was an ecstasy that contained no possessions, carried no burdens, and therefore it was totally empty. It was empty of everything, and in the emptiness there was energy. It was an energy that brought a capacity to see the whole of mankind instantly and with absolute clarity. People make everything so complicated. A million books can never do justice to what is ecstasy and the indescribable contentment it brings. The key is to end the division within the brain. The person that ends the division within, comes upon wholeness. It comes upon that which whole, and therefore holy. The brain that comes upon that holy other is not divided from it. It is not separate from it, which means when the person looks in the mirror it sees the other. It sees itself. The contentment comes with the seeing. It happens. The ecstasy remained deep into the night and into the early morning. The brain then fell asleep, slept deeply, and woke up refreshed, alert. The body got out of bed, walked to a kitchen window, and observed a small bird feasting on seeds in a hanging feeder. The bird had a black and round hood, dark eyes, small and beige bill, white belly, and bright white and long tail feathers. After eating, the bird flew off, and disappeared into a nearby thicket. The sky was overcast and a light fog drifted through the streets and trees.

2118. It takes no amount of time to come upon that which is timeless, which means not a strand of hair separates you from it.

2119. Love is not measurable, which means it has no end. That which has no end is endless. It is not a mortal thing. The body is mortal. This is a love unrelated to the body, which means it is something that has no connection with anything physical, holding hands, kissing, sex, or any such thing. This love is completely different from any of that. It is an immortal thing.

2120. If you love absent conditions, then at bodily death that love goes on. It survives.

2121. A large flock of black birds circled the sky over the small town. Suddenly they separated into two different flocks, crisscrossing each other, and then uniting to form a single flock again. People were exiting the tall white church building looking down at their feet as they walked. They did not notice the birds or the vast blue sky. They were oblivious to the trees, the purple flowers lining the sidewalk, or the squirrels foraging excitedly for food. They were immersed in the ideas of dogma, memories of a savior, which means they were swept up in the past. They were living in the world of thought unaware that what is sacred in life was in their very midst. The present is the where there is sacredness. It is the only place where that which is sacred can be found. A mind absorbed in thought cannot connect to that sacred other. Any thought of what is sacred and the actuality of it are two different things. It is the same with the thought about a blue sky. The thought about the sky and the sky itself are completely different things. The task is to let go of living in the world of

thought, memory, and the past, because to let go of the past allows the present moment to unfold. Only in the present moment does that sacred other show itself.

2122. If you want to rid yourself of self-importance, self-doubt, self-hypocrisy, or any other psychological affliction of the self, then find out what it means to live without the self. If there is no sense of self, then all of the problems associated with it evaporate. They disappear.

2123. The ego maintains sorrow. It does nothing else.

2124. If you have an ego and you are faced with either physical death or renouncing your personal religious belief, then it does not matter which you choose, because neither bodily death nor personal religious belief ends the ego. Only the end of the ego has value. Nothing else matters.

2125. The young man embraced a religious belief because he feared punishment and hoped for a reward after death. His life was filled with underlying fear, and fear means conflict. It is psychological conflict. Psychological conflict involves a complete and utter absence of love. The man did not realize the fact that if fear exists in the brain, then love does not. He cared more about hope and the idea of reward, because that mental image gave him comfort, and without it he felt hopeless. He did not understand that the mental image he embraced created an ego, and as a result it was the direct cause for all of the feelings of fear, insecurity, and hopelessness in his life. The ego is responsible for all that inner mess. As long as an ego exists in the brain, then conflict and inner turmoil are inevitable. The ego is the problem. It is where every sense of fear and insecurity begins. If you see that fact, then no belief, faith, religious conviction, or spiritual ideal of any kind can help you. If you are hungry, and someone offers you a box of rocks, then you will not take it. You will not accept it because you realize it can never satisfy your hunger. Similarly if someone offers you a religious faith, ideology, or some form of spiritual concept, or any other such thing, and you see that by accepting it you merely add another dependence to your everyday life, which means fear, then you simply say, "No." By not accepting what is false, the truth reveals itself. The non-acceptance of the false is the truth. They are the same.

2126. Psychologically you are nothing but data. Death is merely the deletion of that data. Data is always limited. Therefore when that data which is you ends, then that which is unlimited begins.

2127. The reason there is conflict in you is because you do not love. It is as simple as that.

2128. The death of the earthly equals the birth of the unearthly. They are the same.

2129. If you believe in God or not, an afterlife or not, a spiritual world or a materialistic world, or both, or neither, then that belief does something to your perspective. It shapes your viewpoint. It molds your attitude. I am not saying there is a God, or not. I am simply saying that the belief in one or the other creates a mental filter, and to apply that filter to everyday living necessarily has a distortion effect. Belief does that. It distorts perspective. It does that because belief is grounded in memory, and therefore the past. The instant the past tries to meet the present the result is a distortion of the present. For example, if you see a bird, and you envision some sort of sign or spiritual meaning in the bird, then you do not see the bird. You do not see the shape or color of the bird, the way it protects its young, seeks to attract a mate, or how it soars without effort in a blue sky. There is no connection between you and the bird. There is no connection because the belief prevents it. Belief does that. It prevents connection. As a result the believer goes through life in psychological isolation. The absence of connection means isolation. They are the same. A brain that is isolated does not love. It does not love because love does not exist in isolation. Love only exists in relationship, and relationship means connection. So, explore what it means to live without being fixated on any belief whatsoever. A brain that is fixated is hard and inflexible. It is dead inside. A brain free of belief is open, alert. It is vibrant and alive. Find out what it means to believe in nothing. To believe in nothing means to identify to nothing, and to identify to nothing is the beginning of what it is to have no sense of identity, and therefore no self. It means to come upon a feeling of being nobody. However, the feeling is more than merely being nobody. It is a feeling of being awakened. An absolutely extraordinary awakening takes place when the brain is no longer confined to a particular way of thinking, trapped in any fixed dogmas, static ideas, or old

patterns of behavior. Something happens when the brain finds itself free, open, awake. In that wakefulness something takes place. Something begins to work in the brain, and as a result the brain begins to function in a completely different way. It is as though the brain has been asleep for a million years, and suddenly it wakes up. It wakes up as if for the very first time.

2130. A mind free of thought as the ego is able to see without the filter of time, which means what sees has no connection to time. It means what sees is a timeless thing.

2131. It was mid morning. The body was dressed, fed, and had finished all of the household chores early. The body found itself standing motionless in front of a large and bare kitchen wall. It was facing the wall, and sensed something unusual about or within it. Suddenly the wall appeared to move in ripples. Wave after wave began to flow from the center of the wall and rippled outward in all directions. The waves were not separate from the wall. It was as if the wall was moving, alive, actively in motion. Curiosity and desire to learn about what was taking place filled the brain. Thought entered the brain and the instant it entered the brain the rippling wall snapped out of existence. It blinked away. The brain was left in awe, wonder, and doubt. There was no desire to repeat or try to analyze what happened. What took place was simply recorded in memory and not relived. The brain realized that to relive memory means that desire follows, and desire means torment. People relive memories in an effort to escape from torment, repeat a past pleasure, avoid a mental pain, or sustain a sense of identity. An identity means an ego, and an ego means torment. However, this is different. The brain does not seek to suppress reliving past experiences and things that have been, but instead there is insight into the complete worthlessness of such past experience. As a result past experience of any kind no longer plays any part in daily living regardless of how intriguing, wondrous, or dumbfounding it may be. The only value of past experience is the experience that takes the form of practical knowledge. Practical knowledge exists as the knowledge needed to have a job, eat a meal, clean a room, and all that. Such knowledge is obviously needed for daily living and physical survival. All other knowledge only serves to form a self, and a self means suffering. It means hell on earth.

2132. If the self ends, then what remains never dies.

2133. If thought enters the brain in the form of mental analysis, comparison, or evaluation, then time envelopes it. Time moves into the brain. Only when thought ceases to occupy the brain can the brain step into that dimension to life devoid of time. This dimension is not a concept, belief, or any sort of thought. The thought of this timeless other is not the actuality of it, which means the end of thought is the key to it.

2134: If your internal compass is grounded in personal belief, then that compass is tilted. It has a basic bent or intrinsic inclination about it, which means it can never point in the right and true direction. It means your compass is defective and in need of repair. The only way to repair such a compass is to remove the cause for the tilt. It means to remove the belief, but do not replace whatever belief you hold with some other belief. Do not replace it with anything. If you do that, then what was causing the bent in your internal compass no longer exists, and it will no longer point in a wrong direction. As a result you will not be moving in a wrong direction, and to not move in the wrong direction is the right direction. They are the same.

2135. It was late evening. The body was tired, went to bed, tucked itself under the warm blanket, and readied itself for sleep. The eyes were closed but observation was still taking place. There was no mental projection of any kind or thoughts about anything occurring. The mind was open, sensitive, occupied with doubt, uncertainty, which means the whole field of the unknown permeated the brain. Unexpectedly an unknown sort of inner portal opened up. It was apparently the same portal that had opened many times before. The scene inside revealed a wide open road that extended for a long way. Next to the road along one side were tall trees. The other side was bare and open. Suddenly a convertible car passed with people inside. The car was vintage and there were two large flags attached to sticks propped up in the back seat. The car moved slowly and a tall man walked in front of the car. The man seemed to be together with the people, but he was outside and walking on his own. The portal abruptly collapsed onto itself and the car, people, and entire scene vanished. It was an utterly strange event, and no importance was given to what happened. As a result the memory of it was given no mind, and it immediately fell away. The window next to the bed was open and a cool night breeze entered the small room. A car

passed by somewhere off in the distance, hummed along, and then slowly faded. The inner sound was there, soft, steady, relentless. It was unstoppable, and even so there was an extraordinary contentment in the brain. It was a contentment that comes from nothing, originates from nowhere, and therefore it was not the outcome of mental analysis. It was not the result of study, hard work, or any mental movement of reflection, speculation or thought. The whole of thought was still, which means the whole of human knowledge fell by the waist side. Knowledge is always finite. This contentment was not finite. It occupied, moved through, and overwhelmed the brain. It made the movement of ideas, images, and thoughts impossible. That is what contentment does. It makes the movement of thoughts impossible, and when the movement of thoughts end, then so does all resistance, opposition, and any sense of division. The end of division is the key that brings contentment. The end of division is contentment. They are the same. The late evening drifted into the early morning, and the body fell into a deep sleep.

2136. Be tenacious about the infinite things. Dig into them.

2137. People thirst for something sacred in life that is real. They hunger for that which is outside the field of time, endless, timeless. The known prevents that timeless other from revealing itself. It does that because the known is the past, and the past implies time. Find out what it is to let go of the known, and suddenly that unknown and timeless thing manifests. Do that and what is truly endless is made palpable. It becomes obvious.

2138. If the brain comes upon what is love, a love that has no motive and exists outside the confines of time, then suddenly an entirely new and different type of relationship with everything takes place. There is relationship with nature, the clouds, mountains, bay waters, seabirds, and sandy beaches. There is an intimate connection with insects, flowers, paved streets, and stone walkways. Suddenly people are seen as if for the first time. A sense of deep, all-encompassing relationship and intimacy with the whole of life takes place. It is a pervasive thing that does not take time, which means it is a swift, explosive, spontaneous thing. This love makes time come to a dead stop. The key is to find out what it is to step outside the boundary of time, because doing so makes possible for relationship. It makes possible for love. The person that loves without motive, expectation, or seeking anything in return, can see the hateful and violent. The loving person sees the unloving, but the unloving cannot see the loving. People who do not love cannot see the indescribable beauty of nature, the majesty of a dark cloudy sky, the elegance of a lone spider spinning a web, or the solemnity of fallen colored leaves on a green grassy lawn. They are oblivious to the wonder of the world. The so called relationship they have with family, coworkers and neighbors is filled with motive, desire, ambition, competition, the seeking of personal pleasure, and all the struggle, anxiety and frustration that goes with it. The person who struggles does not love. Where there is frustration in the brain, then love is nowhere to be found. That means the unloving person has no true relationship with anything. The unloving person had no relationship or connection with the loving person. Only love makes relationship possible. It is the only thing that allows a person to learn what it is to have a true connection and intimacy with people, nature, the earth, and all that is.

2139. It was early afternoon and the body just finished taking a nap. A lone bird called out, and the thunder of a plane engine rumbled in the distance. Soft beige shadows filled the bedspread, dresser cabinet, and walls. An ineffable silence flowed through the room, the air in the room, the body and brain. The whole of time as yesterday and tomorrow had no place. It was finished. Only today, the present, which was that timeless other, existed, poured out, and engulfed everything. It encompassed and enfolded into everything. The silence brought about an indescribable joy and peace of mind that was like returning home after being away millions of years. It was exactly like that. Peace of mind only comes when the ego vacates the brain. The ego is every mental image you have of yourself. Let go of all the images you have latched on to of whatever religion, politics, work, family, and all the rules and standards you have come to live by and want others to live by. To let go of every mental image you have of yourself means to live without longing, struggle, and the pursuit of peace, happiness, salvation, or whatever the case may be. Struggle denies peace. Happiness can never be attained as long as the brain is caught up in the stream of mental pursuit. Find out what it means to pursue nothing, and unexpectedly that unattainable and absolutely immense other comes out. It comes out and looks at you straight in the face. Do not intellectually accept any of this or scoff at it, but go into it. For goodness sake just go into it for yourself.

2140. Love does not merely dominate the present, love is the present. They are the same.

2141. You cannot make attention a habit. A habit is repetitive, which means it is the replay of what was. Attention is not something that exists in what was. It is something that is ever new and can only be found in what is. To follow any method is to follow a habit, and a habit denies attention. So, if someone offers you a method or book on how to be attentive, then they are offering trash. They are selling snake oil.

2142. After waking from sleep the body sat upright on the edge of the bed. The back was erect and eyes closed. There was no squirming or fidgeting. The body was still, and in that stillness the brain was vigilant. It was attentive to the sound of a car passing, a bird calling, and lungs breathing. At the same time it was attentive to thoughts entering and leaving the brain, the thoughts about the car, the bird, the lungs. The brain died to each thought as it appeared. There was no effort to control or in any way modify the thoughts that entered and left the brain. There was only the constant dying of thought, which means there was only attentiveness. Thoughts that enter and leave the brain may be about a person, a dream, a job, a health issue, or something else. It does not matter what type of thought or thoughts enter and leave the brain. Simply be attentive to whatever is happening both outside and inside the brain. Do not judge whatever is happening. Do not say to yourself that one particular thought is good and another is bad. Do not compare one sound to another, or one thought to another thought. Do not choose what you will listen to, and do not try to either suppress or encourage one thought over another. Simply observe without judgment, without comparison, without choice. Do it and watch what happens. After several minutes the body got up from the edge of the bed, dressed, exercised, and so on. If you start the day with attentiveness, then do not do it because you want to achieve some sort of goal, attain peace of mind, become more spiritual, enlightened, or whatever. Do it because it is the natural thing to do.

2143. The people were fleeing government oppression and war with the hope of a better life for themselves and loved ones. They frantically pushed, shouted, and struggled for seats on the crowded boats and trains. They were overcome with distress, fear, and great sorrow for the loss of friends, family, and homeland. The problem humanity faces is not the migration of people during times of war and violence. The problem is war and violence. All social violence starts with the violence in the individual. That means the real problem of war and violence is not an outward or exterior thing. It is not something that exists outside of a person. Violence means fear, sorrow, and every conflict that exists in the brain. That means the problem people face is not an outward problem. It is an inward problem. It is a problem in you. The key is to explore what it means to end the violence in you. The key is to explore it as an undivided whole, which means do not fracture or fragment the issue. Do not break it up. Do not treat the problem of hate, greed or anger different from the problem of frustration, jealousy or ambition. If you fragment the problem, then the problem can never be completely resolved, which means it must persist. Therefore do not fragment it. In order to do that you need to determine what all of these problems have in common. You must figure out what is the root of every psychological conflict, trouble, and problem. You must ascertain what is the root of it, and at the same time what is the factor that uproots it. Therefore ask yourself what is the root of all human problems. What has humanity refused to face that will bring an end to all of this nonsense? What have I refused to come to terms with that has caused all the terrible heartaches throughout my life, the heartache of jealousy, anger, frustration, fear, as well as the grief over the loss of money, a job, or loved one, and every other sorrow I have ever experienced in my life? If you ask yourself these questions with an open mind, which means with no preconceived ideas or beliefs about it, then there is freedom to explore. There is freedom to learn. So do this: Cast off any personal belief, concept, ideal, or preconception you may have about it. Throw out every book, theory, philosophy, and teaching of it. Only if you do that, can you actually look at this problem with fresh, clear eyes. That must be done first. You cannot carry around any personal belief or opinion about it with you, because anything personal is necessarily slanted. It is twisted. Every hint of bias must be purged from the brain in order to come upon the truth of what is the factor that ends the totality of all psychological problems. So forget about whatever that factor may be, and first address the bias that exists within you. Clear out every personal belief, opinion, attitude, hope, and dream that exists in the brain. Do it. Take the whole of it and plop it in the garbage bin. All of that must be shed. It must be internally incinerated so that it no longer has any value. For example, if you have a religious belief about it, then that belief must no longer be given any significance. It must bear no worth to you. Can you do that? If you do that, then the absence of religious belief must be expressed in your daily living, which means no more going to the temple, no more prayer, no more following dogma, no more performing religious rituals, ceremonies, and everything else that goes with it. You must dispense with all that, not because you seek the end of psychological problems, or what is the factor that ends it, but rather because it is the right thing to do. If you take that step and do it, then something unexpected happens. By purging the brain of every belief,

which means belief that is religious, political, ideological, personal, and so on, then that act by itself has an extraordinary effect. It has an incredible impact on the brain. The purging of all forms of belief brings an end to the bias within. As a result the brain becomes open, free, and as a result it begins to operate in a totally different manner. This is the step you must take. If you take this step, then the unexpected happens. Every human problem falls away. It ends. What happens is the discovery that the first step is the last step.

2144. Ask what happens at death, and then listen for the answer. If you listen, then the answer comes. It comes but you must be quiet. To be quiet means to inwardly let go of every personal opinion, theory, or belief you have about death. If any such personal thoughts rattle around in the brain, then the brain is not quiet. Without a quiet brain listening is impossible. So discard all of that. The key is that these personal thoughts must not only be discarded, they must be completely purged from the brain so that they quit playing a role in your inquiry as well as your everyday life. If you do that, and then you ask what happens when you die, then the answer becomes apparent. It becomes apparent because if you no longer possess any personal opinions, theories, or beliefs of any kind, then there is no you. There is no personal identity, no sense of self, which means death no longer has any meaning. It has no meaning because there is no you that can die. It is like this: If you do not identify with any belief or thought of any kind, then you are nobody, and if you are nobody, then there is nothing that dies.

2145. The self is artificial. It is a mask. It is a collection of nothing but ideas, and the idea of a thing is never the true thing. Therefore what is true is forever out of reach from the self. The realization of that fact allows the mask to drop, and the dropping of the mask brings about a revelation. It is a revelation that not only sets you apart from the stream of illusion that most people are caught, but it reveals what is actual. It uncovers what is true.

2146. The brain has the potential to come upon what is beyond the bounds of thought and therefore time, which means what is timeless is both a dormant and permanent resident in the brain.

2147. The division between you and everything comes to an end when the activity of thought falls quiet. As a result there is not only no difference between you and other people, there is no division between you and the stars.

2148. The movement of thought is repetitive, because all it does is move in and out of memory. A repetitive brain is listless, apathetic. Listening stops the movement of thought, and as a result the brain regains its vitality. If you listen with great interest, vigor, and passion to whatever is happening around you, then see what takes place in the brain. Notice how the whole movement of thought falls apart. Just notice it.

2149. If you are addicted to technology of the internet, smart phones, social media, and all that, which means you feel the need to use these things constantly, then the brain falls into a rut. It succumbs to a pattern of thinking. The thought about receiving an email from a friend, a text message from a lover, a notice about work, and so on, encourages the brain to check these technologies on a constant basis. This repetitive behavior of constantly checking technology over and over dulls the brain. In fact technology is being programmed to give people a feeling of reward or pleasure by creating lists of numbers of hits, followers, like votes, and so on. As a result technology is being made to make people want to stay on the phone, the app, the device, longer and longer, which as result exposes people to more ads, marketing, propaganda, and so on. Any psychological repetitive activity is a waste of energy, and thereby it makes the brain tired, listless. It makes the brain terribly dull. A dull brain is an insensitive brain, and an insensitive brain does not love. This is really an extraordinary fact to understand. Love and sensitivity go hand in hand, which means addiction denies love. It prevents a person from loving, which includes loving other people, animals, plants, the earth. This is not a love that is exclusive or involves only people. Love does not discriminate, which means it necessarily involves the whole of life. However, the problem is not technology. The problem is addiction, which means it does not matter what form the addiction takes. If you are addicted to anything, drugs, alcohol, sex, work, or whatever, then that addiction denies love. As a consequence if your lifestyle is one of addiction, then that addiction makes life a terribly petty, wasteful, and therefore rather meaningless affair. However, the person who puts a stop to such a lifestyle, and thereby walks away and thereby dies to all forms of addictive behavior in one's life, then that person discovers what it is to have a brain that is sensitive. The death of addictive behavior is what

makes the brain sensitive. The person that dies to the totality of addictive behavior discovers what it really means to live. It is the discovery that to die is to live. They are the same.

2150. If you are not attached to the idea of a person, and that person dies, then you will not be hurt or feel sorrow by the physical death of that person. It is not that you are callous or insensitive, but rather you see the illusion that there is a difference between life and death. In other words if you see there is no difference between life and death, then you see that to die reveals what it means to live. Most people do not really live. They live with jealousy, frustration, fear, loneliness, and all of the inner grief it brings. That is no way to live. That is not really life. It is a waste of life. One must die inwardly to the whole of mental attachment in order to end that illusion. To do that one needs to find out what it is to be emotionally wedded to no idea, no thought, no mental image of any kind. If you do that, then you will see that life and death are not different. You will see they are in fact the same.

2151. The body walked on the narrow cement pathways in the small town park, and it was there under a clear, blue sky in the shade of a maidenhair tree that it happened. A powerful surge of something immense took place. It was not a mechanical power or physical movement. Instead it was a surge of something within. It was a surge of something happening in the brain, which was vast, huge, unspeakably immense. The surge was immediate and it brought with it something that man could not corrupt, something outside of time, and therefore something timeless, holy. It was incorruptible, came from nowhere and without warning. It forced the body to stop and stand motionless in awe. The magnificence of it was overwhelming. It demanded humility and reverence. A sudden sense of being everything at the same time took place. There was the deep-rooted feeling that one was the trees, animals, people, earth, and stars. One was all that. The body nearly kneeled and prostrated itself in the presence of it, and then in a flash it disappeared. In the blink of an eye it was gone. Only a meaningless memory of it remained. There is no way to communicate what happened. To speak about it in some places would invite ridicule, skepticism, or vicious condemnation. People do not realize the potential that lies within the brain. There is the potential for the average human being to come upon something immense, something truly sacred. It is nothing like the feigned sacredness found in a church, mosque, or temple. It is not the so-called sacredness found under a particular roof or inside any particular four walls. This sacred other can be found anywhere, along a sidewalk, in a car, on a park bench. That is the beauty of it. It can be found where you are. The beauty of it is that the step needed to come upon it does not take time, which means the initial step is the only step needed. Time is the blindfold that must be removed. Time means memory. It means mental images of belief, desire, effort, and the constant search for security. People are terribly insecure and they seek security in the thought about money, a job, a family, an organized religion, God, and so on. Thought is memory, and memory means time. That means one must learn what it is to actually step completely outside of time. The whole mental movement of time must be abandoned. The abandonment of the movement of time can only happen when one learns what it is to not mentally accumulate. The moment you accumulate an opinion, belief, or any experience, time enters the brain. Find out what it is to cease the mental accumulation of experience, all experience. Do that and living in time comes to a stop. It stops instantly.

2152. When it comes to learning what it means to love without any conditions, it is like when you learn to swim. You either swim or drown. There is no in between.

2153. If you feel hurt because someone insults, cheats, or otherwise says or does something to you, then that person did not cause the hurt. You did. You are the cause of every inner hurt you feel, have ever felt, or will ever feel, because what feels hurt is an ego. If you had no ego, then hurt would be impossible. There is nothing I can write that will end the ego in you. I can describe it, which I do in these writings, but I can also suggest you learn to do something. I can suggest you do this one thing: Don't mind whatever happens and move on. To not mind an unkind insult, intentional cruelty, or mean act of another, requires one to understand that these things are all movements of an ego. People are filled with egos, which is why the world today is such an unstable and perilous place. You cannot remove the ego from another. You can only deal with the ego within yourself. Not minding what happens and moving on is the key, but don't do it because you want to get something out of it. Do it for the same reason you walk, sleep, and breath in and out. Do it because it's the natural thing to do.

2154. Earthly things take time to happen, such as a fruit tree that blossoms, bears fruit, and ripens. It is the unearthly that takes no time.

2155. If the mind brings an end to sorrow, not the particular sorrow of a person at a given time, but all forms of sorrow that exists at any time, then it comes upon an indescribable contentment. The contentment that comes brings about a sense that everything is right with oneself. Everything is right even though other people suffer and have no interest to end their suffering. The suffering of others does not touch the person who has been through all that. The person who has come to the end of human suffering has captured an overwhelming serenity that not even the sorrow of others can influence or break. Nothing that happens can bend what occupies the mind when the whole of sorrow ends. What manifests is an unbreakable thing.

2156. If what you learn always takes the form of thought, then you never learn anything new.

2157. If you think love involves merely dating, romance, marriage, sex, companionship, compatibility, and so on, then your perception is broken. It is fractional. Love is not fractional, which means the end of that inner brokenness enables the brain to have a perception that is not fractional, but instead spherical. It enables the brain to have a perception that is 360 degrees and therefore complete. Love is that sense of completeness which does not depend on the presence or absence of another person, which means love is much more than just dating, marriage, sex, and all that. It is an ineffable sense of inner wholeness, because the end of that which is fractional is whole. They are the same.

2158. If person A insults person B, and person B is vulnerable and feels hurt as a result of that insult, then an ego is rooted in both persons A and B. It is rooted in each because the ego is both meanness and vulnerability. That means persons A and B are not different. They are the same. To step out of this movement of meanness and vulnerability is to find out what it is to banish the ego. The person that makes that extraordinary leap not only comes upon what it means to have no ego, the person comes upon that which knows no meanness of any kind. The person comes upon that which is invulnerable.

2159. People live with superficial sorrow, which is the sorrow of your everyday life, which includes your personal heartaches, disappointments, jealousies, and the petty frustrations of a meaningless job, the constant problems with a selfish spouse, the reoccurring conflicts with an insensitive neighbor, and on and on. This is the sorrow of the individual. It is the sorrow that happens in you, and so all of that it is rather superficial. That is superficial sorrow. There is also a deeper sorrow. There is the sorrow of people in the world, which is the sorrow of mankind that goes on today and has existed in people for thousands of years. That is a deeper and broader sorrow. Finally there is the deepest sorrow. It is the sorrow of life that has existed since the beginning of time. This is the greatest sorrow that has existed and continues to exist today in all living things everywhere. The ending of superficial sorrow is a simple matter. This sorrow ends with the end of the ego. The ego is the mental identification to thought, which includes the thought about another person, a thing, a belief, and so on. The ending of the sorrow of mankind is also simple. This sorrow ends by stepping out of the whole river of sorrow, which means no longer being caught up in the ignorance, problems, and mischief of man. That is also a simple matter. Lastly there is the ending of the deepest sorrow. This is the movement of sorrow itself. It is a movement that is not limited to people, but it includes the whole of life. The person who brings an end to this sorrow comes upon what is death. Death means the ending of everything. It means dying to the whole of sorrow. In the dying of all sorrow something happens inside the brain. A new dimension to life reveals itself. It is a dimension outside the field of time. To die to the whole of sorrow is to step outside of time itself. It means to come upon that which gives life meaning. Death does that. It gives life meaning. Most people live very superficial lives. They tolerate all the conflicts of everyday life, the jealousies, ambitions, struggles for this and that, and as a result life is rather petty. It is shallow and therefore without much meaning. The end of the ego is what gives life meaning because at the same time sorrow ends. Therefore death is the key. The death of the ego is what gives life immense meaning. Find out what it is for the ego to die. If you do that, then you will see that to die is to live. They are one and the same thing.

2160. When a dear friend or family member dies, then sorrow takes place if the friend or family member was seen as special or somehow different from any other human being. The truth is there is no different between you and anyone else

in the world. You are every human being who exists today and has ever existed. You obviously physically look different from other people, but psychologically you are nothing but thought. The neighbor, coworker, and stranger at the door are all mentally nothing but thought. That means inwardly you are not different. You are the same. Therefore when a dear friend physically dies, then psychologically that same friend has not died at all. Psychologically the friend lives on. The body of the friend may be gone, but that is very small thing. The friend is more than merely a body. The friend is everything that made up his or her life, which includes all of his or her desires, fears, frustrations, disappointments, and sorrows. The point is this: The sorrow in you is no different from the sorrow in any other person on earth. All sorrow involves an image, and that image is you. It is the image-maker. However, to have no image of the friend as someone special or different from anyone else, removes any grief over the loss of that person. There is no grief not only because that person is not truly dead, but if you have no image of others, and then you are not the same as other people. You are different from the world, because you have stepped out of the world of sorrow. Only the person who has stepped out of this world ceases to go on at physical death. Only the person who has no image of him or herself is truly gone when the body dies. The person is gone because inwardly he or she did not exist in the first place.

2161. Never judge others or even yourself, because judgement is the activity of the self and therefore mental imagery. If the brain is involved in image-making, then love is impossible. Love is not an image, which means judgment denies love. It prevents a person from loving.

2162. Enjoy life. Just don't be attached to it.

2163. Is all of this crazy? Are these entries nothing but the delusional ramblings of someone who has convinced himself he has come upon something angelic, saintly, an unreachable sacred other? If the writer claims he has reached the unreachable, attained the unattainable, then do you believe him? If someone claims such a thing, then I would not believe it for a second. Instead I would doubt it. I would question him in every possible way, carefully, thoroughly. More importantly I would find out for myself whether or not anything in this life exists that is truly sacred, and if so, whether or not it is possible to come upon it, not as a theory, conjecture, or useless concept, but rather as a fact. I would grind away at it by myself without the help of any book, person, or outside source. That is what I would do, and nothing would stop me.

2164. If you think what is holy can only be found in a church, mosque, or some other particular place, and not under a broken bridge, on a flooded river bank, or in the shade of a dying tree, then you are deluding yourself. That which is holy does not prefer one place over another, because to do so implies favoritism. It means bias. What is holy is not bias, which means it can be found right where you are.

2165. It was late evening and the house was silent except for the shallow breathing of the lungs, chirping of a lone bird, and murmur of a kitchen refrigerator. The room was deep black and the inner screaming was terribly intense, thundering. Something in the machinery of the ears seems defective. The screaming was the defect, and yet even so the extraordinary other was there. The vastness, the enormity, the immense other was there. It was in the room, alone, solitary, absent of all desire. Love knows no desire. It is devoid of desire. Love without desire knows no disappointment, sorrow, or inner hurt. Find out what it is to die to desire, the desire for success, happiness, God, or whatever the case may be. Do that and all hurt dissipates. It evaporates completely. The ending of hurt is the beginning of love, which means desire is the factor that denies love. Therefore the death of desire is the key to love. Find out what it is to bring a halt to the whole of psychological desire, the desire for wealth, position, power, or whatever else. Do that and watch what happens. See what takes place in the brain. A car passed by and disappeared into the black night. The body lay awake in the darkness for some time, until without warning it fell asleep. In sleep the inner screaming either stops or the machinery of the brain does not register it. The inner screaming is merely a physical thing in the ear. It does nothing to alter the peace of mind that comes when the whole of desire is purged from the brain. The peace that comes is not physical or of this world. It is an unworldly thing.

2166. It was late evening, stars were out, and the brain was enveloped by an extraordinary silence. The silence was not physical. It was psychological. It was the silence that happens when the entire activity of thought falls still. The stillness of

thought eliminates the division between the observer and the observed. Any division between the observer and the observed, thinker and thought, or however you put it, means conflict. It means conflict in the brain as fear, anger, possessiveness, jealousy, frustration, loneliness, and all that. The end of that division not only ends this insanity, it awakens that which otherwise would not come out. It makes possible for the brain to feel utterly and completely free of conflict, and thereby it brings about a sense of lacking nothing, needing nothing, wanting nothing. The silence lasted throughout the evening until the body fell asleep. Upon awaking the next morning it was there. It was in the brain as if it never left.

2167. The death of you is the ending of time, because you are thought, and thought is time. However, time is also space. It is space as the distance between you and not you, which is between the observer and the observed. Death brings and end to that distance. It ends space itself. As a result, when you die, every sense of being distant or separate from everything else ends. For example, to not be separate from a tree means to not see the tree as an oak or redwood, tall or short, beautiful or ugly. It means to see without thought to interfere in the seeing. To do that reveals what happens at death. It uncovers what takes place when time and space cease to exist.

2168. If you identify to nothing, then you have no identity. You have no ego or personality. If you have no personality, then there is no you. You are psychologically nobody. As a result, at physical death there is nothing that continues. There is nothing that survives. However, if you identify to anything, a belief, a set of values, or if you have an image of yourself as superior, inferior, vane, proud, and all the desires and sorrow that goes with it, then at physical death that identity goes on. The personality survives. However, what survives is not the specific image of pride, vanity, superiority, or whatever other image you have of yourself. What survives is the image-maker itself. The image-maker is the ocean of superiority. It is the sea of sorrow and desire in which people are caught. That means physical death is no escape from desire, and so when you die desire continues. It continues in other people. The end of desire means the end of the personality. It means learning what it is to identify to nothing, and thereby to be nobody. To be nobody is death, but it is not a superficial state or event. To be nobody means the ending of all desire, all struggle, and therefore all sorrow. Death is the stepping out of the sea of sorrow, and that stepping out is not nothing. It is everything.

2169. Love is the only thing that matters.

2170. If you act one way at home, another way at work, a different way in public, and so on, then your life is divided. You are not living in a holistic manner. To live holistically means to act and speak the same way for everyone at all times. For example, if you are mean to the coworker, then that meanness stays with you when you are at home. It stays with you because meanness is an expression of the ego, and if an ego occupies the brain, then wherever you go it follows. To see the fact that you and the ego are one brings an end to the internal division present in the brain. The end of this division gives birth to an incredible sense of oneness. It is the thing that makes living holistically not a mere hope or ideal. It makes living in such a way real.

2171. Ask yourself why you want to live. If you want to live in order to have a better job, own a bigger house, or get ahead in the world, then your priorities are rather petty. They are really rather silly. The greatest reason to live in this world is to either learn what it means to love without any strings attached to that love, or to point out what it means to have such a love to other people. There are no greater reasons to live in this world. None. If you are not doing any of that, because most of your time is spent pursuing money, sex, pleasure, entertainment, and all that, then you are not making the most of your life. You are wasting your life. So, do it. Start today. Put aside a small amount of free time each day and devote that free time to doing just that. If you do that, then your life will be useful, worthwhile. It will be filled with great meaning.

2172. The self cannot end itself, which means what ends the self is a selfless thing.

2173. The self is bias, and therefore ignorant. Ignorance cannot end itself. Only intelligence can do that. If you commit suicide with the belief of escaping from your sorrow, entering paradise, meeting God, or whatever, then the self goes on. The self cannot determine when and where it ends. It cannot choose when its death takes place. That means what makes that determination has no connection with the self. It has no relationship with ignorance. The only thing that has no relationship with ignorance is intelligence. Intelligence is the factor that brings an end to the self and thereby determines

where and when the self dies. If you ask where and when you will die, then the answer does not differ from person to person. The answer is always the same. Death always happens here and now. There is no other place where death of the self occurs. There is no other time.

2174. The body of the intelligent person dies once, the body of the ignorant dies many times.

2175. The lizards had blue, green, and yellow flat bellies. They congregated on the river rocks, and were feeding on black fly. They sprang up several inches to catch the teeming flies circling above the rocks. The lizards rotated their bellies sideways to enlarge themselves to keep other lizards from their particular hunting spots. People claim territory in a similar and often more sophisticated manner with intimidation, aggression, and war. People war over territory for agricultural use, access to water, natural resources, living space, and so on. People kill other people for territory. People and lizards are not so different, but people can be cruel, sadistic. They can be evil.

2176. Do this. Look at the next stranger you pass or meet on the street without comparing that person to another. It does not mean you must say or do anything in particular. Simply feel being connected to the person so that no space exists between you and that person. When no space exists, then pure looking is taking place, which means a connection is happening. There is connection and at the same time there is relationship without critique, suspicion, or any hint of judgment. The absence of judgment makes possible for this feeling of being connected. It makes possible for relationship. Relationship is what makes love possible, however this is not a love that most people have. It is not a romantic kind of feeling that has anything to do with desire, dating, sex, marriage, or any of that. This is different. It is a feeling of not being separated or different. It is a state of being the same.

2177. If the ego comes across the truth about what it means to love without conditions, then it is as though the truth pulls the ego towards it. The ego falls into the truth and as a result the ego dies. Truth does that. It kills the ego.

2178. Awareness comes about with the ability to look at a tree without an image of the tree. To observe a tree, a sky, or a person through the filter of an image distorts observation. As a result awareness is contaminated. It is corrupted. If there is any trace of corruption in observation, then awareness is impossible. That is simple if you go into it. Now, let us say I am aware, which means the whole of mental imagery has been cast aside. In the absence of this imagery, awareness takes place. It occurs. Now, what happens to awareness if the body suddenly dies? Is there some sort of afterlife for awareness that differs from the awareness that exists in this life? First, there is no your awareness or my awareness. Awareness is not personal. That means either awareness exists now or it does not. Most people are not aware. It is a simple matter to find out what it is to look at a tree without an image of the tree, which means to observe how it stands, moves, the shape of the branches, colors of the leaves, the shade it provides, and so on. However, awareness runs deeper than merely learning what it is to observe a thing without an image. The image-maker itself must come to an end, which means the ego must die in order for a total awareness to take place. If the ego comes to an end, which means awareness now operates in the brain, and then the brain dies, what happens to awareness? Does awareness go on, or does it die with the body? The ego is limited. The ego is memory, and memory is limited. That means the ego has an end. However, awareness has no connection with the ego. That means awareness is not limited. It is unlimited, endless. It is therefore a deathless thing. This is not the ordinary so-called awareness that people casually speak about. There is nothing casual or ordinary about it. It is extraordinary. It is something that only reveals itself where the ego is purged from the brain. There is no other way to come upon that other life, that afterlife, or whatever you want to call it. Awareness does not end with the death of the body. It goes on. That means awareness does not depend on the brain or body for its existence. It depends on nothing, which means it is a movement of independence itself. Therefore if you can find out what it is to be psychologically independent, which means to inwardly depend on absolutely nothing, and be perfectly content in that nothingness, then that other life shows itself. The door to that other life opens.

2179. It was late evening and the brain was watching with great interest out the window at the homes, trees, and cars parked along the street. It was a way of watching that was entirely and wholly in the present. The recall of memories stopped, which means the past, and therefore time, was at a standstill. The watching was lucid. The lucidity was clear, incredibly vivid. It made moments pass like lifetimes. It was like that but it was more than mere lifetimes. Eternities existed

in each and every moment, and the moments were not separated. They were not separated by time. Eternities passed within each moment and all moments were combined into one. The lucidity cleansed and emptied the brain, and within the emptiness there was energy. The energy was both immense and gentle at the same time. The gentleness was caring, soothing, and it could not be grasped with any idea or image. Mental images merely drive it off. They fixate and make it mechanical. This energy was not related to anything mechanical, which means no image could touch it. It was an unimaginable, untouchable thing.

2180. No thought can destroy the ego.

2181. If the thinker is thought, and you are infatuated with any thought, the thought about a hobby, a person, a God, or whatever, then you are infatuated with yourself.

2182. You must have a deep interest, energy, and hunger to learn the truth about what is love, death, the self, and so on, and to follow the truth no matter where it leads. If you have that hunger, then good; you are not wasting your time. If not, then get it.

2183. If you carry resentment, bear a grudge, or have feelings of ill-will against any person who lives today or ever lived, then you do not love. You do not love, because love is not something that bears ill-will. It knows no grudge, and as long as resentment occupies the brain, then that resentment slams the door shut on love, which means love cannot operate. It cannot operate within you. All feelings of ill-will and resentment are caused by the activity of some sort of thought. There is thought as yesterday's insult, fight, or hurt. There is thought as differences in loyalty, ideology or faith. There is also thought as hatred, criticism and judgment. However, love has no connection to thought, which means love has no relationship with any form of loyalty, faith, criticism or judgement. Love passes no judgment on whatever any human being does or has ever done. Thought is the entity that judges, and love has no connection with any aspect of thought, because thought is memory, and memory implies time. Love is not a function of time. Love is timeless. Therefore, let go of every personal belief, ideology, and form of thought you bear against another person. To do that suddenly enables one to learn what it is to carry no resentment for any human being, regardless if that person was an arrogant boss, schoolyard bully, or brutal dictator. That does not mean you will befriend such a person. It simply means you will bear nothing against them. Find out what it means to live without a trace of ill-will for any person regardless of what they might have said or done. To do that lifts a tremendous weight from inside oneself. It is this lifting of an inner weight that allows love to come about. It is the factor that makes love come alive. The cause for every act of meanness, atrocity, brutality, and all the human anguish that goes with it, is the self. It is the me, the ego, or however you want to put it. The ego is solely and completely responsible for every human anguish that exists today and has ever existed throughout the history of the human race. So if an ego resides within you, which means your life is centered around domination, aggression, competition, and therefore jealousy, anger, and the endless inner struggle, then you are fundamentally no different from the brutal dictator. The cause for all the struggle in your life, is no different from the struggle and ruthless behavior by the arrogant boss or schoolyard bully. The cause for all of that behavior is the self-serving activity of the ego. The ego is fundamentally responsible for all of that. Until you learn what it means to bring an end to the ego within you, you will not only be contributing to the petty problems of everyday living which most people find themselves, but you will be keeping alive the horrors of war, and all the human travail that goes with it. If you are making the mistake of living with an ego, and therefore going through life with grievances, jealousies, struggle, frustration, anxiety, depression, loneliness, and one hurt after the other, then you have before you the opportunity to change. You have the opportunity to come upon a love that has no relationship with any of that insanity, which means the opportunity of a lifetime lies before you. It lies right in front of you, right where you are, right now.

2184. The brain has the potential to uncover something that has evaded people for thousands of years. It has the ability to come upon something sacred, not an idea or belief about what is sacred, but rather the actual thing. It is not that this sacred thing can only be exclusively revealed to a particular brain, because exclusivity implies partiality, and that which is sacred is not partial. That means any brain can come upon it, but the sacred other is broader. It runs much deeper. It necessarily enfolds all there is, which not only involves the brain, mankind, but it includes the whole of existence. The brain can come upon it in the same way a small drop of water is connected to an ocean. The drop is part of the ocean, but

the ocean is bigger. It is indescribably more vast. Organized religions claim what is sacred can be attained through faith, prayer, and ritual, but all of that implies thought, and thought is finite. That which is sacred is not finite. Find out what it is to step away from all that is finite, which not only includes all organized religion, but it includes all forms of human thought. Do that, and the brain ceases to be entangled by that which is finite, and in the disentanglement from the finite what is infinite and therefore sacred emerges.

2185. People seek various viewpoints, reasoning, and forms of thought to come upon what has been described as eternal, timeless. To ask which viewpoint or form of thought is the right one, is like asking which dog you should pick in a horse race. Any form of thought is the wrong choice, because thought is memory, and memory implies time. That which is timeless is not associated with time. If you see that fact, then you will say no to all forms of thought as a means to come upon what is timeless. To say no to what is false means to come upon what is true, because the denial of the false is the truth. They are the same. Therefore deny all viewpoints, all reasoning, and all forms of thought. If you do that, then you will find yourself alone. It is in that aloneness and avoidance of what is false that the brain is enabled to come upon the other. It allows the brain to uncover that which has eluded people since the beginning of time.

2186. People have been conditioned to follow religious, tribal and social beliefs for thousands of years, and they continue to be conditioned. The type of conditioning may go by different names and involve different groups of people, but it is still conditioning, which means psychologically people today are fundamentally not different from people who lived at any other time. If the development of human behavior was an experiment, then so far it has been an epic failure.

2187. The primary mission of the ego is to continue. It is to survive. The ego cannot survive without assertion. It cannot continue without control. The mere suggestion that the ego is the root cause for all of the social divisions and psychological problems that plague the human race either is ignored, attacked, or causes such discomfort that people do not even care to examine it. However, look what happens when you step back, observe and scan the entire landscape of what is the ego, how it works, and why it struggles. When that happens the entire structure, process, and inner workings of the ego can instantly be realized. You can realize what is the ego, why it seeks, and how it dominates in order to continue. In that realization you discover yourself. You discover what is the ego, which means self-discovery takes place. As a result of that self-discovery the ego changes. The entire structure and system of the ego suddenly collapses, and in that collapse something entirely new emerges. The collapse of the ego means the ending of the itself. It means the death of the ego. For this to happen brings about an immense insight into what is death, and that insight changes what you do, how you behave, and where you go. You immediately stop seeking salvation in belief. Right away you start to live without possessiveness, jealousy, and fear. You instantly cease valuing the past and any projection of the future. In a spectacular and explosive moment you are thrust into the present, the is-ness, the now, or however you want to put it, and as a result the whole of sorrow comes to a screeching halt. Self-discovery does that. It changes the brain itself so that it no longer seeks to attain success, happiness, God, or anything else. The whole psychological movement of seeking comes to a complete end. As a result the brain ceases wasting energy on seeking. It stops sapping the energy within it in needless worry, frustration, loneliness, jealousy, and anger. All of that stops, and what comes out is a new kind of energy that enables the brain to operate in an entirely different direction. The new energy that begins to flow in the brain is not entangled in opinion, belief, supposition, or theory. The brain is no longer burdened with any of that, which means it is free. This energy and freedom are not separate things that are interdependent or follow one another such as cause and effect. It is not that one causes the other, but rather the one is the other. They are the same.

2188. When you listen to a bird chirping, a piece of music, or the ticking of a clock, find out what it is to internally taste, swallow, and digest the sound. Do that, and the separation between you and the sound ends. It is in the ending of the separation between you and the sound that the self and the label of the sound fall away, and when that happens there is neither. There is no self and no label, which means there is no listener and no listened. The division between these two things comes to an end, and what emerges is something altogether new and different. What unfolds is something utterly unknown, mysterious, and profoundly beautiful.

2189. Love is having no desire or need to hide anything. It means not wearing a mask.

2190. It is a fallacy to seek that which is holy in a place where you are not, because that which is holy is not limited to a particular place. That which is holy is unlimited, which means it can only be found where you are.

2191. If you have a love that depends on nothing, does not compare, and has no conditions, then at the same time an extraordinary realization takes place. The realization is that earth and heaven are not different. That is what such a love makes possible. It makes possible for heaven on earth.

2192. The psychological attachment to ideas and thoughts is like a noose that puts a stranglehold on the individual, because it causes frustration, fear, and consequently sorrow. It will strangle the life out of you unless you find out what loosens and undoes it. If you do not find out what undoes the noose of attachment, then it will remain your undoing, and the sorrow you experience in your everyday life will go on, which includes the frustration you feel in your relationships with family, friends, coworkers, and everyone you meet in life. All of that will see no end, and as a result the idea of peace of mind and contentment will remain a useless notion. It will be nothing more than an illusory idea, and therefore it will remain utterly unreal. Contentment only comes when you learn what ends the whole of human sorrow, which includes frustration, fear, anger, depression, jealousy, envy, loneliness, and every other inner hurt the human brain has ever encountered. All of that is sorrow, and sorrow cannot survive where attachment is absent. It cannot live and thrive in the brain if the brain ceases to be attached to anything. To be not attached is to be free. The end of attachment is freedom, and so it means the end of sorrow. Therefore if you find out what it means to be free, then at the same moment you discover the ending of all sorrow. You learn what it is to come upon a way of life that is free of all the inner hurt you have ever known. The beauty of this freedom is that it is unfailing. It has an unfailing and inexhaustible quality about it, which means it is without end. To come upon this sense of freedom is to come upon, at the same time, an absolutely unspeakable sense of endlessness, and therefore that which is eternal.

2193. The purpose of these writings is not to inspire, entertain, or provide the reader with a way to escape from the fear, boredom, and frustration of everyday life. Instead it simply describes that which can only be found when the whole psychological movement of seeking, searching, and the desire to achieve comes to a stop. In other words it describes the indescribable, which means no writing, no book, no words of any kind can impart that indescribable other. None of that can give it to the reader, which means the reader must walk away from all of that. The reader must put down every idea, thought, and mental image that the brain can conceive. Only then does that inconceivable other manifest. Only then can it come.

2194. Time is an illusion. There is only eternity, however it is not an eternity that is an extension or in any way related to time. Eternity is a timeless thing.

2195. The ego is the image you have of yourself, and an image means memory. It means the past. The past cannot influence, dominate or in any way control the present. The present cannot be reached by the past, which means the present is an unreachable thing. The brain that contains an ego cannot reach the present. Only when the ego vacates the brain does the unreachable other make itself reachable. The brain cannot enter into it, but rather it can enter into the brain. It can occupy the brain, but the brain must be open for it. It must make room for it.

2196. There is a significance to life that cannot be approached by effort, will, or desire. Desire implies a self, and a self mean selfishness. It means self-indulgence and self-centeredness. A self-centered person does not love, and a life absent love has no real meaning. If you see the futility of using desire to come upon what it is love or have a life with indescribable meaning, then that seeing brings an end to desire. The end of desire is what makes love possible. Love is the only thing that gives life meaning. Nothing else does that.

2197. A free society is not one when people can openly and freely express their personal opinions and beliefs, because personal opinions and beliefs means the person is psychologically attached, and attachment denies freedom. A free society is simply a group of people in which nobody is attached to any personal opinion, belief, or form of thought of any kind. It is the absence of attachment to thought that makes for both a free person and a free society. Nothing else does that.

2198. If you step outside the field of time, and you meet another person who has come upon that same field, then an extraordinary relationship takes place. It is not a relationship where the people merely feel very close and deeply connected with each other. It is more than that. It is as if a complete absence of separation exists, and in that absence a union of the two occurs. That is what being outside of time does. It unifies. It unifies because the entire movement of thought stands still. It stands still because psychologically time ends. In the ending of time, that which is timeless emerges, which means love emerges. Love is that timeless other which unifies. They are the same.

2199. The self is a field of bias, and therefore ignorance. If the self occupies the brain, then the brain works in an ignorant manner, following a particular faith, participating in a particular political party, worshipping a particular flag, and so on. All such activities are divisive, which means they have no relationship with what is love. Only if the brain comes upon a love that knows no division does the self dissolve. It dissolves instantly. It is as though the self is burned out of existence and from the ashes something indescribable arises. This indescribable other that emerges is love. Love emerges the moment the self dies, and in the death of the self a sense of undividedness, and therefore peace occurs. The peace takes place inside. It happens in the brain. As a result an extraordinary inner peace, calm, and contentment forms. The formation is more than a state of mind. It brings about a sense of belonging. The feeling of belonging that happens is like returning home after being away for an eternity.

2200. If you attend a church service, pray in a synagogue, or worship in a temple with the intention to commune with what has been described as God, that which is sacred or infinite, then memory cannot be used. If you seek to come upon that which is infinite through memory, then you are going about it the wrong way. You are doing something that can never work, because memory is finite. That which is finite cannot meet the infinite. If you see that fact, then you will stop making such mistakes. You will stop taking a wrong turn. To not take a wrong turn is the right turn. They are the same.

2201. There is a mental state absent any sense of time whereby events do not follow each other. The brain that perceives events not as happening after one another comes upon that state. It comes upon that timeless other.

2202. When you come upon a love that has no conditions, then there is nothing another person can do or say that can alter or move that love. Nothing can move such a love, which means it is an unmovable thing.

2203. The body was in terrible pain and struggled to sit, walk, and lay down comfortably. The face grimaced with every motion, however there was no sympathy for the body. The body is a machine. It is merely an apparatus with interrelated parts having different functions. The part in pain was a lower piece of the back. The laying-on-of-hands did not end the pain, but the asanas and core exercises made walking and sitting bearable again. Afterwards the body returned to the firm bed, breathed quietly, and suddenly the brain found itself in meditation. What a relief it was to be body free. Meditation does that. It separates the material from the non-material, the earthly from the unearthly, the body from the other. It does that. The body feels pain, but meditation steps away from the body. It leaves that which is earthly behind.

2204. It does not matter what objects you see or do not see. What matters is not the presence or absence of a thing. What matters is the seeing.

2205. When you discard the totality of social conditioning, which includes the conditioning of organized religion, nationalism, patriotism, cultural tradition, and so on, then a new society arises. If you bring a stop to the whole of human conditioning, then a new kind of human begins. The discard of conditioning allows love to arise. Love is what begins when you bring an end to the conditioning within you, because love is the absence of conditioning. They are the same. When that happens an entirely new psychological and therefore social order begins. The disorder of conditioned behavior comes to a halt, which means an era of what it means to be an unconditioned person takes place. A new form of people and world order suddenly starts, and that order is not a belief. Belief is the product of a conditioned mind. The unconditioned mind is free of belief. Find out what it is to have a mind that believes in nothing and therefore is not conditioned by anything. Do that and something extraordinary takes place. What happens is that you change. You change and as a result of that change you feel different. You feel as though you have come upon your real life. Your real life is not the life you lived before. It is not the life of worry about the future, frustration at work, or the inner torment of jealousy,

loneliness, and fear. This other life is absent fear. It is absent of all of that conflict and confusion. This new life means the end of all confusion. As a result a clarity unfolds. A clarity begins to occupy the mind, and that clarity knows no conditioning. The end of conditioning is the key to this clarity. It is the clarity. They are the same.

2206. The only things that matter are the loving actions you do, the loving words you speak, and the loving thoughts you have. Nothing else matters, which means when you die everything else you did in life drops away. It perishes. It is as though everything else you ever did throughout your life never took place. This happens because only love does not perish. It never perishes, because love is imperishable.

2207. People with an ego are like passengers on a sinking ship.

2208. Live without an ego no matter what happens around you. Do that and you will do the right thing.

2209. The news channels reported a number of terrorists bombings that injured and killed many people. Flowers and wreaths were put on the ground at the place where the bombing happened. People lamented over the tragedy, cried, and denounced the perpetrators as barbaric, evil, and brainwashed. They argued how children are brainwashed at a young age to embrace terrorist groups and ideologies, how they are trained to kill, and conditioned to follow a particular system of belief. It is obvious that psychological conditioning is the source of all the violence. It is the origin of every act of terrorism, barbarism, and cruelty that has every taken place throughout human history. It is not that mental conditioning is the cause of violence. Mental conditioning is violence. They are the same activity. They are the same psychological movement taking place in the brain. Conditioning is the mental identification to belief, because to identify to any form of belief is inherently divisive. It means a psychological division takes place between what is and what should be. What is means the present. It means what is actual and real. What should be is a mental projection. It is a projection based on the product of a particular culture, upbringing, and education, which includes the projection of a savior, Jesus, Mohammad, Krishna, and all the rest. This psychological divide is conflict. It is the same. It is this beast within the brain that must be exposed and seen for what it is. The greatest action a person can carry out is to bring an end to this division, because it stops divided living. Divided living means to inwardly belong to a culture, faith, or belief. It does not matter what particular culture you identify with or what organized religion you embrace. If you are mentally conditioned, then inwardly you are basically no different from the religious fanatic, political idealist, or criminal gang member. You are no different, which means you are that. Find out what it is to live without a trace of mental conditioning in any form. Only then can the division within end, and when that happens that which is unconditional unfolds. It comes out. That which is unconditional is not a belief. It is not a mental fantasy, ideal, or anything that involves a mental projection for what should be. It is not a projection of any kind, which means it has nothing to do with any form of division. As a result it is an undivided thing, and therefore whole. Love is that undivided and unconditional other. Love is that wholeness that comes when one discovers what it means to end the division within oneself and therefore in one's everyday life.

2210. A unknown presence was felt upon waking. It was gentle, innocent. The innocence had a vastness and purity that could not be corrupted by anything that anyone could ever say or do. It remained with the body as it bathed, ate breakfast, and during the morning walk. It followed the body throughout the morning as it performed household chores, cleaned a car, tended to a garden, and pulled weeds. In the early afternoon the body rested and took a nap on a sofa. Upon waking it was there as gentle as ever, infinitely innocent, indescribably vast. It stayed with the body through the afternoon, early evening, and deep into the night. It had no goal or mission. The purpose of it seemed to be simply to exist. For it, existence seemed to be enough. It was more than enough. It was everything. There was nothing greater than for it to be. The being of it made itself apparent, and the key was the present. There was no difference between the presence and the present. The one was not separate from the other. The barrier that prevents the mind from coming upon the present is thought. Thought is the psychological movement of image-making, and image-making means memory, and memory is the past. The past is not the present. They are two totally different worlds. The end of image-making is the factor that reveals the present, and the present opens the door to the vastness, the immensity. It allows that infinite other to show itself.

2211. Awareness does not invite, summon, or uncover the sacredness within the brain. Awareness is the sacredness. They are the same.

2212. Knowledge is measurable. That means what is measurable is all you know. It is everything anyone knows. However, there is something that is not measurable. It is something that nothing to do with knowledge. Knowledge includes faith, because faith involves a mental image. All images exist as knowledge. Therefore no faith has any relationship with that which is immeasurable. That fact brings about a tremendous realization. It means no faith of any kind can be used to touch, produce, or in any way connect to that which is immeasurable. That fact not only brings about a realization regarding the limitation of knowledge, it brings freedom. It brings freedom from the whole of human knowledge. It also means freedom from the whole of human faith. When one comes upon this realization and the freedom it brings, then that freedom nullifies faith. It turns the whole of human faith into ashes. It is within these ashes that what is immeasurable rises. It rises because the death of measure is the birth of that which has no measure. It is the birth of that unknowable and immeasurable other.

2213. Thought is needed to fix things, work, tend to family, and all that. But when work is finished, the family is fed and clothed, and thought is no longer needed, then turn away from thought. Turn away from living in memory, the past, and therefore time. Do that and the timeless other begins to operate. It starts to work in the brain. It does that because the turning away from time is the work of that which is timeless. They are the same.

2214. The afternoon sky was clear and the walk wound up and down the streets of the small coastal town. During the walk there was no feeling of being separate from the blue sky, the man moving lumber, or the orange, yellow and purple flowers growing along the sidewalk. Thought is what separates man from nature, man from man, man from all that is. During the walk the brain was sensitive and attentive to the smallest details. It was more than attentive. It was passionate. There was passion for the sky, trees, and whole of mankind. The passion obliterated thought. It made the whole of thought dead and gone. The absence of thought created a lack of separation with all that is, and that lack of separation went on during the entire walk. There was no analysis or no effort trying to figure anything out. There was no attempt to try to understand or gain knowledge about the sky, mankind, or anything else. The playback of thought itself seemed to come to a standstill, which means all thoughts were devalued. The devaluation of thought made separation impossible between the observer and the observed. The end of this separation brought about relationship with everything. There was no sense of separation with the sky, people, cars, homes, trees, grass, insects, street gutters and cracks in the sidewalk. The relationship between the brain and the whole of life was extraordinarily intimate. It was more than intimate. It brought about something that thought could not touch. It revealed an untouchable other that no thought or mental image could ever fathom. It revealed an unfathomable and holy thing. The brain must be cleansed of the whole of human thought for that holy other to show itself. It is this holy other that not only brings about relationship with all that is, but it elicits an inner peace and contentment that no words can begin to describe. Thought is the thief that steals away every sense of inner peace. It destroys contentment and as a result it is responsible for every psychological problem, meanness, and sorrow that man has ever experienced. Find out what it is to die to thought from this moment to the next. If you do that, then you will realize that to die is to live. They are one and the same thing.

2215. When your life ends and you are asked, “Did you realize your full potential?”, then what would your response be?

2216. Intelligence sweeps away sorrow. It does that because all sorrow is a movement of desire, and the ending of desire is the ending of contradiction. Desire means contradiction between you and thought, between the observer and the observed. The end of desire dissolves this contradiction, which thereby wipes away ignorance. The person that realizes the nature of desire, ends a life of ignorance. The ending of ignorance is intelligence. It is the beginning of a new way of living that knows no sorrow.

2217. Throughout the world people are living in a circle of sorrow. The circle is like a hurricane filled with inner conflict, and that conflict expresses itself outwardly as violence and human suffering. To step out of this circle people must learn to be psychologically alone and perfectly at home with that aloneness. To be at home with this aloneness does not require living physically alone in isolation from other people, and it has nothing to do with anything physical. It is not something that takes time to come upon, which means it does not require any amount of effort, study or analysis. Instead it means to be whole inside. Wholeness is not divisive. It is not partial, and therefore it is something that occurs with the absence of all aspects of inner partiality. Partiality implies a mindset that is not only divisive, but it is also ambitious. To be

inwardly whole means to have no sense of psychological ambition in your everyday life. Most people live with ambition. They live with the desire for some sort of achievement or distinction such as power, control over others, fame, wealth, or enlightenment. The yogi who desires enlightenment is no different from the politician who desires power. It is the desire to attain that is the same for each. Find out what it means to psychologically desire nothing. To desire nothing means the end of striving to achieve. It means living without any sense of an inner battle. If you do that, then your life changes. Previously your life was a battle and constant struggle. When struggle ends, then that old way of living falls away. As a result sorrow falls away. It dies in the brain. The death of sorrow is what brings about this sense of wholeness, and therefore contentment. The contentment that comes shows what it is like to step out the violence of this terrible hurricane that mankind has been caught in for thousands of years. It is similar to unexpectedly finding yourself in the eye of the hurricane where it is calm, peaceful, beautiful. Around you may be people living in turmoil, but you have come upon a life without any turmoil whatsoever. That is what happens. That is what it feels like.

2218. Love without conditions not only ends all sorrow, it ends the last sorrow.

2219. The sensitive brain may experience what seems to be unusual visions or events that cannot readily be explained. What is important is not the vision or event, but the letting go of it. If you learn what it is to die from moment to moment, then no experience is made important, which means an ego cannot form. The formation of an ego is the beginning of confusion and a manner of living filled with strife, torment, and ignorance. So regardless how wondrous the vision may be, when it finishes make no effort to repeat it. Instead let it die. Let it die altogether. To do that is to discover that death is life. They are the same.

2220. To waste life is to waste energy. If you live with worry, frustration, anxiety, and all that, then you are wasting energy. You are wasting your life. To live without all of that nonsense, which is the nonsense that plagues most people today, means energy is no longer being wasted. When energy is not wasted it is conserved. If energy is conserved, then the ability to meet life totally, fully, and with unimaginable passion takes places. It means the discovery of what it really means to live a passionate life. Most people do not live with passion. Instead they live with romantic notions about love, delusions about death, fanatical nationalism, political enthusiasm, religious fervor, and so on. None of that is real passion, because all such things involve belief, and belief is the product of social conditioning. Belief is conditioning. It slants the brain to think in a warped manner and as a result perception is distorted. A distorted perception prevents clarity, and as a result intelligence is denied. Only the intelligent person lives a passionate life. Obviously this is not an intelligence that has any relationship with belief. It is not an intelligence that is scholarly or bookish. Instead it is an intelligence that sees the fallacy of belief, because the seeing of what is false is intelligence. They are the same. If you see the fraud and deception of a thing, then you are free of it. To be free of something means to instantly reject it. It means to reject it both psychologically and actually so that it does not exist in one's everyday life. Therefore reject any and all forms of social, religious and political belief. Do that and the possibility for a new way of living occurs. It is an intelligent way of life filled with an energy and passion that has no conditions. It is filled with love. Love is that unconditional state that brings passion to everyday living. It is the thing that wipes away every inner conflict that a person has ever known. Find out what it is to allow this energy to work in the brain and therefore everyday life. Do it. Just do it.

2221. A place of learning is absent of bias, propaganda and indoctrination. It does not indoctrinate with any particular social standard, including the standard of nationalism, religious belief, or personal philosophy. It is absent all of that, which means it is a place that is unbiased and impartial. It is more than impartial. It is undistorted, pure, and therefore holy. I feel any such place should be cared for and supported. The beauty of such a place is that it is not where you are not. It is right where you are, because it is in the brain. No words or sermon can convey the holiness that manifests in a brain which knows no distortion. The absence of partiality makes this holy other come about, which means only when the brain is empty of partiality can it happen. In fact the emptiness is not only what allows that holiness to come about, it is the holiness. They are the same.

2222. If you believe in heaven, God, or a dimension to existence where there is a happiness and bliss thousands of times greater than what can ever be experienced on earth, then that belief denies such a happiness from manifesting. It prevents such a bliss from unfolding and occupying the brain. Mental belief does that because belief implies memory, and memory

is by nature a restriction. It is restricted to the past. If the brain holds onto the past, then it is forever barred from the present. Happiness can only exist in the present. Therefore explore what it is to psychologically throw out every belief that exists today and has ever existed. The totality of human belief must be abandoned. It must be let go completely. The letting go of human belief does not mean it holds a smaller place somewhere deep inside the crevasses of the brain. The letting go must be a destruction. The destruction must be an abandonment, a complete and total annihilation. Only when that happens can that thousand-fold bliss reveal itself. Do not take my word for it. Go into it for yourself. Gather every ounce of energy you can muster and go into it. That's all. Just go into it.

2223. If all forms of personal identity fall away, which means one ceases to identify with any beliefs, thoughts, and memories, and thereby the self disappears and turns into nothingness, then an absolutely vast and astounding energy arises. The energy is the absence of the self. It is the nothingness, but it is not an energy that depends on the absence of the self. The energy depends on nothing. It just is. The self merely blocks the brain from coming upon the energy. When that block is removed the energy starts to work in the brain. Find out what it is to identify with nothing. Do that and watch what happens. Just watch.

2224. People punish, hurt, and violate other people, but nobody and nothing can violate a love that depends on nothing. The body can be violated, because the body is tangible. Love is not tangible, which means love is incapable of being violated. Love is an inviolable thing.

2225. In order to find out what it is to bring an end to all the problems of everyday life, the fears, the heartaches, the sorrows, and all the rest of it, then you cannot just go into all of this casually. You must not only use every ounce of energy within you to carefully and thoroughly go into this, and you must not only be open to the fact that whatever beliefs you have about any of this may be wrong, but you must find out what it is to live with an open mind. To live with an open mind means the moment you form a conclusion about what it is to live without such problems, you must let it go. The moment a concept or thought solidifies in the brain about these things, you must drop it. You must discard it. You must die to it, which means you do not identify to it or form an attachment to it in any way. If you do that, then you will not carry any personal beliefs about these things with you. As a result your outlook on life will not be prejudiced or slanted. It will not be distorted, and therefore it will not be ignorant. The absence of an ignorant outlook is an intelligent outlook. If you fail to avoid having an ignorant outlook about these things, then whatever you find out will do nothing to end the problems in your everyday life. Look what happens when the brain remains open, which means it identifies to nothing, no beliefs, no concepts, no thoughts of any kind. To identify to nothing means to have no identity. It means to have no ego, and it is only when you have no ego that all inner problems end. Therefore die to whatever personal beliefs you have about everything, which includes beliefs about what is love, death, God, country, and everything else. Can you do that? If not, then see how all of the problems of everyday living go on. But if so, then see how all of the problems of everyday life completely vanish. They end. They end instantly.

2226. If people were born with intelligence, then that intelligence would operate from the very start, which means people would not be swayed by ignorance, the ignorance of possessiveness, attachment, belief, and all the conflict and ugliness that go with it. People would not make the mistake of psychologically attaching themselves onto any belief, thought, or image from the beginning, and as they grow up they would not be fooled to identify with mental images: images of money, sex, God, family, or anything else. However, people are swayed. They are fooled. At very young ages people readily follow their friends, family, and society in which they find themselves to embrace local customs, practice past traditions, and perform idiotic rituals. They easily fall victim to desire and all the frustration, disappointment, and heartache that go with it. The intelligent person follows nobody, identifies to nothing, and is attached to no idea or mental image of any kind, which means the intelligent person is free. The absence of attachment is freedom. There is no difference between the two. However, people continue to make these mistakes. The young child continues to be tempted, lead astray, and fooled, which means people are not born free. They are not born with this quality of intelligence that cannot be fooled to live a life absent attachment, and all the torment it involves. That means people are born with an ego, and so the ego exists at birth. You are born with it. The reason an ego exists at birth is because it exists at death. When the body dies, and if the ego occupies the brain, then the ego moves out of the body and goes on. The ego melts back into the main ego, the mother ego. It merges with the river of egos, and at bodily birth this same river enters the brain. It enters the brain when

you are born. That means the ego is an entity that not only exists in people, but it exists outside the body. It exists outside the body at death. What happens to the ego after death and before rebirth is no different from what happens after birth and before re-death. It is the same as what happens now. It is the same bias, the same desire, the same sorrow, and therefore the same ignorance that lies within people today. What is important to understand is not whatever happens to the ego after bodily death or before bodily birth. What is important is to rid your brain of the ego and therefore have it stop playing any part in your everyday life. Nothing else is more important.

2227. If you discover what is love, which means a love without jealousy, fear, and any hint of tension, and you meet a man who lives with jealousy, fear, and all the misery that goes with it, then that man will be blind to you. He will be blind to you because the man who lives in misery is closed off. It is as if a wall surrounds him and completely isolates him from all that is. As a result he cannot feel what is before him. He cannot see the immensity in his midst.

2228. If you are loved without conditions, then a feeling arises that you can do anything without fear of criticism, retribution, or punishment. If every sense of fear in a person falls away, then what remains is a sense of unimaginable fearlessness. If I could convey anything to the reader, it would be this: You are loved.

2229. If you scout out the warehouse of your mind to see what it contains, then the investigation can only yield one thing. There is nothing in the mind except mental symbols, pictures, concepts, ideas and thoughts. Any scouting of the mind can only detect ideas and thoughts. The collection of everything in the mind may be described as thought. There is nothing else there. This is quite interesting if you go into it, because if you think about yourself, then the thoughts you have about yourself are essentially inside the warehouse of the mind. If the warehouse of the mind is thought, then only thought comes to mind when you ask "Who am I?". For example, the thoughts you have about yourself as your name, your resume, your heritage, your beliefs, and so on, all take the form of thought. Therefore you are thought. The thinker is you, and so the thinker is thought. This is easy to understand when you consider the thoughts you have about yourself, such as the thought of being a husband, wife, scientist, artist, strong, weak, good, bad, and so on. The point is this: Whatever thoughts you have of yourself is behind you. It is done because thought is made up of past experiences, past compliments, past insults, past beliefs, and so on. Thought itself is the past, which means the thinker is the past. The thinker can never truly come upon the present. The thinker can never meet life, because life only exists in the present. If the thinker is you, then as long as you identify with any ideas or embrace any thoughts about yourself, then you are fated to the past. The past is where every inner hurt exists, and if the mind is trapped in the past, with whatever thoughts and mental images one has of oneself, then hurt and conflict are inevitable. To be fated to the past means to live with endless frustration, jealousy, hurt, and conflict after conflict. Conflict makes love unattainable. It makes love a pipe dream. If the mind is hurt, wounded, and undergoing constant mental turmoil, then it cannot come upon the immense beauty and security that is love. Love is the greatest security. It is the highest safety. However, it has nothing to do with the apparent safety that thought brings. You may feel a sense of security by identifying with a particular belief, or any mental image for that matter, but any such identification creates an identity. It creates an ego, which means psychological isolation, and therefore an absence of relationship. Without relationship love is impossible. The mental identification to all forms of thought must be obliterated from the brain before love enters the picture, which means as long as you identify to any idea or embrace any thought about yourself, then you will never feel that extraordinary sense of impenetrable safety and security that only love can bring.

2230. There are no so-called parts to conflict. Outwardly, the conflicts of jealousy, anger, and loneliness appear different with separate causes and unique expressions. However, they are all movements of the ego, and therefore they are fundamentally the same. The only thing that one needs to understand is this: Love ends conflict. Love not only wipes out the conflict of jealousy, but it eliminates anger and loneliness at the same time. It wipes out every inner hurt, trauma, and sorrow in the brain. It takes out all of that in real time. Nothing else does that.

2231. If the thinker is thought, then you are the parent, child, neighbor, coworker, and stranger on the street. You are all one and the same.

2232. If you ask “What organized religion is correct: Christianity, Islam, or Hinduism?”, it is like asking “What cheese makes the moon: Cheddar, Brie, or Swiss?” No organized religion can be used to come upon what is holy, because anything organized implies thought, and thought is limited. What is holy is not limited. That means what is limited cannot be used to come upon what is unlimited. It is that simple.

2233. A drop of water has an edge. It has a border that separates water from non-water. The border seems to disappear when the water droplet falls into a river, however the river also has a border. The banks of the river separate the river from the non-river. It is the same with the ego. The individual ego has a border, and that border is thought as the psychological embrace of memory, the past, and therefore time. It is the same with every other ego, which means it is the same for the river of egos or the collective ego. The collective ego has a border, and obviously that border is also time. The person that discovers what destroys the ego, not only learns what it is to live without an ego, which means life without grief, struggle, sorrow, and all that, but the person discovers what it is to step out of the river of time. The person that does that comes upon a dimension to life outside the field of time. Love is that other dimension. Love is that timeless other, and it destroys the whole of sorrow, and thereby releases a compassion for the those people caught in that river. Unless you find out what it means to go through life without an ego, which means to mentally identify to absolutely nothing, not any job, not any person, and not any belief, then you may feed the poor, heal the sick, and shelter the homeless, but none of that will have anything to do with compassion. The ego that feeds the poor does it out of pity, but pity is not compassion. Pity is a sorrow one feels for the suffering of another. Instead, this is compassion born out of a love that knows no sorrow. Therefore to have true compassion means to come to the end of all human sorrow. It means to be completely finished with sorrow, all sorrow. Only when one walks away from the river of the ego, and therefore all human sorrow, is compassion possible.

2234. None of this would have meaning if the potential for coming upon a love that is timeless did not exist within you. That means this love, this timeless and therefore sacred other, is dormant, waiting. It's waiting for you to face it.

2235. Love is not bound. It is not a tethered thing. Love is boundless. It is untethered, and therefore free. Only when you are psychologically free can you come upon such a love. There is no other way.

2236. If you take a hard look at yourself, which means if you carefully scan the mind of who and what you are, then you will see you are nothing but a collection of ideas, concepts, and mental images. You will see that whatever comes to mind when you ask, “Who am I?”, or “What is the self?”, essentially takes the form of an image. It takes the form of memory. That means you are memory. The self is memory. It also means everything you learn about memory, you not only learn about yourself, or the self in the brain, but you learn about the self that exists in every brain in everybody in the world. To realize that fact is a great revelation, because it means there is no basic difference between the self that exists in you and the self that exists in anyone else. It means that fundamentally a Republican is no different from a Democrat, a Christian is no different from an atheist, and a Brazilian is no different from a Canadian. The particular names, shapes, and types of memories obviously differ from person to person, however deep down they are all nothing but images to which the brain identifies. It is the identification to images that reflects an identity, a self. Therefore psychologically there is no real difference between people. There is no difference between the self in you and the self in another. It means you are everyone. You are the whole of society. If you can discover what it means to bring an end to the self in your own everyday living, which means selfishness, possessiveness, greed, envy, jealousy, and the countless problems that go with it, then that is not only a discovery that every other person can make, but it means the opportunity for a profound transformation in the overall human condition takes place. For millions of years human beings have been selfish, which means violent, fearful, insecure, and struggling to understand themselves and the world in which they live. All at once in an explosive instant a human being has a total insight into what he or she is. The insight is not only that the self is memory, but memory is something that can be easily understood for what it is. It can be understood as follows: Memory is the past. It is intrinsically confined to the past. As a result the self is a forever prisoner of the past, which means psychologically freedom is denied. As long as the identification to any memory exists, then freedom does not exist. Therefore there must be no memory that the brain adores, covets, or worships. It means if you identify with being a Christian, atheist, Swedish, Chinese, militant, pacifist, successful, a failure, or whatever else, then you must walk away from it. If you identify to any memory of anything, including any organized religion, political party, system of government, ideology, moral doctrine,

value system, the ideas about a job, family, as well as any ideas you have about yourself, then it must all be left behind. It must be abandoned so that the memory of such things no longer plays a part in your daily life. Only after the worship of all such memories are dropped altogether can a person ever find out what it means to be free. Freedom is not a memory. In the same way an ocean wave is not a concept, and a morning breeze is not a belief or theory, freedom is not a belief, ideology, theory, or any kind of intellectual concept. If you covet concepts and identify to theories, then you are not only caught up in a whirlwind of mental dependence, but it means life is passing you over. It is passing you by because life exists in the present. Memory has no connection to the present. Instead memory is stuck in the past, which means so are you. The only life worth living is a life not bound to the past, because a life not bound to the past is a life unbounded. It is a life of freedom, and only in freedom can a person learn what it means to love. Love is not the past. Love is not bound in any way. Love is a boundless thing.

2237. The way you perceive the world is a reflection of yourself. For example, if you follow the Christian, Muslim, or XYZ faith, then your perception of the world is filtered through that faith. The faith, belief, or mental image you have of yourself feeds back onto itself. This feedback loop means isolation. It means you are psychologically isolated. As a result you live in your own little bubble tethered to the images you have of yourself. To live in a bubble denies relationship. It makes love impossible because love only exists in relationship. Find out what it is to burst that bubble. Nothing else really matters in life.

2238. If you read these writings in a frivolous manner without any real seriousness, make a judgment about it, or form an opinion about what you think these writings may or may not describe, then what it describes will be lost. The actuality of the thing will be missed entirely.

2239. Do this: Go for a walk and put away all thoughts about work, family, money, sex, and everything else. Think of none of that. Instead be highly attentive to whatever you encounter. Face what you meet with tremendous alertness. Allow the eyes, ears, and entire body to be terribly sensitive to whatever environment you find yourself. Face everything you come across directly and completely so that nothing carries over in the brain. That means if you look at a tree, then carefully look at the trunk, branches, leaves, shapes, colors, shadows, and movements of it. When you look at a person, look carefully at the whole person: the face, eyes, hair, clothes, shoes, how the person behaves, sits, walks, the tone of voice, the manner of speech, and all the rest of it. Do not analyze, compare or judge any encounter. If thoughts arise about work, people, sex, or anything else, then simply observe them as you observe the tree. Be attentive to what happens both inside and outside the brain at the same time, and give no preference to what is happening in either place. If you do that, and do not choose whether to observe what is taking place inside or outside the brain, that means the observation is not partial. It is not slanted. Choice slants observation, and when choice is removed, then the observation becomes choiceless. In that state of choiceless observation, notice that the whole movement of thought is silent. In the silence the brain is free of all the anxieties, worries, and problems of everyday living. As a result the brain is able to rest and renew itself. This renewal brings about an inner rejuvenation that cleanses the brain and thereby makes the brain sharp, highly alert, teeming with energy. The inner silence is this energy, and choiceless observation is what brings it about. Don't take my word for it. Do it. Test it out for yourself and watch what happens. Just watch.

2240. The body was lying down on a bed in the dark room. The spine was in pain and undergoing spasms which made it impossible to find a comfortable position. The body felt weak, broken, vulnerable. The body was a mess, but the brain was strangely alert. The alertness had no goal or direction, and it was then that it came. On the bed and in the dark it emerged. It was infinitely satisfying, delightful, and good. The delight and goodness permeated the furniture in the room, the walls, and shadows on the walls. The brain was not dazed or fogged in any way. Instead it was clear. The clarity was not detached or removed from the goodness. The goodness permeated the brain, but it was not the brain. The brain is physical, material. This goodness was different. It was not material. It was immaterial. It was an otherworldly thing. The alertness allowed it to come out. It not only allowed this mysterious other to come out, but there was no separation between the two. The alertness and the goodness were one and the same movement. The pain continued through the night and into the early morning hours. The body eventually slept. Upon awaking the body felt sore, beat up. A small bird balanced on a bamboo branch that bobbed up and down in the morning breeze. The bird had a dark hood, white wings, and beige beak. It clutched the branch for a short time, then took off, and disappeared into a nearby thicket.

2241. If you feel lonely, insecure, or depressed, then these feelings are you. They are you because all such feelings are rooted in thought. The thought may be the result of being reprimanded at work by the boss, blamed for something you didn't do, abandoned by someone you cared about, and so on. Love is not thought. Thought is restricted to memory. Love is not a restricted thing, which means it has no connection with memory or thought. If such feelings occupy the brain, regardless if the feeling is sidelined or not readily apparent, then love does not exist. Love is absent from the brain, which means if these feelings are inside you, then you do not love. You do not love anyone or anything. Find out what it is to bring such feelings to an end in your everyday life. It is not a difficult or complicated thing to do. It's not only easy to learn what it means to love, but it is something that takes no time at all. Love takes no time, because time implies memory. That means memory is what blocks love from entering the brain. Most people make memory all important, such as the memories of family, friends, a reprimand from a boss, or about a person you cared about leaving you. I care about many people. If any person I cared about left me, then I would simply say, "Goodbye", and that would be it. It would not bother me at all. It would not bother me because I am not attached to any memory of any of the people I care about. You can only be attached to a memory of a person, and not the actual person, unless you are physically joined to the hip. Barring that, all forms of attachment involve memory. It means if I am attached to a memory, then I am attached to myself. It is this self-attachment that causes all such feelings of sadness, grief, and depression. Find out what it is to psychologically be attached to no memory of any kind. Do not just think about it. Do it. If you do it, then you will discover what it means to be free. Freedom wipes away such feelings of sadness, depression, and any other inner hurt. It does that. It happens on the spot right where you are, and it does so in a split second. You just need to do it.

2242. If only one person lives these writings, then that will be enough.

2243. The whole of existence is in you. All you need to do is allow it to emerge.

2244. You are the thoughts you have about yourself. Everyone is. That means you are every human being who has ever lived throughout the history of man, the early man, nomad, hunter and gatherer. You are the early Indian, Hindu, and Egyptian. You are the early nobleman, artist, poet, friar, and squire. You are also modern man, scientist, programmer, businessman, store clerk, cashier. Now if you observe the behavior of people throughout the history of mankind, then it is obvious that people have been mentally indoctrinated. People have been indoctrinated by various beliefs, rituals and superstitions. The type of indoctrination has changed over the years, but what remains unchanged is the identification to the indoctrination. That means people today are not fundamentally different from their ancestors. People today are just as mentally warped as people who lived thousands of years ago. Technology has obviously changed tremendously over the years, but psychologically people are still indoctrinated. They still identify to beliefs, ideals, traditions, which all involve some form of thought. The identification to any form of thought equates to an indoctrinated brain. It means the brain has fallen victim to repeating tradition, custom, belief and everything that goes with it over and over. This psychological repetition of thought creates a habit, and a brain caught in habit is dull, sluggish, which makes it extremely shallow. Love is not shallow. Love is not a dull thing. That means love goes hand in hand with a brain that is active, keen, highly sensitive. A sensitive brain is not entangled in habit. It is not indoctrinated, which means it is not slanted, one-sided or prejudiced. A prejudiced brain is a divisive brain, and division means conflict. It is this inner conflict that expresses itself outwardly in society as social violence, war, and all the extreme upset and grief that go with it. Love is not divisive, which means it not only has nothing to do with prejudice, but it has no relationship with indoctrination or a brain caught in habit. The point is, a brain cannot love as long as it remains indoctrinated. Therefore the indoctrination present in the brain must be purged. It must be eradicated. If you realize the need for all forms of psychological indoctrination to be eradicated, then that realization is what eradicates it. When the brain comes upon the realization that it is indoctrinated by belief, ideology, culture, and all the rest of it, then the brain is not longer fooled by any of that. The brain suddenly sees the stupidity of all forms of indoctrination, social and psychological conditioning, and as a result it can no longer be tricked by any of it. This realization frees the brain from all conditioning, which means the brain discovers what it means to be free. As a result, a psychological change takes place. The change is fundamental and thereby brings about a profound revolution in what it means to be human. The revolution happens inside the brain itself, which means a psychological revolution occurs. The revolution changes the direction of mankind. The direction of mankind changes because suddenly the brain comes upon what it means to love. Humans have never before experienced what is love, because they have always been indoctrinated. For countless generations people have been conditioned. They have been blind to the fact that love has no conditions. The

end of this conditioning in the brain reveals a love that otherwise has never been revealed before. Only a love that has no conditions can bring an end to social division. It's the only thing that can stamp out the brutal and insane way of living that has plagued people around the world for thousands of years.

2245. Thought cannot capture the unthinkable.

2246. Intelligence is not the culmination of a period of mental analysis in which a discovery is made, and as a result of that discovery the brain relaxes and rests on its laurels. If the brain ends the ignorance within, which means all forms of mental habit and the attachment to personal opinion, belief, ideology, and all the rest of it, then it begins to move as never before. A new non-repetitive movement starts that is devoid of monotony, which means it is ever new, vibrant, filled with youth. It is a movement that has no conclusion, does not terminate, which means it is something that begins again and again and again.

2247. People who follow spiritual or esoteric studies have said that when you are born, the birth is planned. It is planned by you to be born into a particular body, family, time, and place. They say the same happens when you die, that death is also planned, and that it is planned by you to die in a particular time and place. However, any plan implies thought. It involves an ego, which means partiality, bias, and therefore deception. What is important is not what happens before you are born or after you die, but rather how you live now. Most people live with an array of mental problems, anxieties, and fears, such as fears about the boss at work, the cheating spouse, criticism, failure, and the greatest fear, which is the fear of death. However, look what happens when you learn what it is to psychologically die, not at some predestined moment in the future, but right now. To psychologically die now means to let go of every idea and mental image you carry with you deep inside. To die to the whole of that means to release the burden of the past and any expectation for the future. It means to discard the baggage of every yesterday and tomorrow, and as a result find yourself face to face with the present. The present is not an idea. It is not a mental image. Instead it is the end of image-making, which means it is the end of time. All mental images are restricted to time, because images exist as memory, and memory means time. It means mental time. The mind that brings an end to living in memory, and therefore time, comes upon that which is timeless. It comes upon what happens at death. Death is the revealing of that timeless other, which means death is not an annihilation, extinction, or non-being. It is not a blank oblivion. Instead it is something that brings about immeasurable meaning to everyday living that otherwise would be misplaced. Find out what it means to die to the whole of human thought now, because to do that is to genuinely live. To die from moment to moment is to live. It is to live as never before.

2248. The brain awoke from a long sleep, felt refreshed, and at the same time the thunderous inner sound was in the head, clear, steady, continuous. It went on during the entire day and deep into the night. The sound was audible but others said they did not hear it. It streamed constantly, uninterrupted without end. The cause of it was unknown. What makes the sound of a violin is the bow against the strings. This sound had no discernible bow. It had no obvious cause. The brain was alert and listened to the unknown sound without choice. To listen without choice is the key to having a quiet mind. It is the key to sanity.

2249. If you have grown accustomed to the violence that goes on throughout the world today, apathetic to people suffering, or insensitive to human sorrow, then the apathy and insensitivity are not only expressed outwardly to what is happening throughout the world in society, but also inwardly to what is taking place inside you. If you are insensitive, then that insensitivity shuts you off from the real world, because to be insensitive means you fail to see the immense beauty of an afternoon sun, a bird gliding in the air, or a glistening evening moon. An insensitive brain cannot penetrate into the immense beauty in the smallest, simplest things. This is not an emotional or philosophical sensitivity. Instead it is a sensitivity that is keen, acute. It is a sensitivity filled with vigor, vitality, tremendous passion. The insensitive brain is dull, passionless, which means it has no energy. It has no energy to respond to what takes place outside or inside of brain. If the brain is sensitive, then it not only penetrates into the beauty of nature, the earth, animals, plants, and people, but it is also sensitive to the behavior of people and the state of the world today with all the violence and cruelty that has gone on for thousands of years and continues today. The sensitive brain does not pick and choose. It is simply sensitive, which means the sensitivity extends to the whole of life. Only when the brain contains such sensitivity, and therefore energy, can it meet the problems that exists outside of it, as well as inside of it, have the capacity to fully and instantly understand the

root cause of all of these problems, and thereby be free of them. Freedom from problems, the problems of social violence, crime, war, and all the insanity that goes with it, begins with the individual. It begins with you. That means you must find out what it is to be free of every psychological problem, which not only means the problem of insensitivity, but it includes the problem of anger, jealousy, loneliness, and all the rest of that mental mess. You must be extremely alert and watchful in order to inquire into this issue without contaminating the inquiry. What contaminates the inquiry is personal bias, which means all personal upbringing, education, and all of the knowledge you have acquired from books, people, and experiences, must be put aside. Knowledge itself must be let go, because knowledge is limited. That which is limited cannot resolve a problem completely. It can never work. Therefore all forms of knowledge and education cannot be used to resolve your problems. None of that can be applied to deal with your sorrow. It means knowledge all by itself hinders the resolution of these problems. This is a fantastic insight. The insight of the limitation of knowledge brings freedom from knowledge. In a single swoop the brain sees the insanity of using knowledge in any form to deal with any psychological problem. As a result the brain is free of knowledge. It is free. The brain comes upon freedom, and it is freedom that ends any and all psychological problems. It is important to understand that this freedom is not a belief, opinion, or any form of knowledge. It is not an idea, concept, or mental image. In the same way the mental image of a chair is not the chair, so too, any image of freedom is not freedom. You must go beyond the mere description of what it means to be free, which means you must find out the actuality of it.

2250. If you feel any hint of psychological conflict as anger, frustration, or other such thing, then in that moment there is the extraordinary opportunity to learn, because it makes possible to find out what ends all such feelings. It makes possible to come upon what is love. If you think that you can have such feelings and love at the same time, then you are fooling yourself. Love is not anger. The instant frustration enters the brain love leaves it. The two cannot coexist in the brain at the same time. If you see that fact, and you fully understand that there is conflict in your life, and therefore no love, then there is the demand to find out how to end these feelings. If you ask what is the root cause for such feelings, then you will see it is the attachment to some form of an idea. So do this. Do this experiment just for the fun of it. Throw out every form of psychological attachment you have to any idea. It does not matter what is the idea. The idea may be about a family member, a job, money, sex, a religious belief, or whatever. Whatever ideas the mind holds dear, flush them down the drain. Now test yourself. Experiment with how you can make the mind feel frustration, anger, or other such internal strife or battle. Experiment with what can make a mind that is not attached to any idea of any kind feel anger, frustration, sadness, grief, or any other other internal war. If you do it, then you will discover that the mind that has no attachment, which means a mind that is free, has brought an end to all such conflict. If you do it, then you will see that psychological freedom is the factor that ends all psychological strife. It ends it completely, instantly. This is something that requires no book, person, or period of study to understand, because it takes place inside you. It happens within.

2251. If you feel anger, then that anger is established in a thought. It does not matter what is the thought. What matters is that thought is in the brain. It means that thought is you. So if you are angry, then the anger is not separate from you. Anger is you. The only way to end that anger is to find out what it means for the brain to be silent. A silent brain knows no anger, because the movement of thought has subsided. That is what a silent brain does. It ends this movement of thought, and when that happens, every trace of anger falls away. The beauty of what happens is that not only does anger end, but every form of internal struggle stops. In its place an inner calm enfolds. An extraordinary contentment results that is beyond words or explanation. What happens is an unexplainable thing.

2252. People around the world treat churches, temples, and other such things as the only places where that which is sacred can be found. If what is sacred can only be found in a temple and not under a tree, on a park bench, or in the quiet of a home, then it is predisposed and partisan. Obviously that which is sacred is not partisan, which means it can be found anywhere. It can be found right where you are right now. However if you feel fear to stop going to the temple, performing whatever rite, ceremony, ritual, and whatever else goes with it, then not only does fear prevent you from coming upon what is sacred, but the pattern of behavior you have grown to accept and practice needs to end. You may also fear walking away from this behavior because it may alienate you from family and friends, which means there is additional fear. There is added apprehension. However, what is sacred is indifferent to any and all such petty feelings. If you cannot discover what is sacred in life, then it is not the fault of that sacred other. It is yours. That which is sacred does not depend on anything,

which means in order to come upon it you must find out what it is to be independent. Figure out what it is to depend on nothing. Do that one thing and then see what happens. Just see.

2253. No path leads to the present, because a path implies time. The present is timeless. Therefore all paths deny the present. The comprehension of that simple fact brings freedom. It brings freedom from all paths. In that freedom what is the present appears, which means that which is timeless discloses itself. It comes out.

2254. When the self comes to an end, when it is really dead and gone, then an unprecedented perception occurs that is not sectional or half-done. Instead a perception takes place that is sweeping, all-inclusive. The perception is spherical, which does not mean you can see behind closed doors, inside things, or any other such nonsense. That is physical seeing with the eyes. This perception is different. It is not a physical seeing, which means it has nothing to do with anything material or earthly. This is an immaterial thing. It is a perception of what is unearthly, and therefore sacred. If you scoff at such a statement, then it is because the self operates within you. The self cannot perceive without distortion, because the self sees through the filter of thought. To observe anything through the filter of thought creates a separation between the observer and the observed, and this separation denies connection. Only when observation takes place absent of this disconnect can there be perception that is whole, spherical. Only then can there be perception of that unearthly and sacred other.

2255. People hunger for that which is unlimited, sacred. It is the known that prevents what is sacred from revealing itself, because the known is limited. Find out what it is to let go of the known, and the other comes. It shows itself.

2256. To be on the verge of living without the movement of the ego, is to be on the verge of the greatest maturity that can befall a human being, because it means to be at total and complete peace with the neighbor, the coworker, the beggar, the criminal, and every person no matter what may be that other person's ethnicity, cultural background, religious or political slant. It means to come upon a peace that has no enemy, no sense of separation, and therefore a unity that does not have an ounce of division. To come upon that unifying other is the greatest discovery, because it means you discover what is love.

2257. There is tumult and confusion throughout the world because people do not love. They think love is a personal thing reserved for a spouse, family member, boyfriend, girlfriend, and so on. They think love is reserved for a select few, which means they approach love as something that is partial, fragmented. Love is not partial. Love is not a fragment thing. Most people do not grasp that love is not personal. They do not understand that as long as they think in that manner, then the partiality within the mind goes on. As a result there is confusion and conflict, and that conflict is expressed outwardly. Partiality is conflict. It means a life filled with frustration, struggle, ambition, and therefore no love. Find out what it is to end every sense of psychological partiality that exists in the mind. Do that and watch what happens. Let it to soak in. A description about what happens is really useless. All words are totally inadequate, because they can never communicate the sheer immensity of what takes place. Therefore you need to go it alone. You need to go into it by yourself.

2258. If you feel offended, disturbed, or in any way hurt by these writings, then you do not understand them. You are not living them.

2259. If you see a beautiful person, then do not look away. Do not avoid or block out whatever information the brain is taking in because you are shy, married, or because lustful thoughts arise and you feel guilt, shame, or whatever. Also do not suppress or act out any unwanted thoughts or urges about that person. Instead find out what it is to come upon a kind of observation that does not involve any sort of blocked out ideas, suppressed feelings, or reactive urges. This way of observing does not involve any thought or form of mental image-making. Mental images are what cause such feelings of uneasiness. They are the mental images that create feelings of guilt and shame, comparison and desire. All forms of comparison and desire are mental processes that involve memory. You see a person, and that person is compared with past experiences that are stored in memory. Remembrances of past pleasures arise, and as a result the desire to repeat the past pleasure takes place. Desire means longing, distress, torment. It means all the inner tortures that go with it. However, see

what happens if you look at a person without any form of comparison or desire. If you do that, then a new kind of looking takes place. It means when you see a person you see the color of the hair, shape of the eyes, the manner of walk, the style of clothes, and all the rest of it without any mental image to interfere in the seeing. Mentally you are highly sensitive and watchful, and in that state of watchfulness the whole process of making and retrieving mental images from memory comes to halt. It stops. As a result the brain is thrust into what is actually happening. It comes upon the present, which means it is free from memory and therefore the totality of the past. Memory is the past. That is all it is. As a result the brain is free from every mental image that can possibly exist. It is free. In freedom every blockage and sense of guilt, shame, and torment disappear. They vanish instantly, completely. This is not anything you need to blindly accept. All that is needed is to do it. If you do it, then you can see for yourself the truth of what happens. So experiment with it. Test it out. When you look at a person, a beautiful woman, handsome man, spouse, parent, child, the boss, coworker, police officer, beggar on the street, or whoever, find out what it means to look at the person without comparison or desire, which means look at the person without any images. Look directly at the person, and take in the whole person completely, because if you do that, then the observation finishes. There is nothing left over to be mentally played back when you finish and look away. When you look away from the person who is beautiful, ugly, mean, nice, or whatever, then there is no mental playback of the experience. Do that and notice what takes place. See what happens in the brain.

2260. If belief is divisive, and love is not divisive, then the person who identifies to any belief does not love.

2261. The mind caught in time has no connection to that which is timeless. Only the mind that steps away from time has that connection. The connection that results is absent division, and a connection absent division means a unity exists between the mind and that which is timeless. It means that which is timeless occupies the mind.

2262. The birth of the ego is the darkest moment for a human being, because it means having a brain filled with psychological disorder and limitation. The death of the ego is something entirely different, because it is the brightest moment for a human being. It is the brightest, because it means the end of inner disorder and limitation, and thereby having an extraordinary order and unlimited other occupy the brain.

2263. A sensitive brain is never bored, and the insensitive brain does not love, which means love destroys boredom.

2264. You cannot control or destroy the self, because all of that implies effort, and effort is a movement of the self. Therefore the destruction of the self has nothing to do with effort, which means there is nothing you can do that will end it. There is no action you can take that will result in its obliteration. It is the same with the stars. There is nothing you can do that can change the stars. You cannot affect the stars, but you can look at them. You can observe them. In the same way you can observe the stars you can observe the self. The self is the conditioning by religious belief, tradition, language, upbringing, education, and culture. It is all that. If you look inside yourself, at your relationships with the family, the coworker, the neighbor, then you can see that it is so. You can see that the self is inherently conditioned, and consequently it does not love. It cannot love. It cannot love because love is not a conditioned thing, which means it has nothing to do with belief, tradition, or any of that. That may shock or even anger you. Nevertheless it is so. If you face the truth of that statement, and explore what it means to look at the stars, the trees, and another person without any form of psychological conditioning to interfere in the observation, then watch what happens to the self. See what takes place when you look, listen, and feel without any form of conditioning. Suddenly, the self is no longer active. It ceases to exist, which means you learn what it is to live without the conditioning of being an American, Russian, Jew, or Arab. You learn to live without the conditioning of identifying with any particular religion, belief, country, or anything else. The instant the brain ceases to identify with any such thing, the self dies. The conditioning within falls away. In the falling away of this conditioning the brain comes upon that which is unconditional. It comes upon love. Only when you learn what it is to love, can the self fall away. Love is the action that obliterates the self, and it does so directly, instantly, completely.

2265. There is no greater action than rejection of the false, because to reject the false is the truth. They are the same.

2266. If you find out what it is to die to the attachment to thought so that nothing is left, then you feel it. It not only feels right and comfortable, it feels liberating. The liberation replaces the attachment, but it's not that the liberation came from a

book, then words from another, or somewhere outside the brain. It comes from inside the brain, but it does not come from any thoughts. It comes from the empty space between thoughts, which means it comes when the brain empties itself of the attachment to thought. It is as though the emptiness is already in the brain patiently waiting, dormant, asleep. The liberation is an awakening from that sleep. The awakening is what happens when the brain dies to the whole of psychological attachment. Death does that. It brings about an awakening and liberation that no words can describe.

2267. If psychological discontent exists in any form, then love does not. The key to bringing an end to feelings of discontent is to love. If you love, then all such feelings leave. They leave right away.

2268. Creativity happens in an explosive instant, which means it does not take time to be creative. It means creativity exists outside the field of time. Time as thought can make marvelous technology, scientific and artistic works, build bridges, fire rockets into space, and develop vaccines that can cure millions of people. However, thought is fundamentally memory, and memory is confined to the past. Therefore memory is confined to time. That means thought is not creative. Thought is not that which can be found when time ends. The ending of time means the ending of thought, and the brain that learns what it is to end thought discovers creation. The brain comes upon what existed before the beginning of time. The beginning of time is the beginning of all that is, mankind, the earth, and stars. The stars exist in a field of space, and space means time. Space means distance, and distance implies time, because it takes time to travel from one point to another, from here to there. The ending of time is the ending of space. It is the ending of existence as we know it. To come upon creation the brain must end the space, distance, and internal separation within it. There is separation in the brain as the attachment to thought, the thought about family, work, God, and so on. Attachment to any form of thought serves to shackle the brain to memory. It puts the brain into a confined space, and that space is the ego, the self. If the brain is a prisoner to the self, which means selfishness, self-interest, self-gratification, and all that, then it is not only trapped in time, but it is trapped in a psychological movement of ignorance. The self is ignorance. It is ignorance because it is grounded in partiality, and partiality means bias. It means it can never perceive the whole. As a result the self is a movement of ignorance, forever searching, imposing, demanding, attacking, defending, and therefore living is frustration, anxiety, grief, insecurity, and fear, and the greatest fear is death. The self fears the end of itself, and as a result it lives in a river of insecurity and ignorance. It lives in ignorance because the death of the self means the ending of time. It means the ending of ignorance. Now the end of ignorance is not an oblivion. It is not a void or meaningless emptiness. Instead it is a fullness and richness that can only be perceived by the end of ignorance, because the end of ignorance is intelligence. The end of ignorance is intelligence, and when intelligence operates in the brain, then the brain discovers what it means to not only step out of the river of ignorance, but it comes upon the ending of time. It comes upon creation.

2269. The ego wants to survive. It seeks to survive at all costs. The surrender of seeking allows the ego to die and love to take over. It allows a love that seeks nothing to show itself.

2270. Peace of mind is not forced, willed, bought, traded, or cultivated over time. To have that peace of mind is not complicated. Instead it is easy, simple, natural. The key is it must be lived.

2271. If you are psychologically programmed to think and behave according to a particular belief, then that programming is you. It is you because you identify with that belief, and that identification creates an identity. It creates a self, an I. The I is the program. They are the same. Therefore everything you learn about the nature of the program you learn about the I. You not only learn about the I that exists in the particular brain, but you learn about the I that exists in the collective brain, which means you learn about the whole of mankind.

2272. People marry for different reasons. They marry to combine resources, share property, or comply with citizenship laws. There is the arranged marriage, the forced marriage, the fearful marriage, and the "baby on the way" marriage. No matter what is the reason for the marriage, all marriages have one thing in common. They all involve time. It takes time to propose, elope, plan a gathering, schedule a ceremony, and arrange for the minister or judge, and all the rest of it. Anything that involves time has no relationship with what is love. Love exists outside the field of time, which means love is not marriage. If love was marriage, then in every marriage there would be no jealousy, anger, frustration, fear, or any sense of conflict. Obviously that is not the case. Conflict in relationship denies true intimacy and connection between

people, and where there is no connection, love is impossible. If living in today's society marriage can be used for legal purposes, to formally combine resources, improve finances for each, and so on, then a marriage between people may benefit each other. The benefit may be legal or financial, but if it is for purposes of emotional security, mental stability, or a sense of well-being, then it is a relationship between egos. A relationship between egos is no relationship at all, because the ego denies love. If love does not exist in you, then there is no real connection with another person at all.

2273. If love is unconditional, then the conditioned person does not love.

2274. The physical exercises were long, intense, and gave the body a good workout. Afterwards the body was seated on a thin rubber mat on the floor with legs crossed, straight back, and relaxed hands. The mat was comfortable but not too much so. Breathing was through the nose, natural, deep, long, and went on for a short while. Unexpectedly the spine felt like a hollow tube. The tube felt vacant, empty, and within the emptiness there was energy. The energy was surging, flowing, exploding along the entire length of the spine. Within the spine there was the feeling of a powerful vastness, an immense unknown other. The energy, the vastness, or whatever it was, was too much for the body to handle, and it forced the body to laugh and cry at the same time. The body laughed and wept uncontrollably. What took place cannot be conveyed with words. It was absolute ecstasy. What happened was an utterly mysterious thing.

2275. There is an essence that the brain can discover that has nothing to do with the ego as breeding, upbringing, education, knowledge, or belief. It is something else. It is something different. Each person has the capacity to come on it. Each person can come upon it because it is not something far off. It lies within. Within each person there is the capacity to come upon a movement that is not bound by time. It is a movement that exists outside the arena of time. This movement is blocked by the ego. That means when the ego ends, then this movement initiates. It comes out. When the ego ends and therefore this other movement starts, then the essence, the real and invariable nature of a person is unleashed. It is no longer blocked or suppressed. It ceases to be bottled up. The essence is that incorporeal part of a person that exists within the brain. It is what separates from the body at death. It is a conscious thing. It is a consciousness, however it is not fragmented or divided in any way. This essence is that which divided in the beginning, however it was not a division. It was both a division and not a division. It was both whole and not whole. In the beginning of all that is, the limitless and infinite other divided. It divided, however again it was not a division. The essence is a part of the infinite other that divided. That means there is an expanse, a fullness, an immensity that lies within. Human language is bereft of the ability to convey the magnitude of the thing. No words come close to the magnificence of it. Go beyond language and words. Explore it. Make daily living an exploration that is ever new, vibrant, passionate. That is what this other is. It is an inner passion and vibrance that only comes when one finds out what it is to live absent an ego and thereby step out of the field of time. To step out of time is to step into that timeless other. They are the same.

2276. It has no meaning to put a thought on a pedestal and pray to it. It has no meaning because that thought is you. You are praying to yourself. What has meaning is not the thought of that which is holy, but the actuality of it. The truth is, the worship of a thought of what is holy is the element that prevents the brain from coming upon it. Thought prevents it, because thought is finite. It is partial. That which is holy is not finite. It is not partial in any way. Only when the brain releases the finite and partiality within, which means the whole of human thought, can the brain come upon that infinite and holy other. Go beyond the mere description of this, and explore it. Go into it carefully and deeply for yourself. Only then can one come upon that miraculous other.

2277. Live as if you will die today, and you will really live.

2278. If you observe another person with a mental image, then a collapse in relationship takes place, which otherwise would not be the case. A collapse occurs because an image is grounded in memory, and memory is the past, which means relationship in the present is futile. Relationship only exists in the present, which means relationship either exists in the present or not. There is no in-between. The past can never be used to connect with the present. Therefore if a person is observed without an image, then no collapse occurs. There is no collapse because relationship stays intact. To be in relationship with another means not only to have a connection, it means to have no sense of separation. The absence of separation is wholeness. It is a relationship that is whole, and therefore lacks nothing.

2279. Inner clarity comes about by letting go of mental images from moment to moment.

2280. The end of the ego reveals what is death. Any silly notion of death being the gateway to hell, fire and brimstone, or some sort of empty vacuum is a fallacy. It is a fallacy because the end of the ego means love, and love has nothing to do with hell. Some people's lives are a living hell filled with fear, anxiety, depression, and terrible mental anguish. Love ends all of that. It brings a stop to such a hell, and it does so in a blinding instant. The key is to die to the ego, which means to not only die to the every mental image you have about yourself, but it means to die to all images throughout everyday living from moment to moment and day to day. For example, if you are insulted by a customer at work, then die to that insult. If you do that, then the memory of the insult does not carry over. It does not go with you. If you are flattered, then die to the flattery, which means when you walk away the memory of the flattery does not follow you. Similarly, if a loved one dies, and you die to the memory of that person, then there are no feelings of grief over the loss of that person. In other words you discover what it is to live without grief, heartache, or sorrow of any kind. If you do all that, then you will discover that dying to images from day to day makes possible to live life without sorrow, and therefore it reveals what it is to live life fully, joyfully, beautifully. It means to discover that death is life. They are one and the same thing.

2281. The ego yearns for love, because it has not learned to love.

2282. If violence always exists where there is division, and belief is divisive, then belief is violent. If personal belief is firmly established and deeply ingrained in you, and the likelihood is near impossible that it will end before you die, then can you be the extraordinary exception that brings an end to belief, all belief, in your everyday life?

2283. The body awoke from a restful sleep and the whirring inner sound was there. It stemmed from inside the brain and seemed to have no cause. Sound is a wave or vibration that can move through a solid, liquid or gas. It can move through all forms of matter. This was different. It was a sound that seemed to be in a vacuum, because sound cannot move through a vacuum. It cannot move where there is nothing. That means if sound exists in a vacuum, then it cannot travel. It remains where it is, which means it can only be heard by the source. Only the source of it is aware of it. The sound of a car grew loud and then faded away. The sound of a distant airplane became strong and then disappeared. The inner sound did not change, and continued on and on. It's a sound unlike anything else. It is quite a strange thing.

2284. Love is an infinite thing. There is nothing thought can do that would be considered adequate for such a love. If you could sacrifice yourself for all human kind every second of every day for your entire life, then that would not be sufficient for this love. It would not be enough to influence, alter, or in any way change the nature of love. Nothing is enough to change what is love, because love is unchangeable. It's an immovable thing.

2285. If you discover what it is to have an inner peace that depends on nothing, and at the same time you find yourself in the midst of war, then not even the violence of war can touch that peace. A peace that depends on nothing is an independent thing, which means man cannot touch, influence, or corrupt it. The body can be hurt or killed, but peace is untouchable. It is an incorruptible thing.

2286. If the foundation of your life is built on the mental attachment to family, friends, a job, drugs, alcohol, a religious belief, a political goal, or anything related to a mental image, then that foundation is damaged. It is broken. It is broken because any form of mental attachment means fear in relationship, and a fearful relationship is a broken relationship. In fact, it is no relationship at all. Only a foundation of life built on freedom is healthy, sane, strong. It is more than strong. It is secure. It is total and complete security. The security is not physical. There is no such thing as physical security. This is a security that has nothing to do with anything physical, material, or earthly. This is something entirely different. This is an unearthly thing.

2287. Attachment is selfish. Be attached to nothing.

2288. I don't know how it came about that thoughts go through me without leaving a mark so that nothing stays with me from moment to moment. What happens is the brain dies to experience from moment to moment, which as a result,

among other things, resolves all problems instantly, and at the same time shields the brain from new problems entering it. This attribute is not the result of any sort of mental gymnastics, analysis, or study. It is not the consequence of cultivated experience or the outcome from any particular practice or secret method. All forms of practice, study, and cultivation imply time. Dying to experience does not take time. It's entirely independent of time. Why do experiences not pass through others so easily, so quickly, so naturally? If this attribute does not involve time, then it must occur by accident. What is needed is for only one accident to occur. After this first accident, the brain changes. It transforms the brain, which means the first accident is the last. Why does not everyone undergo this same accident? Is there something that enables this accident to take place? Can one of the things be these writings? It seems so, but I don't know. It's not up to me. It's up to you.

2289. Find out what it is to love with all the fears, insecurities, and frustrations that is you. Love with all of those blemishes. Do that, and watch what happens to all of that nonsense when suddenly such a love begins to occupy the brain.

2290. To love with no strings attached means to demand nothing in exchange for that love. It means to love without conditions. Any other kind of love is not love. Instead it's an adulteration, a corruption. It's an outright fraud.

2291. To discover a love without conditions changes the way you look at people, how you treat others, and what you think and feel. It reverses how you think and feel, turning sadness to joy, old to young, guilt to innocence. It turns living in a fish bowl of time to an ocean of timelessness.

2292. Question everything.

2293. If you feel you have discovered what is love, however the love you feel was caused by reading a book, listening to another person, or thinking a thought, then that cannot be love. It cannot be love, because love has no cause. Cause implies time, and love is not a function of time. Love is timeless, which means it's a causeless thing.

2294. If you are too tired to find out what it is to end every inner hurt, wound, and battle in your life, and if you are too weary to figure out once and for all what it means to love another person without any hint of possessiveness, jealousy, and all the misery that goes with it, then stop wasting energy. When you use energy throughout the day with work, surfing the internet, chatting on the phone, cooking, cleaning, shopping, sex, and you also use energy with feelings of jealousy, frustration, worry, and all the rest of it, then you are obviously too physically exhausted and mentally wounded to do anything else. So do this: Put down the telephone. Turn off the television and computer. Cancel any ideas you may have to see a movie, eat at a restaurant, have sex, attend church, go shopping, drink alcohol, take drugs, or whatever else may be on your list of distractions. Put all of that aside. If you do that, then you instantly begin to conserve energy. It is with that energy you can now explore what it means to live differently. As a result there is vitality and mental strength to go into whether or not it is possible to love another person, which means to deeply care for and have tremendous affection for another person without any expectation, condition, or possessiveness to get in the way. It is crucial you find out what it means to do that, because as long as jealousy exists within me, then love does not. Jealousy is a living hell. It is misery. Love is not misery. Love has nothing to do with any of that. As long as you are psychologically attached to the spouse, then jealousy, fear, and all the mental mess that goes with it, are inevitable. Now with the energy you have conserved, go into this thing. Explore it with simple curiosity and inquisitiveness. If you do that, then it is with that newly discovered energy that the ability to change is made possible. Change cannot take place unless there is this energy. The brain itself must be filled with energy, and that energy comes when all distractions are eliminated. Experiment with it. Don't take my word for it. Test it out for yourself. Just test it.

2295. The road was pitch black with small curbs separating lanes for cars, bikes, pedestrians, and street cars. Crossing the road the body tripped over a curb and fell hard onto the cobbled stone street. The body lay stunned for a moment, then quickly got up, looked to make sure no cars or street cars were coming, and slowly walked to the other side. An unusual feeling at the back of head was observed. There was a sense of physical danger. A sense that death due to the fall could come at any moment. Death felt near, and at the same time unable to enter the body. It seemed to knock at the door, but

the body did not respond. It was quiet as if it was saying, “Nobody is home”. Moments later death disappeared. It left to find another. Physical death is a small affair. Psychological death is the end of the self, which means it is the end of thought and therefore time. When the self ends, then time itself ceases to continue, which means it comes to a standstill. It expires, but that expiration is a change. A transformation takes place in the mind and that transformation changes time into that which is timeless. That’s what happens when the self dies. The mind comes upon a state of timelessness. What happens cannot be approached by any form of thought, which means it must be lived. It must be internalized.

2296. If only one person loves without partiality, without conditions, and without demanding anything in return, then it means you are loved. You are loved as you are.

2297. The ego can never be happy in this world.

2298. The man sat quietly by himself on a lone wood bench above the dark waters. A distant fishing boat sailed on the bay, children played on the sandy beach, and a flock of black birds with bright yellow eyes foraged through ice plant for grubs. The man sat motionless observing the scene without memories to distort the observation. Memory is limited, and when the brain functions without memory, which means it does not name, compare, appraise, calculate, or interpret, then it comes upon that which is unlimited. It unexpectedly meets that which is infinite, and therefore sacred. However, the brain does not truly meet or connect to that mysterious other. The brain does not partake in it, but instead the other flows through the brain. It moves in the brain, but it is separate from the brain. It is the same as water in a glass. The water is not the glass. The glass simply holds the water. It is the same with this other and the brain. When the brain is empty of the limitation within, it makes possible for the unlimited other to move through it. The man sat in silence for several minutes. Afterwards the brain felt clear, refreshed, incredibly sensitive. If you learn what it means to be highly sensitive and thereby observe without direction, then the sensitivity is total. It is complete. Only then can you come upon that completeness which lacks nothing. When you come upon that completeness, then all worry, fear, and anxiety have no place. It is not you that ends the worry and anxiety. The completeness does that. The completeness is that unlimited and sacred other. It is the thing that wipes away all of that madness.

2299. Enlightenment cannot be known, because all of that which is known exists as an idea, and the idea of a thing is never the actual thing. Therefore any idea or mental image the brain creates about what is enlightenment is not it. That means no book or writings can bring enlightenment. That fact brings freedom from books and writings. It brings freedom. Do you understand? Freedom is not only what makes enlightenment possible, because freedom is enlightenment. They are the same.

2300. The ego blocks love, which means what is needed is not to seek love, but to remove that block.

2301. There is a movement with no division, which means it is movement with no shortcomings. Find out what it means to come upon that movement, walk in step with it, and therefore live without any division at all. To live without division means there is no action that is divisive. It not only means to find out what it is to move like the stars, but that this movement envelopes the world. It involves the whole of mankind. To be this movement ends the division within the mind, and as a result the mind enters an entirely new field of existence. It is the discovery of a realm in which death has no place. Suddenly the fear of death goes out the window, because this movement is a movement in which there is no division between life and death. There is only the movement, and the mind that comes upon this movement is not separate from it. It is that. As a result the fear of death is totally removed from everyday living. It is removed because death is removed. It is gone completely.

2302. People have lived with conflict and sorrow for thousands of years. One day someone comes along and offers the key that ends it, really ends it. Why don’t people take it? I don’t know. I have no idea.

2303. Love cannot be invited by any act of will. It cannot be forced onto another. The whole mechanics of will and force involve effort. Love has nothing to do with effort. Love is an effortless thing.

2304. Tide pools along the rocky shore teemed with mussels, anemones, sea snails, bat stars, and blue-band hermit crabs. A lone turkey vulture glided along the cliff above the dark, emerald green waters, and brush rabbits scurried about at the edge of the pine needle covered path. People make the mistake that a path can lead to happiness. They fail to see that all paths take time. If something always takes time, then it is forever in the future. It can never happen in the present. People make the mistake of embracing some sort of path they think will lead to happiness, which means the actuality of happiness is always missed. As long as any path is embraced, then the actuality will always remain out of reach. Do this: Do not follow any path. If you do that, then you are not making a mistake, and to not be mistaken is to be correct. Now, what is the state of mind of a person who discards all paths to happiness? To discard all paths is to discard time itself. The person who discards time comes upon a state of mind that is absent time. It comes upon that which can only be found in present. It comes upon that which is timeless. Happiness is that timeless state of mind which only exists in the present. The present is not a place far way. It is where you are now. That means happiness takes no time to come upon, which means it can only happen in an instant. It only takes place in the wink of an eye.

2305. Since the self is thought, and thought is measurable, then not only does the self have an end, it means the end of the self is inevitable.

2306. The morning was devoid of thought. No ideas crossed the brain, which means the brain was aroused, curious, watchful. The activity was not a movement of thought, going in and out of memory but rather it was the absence of thought. Thought is the past, but the brain was immersed in the present. The present is not a dead thing. Instead, it is something active, flowing, intensely alive. It was in the present that the other moved into the brain, and when it moved in, the mouth spoke one word. It was "Yes". The other filled the brain and the brain accepted it, surrendered to it, and thereby abandoned the whole of thought. The brain was empty of thought and only the other remained. The other was not a thought, which means the emptiness and the other were one and the same. It did not feel as if a long time had passed until thought returned and the body went about its business of preparing breakfast, cleaning the small house, and running errands. It was a gorgeous morning.

2307. Truth never becomes outdated or obsolete, which means it is an eternal thing.

2308. What existed before the Big Bang, the source of the material universe, creation, or however you want to put it, cannot be known. It cannot be known, because everything known is memory, and memory means the past, and the past means time. The universe, which includes people, the earth, stars, and all that, exist in time, which means what existed before the universe had no relationship with time. What existed was timeless. That means if the brain can empty itself of the known, then it can come upon that unknown and timeless other. For the brain to empty itself of the known, and therefore time, it must bring an end to the mental attachment to all that exists in memory, which includes not only all opinions, beliefs, and knowledge, but also all ideas, thoughts, and mental images. If the brain does that, then it finds itself free from the known and time, because the end of attachment is freedom. They are the same. In that freedom the unknown and timeless other reveals itself, and the brain comes upon the source of time, space, and all that is. What takes place in the brain, which comes upon this source, cannot be fathomed by any idea or form of thought. What happens is unfathomable.

2309. Thought cannot end conflict, violence, or human sorrow, which means what can is the absence of thought.

2310. If a man has an ego, and his body dies, then he is not gone, because his ego is the same ego as the ego of the grocery clerk, neighbor, and coworker. Only if a man has no ego and he dies is he truly gone, because he had no ego in the first place. Although the body of the man with no ego is gone, you can still come upon the man by ending the ego within you.

2311. Suicide is the death of the body by the ego. It is not the death of the ego. The ego cannot kill itself, anymore than that which is ignorant cannot end ignorance. That means suicide is a waste, because it only serves to sustain the ego. It perpetuates the ego and all the stupidity and misery that go with it. When the body dies the ego returns to its original state. It returns to the universal ego, which is like a river in which all egos are like droplets, and the droplets all mix to form the

one river. At physical death the ego returns to this river, gets absorbed by this river, and emerges from this river. It emerges from this river and enters into another body at birth as it has repeatedly done for thousands of years. The only way to step out of this river, and all the ignorance and misery that go with it, is to end the ego. There is no other way.

2312. Clear the brain daily of all likes and dislikes, losses and gains, approvals and disapprovals. If you do that, then the brain retains its innocence. It keeps its youth.

2313. When the ego ends, nothing is as it was before. The transformation that happens in the brain is fundamental, radical, profound. What takes place is indescribable.

2314. When every form of religious, political, and personal belief is eradicated from the brain, then the brain wakes up. The awakening is the beginning of intelligence, and when intelligence begins to work it reveals a dimension to life that the brain never knew existed. The awakening only happens when the whole of human belief is mentally dead and buried. Do not take my words for it. See what happens to the eyes when you take the totality of human belief and throw it into the garbage. The eyes open. They open and see as never before.

2315. The thinker is thought, which means the self is thought. To learn about the self, observe thought as it appears in the brain. Observe every twist and turn thought makes, inside out, and upside down. Do not analyze, judge, try to suppress what you feel are bad thoughts or summon what you feel are good thoughts. Simply observe the movement of thought as it naturally comes and goes. Observe every thought and at the same time observe whatever is in front of you. What specific things are in front of you is unimportant. What matters is that the observation is not focused on a particular thing. Instead let the observation be without specific direction, choice, or preference. If you do that, then notice how the movement of thought no longer has the same value as before. Watch what happens to the movement of thought itself. See how the brain observes thought in the same way it observes an ant scurrying along a sidewalk or cloud moving across the sky. See how the observation of thought has the same value as the observation of the ant or the cloud. Neither has greater value because thought as the self, which means the controller, manipulator, and wrongdoer falls away. That is what happens when observation absent preference takes place. The self ceases to operate, which means it is gone. It ends. When the self ends, then a new way of observing and therefore learning starts to work. The learning that happens leads to a new way of life that otherwise would never exist.

2316. I feel none of what is written here can stop whatever future violence, war, and suffering will befall people. Even so, it does not matter, because this is the right thing to do.

2317. The expensive homes stood silent in the shadow of the great cypress trees. A chill was in the air and the street was empty of people. A lone otter frolicked in the surf as large white waves crashed on the rocks and sandy beach. There is a difference between a wave in the ocean and the ocean. An ocean wave is not the ocean. It is a movement that occurs in the ocean. Without waves the ocean would be still and motionless. It would appear lifeless. Similarly thought is not the brain. It is a movement that occurs in the brain. Thought moves in and out of memory. It includes past experience, knowledge, and mental images. Without thought we could not eat, work, or distinguish between safety and danger. We could not physically survive. Thought is also the self. It is the self as the mental identification to a name, label, belief, or mental picture. The self is also independent of the body, which means when the body dies, the self moves on. It moves on in other people, because there is no difference between the self that exists in one person and the self which exists in another person. The specific thoughts that one self treasures obviously differ from those of another, but fundamentally it is the same identification to thought. It is the same selfish movement. The self that observes distorts observation. Only when the self is quiet can observation be unfiltered. Only then can it be clear. Until you learn what ends the self you will be unable to clearly see people, the trees, and the ocean, which means you will essentially live in psychological isolation. You will not be mentally connected to anything, and without connection love is impossible. Find out what it is to observe without thought as opinion, belief, or comparison to interfere in the observation. The morning sun dotted the narrow path along the cliff overlooking the beach and ocean. The walk back to the small home wound through town. A black cat with beautiful sleek fur lay dead in a street.

2318. Tree branches and leaves waved wildly in the cold morning wind, flocks of white sea birds soared in the cloudy sky, and countless other delightful little things and gifts were at every turn. A brain that suffers cannot come upon these gifts. If there is suffering in your life, which includes the suffering of grief, depression, loneliness, or whatever else, and you ask what it means to end merely one so-called part of it, and then you ask what it means to end another part, and then another, with the hope that in time somehow all of suffering will come to a stop, then you are fooling yourself. You are fooling yourself because anything that takes time can never stop suffering. It can never end the suffering that exists in you right now. If suffering does not end now, which means in the present moment, then it goes on. It persists. Therefore the factor that ends suffering has nothing to do with time. In fact time is the cheat. Time is the trap that people are caught. People think time can solve the problem of human suffering, which includes terrorism, crime, bullying, hate, jealousy, fear, and every inner hurt that man has ever known. If you think time can solve the hurt in your daily life, then the actuality of your life is hurt. It means you have accepted hurt and suffering as a way of life. Do not accept it. Do not accept any of it for a single second. If you do that, and you discard the idea that time can solve your problems, then suddenly you come face to face with suffering itself. You will find yourself standing directly in front of suffering. If you do that, then a fantastic thing happens. First, you are no longer fooling yourself into believing that the suffering in your life will end at some unknown time in the future. More importantly you are looking at suffering without any idea or belief about it. To look at something without an idea about it ends the division between you and it. It ends the division between the observer and the observed. The end of this division means the end of conflict. It means the end of suffering. If you miss the fact that suffering is not different from you, then suffering will be a constant companion, and as a result you will never know what it is to love. Love is not suffering. Love ends suffering, and when it does, it does so immediately. The town park was wet from the early morning rain. A small black squirrel pushed a nut into the ground under the green grass. People walked their dogs. The air felt fresh, crisp.

2319. The gap between thoughts is filled with emptiness. Emptiness means no thought at all, and therefore no belief, no theory, no conjecture of any kind. No thought is the absence of boundary, because thought is memory, and memory is restricted to the past, which means it is a bounded thing. The brain that ends this restriction comes upon that which is unbounded. It comes upon that which is holy. The emptiness is that holy other. They are the same. Find out what it is to come upon that gap between thoughts. Do it. Do it now.

2320. If your day is filled with work, work, work, and you have only 15-30 minutes of free time per day to yourself, then make those minutes everything. Go into all of the greatest unanswered questions that come to mind, and explore them seriously. Investigate the words in the question deeply with every bit of energy you can muster. Go into the words in the question. If you do that, then you will find yourself going backwards into the meaning of the words. At the same time you will avoid going forward with personal reaction, opinion, or belief about what is, or is not, the answer to the question. Opinions and beliefs are personal. Facts are not personal. Facts are universal, which means they are for everyone. If you go into and understand the words in the question, each word, and thereby avoid going forward with personal opinion or belief, then you will avoid a misstep. The key is to avoid a misstep, because to avoid a misstep is the right step. They are the same.

2321. The purpose of these writings is not to point out how to ease, manage, or minimize human sorrow. The purpose is to point out what ends sorrow.

2322. There is a source of love, hate, intelligence, ignorance, sorrow, and the contentment that comes when the ego ceases to occupy the brain. This source is something that is not divided. It is undivided, and therefore everything it created also is undivided. That means there is wholeness to existence that goes against everything one has ever learned. It goes against your beliefs, education, and upbringing, about what is right and wrong, good and bad. If you fail to see the wholeness in existence, have that wholeness occupy the brain, then you have not come upon the source. You have not come upon that sacred other.

2323. If you come to a conclusion about something and you feel certain about it, and you carry those thoughts and feelings of certainty with you into the following day, then you are meeting the day with thought. You are meeting the present with the past, because thought is the past. The greatest danger to freedom is to meet the present with the past,

because the past fixes the brain. It causes habits of behavior. A habit is the root of custom and tradition. It is the start of a pattern of behavior that when regularly followed becomes involuntary such as rituals, customs and traditions. It does not matter if the tradition is by nature religious, political, or social. What matters is that it has become a habit, and habit makes the brain dull. It prevents alertness, watchfulness, and heightened sensitivity. Only the sensitive brain is free. Freedom is not an idea. Ideas are the past. They are dead things. Notice what takes place when the brain is sensitive, alert, and completely open, which means it takes in and thinks through everything regardless what it is. It takes in and thinks through what is right diet, right exercise, right work, and so on. It is not that one knows what is the perfect diet, exercise, and all that, but as a result of the brain being alert and sensitive, it makes a best guess for it's well-being and the well-being of others, but what is important is that it remains open, which means it lives with doubt, uncertainty, and not knowing. More deeply it takes in one day at a time, which means everything feels new, which includes a home, job, spouse, and starry sky. Explore what it is to carry no conclusions with you about anything into the next day, which means to keep the mind open, sensitive, alert. In that alertness is freedom. The one does not exist without the other.

2324. Throughout the history of mankind countless events have resulted in the loss of hundreds, thousands, and even millions of human lives. These events have included wars, famines, plagues, and so on. When human tragedy strikes, then most people seem to seek comfort in some sort of prayer or faith. If you turn to faith for comfort in the wake of human tragedy, then you are turning to a mental image for solace. You are seeking comfort in some form of memory. However, the comfort that memory provides is always superficial. It is superficial because anything taken from memory is merely a piece of experience. It is a section of everyday living, which means it cannot provide a comfort that is complete, whole, and therefore a comfort that needs nothing. If you could find a comfort that needs nothing, then it would mean an end for the demand to seek comfort from that moment on. It would be the end of sorrow, which means you would discover what it is to be free from sorrow today and forever more. The only comfort that needs nothing is love. However, this is a love unlike anything that can be imagined, because whatever is imagined involves an image. It involves memory. This is a love that has nothing to do with memory. It is a love that no mental image can touch. In order to come upon such a love, you must see the danger of using anything in memory for a sense of comfort and well-being. In other words, you must discard every memory you hold dear, including the memory of your particular faith and religious belief. However, the discard of memory goes much deeper. The value you attribute to the whole of human memory must be abolished. Every memory that exists in the brain must be given no special meaning such as the thoughts about family and friends. Obviously one still cares for the actual family and friends. It is the thoughts about others that are given no value, because the thought about a person is not the actual person. They are two different things. So all of the thoughts about others, love, death, money, sex, and so on, must be scooped out and purged from the brain. Most of all, the brain must be purged of the thoughts you have about yourself, that you are important, unimportant, handsome, homely, strong, weak, and so on. All of that must be left behind. It must be mentally incinerated. Look what takes place in the brain when all of the thoughts you once treasured stop having importance. It means the brain comes upon a field of existence that knows no sorrow. All sorrow is rooted in thought, and when thought no longer has any special meaning, then the brain becomes impervious to sorrow. As a result the brain comes upon the last sorrow, and it has walked away from it. It has left the whole of that behind, and the field it finds itself is totally devoid of sorrow. That field is love. Obviously this is a love foreign to most people. It is a love that turns its back on no person. It forsakes nobody, which means it is not limited to a select few. It is unlimited, which means it is without beginning or end. It is an eternal thing.

2325. If you say you know what is love, then what you know is knowledge. Knowledge is limited. Love is not limited. Therefore what you know has nothing to do with what is love.

2326. If you do what you feel is bad, wrong, or disordered for fear of death, then both fear and disorder follow you when you die. However, if you refuse disorder, then when you die neither fear nor disorder go with you. Instead an order unfolds where fear has no place. The order is devoid of anything bad or wrong, which means what manifests is a field of goodness. The man that dies by not doing what is wrong comes upon this goodness. He comes upon this order. Bodily death is unimportant. What is important is the order, the goodness. It is doing what is right no matter what is the consequence, even if the consequence is death.

2327. If you have obsessive thoughts about other people, work, money, sex, religion, politics, or whatever, then you are caught in psychological time. Time is thought, because thought is the past, and the past implies time. In order for these thoughts to end you must break free of time. Freedom from time does not require a period of contemplation, system of meditation, or reading X, Y or Z books. All of that involves time. If you see that fact, then you also see the fallacy of following anything related to time, which includes all forms of thought. In seeing the fallacy of thought, psychological time comes to a stand still, which as a result brings an end to any and all obsessive thoughts. They end. They end instantly.

2328. Most people are entangled in a mesh of mental dependence, the dependence to thoughts of others, forms of ideology, certain standards, particular morals, and so on. The nature of dependence includes an underlying element of fear. There is always fear within the mind that the dependence will be threatened, lost, or stolen. It doesn't matter how deep or well hidden is this fear. What matters is that it exists in the mind. It exists in you, and if fear is present in any degree, shape or form, then love is not. Love is not fear. That is a plain and simple fact. Let that fact sink in. Incorporate that fact within you, so that there is no confusion, hesitation, or doubt about it. Forget about everything else and remain with that fact. Do not run away from it, ignore it, or rationalize it away. Stay with it. Face it. If you face it, then the separation between you and fear crumples. It gives way. The split between you and fear drops off, which means you are left with the fact that fear is not different from you. You are fear. The awareness of this fact connects this split. It ends the separation between you and fear. The end of this separation not only means the end of fear, it means the end of the dependence to thought, any thought. In a sudden, startling, and utterly unpredictable flash of insight, the whole structure of dependence and the entanglement to thoughts and mental images breaks down. It is torn apart. If you grasp this extraordinary insight, then go with it. Move with that insight. If you do it, then you will discover that not only have fear and dependence vacated the mind, but suddenly the mind has come upon independence. It has discovered what it is to be free. The end of dependence is what makes psychological freedom possible, because the end of dependence is freedom. They are the same.

2329. It was late evening and powerful winds pounded the trees, cars, and homes along the empty roadway. Dead leaves and debris lay strewn across the sidewalks and streets. The small house was empty and the brain was vigilant of what was happening both outside and inside it, which means it was empty of every yesterday and tomorrow. The past was gone, and all projections of the future were at a stand still. The whole movement of thought was silent, and in that silence the body felt terribly insignificant, detached, as if it was light years away. The silence was not the absence of audible sounds. It was an inner quiet. It was the quiet of the activity of thought and mental image-making. The mechanics of making images stopped on its own, and in that stoppage a mysterious other uncovered itself. An indescribable other presented itself that suddenly infiltrated the brain. It flowed in the brain, cleansed it, and as a result created great vigor and vitality. The vitality was energy, however it was not a physical or worldly energy. It was unworldly, and its presence demanded humility. Only something divine can do that. Love was that divine other. Love is divine. They are the same. The love, divinity, or whatever label you want to put on it, emerged, moved, and pulsed in the brain. It made the body and brain feel like lead, heavy, and terribly confining. The brain felt like a dirty old glove that could not possibly house or in any way contain the love. The brain felt like a million times too small, but even so the love entered it. Love occupied it. In that occupation the brain stepped out of the whole river of human sorrow, and separated itself from the rest of humanity, which was caught up in the insanity of organized religion, politics, jealousy, ambition, fear, loneliness, and all the ugliness that goes with it. People have been caught up in a river of ugliness and sorrow for thousands of years, and all at once the brain stepped out of that river. It stepped out and walked away from the whole of it. The compassion that followed was enormous. There was compassion for the plight of people caught up in all of that nonsense. The compassion filled the brain and a sudden sense of urgency took over. There was the urgency to share the immensity of this divine other to people, however the urgency and compassion ended as soon as it began, and in its place there was the other. There was the divine and holy other. Only the holiness remained, but it was more than holy. It was unspeakably gentle and patient. The patience was vast, infinite. It was as though it only had one task and that task was to exist. It was simply to be. Words do not do justice for what was this thing. No description comes close to the immensity of it, the magnificence, the unfathomable grace and goodness. Whatever it was remained throughout the night filling the brain. The comfort and contentment it brought about was beyond words. The night sky was illuminated by a full moon. A car rumbled down the street, screeched, and quickly disappeared around a corner. The sidewalks were empty of people. Light and dark shadows merged together and spread throughout the homes, streets, and trees. The room was dark, and the space in the room was both small and vast. In the

darkness the body stood in silence. After a time the body began to tire and ache. With great care and attention the body cleaned itself, went to bed, and fell into a deep sleep.

2330. I can promise you happiness in this life, but you must let the ego within you die. Let it die, and happiness takes place. It happens at once.

2331. The end of psychological dependence to thought not only gives rise to independence, it enables the potential within the brain to come out.

2332. In the shadow of a eucalyptus tree, by the wrought iron fence surrounding the fairway, and in the dirt of the dry creek bed among a carpet of dead leaves and twisted waves of roots that rolled in and out of the narrow path, it was there. It came. The intimate other spilled out and enveloped all that is, the fairway, fence, creek bed, and tree roots. It came like the sudden opening of a door, and it unveiled indescribable significance in all things. There was significance in the fence, grass, trees, and dirt. The significance extended itself in all directions to all the earth, sky, animals, plants, and people. It touched the rich and poor, strong and weak, old and young. It did not choose who or what it touched. It did not pick one over another. A sense of unspeakable awe and humility overwhelmed the brain. There was an unworldly gentleness about it. It made all human endeavors terribly small. It turned all worldly achievement in politics, sports, technology, medicine, science, and literature into complete and total dust. This immensity, gentle other, or whatever it was, had no relationship with achievement, which means it could not be approached by the ego. Only the ego seeks to achieve, attain, and become. As long as the ego occupies the brain this immense other remains nothing but an idea, and any idea of it can never be it. It followed like a shadow as the body walked through the small town. The sidewalks in the town were filled with people walking, shopping, eating. They were oblivious to the majesty of what was among them. This mysterious other had an infinite and incorruptible character about it. It was untouchable and nobody was aware of it. Nobody sensed it. People were absorbed in their chatter, food, smartphones, rushing about, bound to never-ending ideas and mental images of work, leisure, entertainment, sex, money, family, God, or whatever else. These images bound them to a material way of life with struggle, sorrow, and therefore with terrible pettiness. They were mentally bound to an earthly perspective of life. There is a bridge between the earthly and unearthly, and that bridge is love. It is a love without conditions. Love the sky, the earth, your spouse, child, parent, neighbor, coworker, and the stranger at the market without any conditions. Do that and a connection takes place between the earthly and unearthly. It happens, and when it happens the untouchable other falls within reach, and unexpectedly the unreachable becomes reachable.

2333. If you discover that there is no division between the thinker and thought, then the absence of that division brings peace. It means you come upon what it is to be in heaven and on earth at the same time.

2334. Psychologically, the self is the image you have of yourself. It distinguishes itself from the "selves" of others, because it thinks the identification to the mental image of one person is different from that of another. It thinks the images of a Christian is different from the image of a Muslim. This way of thinking is a mistake. It is a mistake because they both psychologically identify to a mental image. They are both mentally attached, which means they are both in the same predicament, the same dungeon, the same hell. It is a fallacy to think the self of one person is different from the self of another person. It is more than a fallacy. It is an illusion. If you are attached to any image, the image of a particular religious organization, political movement, job, spouse, or whatever, then you are no different from anyone else in the world. If you see that fact, then the illusion is lifted. Suddenly there is awareness of what is the self and how it is inherently divisive. The self is the agent that separates people from each other. It is responsible for causing all the social problems that exist throughout the world today, including the problems of war, terrorism, crime, and all the violence and human suffering that go with it. The realization of the fact that the self is responsible for all of that may shock you. It may be a shock that the self is the cause of all that suffering, because if you fail to deal with it, then it will not only go on, and you will be the cause of it, but more deeply your life will be utterly devoid of love. It will be absent of love because the presence of the self means suffering. Love is not suffering. Only when the whole structure of the self is made inert can love come about and work. The end of the self is the action that allows love to come out. It makes possible that which is primary to take over, and thereby enables that which is preeminent to manifest. Love is preeminent. This is something that needs to be mentally swallowed and digested. When you have that love, then all images of attachment

cease to exist. They end. In the ending of mental attachment, which means the attachment to the images that make up the self, which are all the images you have of yourself, then an absolutely unfathomable event takes place. One discovers what it means to be free. Love cannot exist without freedom, and freedom cannot exist without love. This does not imply freedom depends on love for its existence, because freedom depends on nothing. Freedom is independence. Therefore there is no difference between freedom and love. They are the same event. They are equal in every way.

2335. If you realize thought is finite, which means it can never be used to come upon what is infinite, then thought suddenly becomes obsolete. The moment the brain has that realization is the moment the brain discards thought. The discard of thought means the discard of what is finite. As a result what is finite comes to an end. It ends in the brain, and the end of what is finite reveals the infinite. It uncovers what is immortal.

2336. Attention has nothing to do with acquiring knowledge. It is not something that can be obtained after a period of ardent work, prolonged practice, or tenacious study. Any form of practice or study implies time. Attention does not take time. That means millions of hours of practice, the study of all the books in the world, and the acquisition of all skill, experience, and knowledge cannot bring about attention. Books can describe it and knowledge can be used to point it out. However, the study of books, practice of methods, and gain of knowledge have no relationship with the actuality of it. They have no connection with the wonder, vastness, and unspeakable beauty that comes when the mind discovers, falls into, and allows attention to operate. The attentive mind is not caught up in any form of knowledge as preconceived ideas, personal opinions, methods, standards, values of right and wrong, or good and bad. The attentive mind has completely stepped away from all of that. It has stepped away from being a slave to memory. Knowledge is memory. It is the field of the past and therefore time. The mind that is not caught up in knowledge and the past finds itself living outside the field of time. It finds itself in a dimension where time does not exist.

2337. The event that brings a stop to the whole of mental image making is meditation. The word "meditation" has many meanings depending on what part of the globe you live, what dictionary definition you choose, and so on. If we say meditation is the absence of thought, then meditation is unlike any method or system of meditation that exists or has ever existed. Instead it is a meditation that gives no value to any method, system, study, practice, or aspect of memory. The mind uses memory, as practical knowledge to work, earn a livelihood, communicate, and all that. However, besides that memory has no value. The mind that gives no value to memory discovers what is meditation. As a result the limitation within comes to an end. It does that because memory is limited. The mind that sees the nature of memory is no longer caught up in it. It is no longer trapped in knowledge, study, the past, and the whole stream of time. Meditation enables the mind to step out of time. It allows the mind to come upon that which is timeless. However, this meditation is something more. This meditation is that timeless other. They are one and the same thing. Do this: If you have free time right now, then put these writings away, take the whole of mental analysis and discard it, and stop seeking this other dimension, meditation, that which is timeless, and so on. Simply be attentive. Observe both what is happening inside the brain and outside the brain. Observe thoughts as they enter and leave memory and at the same time observe whatever shapes and colors are in front to you, listen to your breathing and whatever sounds surround you. Notice how attention removes the whole of mental attachment to ideas and thoughts. The elimination of attachment not only enables the mind to discover what ends all sorrow, but it takes out the ego. It abolishes the self entirely, and it does so in a fantastic instant. The self is thought, which means memory. And a result the self is a movement of time. It is a movement of psychological time. The abolition of the self means the end of time. It allows the brain to have the timeless other occupy it.

2338. The end of the self brings freedom from pain, the pain of birth, everyday life, old age, sickness, and dying. It does that because if the self ends, then what survives bodily death is unrelated to the self. The self is measurable, and at death if the brain has no self, then what endures is not measurable. What lives on is that which is immeasurable, infinite, and therefore sacred. The sacred does not bring pain. It ends pain. It ends pain instantly.

2339. It does not matter if you are deeply attached to the idea of a spouse, job, belief, or if you are barely attached. The degree of attachment is irrelevant. It does not matter. What matters is whether or not it exists, because if attachment exists, then love does not. This is really quite an interesting phenomena if you go into it. The nature of attachment is that it is grounded in fear. The two go hand in hand, because when the threat of separation from the attachment occurs, then a

feeling of terrible anxiety, uneasiness, or deep despair takes hold. Any sense of uneasiness or despair drives love away. It banishes love from the brain. Not only that, it means the brutal dictator who is attached to the image of power and authority is no different from the businessman who is attached to the idea of money, or the toddler who is attached to the thought of a toy. It is the same mental phenomena taking place in the brain. So what really matters is to find out what ends attachment itself. The only thing that has any meaning is finding out what it means to be free, and live it. The end of attachment is freedom. Freedom can never come about unless one gets at the heart of what prevents it. The core of attachment needs to be identified. It needs to be exposed. If you are attached, which means to be mentally fixated on the image of a person, thing, or another image, then there is no difference between that mental image and you. The image exists as memory, and memory is you. Therefore the image is the image maker. The thought is the thinker. They are the same. That means if you are psychologically attached to any image of anything, the image of the ruler of a great nation, a position at work, a religious faith, a boyfriend, girlfriend, money, sex, or whatever, then you are attached to yourself. Mental attachment goes hand in hand with feelings of insecurity, fear, jealousy, and anger. The image of attachment is what allows all of that inner craziness to surface. It keeps that inner turmoil alive. As long as the image exists, then so does jealousy, anger, and all the rest of it. Without the image, jealousy is impossible. If the image did not have the same worth, then anger would be a thing of the past. The image is the problem. If such mental images had no value, then they would not be at the forefront of the brain, and as a result the brain would find itself in a completely different condition. It would come upon an extraordinary psychological state that is devoid of any feeling of insecurity. The brain would come upon the greatest security, which means it would discover what it is to be free. Freedom is the greatest security the brain can ever discover, and love only happens when the brain is free. What happens cannot be transferred to another with any type of verbalization, language, or mere words, regardless how striking, poetic, or rational the words may seem. It is like describing a sunset to a blind person. No words come close to the actuality of it. Therefore go beyond the description of what it is to be attached to no mental image of any kind, and explore what it is to actually come upon it.

2340. All forms of religious belief herald some sort of timeless other. It may be called God, Allah, Jesus, or some other name, but it basically describes a timeless, infinite, and sacred other. All belief exists as memory, and memory is limited. If you embrace such a particular belief, then you are not only trapped in limitation, but you are living in ignorance. However, if you see this simple fact, then the seeing of that fact wipes out that ignorance. It ends the ignorance of embracing any religious belief, and thereby gives rise to both intelligence and freedom. Intelligence comes from the end of ignorance and by walking away from all human belief you discover what it means to be free. The beauty of this freedom is that is not only means freedom from all forms of religious belief, but it includes all human belief, which necessarily includes all political belief, philosophical belief, and personal belief. This is a freedom that is not partial or fragmented. Instead it is a freedom that is complete, whole. For a person to come upon this sense of wholeness means to eliminate at the same time every psychological feeling of lacking, wanting, or needing. In other words it brings about a sense of inner security that nothing can touch. The security is that timeless and sacred other. When the whole movement of ignorance vacates the brain, and as a result intelligence takes over, then at the same time this sacred other moves into the brain. The result is a feeling of unparalleled security, impenetrable comfort, and a wholeness that ends very hint of seeking. If the brain has this wholeness, then it has everything.

2341. Never make the body all important. Never give preference to a healthy body over that which does not seek, judge, or suffer. You may have the capacity to heal the sick, injured, and diseased, however the body is measurable, which means it has an end. That which is immeasurable has no end. It is endless, infinite, and only an undamaged brain can come upon it. Only a brain that has brought an end to the whole of human sorrow can have that infinite other enter it. You must care for the body, eat good food, drink clean water, exercise, sleep, and all that. But don't put the body on a pedestal. Don't worship it. To worship the body is to worship that which is physical, temporary, and therefore mortal. The brain has the capacity to come upon that which is not temporary, and therefore immortal. If you realize that fact, then what becomes the main purpose of life is not merely physical health and bodily survival. Instead it is that infinite and immortal other. Only that really matters. Nothing else.

2342. To question means to ask, inquire, explore. To answer means the end of exploring. If you make daily life an exploration, then it means to doubt the things you see, hear, feel, and think. It means to question everything.

2343. I know little about the physical universe and the many theories about how the universe can end, but there is a correlation between one way the universe can end and the end the ego. Based on scientific observation the universe is expanding at an accelerated rate, and as the expansion continues, all galaxies, stars, planets, and even atoms, will be torn apart from each other leaving nothing but photons of light. It is said when only photons are left, they will eventually cool to absolute zero, causing them to all stop moving. At the point photons stop moving they disappear, because if the smallest particles in the universe cannot break down into any simpler particles, then whatever is left disappears. It disappears into emptiness. That means emptiness is not a barren void. It is not nothing. Instead it is something. I feel emptiness is energy. I feel it is an infinite sea of immense and unfathomable energy. Emptiness obviously has energy because as the expansion of empty space happens, the added empty space it creates causes the expansion to accelerate, similar to stepping on the accelerator pedal of a car. As a result of this constant acceleration, the speed of the expansion of empty space currently exceeds the speed of light. In the same way matter cannot exceed the speed of light, the speed of light cannot exceed the speed of empty space. I feel the energy in empty space is far greater than the energy in light, not only because the speed of emptiness exceeds the speed of light, but because light, or photons, fall back into emptiness. Essentially, when all photons end, there is nothing left of the physical universe, which means only emptiness is left. Only an infinite ocean of immense energy remains. I feel emptiness absorbed the physical universe in the same way it spit it out at creation. I feel emptiness is the source of all that is, the physical universe and everything in it today. Is it possible for an ordinary man to come upon that source, that emptiness? To come upon that emptiness, the brain needs to empty itself of the clutter that fills it. The brain for most people is cluttered with personal opinions, beliefs, theories, and the conditioning of upbringing, education, social media, the internet, and so on. It is basically cluttered with mental images and thoughts, and thought means memory. Memory is the past or a projection of the future, and any projection involves thought, which means it is still the past. The past means time. If the brain is purged of all conditioning and therefore time, then what remains? What is left is not conditioned, and it has nothing to do with time. What is left is that which is unconditional, timeless. What is that? I will tell you. It is love. Love is unconditional. Love is timeless. It means love is the emptiness. Love is the source of all that is. What does it mean to have that love occupy the brain? It means to not only live without any form of conditioning: the conditioning of religious belief, political ideology, personal philosophy, and all that, and it not only means to identify to no opinions and no beliefs of any kind, but it means to be psychologically attached to no form of thought, such as the thought about a job, spouse, sex, friends, God, or anything else. It means to be attached to nothing and therefore free. It also means to identify to nothing and therefore be nobody. When the brain identifies to no thought at all, then it discovers not only a love which is unconditional and timeless, it discovers what ends all human sorrow. Sorrow ends because when you are nobody, there is nothing that can be hurt. A life without sorrow means a life without fear, and the greatest fear is death. Death is not only the end of the body, which is a very trivial affair, but it means the end of the ego, the self. The self is the collection of mental images you have about yourself. However, if the brain has purged itself of all mental images, then it has no image of itself. As a result at bodily death there is no ego that dies. If love occupies the brain at bodily death, then nothing happens to that love. Nothing happens because if love is emptiness, and emptiness is infinite, which means at physical death the body dies, but love does not. Love goes on. If the brain has come upon such a love, then it means death no longer has any meaning. Do not take my word for any of this. Find out for yourself what it means to empty the brain of the whole movement of thought from moment to moment. If you do that then watch how the brain comes upon the present, how the brain awakens, becomes highly alert to everything happening inside and outside it, and how you suddenly notice the sky, the trees, a tiny ant as it carries along a sidewalk. Watch how the whole of life suddenly has tremendous meaning, and most of all watch what takes place in your everyday life. Watch how a change takes place in the brain. It is not a superficial change. Instead it is fundamental, radical, deeply profound. Just watch.

2344. If you feel bored, and you stay with the boredom, which means you consciously face it, then it ends. It is a mistake to exert effort to try to end boredom, because effort implies thought, and thought is the root of boredom. However, if you discard any sense of effort, will, or intention to end the boredom and instead be with the boredom, watch it, and observe it like a hawk, then it naturally ends. Only the natural end of boredom makes it real.

2345. The moment you learn a thing, let it go. Do that and you will see what it is to die to the known, and therefore time, from moment to moment.

2346. The body slept long and deep, and upon waking it sat upright on the edge of the bed. The feet were flat on the floor, back erect, and hands rested comfortably on the lap and legs. The eyes closed, and listening absent thought began. The listening bridged the separation between the brain and the sound of cars passing, the brain and a light breeze blowing through an open window, the brain and the beat of the heart. It ended the separation between the listener and the listened, and as a result both disappear, and only listening remained. In listening without the interference of thought the brain empties itself, and in the emptiness that which is creation manifests. It occupies the brain, and the brain is not separate from it. Creation is not the known. Everything known exists as knowledge, information, and data. Creation has no association with data. It has nothing to do with anything known, which means it is an unknowable thing. That which is unknowable reveals itself when the totality of the known vacates the brain, but the brain must first empty itself of the known. In the emptiness creation occupies the brain. Creation occupies the brain, but creation is different from the brain, because the brain is matter, and matter is measurable. Creation is not matter, which means it cannot be measured. It is an immeasurable thing, and the known is what prevents the brain from coming upon it.

2347. Small white, pink, and yellow flowers were planted in the small yard. Weeds were pulled, the brick patio was swept, and all the jasmine, succulents, and vegetable plants were thoroughly watered. The body was tired from the gardening and heat of the sunny day. The evening remained hot, and the air felt thick, sticky. A small fan circulated the warm night air, and the body lay stretched out on its back in bed without a blanket. The body was drained, but the brain remained awake. It was vigilant of the shadows, the nighttime sounds, the weight and stillness of the body. It was from the shadows that it seemed to emerge. An infinitely gentle and patient other unfolded. It came out and emanated a warmth and caring that was infinitely tender, embracing. It cradled the air, the room, and everything in the room. The cradling was like a mother holding a newborn child. The patience was humbling. It was humility itself, but there was something else. It was deeper and greater than humility. It was holy. There are no other words to describe it. However, it was not a holiness related to belief, faith, or any of that rubbish. This was different. Belief and faith are images the mind projects, and thereby there is separation between the believer and the belief. This separation is the cause for all the pettiness of every inner hurt the brain has ever known. However, this holy other occupied the brain, which means every sense of separation was removed. It was finished. The end of this separation was the holy other. They were the same.

2348. Find out what it is to live without the psychological attachment to any mental image, and the freedom that emerges is similar to a shadow that never leaves you.

2349. They were middle-aged women, longtime church goers, and as they sat at the breakfast table the women gave thanks to the deity they were raised to worship. They had studied a particular religious faith at a very young age, formed thoughts about that faith, and routinely practiced various rituals about it. The women essentially thanked the thought they had formulated, and they obviously did not realize what they were doing. They did not understand they were thanking and worshipping themselves, or that psychologically they were not different from thought, and that the thinker was thought. This failure to understand oneself causes the delusion of belief, the danger of faith, and all the social division and violence that springs from it. However, the ignorance of the women did not move the man. He did not chastise the women or condemn their behavior. Instead he felt compassion for them, and there was something more. There was no sense of psychological space between the man and the women. Psychological space means separation, and separation denies wholeness. The absence of wholeness is conflict. To witness such ignorance with no space between the witnesser and the witnessed, means the negation of conflict. The man felt at ease and content in the company of the women. As the women began to leave to attend a church service they encouraged the man to join them. The man said, "What you seek in church is right here." The woman laughed and left the house.

2350. The business of religion has caused horrific human suffering for thousands of years. If you loved your friends and family, then you would have no part of any organized religion, regardless of the consequences.

2351. If a person has been in a room for a time, and after a time that person leaves, then the physical warmth that the body gives off remains for a short while. It lingers. The same happens with ignorance. For example, if a person is indoctrinated to think and behave in a particular manner, then the brain in that person is fundamentally slanted, tarnished, and a tarnished brain is an ignorant brain. When such a person has been in a room, and after that person leaves the room,

a sort of echo of the ignorance remains. The echo may linger in the room and air in a room for a period of time, but it eventually disappears. It dissipates. When ignorance dissipates, then what remains is entirely different. What remains is not slanted or tarnished in any way. Instead the room becomes clean, clear. It becomes untarnished. This untarnished thing is intelligence. It is intelligence because the dissipation of ignorance is intelligence. They are the same. This intelligence has no relationship with the brain, memory, or knowledge. All knowledge is a function of memory, and memory is measurable. Intelligence is not measurable, which means it may use memory to discuss or explain things, but it is independent of memory. So the intelligence that remains when ignorance dissipates does not depend on a body or brain to exist. Intelligence may occupy the brain and it may use the brain, but when the brain dies, the death of the brain does not touch intelligence. The brain is merely a vehicle, and if that vehicle breaks down, then the driver simply leaves it. As a result physical death does not affect intelligence at all, because intelligence is independent of the brain. It is independence itself, which means it depends on nothing. So if intelligence occupied the brain, and the body dies, then nothing happens to intelligence. Intelligence ceases to use the brain, but intelligence goes on. It does not end. Intelligence has no end. Intelligence is endless. It is an immeasurable thing.

2352. Desire always involves memory, and memory is a fragmented thing. Explore what it is to desire nothing, and that which is unfragmented, and therefore whole, unfolds. It unfolds in the brain. As a result a sense of wholeness takes place. It is a wholeness that desires, needs, and lacks nothing, and it happens wherever you might be, sitting in an empty room, resting on a park bench, or standing beneath the stars.

2353. When the ego takes its last breath, then a new kind of breathing begins. It is not a breathing with lungs. It is a breathing that feels as if one is breathing for the first time.

2354. No words or description can end misery. No book can change the frustration, anxiety, and fear that exists in your house, your job, or your life. Nothing can change the mental warfare that goes on in the brain, because that would imply psychological dependence, and dependence means an underlying fear is always present. There is fear the book may be misplaced, damaged, or lost, and fear means misery. Therefore in order to end all the misery and fears of everyday life, one must explore what it is to be free. Only a brain that is free can live without fear, because freedom means the end of dependence. To be inwardly independent is the answer that ends misery. It is what brings about a real change in the human condition, because the brain discovers what it means to be nobody. It learns what it means to depend on nothing, and therefore to be nothing. To be nothing is everything. That is what inner freedom is. It is everything. It is everything because when you have that freedom which depends on nothing, then inwardly you need nothing. If you need nothing, then you have everything. Words and books cannot convey the immensity that comes when the whole inner structure of psychological dependence ends. Of course books can be used to intellectually understand what is dependence, how it causes struggle, depression, grief, and all the rest of it. However, fundamentally books cannot instill insight. They cannot guarantee understanding. Also, books take time to read, but you do not need time to see your entire life with complete understanding in a fraction of a second. Either your life is inner struggle, conflict and misery, or not. Either you love, which means a love that knows no misery of any kind and thereby goes hand in hand with freedom, or not. It is that simple. If life is an endless struggle with never-ending feelings of insecurity, fear, depression, and all the misery that goes with it, which means love is nothing but an idea, then find out what it is to actually love. There is a difference between having an idea about loving and actually loving. Love makes every form of mental struggle impossible. It destroys misery without hesitation, which means if you love, then misery ends and it ends on the spot. If you are caught up in such feelings of struggle, fear, and all that, then this love is obviously completely foreign to you. It is a love from another world. In fact that is what this love is. It is an otherworldly thing, which means it has nothing to do with what you think is love, because this love is not a thought. It has zero to do with any mental concept, idea, or image. Mental images are all forms of memory, and memory is subject to limitations. Love has no limitations. That means whatever thoughts you have about what is love, are not it. They are not the real thing. If you see the fallacy of thinking that way, then all such thoughts lose their importance. It is when these thoughts die, that the brain undergoes a rebirth, which means only when the whole of such thoughts are dead and gone can the brain discover what it is to love.

2355. To perceive that the self is thought and that every human being who has ever lived is thought is to have the capacity to see the whole of the human race from the beginning. It means to see with ancient eyes.

2356. It was late evening, and soft, dark shadows filled the small room. The inner screaming was unusually loud, strong, relentlessly streaming on and on. The screaming did not cause any pain, but it kept the brain awake. It prevented the brain from sleeping, and yet a quality of intense alertness remained untouched by it. A candle burned in the room. The flame of a candle jumped and danced all about with great vigor and vitality. Flames have that. They have vitality. In the early morning hours, and after the candle died out, it came. The intimate presence came out. It emerged from nowhere and seemed to flow through the windows and walls into the room, and into the brain. Immediately the brain questioned if the presence was an image of some sort of mental projection. Mental projections are the result of desire, but there was no desire in the brain, which means this was different. The presence, the entity, or whatever you call it, was gushing with immense energy, but it was not a forceful thing. The energy was gentle, benign. It was a benevolent thing. The benevolence felt caring, compassionate, as though it was the mother of mothers. The caring that emanated from it was genuine. It was real, but there was something more. The caring was not directed or meant for a particular person or select few. It was undirected and without motive. It was benevolent, but it was something more. It was benevolence incarnate. All of a sudden thought entered the brain wanting to find out what it was, why it existed, and what it wanted, and as unexpectedly as it appeared, it vanished. It disappeared without a trace. Afterwards the brain felt alive. It felt alive as never before. The room felt cleansed. It felt purified as if a thousand ancient sorrows had been washed away. The inner screaming went on throughout the night. Hours passed until the body finally fell asleep.

2357. When you look at a tree, do not merely look with the eyes and observe its shape, height, branches, leaves, color of the leaves, and all that. Explore what it means to feel the tree deep inside. Find out what it means to be the tree. To be the tree means to feel no separation between you and it. It means to come upon a oneness in which there is no you and no tree. Only without a sense of self can the separation between you and the tree, you and the spouse, you and the neighbor, the boss, the police officer, the criminal, and so on, come to an end. If every sense of inner separation ends, then an indescribable oneness manifests. It abruptly comes out of nowhere and appears.

2358. If you hear the beauty of the religious sounds, music, and song found in the church, mosque, or temple, and you fail to hear the beauty of the music of bristling leaves on a tree, the song of a young bird chirping for its mother, or the sound of ocean waves crashing on a rocky shore, then you are deaf.

2359. The coolness of the small room provided relief from the heat of the day. As the body sat quietly on a wicker chair, the insight came that love has no sorrow, which means the person who loves does not feel the sorrow of another. Love feels no sorrow at all. They are two totally different worlds. The person who loves has compassion for the person who lives in sorrow. There is compassion, and it is that compassion that sees the sorrow of another and has the capacity to point out what it means to end that sorrow. It is a pointing out that has no motive and seeks nothing in return. That means whether or not another person stops living in sorrow, it does not touch the person who loves, because the person has discovered that which cannot be touched. The person has come upon a love that is untouchable. A tufted titmouse stood perched on top of a weathered wooden fence. It had large black eyes, small and round bill, and a brushy crest. A fire engine raced passed, blared its siren, and the bird flew off.

2360. There is the physical beauty of a handsome face, a young flower in bloom, or a majestic sunset on an ocean horizon. There is also an inner beauty, but this beauty is different. This is a beauty that does not wither, age, or end. It is ageless, endless. It is a deathless thing.

2361. That which is holy lies within the brain. All that is needed is to remove what covers it. However, do not believe it is there, because belief is the cover that prevents it from coming out.

2362. If you love without conditions, then you are like a light for anyone willing to learn what it means to not live in darkness.

2363. Death is final, which means when the brain sees the danger of psychological identification, and as a result every image it previously identified with is mentally dead and buried, then the identification to those images and any subsequent images never returns. It never resurrects.

2364. It was a long walk. The bay water was dotted with white sailboats, seagulls soared in the blue sky, and the narrow trail gently curved around sand dunes, beach wrack, and giant boulders smoothed over by eons of ocean waves. The ocean surf does not demand that the boulders move. It does not criticize the beach wrack or judge the dunes. It moves without judgment, demands, or any conditions whatsoever. Love is like that. Love is something without any conditions. To ask the person who loves without conditions whether or not that state happens day after day is to approach it from a wrong perspective. The term "day after day" implies duration. It involves time. Time is way of thinking and living grounded in memory, which means ideas. It revolves around the world of ideas. Love is not an idea. In the same way the idea of an ocean wave is not the wave, so too any idea of love is not love. Therefore when it comes to love do not think about it in terms of time. Instead it is as though a light switch goes on in the mind. Before the mind was living in the dark, which means it was caught in the field of time, which means memory, the past, and therefore grief, jealousy, anger, loneliness, sorrow, and all that. Suddenly a realization takes place. The mind comes upon what it means to step out of the darkness, which means a light turns on. This light is not outside the mind. It is in the mind. It is an inner light that activates, and as a result the mind is no longer bound to time. The mind still uses thought to eat, cook, clean, and all that, because thought is essential for everyday living. However, thought as the self, which means ambition, struggle, and all of the self-centered activity that goes with it, is no longer present. The light within has completely eliminated it. Like a light that turns on in a dark room, the darkness is gone, and only the light remains. One cannot predict that the light will be on tomorrow, because for the light there is no tomorrow. All tomorrows and yesterdays no longer have any meaning for the light. They are illusions that the light has dispelled. Find out what it means to turn on that inner switch, which means to come upon a love without conditions. For many people they will focus on the switch. They will want to know how to attain the switch, make the switch all important, and so on. However, it is not that the switch has a different nature or is something different from the light. The switch is the light. They are the same.

2365. Ambition is a flow of the self, which means ugliness, ruthlessness, and insensitivity. The insensitive brain cannot penetrate the beauty of a morning mist, a bird building a nest, or a spider laying in wait. Ambition denies beauty. It makes the brain insensitive to the whole of life.

2366. The ego is not just guilty of violence, the ego is violence. They are the same.

2367. Love is essential for ending conflict in both the individual and society. Nothing else is more indispensable, which means nothing else is needed.

2368. The brain cannot know the unknown, but it discovers the unknown when it empties itself of the known. The emptying of the known thrusts the brain into the present, and when that happens the brain lives life without the past or future. It may use a calendar to plan trips, a watch to scheduled meetings, and all that, but psychologically it stops making tomorrow and yesterday the dominant factor in daily living. As a result it stops looking ahead with anticipation, anxiety or fear. It lives without looking back, and therefore without sentiment, emotionalism, or sense of embracing past experiences, memories, and all that. What happens is the brain comes upon a dimension to life outside the progression of time. Psychologically, the brain relinquishes and forsakes time altogether. It is when psychological time is forsaken that the brain comes upon that which is timeless. The unknown is that timeless other. They are the same.

2369. Be radically honest with yourself. If you pretend to be somebody you are not, or if you have an image about yourself, that you are good, spiritual, chosen, intelligent, a healer, a savior, smart, stupid, happy, sad, or anything else, then a mental gap occurs in the brain. A gap takes place between you, which is the the image-maker, and the image you have about yourself. This gap makes wholeness a theory, fancy notion, and therefore an illusion. To live in illusions makes wholeness an impossibility, and without wholeness one can never love. One can never love, because love is not something that has any gaps, holes, or broken pieces. Love is an unbroken thing, which means only when you have no image about yourself can you ever come upon what it means to be whole, complete. Only then can you learn what it is to love.

2370. If you are offered time as a way to come upon that which is timeless, then do not accept it. If it is put into your hands, then drop it. Drop it like a hot potato!

2371. It was a warm summer morning. The body walked briskly through the town and down to the bay. The body sat alone on a wood bench overlooking the rocks, bay water, and distant hills. A white seal slapped the water with its tail, submerged, popped up, looked around, and submerged again. After a walk by the bay and through the small town, the body rested on a wood chair in the shade of jasmine vines and flowers in the backyard of the small Spanish home. The chair stood on a rustic brick patio, and on the patio a lone bee furiously scurried up, down, and all around it. It shuffled up one side of the patio, and down the other with fluttering wings, fast moving legs, and upright antenna. The tiny bee seemed to be frantically searching, searching, searching. Small droplets of water were put in its path, but the bee had no interest in the water, and scurried over it. The bee paced furiously around the patio for several minutes, until it began to circle around itself like a top. It went around itself, around and around, tucked its wings onto its back, opened them, closed them, scurried further, stopped, struggled to go on, stopped, and then struggled some more. It turned on its side, and then on its back, on its side, on its back, pushed to walk again, stopped, turned on its side, curled up in a fetal position, straightened out, and curled up again. After a few minutes the wings stopped fluttering, and its black and gold abdomen curled up, slowly opened, curled up, slowly moved, straightened out, curled, straightened, turned upright, turned on its back again. The legs flailed, stopped, flailed some more, and then stopped. The bee turned on its stomach, the flutter of the wings ceased, the legs lay motionless, and the antenna drooped. The carcass of the tiny creature lay still on the red brick. The stillness was extraordinary. Dying is not death. Dying is different from actual death. Dying is a process of the body breaking and shutting down, which means it takes time. However, death does not take time. Actual death does not involve time in any way. Death happens in an instant, which means it is a timeless thing. That which is timeless reveals itself when time ends. Time is thought, because thought is the past. If the brain can find out what it means to blast the past, and therefore time, out of existence, then it can come upon what is death. It can discover the greatest event that has baffled mankind throughout history, which means it will no longer be a mystery. What does it mean for the brain to realize the end of psychological time and actually come upon this mystery? Can the brain realize it? Since psychological time is thought, which means memory, the past, and all that, then what can the brain do that wipes out all of that? What action can the brain carry out that destroys the whole of the past now? The action must have an extraordinary character about it, because it seems it has evaded mankind for centuries. It seems if people would realize what happens at death, then that realization would bring about intelligence. The intelligence would then have the affect to dispel the ignorance of whatever personal opinions and beliefs one has about it. Any personal opinion or belief about a thing is always slanted. It is always distorted and deformed. A deformed perspective about what is death has no meaning. That means as long as you maintain a deformed and slanted perspective about what happens at death, then what it is remains hidden. As long as you hold onto your personal opinions and beliefs about it, then the immensity of what takes place at death will forever elude you. If you see that fact, then you will drop every personal opinion, belief, theory, hope, conjecture, and mental image you have about it. Look what happens when you do that. See what takes place in the brain when every belief, hope, and thought you have about what happens at death is cast away. The casting off of thought means the ending of psychological time. Psychological time itself falls silent. In the silencing of time the brain comes upon that which has nothing to do with time. It comes upon that timeless other. Dying involves time. Death doesn't. Death has no relationship with time, which means death is that timeless other. They are the same. The body strode up the hill through the neighborhood and back to the small home. A madrone tree stood silently in the small yard. A young warbler bird hopped from branch to branch in the tree. The bird had a black throat, greenish back, yellow face and breast, with a dark patch behind the eyes. It flew from the tree, over a rooftop, and disappeared from sight.

2372. To come upon that which is timeless takes one leap. It is a leap that can never be undone.

2373. Never readily believe what you read in books, magazines, on the internet, and most importantly what you read here. Think these things through for yourself, and be careful not to be tricked to believe something that you cannot understand on your own. That means you need to be completely alone with these things and go into it all for yourself. Only then can you really learn. Only then can it be in your blood.

2374. If you are greedy, and you are aware of it, which means you see that greed is you, then the awareness ends it. It ends the greed. However, the moment you try to change from being greedy to being charitable or generous, then conflict results. There is conflict because trying means effort, and effort is conflict. It is conflict as struggle, frustration, regret, guilt, and so on. The key is not to try to be something you are not, but rather to face what you are. If you face what you

are, then the division between what you are what you want to be ends, and the end of that division, and the end of division means the end of conflict. It means the end of greed, frustration, and every sense of inner struggle. The end of struggle means peace. It means actual peace inside the brain, and that peace extends into everyday living.

2375. It takes no time to love, which means there is no path to love. Love is timeless. It is a pathless thing.

2376. It takes no time to be in the present, and since enlightenment can only exist in the present, enlightenment takes no time.

2377. She was a middle-aged woman, divorced, with two children, and living alone in a large home in an expensive neighborhood. Since her divorce she never stayed in one home for more than a couple years. She would buy a house, fix it, and after a year or two, she would sell it and move on. She never seemed satisfied with what she had. She always desired something better, something more, and in that desire was the root of discontent. She had more than enough to live on, money, a nice house, beautiful clothes, but none of it seemed to satisfied her, and that dissatisfaction and discontent was her life. It was her everyday living. People do not need much to sustain themselves. They do not need an expensive house, fancy clothes, and lots of money. One really needs very little to physically live. However, to be psychologically content one needs even less. One really needs nothing. If you need something to be content, a house, money, family, job, belief, ideology, or whatever, then what you feel you need becomes a crutch. It turns into a dependence, and any dependence not only causes feelings of fear and insecurity, but it takes away freedom. If you live in freedom, then you live without fear. You live without feeling insecure, fearful, anxious, and all the rest of the inner conflict that dependency creates. If you are free, which means inwardly dependent on nothing, then that freedom is its own security. It is when you feel psychologically secure that contentment comes. It happens. You don't have to take my word for it, because you can do it for yourself. Actually it is only when you find out for yourself what it is to discard every sense of inner dependence that the other comes. Simply do it. You'll see.

2378. If a priest, guru, or some sort of new-age thinker encourages you to follow them in order to gain a sense of the divine, spirituality, enlightenment, or whatever, then a carrot is being dangled in front of you. If you take the carrot, then you allow yourself to be exploited. You will spend your time, energy, and probably your money, and you will get nowhere, because such things cannot be given to you by another. They can only be found when you walk away from all of the so-called teachers of such things and find it within yourself. If you realize that nobody can give you these things, then the right and natural thing to do is to not seek it through anyone or anything other yourself, which means you will find yourself completely alone. You have to be alone and thereby free of all the priests, gurus, so-called spiritual guides, life coaches, psychologists, philosophers, and all the rest of them. You have to be free of all that. It is when you walk away from the whole of such things that you suddenly find yourself free. You are free. Now live in that freedom. If you do that, then you will realize there is nothing else to do. Nothing.

2379. If the brain avoids the attachment to thought, any thought, then it empties itself of time. Time is emptied because thought is time. If you do that, then the brain is made suitable for that which is timeless. Only when time vacates the brain can the timeless other move into it. The vacating is the moving in. They are the same.

2380. Belief in an ideology such as nationalism, patriotism, or some form of organized religion is inherently biased, and a bias person is an ignorant person. If you are threatened with death by the ignorant because you refuse to join an army, worship a religious idol, or pledge allegiance to a flag, then that threat will have no meaning. If you are killed because you disobey the ignorant, then that bodily death is irrelevant. What is relevant is to simply do the right thing, which is to deny ignorance, because to deny ignorance is intelligence. They are the same. The body may be killed because of your refusal to obey the ignorant, but ignorance has no connection to intelligence. It cannot touch intelligence, which means intelligence does not die at bodily death. It goes on. It goes on because intelligence is not bodily or carnate, which means it is not mortal. Instead, it is bodiless, discarnate. It is an immortal thing.

2381. Light cannot be at rest, otherwise it will end. Therefore light must move, and when light moves it exists as energy. Similarly, for energy to exist in the brain, the brain must not be at rest, which means it must move. It must be active and attentive. It must be on fire.

2382. If nobody reads any of these writings, then it would not touch me. What other people do or do not do with these writings does not affect me in the least. It does not affect me because I want nothing from anyone. If a man reads my writings, and it helps him in some way to steer clear of the conditioning of mankind as organized religion, politics, nationalism, cultural norms, and so on, then it seems the world will be a less divided place. However, my writings, or any writings for that matter, can never actually remove the conditioning from the brain. That is something one must discover for oneself, which means all writings, books, teachers, and the like, only serve to block the de-conditioning of the brain. It blocks freedom, and only in freedom can one discover that unconditional other.

2383. Time is a mental image. It is something that can be measured in terms of the passage of minutes, hours, and days. Love is immeasurable, which means time has no meaning for the brain that loves.

2384. If you are disappointed that you failed to benefit from these writings, then the disappointment does not come from the writings. It comes from seeking to benefit.

2385. If artificial intelligence is put into the right hands, then it could greatly benefit humanity. However, what are the right hands? Are the right hands patriotic? Are they nationalistic? Do they embrace a particular organized religion and all the rituals that go with it? Do they identify to a particular political ideology, the conservative ideology, the liberal ideology, or the communist ideology? It is obvious that the right hands do not involve the identification to any particular belief, ideology, race, country, culture, or any such thing. To identify with any such things only serves to divide people, and division means conflict. However, the absence of division means peace. It means the right hands are not divisive. If you embrace a particular religious belief, then that embrace is divisive. If you identify with being a Republican or Democrat, then that identification separates you from others. It is also inherently separative, which means division. I discard all of that. I do not identify with any such things. Now can you do like that? Can you live like that now? If you can, then there is hope for humanity. If not, then I'm afraid the future for man looks terribly bleak. In any case, it does not matter how the future may, or may not, look depending on how people react. What matters is what you do. What matters is that you do the right thing.

2386. It was early morning, and brisk, fresh air drifted through the open window filling the room. It was in the air and room that the is-ness unfolded. The is-ness, the now, or however you put it, unwrapped and spread across the room into the walls, floor, body, and brain. It engulfed the brain, and as result cleansed it of every thought and idea. The now is not an idea. It is not any type of thought. Thought is used to describe things, but the description of a thing is never the thing. This was a presence that radiated a warmth revealing a dimension to existence without worry or problems of any kind. It was a dimension totally absent of sorrow. Most people are caught up in a current of sorrow, and that current is rooted in the mental attachment to images about work, religion, politics, and whatever else. Attachment breeds sorrow, which means attachment is the current that people are caught in. People are swept up in this current, and therefore they are caught in living with one heartache and struggle after the other. Only when the totality of attachment drops away can struggle end. Only then can that vast and extraordinary other field of life show itself. The now is that other field devoid of sorrow. The person that comes upon that field discovers what it is to live with no worries or problems of any kind. Find out what it means to live without any form of attachment to any thought, any culture, any belief. Only when that happens can one step out of the current of sorrow. Only then can one come upon that magnificent other dimension to existence.

2387. Attachment always takes the form of memory, which means if you are attached to the memory of a person or anything at all, then you are not free. You are not free because freedom is the absence of attachment.

2388. It was late evening. The small home was dark, quiet, and empty of people. The body lay silently in bed. With eyes closed there was only darkness. Several minutes passed and observation continued with eyes closed. The eyes saw nothing but formless forms, darkness, and fuzzy static. The brain not only observed the static, but it observed the passage of

thoughts, listened to night sounds, and felt the warmth and weight of the body, breathing, and heartbeat. The brain did not evaluate or judge anything it observed, heard, or felt. It did not compare the body, thoughts, or sounds to anything else. Instead the brain was like a bottomless cup in which all of these thoughts, sounds, and feelings freely passed through it. Soon the passage of thoughts subsided. The movement of thought itself ended. In the ending of the movement of thought it was as though one stepped through the eyelids and out of the darkness. The darkness ended but it was not an ending of the physical darkness. The ending of darkness was happening in the brain. It was an ending of psychological darkness, the darkness of thought, and therefore time. Time is darkness, because it is illusion. The brain stepped outside the field of time, and with it came a light, an illumination, an enlightening. The enlightening was not static. It was not an end point or something fixed or frozen. Time is that which is frozen. It is frozen as opinion, belief, knowledge, and memory. The brain stepped outside the field of memory, which means it entered into a timeless place. However, the place was not outside the brain. It occupied the brain, but it was also separate from the brain. The brain is matter. This timeless place is not matter. It is not seeable, touchable, or measurable. Matter is measurable. This was different. This was vast, expansive, unending. It was not a measurable place. Every sense of time was gone. There was only the present, the timeless place, the immeasurable other realm. The absence of judgment was also vast and unending. It was perfect. It was more than perfect. It was love. The love was without any judgment at all, and it permeated the brain, washing it, purifying it, and thereby making it young, innocent, filled with energy. The energy that occupied and moved through the brain was surging, bursting, tremendously alive. There was no difference between the love and the energy. It was the same surging, the same aliveness. They were the same thing. Breathing was shallow, and breaths of the lungs were long, steady, drawn out. The eyes opened and in a flash the doors to that other place slammed shut. Faster than the snap of fingers it ended. Only darkness and silence remained. The body sank into the hard mattress of the bed. An airplane flew overhead. A dog barked.

2389. Light has energy without having mass. The energy does not come from mass, it comes from its momentum. That means for light to exist it must not be at rest. Similarly for energy to occupy the brain, the brain must not be at rest. It must be moving, alert, watching, watching, watching.

2390. If the universe was created from nothing, and nothing occupies the mind when the mind is attentive, then in that state of attention what created the universe occupies the mind.

2391. Love is unconditional, which means if you are conditioned, then you do not love.

2392. If you do not devote yourself to find out what it is to live outside the field of psychological conditioning, which means living without every form of social, cultural, religious, or personal conditioning, then you will never come upon what it is to have a sense of inner completeness that relies on nothing, and at the same time brings about an extraordinary feeling of contentment. All forms of conditioning involve fundamentally distorted, and therefore partial, perspective. That which is partial can never be complete. Partiality denies completeness. Look what happens when the brain realizes it is conditioned. The very realization that it is conditioned ends the conditioning. It is not that you realize you are conditioned and then afterwards you must discard the conditioning, because that would imply time. The end of conditioning does not take time. If time is involved, then conditioning can never actually end. It can never end in the present. The end of conditioning only ends now, which means the event that the brain comes upon has a timeless essence to it. That timeless essence is love. The conditioned brain can never come upon that which is timeless, which means it can never love. The moment you walk away from all forms of conditioning, then a love absent conditioning, and therefore outside the field of time, moves in. It takes over. Find out what it is to come upon such a love, and an inner completeness takes place at the same time. It happens, because love is complete. It is a completeness that relies on nothing.

2393. Awareness does not summon the sacredness within. It is the sacredness. They are the same.

2394. If you are interested to learn about the mind, human behavior, how to live without mental disorder of any kind, then where do you go? Do you go to a book? Do you ask someone else? Do you seek the answer outside yourself? Most people do that. They seek such answers outside themselves. I question if such answers can ever be found as a result of reading a book, speaking it over with another person, or at a place or time that is not where you are now. Obviously you

do not have to go anywhere to learn about yourself, because you are here. You are where you are right now. So, if you want to learn about yourself, which means the “you” that exists inside the brain, then how do you go about it? For example, if you ask yourself, “Who am I.”, then what is your response? Do you say you are Catholic, Muslim, atheist, American, smart, stupid, happy, sad, this or that? To say you are anything means to have an identity. It means to have a sense of self, an ego, and where there is an ego, there is discontent, unrest, and a thousand petty hurts. Clearly a person responds to that question with whatever content exists in the mind. In other words, you respond with how you have been conditioned. It seems most people are psychologically conditioned. They are conditioned to think in a manner that is the result of the way they were raised, the education they received, the religious, social, and cultural norms they emulated, and so on. If the content of the mind is conditioned, then whatever response to that question must necessarily be distorted. Conditioning implies distortion, which means a distorted answer is slanted, twisted. It is corrupted, which means it is no answer at all. Now, are you interested in an answer that is a corruption? If you are, then go ahead. Take it. Live with it and all the nonsense and suffering that go with it. However, if you want to find out the truth, which means an answer that is not based on any conditioned response, then you must first discard the conditioning that exists within you. You must figure out what it means to purge the brain of every ounce of psychological conditioning in all of its various forms, including the conditions of organized religion, political persuasion, ideological predisposition, personal philosophy, spiritual bent, and all the rest of it. Can you do that? Can you do that now?

2395. Love is not limited, which means it has no end. That which has no end never dies, which means love is a deathless thing.

2396. Intelligence changes the brain. It frees the brain from all yesterdays, previous events, and every past pleasure and pain. Pleasure and pain are the activities of thought, which means confinement to memory, and therefore psychological incarceration. The brain that realizes the nature of thought is free of thought. It is that realization which produces intelligence. It allows intelligence to engage and function in the brain. As a result the brain changes. The brain not only changes coarse by ceasing to identify with whatever social ritual, custom, and form of thought prevalent in the society it find itself, but something more happens. The actual cellular activity in the brain undergoes a transition. The transition is a rebirth, a renewal. A metamorphosis occurs that allows the brain to have an absolutely immense and powerful energy work within it. However the energy is not an energy that obeys the laws of physics. Physics deals with the physical world. This is different. This is not a physical energy, like the energy in an earthquake, volcanic eruption, or bolt of lightning. All such energy is earthly, which means it can be measured. This energy is not earthly. It cannot be measured in terms of calories, joules, or temperature. It cannot be measured, because the energy that exists has no measure. It is immeasurable, infinite. It is a hallowed thing.

2397. In the same way quantum computing is expected to unlock a new paradigm of technology by ending the division between 0 and 1, there is a psychological division between the thinker and thought, or between the observer and the observed, that when ended unlocks the potential of the brain to meet life without division, and therefore without any form of psychological conflict, and consequently come upon an inner wholeness that has escaped human beings for thousands of years.

2398. If you intellectually understand there is another world besides the earthly, then that has no real meaning. What has meaning is to understand it so it effects your everyday life, which means it must be in your blood.

2399. Psychological death, which means the end of the ego, does not happen by thinking about it. There is no near or almost death. Either the ego dies, or not. There is no in-between. That means when it happens it is sudden. It is like the popping of a cork. The pop, click, snap, or however you want to say it, is an instantaneous thing. When it happens a release takes place that removes every sorrow that has ever been. The release is something you feel. It is not an intellectual feeling, and you don't feel it in an emotional way. You feel it as a fact.

2400. If you feel lost, depressed, and hurt so bad you want to die, because you think death will end the hurt, then that thought does not end when the body dies. It goes on. It goes on because all inner hurt is born out of the activity of the ego. The ego is every image you have about yourself. It includes the image of being unattractive, a failure, ignorant, or

whatever the case may be. To have an image of yourself makes love nothing more than an image, and the image of something is never the thing. All forms of inner hurt involves an image. The image is the problem. It is not only your problem, but it is everyone's problem. That means no image can bring an end to hurt. Love is not an image. That means love is the thing that ends hurt. Love ends hurt the instant it enters the brain. That means you hurt because you don't love. Find out what it means to love and every hurt dissolves. If it is the real thing, then every hurt melts away.

2401. You can only be attached to the thought of a thing, the thought about work, family, God, and so on. It does not matter what is the thought. What matters is the attachment to thought, because attachment turns people into mental addicts, and that addiction means pain. It means misery. The attachment to thought is the opiate of humanity, which has existed for thousands of years, which means to end that addiction in everyday life is one of the greatest acts a person can ever do.

2402. If any image exists in the brain about what is sacred, then that is not it. All images are known. The sacred is unknown. Meet life with uncertainty and not knowing. If you do that, then it comes, but it doesn't come after a period of time. It comes at once.

2403. It is never right to die for any thought about a flag, country, religion, or any other such thing. It is only right to die for the absence of thought.

2404. How is it that I have come across psychological freedom, and others have not? Throughout my life I have read and heard others speak about this freedom, and it was not until I walked away from all books and teachers that it happened. It is obvious one must do that, however why did I walk away from all of that, and others have not? Countless people have said freedom can only be found within, and yet people today continue to search for it outside themselves. They search for it in books, belief, religion, politics, systems of meditation, drugs, sex, and so on. Obviously none of that works, because if you depend on anything outside yourself in order to come upon what is freedom, then the dependence itself denies freedom. Therefore find out what it is psychologically depend on nothing. Do that, and you will find yourself mentally independent. You will discover what it is to be free.

2405. If you do things because you want to be liked and accepted into a group, click, or gang, then the desire for acceptance may be rooted in insecurity. If you were inwardly secure, which means able to be alone, and at the same time feel completely secure in that aloneness, then the desire to belong would not exist. If you are insecure, and that insecurity breeds feelings of sadness, loneliness, and an inner sort of emptiness in which you feel confused about not only what is happening in the world, the corruption, violence, and horrific brutality, but also the violence that exists in your own life, the struggles, jealousies, push for power and control over other people, then can those feelings stop? Can every feeling of insecurity, sadness, and inner emptiness actually be cleared from the brain, which does not mean to clear it out tomorrow or at some unknown time in the future, but now? Most people seem to be tricked into believing that tools exist that will bring an end to such feelings in the future, such as counseling, psychotherapy, or some sort of social movement or protests, and if that doesn't work they try to escape from such feelings through drugs, alcohol, sex, religion, or a job where they work, work, work. As a result they mentally take such tools, which means they find themselves in a mental state of possessiveness. To mentally possess any such tool simply creates inner dependence on the tool. Dependence gives rise to fear, because there is always fear that whatever you possess will be threatened, taken away, or lost. The loss of the dependence means you will be alone and left with nothing, and the idea of that is too dreadful to contemplate. If you can be alone, which means psychologically depend on nothing, no tool, no group, no belief of any kind, and face that aloneness, which means not try to run away from it, suppress it, or sweep it under the rug, but instead be with it, then the door suddenly opens to something absolutely remarkable. To be alone, which means to face aloneness, brings an end to the division between you and aloneness. Division means conflict, and the end of division means the end of the conflict that exists in you. It means the end of all sadness, feelings of insecurity, and every sense of inner emptiness. The end of this emptiness brings fulfillment. It means to come upon an inner fullness. If you stay with the aloneness and face it, then the door to that fullness takes place. It happens. Just be with the aloneness, and the other comes. The inner fullness manifests, and when it does, live it. To live in that state of fullness means to inwardly depend on nothing. To depend on

nothing means to be free. It means to be psychologically free, which means this extraordinary inner fullness and freedom are the same movement. They are the same thing.

2406. Live like you are dying.

2407. In the same way you detail a car and clean out any garbage, so too the brain must be cleaned. The dirt of bias, prejudice, and distorted thinking must be emptied out. Psychological bias takes many forms. There is the bias of religious belief, political ideology, or the bias that comes with identifying yourself to a particular country, race, or tribe. To remove all bias from the brain means to discard all such filters, and thereby clear out the identification to not only all religious belief, political outlook, and tribe, it is to identify to nothing. To identify to nothing means to observe life without any filter at all and therefore absent distortion. If you say you cannot do that, then you condemn yourself to distorted thinking. You resign yourself to a brain filled with garbage.

2408. Bias is an error in thinking. Remove it and what is correct thinking happens.

2409. People entered the room excited to see the newborn. They greeted the new mother, and then immediately left the mother alone and gathered around the newborn, smiling, cheerful, and talking about spoiling it. They worshiped the infant and talked about the need to bond with it, which meant to create an attachment. People say bonding is a human instinct that gives babies a sense of security and self-esteem. However, babies feel secure when they are cared for and loved. They say attachment helps parents feel connected to their newest family member. If parents loved, then there would be no need for such feelings, because love is the only connection needed. Bonding means attachment, and attachment implies fear. There is an unavoidable underlying fear for the loss of the attachment. Fear is not love. That means bonding is not an act of love. If you love a newborn child, then do not be attached to the child or encourage attachment from the child. Instead love the child. Nothing else is needed.

2410. If you try to foster psychological attachment in a child, which means the attachment to parents, a religious belief, a particular culture, and so on, then you are fostering fear. Any attachment goes hand in hand with fear, because fear to lose the attachment will always exist. The negation of attachment has the effect to not only foster a sense of freedom, and therefore a life without the fear of failure, fear of criticism, fear of loss, and all that, but it shows the child what it means to live fearlessly.

2411. If you are angry, then you not different from anger. Anger is you. It means if you feel anger, then there is no love for family, friends, or others. There is no love for anyone or anything at all.

2412. The man that loves does not fear the loss of anything, which means he does not fear death. Death is only feared when you have something to lose. The man that loves never fears the loss of anything because everything he may have, a job, a house, possessions, is nothing compared to love. The man that loves does not even fear the loss of that love, because love is something that has no end. It is endless and therefore infinite. That means love is something that cannot die. It can never die, which means it is an eternal thing.

2413. If you lose your job, house, possessions, friends, and family, due to a war, pandemic, hurricane, or some other disaster, and you find yourself alone with no money, no food, and with only the clothes on your back, then you may wallow in your misery, steal food to survive, accept your fate and crawl into a corner to die, or you can take the path that knows no misery, no theft, and accepts nothing. In other words you can meet life with vigor, honesty, and a quality of attention that accepts nothing. To accept events that happen in life as bad luck, destiny, or the will of God, makes for complacency. To be complacent has the effect to put the brain to sleep. It makes the brain dull and insensitive, and an insensitive brain breeds laziness, corruption, maliciousness. It breeds maliciousness because mental insensitivity involves a psychological center. It means a self, and therefore self-centered activity as greed, thievery, and a me-first attitude. It is this me-first mindset that prevents people from working without fighting, intimidating, and scheming against one another. A person who has no such psychological center, which means no sense of self, has the capacity to have no possessions, friends, or family, and be able to live in this violent and dangerous world with actual peace of mind. Peace of mind is not a

fantasy. It is not an ideal or hope. The hope for a thing is never the actual thing. This is peace of mind is different. It is real. It is the real thing.

2414. The present is outside the field of time, which means it is a timeless and therefore sacred thing. What is sacred cannot be desecrated. Only thought as personal opinion, belief, and ideology desecrates, which means thought can never enter or engage the present. As a result what is sacred is not only independent of thought, it cannot be conceived by thought. It means what is sacred is independence itself. It is an inconceivable thing.

2415. The body lay still on its back after a long, deep, and restful sleep. The air was still, cars passed, and nesting newborn birds in a nearby oak tree chirped and chirped. Slowly a great pain in the spine emerged. It seemed to come from nowhere and pierce the neck bones with a vengeance. This earth suit becomes more fragile as the years pass. It will be a relief to shed it. The body dressed, had a light breakfast of oats, flax, cranberries, roasted pecans, and hot almond milk. Afterwards it rested on an easy chair facing a picture window overlooking the street. Pedestrians walked towards town, the branches of trees gently bobbed up and down, and the mind was absent of any sort of desire or pursuit. Pursuit has many objects. The greedy businessman pursues profit, the schoolyard bully pursues dominance, the new gang member pursues acceptance, the bored teenager pursues escape, the politician pursues power, the Christian pursues redemption, the Buddhist pursues enlightenment, and so on and on. It does not really matter what is the object of pursuit. What matters is that the brain is caught up in the psychological activity of seeking, seeking, seeking. As a result there is no difference between the greedy businessman and the striving Buddhist. They both seek. They both desire, which means they are both basically unhappy and discontent with their everyday lives. If you were deeply content, which means you had a quality of contentment and peace of mind that nothing and nobody could penetrate, then every sense of pursuit would end. Seeking would not exist. The truth is most people are not content with their lives. They suffer from frustration, jealousy, loneliness, insecurity, and fear. People seem to carry a constant underlying fear with them, such as the fear of losing a job, losing a spouse, losing respect, losing control, or whatever. Also there is the fear of death, which means there is the fear of losing yourself and your identity. If a person can see what death is, and overcome it, then every sense of fear would vanish. If a person could find out what it means to have an inner contentment that cannot be penetrated by anything or anybody, which means it is an impenetrable thing, then the need to seek would disappear. The truth is, there is a relationship between death and contentment. The person that discovers what is death, which means the ending of the self, comes upon what ends all human sorrow. The self is the inner movement of seeking. However, if no self exists, then there is nothing that seeks. There is nothing caught up in the movement of desire. Contentment knows no desire. The person who is content does not inwardly seek or struggle for a thing. Therefore the death of the ego is the key to contentment. Death is the jewel that brings an end to all struggle. That does not mean you hang yourself or jump off a cliff. That would be idiotic and have no meaning. It would have no meaning because it still involves a movement of the self. The self that seeks to commit suicide still seeks. It is still caught up in the movement of time. Seeking implies time, because all forms of seeking involves a mental image. It involves thought. Thought means memory, and memory means time. Therefore, if I kill myself with the idea it will result in contentment, enlightenment, or heaven, then that is still a movement of thought. It still involves time. Living in time is the problem that must be overcome. It must be transcended, however the transcendence cannot involve time. It cannot take time, which means the mind must find out what it is to bring an end to living in time now. It must explore what it is to come upon the present, because the present knows no time. The present is timeless. It does not take time to listen to a bird calling, a car passing, or a breeze that causes a million leaves to wave, flutter, and dance on a tree. It takes no time for that to happen. Therefore listening is the key. Listening is the act that wipes away the self and allows that timeless other to occupy the brain. The beauty of this is that there is nothing to accept or believe, and it involves no mental image of any kind. Just do it. Do it, and watch for yourself what happens. However, be careful not to fool yourself. If the listening involves any hint of expectation, then you are still caught in the psychological movement of self, which means thought, seeking, and therefore struggle. There must be no expectation, and thereby no sense of struggle. People struggle for peace of mind, and it is the struggling that denies it. Find out what it means to listen to a breeze or observe a bird as it soars in the sky without struggle, effort, and therefore without thought to interfere in the listening or observation. Just explore it. Play with it. That's all.

2416. Memory is the past, and the past implies time, which means memory cannot be used to come upon that which is timeless.

2417. If selfishness has nothing to do with love, and love is goodness, then the absence of selfishness is goodness.

2418. Any action that is not selfish is the best action.

2419. The only thing that survives bodily death is that which has an infinite nature about it. If energy can neither be created nor destroyed, and love is energy, then love is an infinite thing. As a result, when the body dies, and love occupies the brain, then love continues. However the ego cannot love. It can pretend, imagine, or feign love, but the ego exists as a movement of thought, and any form of thought is finite. As a result if an ego occupies the brain at physical death, then love does not. Find out what it means to end the ego and thereby experience love in everyday life. If you do that, then you will realize what happens when the body dies is irrelevant, because what only matters is love, the energy, what is infinite, and therefore what never dies.

2420. The park trail was well maintained and wound through lush green brush beneath a pine forest. Below, the trail overlooked a secluded white sandy beach with access by a steep wooden stairway. The trail overlooked a small island where flocks of Cormorants quietly gathered and nested. The birds had a black body, long neck, short tail, and silently sat or stood on the giant rocky outcropping. The trail continued passed wildflowers and groves of Monterey Pine and Cyprus trees. California gulls glided over the trees, small rabbits darted into the thickets, and herds of sea lions barked continuously in the distance. A young couple held hands and walked along the dirt trail. The man wore sandals, black pants, a light colored shirt, and a rounded brimless cap. The cap was a customary garment for people who identify with a particular religious belief. The world is filled with various religious traditions and beliefs, and people sometimes dress themselves to reflect those beliefs. If you identify to a religious belief, or to any mental image for that matter, and if someone comes along and asks who you are, then you will respond by saying you are a Jew, Christian, Muslim, or whatever else. You may also say you are rich, poor, good, bad, and so on. If you respond in that way, then you have an image of yourself. To have an image of yourself implies an image maker. It implies an ego, a self, and a self means psychological duality. It means opposition, contradiction, and therefore self-deception. Only the man who has no image of himself lives without contradiction, because to have no image of oneself brings an end to the duality between who you are and who you think you are. It means the end of the self, and therefore it makes self-deception impossible. Explore what it is to look at yourself without an image, which means without pretense, arrogance, and therefore with great humility. Only the humble man has no image of himself. If the humble man is asked, "Who are you?", and he has no image of himself, then all he can say is, "I am nobody", or "I don't know". The walk back to the trailhead was unhurried. The trail passed by meadows filled with wild flowers, jagged rocks, and steep cliffs. Logs of driftwood and wrack covered the beach. A lone harbor seal basked in the midday sun.

2421. As any matter can be destroyed and turned into energy, any ego can be destroyed and turned into love.

2422. The emptiness that created the physical universe is the same emptiness that occupies the brain when the brain empties itself of thought. That means emptiness is not far away. It is right where you are.

2423. Light is made of photons, and photons do not experience time as long as they are not at rest. If you were such a photon, then from the time you were born until the time you die, you would not experience time. It is the same for the person who lives in the present. There is no feeling of time passing in terms of minutes, hours, or even days. During a recent morning walk a question came to mind that I could not answer. The question was, "What is the date today?". I had no idea.

2424. If the ignorant person lives in darkness, and the intelligent person lives in light, then in the same way light dispels darkness, intelligence dispels ignorance.

2425. The rooms were clean in the small house, and fresh air came in through large open windows. The brain was alert, and the movement of thought was still. In that stillness a different kind of fresh and clean appeared. It was not a physical appearance, but it was felt. It was felt in the brain in the same way you feel the clothes on the back. You feel real. What entered the brain was unadulterated, cleaner than clean. It was immaculate, and it followed the body as it walked from

room to room, from the front door to the outside porch, along the sidewalk, and through the small town. If you do not have a deep sense of something sacred that follows you wherever you are, but not the false sacredness that involves belief, organized religion, or the identification to a mental image, then the brain awakens as if from a dream. The brain is physical stuff. It is matter, and the negation of matter means energy. It is tremendous energy. This immaculate and sacred other was filled with energy, and the alertness of the brain seemed to invite it. The stillness of the brain seemed to make room for it. Find out what it is to be both intensely alert and for the entire movement of thought to be still. Play with it. Just do that, and see what happens.

2426. Belief is divisive. Love is not divisive. That means if you identify to any belief, then you do not love.

2427. It seems as if every second a violent crime is committed somewhere in the world. The crime may be an assault, robbery, rape, or murder. It may be any one of those, and somewhere on earth it is likely happening now. The idea of that fact may be disturbing, make you feel frustrated, depressed, or bring about a sense of hopelessness that one can do nothing to bring about a change in this crazy and dangerous world. Obviously one can do nothing to end the violent behavior that exists in another person, which means one can only change oneself. One can only learn what it is to bring an end to the conflict in one's own daily life. Can one figure out what it means to live without any sense of inner violence, which means without any trace of anger, ambition, and struggle? In other words, can you meet any conflict that exists in the world without any inner conflict in you? I feel it is possible. It is possible if you have no ego. As long as an ego exists, then violence and suffering are unavoidable. What does it mean for the ego to die? In other words, what is death? Sometimes death feels near due to an illness, accident, or something else. If that happens, then do not cower and shy away from it. If death feels near, then meet it with erect back, full face, and head on. Meet it with total attention, which means without any regret or fear whatsoever. To find out what it means to do that does not take time, because it can happen now. To find out what it is to meet death without fear means to mentally make right now your last moment. To do that you must mentally die to the person you are. For example, if you belong to a particular organized religion, then put that religion in the garbage. If you are famous, then put fame in the trash bin. If you feel you are a failure, successful, good, bad, or whatever else, then throw all of that away. Die to all of that. If you do that, which means if you psychologically die to the whole of whatever images you have about yourself, then the ego comes to an end. The end of the ego means the end of inner conflict, all inner conflict. However, it is not merely the end of the ego and conflict. It is also the end of limitation, because the ego is nothing but a collection of mental images, and all images reside in memory, and memory is limited. To psychologically die to the whole of every image you have about yourself means to die to that which limited. That is what death of the ego is. It is the end of every image you have about yourself, and therefore it is the end of that which is limited, finite. The end of what is finite is the beginning of what is infinite. If you have that infinite other occupy the brain, and you meet a violent crime, then that crime does not touch you. You may be killed, but bodily death is irrelevant. What is relevant is that infinite other, and if you have that, then there is nothing in the brain that dies when the body ends. As a result when the body dies that infinite other continues. It goes on.

2428. What holds you back from unconditional love is the fact that you are conditioned. If you repudiate and reject the conditioning within you, then that rejection removes the conditioning from the brain. As a result the brain becomes unconditioned, which means it discovers what it is to love.

2429. It was a short walk to the small affluent town. The body rounded a corner, passed a church, and it was under a tall eucalyptus tree that it happened. An indescribable other emerged. It gushed and cascaded into the brain. The cascade was instantaneous and happened without any sense of desire, will, or expectation. It cleansed the brain through and through, and with the cleansing there came an extraordinary sense of clarity, humility, and unspeakable awe. There was no effort to try to capture or fathom what was taking place. It was unfathomable. The absence of effort and desire seemed to invite it. It seemed to allow it to come out and show itself. All at once a great wind struck the tall tree and thousands of leaves seemed to dance and clap in thunderous applause. Whatever it was vanished as quickly as it appeared. The brain felt young, innocent. No idea about it occupied the brain. The brain was totally empty of ideas, and in the emptiness there was a feeling of impenetrable joy. The joy was in the brain, but at the same time it was independent of the brain. The brain is a material thing, this was different. This was not material. It was not a tangible or earthly thing. It was unearthly. It was an unearthly joy that permeated the brain. What happened cannot be conveyed or understood with words. Words and ideas

only push it away. They corrupt it. People gathered on a grassy lawn in the small park. They performed sun salutations and various yoga asanas. A woman sat on nearby steps bathing in the sun. A squirrel skipped along the ground, stopped, and with alert eyes looked and looked. The body walked briskly up the hill through the town. People in the town walked casually. Nobody appeared to be in a hurry or conscious of time. Time itself seemed to fall away.

2430. Be intoxicated with the present.

2431. The news program reported on people's response to a vicious and callous terrorist attack that killed many workers inside an office building. The people wanted to know what they could do to prevent such attacks from happening again. They wanted to stop the cycle of violence that has seen no end for decades. The people wanted peace, but they did not realize that they sustain the very things they wanted to end. Psychologically, the people themselves perpetuated social violence by their everyday activities of embracing a particular religious organization, political party, or protest group. They did not realize that the mental embrace of any belief or ideology was divisive. It was a divisive action, which not only serves to keep social division, and all the violence that goes with it, alive, but it prevents the resolution of all forms of psychological conflict, including the conflict of hate, anger, envy, greed, frustration, and all the rest of it. Obviously the people did not understand that the inner conflict within themselves was the cause for the outward violence in society, which means putting a stop to the cycle of violence was up to each person to resolve. The real problem that each person must face is the conflict that exists in them. Most people look for governments to resolve the problem of social unrest and violence, however no governmental decree or law can end the conflict that exists in the individual. No rule can end the viciousness and callousness in the brain. If psychological callousness exists, then that callousness is you, which means it is an activity of the self, the ego. Therefore, it is not that the ego is different from callousness. The ego is callousness. That means any act by the ego cannot bring about a real change in human behavior. It cannot stamp out viciousness, because viciousness and the ego are the same. The insight that there is no difference between the ego and viciousness merges the partition between the two. People have always assumed, thought, or held the belief that psychological conflict, or the violence that exists in the individual, is something apart from the individual. However, there is no partition between you and violence. There is no partition between the ego and callousness or between the ego and viciousness. It is that. The realization of that fact ends the partition between the two. As a result of this realization the brain changes, because it realizes the only action that can end the callousness and viciousness that exists within itself is no action at all. Suddenly you are faced with a tremendous truth. You are faced with the unexpected insight that you can do nothing, which means you come face to face with the need to inwardly stop moving, acting, and existing. You realize the need for the ego, which is you, to die. In other words, you come face to face with death. If you see the need for the ego to die, and so bring a stop to the whole insane cycle of violence that has plagued the world for thousands of years, then you will walk away from all forms of belief. You will discard your personal religious convictions. You will throw down your political hats. You will discard the whole of human belief in all of its forms. If you do that, then instantly you cease to contribute to social division. Not only that, but when that happens the whole movement of inward viciousness stops. It comes to a screeching halt. The beauty of what takes place is that it takes place immediately, which means it is real. It actually happens, and it happens in you.

2432. The ego is not only blatantly responsible for every human tragedy and sorrow, it is the core cause for all the subtle selfish manipulations of others, trivial frustrations, and petty disappointments of everyday life. It not only exists throughout the world today, it has existed since the beginning of man. It is an insidious thing that cannot end with any half-hearted approach. You cannot simply knock it down and hope it will not get back up. You need to find out what knocks it out of the brain. You need to figure out what knocks it dead, so that it never returns. Can you do that? I feel you can. I feel anyone can, because people are fundamentally the same, which means if one person can do it, then every person can do it.

2433. The body is vulnerable, subject to injury, pain, and death. Love is different. Love is immune to attack, impossible to injure, and it does not feel pain. It is painless, invulnerable. It is a deathless thing.

2434. The end of the ego requires a leap, like jumping off a springboard into a pool. You just need to jump.

2435. Thought is you. Thought as the ego is fundamentally responsible for every cruelty, brutality, and subsequent human misery that goes on throughout the world today. Therefore, if thought is all-important to you, which includes thoughts about family, religion, politics, work, or whatever else, then you are directly and wholly responsible for all that insanity. If you give value to thought, any thought, then you give value to fragmentation. You give value to division, because that is the nature of thought. Thought is memory, and memory is fragmented. It is a partial and incomplete thing. As a result, thought, which means human thought, can never be used to solve the problem of human cruelty and misery completely. If you realize the truth of that statement, then what do you do? This realization obviously demands a response. It demands action. However, the action required must have nothing to do with thought, which means it must be an action that is not partial or incomplete. Instead, it must be an action that is undivided, complete. In order to internalize what that action is one must actually drop the whole movement of thought, because only when that happens can you discover that action which is complete, whole. Only an action that is whole can completely wipe away the cruelty, misery, and conflict that exists in you. Nothing else can do that.

2436. The brain absent an ego has no regrets for past misdeeds, because when the ego dies in the brain, then the root cause for all misdeeds dies with it.

2437. If you have no ego, then it does not matter when bodily death comes, because when it comes you are ready.

2438. If a self exists in the brain, and as a result you live with feelings of insecurity, loneliness, jealousy, problems with the spouse, coworker, neighbor, and so on, then as long as that self continues, then so do these problems. You may rationalize the self, accept it as an inevitable part of life, or tolerate it, which essentially means you condemn yourself to a life of misery. However, what happens when you ask if it is possible to live without any such problems, which means to find out what it means to end the whole activity of the self? If the activity of the self can end, then in the ending of the self all problems go with it. All problems go with it because the self is the root of all selfish activity, and when you eradicate the root of a thing, then the thing ends. It ends completely. I feel the self can end. More deeply I feel the self can end instantly. In order for that to happen one must find out what ends conflict and at the same time possesses a quality that does not involve time. In other words, what ends the whole of conflict in my life, which includes feelings of jealousy, loneliness, heartache, and all the rest of it, and does not take time for it to happen? Obviously the answer cannot be found in memory, because memory implies time. Memory is the past, and the past means time. So everything in memory cannot be used to solve this problem. No thought, no idea, no belief, no theory, no opinion, no mental concept of any kind can be used to end the conflict in my life. I see that. I see that very clearly. As a result I will not seek the answer in any library or book, on any web page or internet link, in any words spoken or written by any person alive or dead. In other words I will not go near any of that, because if I do, then I will be wasting my time. None of that can work, and so where do I go? If the answer does not lie in memory, or in anything that involves memory, then obviously I will not seek the answer in memory or anything that involves time. In other words I will discard anything that involves memory and time, and I will discard it starting now. What happens in the brain when you do that? Watch what happens to every feeling of internal conflict when you discard the whole of human memory right now, and then again right now, and now, and now, and so on. To discard memory from moment to moment is to discard time from moment to moment. If you do that, then you will discover what ends the whole of conflict in your life and does it straight away. Just do it. Put down these writings and do it.

2439. A loving relationship does not require thought. Love either exists in the present or does not. However, thought is the past. It is confined to the past. That means thought denies love in the present. It makes the existence of love in the present impossible. Therefore, a loving relationship has nothing to do with thought. Thinking is not needed to love. Love is not something that requires any sort of analysis or contemplation. Love is what it is. It needs none of that. Therefore, if you love, then no thoughts, ideas, beliefs, or any kind of thought processes are needed, because when you love you have everything. Love is everything. It is the only thing anybody really needs.

2440. Memory is the past, and the past implies time. Since love is timeless, then love has nothing to do with memory.

2441. People spend countless hours fixing their hair, skin, body, and all that. People neglect fixing the brain. Most people do not realize their brain is messed up and in need of repair. For example, a brain that is prejudice thinks in a manner that is slanted, twisted. As a result the brain distorts perception. It is messed up. A brain that is biased towards and embraces a particular race, country, culture, flag, belief, ideology, and so on, perceives life through the filter of that bias. As a result, perception is distorted, which means the brain is in need of repair. What repairs a bias brain? What removes prejudice from the brain? Is there something that an average, ordinary person, someone like you and me, can come upon that does this? Obviously what does this must be devoid of any form of bias or prejudice. What does this must not possess a slant or preference for any particular belief, country, culture, or group of people. In other words it must be completely impartial and nonaligned to any particular thing, which means it must have a spherical and therefore unbounded quality about it. What is unbounded? What is boundless, and therefore infinite, that can repair a messed up brain? I feel the answer to that question is love. Clearly love is not something that has any sort of slant or bias. Love has no prejudice of any kind. Love ends prejudice, which means love is what repairs a messed up brain. The brain is a mess because love is not in it. You live with conflict, bias, and a distorted perception of life because you don't love. Love changes all of that, which means this is not a love that most people have. Most people love a select few people, a spouse, children, parents, perhaps some friends, and so on. That is not love. Love is not for a select few. If you disagree or refuse to face this simple fact, then your brain will remain messed up. This love is really totally different from what most people feel is love. This is a love that is truly with no bounds, unlimited. It is a love that is sacred. This is not a sacredness related to any particular belief based on a specific religion. Belief is biased. That which is sacred is not biased, which means it has nothing to do with belief, any belief. A belief is an idea. Love is not an idea. In the same way the idea of a tree is not the tree, so too, any idea of love is not love. Find out what it means to come upon such a love. If you do, then you will discover what repairs a messed up brain.

2442. It was early evening and hoards of tourists filled the stone cobbled streets while scantily clad prostitutes displayed themselves behind picture windows surrounded by misty red lights. A woman seductively extended invite after invite to the gawking tourists that slowly walked by the windows. Most tourists seemed only curious, while others appeared to lust after the woman. All of the tourists were in one way or another fixated on the women, and as a result they were totally oblivious to the beauty of the dark clouds above, the colorful tulips growing next to the walkway, and the silent waters flowing through the narrow canal. The eyes did not look or shy away from what was happening, and observed the prostitutes, and as a consequence there was no separation between the observer and the observed, which means when the eyes finished with the scenes nothing remained. There was no playback of what took place. Late that night the body lay in bed, and the brain reviewed everything that happened. Mental images of the cobbled streets, tourists, prostitutes, canal, clouds, and tulips, echoed through the brain, and then the brain was finished with them. They disappeared altogether. The small room was filled with dark shadows, a plane flew overhead, and the body fell asleep. Learn what it is to not relive any past experience, no matter how inviting, alluring, or pleasurable, and you will discover what it means to live outside the field of time. Past experience means time, and when the whole of past experience is not dredged up or rekindled in any way, then that timeless other emerges. The brain comes upon it.

2443. Awareness is not the brain. It is an inhabitant of the brain.

2444. When you die to the whole of thought as the self, then you come upon what takes place at death. You come upon what feels like a home away from home. You cannot touch it with hands, or see it with eyes, because it's not a physical thing. Instead you simply feel it, and that feeling is not only clear, definite, and wonderfully comfortable, but it makes everything you did in life terribly insignificant. As a result all memories of your life are given no mind. It's not that just your whole life up to that point is given no mind, the whole lives of everyone living today and who ever lived are given no mind. It is not that you become insensitive to the problems of others. It is simply that when you step out of the whole quagmire of thought that has entangled people and caused untold violence and human sorrow since the beginning of time, then you discover what ends all forms of inner conflict. You cease to live with any inner problem or disturbance, which includes feeling disturbed over the plight of others. You may work to point out to others what it means to bring an end to the suffering in their lives, the frustrations, the struggles, the heartaches, and all the rest of it, but whatever other people decide to do, or not do, does not affect you. If you have actually discarded thought as the self, then nothing can hurt or touch you. Nothing can touch the person that comes upon what is untouchable.

2445. If you see the limitation of thought, and understand that thought can never be used to come upon that which is sacred, then there is a natural avoidance of thought. The avoidance of thought as a means to attain what is sacred is not temporary, which means when you die to thought from this moment on, then there is no going back. In other words when you end thought now, then the end is final. It is the last ending, the last death, which means a self no longer exists. It means when the body dies, then there is no self to exit the brain, merge with the collective self, and incarnate into another brain. It means the cycle of birth, death, and rebirth for the self has come to an end.

2446. Living without any sort of conflict in daily life is simple. So is loving without conditions. To have what is sacred occupy the brain goes deeper. At the deepest level that which is sacred knows no division of any kind. The person who comes upon what is sacred does not mind what happens in the world. Whatever happens doesn't touch this sacred other. It is similar to how violence and human suffering affects the sky or a star. It does not. The sky is not disturbed by whatever you do or not do, and a star does not mind whatever happens to people, the earth, or anything else. That which is sacred is like that. Nothing disturbs it. Nothing can penetrate or touch it, because what is sacred is untouchable. It is an impenetrable thing.

2447. You are fortunate to have free time to read these writings, but do this: Put away these and all writings, and use your free time to think through these things by yourself. If you do that, then it seems the likelihood you will have an insight about what these writings describe increases significantly. Test it, and see what happens.

2448. I feel there is something sacred in life that is not dead. What is sacred is not a lifeless thing. Instead it is filled with life, moving, flowing, filled with tremendous energy. I feel this energy has no limits, which is to say it has no end, and therefore no death. What is sacred is the same. It is deathless. It can occupy the brain, but it is separate from the brain, which means when the brain dies, nothing happens to this other. The brain can come upon what is sacred, but upon physical death only the brain dies. This other does not.

2449. Most people fear death, because they fear losing what they have. They not only fear losing their friends and family, and everything they accumulated over time, but they fear the loss of what they are, which means all the images that make up their identity, their sense of self or ego. But if the brain has no ego, then there is nothing to fear. There is nothing to fear not only because there is nothing to lose, there is nothing that dies. Of course, the body eventually gives out, but that is rather trivial. However, if the brain has ended the ego within it, then what takes over is not trivial. What occupies the brain has no end, which means it is endless. Therefore when the body dies, this endless other does not. It goes on, because that which is endless knows no death. It is a deathless thing.

2450. If you understand the self, you not only understand yourself, you understand everyone.

2451. If a man has an ego, and his body dies, then his ego is not gone, because his ego is the same ego of the grocery clerk, neighbor, and coworker. Only if a man has no ego and he dies is he truly gone. He is gone because an ego did not exist in the first place. Although this man is gone, you can come upon him. You come upon him by ending the ego within you.

2452. There is something in nothing that has inconceivable power and strength. Nothingness, hollowness, emptiness, or however you want to describe it, bears an absolutely massive and indescribable energy, and that energy reveals itself when the mind empties itself of thought, thought as the attachment to personal desires, hopes, opinions, and beliefs. If you do that, then psychological attachment ends, and the ending of attachment means freedom. In freedom there is this same energy. The energy that enters and thereby occupies the mind exists outside the field of time. It is outside that field because thought is memory, and memory means time. The energy is the same energy that existed before the beginning of time, which means it is the source of man, the earth, and stars.

2453. If ignorance is divisive, and belief is divisive, then belief is ignorance.

2454. Scientists have tried to understand what created time, space, and the stars, and I question whether thought can have an insight into creation. Can any form of thought be used to come upon what created the physical universe? What is thought? If you examine the basic nature of thought, then it is obvious that thought is memory. It is bound to the past. That means thought is fundamentally bounded. It is a limited thing. That which is limited is incomplete. What is incomplete is always lacking, wanting. It is always deficient. Therefore no form of thought can ever be used come upon or have an insight into that which is complete, whole. This means no formula, equation, or any form of thought can ever reflect the wholeness that is creation. In other words, no formula, theory, or thought of any kind, can come upon what is creation. Therefore, if you seek for what creation is in thought, then you are making a mistake. It can never happen. If one realizes that fact, then one will discard any theory, belief, or notion one has about creation. One will discard it with yesterday's news, and more importantly one will avoid making such a mistake again. The only way to understand creation is to come upon it. It is to come upon it psychologically, which means to have it occupy the brain. Creation occupies the brain the instant thought vacates it. There is no other way. This becomes apparent when you do it. Watch what happens in the brain the moment thought leaves it. See how every aspect of inner limitation comes to an end. The end of inner limitation exposes what is unlimited, infinite. It uncovers what is creation.

2455. The me cannot end by halfway measures, which means the end must be total. It must be absolute.

2456. The discovery of what ends the ego, and therefore the limitation of thought and psychological time, is similar to coming upon a vaccine that cures all psychological hurt and sorrow. The vaccine contains only a few drops, and those drops are enough for is revealed when time ends. The brain comes upon that timeless other, but that timeless other is immense. It is unfathomably big, which means there is a vast reservoir of the stuff. That is what this timeless other is. It is an ocean of this vaccine, and when you come upon it, it not only ends every problem you have in life, every hurt, every sorrow, and every inner conflict, it gives extraordinary meaning to life. It does that because this timeless other is life. In other words it is not a dead thing. It is alive, filled with immense energy, and it has no limits. It is unlimited, endless, which means it never dies.

2457. If the belief of a thing is never the real thing, then belief is unreal. It is a figment of the imagination.

2458. A book may describe what is holy, but what is holy does not depend on any book. For example, if you psychologically depend on some holy book in order to feel close to Jesus, Allah, or whatever else, then do this experiment: Burn it. Burn it and watch what happens in the brain. Does the brain feel distressed, anxious, upset at the sight of the book burning? As you observe the flames of the burning book, also observe whatever thoughts enter and leave the brain. Observe whatever happens at the same time, but do not react to what you observe. Do not analyze, compare, or judge the flames, the book, or whatever thoughts move in and out of the brain. Simply observe. If you do that, then notice how the separation between you and the book, between you and the thoughts about the book, come to an end. It is with the end of this separation that every feeling of distress and upset comes to a screeching halt. It ends. Now, watch what happens in the brain not only when the book is nothing but ashes, but when you psychologically stop depending on the book. Watch what takes place when you see the fallacy of depending on any book, belief, or thought of any kind. What happens is you find yourself free. In that freedom what is holy can be found. The problem is really quite simple. The brain contains nothing but a pile of thought, and thought is limited. What is holy is not limited, which means thought is the problem. It blocks this unlimited other from working in the brain, which means that when the brain frees itself from thought, then that problem is no longer in the way.

2459. It was early evening and the body lay in bed tired after a day of hiking, gardening, and household chores. The body was weary, but the mind was keenly watchful to what was happening inside and around it. With eyes closed, the mind remained vigilant, and in the vigilance it came. A vast and all encompassing other unexpectedly filled the room. It was in the air of the room and shadows on the wall. It was in the sound of a distant car engine, the soft glow of a night light, and the feel of blankets on the body. It was everywhere and in everything all at once. Love is like that. Love is vast. It is all encompassing. Most people don't seem to realize the immensity of it. For most people love involves marriage, sex, attachment, sentiment, emotion, and it always seems to involve some sort of psychological or social conditioning, the conditioning of upbringing and education. The truth is, love is unconditional. If you internalize that truth, and if you end

the conditioning within you, which means the conditioning of upbringing, culture, religious tradition, and all the rest of it, then not only will the fact that these people do not love not influence nor move you, but you will have come upon that which is immovable. That is what this love is. It's immovable. Conditioning is the root cause for every social division and conflict the world has ever known. It is the cause for nation against nation, tribe against tribe, person against person. As a result when that conditioning ends, then so does division. The division between people not only ends, but the division within the individual ends. It means if you discover what it is to end the conditioning in your everyday life, and live it, then you learn what it means to live without a trace of conflict. The beauty of this is that the end of conditioning not only ends the conflict of frustration, depression, and loneliness, but it ends every form of psychological conflict that exists, has ever existed, or will ever exist in the brain. It ends the whole of it. However, there is something more. When you love in this way, and you see others who do not, and you realize why they live with endless frustration, anxiety, and one sorrow after the other, then a natural compassion arises. A compassion arises for those who do not love. It arises for all those that go through all the needless problems and sorrow of everyday living. Only unconditional love brings compassion. It brings compassion with indescribable meaning. If you fail to come upon such a love, and you feed the hungry and clothe the poor because you follow a religious belief, feel guilt, pity the poor, or because it makes you ache to see such squalor and you seek to relieve yourself of that ache, then that has little meaning. You may feed the bellies of the hungry, clothe the homeless, and all that, but if you are mentally conditioned, which really means you are ignorant, then anything you do does nothing to bring about a good society. It does nothing to bring an end to the insane violence and wars that have plagued mankind for millennia. Find out what it means to help another out of compassion, which means having no ulterior motive and wanting nothing in exchange. Find out what it is to help another without any conditions and therefore without any aspect of religious belief, political conviction, feelings of guilt, pity, or any such thing. If you do that, then that will have meaning. It will have meaning because any action without conditions is not an ignorant action. A non-ignorant action is an intelligent action. It is intelligence that ends social division and violence. It is the only action that brings about a non-violent society.

2460. What is timeless is not for only a select few. It is not a secret or esoteric thing, which means anyone can come upon it.

2461. The dirt road was rocky, long, and snaked up and down along the edge of a remote mountain range. At the end of the road on top of a high ridge stood a home. The home was surrounded by lush green plants, plum, apricot and cherry trees, blueberry and blackberry bushes, and a large vegetable garden. There were wood tables with chairs under shade trees, and tents on decks under the open sky overlooking the valley and distant hills. A soothing breeze blew from the ocean and brought relief from the afternoon heat. Standing on an old, weathered wooden deck overlooking the green valley in the warm breeze and under the hot sun, it happened. It was there. An immense and unfathomable other unveiled itself. It was totally alone, infinitely gentle, and outside the boundary of human thought. No thought or idea could hold it. No mental image could touch or in any way approach it. Images are the past. They are the root of fear, jealousy, and every other form of mental disorder. This other was order. It was an order on a completely different level, pure, unadulterated, impenetrable. A person who lives with fear, anxiety, jealousy, anger, sadness, depression, or whatever other description you want to put on it, is completely out of touch with this order. The movement of mental images are the cause of all that waste. The person who steps out of that insanity brings order to the brain. As a result the brain no longer functions in disorder, which means every sense of worry, struggle, and frustration come to an end. It is when the totality of all that nonsense ceases that the brain comes upon this extraordinary other. The brain that steps away from all that no longer moves in a disorderly manner. It no longer moves in conflict or any hint of psychological discord or disharmony. It is as though the brain discovers what it is to move like an afternoon breeze, a hawk circling the sky, or a lone rain drop falling into a vast ocean. Suddenly, the brain moves in a similar manner. It has a similar order and harmony. There is harmony in nature, birds, trees, and stars. There is harmony to it all, but it is still material by nature. It is a physical harmony. In the same way the movement of ideas and mental images may be reasonable, beautiful, or poetic, however they are still mental images, and therefore they are bound to memory. Memory is mechanical, repetitive, and therefore it is a material movement. Any material movement is limited. It is a movement of limitation. There is another movement that is not material or limited in any way. This other movement is indescribably profound because it exists in an entirely new and different dimension of existence. It is something that no mental image, idea, or thought can grasp. It is not an idea, belief, or mental projection, which means the movement of idea-making must end for it to manifest. It must drop away all

together. When that happens the mind is not separate from that other movement. The mind is the movement. They are the same. The end of the activity of idea-making means silence. It is a deep, penetrating, and intimate silence. All forms of idea-making must cease for this silence to come, and within this silence there is energy. It is a vast reservoir of boundless energy. The mind comes upon this energy, and the energy is not material. It is not limited, which means it is unlimited, infinite. The energy is that. It is within this energy that the mind comes upon the source of all that is. It is the source of everything, material and non-material, ignorance and intelligence, violence and peace, the whole of thought, mankind, and the stars. It is the source of all that. To come upon this source the mind must be completely quiet. It must be quiet of all the noise of personal opinion, belief, theory, struggle, worry, fear, and every sense of psychological attachment to ideas. The brain must be empty of all that. Learn what it is to unload every idea of attachment. Release every idea and belief that has personal value or any degree of importance, because if that happens, then this totally new and different dimension to existence opens up. There is nothing sacred in ideas, which means there is nothing holy in memory. Memory is partial. There is nothing holy in anything that is partial. The silence that the mind comes upon is not partial. It is complete. Find out what it means to come upon this complete other, because only then is it possible to come upon this order, this energy. Only then does the source of all that is reveal itself.

2462. The end of attachment to thought is an inner upheaval. It is total and sudden psychological cataclysm that destroys the old content of consciousness and replaces it with emptiness. The emptying of the content of consciousness is emptiness, and emptiness means energy. It means creation. They are the same.

2463. What is sacred is not for a choice few. It does not favor one over another, which means anyone can come upon it. Thought is the problem. Thought is the imposter. Thought poses as what is sacred in the form of ritual, scripture, and ceremony, and people fall for it. People are deceived to believe that the thought of a thing is the real thing. The truth is it is not. The thought of anything is never the actual thing. Thought is memory, and memory is in your head. That means if you worship the thought of Jesus, Allah, or Krishna, then you worship yourself. You glorify yourself. Self-glorification means vanity and arrogance. It means you do not love. Love is not a thought, which means it has nothing to do with ritual or scripture. It is obviously not self-worship or self-glorification. So what is it? What is love? I will tell you. Love is sacred. Love is not the thought or belief of what is sacred. Love is sacred itself. How do you come upon this sacred thing? I will tell you. Discard everything that is not sacred. Do not give value to any thought about what is sacred, which means give no importance to any ritual, ceremony, and scripture of any kind. Remove what is not sacred from your everyday life, and what is sacred unfolds.

2464. Love is the catalyst that ends the ego without undergoing any change itself.

2465. The sun set and darkness fell over the house. The air was cold, a light wind blew through the open window, and the body lay in bed covered with soft blankets. The inner sound was intense, relentless, screaming on and on, and yet the brain was silent. It was not a silence absent sound or noise. It was an inner silence. It was an absence of the stream of thought and the playback of remembrance. All remembrance is old, and the brain had no need for it. The body was ready for sleep, there were no questions to think through, and no past experiences to sort out. In the silence it came. The vastness emerged. It burst open and poured out from nowhere saturating the room and the space in the room. It did not take a form or shape, and it was not visible to the eye. It was a presence. It was an existence. The eyes did not see it, but it was there. It was a perception that happened in the brain. Love is the same. Love does not take place outside of you. It happens inside you, and when it happens it brings nothing with it, no beliefs, no demands, no comparison, no judgement. To love without judgment means a person does not need to change a thing about themselves in order to receive that love. Such a love can know everything there is to know about another person, and regardless how insensitive, callous, and self-absorption a person is, this love will not be affected in any way. None of that would move or destroy it, because love is immovable. It is an indestructible thing.

2466. It seems people everywhere want the same things. They want clean air to breathe, shelter from the elements, and food to live. It is belief that denies this from happening because belief sets people apart. It pits man against man. If belief did not exist, then people would not be divided. There would be no divisions in the world, which means there would be none of the conflict, violence, and wars that prevent people from breathing, eating, and surviving.

2467. Nothing converts conflict to love. There is no switch. If a switch existed, then that switch would be worth a fortune. It would be tremendously valuable. It would be something people would buy, covet, and worship above all else, which means it would become an attachment. Attachment always goes hand in hand with apprehension. There is always apprehension that the dependence will be misplaced, lost, or stolen. Fear means conflict, and conflict is not love. Find out what it means to depend on nothing, because if you do that, then you are free. Freedom knows no fear, and only in freedom can you love.

2468. The body was in bed preparing for sleep, and out of the blue it appeared. The greatness swelled up inside and outside the room. It was in the trees, on rooftops, in the clouds. It possessed a limitless aspect that had no beginning and no end. It was throughout the air, over the sleepy town, and in the cloudy sky. It was in the stars and space between the stars. There was an infinite grace and majesty about it that brought a feeling of awe and reverence. The body sat upright in bed in total silence, listening, watching, being with the greatness or whatever it was. It always comes spontaneously and uninvited. It comes often, but never when you expect it, and never when you seek it. Only the quiet mind brings it out, which means no expecting, no hoping, no seeking. The whole activity of seeking must end. It remained until the dead of night.

2469. To be immune from the babble of the ignorant means to die to experience from moment to moment. The dying is the immunity. It is the same.

2470. It came during a morning walk. The body turned a corner, stopped to look at a broken fence, cracks in the sidewalk, and a dirty street gutter. It was when the body stopped that it came. The eminent other was there. It was there in the fence, cracks, and gutter. The brain was indifferent to it, and the indifference seemed to draw it out. However, it was not a callous indifference. It was not that the brain was insensitive. The brain was highly sensitive. It was open-eyed and fully awake. There must be no sort of an intentional indifference or seeking of the thing. The absence of seeking cannot be willed. It must have no motive, no goal. To have a goal requires thought, and thought can never be involved in any aspect of the thing. Thought cannot be used to come upon this other, because this other is not mechanical. Thought is mechanical. All it does is move in and out of memory, which makes it a repetitive movement. Repetition dulls the brain, and a dull brain is insensitive. It is insensitive to the trees, birds, and sky. It is blind to what is happening outside it and inside it. An insensitive and dull brain has no relationship with this other. This other is not dull. It is not repetitive. Instead it is creative. It is creation. That's what this eminence is. It is creation itself. Only a highly sensitive and watchful brain can come upon this thing. Watchfulness must not involve effort, because effort implies thought, and thought can never work. Instead it must be natural. It must be as natural as breathing. If you see the fallacy of using thought as a tool to come upon it, then you do not use it. It is like using a hammer to cut a piece of wood. It is the wrong tool, so you do not touch it. Fences break down and cement cracks. Everything in this world eventually perishes at some point. This eminent other was different. It was not of this world. It was otherworldly. It was an imperishable thing.

2471. Violence is rooted in the ego, and the ego is formed by the identification to mental images. That means to identify to any mental image is violent. If you identify to nothing, then no ego can form in the brain. When that happens you discover what is needed to make the world a non-violent and safe place to live.

2472. What is sacred cannot be learned from any form of experience. If a particular experience was needed, then that experience would take the form of knowledge. Experience implies knowledge, and all knowledge is confined to the field of the known. That which is sacred cannot be known, because everything known implies memory. The known is memory, and memory is the past. The sacred other either exists now, or doesn't. It is either present in your brain and blood, or not. If it is present, working, in full operation inside you, then all feelings of worry, unrest, and disappointment end. The whole of inner torment suddenly stops. That is the magnificence of this sacred other. When the totality of that mess vacates the brain, then it makes room for this other. It enables this unbelievable other to come out.

2473. Everything came from nothing, which means nothing is not a barren, empty void. It is not empty. Instead it is full. It is a fullness. It is the same fullness the brain comes upon when it purges itself of the ego as thought. It comes upon an immense fullness, a wholeness, but it is not just any wholeness. It is "the" wholeness. What I mean is that there is only one

wholeness. There is only one kind of emptiness, because emptiness has no divisions. There is nothing within it that makes it different from anything else. There is no other form of emptiness, which means if you come upon the emptiness that happens when the ego ends, then that emptiness is the same emptiness between galaxies and atoms. It is the same emptiness that both exists outside the field of time and gave birth to time. Before time there was that which is timeless. That is what this emptiness is. It is a timeless thing.

2474. Love can never happen if you live with what is not love. Negate what is not love, and love happens. It is that simple.

2475. The ego is like a mold or shape. The particular shape is unimportant, but let's say it's like a shaped sand castle on a beach. The shape of the sand may be described as the particular ego, which means the shape differs from ego to ego, or person to person. The shape differs, but what each person has in common is an ego, and what each sand castle has in common is the sand. When the tide rolls in, and destroys the castle, then the shaped sand falls apart and re-joins the collective or universal sand on the beach. In other words the sand completely loses its particular shape and form, but it is still sand. The same happens to the ego when the body comes to an end. When the body dies, and if an ego occupies the brain at the moment of death, then that particular ego leaves the brain. It falls apart, loses its form, and re-joins the universal ego. The universal ego is not a collection of particular egos, because at death the particular ego ends. The universal ego is the fundamental nature of the ego, any ego. For example, one fundamental nature of any ego is attachment. At physical death the brain loses the particular mental images of attachment, which means particular attachment ends, but universal attachment goes on. It means attachment itself continues. For example, if you are attached to the images of a particular job, a particular spouse, and a particular political party, then when you die the attachment to those particular images fall away. However, attachment itself continues. It is not that attachment is created by the ego, but rather attachment is the ego. It is the universal ego. It is the unshaped beach sand. Why does the ego continue when the body dies? The ego is basically conflict. It is conflict in a person as anger, jealousy, grief, and all of that. It is also conflict in society as gang violence, terrorism, war, and all of that. The ego is responsible for all conflict. The only thing that ends conflict is love. So if a person has not learned what it is to obliterate the ego from the brain, which means the person has not learned what it is to love, then nothing happens to the ego. The ego remains, which means it goes on. It goes on in the schoolyard bully, jealous spouse, and brutal dictator. It shows itself in other people as they are born.

2476. Passion is energy, and the ego wastes energy, which means the ego is an obstacle to a passionate life.

2477. If love exists in you, which means a love that knows no attachment and no inner conflict of any kind, and that same love exists in another person, then psychologically you are that person. You are the same. As a result if you love at the moment of physical death, then that same love persists. It continues in the other person that loves. However, if you are the only person who loves at the moment of physical death, then that love leaves the brain. It goes on, but it does not go on in other people. Other people can still come upon it, which means it continues to exist. It continues to be available for anyone willing to face it. However, if it continues to exist, then where is it? The answer to that question is simple. It is right where you are right now. Find out what it is to walk away from every attachment to the whole of thought. Find out what it means to live without a shred of inner conflict in your everyday life. If you do that, then there is nothing else you need to do. If you do that, then the other happens. It comes.

2478. Thought is mischievous, good at disguises, and concealing intentions. You may be surrounded by people trapped in thought, but if you are inwardly free, then no matter what others say or do nothing can remove that freedom.

2479. Attention is to live with a sense of curiosity and wonder from moment to moment. It makes possible for the brain to learn, to grow, to be amazed and astonished throughout the day.

2480. If you use thought to deal with your loneliness, depression, or whatever other inner demons haunt you, then you are using the wrong tool. You are going astray. The right path does not involve any form of thought. The right tool is not any idea, concept, or hope, because all of that means time, and time cannot solve your problems now. Only what is timeless can do that. Find out what is timeless, and therefore sacred, because if you do that, then all problems vanish. They dissipate. That is the power of what is sacred. It dissipates all problems, and it does it instantly.

2481. There is no trick, secret, or some sort of backdoor that brings an end to the totality of everyday problems. What ends all problems is obvious. It just needs to be faced.

2482. When the ego dies a mutation happens in the brain. What happens is not of this world. What happens is unworldly.

2483. If person A is mildly attached to the mental image of something small, a hobby, a movie, piece of furniture, or whatever, and person B is deeply attached to the image of a country, political party, God, or something else, then at death what happens to these specific attachments? I cannot help but doubt if any such attachments are real to begin with. In other words, you may have a particular image of attachment, but regardless whether the attachment is mild or strong, it is still attachment, which means an ego occupies the brain. There is more to whatever particular attachment a person has. It is not the whole picture. The whole picture is attachment itself. Attachment is like a river with a person's particular attachments at the surface, and as you go down attachment become more fundamental. It gets deeper. At the deepest level is the movement of attachment itself. I feel what happens to attachment at physical death is clear if one does not think about attachment in a partial manner. So do not divide it into particular attachments that are silly or important, weak or strong, small or big. If any attachment exists, then an ego exists, and if an ego exists at death, then so does ignorance. It is the ignorance of the attachment to opinion, belief, and any mental image whatsoever. It is ignorance because it distorts perception, and a distorted perception is an ignorant perception. However, the end of attachment means the end of ignorance. It is when ignorance ceases to exist that intelligence manifests, and only intelligence ends ignorance. As a result if any hint of attachment is present at the moment of physical death, then it necessarily must continue. The attachment, which means ignorance, goes on. It goes on in other people. It does that because in the most basic sense the attachment in one person is the same as the attachment in any other person. It means when an ego is present in the brain at the moment of death, then the ego does not die. It goes on. It goes on in other people.

2484. The potential energy in matter is the same as the potential love in the brain.

2485. Breakfast was cereal with oats, walnuts, pineapple, blueberries, raspberries, pear, pomegranate, flaxseed, supplements, protein powder, and water. Afterwards, the body sat quietly observing the room, walls, chairs, table, tablecloth, red apples and light yellow pears on the table. The windows throughout the house were cracked open, and the air in the room felt fresh, clean. The body sat at the table, observing without judgment, listening without comparing, and suddenly it came. The nameless other blinked into the brain. The appearance was sudden, quicker than quick. More over it appeared as if it was always nearby, ever present, but merely waiting for the brain to be quiet. It comes when the whole activity of thought ends. The brain must have no desire or interest to summon or possess the thing. It is when the brain is disinterested and at the same time feverishly alert that it comes. It was everywhere. It was in the walls, table, chairs, and apples. It was in the brain and hands. The hands contained the thing. It felt as though the hands could transfer it with a simple touch, but it was already in everything and everywhere. It was not shy or hiding behind anything. Instead it was out in the open, direct, straightforward. It was in your face. The body ignored it, dressed, and prepared to go for a drive. It seemed to follow the body outside and in the car, but it was already outside. It was in the car, the tires, and window glass. It did not follow the body, but it was already there. Disinterest seemed to invite it and prolong its stay, but "prolong" is not the right word, because it implies time. This other was not in time. It was in absent time. It was an eternal thing.

2486. What do you do if you want to find out if something exists that is infinite, holy, and you see how thought is limited, how the trappings of thought has plagued people for centuries, and so you don't go near it, which means you have walked away from everything thought has built, including all of the churches and temples where you worshipped, all organized religions, philosophies, parental upbringings, social norms, cultures, and so on? What do you do? Psychologically you have left all that. You may have a job, bank account, house, family and friends, but there is no attachment to them. You have mentally walked away from all of that, which is easy. You have left everything, and now you turn your attention to this other. You look to attain or somehow connect with something, anything, anywhere that is holy, divine. You are attached to no form of thought at all, and that's it. Nothing else happens. You practice sitting in silence for hours looking, listening, and still nothing comes. You have discarded everything related to thought, and it is as though what is holy just laughs, and says, "No. You cannot have me". To leave everything and still have this other out of reach is the greatest thing. It is as if you have taken a match to every mental image of attachment, watched it burn, and still this other remains elusive, which

means you are left with nothing. You are left with nothing but ashes. It is when there are nothing but ashes left, and you feel deeply that what is holy will forever evade you, and that everything you abandoned was abandoned for naught, that a rebirth takes place. You died to the whole of attachment, and essentially built a funeral pyre for yourself, laid down on it, and burst into flames. You were consumed by the fire, and all that was left were ashes, but the ashes were not ordinary ashes. They were purifying ashes. What happens to the person that dies to the whole of thought, has discarded everything thought has constructed, and thereby is left with absolutely nothing. I will tell you. I will tell you what happens when this internal death takes place. A rebirth happens. You find yourself alone, not lonely, but utterly and wholly alone. In that aloneness a re-emergence takes place. You re-emerge only to rise up from the ashes free from all yesterdays and all tomorrows. You arise free and thereby with renewed vigor, vitality, more alive than ever before. That is what happens when thought dies, which means death is not an end. It's the beginning of real living, real life. It is a life unlike anything you have ever known. If you live with an ego, which means struggle, frustration, worry, fear, jealousy, and all the rest of it, then the life you live now is a distortion. It is a corruption. Death is what reveals that other life. It makes apparent a dimension to existence that is incorruptible. When you have left everything, find yourself inwardly completely alone, psychologically attached to and therefore dependent on nothing, then freedom happens. This freedom is unlike anything you can imagine. It's an unimaginable thing. That is what freedom is, and death not only brings that freedom about, death is freedom. When you have that freedom the other comes. You unexpectedly discover that incorruptible, and therefore holy other.

2487. If ending the attachment to memories of loved ones seems harsh, insensitive, or unthinkable, then you not only do not realize what it means, you are not living it.

2488. If the brain has been molded with disinformation, indoctrination, and therefore conditioned to follow a particular pattern of thinking, then the brain needs to be cleaned out. Like a computer hard drive that has a virus, the brain needs to be formatted, which means the attachment to that conditioning needs to be erased. It needs to be deleted. This deletion does not mean the actual memory of the propaganda is erased, but rather the devotion to it. When the brain ceases to devote itself to the whole of human conditioning, conditioning as personal belief, any belief, then the brain is no longer conditioned. At that moment of de-conditioning, the brain unexpectedly comes upon what it never had before. It comes upon that which has no conditions. It comes upon what is unconditional. It comes upon what is love. Love is unconditional, which means if any hint or amount of conditioning occupies the brain, then love does not. It's that simple. I don't know how you can internalize this fact. But until you do, love will forever be absent from your life. You may say you love your spouse, parents and children, but saying you love and loving are two totally different things. I see that. As a result I want to find out if I am conditioned, right? Have I been conditioned to accept things that may not be true, and not realize it? I don't feel I accept anything, because I live with doubt. I live with uncertainty from day to day, hour by hour, and moment to moment. To live this way prevents the brain from falling into a groove, a habit. As a result the brain is able to retain a quality of youthfulness and freshness. It's able to stay young. A conditioned brain is repetitive, repeating the same disinformation, the same prejudice, the same belief over and over. Repetition makes the brain dull, sluggish, listless. It makes it terribly insensitive and therefore incapable of seeing the beauty of a dark, cloudy sky, a tree swaying in the wind, or a lone ant scurrying along a sidewalk. A conditioned brain is sightless to the immense beauty of everyday life. To live with a conditioned brain is like living in darkness. It is a darkness in the brain itself. Love dispels that darkness. Love ends it completely, and when you have that love, you feel it. You feel it like you feel the clothes on your back. You feel it in your bones.

2489. The ego is evil. If you have an ego, then end it!

2490. Is it possible to have a deep and abiding peace of mind and contentment that does not hinge on anything? Most people rely on things in an effort to feel content, such as a well paying job, nice house, big bank account, caring spouse, boyfriend, girlfriend, religious belief, non-religious belief, sporting activity, hobby, or something else. First it is important to see that if a person relies upon something for a sense of inner contentment, then it is not that the person relies on the actual thing, but rather it is the thought of the thing. For example, if you ask yourself what do you need to be content, then the first thing you do is think about it. The brain responds to that question by retrieving the thought, or collection of thoughts, of whatever provides you with that feeling of contentment. If no thought entered the brain, then you would rely

on nothing. But, if that is not the case, then whatever thought comes to mind is what provides that feeling. If your peace of mind revolves around a thought, any thought about anything, then that so-called contentment is not real, because it can end in a heartbeat. It can be wiped clean by whatever disrupts, threatens, or tries to steal away whatever thought is important to you. As a result the contentment you feel is no contentment at all, because underneath it lurks the ever-present possibility for disruption, attack, and loss. This possibility creates an undercurrent of apprehension. It creates unavoidable fear, and fear denies peace of mind. It makes true contentment impossible. As long as you rely on any form of thought, idea, or mental image, then that reliance creates a constraint. It makes for a restriction. It makes you restricted to living in psychological dependence, and it is this very dependence that causes fear in daily life. More deeply it causes a life without freedom. If you depend on no belief or thought of any kind, then every trace of fear would vanish from your life. It would end instantly, because that is the affect freedom has on the brain. Freedom obliterates dependence. Can you have that inner freedom if your job is lost, the house burns down, or the bank account is stolen? It is possible to have an impenetrable sense of inner contentment that hinges on absolutely nothing? I say it is. Not only is it possible, but it takes no method, mental analysis, or period of time to find out what it is to have that freedom in one's daily life. All methods and analysis require time. Freedom has nothing to do with time. Time in this case does not mean chronological time, time as the ticking of a clock or days on a calendar. It refers to psychological time, which means time as memory. Memory is a storehouse of time, which takes the form of thought. All thought is either memory of what has been, or memory as a projection of what is to come. In either case memory implies time. It is this reliance on psychological time that is the enemy. It is the beast that must be avoided, because as long as the brain relies on time, then that which is timeless will forever be out of reach. Love is that timeless other. It is the event that brings about instant contentment. It brings about real contentment, which means it has nothing to do with thought, memory, the past, or some deep desire or hope for the future. As a result this contentment happens in the present, which makes it something real that you feel. You feel it as a fact. It is a fact that hinges on nothing. This is really a love that depends on nothing, which means love and freedom not only go hand in hand, but they are one and the same thing.

2491. There is another world unlike the world of physical things, and the end of the ego is the gateway to it.

2492. Thought as the ego includes the collective of all human opinion and belief. It is the result of childhood rearing, cultural indoctrination, and societal breeding. If you mentally accept any aspect of such thought, regardless if it is to feel accepted in a family or group, for a sense of security and well-being, or whatever, then that dependence denies freedom. Without freedom you will forever be doomed to living with struggle, disappointment, and therefore a life of sorrow upon sorrow. You can drop the whole of inner dependence to all forms of thought, and it is simple to do so. It's similar to jumping off the high dive into a pool. If you think about it, contemplate it, or analyze it, then struggle and fear may result. It takes no time to take that leap. It takes no time at all to trash the whole of thought and suddenly find yourself psychologically free. To be psychologically free means to be mentally without any form of thought to serve as a support or crutch. It means to be inwardly alone and perfectly at ease in that aloneness. There is obviously a difference between thinking about trashing the whole of human thought and doing it. Thinking about doing it is not actually doing it. They are two totally different things. Doing it takes no time. It takes no time at all. To come upon this extraordinary sense of freedom, a life absent of all forms of struggle and sorrow, a therefore an impenetrable sense of inner well-being, then all that is needed is to take the leap. Take that leap. Take it now.

2493. If you let go of thought, then all inner pain ends.

2494. Why does the brain allow itself to be mislead to believe things that are not true? It may allow itself to be persuaded to accept a particular idea or story in order to get a reward or avoid a punishment. For example, the brain may adopt a particular religious belief because it has been told it will go to heaven after death. If the brain is promised it will live forever if it joins a particular religious faith, performs related rituals, participates in prayers, and all the rest of it, then why does it accept that? In other words why does the brain allow itself to be persuaded to behave in a particular manner? Is it because it expects a reward for it? If so, then the brain is merely performing a business transaction. It embraces the belief and performs the rituals, prayers, and whatever, in order to feel safe, belong to a group, achieve a goal for money, prestige, or something else. The brain essentially seeks safety for itself. It wants to survive, and it will do anything to achieve it. In other words what it does is done out of self-interest. It acts the same way any wild animal would act in order to survive.

The problem is belief does not promote physical survival. Instead it causes the opposite to happen. Belief separates people. It creates borders, and thereby divides people from each other. Division breeds conflict, violence, and violence negates physical survival. It makes living peacefully impossible. Therefore the brain has been fooled into thinking that belief brings safety. To bring an end to this division is the greatest thing a person can ever do, because it makes love possible. It makes coming upon a love that knows no conflict a reality. The truth is love is not conflict. It has nothing to do with jealousy, attachment, or any form of possessiveness. If any hint of jealousy, mental attachment, or underlying possessiveness exists in relationship, then love does not. That is an extraordinary fact to come to terms with. It is a tremendous truth to face. Most people live with the attachment to thought, the thought of a person, a job, a God, or whatever. The object of attachment is unimportant. What is important is whether or not you are mentally attached to any form of thought at all. If you are, then devote every ounce of energy you can gather into ending it. Nothing is more important, because until the whole of mental attachment ends you will continue to think things that are not true. You will continue to deceive yourself. Love has no relationship with deception or what is false, which means until you learn what it is to be attached to no form of thought at all, then everything you do in life will be mere noise. It will be small and terribly shallow.

2495. To live in thought is to live in illusion.

2496. The human brain has struggled to achieve for thousands of years. It has struggled to achieve status, power, prestige, security, pleasure, peace, happiness, enlightenment, God, and on and on. As a result of this inner struggle, the brain has gone through tremendous grief. It has repeated the same inner struggle for century after century, and all the books, systems, disciplines, philosophies, theories, and beliefs about how to end the whole machinery of human struggle have not worked. As a result human struggle continues today, and the same grief, which means social conflict, violence, and all the insane misery that goes with it, continues today. However, someone comes along and says it is possible to bring a fundamental, complete, and instant end to the whole of human struggle, which means to fully change the human brain itself so that it no longer grieves. How do you respond to such a statement? Do you shrug it off as fantasy? Do you ignore it? Do you condemn it? What is your response to it? How do you meet it? If you meet it with the old brain, which means a brain that struggles to achieve, attain, acquire, and all that, then the response will be shallow, which means you will be unable to penetrate it. Therefore that question must be met in an entirely new and different way. It must be met without struggle, which means without any hint of ambition, judgment, or desire. Ambition is a selfish act, and any selfish act implies psychological separation. There is separation between what you are and what you want, which means a separation exists between the present and the future, which makes conflict unavoidable. Judgment is a mental movement based on past personal experience, culture, opinion, belief, and all that. It is based on the movement of the me, and the me means an ego. It means a self. All forms of desire are grounded in the self, which means one must look at the statement without wanting to get a result, come upon a conclusion, or arrive at some end point in the future. To do that one must learn what it means to observe a statement as if for the first time. It means to throw out any preconceived notions about the possibility or impossibility of bringing an end to grief. Can you do that? Can you put your personal opinions and beliefs about it into the garbage? If you cannot do that, then you are stuck. You are not looking at the problem anew. You are not looking at it from a fresh, innocent, and clear perspective. Find out what it means to do that. Find out what it is to let go of not only your own personal beliefs, but all human beliefs. No belief of any kind has any value when it comes to looking at that statement with an open mind. Belief denies an open mind. However, if you can discard all human belief, then that first step is the last. It is the last because all forms of grief originate in belief. The end of belief bridges the gap between Catholic and Muslim, Hindu and Buddhist, agnostic and atheist. It does that because when the Catholic discards the belief in Jesus, and the Muslim discards the belief in Allah, then the separation between them disappears. The separation between the two people ends, but more deeply, psychological separation ends as well. If all forms of human belief are thrown out, then the psychological separation between what exists in memory and what does not no longer exists. The end of this mental separation is the key that ends grief in the brain. It is the key because mental separation is the internal division and conflict that plagues the brain. It is the grief that has plagued mankind for thousands of years. Find out what it is to search for nothing. When you take a walk and observe a tree, do not try to search for any hidden meaning about it. Do not look at it with any sense of seeking or searching. Just look at it. Carefully observe its shape, color, movement, and everything about it. If you do that, then watch what happens to the separation within the brain. Watch how a connection takes place between you and the tree. Watch how the separation between you and the tree, bird,

rock, people, all suddenly falls away, and a connection to everything instantly happens. The instant that connection takes place, the whole of grief ends. Connection does that. It ends grief. It ends the whole of grief completely, instantly.

2497. To realize your own ignorance is intelligence.

2498. If you believe in the survival of your consciousness at death, which means all of your memories of past experiences, then that belief prevents understanding what happens at death. It does that because belief is a part of consciousness, and as long as you embrace that belief, or any belief for that matter, then what happens at death remains just another idea that is important to you. The idea of discarding all belief is different from the actuality. For example, let's say you believe in life after death, reincarnation, heaven, or something else. That belief creates an identity. It establishes a self, a me. As long as the me exists, then what happens at death remains a mystery. It remains out of reach. The me must be obliterated. Not only must you forsake all beliefs, but every idea, thought, and mental image that is important to you must end. The whole of that must die, which means time itself must die. Time itself must end in order to see what happens at death, because the ending of time is death. They are the same.

2499. The ego is the cause for all human sorrow that has ever existed and exists today. It is a wicked thing.

The End Of Time

2500. Before you know it your life will end. Do something extraordinary with your life. End the ego inside you. End it now.

2501. What existed before the physical universe and the Big Bang cannot be known, because all that is known is memory, and memory is grounded in the past, which means time. The universe is a movement in time, which means before the universe what existed was timeless. If the brain empties itself of the known, then it not only comes upon what is unknown, it comes upon what is timeless. That means what is unknown and timeless are not only the same thing, they are creation. For the brain to empty itself of the known, it must find out what it is to give no value to, and thereby mentally let go of, all that exists in memory, which includes not only all personal beliefs, theories, and knowledge, but also all ideas, thoughts, and mental images. If that happens, then that unknown and timeless other instantly occupies the brain. As a result the brain comes upon what existed before time, consciousness, and the universe. To let go of all that exists in memory not only means to trash every opinion, belief, and mental image you treasure, which not only includes the image you have about a job, family, money, sex, political party, religious belief, and God, but it means to discard every image you have about yourself as smart, stupid, handsome, ugly, loving, angry, a success, a failure, and all the rest of it. Can you do that? If not, then you will never come upon that insight, that revelation, that unfathomable unknown and timeless other. To discard every image you have about yourself means to come upon what is death, because the end of the images you have about yourself means the end of you. It means the end of the self, the ego. The death of the ego is the end of time, because the ego is memory, the past, and the past implies time. If the brain empties itself of the ego, and therefore brings death to every mental image it identifies with and holds dear, then that timeless other manifests. It happens because death is what reveals that which is timeless, and when it happens it changes the brain. A fundamental change and inner reset takes place. However, if you continue to seek that unknown and timeless other in memory, which means the known, then you will remain caught up in the world of opinion, belief, and theory, which means that timeless other will remain out of reach. What is the state of mind that ceases to give value to memory and mental images? I will tell you. It is a mind no longer consumed by the past and therefore a mind no longer trapped in time. Instead the mind comes upon the present, and therefore it finds itself filled with tremendous sensitivity, attention, energy. It is this same energy that gave birth to the material universe. However, this energy is not a push and pull kind of energy. There is no force involved because it is an energy absent mass. Instead the energy is with zero force, and therefore without effort, struggle, or violence of any kind. Energy without violence is love, but it is not any sort of conventional love with romance, attachment, marriage, sex, and all that, because all that implies a mental image, memory, and therefore time. This love is different. This love is not an image, and therefore it is timeless. What I am trying to convey is that this love is the same unknown, timeless, effortless thing that created the universe, time, and all that is. It is the energy of emptiness. The key to coming upon this energy is to trash all opinions, beliefs, and mental images you embrace. But, do not theorize, speculate, or contemplate doing it. Instead you have to actually do it.

2502. I feel emptiness created all that is, mankind, the earth and stars. Emptiness has no borders which means it is the same everywhere. It means if the brain empties itself of memory, then the emptiness in the brain is the same emptiness that brought about creation. It is the same vast, immense, and indescribable energy. It is energy totally absent of division, conflict and therefore sorrow, which means it is a sacred thing. The brain is terribly small, and yet it can come upon this emptiness, this sacred other. It has the capacity to have this energy occupy it and when it does it makes the brain not only incredibly clear, alert, it gives the common person the opportunity to discover what is uncommon. It makes possible for the ordinary human being to come upon what is extraordinary.

2503. Scientists say the universe is expanding at an accelerated rate thereby separating galaxies more and more. They attribute this expansion to what they call dark energy. They say as the expansion continues more and more empty space is created, and this dark energy resides in this empty space. They go on to say there appears to be nothing that can stop this expansion, which means in the distant future not only will galaxies be torn apart, but so will stars, planets, and ultimately even atoms. What happens when this dark energy exerts its force on these tiny bits of matter that cannot be torn apart any further? I feel what happens to matter is the same as what happens to thought when thought comes face to face with that which is indestructible. Matter and thought are both destructible things. Energy is not destructible. Love is the same. Love is indestructible. What happens when matter or thought ends is that an energy and love manifest, but it is not that energy and love are different. Love is energy. They are the same.

2504. Matter is measurable. Love is not measurable. Love is immeasurable, infinite. When matter ends, then that which is infinite comes into being. It means the death of matter not only reveals what is infinite, it reveals what is love.

2505. The end of all matter means the end of mass, information, gravity, and physical laws. What takes place when matter ends has no physical laws, because the absence of the physical is a nonphysical thing. The end of the physical universe, the last particles of matter, the last information, means a change. It means a transformation. It is a transformation of matter into energy. The whole universe will return to where it came from. It will return to emptiness. Emptiness is the energy that created matter, space and time, and since matter is limited, that means it had a beginning, and it has an end. The beginning was creation, and everything that followed, which was the Big Bang, matter, and all that. The end will happen, and when matter returns to energy, then it does not mean the potential for matter ceases to exist in the emptiness, because it does not. The potential continues. It must, because the emptiness is not empty. Instead it is full. It is a fullness that contains the potential for matter and information, because these things originated from the emptiness. Emptiness is energy, which means these things are necessarily hidden. They are latent, but they exist, and they appear when emptiness releases it. The release of this matter and information is creation. They are the same.

2506. Some scientists think the physical universe began with emptiness, and that the Big Bang was what followed when the universe was created from this emptiness. The Big Bang has been described as a tiny point of extremely dense and hot matter. This tiny point, which contained the two trillion or so galaxies that followed, came from the titanic explosive birth that created not only all matter, but also space and time. What existed before the Big Bang cannot be measured, which means it remains forever unknown. Although it is unknown, there are attributes for it. The attributes for what cannot be measured and what exists outside the field of time is that which is immeasurable and timeless. This unknown, immeasurable and timeless emptiness also must necessarily have no divisions within it, divisions as conflict, opposition, or competition. In other words there is also a quality of wholeness or oneness about it. The only way to understand this oneness is for the brain to bring an end to the movement of thought, because thought is memory, and memory means time. The end of the movement of thought, thought as comparison and judgment, is the end of time. They are the same.

2507. The creation of the universe produced time and matter. If the universe came from nothing or emptiness, then you may ask, "How did it happen?" "How" is the wrong word, because it implies a series of steps, and a series of steps implies time. Creation is devoid of time, which means creation is timeless. It is a spontaneous thing.

2508. It was early morning and upon waking there was the sense of an unknown vastness in the room. It was extraordinarily immense, with incalculable depth, and permeated everything, every crack, every shadow. It was more than vast. It was more than immense. It was gentle, innocent, patient. The patience was beyond measure and seemed to possess a strength that could not be overcome, corrupted, or moved by any circumstance or anything that anyone could ever do or say. Whatever it was followed the body like a shadow. It was there during the morning exercises, on the walk along the bay, in the car on way to a grocery store, during lunch, under the shade of the Madrone tree in the front yard, throughout the evening, and deep into the night. It had no apparent mission, intent, or purpose to change something. The purpose of it seemed merely to be. It was as though existence for this other was enough. It was everything. There was nothing greater than for it to simply exist. It not only existed in the present, but there was no difference between the present and it. They were the same. The present is where this gentle vastness can be found. Only a mind that is attentive can move into the present, but the mind must not be corrupted by belief, desire, or any hint of ambition, which means the whole activity of thought must be quiet. It must be still. In that stillness the vastness can be found. Explore what it is to be mentally completely and utterly still, and thereby bring an end to the whole movement of thought, ideas, and image-making. The end of image-making cannot be forced, willed, or the result of effort. All of that implies thought, and thought in any shape or form can never meet the present. It can never touch the vastness, the immensity, the immeasurable other.

2509. If you think it is not possible to love without conditions, then that thought closes the door to it.

2510. Both thought and matter are limited, which means they have the same nature. As a result in the same way there is more to life than thought, there is more to life than the material world.

2511. The walking path was covered with fallen leaves. Hundreds of seabirds congregated on the nearby island grooming themselves, resting, or quietly standing still in the morning sun. The hike went through a grove of cypress trees, and on the dirt path in the shadows under the trees a presence of something unknown appeared. It did not appear to the eyes, because it was not physical. Instead it was a feeling, a sense. It was an awareness of something non-physical, and therefore the presence of that which has no body or form. It was formless, invisible to the naked eyes, and yet it was there. Immediately the body stopped in the shadows of the trees, the brain was highly alert, tremendously sensitive, the eyes were watching, ears were listening, and the body was feeling, but there was something more. An inner quiet unexpectedly took place, and in the quiet the vast and immense other came out. It was immense, but it was not immense in terms of size. It was immense in terms of grace, humility, and indescribable reverence. The body felt utterly small, insignificant, and even briefly unworthy of being in its presence. Whatever it was came from nowhere, and as quickly as it came it left. It rolled in like an ocean wave and then retreated back disappearing in the trees, the shadows, and dirt path. The brain felt dumbstruck. Slowly the body started to walk again along the path that overlooked a large rocky outcropping, dangerous cliffs, and wound back through the grove of cypress trees with sunlight streaming through the orange moss covered branches onto the shadowy path. Under the cypress trees the immensity came again. It surged from nowhere, enveloped everything, and had the effect to stop the body in its tracks and immediately empty the brain. It emptied the brain of the totality of thought. The emptying of thought was the vastness. It was the reverence, the immensity, or whatever you want to call it. During the absence of thought, which means no analysis, no desire, and no seeking, the mind was completely vacant, empty, and in the emptiness it was there. Also there was no sense of a body. There was no real awareness of the physical body, because during emptying of thought it is as if the body fell away and left. The end of thought does that. You may be sitting on a bench overlooking a beautiful ocean scene, seabirds soaring in a blue sky, waves crashing over rocks, and all that, and in the emptying of thought there is no sense of sitting, breathing, or clothes on the back. All of that leaves because the body itself becomes secondary. It becomes insignificant. As a result what happens at death is revealed. At death a new kind of alertness, sensitivity, and awareness takes place, however the awareness is not connected to the body, brain, or anything physical. It is not earthly. This awareness does not involve thought, which means it not related to time. Thought is time. This awareness is different. It is devoid of thought, which means it is outside the field of time. It is a timeless, unearthly. It is a totally inexplicable thing.

2512. The greatest regret one can ever have in life is to come to the doorstep of what is sacred and not enter.

2513. Thought is memory, and memory is limited. Anything limited has an end. Awareness does not involve thought, and therefore it does not end. It does not die, which means at bodily death awareness goes on.

2514. Tomorrow never begins. It never happens. Therefore the idea that your problems will end at some future point by hard work, study, analysis, psychotherapy, counseling, meditation, or something else that takes time, is a mistake. It can never work. If you see that fact, then anything that takes time is a trap. Do not fall for it!

2515. Your whole life is now.

2516. When you observe a breeze blowing tree leaves in the streets, and there is no separation between you and what is seen, then you feel as if you are the breeze, the leaves, the trees, and the streets. When the separation ends between the observer and the observed, then neither the observer nor observed exist, which means there is only observation.

2517. If you live with people, and the people are deeply conditioned to follow a particular belief system, regardless if that belief system is religious, nationalistic, ethnic, political, or whatever, and you see the fallacy of it, then you also see that a conditioned brain does not love, and that therefore the people around you do not love, even though they may say it. How do you live in that world? Do you separate yourself from the loveless and brainwashed people? Do you leave or do you remain? You may leave and go off to live alone or with other like-minded people, and that's fine, but what happens if you remain and live with them? They may ignore you, curse you, or think you are crazy, but as long as you love, as long as you have that unconditional other within you, then only they can change. Only the conditioning within them can end. They can be turned, but not you.

2518. Love is not conflict, which means if conflict as jealousy, frustration, anger, fear, loneliness, and any other inner friction or disturbance exists in you, then you do not love.

2519. The young woman identified to a religious belief and joyfully celebrated it with food, gifts, and music. She had been raised with particular beliefs and traditions, and she looked forward to participating in them yearly with family, friends, and anyone who shared the same tradition. Mankind has been repeating beliefs, traditions, customs, superstitions, and all that since their inception, and the repetition of these things has caused social division, and consequently conflict, savagery, and terrible human suffering. Belief does that. It causes division. Conflict is rooted in division, which means to lead a divisive lifestyle is to sustain the human violence and savagery that has been going on for thousands of years. As a result, by embracing that particular religious belief, whatever it was, the woman was caught up in a divisive activity and thereby contributing to human conflict. She was blind to how she was sustaining needless violence and suffering. She was so deeply conditioned to participate in the religious tradition that the idea of change in her lifestyle was unthinkable. She was wholly psychologically conditioned to keep and defend her beliefs, and any word to the contrary was given a deaf ear. It was given zero consideration. As the woman happily celebrated the tradition, oblivious to the insanity she was supporting, a feeling of love, a love without conditions, comparison or judgment, filled the brain. There was no desire or sense of urgency to point out the mistake the woman was making. The woman was essentially no different from anyone else, from any other person with any other beliefs, regardless if the belief was about some other religion, country, flag, or whatever. It was still belief, and belief means division and violence. It means insanity. There were no words that could end the conflict and suffering that was her life, and so none were offered. An extraordinary calm occupied the brain. It was not the calm that comes with the absence of physical noise. It was an inner calm, an inner silence. It was the absence of any hint of division or conditioning, which means it was a wholeness. What happens in the brain when every sense of division comes to a stop is a sense of extraordinary wholeness. The end of division is wholeness. They are the same. That inner wholeness allows for a love to manifest which has no conditions. What results is a state of mind devoid of conflict, all conflict. The absence of every hint of inner conflict was this calm. It was this inner peace, silence, or however you want to put it. No description of it comes close to the real thing. It is an absolutely indescribable feeling. The beauty of this feeling is that it does not take time. You can peel off the layers of an onion until nothing is left, but that takes time. This sense of calm and absence of all inner conflict is different. You can try to peel off feelings of disappointment, frustration, anger, resentment, fear, loneliness, and all the rest of it one at a time, hope you will find a sense of calm sometime in the future, and until then you will simply go on living in this conflict and that conflict. But there is a way that does not take any time at all, which means it is possible to have an inner calm that does not depend on time, and therefore it is something that only occurs now. Inner calm, peace, joy, or however you want to put it, takes place when brain finds out what it means to bring an end to time. The end of time happens when the brain ceases to be attached to any form of thought, thought as belief, tradition, superstition, and all the rest of it. The end of time means the end of all that, and therefore it means coming upon what is death. Death is the end of all of your inner struggles, disappointments, and sorrows. Joy knows no sorrow. All sorrow is grounded in thought and thought means time. Joy is the end of time. That means there is not only a connection between joy and death, it means if you learn what is death, which means the end of thought itself, then that insight brings joy. It creates that inner calm.

2520. Do not bother seeking that which exists outside the field of time, because the psychological activity of seeking denies it. Only when the whole movement of seeking ends does it come. The brain that realizes that fact undergoes a mental shift. It enters into a completely different mindset. In that mindset the other comes. It happens.

2521. If you practice daily prayers of so-called sacred text, then that practice has the tendency to push other ideas to the side. It has the effect to muffle the movement of thought so that only the prayer remains. As a result thoughts are muffled, thoughts that cause grief over a dead family member, anger over a lazy coworker, jealousy over a cheating spouse, frustration with money, about sex, past hurts, future hopes, and all the fear, worry, and so on. Prayer may cause thought to be swept under the rug, but it is still there. Also prayer may conjure up mental images of a deity, Allah, Jehovah, the Buddha, or whatever, and those images may give you a sense of inner peace, but look what happens when the prayer is finished. You go back to your everyday life of living with worry, anxiety, insecurity, and so on. You are right back when you started. You are back to living a life filled with fear, fear of what may happen in the future, fear of failure, fear of death, and the list goes on. That is simple to understand if you step back and look at what happens in the brain. Now, this

is important to see. The prayer itself is a form of thought. The repeating of the prayer is the repetition of thought. It does not matter if the thought is about a particular arrangement of words, syllables, sounds, mantras, or about a piece of apple pie. Any form of thought that is repeated has the effect to muffle the movement of thought. It does that. Do not believe me. Test it out for yourself. Do it. If you do it, then you will see that the repetition of thought, any thought, does that. Now, if you want to trick the brain in order to feel some relief and temporarily escape from all the problems in your life, then you can also take drugs, drink alcohol, go shopping, watch television, or do a number of other activities so that you don't have to think and worry for a while. You may do that, but none of that will ever bring about that which is truly holy in life. You will never have that sacred other with you when you awake, prepare a meal, go to work, or sit quietly on a bench overlooking a grassy meadow. That sacred other will be nothing more than a mere thought, and the thought of a thing is never the actual thing, which means the worries, frustrations, and fears will go on in your life. They will go on, and as a result your life will remain small, shallow, filled with torment, and torment means conflict. It is this inner conflict that is the barrier to the other. It is the lock that prevents the door to that which is holy and sacred from being opened. The key that unlocks this door is not a thought. Thought is memory, and memory is bound to the past, to ideas, beliefs, theories, hopes, and dreams. Memory itself is a bounded thing. That which is holy is not bounded. It is not confined or constricted in any way, which means it is unrestricted, boundless. It is an infinite thing. Find out what it is to not seek that which is holy in any prayer, belief, or form of thought. Do that, and see what happens. Watch what takes place in the brain. Just watch.

2522. Frustration is a movement of the me, and the me has no relationship with what is love, which means if love occupies the brain, then frustration does not.

2523. If you look forward to, celebrate, and identify with particular days out of the year, national holidays, religious festivals, cultural events, memorials, anniversaries, birthdays, or whatever, then you are missing the only real day worth living. You are missing today.

2524. The world is a melting pot of divisions, the division between politicians, organized religions, nation states, and so on, and those division mean conflict. The conflict may not be outwardly apparent, especially if you happen to live in a place where there is no war going on, but it exists inwardly. It is present in the brain, because all social division begins with division in the individual. Division in the individual means wholeness is absent. Most people are not psychologically whole. Psychologically most people live with constant problems, problems as jealousy, frustration, anger, and so on, and they tolerate it. They allow these problems in their lives to go on. Some days the problems may be well hidden, buried deep, so that it is difficult to notice. Other days they surface and show themselves with tears, yelling, fighting, and all the rest of that craziness. When this outward conflict happens in large groups of people it is called protest, terrorism, or war. This is a fact that has happened in the past, and it is a fact that is happening today. Now, this is the question: Can you step out of this melting pot of division? Can you personally walk away from every form of social and psychological division, so that it does not operate in your everyday life? If you cannot do that, then the problems and conflict inside you continue. They go on, and where there is conflict there is no love. Division denies love. Only when you are inwardly undivided, and therefore whole, can you love.

2525. If the whole world is psychologically conditioned, views life through the eyes of a Muslim, Hindu, Chinese, Tibetan, Republican, Democrat, or whatever, then nobody has a love inside them which is unconditional. However, if you have that love, which is a love devoid of any conditioning whatsoever, then nobody may understand or care about you. If nobody understands or cares about you, then you may be completely alone without friends, family, and so on, but aloneness does not matter to the person who has such a love. To have a love with no conditions means to live inwardly peacefully, and therefore happily, beautifully. However if that stage of aloneness frightens or bothers you, then it bothers you because you do not love. Find out what it means to love without any conditions at all, because if you do that, then every feeling of discomfort, angst, and being bothered vanishes. It disappears completely.

2526. Religious faith provides a sense of comfort for the insecure, solace for the grieving, a sense of belonging for the lonely, and a feeling of closeness with what has been described as sacred, divine. Billions of human beings around the world identify to some form of faith. The faiths with the largest numbers of followers are the Christians, Muslims, and

Hindus. There are also the Sikhs, Jews, Taoists, Buddhists, and Mormons. Even the people who identify with the agnostics and atheists may feel a sense of inner comfort to belong to a group of like minded people. However, faith goes deeper. It can take a form of thought that involves politics, a job, a relationship with a spouse, or a philosophy of life such as socialism, communism, liberalism, conservatism, or whatever. What all forms of faith have in common is that they all involve the psychological identification to some form of thought. The thought may be about A, B, or C, but it is still a form of thought. Now, if we learn about thought, and what it means to identify to thought, then we will learn about something that involves everyone in the world. If you think about what is thought, then what happens is the thinker is asking about itself. It asks about itself, because if you identify to the thought of being a Muslim, atheists, or whatever, then that thought establishes identity. It creates a self. That means the thinker is thought. They are the same. It means if you are lonely, then loneliness is not different from you. If you are insecure, then insecurity is you. You are that. Look what happens if you identify to nothing and thereby have no sense of self. If no self exists, then loneliness is wiped out. If you identify to nothing, then insecurity cannot exist. Therefore faith in any form cannot bring about true security. It cannot resolve loneliness so that it never returns. To see that fact instantly ends every form of identification to thought. As a result you cease to have an identity, a self, which means any sense of grief, loneliness, or insecurity is made impossible. This absence of insecurity is what brings security. It is the only true inner security, and when you have that security you don't need to embrace any faith, philosophy, or form of thought at all. Psychologically you suddenly learn what it is to mentally need and depend on nothing, which means you discover what it is to be independent. You discover what it is to be free. Freedom is the inner security that people lack. It is the security that has evaded human beings for thousands of years.

2527. The attentive brain is free of thought. Thought is the root of all sorrow. Only the inattentive brain feels sorrow. Find out what it means to be attentive, watchful, extremely alert, and notice how alertness prevents sorrow from entering the brain.

2528. Criminologists, sociologists, psychiatrists, and others have struggled to understand the root cause for violent human behavior and how to mitigate, reduce, or slow it down. They don't seem to have ever turned their attention to find out what ends it. Reducing violent behavior is quite different than ending it. A reduction in violent behavior necessarily means it still exists. It may be dormant or hidden but it remains. It remains in the brain. That is the mistake the so-called experts make. They do not explore what it means to bring a complete and total end to conflict within the individual. They fail to examine what it means for a human being to come upon the factor that brings an end to the entire mechanism of conflict inside the individual, which includes the conflict of frustration, anger, feelings of injustice, the struggle to succeed, achieve, possess, and all the rest of it. People have never really learned what brings an end to all forms of inner conflict in real time. To end conflict in real time means to end it now, which means the end of conflict is not a hope, promise or desire. It's actual. It's real. A hope or desire for a thing means you don't have it. If you have an apple, then obviously you don't desire it. You may desire to keep it, but you have it. That is the point. Now this is interesting if you go into it. Any hope, promise or desire involves some sort of idea. It involves a thought or mental image. People place importance on the image of a thing and as a result the actual thing is never realized. To actually bring an end to all forms of conflict in the brain is something that can only happen in the present. Nothing else has any meaning. There is no meaning in a hope to end loneliness tomorrow or the desire to end jealousy a week, day or hour from now. What has meaning is to end the whole of that at this very moment. Therefore I will discard all ideas about bringing an end to the conflict in my life, whatever form it has or name you give it, tomorrow or at some point in the future. If you do that, then all of a sudden the possibility of discovering what ends conflict in actual daily living takes place.

2529. If there is tension, bickering, and animosity in the neighborhood, family, workplace, or wherever, and you want to find out what it means to bring about a sense of mutual cooperation where there is genuine caring and kindness towards each other, then it seems none of that can happen unless one first finds out what it means to live without any sense of selfishness. If selfishness exists in you, then you take it with you wherever you go. As a result you are the very problem you are trying to end. The first step is to find out what it means to eliminate the self, destroy it, so that it has no path in your everyday living. The beauty of this fact is that this first step is the last step because when selfishness ends, kindness and compassion begins.

2530. Look what happens to the brain that does not conform to the rituals of society in which you find yourself, regardless where it is in the world. See how the brain becomes alive, watchful, and hugely alert when it walks away from conformity and goes its own way. It is as though blinders come off the eyes, and as a result the brain begins to see the world in a whole new light. In an instant all of the rituals, customs, and traditions invented by man become inconsequential. They turn to dust. What remains is a brain no longer trapped, confined, or bound in any way. Suddenly the brain discovers what it is to be free, and thereby it plugs into an unconfined and boundless field of life that otherwise remains completely hidden.

2531. If you discover what it is to end the division between the thinker and thought, then what happens stays in the brain. It goes where you go.

2532. The body was in a car driving along a scenic highway through tall trees by a seaside town. The body was relaxed, music played on a radio, and it appeared. The presence of a woman who had died years earlier appeared in the car. The presence, the ghost, the copy, or whatever it was, was giddy and laughed with delight. There was no verbal message or communication of any kind. Instead it was merely joyous, and it was the joy that was the message. The message was approval. It was acceptance for what was happening. The acceptance was total and without reservation. The body laughed at the presence, or whatever it was, ignored it, and then it vanished. The disinterest in it seemed to cause it to snap out of existence. Disinterest does that. It wards off and obliterates such things, whether imagined or not. The car stopped and all that remained was a sense of impenetrable aloneness. It was not a feeling of being lonely, melancholy, or any of that nonsense, and it was not the outcome of will, intent, or any sort of inner ambition to attain. Ambition is a movement of thought. It is living in memory, and therefore time. This aloneness was not connected to time, which means it was something that cannot be grown, developed, or come as the result of study. Any form of study implies time, and the aloneness exists outside the field of time, which means it is a sudden, instant, explosive thing. The body left the car, emptied itself of all the images of the road and car, and gazed up at the vast blue sky. It walked through the neighborhood of small homes and along the dirt trail overlooking the still ocean. Small waves lapped onto the rocky shore and sandy beach. A lone seabird stood motionless on top of a large boulder protruding out of the water. The body walked briskly, entered the small house, sat in an easy chair, and closed the eyes. With eyes closed and the body at rest, the brain was flooded with the aloneness. The aloneness overwhelmed the brain and spilled over into the room and the air in the room. It engulfed the small lemon tree in the front yard, the neighboring homes, trees, clouds, and sky. It touched everything.

2533. People having a near death experience where they describe a timeless realm filled with indescribable peace, joy, and a love with no strings attached, seem to be a dime a dozen. What all descriptions share are recollections of a past event. They retell an experience that happened in the past, and the memory of that past experience is everything to them. The memory gives them comfort, and some even make money from the retelling of that experience in lectures and books. The experience of death that I describe is different. It is not a near death experience that took place at a particular time and place in the past. It is a death experience that is happening now. Of course, the death is not a physical death. Instead it is psychological. It is the death of the self, or rather it is describing what it is to live without a self, a me, or any sense of ego. Most people have no interest to find out what it means to live without an ego because there is no pleasure in it. There is only pleasure in the remembrance of an event. There is pleasure because the remembrance provides the brain with a form of thought, which means it provides the brain with something that is known. The known gives people a feeling of being safe. It provides them with a sense of security, which is the reason they fixate, embrace, and follow the known in the form of personal belief, faith, and hope. However, this death experience has none of that. It has no hope. It follows no faith, and it embraces no belief. The idea of such a thing may be abhorrent to people, which is why people fear death. It is the idea of having none of that which creates fear. However, the actuality of not having any of that has no fear. Death does that. It annihilates fear. It abolishes fear completely. That is what I am trying to convey. I am pointing out a way of life that knows no fear, no fear of failure, no fear of criticism, no fear of death. It means living with no fear of any of that.

2534. If you revolt against a parent, government, or boss at work, because you are unhappy, frustrated, or you feel you are being mistreated, then that revolt is no revolt at all. It is no real revolution. The only real revolution that brings about a change in the way you feel is inward. It is an inward revolution, which means it is a revolution that destroys every feeling

of unhappiness and frustration. The only revolution that does that is the revolution against the ego. It is the revolution against yourself.

2535. The beauty of truth is that it is not only good today, it is good everyday.

2536. It was a sunny morning, and the walk wound throughout the quaint town, neighborhoods, and streets. A grove of tall cypress trees surrounded the small park next to the narrow road overlooking the ocean shore. The body sat on a wood bench with views of the trees, ocean, and distant mountains. The movement of thoughts was quiet, there was only attentiveness, and on the bench and in the shade of the great trees an immense and intimate other unexpectedly unfolded. It came from nowhere and penetrated the trees, the bench, and the brain through and through. It covered the waters and mountains with a shroud of intimacy touching everything, making everything apparent, occupying all there is, and thereby uncovering every hidden crack, every secret, every unknown. Whatever it was did not contain a trace of judgment. The absence of judgment was pure, unadulterated. It was unmistakably pristine, and it flowed through the brain. The brain was immersed in it, and thereby everything about it was there. The grace and immenseness of it made the body freeze and the senses tingle with aliveness. The brain could not help but to be in complete awe of what was taking place. The body left the bench and walked along the dirt trail above the rocky shore and clear waters. The mysterious other stayed with the body as it walked. It was like a shadow that followed every step. It was everywhere. It was in the ground squirrel peeking over a clump of tall green grass. It was in the smile of a woman crossing the street. It was in the warmth of the air, firmness of the earth, and brightness of the sun. It accompanied the body back to the small home and remained with it. The attentiveness seemed to remove its cover and expose it. It was attentiveness that allowed it to manifest. However, it was not that the other, the vastness, the immenseness, or however you call it, was separate from the attentiveness. It was the attentiveness. They were one and the same action. They were the same movement. You cannot choose to be attentive. You cannot select attentiveness over non-attentiveness, because selection involves weighing one thing over another. It means comparison, and comparison always involves the use of thought. Attentiveness exists in the present, and thought is an obstacle to the present. It is an obstacle because thought is the past, and attentiveness only exists in the present. Therefore any aspects of thought cannot be used to be attentive. Thought includes the whole of human knowledge and whole of human memory. It includes every idea, concept, and mental picture in the brain. None of that can be used to be attentive. If you see that fact, then you will not use any form of knowledge or apply anything in human memory to be attentive. You will not go near any idea or mental picture in order to approach attentiveness. You will not go near any of that with a ten foot pole! As a result you are free of knowledge, memory, ideas, and all the rest of it when it comes to being attentive. None of that can help you. If you see that, then you will not take any path that involves knowledge or memory to approach attentiveness. You will not take any path that relates to any idea or mental picture of any kind. If you see the fallacy of taking any such path, then you are not only free of all such paths, but at the same time you discovers that all paths imply time. Attentiveness does not take time. As a result you not only discover that attentiveness is pathless, it is timeless. If you see that fact, and live it, which means if you live an attentive life, then you will discover what it means to live a timeless life.

2537. It was late evening and the body lay down to sleep. With eyes closed observation continued. The observation was of the darkness, the static, or however you want to describe it, that is visible when the eyes are closed. After a short period of time a scene appeared. The scene was that of what seemed like the inside of a large cave. The cave was dark, but clear. The walls of the cave were clearly visible and appeared to be made of rock. The cave was empty, however there was an immediate sense of something savage, beastly. The cave was deep and extended to an area that was hidden from view. There was a feeling of terrible evil present in the hidden area. At that moment the scene vanished. It slammed shut. The eyes opened and a memory of what happened streamed through the brain. There was no effort to avoid, hide, or escape from whatever it was. Instead the brain remained watchful, vigilant. In the vigilance the memory of it fell away. It died. Vigilance does that. It kills memory. The next morning the body awakened refreshed, quietly bathed, dressed in warm clothing, and walked through the small town and along the bay trail. The air was cold and a thick blanket of dense fog hung over the still water. Whatever happened the night before briefly echoed throughout the brain until it disappeared altogether.

2538. Belief can never end violence. Only love does that.

2539. If you see the truth of how belief divides people, causes war and human suffering, then nothing can remove that truth, which means it never ends.

2540. The ego cannot cooperate and do what is best for people. The ego is ignorance, and ignorance can do nothing for the benefit of mankind. It cannot behave in an intelligent manner, because the nature of the ego is that it is a bias. Intelligence is not bias. It has nothing to do with anything that involves partiality. A person that is bias and partial to a particular race, culture, religious group, political party, flag, or whatever, cannot fundamentally behave in a cooperative manner. Cooperation between people cannot occur as long as the ego exists. Therefore only when the brain empties itself of the ego can there be intelligence, and where there is intelligence there is a new kind cooperation that results in a way of life best for people.

2541. To come upon what is sacred never results from desire. It only happens in the absence of desire.

2542. Intelligence is not the culmination of a period of mental analysis in which a discovery is made, and as a result of that discovery the brain relaxes and rests on its laurels. If the brain ends the ignorance within, which means all forms of mental habit and the attachment to personal opinion, belief, faith, ideology, and all the rest of it, then it begins to move as never before. A new movement starts that is free, not repetitive, and therefore has nothing to do with rest or relaxation. The movement is ever new, vibrant, young. It is a movement that does not end, which means it is a movement that refreshes from moment to moment again and again and again.

2543. If the idea of your husband, wife, boyfriend, girlfriend, or intimate partner, leaving you for another, talking badly about you, stealing your house, possessions, and all of your money, makes you upset or angry, then that idea prevents love from occupying the brain. As a result, love does not exist in you. It means you do not love anyone or anything. If there is anger in the brain, then love is not present. If grief enters a room, then love flies out the window. The two cannot coexist in the brain. The argument that the two can coexist is a division the brain makes. Division means conflict. It means contradiction. There is nothing more important in the life of any human being who lives today, has ever lived, or will ever live, except to find out what it truly means to love. The word "love" seems to have so many different meanings in the world today. It seems to mean something different for different people. Is it possible to find out the truth about what is love and not be fooled into embracing some sort of opinion or belief about it? For me, there is nothing more important than to find out the truth about what is love, which means I must question everything I have been told about it. I must question the millions of books that have been written about it. I must step back and look at how I have been conditioned by the society in which I find myself regarding what it is and what it is not. For example, if I was taught or conditioned to think that love is jealousy, which means anger, suspicion, insecurity, fear, and all the anguish that goes with it, then the brain itself is conditioned. A conditioned brain is tilted. It is biased, which means it has a perverted perspective of the world. Obviously love is not biased. Bias means prejudice, and prejudice means conflict. It means violence, and love is not violence. For me that is simple. It is obvious. Therefore a conditioned brain does not love. It does not love because love is unconditional. As a result suddenly what is love, the actuality of it, becomes clear. It is the conditioning of the brain that prevents love from working. It is the conditioning of society with all of its beliefs, superstitions, and crazy ideas, that slams the door shut on what it means to love. Therefore I must find out what it is to empty the brain of all conditioning, which means all personal opinions, all beliefs, all forms of thought about what is love and what love is not. To empty the brain of thought means to step outside the field of time. Time is thought. They are the same. I see that fact, and in the seeing of that fact, time ends. The seeing of that fact brings an end to time. It ends the conditioning that has molded and shaped the brain to make it think in a particular, biased, and therefore perverted manner. The end of conditioning puts the brain into contact with that which is unconditional. It allows love to move, flow, and work inside it. When it happens you feel it. You feel is as a fact, and that fact jolts the brain. It shocks and awakens the brain, and that awakening changes one's perspective about the whole of life. Love does that. It changes everything. This is something that only happens when the psychological conditioning of upbringing, education, belief, and all the rest of it, comes to an end. Explore it. For goodness sake, just explore it.

2544. There are places in the world that when you go there you feel there is selfishness, ugliness, corruption in the air. The place may be absent people, but the corruption has been left by people. It has been left in the streets, homes, rooms, and

walls in the rooms. If a person is corrupt, then that corruption follows the body. In the same way the body leaves a heat trace of where it has been, corruption leaves a similar trace. At a fundamental level it leaves a trace of the ego. The ego is corruption. It is the ugliness that is the root cause for every human sorrow that has ever existed and exists throughout the world today. If you come upon an ugly place, a climate of corruption, which means corruption fills the space in a room or the air of a place, regardless where it is, then that ugliness can be removed. The corruption in the air can be driven out. Silence does that. The silent mind has the ability to cleanse the air, the scene, the room of every trace of ugliness. To be silent not only means to be at the place in silence, which means no restlessness, no twitching the face, and no squirming in the seat, but it means that the entire movement of thought is still. It is when the mind empties itself of thought, and therefore time, that the scene is purged. It is scrubbed clean. Do this: Close the eyes and be mentally alert. Be sensitive to the whatever sounds and physical feelings take place, the temperature of the air, the strength of a breeze blowing, the sound of rustling of leaves, or whatever. In that state of alertness, the whole playback of memory is absent. It is not active in the mind, which means the mind is free of time. Memory is time. The absence of the playback of memory brings an end to time. It brings an end to time itself. What results is a timeless mind, and that mind that has the capacity to purge the air of ugliness. Do not blindly accept this. Instead experiment with it. Be silent in the scene you find yourself, which means to simply be mentally alert. Do that and afterwards feel the scene and the air. Does it feel clean, pure, empty of corruption? Does it feel sacred? That is what silence does. It makes possible for that which is timeless and therefore sacred to come out. It reveals what is sacred right where you are. It is not you that cleans the ugliness. The sacred other does the cleaning.

2545. To live one day in intelligence is greater than to live a thousand years in ignorance.

2546. It was early evening. A car passed by the empty street, a dog barked off in the distance, and long shadows covered the walls in the small room. The brain was lucid, calm, comfortable. It was more than comfortable. An unknown bliss occupied it. The bliss was not a giddy or uplifting feeling. Instead it was quiet, innocent, vast. It was a great feeling of joy, but it was not the result of any activity of thought. No idea, concept, or mental image produced it. It was not the product of thought. It was absent thought. More deeply there was no sense of having a body. The joy felt separate from the body and brain. The brain was alert, but the joy was independent of the brain. It simply occupied the brain, and filled the brain with wakefulness, alertness, vastness. It was as though the body did not exist. The body had a heartbeat, breath, and all that, but it was incidental. It was alien. The joy, the vastness, or whatever it was, continued deep into the night.

2547. People spend their entire lives devoted to a job, politics, gardening, or some other interest or field of study. If you love to garden, then that is wonderful. You cannot help not doing something you love. The greatest shame and waste of life is to do what is not your love, your passion, your greatest interest. You may not do it for a livelihood, but if you fail to do what you love in your free time, then you are living life aimlessly. You are not making the most of the terribly brief and precious life you have been given. I don't know, but I feel that what people care about most is love. However, most people mistake love with attachment. It is a mistake because attachment causes jealousy, resentment, heartbreak, and all the upset that goes with it. If people did what they loved, then they would find out what it means to have a love that knows no attachment or upset in any form. Why don't people do that? Why do people think that love and jealousy can exist at the same time? They don't seem to realize that love is not jealousy, and that the two cannot occupy the brain simultaneously. Either that, or they are caught in a habit of behavior, and that habit has become involuntary. They repeat the same way of living day in and day out without learning what it means to live differently, to live without attachment or jealousy in relationship, and therefore with love. If today marked the end of your life, and you lived with attachment, jealousy, and therefore no real love, then would you be content with that? If not, then take this day as a gift and use it to find out what it means to be attached to nothing. Do that, and when death comes you will have lived a full life, because that is what love is. Love is a fullness. Find out what it is to have such a love, and when death comes you will meet it with no regrets.

2548. If you learn something, and afterwards you discard that learning, then the brain remains young, innocent.

2549. It was early afternoon and children scampered along beach boulders searching tide pools for mussels, abalone, and starfish. Small crabs hid between cracks in the rocks, and a man with an easel, brush, and canvas painted the seascape and distant hills. No book, words, or other person can help you find out what it is to be psychologically free, which means to

seek help is useless. Real freedom depends on nothing, which means it is something that has no cause. Nothing can cause a person to be free, no book, no words, no event. Nothing can cause it, and so nothing is the key. What does it mean to have nothing occupy the brain, which means no opinions, no beliefs, no thought at all? If a man finds out what that means, then at the same time he discovers freedom.

2550. If it's not your deepest interest to find out what it means to live without an ego, to be inwardly free, and so to love without choice, then don't force it. Force or effort of any kind cannot be used to come upon it. It is the absence of effort that reveals it.

2551. If you love, then you can have no ears to hear, no mouth to speak, and no body to feel, and yet that love will exist. It will exist because love does not depend on the body. Love depends on nothing. That means love and the body are two totally different things. The body is limited and so it has an end. Love is not limited, which means it has no end. It is an endless thing.

2552. If you live with the fallacy of seeking love through thought, then that fallacy follows you. It goes on until you realize the mistake.

2553. Love only exists in the present, which means either you have it now, or you do not.

2554. If you approach a psychological problem from a fragmented framework, then the problem can never be completely resolved. For example, if you approach the problem of depression from a standpoint that does not include every other problem, such as jealousy, loneliness, fear, greed, envy, or something else, then depression can never be truly resolved. It can never totally end because the root of depression still exists. All psychological problems originate from the same place. They have the same root, and only when you get at the root of something and pull it out will it no longer come back. The root of every psychological problem known to man may be described as the prison of thought. The prison of thought is not a physical prison. This prison is different. It is a psychological prison, which means it is something that exists in the brain. The prison of thought, thought as personal opinion and belief, is the unseen enemy. It is the psychological pandemic that has covered the globe for many centuries. Most everyone in the world is a prisoner to some form of belief; the belief about a job, a country, a God, or something else. That is obvious if you observe how so many people are internally attached to the thoughts about an organized religion, political group, or particular culture. It is the attachment to such images that causes every sense of insecurity and sorrow that infects the brain. Sorrow and attachment do not merely go hand in hand, they are the same event. They are the same mental movement. If you are attached to the thought about a person, and that person suddenly leaves you, then your world falls apart. Inwardly you are crushed. You fall to pieces. Look what happens if no attachment exists to the image about the other person. If the other person leaves you, then it does not touch you. It does not touch you in any way whatsoever because inwardly you are free. The absence of attachment means freedom, and so freedom is the key that unlocks the door to this inner prison. It is the antidote that cures the mental plague of problems, inner hurts, and sorrow after sorrow. If you fail to cure the sorrow of your everyday living, then life has very little meaning, because sorrow denies coming upon what is sacred in life. What is sacred is a movement outside the field of thought, which means it is separate from time, because thought means time. It does not take time to be in that movement. What prevents this from happening is time itself. It is psychological time as living in the world of personal belief, ideology, and all the rest of it. There is nothing sacred in any ideology, because all ideologies are inherently partial. The nature of belief is that it is fragmented. Personal belief and ideology can inspire the advance of technology, and the discovery of greater computing power, advanced AI, robots that can better service people, prolong human lifespan, and all that. However, if you fail to come upon that which is truly sacred in life, then you could live a million years and still life would remain small and rather insignificant. It would be insignificant because only that which is impartial, unfragmented, and therefore whole gives life meaning. What has a wholeness about it, has no relationship with time, and gives indescribable meaning to life? Take whatever free time you have and go into it. You obviously have free time, otherwise you would not be reading this. So do that. Go into it. Explore it.

2555. To come upon what is sacred never results from desire. It only happens in the absence of desire.

2556. Psychological ignorance is bias in the brain. It is a mental slant, and so a distortion. Do not feed this ignorance, and it falls away. It dies. The death of ignorance is the birth of intelligence. Death does that. It gives rise to intelligence.

2557. Be skeptical about what you see, read, and hear. To be skeptical means to accept nothing, live with doubt, and be completely at ease with the unknown.

2558. It seems the contents of the mind are the only psychological things a person can offer or describe to another. It appears your education, opinions, and beliefs are the only things you can pass on to another person. However, there is something else. There are two things the mind contains. There are thoughts, which take the form of opinion, belief, dreams, and so on. Such thoughts can always be described or offered to another. The other thing that exists in the mind except for thoughts is the empty space that exists between thoughts. It is the empty space that exists when the activity of thought is still. Although thoughts can be offered to other people, the emptiness that exists between thoughts, or the emptiness that results when the activity of thought become quiet, cannot be offered. It cannot be accepted or possessed as thoughts can be possessed. Thoughts can be possessed as history, education, knowledge, ideology, and so on. Human beings have accepted, possessed, and passed down such thoughts for centuries. Such thoughts have been passed down for thousands of years, which is why they exist today. For example, Christianity, Islam, Hinduism, and the like, exist today because people pass it down to their children, and children accept it. Thoughts about patriotism, nationalism, racism, and so on, exist because people give these thoughts to children, and children take them in. Children accept what friends, parents, and the society they find themselves in tell about what is right and wrong, good and bad, love, death, happiness, God, and so on, and they allow these thoughts to become a part of their lives. As a result they view life through the filter to these thoughts, which thereby necessarily distorts their view. Filters do that. They distort perspective. It is the filter of thought that not only creates distortion in everyday living, but it creates disorder. There is disorder as the feeling of being different from others, which makes for social division, conflict, and violence. If people have no sense of being different from others, then violence would not exist. You do not fight and try to kill a person if you feel the same as that person. These thoughts are the basic cause for people feeling they are different from each other. People have failed to come upon what makes them see and feel that they are not different. What people have failed to realize is what it means to come upon that empty space which exists between two thoughts. The empty space between two thoughts does not divide people. It is not a divisive thing. It is not something that inherently separates people. That which is not separative by nature is connective. It connects. It unites. The emptiness between thoughts is the factor that brings people together. It is the thing that unifies. It makes people one and the same. I don't know if you see the importance of what this means. Nobody can give another person the emptiness that reveals itself when the movement of thought stops. Obviously the emptiness cannot be found in any book, job, religious order, system of education, method of meditation, or any other such thing, because all such things involve thought, and the emptiness that exists between thoughts cannot be found in thought. To see that fact brings about a startling sense of freedom. It brings freedom from thought. It is in that freedom where the emptiness comes out. It is in that freedom where people suddenly cease to feel divided from each other, which means a realization comes about that people are not different. We are not different. We are not psychologically different at all, which means we are the same. It means there is no feeling of "I", "you", "us" or "we". There is only the sense of sameness. There is only the feeling of oneness. There is only the emptiness.

2559. There is no need to try to understand the inner workings of a flower, the mechanics of a sunset, the chemical properties of a redwood tree. There is no need to analyze or question any of that. All that is needed is to observe without the observer, listen without the listener, think without the thinker. There is nothing else to do.

2560. If you want to understand why human atrocities, killings, and genocides keep happening generation after generation throughout the world, then get to bottom of it. Find out the origin. People have looked for the root cause of violent human behavior from both sociological and psychological perspectives. They have tried to find a remedy through economic, historic, religious, legislative, military, and political means. They have sought to understand it with the study of the physical brain, psychology, neurology, and all that. What is common among each of these approaches is that people have looked to human thought for an answer. People have made the assumption that human thought has the ability to resolve these issues. However, is this assumption valid? If you step back and look at the nature of thought, it is obvious that thought is intrinsically incomplete. It is inherently partial, because it represents snapshots of experience. There is no

such thing as a snapshot of a complete experience. As a result human thought cannot resolve the problem of violent human behavior completely. It seems that people either have not realized the mistake of using thought as a way to end violent behavior, they have no interest to resolve it completely, they think it is impossible, or the resolution is so mysterious that it simply baffles the brain. Whatever the case may be, the resolution of the problem is obvious if you go into it. The only resolution to this problem must have a character about it that is impartial. It must have a completeness about it. It must also not involve any form of thought, which means it can never be known. There is only one thing that is impartial, complete, and unknown. Clearly that thing is love. Love is not partial, because partiality means bias, and love is not bias. Love lacks nothing, which means it is complete. Love can never be known, because everything known exists in memory, and memory is finite. Love is not finite. To come upon such a love one must wipe out the partiality in ones own life. One must throw away all hints of bias in the brain, which means one must walk away from every religious organization, political group, and personal moral and ethical standard one has for everyday living. One must purge all of that from ones life. One must do that and take no time doing it. The beauty of this is that it does not take time to drop what is false, and as a result it does not take time to love. Love is foreign to time, which means love is an instantaneous thing. To purge the brain of the totality of psychological partiality, which means bias, prejudice, and all that, is simple. It is easy. However, to bring an end to being caught up in the field of human thought, which means the field of the known, involves meditation. Most people have a false understanding of what it means to mediate, because they approach meditation through the filter of what they have read in books, learned from teachers, or acquired through training, practice, or hours of study. This is a meditation of a completely different order, because it has nothing to do with books, teachers, practice, or study. All of that implies time, and this meditation does not involve time. It is timeless, and when the brain comes upon it, it learns what it means to love, because love has that same timeless quality. Love is what brings a stop to all forms of violent human behavior. It is the thing that stops human cruelty, violence, and war, and it takes no time for that to happen. It does not appear that has ever happened, because most people do not love in this way. The love most people have today is partial, known, which means it is nothing more than a concept. Find out what it is to have a love that is not a concept, belief, or any form of thought. Do that, and it will not only bring about a fundamental change to your everyday life, it will mark a turning point for the whole of mankind.

2561. There is a source of all that is, the earth and stars. That source is emptiness. It is an emptiness that has no time, and therefore no cause and effect. The physical universe exists in time, which means cause and effect are everywhere. This is obvious if you consider how asteroid impacts can cause life extinctions, how the position of the moon can cause high and low tides, or how a nail in a tire can cause a flat. However, creation is an instantaneous event, which means it's not a chance coincidence or some sort of probabilistic outcome. Instead it is a meaningful event. It is meaningful because emptiness has meaning. It has indescribable meaning. Only the person who empties the brain of thought can come upon that same emptiness, that same meaning, that same immensity.

2562. If you want to try to figure out what it means to end the attachment to, for example, other people, then it must be done in a manner that is not partial or piece by piece. If you want to merely end the attachment to other people, and not the attachment you have to your job, your political party, your God, then the problem of attachment will always remain. It will remain because any partial approach to resolve the problem means the problem goes on.

2563. Let go of the known and the unknown reveals itself.

2564. If you are bored or lonely and as a result you feel the need for entertainment, companionship, or some drug that will provide an escape from the boredom, the loneliness, or whatever other sort of discontent, then the problem is not to find the right escape, the problem is discontent itself. Most people seem to be unable to face discontent, which means the division between the person and discontent goes on. If you find yourself lonely, then see how there is no difference between you and loneliness. If you feel bored, then see how there is no division between you and boredom. You are that. You are that because all such feelings originate with some form of thought. Thought is the culprit. Thought is the source of all of such discontent, and thought is you. If you see that fact, then that seeing ends the division between you and discontent. The end of this division not only ends the problem of discontent, it ends all problems.

2565. If you want to find out what brings people together, neighbor and stranger, parent and child, Catholic and Hindu, and so on, then find out what divides them, and don't do that. It is obvious belief divides people, so do not identify with any form of belief, regardless if it is religious, political, cultural, racial, personal, or anything. The mere thought of not identifying to something that you were raised to believe or something that gives meaning to your life may cause shock, fear, or great apprehension because it may mean not celebrating religious traditions, not participating in political rallies, or not pledging allegiance to a flag. Friends and family may chastise you, coworkers may shun you, and in some parts of the world you may be imprisoned or killed. None of that matters for the person who identifies to nothing. If you do not identify to anything, then you not only cease to live a life that contributes to social division, but you learn what it means to live without division, which means without inner division, and therefore without conflict. Other people may be plagued with conflicts, the conflict of jealousy, anger, ambition, loneliness, grief, and all that, but that hell is not yours. When you identify to nothing, then not only do all forms of psychological division disappear, but the end of this division brings wholeness. It brings about an inner wholeness that reveals a oneness with not only other people, but with animals, plants, the sky and stars. This sense of oneness is not a theory, belief, or some philosophical notion. It's real.

2566. Time is fabricated by man. It was created by people to remember past events, plan ahead, make predictions, and so on. Time as the past and future exist only as ideas. Actually, only the present exists. Now is what is real. To be mentally occupied with the past or future means to be living in time. It means to be living in a fabricated, artificial, and therefore unreal world. If you think such a world is real, then you are making a mistake. To think that it is a real dimension to life is false. Time is not real. What is real has nothing to do with time. In order to come upon that other world, one must break away from the preoccupation with everything that has been and will be. Ideas about the past and future must be totally discarded. The brain has the capacity to do that. It has the ability to drop the whole of psychological time as ideas about the past and future, and thereby peer into a dimension outside the field of time. The brain is built to allow that other dimension to unfold. It is made to allow that which is timeless to operate through it. That which is timeless is not an idea. It is the field of life that can only be found in the present. It is the present. It is something that cannot be compared to conventional ways of thinking. Any comparison does not do it justice. The closest comparison would be that it is millions of times more real than whatever idea the brain can make of it. The secret of this other dimension unfolds when the brain empties itself of time. You cannot approach this timeless other dimension with the baggage of time, which means that baggage must be dropped. It must go. Do this: Listen to a car passing, a refrigerator humming, or a bird singing without making an idea about it. To not make an idea about a bird singing means to not merely to listen to song, but it means to feel the song. To observe a bird in flight does not merely mean to observe the movement, shape, and color of the bird, but it means to feel the bird as if there is no difference between you and the bird. If you do that, then the division between you and the bird is finished. The finish of this division also finishes the division between the observer and the observed, which means neither you nor the bird exist. When that happens what remains is observation. It is an observation outside the field of time.

2567. If you confront mortality with a religious belief, hope in an afterlife, or a personal philosophy, then you are not facing what it means to die. You are not meeting death. In order to meet death the whole array of belief, hope, and philosophy about what happens must be let go. All of that must end, because all of that is you. The beliefs you treasure are what makes for a sense of self. They form the identity that the brain carries. If any identification to any belief exists, then mortality cannot be faced. You cannot force your beliefs into oblivion, because those beliefs are you. Therefore any action by you only serves to ensure the survival of the self. The survival of the self is the problem. The activity of the self, which means the whole limited, confining and calculating movement of the self must naturally fall away. It must be totally unexpected, which means the letting go of belief must be absent desire. Desire keeps the self alive. As long as desire exists, then so does the self, because the self is desire. It is the same activity, the same movement, the same stuff. As long as desire exists, which means seeking, wanting, craving, wishing, longing, and so on, the self continues, which means what happens at death remains a fantasy. It remains an illusion. Do not let go of belief because you want something in return. Instead let go of belief because you realize the fallacy of it. If you do that, then you will see the moment you realize the fallacy of belief is the letting go. They are the same.

2568. The society we find ourselves today is filled with rituals. A ritual is a customary observance or practice. That which is customary is repetitive. It implies repetition, and repetition means habit. A habit is an acquired behavior pattern regularly

followed until it becomes second nature or nearly involuntary. If you practice a religious, political, or any sort of personal ritual, then the brain falls victim to habit. The brain falls into a repetitive pattern of behavior, which thereby dulls and desensitizes it. A desensitized brain cannot penetrate into the immense beauty of a moonlit sky, the shadow of a tree, or a small spider spinning a delicate and intricate web. Most importantly a dull brain does not love. It does not love, because love has nothing to do with any form of psychological habit. It has no connection with any mental routine regardless what shape it takes. Find out what it is to break the routine of every mental habit you follow, which means not only the ritualistic behavior of religious, political, cultural, nationalistic, and social rites, but also whatever personal tendencies, dispositions, or addictions that are a part of your everyday living. If you can actually break out of all forms of mental routine and habit, then an inner awakening takes place. Suddenly the brain awakens as if from a deep sleep, and begins to view the world as never before.

2569. Emptiness knows no division, which means the emptiness between thoughts, the emptiness between atoms, and the emptiness that existed before the beginning of time, is the same emptiness.

2570. It was reported that a young girl hung herself on a large wooden beam in a dark garage. She left a note saying how he could not live without her boyfriend. She was obsessed about the boy, and that obsession killed her. That is what obsession does. It kills. It not only can kill a person, but it can kill what it means to live life with gusto, passion, and a quality of attention that ends every inner heartache and sorrow. An obsession is the preoccupation with an idea. The idea may be about a boy, girl, work, sex, drugs, alcohol, God, or something else. The obsession may be disturbing or unwanted. Feelings of fear and anxiety may arise as a result of it. It does not matter what form the idea takes. What matters is that the idea repeats. What matters is that it occurs over and over like a broken record. The problem of obsession is only the tip of the iceberg. The real problem is much broader. It goes much deeper. If you want to deal with the mental obsession you have about some particular idea, and not the fixation you have on all ideas, then you are approaching the problem in a fragmented manner. Any fragmented approach to the resolution of a problem cannot solve it completely. That means a total approach must be used. In order to do that, one must ask the right question. It must be a question that is global, comprehensive, which means it must address the problem in its totality. The problem of obsession is the mere fixation on an idea or mental image. What people fail to realize is that it does not matter what is the mental image. What matters is finding out what it means to end the fixation. Any fixation creates a problem. It creates conflict. There is conflict because a fixation on an image means to be fixated on the past. An idea or mental image is the past, and if the brain fixates on the past, then there is conflict between what was and what is. There is conflict between the past and present. The present has no past. The mind that does not fixate on any mental image is free of the past, and consequently conflict ceases. Only when that happens can the obsession on all mental images halt and thereby put an end to all the problems that go with it. To find out what it means to do that, one must approach it with an innocent mind. One must find out what makes a mind fresh, young, and new, and thereby filled with spontaneity and vigor. The thing that makes the mind young and vigorous is simple. It is attention. Attention has nothing to do with the past, and therefore it is not related to any idea, mental image, or system of thought. All forms of obsession involves thought, and thought is the past. Attention is freedom from the past. It is freedom from thought, obsession, and all the inner pain and sorrow that go with it. Therefore the mind that is attentive is not only free of the totality of sorrow, but it is young. It is filled with vitality and tremendous energy. This is not something you need to study, practice, or in any way believe. It has nothing to do with belief, because belief implies thought. It means thought, another useless obsession, and therefore a trap. Find out what it is to be attentive. Watch how the past falls away when the mind is watchful, highly alert, and see how that alertness takes away every problem you ever had. Do it now and marvel at what happens. Just do it.

2571. The ego is inherently repetitive because all it does is move in and out of memory. As a result it is mechanical. It is a mechanical and therefore a material process. This is not just the personal ego with all of the petty little hurts, struggles and ambitions that make up the life of a single individual. This is the collective ego. It is the ego of mankind. There is a completely different field of existence that has nothing to do with the ego. This field is not mechanical and therefore it has no connection to anything material or what involves matter. This field is energy. It is an energy that has no connection with the ego. The nature of this energy is that it moves in a non-mechanical manner, which means it is non-repetitive, ever new, creative. The mind cannot understand, grasp, or fathom this energy with any form of thought. That means any idea about it is not it. Any scientific theory or philosophical concept about the energy is not it. The mind can come upon this

energy but it must purge itself of the ego. Only then does the energy begin. Only then does the creative other come out and begin to work. Then there is the source. There is the source of the ego, matter, and energy. Obviously this source cannot be approached by thought, so all thought is out. All belief, theory, and knowledge only serve as barriers and thereby block out the ability of the brain to come upon it. I feel the brain has the ability to have the source occupy it. However, first the brain must be quiet. It must not only abandon every form of human belief and knowledge that exists, but it must bring an end to every sense of inner duality and psychological division. The abandonment of human belief is not an exchange of any sort. It is not something that you do in order to gain anything. You do not drop your personal belief or theory about it for the hope of getting something back. If you do, then that is a movement of the ego. The ego makes deals and agreements for its own benefit. The abandonment of belief and human thought has nothing to do with anything related to any of that, which means it is something that happens naturally when you learn about yourself. Self-learning is not a learning that involves knowledge or a period of study, because all of that implies time. This is a learning that does not take time, which means it is a revelation. It is a revelation about what is the self, and it is that very revelation that brings an end to the ego. It destroys it all together. The end of the ego allows the energy within to come out. It makes possible for the brain to come upon that energy which scientists seek. Only when the mind is absent of the ego can it go further. Only then can it go deeper. All of the theologians, philosophers, and the greatest thinkers in history have pondered about what is the source of all that is. They have theorized about it, created organized religions, performed scientific experiments, tested systems of meditation, and so on, however people seem to have failed to capture it. They have failed to come upon it so that it is in their blood. To come upon this source must necessarily have a tremendous impact on one's everyday life. Not only does it abolish every form of psychological conflict, the conflict of anxiety, depression, loneliness, jealousy, anger, fear, and all the rest of that nonsense, but it brings an end to all forms of inner duality. Duality means opposition. It means separation. When the brain ends every sense of psychological separation, the separation between right and wrong, war and peace, intelligence and ignorance, and all the rest of it, then the source manifests. It reveals itself to the brain. The brain is separate from the source, but the source occupies the brain. That means the source that comes out is not a theory. It is not an idea, which means it is real. The brain that comes upon the source does not criticize or judge. When you love someone you do not judge them. There are no conditions placed on the love you have for them because love has no conditions. If you have a love without any conditions, then every sense of psychological criticism and judgment fall away. It is when all that falls away that the door opens to that which knows no duality. It opens to what is love. Love has no duality. It has no division of any kind, which not only means love is an inherent quality of the source, it means love and the source are the same movement. They are the same thing.

2572. If you constantly spend time at a job, watching television, surfing the internet, playing sports, drinking alcohol, taking drugs, and so on, with no time to learn the most important issues of human existence, such as what is love, death, freedom, intelligence, happiness, God, and whether or not an ordinary person can live without any sorrow in daily life, then it does not appear you are using your time wisely. You seem to be wasting the brief time you have on this earth. Without free time to carefully and seriously explore such things, and to also make it your highest priority to not be fooled into accepting something that may not be true, then you will never learn about these things. It will never happen. You will go on drifting through life without realizing what are the answers to some of the greatest questions that have concerned mankind for thousands of years. So free time is needed, but how do you find free time if every hour of the day is devoted to earning a livelihood, studying for exams, maintaining the car, dating, having sex, cooking, cleaning, walking the dog, and all the rest of it? Obviously you need to make time. You need to devote a small piece of your daily life to go into these things. If you do that, then you will make it possible to learn the truth about these things. It is really terribly important to realize such things, but it can only happen if you go it alone. You must be the one to devote yourself to explore, learn, and discover the answers to these things for yourself, which means without the internet, without books, and without anyone else to guide you. You must be your own guide. For example, failure to learn what is love, not a love that contains possessiveness, jealousy, anger, fear, frustration, or any such inner chaos, but rather a love that knows no jealousy, fear, or any of that insanity, means to create the opportunity to come upon a love that ends chaos. It means to realize the extraordinary potential to live differently, beautifully, religiously. To live a religious life does not involve belief, prayer, worship, or seeking that which is sacred in any church, temple, or building. It involves coming upon the insight that what is sacred is the negation of what is false. It is averting the falseness of seeking that which is sacred in any particular building or place where you are not, because what is sacred can only be found where you are. It means to evade taking the wrong path because to evade the wrong path is the right path. To avert, elude, and stay away from the false is the truth. They are

the same. Therefore do not concern yourself with what is sacred or what is the truth. Instead learn about the things that are not sacred and are false, and say, "No thank you!" to all of them. Walk away from all of what is not sacred, and in the walking away it comes. It happens. The sacred other unexpectedly reveals itself. It does not take time to come upon that which is sacred. Time is the barrier that prevents it from being revealed to the mind. Activities like work, study, cooking and cleaning all require thought. They require memory, and memory implies time. That means that which is sacred cannot be found in anything that requires thought. It cannot be found in time. Therefore one must find a small piece of daily life that does not require thought. One must devote a small slice of everyday living that has nothing to do with time. It means you must incorporate a quiet time into your day. You must look at your daily activities of work, entertainment, internet, sex, cooking, cleaning, and everything else that involves time, and make room for the other. You must make room for a quiet mind, however it cannot be a forced quiet. There can be no pressure involved, because any pressure involves thought, and thought denies a quiet mind. Instead it must be a natural quiet. It must take place in the empty space between work and entertainment, between the internet and sex, between cooking and cleaning. It is in the empty space between these things that a quiet mind occurs, and only a quiet mind can make room for what is timeless and sacred. It does that because a quiet mind is timeless. It is that sacred other. They are the same.

2573. The ego cannot love, and love is not sorrow, which means sorrow is a movement of the ego.

2574. If you believe you go to a better place at your time of death, then you do not realize the place where you live now. There is no better place than here. There is no better time than now. For me the best time and place is now and here. However, here is not a particular place, and now is not a certain time. Instead it is a dimension of existence that is placeless, timeless. It is something that comes about when the whole movement of thought comes to a standstill. The movement of thought is a movement of time. Thought is time. That means as long as thought exists, then that timeless other does not. Only the alert and sensitive mind can fathom what is timeless. But, the sensitive mind has nothing to do with any form of thought, which means it is not something you study, practice, or perform. It is not something you must do in order to gain, access, or achieve something else at a later time. To view what it is to have a sensitive mind in that manner creates a division. It makes for a division between the present and the future, and a division means a split. It means fragmentation and therefore a perspective that is incomplete, slanted. To have such a perspective means one lives in a world that is utterly unreal. A sensitive mind is different. It is a mind that does not make time all important, which means it is a mind that is aware of what happens inside it and outside it when you wake up in the morning, look out the window at the sky, or stand in line at a grocery store. It is a state of awareness that is not separate from your everyday living. Death is like that. People separate life from death. Physically there is an obvious difference when you are alive and when you are dead, however psychologically it is different. When I say "psychologically", I do not mean what happens to the brain when it dies, because the brain is physical. It is no different from the body, which means at physical death the brain stops working, decomposes, and transforms to dust in the same way as the body. I don't mean that. When I say, "psychologically" I refer to you. I mean the ideas, thoughts, and mental images that come to mind when you ask yourself, "Who am I?". If you ask that question, then you will answer with whatever is your conditioning, which means you will answer by saying, I am a Catholic, a Muslim, an atheist, a religious person, a spiritual person, an American, a Russian, a good person, a bad person, and so on. The answer you give to that question is some form of conditioning that is the result of past experience as personal upbringing, education, culture, and all the rest of it. Therefore death means the end of all that. It means the end of the conditioning that psychologically makes you up. That is simple if you look at it. Now, what does it mean to bring an end to that conditioning? If the totality of that conditioning ends, then what happens at death reveals itself. It reveals itself because all forms of conditioning exists as memory. It exists as a mental movement in time. That means the ending of one's own conditioning, the conditioning of personal upbringing, culture, customs, traditions, and all that, is necessary to come upon the ending of time. The ending of time is that timeless other dimension to life. They are the same. Therefore find out what it means to sweep away the whole of psychological conditioning that exists in the brain. As long as any form of conditioning is present, then what happens at death remains nothing more than a reflection of that conditioning, which means fragmentation, distortion, and as a result the extraordinary beauty, wonder, and immensity of what is death remains lost. The sensitive mind is what ends this conditioning. A mind that is sensitive and alert is devoid of thought, which means time is absent. This absence of time reflects what happens at death, because the absence of time is death. They are the same.

2575. Light instantly ends darkness. Intelligence does the same to ignorance.

2576. It was late evening and the body was in bed ready to sleep. With eyes closed there was observation without the movement of thought. It was observation of the dark and fuzzy static behind the eyelids. Several minutes passed when out of the darkness a scrolling scene appeared. The scene moved like a movie projector from right to left, and depicted a cemetery with plots and headstones. The scene was in black and white, crystal clear, and appeared to be about bodily death. Thought entered the brain, and as suddenly as the scene appeared, it vanished. Whatever happened was given no importance and was discarded. Upon my physical death, if my body ends up buried with a headstone at a cemetery, then dig it up, burn it, and scatter the ashes where nobody can erect any useless and idiotic memorial. Forget this body. Forget it ever existed.

2577. Only time or timelessness exists the brain. Nothing else.

2578. When the brain ends the limitation within it, and thereby comes upon that which is unlimited, it does not connect to it. The brain remains different from it, because the brain is matter. What is unlimited is not matter. Instead what is unlimited flows through the brain. However, the brain must be still. It must be inwardly silent, which means it must be open, docile. It must be watchful without a goal or particular direction. To be watchful without direction means the watchfulness is global, and therefore does not involve concentration, focus, or choice. The mind that observes without a goal or choice comes upon that infinite other, and what happens stuns the brain. It brings about an immense sense of shock and awe, not just because all inner problems and conflicts instantly end, but because the brain comes upon what is unlimited, infinite. It makes possible for what is sacred to move through the brain.

2579. 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.

2580. There is nothing sacred in any day that is not today.

2581. If the thoughts you have of yourself fail to end, then they reoccur. They go on as an unbroken stream. If this stream does not end, then a rebirth takes place, and the movement of thought happens over and over. It is continuously reborn. The thoughts you have about yourself as a Christian or atheist, Republican or Democrat, smart or stupid, and so on, reflects the ego. If this ego exists at bodily death, then it continues. However, it does not continue as a personal ego. The personal ego is superficial. What continues is the universal ego. It is the universal ego that exists in other people today and enters another body at rebirth, which means sorrow persists. It persists as it has for thousands of years.

2582. If you desire sex or abstinence, seek to become somebody or nobody, crave wealth, fame, immortality, enlightenment, or whatever, then the desire, the seeking, and the craving are the same. There are the same mental movement, which means they have the same source. They spring from the same well. They come from you, which means the self, the ego. If an ego exists inside the brain, then peace of mind and contentment are impossible. As long as the source of discontent operates in your daily life you will never know what it means to feel deeply content. You will never realize what it means to live a peaceful and happy life. Find out what it means to watch any mental craving the instant it appears in the brain. Learn what it is to watch the movement of desire with great attention and sensitivity, which means to watch it in the same way one watches a bird in flight, passing car, or an ant scurrying along the ground. That means you have to be attentive now. You need to be intensely mentally alert from moment to moment. Just do it. If you do it, then you can observe the whole movement of craving, desire, and seeking as it arises. You can do that but you must watch with great interest. You must be attentive. To watch with attention means to watch without resistance or judgment. The instant you resist, an internal separation takes place, and separation means conflict. It means an inner conflict arises. The moment you judge, scorn, or criticize is the instant discontentment takes hold. It takes hold in the brain. It takes hold because judgment means there is a psychological center. It is this inner center that manipulates and controls, and the controller is the ego. Where there is an ego there can be no contentment. Therefore learn to watch every hint of seeking and craving

with great attention, because it is attention that dispels all forms of mental discontent. Attention does that. It dispels discontent.

2583. If the brain contains an ego, then it is like your house is on fire. You can try to put out the fire, but no matter what you do, the house will burn.

2584. The inner screaming was strong, steady. It was apparent before sleep and continued upon waking. There was no attempt to resist, suppress, or block out what was happening. Suppression means division, and therefore torment. None of that was taking place. Instead there was observation. It was a way of observing without any sense of being separate from the observed. As a result torment was impossible. The absence of torment not only brings peace of mind, it brings enlightenment. Enlightenment has no connection with what is known. Everything known is memory, which implies the past and therefore time. Enlightenment is a condition that either exists in the present, or not, which means it has a timeless quality about it. To find out what it means to bring an end to the known involves meditation. This is not a meditation that involves a scheduled time and place. It is not separate from everyday living, and it has nothing to do with any method or any series of steps, because a method involves knowledge, which means the known, and a series of steps implies a goal and a mental projection of the future, and any mental projection means an image. It means memory, and therefore the known. The person that sees these simple facts is free of all the methods peddled by the so-called new age life coaches, teachers, thinkers and spiritualists. The person sees the fallacy of embracing any goal or creating a mental projection of the future, and as a result the person undergoes a transformation. The person comes upon the root of ignorance, which is the known, and is thereby free from it. It is free from ignorance. Freedom from what is known means freedom from ignorance, and freedom from ignorance means the brain awakens to an entirely new dimension of life without the embrace of the known. Only the free person can discover what is enlightenment, because freedom is enlightenment. They are the same.

2585. If you are looking for help in the form of another person, a book, or Internet web site to come upon the present, then all of that involves time. It does not take time to come upon the present, which means any form of help can never be used. If you see that fact, then you are free of all forms of help. In that freedom lies the present.

2586. If you practice austerity, asceticism, or abstinence from worldly pleasures in pursuit of redemption, salvation, or some sort of spiritual nirvana, then you are no different from the businessman seeking wealth, the drug addict seeking a fix, or the politician seeking power. What is common for each is desire. Desire is the thread that binds you all together. The object of desire is different for each, but each of you desires, pursues, seeks, and seeking means an image. It means the movement of the self. As long as the self thrives, then no abstinence in the world will save you. You cannot conquer, trick, or escape from the self, because the self is you. There is no action you can take that can control or snuff it out, which means no action is the key. No action means you must learn to be silent. You must find out what it is to live with an inner silence, which means the entire process of image-making comes to a standstill. The standstill of image-making is silence. They are the same.

2587. Ocean waves crashed on the rocks, seagulls hovered above, and the cement path along the bay shore was filled with people walking, biking, and taking pictures of harbor seals resting on a sandy beach. Young gulls sprang up from wet bay boulders, took to the air, and disappeared over the shade trees of the small park. The air, rocks, and trees are not biased. The air does not give oxygen to some birds and not others. The trees do not give shade to some people and not others. To live without the bias of any religious, political, or personal beliefs may not be accepted by the society in which you live, and as a result you may be looked upon as strange, an outsider, or a threat. However, to live without bias means to live without ignorance, and to live without ignorance is intelligence. Intelligence is like a fire that cannot be put out. The body may be burnt at the stake, but the death of the body has no effect on intelligence. It has no effect because intelligence depends on nothing, which means it is a movement independent of the body. It is a movement of independence itself.

2588. You can see your entire life in a fraction of a second. Either your life was an activity of the ego, or not, which means you either loved, or not.

2589. There is no division between the observer and observed. That means you are the church goer, the corrupt politician, the army man. You are also the sandy beach, mound of used car tires, and lion killing a deer. You are all that is. The absence of this division not only brings peace of mind regardless what happens, but it reveals a oneness that cannot be imagined, intellectualized or grasped as an idea. Ideas are the barrier, and the division between things, between the thinker and thought. To come upon this oneness means death, because death ends all division. It ends the separation between you and the whole of life. It does that because death means the end of the ego. The ego is the factor that divides and separates, which means the end of the ego and this extraordinary oneness are the same action, the same movement, the same revelation.

2590. Relationship means connection. It means connection with not only nature and the world around you, which includes the homeless beggar, the injured animal, the litter on a sidewalk. A brain that is connected to what happens around it, is also connected to what happens inside it. It is watchful and sensitive to whatever thoughts pass through it, and in that sensitivity there is no effort to control, manipulate, or suppress. Suppression denies sensitivity. Explore what it is to be sensitive to the movement of thought as it passes through the brain. Be sensitive to it without judgment or criticism. If you do that, then the brain comes upon what is love. Insensitivity prevents love, which means only the sensitive person loves. Sensitivity means connection, and therefore relationship. Love only exists in relationship.

2591. The end of any form of conflict does not take time.

2592. If I ask you what is most important when you get up in the morning, then what would you say? Stop reading this for a moment and think about that. Now, if you ask yourself what is the most important thing in existence, which includes not only your life and the lives of everyone and everything on earth, as well as whatever life there may be within all the billions of galaxies in the visible universe, as well as all of existence, then what would you say? Is the answer different? For me the answer is the same. Love is most important. Now, what does it mean to come upon that love, not as an idea or belief, but actually? I obviously don't feel this is something that can be intellectually grasped or understood as an idea. To do that creates a mental division, which means it must be lived. For it to be lived this love must be inside oneself. It must be active in the brain. It is when the brain empties itself of the self as memory that this love shows itself and starts to work. When that happens how does love feel about the insanity that happens around the world today, the violence, the wars, the suffering? If love, which means a love that does not judge, occupies the brain, then how does it feel about the criminals and terrorists of the world. I will tell you. It feels the same about everyone. Love only loves. It does nothing else, which means it necessarily includes every criminal, every terrorist, every ignorant, hateful, and selfish person that ever lived, lives today, or will ever live.

2593. Most people today don't love. They show lack of concern for others by identifying to a particular belief, flag, job, or family, which is the root cause for social division and conflict. If people loved and were concerned about the welfare of others, then they would not identify to anything.

2594. The brain was occupied with thought as the body was busy with home repair, cutting, drilling, and plastering. As the body worked, the other was there, immense, indescribable, filled with energy. It followed the body like a shadow, surrounding, engulfing, and seemingly keeping watch. As the body carried out the tasks of cutting wood, mixing cement, and laying brick, there was the feeling of being observed without judgement by it. It was more than just observation. The body felt loved. Whatever it was emanated a caring and compassion that has nothing to do with emotion or sentiment. The compassion was deep, complete, with a sort of strength about it. The strength was without limits and therefore unearthly. It was an incorruptible thing. Suddenly doubt entered the brain and the feeling was questioned. The brain was careful not to project any hidden desire into whatever happened. The movement of thought is subtle, and great care was given to insure not a hint of desire, hope, or any sort of mental projection was taking place. The feeling vanished, and the body continued with the home repairs. As the body continued to work, an echo of what happened moved in and out of the brain, and moment after moment the brain died to the echo over and over until it disappeared altogether. Nothing from what happened was carried over the next day, but the same immensity was there upon waking. It was surging, bursting, pulsating with tremendous energy. The energy was like an uncontrollable torrent, and at the same time it was

supremely innocent, gentle, and the gentleness had no bounds. It was boundless, without measure, and it seemed to consecrate the small house, the room, and air in the room. It was strange, mysterious. It was a venerable thing.

2595. Holy books, prayer, and scriptures have no value to the person who sees the sacred other in an ocean wave, a leaf falling from a tree, a caterpillar as it slowly crawls up a wall.

2596. Most people in the world embrace some form of thought, the thought of family, friends, money, power, Jesus, Allah, Krishna, or whatever else. Any embrace of thought is to embrace limitation. It means to live bound to memory, and therefore psychological isolation. Most people live in inner isolation, which means they have no true no connection with life, nature, the skies, trees, birds, and other people. They fail to see these things as they are even though it is all right in front of them. It is as though they are asleep and living a dream. The person that embraces no thought about anything meets life with eyes wide open. As a result the person sees what it is to be awakened. The person discovers what it is to walk among the blind.

2597. It is not an opinion, criticism, or judgement to say that people who embrace any form of memory, and therefore the past, go through life as if asleep. It is a fact.

2598. If I could give the reader anything it would not be a thought. It would be freedom from thought.

2599. People seek security in accumulation. They accumulate money, possessions, and wealth for a sense of security. They inwardly depend on these accumulations for a sense of well being, however any form of inner dependence breeds underlying fear. There is always the fear for the possible loss of the money, the house, the job, the status, the power, the position of authority, or whatever the case may be. You may have money and a bank account which is used to pay bills, buy groceries, a car to drive to and from work, a house to live, and so on, but do not be attached to it. You can have a cupboard of food and money in the bank, but do not be mentally attached to it, which means that if the money is stolen, the house burns down, the spouse leaves you, and you lose your job, then it does not touch you. It does not touch you at all. Even if you become homeless, destitute, or if you are ordered to go to war and kill others under the penalty of death should you refuse, then you will not mind the poverty, homelessness, or refusing to kill others. As a result you may die, but you will not mind dying for doing what is right. You will not mind dying for psychological freedom, because such freedom is more precious than food, water, or air. It is infinitely more precious than the body or anything material, because freedom is immaterial, unbounded. It is a boundless thing, and therefore sacred.

2600. Thought is limited, and the brain that ends thought enters that which is unlimited, infinite. It enters heaven.

2601. With the growth of technology, robotics, artificial intelligence, quantum computing, and all that, people want to know what is coming and what will happen. You may be optimistic or pessimistic about it. You may look forward to living in a virtual reality environment, 3D printing body parts, extending lifespan with advances in nanotechnology and genetics, and more. You may find that you can extend the human lifespan hundreds of years, live in comfort, and no longer have to work to earn a livelihood. That may happen, but none of that will have any meaning unless you can come upon what is sacred. A thousand years of physical survival is nothing compared to a single moment of the sacred other. If what you think is sacred is based on religious belief, then that is not it. Any belief is grounded in memory, and memory is finite. What is sacred is not finite. That means belief is a roadblock. It is an obstacle that must be removed. If the idea about removing your personal beliefs angers, frightens, or repulses you, then that idea is also an obstacle. Every mental obstacle must be taken down. It must be cut out and erased from your daily life. It means no more reading religious books, no more praying to Jesus or Mohammed, no more transcendental meditating, no more looking for help through videos, books, so-called experts, spiritualists, gurus, or anyone else, and most importantly no more searching for an answer in memory. It means you are by yourself, on your own, completely and utterly alone. It is in that aloneness where coming upon what is truly sacred is made possible. It is made possible because to be alone, and to see the futility of looking for an answer in memory, means one walks away from limitation. It means letting go of that which is finite. This mental walking away and letting go of what is finite is the event that enables one to come upon what is infinite. That which is infinite is not a belief or idea, which means it has nothing to do with memory or the contents of memory. If you see the fallacy of

searching for that which is sacred in memory, then you will not look for it in memory, which means you will not seek it in belief, any belief. This realization brings freedom from belief. It is in this freedom that what is sacred can be found.

2602. If you come upon what is sacred, which means not the belief in it, but the real thing, then it shadows you. It shadows you when you put on clothes, prepare a meal, or take a walk. It stays with you.

2603. The body lay quietly alone in the small room. It was late but the brain was awake, highly lucid. A dog barked nearby and suddenly fell silent. A car rumbled passed and then slowly vanished. An immense silence remained and filled every corner, every cranny, every shadow in the room. It was in the silence that it happened. A great fullness and plentitude opened up out of nowhere. It blinked into existence and permeated everything, the bed, the window blinds, the air in the room. It was everywhere and saturated everything. The nature of it was the softest soft, the purest pure. It was a softness and purity wrapped into one. It was goodness, loving, unadulterated order. It occupied the room in all places and in all directions. It was radiating, pervasive. No words can begin to convey the immensity of it. The body lay awake for hours taking in the immensity. It was not until the very early hours of the morning that the body fell asleep. Upon waking, the morning was cold and dark. In the cold the other was present. In the dark that vast and unknown sacred thing was there. Neither cold nor darkness obstructed it. Sleep did not hinder it. It followed the body as it showered, dressed, and drove a car along the empty highway. A layer of thick fog blanketed the fields where workers filled crates with strawberries under an array of flood lights. The sun peaked over the distant hills. People do not seem to realize the immensity the brain can come upon, but it can. It can.

2604. A misty morning fog blanketed the small town. The cement path was filled with bikers, joggers, and walkers. The path overlooked the bay with a mountain range in the distance. Large boulders protruded from the dark waters and perched on top of the boulders were harbor seals resting, sleeping, and stretching their flippers. If there are feelings of bitterness and misgivings for past events, and the memory of these events consume the brain, then see how there is no difference between you and the memory. The memory is you, which means there is no action you can take that will end the hurt inside. If you realize there is nothing you can do, then explore what it is to do nothing. To do nothing, means you will not seek comfort in any activity. You will not go shopping, overeat, do drugs, or anything to try to escape from the hurt. Instead you will watch the memories, and with every fiber of your being you will face them. You will not only face the hurt, but see that there is no division between the hurt and you. You are that. To truly face a problem ends the division between you and it. The end of division means the end of the problem. It means the end of all feelings of bitterness, hurt, and misgivings. It means the end of all that.

2605. The old woman wailed in agony over the loss of her husband, and fell to her knees on the ground beneath an olive tree. The leaves of the tree gently rustled in the afternoon breeze. The agony did not touch the leaves, tree, or ground. They were untouchable by the sorrows of man. Learn what it is to be a leaf, a tree, or the ground. Do that, and what it means to live without sorrow shows itself.

2606. Memory causes sorrow. As sand falls through fingers, let memories fall through the brain. Do that, and watch how the whole of sorrow falls away. It vanishes.

2607. If you feel inadequate and the desire to become a better person, then it is the feeling of inadequacy that is the problem. It is the feeling to be someone you are not that creates the inner havoc in your life. Find out what it means to love yourself as you are, with all the inner bruises and blemishes. Do that and see all feelings of desire and inadequacy end, bruises heal, and blemishes wash away.

2608. As artificial intelligence advances and begins to solve issues including poverty and disease, at some point it is likely to be directed towards examining the issues of crime, terrorism, nuclear proliferation, social conflict, and war. Of course, it may be used to design new methods of policing, additional ways to identify terrorists, more powerful and destructive weapons, and so on. Technology can store vast amounts of knowledge, manipulate knowledge at great speed, and use knowledge to replace human workers, but knowledge cannot end violent human behavior. Only love does that, which means love has nothing to do with technology or any form of knowledge. Knowledge is inherently limited. Love is not

limited. Instead, love is unlimited, infinite. It is a sacred thing. Find out what it is to come upon such a love, because if you do that, then there is nothing else you need to do.

2609. If love can only exist in the present, and thought is the past, then love can never be found in thought.

2610. It was early afternoon. The sky was clear and the outside air felt bitter cold. A small space heater brought warmth to the small room. The brain was silent of the activity of thought, and in the silence emerged the feeling of being deeply cared for, nurtured, cradled. It seemed to emanate from the brain. It emerged from the brain and at the same time it seemed to fill the room. It was as if the room was pregnant with protection. It was as if everything in the room was protected and could not be damaged or destroyed in any way. A sense of an indestructible other permeated the room, brain, and body. No imagination can convey the extraordinary sense of being protected. The protection did not depend on anything, nor did it choose. If a thief or murderer had been in the room, then it would have blanketed them too, which means the protection was all inclusive, blanketing everything equally. What blanketed the room was clear. It was love, but it was not a concept about love. It was the real thing. It was a love that poured out profusely in all directions. It was like a faucet turned on full that gushed out a stream of warmth and affection that did not choose. It did not choose to bathe one person and not another. It was a love that did not pick and choose. It was a choiceless thing.

2611. Belief is bias, and bias has no connection with what is love, which means love is not belief.

2612. It was late at night and the body rested comfortably alone in the small house. The body was tired but the brain was awake, watchful, very much alert. In the alertness a sense of being separate from the body occurred. The body was seen as mere flesh and bone, and no importance was given to it. In the same way I look at a car, I looked at my body, and in the same way I am the driver of a car, I saw myself as the driver of my body, and in the same way I get in and out of a car, I saw myself enter and leave my body. The brain was extraordinarily still, and in the stillness there was awareness. The awareness was not focused or directed to any particular thing. Instead it was spherical, which means it is an awareness without a center. A center implies locality. It means position in time. This was an awareness outside the field of time, which means there was no controller, no center, no self. Awareness without a center means an awareness without a self. It is an awareness that does not depend on a body. It is an awareness that does not need a brain, which means at bodily death this awareness continues. It goes on.

2613. The potential exists for the self to end in any person, and the ending of the self means the end of selfishness, division, and therefore conflict. That potential exists in the brain. I feel what ends the self is love, not a love with attached strings or a love that depends on something or another, but a love that depends on absolutely nothing. This love has no connection to the self. The self in one person appears different from the self in another, but that appearance is misleading. It is a fallacy. The self in the corrupt politician is the same self in the jealous spouse. The self in one may be more intense, involve different people, have different forms of attachment, but it is the same fundamental activity, which means there is no unique or particular self. It is universal. There is only the universal self. If a self exists in you, then at bodily death it leaves the brain. It exits the brain, becomes discarnate, which means it remains hidden, dark, invisible to the naked eye. The self enters this timeless realm, however, since the self is grounded in time, a passage of time takes place. Let me put it in this way: The man who comes upon what it means to love, to have a love that exists outside of time, which is timeless, still lives in the world today. He still walks, lives, and breathes like anyone else. He lives in the earthly world of time, but he also lives without a self. He lives with this timeless other. It is the same with the discarnate self that comes upon that which is timeless. It meets that timeless other, but it remains a self. It is the same with people today that are caught up in the self and all the sorrow that goes with it, and meet a man who stepped out of that whole insanity. They merely meet him. They meet a person who has come upon this timeless other, but a self remains with them. They remain bound to time. The encounter may result in a temporary feeling of oneness, love, or whatever, but it pails to what happens when the self dissolves. If the self is not dissolved at bodily death, then it continues. It continues in other people and another body as birth. The self that leaves a body at death is the same self that leaves any other body, that lives in people today, or enters other bodies at birth. They are one and the same self, the same entity, the same thing. What is important is not what happens to the self at bodily death, what is important is whether or not the self exists at all.

2614. Upon your death if you are asked, “What did you do for others?”, then what would you say?

2615. The self is born on this earth many times, undergoes rebirth in another form, and this goes on until it dies. Until it dies, the self goes on in many forms repeatedly. This repetition of the self is like a broken record, repeating, repeating, repeating. The self can never evolve over time to the non-self, just as conflict cannot evolve over time to become peace. It takes no time to be peaceful, just as it takes no time for the self to die. The death of the self may not happen for hundreds or thousands of years. It may not happen in this lifetime, but it will happen one day. It will happen because the self is limited, which means it has an end.

2616. People complicate life. They think they are separate from the mental images they have about the spouse, work, God, and so on, but there is no separation. The image maker is the image. They are the same. That means if you look at the spouse with the image of the spouse, then the relationship that takes place is not between you and the spouse. It's between you and the image, which is you. If you go to church and pray, then the image you have about God is you. You are praying to yourself. If you realized there is no difference between the images you have about things and you, then that realization ends the practice of going to the church or temple. As a result all the praying, worshiping, and traditions that go with it would cease altogether. The separation between you and thought would be gone. It would end. The end of this separation means an internal change takes place. It is as if the broken pieces of a puzzle are suddenly found and put together. There are no longer any missing pieces of the puzzle. The puzzle was the spouse, the job, God, and everything else. Suddenly the whole of life is no longer a puzzle. It is no longer a mystery. The separation between the thinker and thought has ended, and the end brings about the beginning of a way of life that has no separation or division of any kind. It is a way of living that lacks nothing. As a result the whole of conflict within oneself comes to an abrupt end, which means jealousy, frustration, anger, and all the torment that goes with it come to a sudden and complete stop. All the petty problems you feel about work no longer have the importance they once had. In an instant every sense of conflict with the coworker, the boss, and customer suddenly ends. The conflict may exist in the boss or coworker, but for you it is finished. Also, there is no longer the impulse or desire to attend the mosque or church, read scriptures, and perform all the rituals that go with it. All of that comes to an immediate halt. The end of division means to lack nothing, and therefore it means have everything. When you have everything, which includes that which has been described as holy, which means a wholeness in every way, then the desire to seek that which is holy, divine, or whatever you call it, vanishes. It vanishes because you have it. You have it in the shade of a tree, on a park bench, in a crowd at a shopping mall. You have it in your bones.

2617. There is a connection between you and mankind. You are mankind. You are the same.

2618. The self can change its outward appearance from day to day. One day it can identify to the thought of a job and the next day it can switch to the identification to some other job. It can switch from identifying from the thought of being a Christian to an atheist, Republican to Democrat, and so on. Even though the self can easily and quickly change its outward look, fundamentally it is still a self. It is still an activity of division, and therefore conflict. Therefore any change in the self that fails to result in its destruction is no change at all, which means the conflict present in the world today will go on. It will continue as it has for thousands of years.

2619. If the mental attachment to the images of family, work, religious belief, and all the rest of it ends, then the brain discovers what it means to be free. In that state of freedom there is zero remorse, guilt, and sadness for leaving those images behind. None of that exists because the hugeness of the freedom the brain experiences infinitely outweighs living with attachment. Attachment means living with constant fear, anxiety, jealousy, and hurt after hurt. Freedom knows no hurt. It means a life without any inner hurt at all, and therefore it is a life filled with joy. The joy that freedom brings cannot be compared to any life that involves the mental attachment to images, ideas, and beliefs. The joy is beyond compare. It is an incomparable thing.

2620. If you approach the speed of light, then time slows. The closer you approach the speed of light the slower time becomes. If you reach the speed of light, then time stops altogether. Time stop because when you hit the speed of light you cease to exist as a material being. In other words you change. You change to energy. That is what the content of brain

does when it is purged of the ego. It turns to energy. It does that because the ego is thought, and thought is time. The ending of the ego is the ending of time. It is the birth of that which is timeless.

2621. To have and to be are two different things. Ownership is irrelevant, because it dissolves upon bodily death. What is relevant is what does not dissolve. What is relevant is whether or not you love without conditions. Only such a love survives bodily death, because only such a love is without limits, infinite, and therefore eternal.

2622. If you come upon a love that is independent of time, then an insight comes about that seems as easy and natural as if it had always been with you. All the brain needs to do is be quiet, because when the brain is quiet, which means when the movement of thought falls still, then time stands still. It does that because thought is memory, and memory is time. When the brain comes upon such a love, then that love nullifies time. It is not that this love enters the brain from another time or place, because this love is immediate, and it is not restricted to a place far away. It is a love that exists right where you are.

2623. As the body walked alone on the winding ocean trail everything seemed to be alive, playing, singing. It was as if the bird, tree, and grains of sand on the beach, were all instruments. It was as if the ocean waves were singing a song of gratefulness, thankfulness, incredible joy. Together they were an orchestra of countless singers with countless instruments. They were all singing and playing in perfect harmony without a missed note or off voice. The brain felt a deep sense of awe and wonder about what was happening. To feel such depth and wonder eliminates all frustrations. It makes all worries in life totally, completely inconsequential. People have frustrations and worries because they identify and attach themselves onto images. If you go through life without learning what it is to psychologically identify to nothing, to be attached to no image whatsoever, then your life will not only be one worry after another, it will be as if you never lived at all.

2624. If you feel bottled up inside with reserved feelings, insecure, or frightened about what to do with your life, then find out what it means to come upon a love that has no reservations. Most people today seem to feel love is related to the possessiveness that goes with psychologically owning another person. If you are inwardly attached to another person, a spouse, boyfriend, girlfriend, or someone else, then the attachment creates an internal restriction. It bottles you up inside and puts your feelings into a straight jacket. Love is not a straight jacket. It has nothing to do with any sort of psychological possessiveness, which means you are not possessed. To not be possessed is to come upon freedom. It is this freedom that brings about what it means to live without reservation. To live with no reservations does not mean to do whatever you want. It does not imply desire runs amok. It means to discover what it is to step outside the mental movement of desire and thereby live without inner possessiveness. The absence of possessiveness in relationship makes it possible to love without reservation. It makes it possible to love at all.

2625. Love is like a wave that spreads and permeates all that is. It touches everything.

2626. People cannot imagine the beauty and benediction that happens when the attachment to mental images ends, because when that takes place, you are not only free, you end the attachment to yourself.

2627. Explore what it is to view the sky, a tree, a bird without knowledge to interfere in the viewing. To view without knowledge means to not label, name, or compare what is viewed. Instead of comparing a bird with some past experience, memory, or form of knowledge, simply watch it. If you do that, then the present will occupy the brain. Everything exists in the present, which means the present has a quality of wholeness about it. As a result, when the present occupies the brain, then so does that wholeness.

2628. The man was quiet, unassuming, and often walked along the rocky shores of the state beach watching the waves, seabirds, and smooth rocks peeking out above the frothy waters. He came upon a bench, sat quietly, and observed the waves roll in and out, seabirds glide overhead, and ocean rocks glisten in the morning sun. With eyes closed he listened to the sound of the waves rolling, crashing, sloshing about, and to the seabirds squawk, flap wings, and dive into the black waters. The listening to the waves and seabirds was simple, easy. However, the listening extended much more deeply. It reached out and caught the call of the rocks. The rocks themselves screamed with excitement and enthusiasm. The rocks

were not dead things, fixed, static, lifeless. They were alive. They beamed with life, which was not a life with lungs, muscles, or any of that. Instead it was energy. The rocks were alive and screaming with unfathomable energy. The energy unfolded in relationship. Relationship is what reveals the energy. It is not that the energy is exclusively in the rock or observer. The energy exists in the relationship between the two, which means where the two are not separate, and therefore when they are one and the same.

2629. It appears that most educators, politicians, and religious leaders have the ability to manipulate knowledge extremely well. They are very clever and considered by most to be quite intelligent. However, knowledge has no relationship with intelligence, because knowledge is measurable. Intelligence is not measurable. I know nothing. To know nothing is to deny the whole of human knowledge, history, and culture. It means discarding the measurable within. The man who walks away from that which is measurable comes upon what most people only dream about. He comes upon that which is immeasurable. He comes upon that which never dies.

2630. If awareness comes about with the end of thought, and thought is mortal, then awareness is immortal.

2631. Love does not pick one over another. Only the ego does that. When the ego makes a choice it considers different options based on analysis, comparison and judgement. It makes choices throughout its entire life in this way. Both birth and death are parts of life, and various people have said that the ego chooses its birth, its death, and everything in between. They say you are here because you want to be here in order to learn something, experience particular things, and that you chose your parents, where and when you would be born, and where and when you will die. Some say if you perish in an auto accident, then that was your choice, and that the ego chooses such deaths because they are quick and painless, while other egos choose long, painful deaths for the experience. They go on to maintain that the purpose of life for an ego is to experience and learn, because the ego thinks by experiencing different ways to die that it will learn what it means for itself to die, and thereby experience a transcendence, nirvana, or God. What is important is not whether such things are true or not, but whether or not you believe in them, because if you do, then the ego lives within you. It goes on. Any thought that you embrace or believe implies an ego. The problem is that thought in any form cannot be used to end the ego. If the ego would realize that fact, then it would bring freedom from thought. Freedom means that at bodily death there is no ego that continues, which means it is the last ego, the last body, the last death. It really does not even matter what happens to the ego at bodily death. For example, if an ego occupies the brain at bodily death, then leaves the body, enters a non-material world, and stays in that world until it reincarnates into a new body, with new parents, at a new time and place, or if it reincarnates into an entirely new ego with new ambitions, new desires, and therefore new sorrows, then nothing has changed. The movement of sorrow goes on, and where there is sorrow, there is no love. The actual death of the ego is what matters. If a cycle of birth, death, and rebirth has gone on for millions of years and continues in you, then nothing is different. The cycle simply goes on, and it will go on until the ego ends. The death of the ego is all that matters, because when it ends then so does the division between life and death. For me life is death, because when the ego ends life begins. When the ego dies, then that which knows no analysis, comparison or judgement manifests. Love is what manifests, because love does not analyze or compare. Love does not judge, and therefore it does not choose. Love is a choiceless thing. Do not believe what other people say. Instead find out the truth for yourself. Find out for yourself what it is for the ego within you to die, which means to bring an end to every ambition, every desire, every sorrow that exists in your everyday life. That is what is important, and nothing else. Only when you find out what it is to bring an end to the last sorrow can you discover what it is to love, because love knows no sorrow. It never has and it never will.

2632. If you do not care about the welfare for a particular group of people, regardless if that group is religious, political, or whatever, then you are prejudice. Prejudice divides people. Love does not divide, which means love is not prejudice. It means a prejudiced person does not love.

2633. The woman and young girl sat together on the lone wooden bench overlooking the distant mountains, bay waves, and large rocks peeking up through the surf. The woman talked to the girl about the color of the sky, the speed of the waves, and the seabirds standing on the sea wall and hovering above. The girl looked upon the scene in silence. People are bombarded daily with teachings by people, books, and the internet. Moment by moment people are faced with the opportunity to learn. I feel the greatest teacher is nature, and the greatest learning is what it means to be in relationship

with nature. There is nothing static about nature. Nature is in endless change. However, if a mind observes nature through the veil of psychological knowledge, the knowledge of education, opinion, belief, and all that, then perception of the beauty in a sky, wave, or seabird is distorted. It is corrupted. If the mind observes a seabird through the veil of knowledge, then relationship is impossible, because knowledge means memory, and memory is the past. The seabird exists, lives, and moves in the present. Therefore the mind must be in the present for perception to occur. It must access the present for relationship to take place. Knowledge is the barrier to relationship, which means when knowledge ends, then relationship begins.

2634. Senses are not lost when the self dies. They are magnified. They are magnified many fold.

2635. Nothing can make you discard whatever attachments you have to a job, belief, or other people, and thereby be free. Only you can do that. If you see that fact, then do not wait until you are on your death bed, because then it will be too late.

2636. The ocean waves splashed over the sea wall spreading sand onto the road and narrow path. An old wood bench overlooked the water and waves. The body sat quietly on the bench and observed the vast pale blue sky, distant hills, black water, and wave upon wave lapping onto the rocky shore. There was no attachment to the body. The end of attachment brings freedom, and in that freedom the brain comes upon that which cannot be moved or touched. It is the same as an ocean wave. An ocean wave is not moved by the misfortunes of man. The whole human race may succumb to war, famine, or plague, and yet the wave remains unaffected. It remains unmoved and goes on and on. Any misfortune, struggle, or sorrow that befalls man does not move or in any way touch the wave. Find out what it means to be the wave that cannot be moved or touched by anything mankind does or does not do. Find out what it means to come upon that immovable and untouchable other. If you do that, then watch how the whole of human sorrow empties from the brain. Just watch.

2637. The ego identifies to belief to feel secure, but belief threatens security because it is inherently divisive. Belief divides people, and the abandonment of belief ends that division. However, if you abandon your personal religious, political, and other beliefs, then it must not be an exchange for another belief or to gain anything in return, because that would be just another divisive activity of the ego. If you realize the danger of belief, then belief automatically does not have the importance it did before, which means the realization is the abandonment. They are the same.

2638. Belief is thought, and thought is limited, which means belief is limited. If belief is purged from the brain, then it makes possible for that which is unlimited to enter the brain.

2639. The body awoke feeling refreshed and alert. The alertness was more than mere mental sensitivity. It was more than just psychological awareness. It was a feeling of safeness, infinite security, and a sense of being home. However, the home was not a material or earthly home. It was unearthly. As a trash bin must be emptied of its contents to avoid rot and decay, so too must the brain be emptied of its opinions and beliefs. Belief and opinion are personal. Alertness is not personal, which means alertness is the key that unlocks the door to this unearthly home.

2640. If you want to find out what it is to come upon that which immeasurable and sacred, then half measures will not do it. You need to go all the way. Anything less can never work.

2641. The ego of the person that lived a thousand years ago is the same ego in you, and the ego is the root source for all human sorrow. That means the sorrow that existed in people thousands of years ago is the same sorrow in you. If you can end the ego in you, then the same sorrow that existed in people thousands of years ago and exists in people today stops. It stops inside you.

2642. It was evening and the house was empty. Darkness covered the walls and filled the air in the small rooms. Slowly and hesitantly the body entered one of the rooms. A sense of a presence happened and suddenly a pinprick of white light appeared. The eyes were drawn to the light, but each time the eyes gazed upon it, it flickered away and appeared in another

part of the room. It was as if the gaze of the eyes pushed it away, or that the eyes could not meet it. As suddenly as the light appeared it vanished. The body remained still and the eyes continued to gaze into the darkness. Whatever it was disappeared. Only a useless memory it of remained, until that too vanished. Whatever happened was given no value along with the memories of the day, all yesterdays, and all ideas of every day to come. If you find yourself on the verge of death, and fear suddenly takes hold, you may think that whatever happens does not matter. Everything you do in life matters. It matters terribly. If you have mere minutes to live, and fear is your only companion, then watch it. Watch the fear with every ounce of your being. If fear is watched, then it falls. It collapses. The collapse of fear is the rise of a fearless other. The end of one is the beginning of the other. Watchfulness allows that fearless other to come out. It gives birth to it. As a result when bodily death comes it is not dreaded, shunned, or implored to leave. Instead it is welcomed. It is welcomed with open arms.

2643. A long line of people waited to enter the religious building. They came to pray and worship the mental image they had in their heads, which means they came to worship themselves. It was stupid people doing stupid things. One cannot help but to love them.

2644. If you can manipulate ideas, calculate large arrays of numbers at the drop of a hat, and build rocket ships that can land on Mars, then all of that involves knowledge. It involves the mental movement of the known. The known is the past, and the past means memory. It means time. As a result knowledge is always bound to time. Knowledge is needed to work, eat, and survive, but knowledge cannot be used to come upon what is death. Death is the unknown, which means it is the end of the known. It is the end of time itself. The brain that empties itself of the known empties itself of time. As a result the brain makes room for that unknown, timeless other. The brain can break free from the known in a manner that does not take time. Find out what it means for the self to die, because the self is knowledge. It is knowledge that takes the form of personal opinion and belief. The end of personal belief and every mental image you care about, brings an end to the self. The end of the self means the end of time. It means to come upon that which is timeless. Death is that timeless other, and freedom from knowledge is the key to it.

2645. The bay water stretched for miles. Far away a range of mountains stood still. The air was calm and the large waves rolled onto and away from the beach. A mother and young daughter casually searched through the beach sand for seashells and colorful stones. They carefully sifted through the sand unaware of the waves building and rolling and splashing. A large wave suddenly appeared and forced the two to quickly jump and run towards shore. On the dirt path overlooking the bay a man was forcing a young boy to hold a large magnifying glass up to a large wildflower. The boy resisted and wrestled away the magnifying glass. The man scolded the boy, and the boy with bowed head cast his gaze to the ground. Beauty cannot be compelled. It cannot be forced upon another, and it cannot be found in memory. People are bogged down with memory after memory. They live endlessly in the past, past experiences, past events, past encounters. The past is all they know, and as a result they live with worry, anxiety, frustration, which means happiness is out. Happiness does not and cannot exist in a brain stuck in the past. People do not seem to realize that to live in memory is no real life at all. If you depend on memory for a sense of well being, then you will never have it. The reason you will never have it is because dependence creates fear. There is always fear for the loss of the dependence, and fear denies happiness. To learn what it means to be happy, deeply content, and without any form of psychological dependence, then the dependence, the dependence on the idea of a savior, person, job, and so on, may mean losing a spouse, friends, relatives, and all the comforts of a nice home, sex, and all that, but none of that would matter. It would not matter because nothing compares to the discovery of having such contentment flow through your veins. Nothing compares to the enormity of it. Nothing matches the immensity of it, because to come upon this contentment, happiness, joy, or however you want to call it, brings an end to every inner hurt and pain that has ever existed. It does that, and it does it instantly.

2646. If you have an ego and the body dies, you do not automatically enter that timeless other, paradise, heaven, or whatever you call it. As long as an ego exists, then any semblance of heaven remains a mere semblance, and nothing more. In other words when the body dies there is no such heaven unless you have it already. If you fail to find out what it means to come upon that timeless other dimension to existence, which means to bring a total and complete end to every psychological dependence to all forms of human belief, thought, and memory, then when the body gives out and dies, it

will be as if you were born all over again, which means the dependence you have now, and all the grief that goes with it, continues. It goes on in another life, another body, another lonely, frustrated, miserable brain.

2647. Thought can be used to describe love, but no thought can hand over the actuality of it. No thought can impart it from one person to another, because thought is partial. Love is not partial. Therefore thought is not the best way to teach another person what is love. The best way to teach it is by example. The best way is to simply love.

2648. The self is memory, and memory means time. If a self occupies the brain at physical death, then it leaves the body. It leaves and enters a timeless realm. It does that, but it cannot enter that realm entirely because it is grounded in time. It is similar to a selfish person meeting an unselfish person. The selfish person can never know the joy of the unselfish person. The self must come to an end before you can discover what it is to be unselfish. Only when the self dies can that timeless realm manifest. The death of the self is the birth of the other. They are the same.

2649. When the ego dies, there is awareness of that death. There is awareness because you feel it. You feel it as a fact. A similar thing happens when the body dies. If no ego occupies the brain at bodily death, then what continues is awareness itself. It is an awareness absent the brain and body. The awareness is not fragmented or limited in any way. The ego is limited. The ego cannot be aware, not like this. This is different. This awareness is without limits. It is total, unlimited. It is an infinite thing.

2650. A seabird flew away from shore over the blue waters toward the distant mountains. It flew for a long ways, turned, flew back, and gracefully glided before landing on a high boulder by the beach. Upon landing it plopped its webbed feet on a high rock, tucked in its wings, and stood still rotating its head back and forth. A group of nearby seabirds sat, stood, and lazily walked along the wet rocks. The body slowly walked up the sidewalk towards the small town. It passed a small church with a sign in front that read "Love God Continually". Anything continual implies time, and therefore thought. Thought is time, because thought is memory, and all forms of memory means time. Do not be tempted to embrace any movement of thought regardless how pious, respectable, or mystical it sounds. Thought in all of these forms is a temptress. It is a seductress. If you follow it, then you will be thrust into a petty little world of hopes, dreams, and all of the illusions that go with it. To live with illusion creates inner chaos and confusion. It makes for psychological disorder. If thought in any form is followed, then the path you find yourself is a path of disorder. It is a wrong path. Look what happens when the wrong path is avoided. See what occurs if you decline the invitation to follow thought. It means thought has no hold over you. It means time itself is being avoided. To avoid time, means to find yourself without time. It means to come upon a dimension to life that exists outside the field of time. That dimension is not a thought. Any thought of it is not it. Learn what it means to follow, embrace, and cherish nothing related to any form of thought. If you learn to do that, then a whole new world opens up. It is like waking up from a long, deep sleep and opening your eyes for the first time.

2651. Emptiness has no end, which means it does not die. When the mind is empty of thought, then the mind is that emptiness. It is that deathless other.

2652. The self is the psychological center where all hell breaks loose. It is the place where all human suffering originates. The death of the ego ends all inner suffering, and thereby reveals the most beautiful place in existence. Death does that. It reveals a beauty that otherwise is completely overlooked.

2653. If a loved one dies, and you feel grief over the loss of that person, then the person you knew is not gone. The person you knew continues to exist as thought, and thought is you. Thought is not only you, but it is every human being on earth. As a result the person you knew can be found in the neighbor, coworker, and stranger in a store. The person can be found in all other people because the person is other people. They are the same.

2654. If you think birth is a miracle, then watch what happens when the ego dies.

2655. The news reported a terrorist bombing that resulted in the death of a child. The news entered the brain, and as soon as it entered the brain met it. The brain faced it head on. There was no inner protest, feelings of anger, or any sense of disgust or frustration at the senseless death of the child. Instead there was order. There was order in the brain. It was the order that faced the news of the dead child. Although the bombing was an act of insanity, that insanity had no effect on this order. The insanity did not touch or in any way disrupt this inner order. Nothing can disrupt or cause order to become disorder. Otherwise it would not be order. The death of a child, a loved one, or the whole of mankind, cannot disrupt this order. This order is independent of all that, which means the person that learns what it is to be independent comes upon this order. This is not a physical independence, because the body needs food, water, and air to breathe. Instead it is psychological. It is an inner independence, which means it is the ability to be alone, and completely at ease in that aloneness. In aloneness this order reveals itself. The order that manifests touches the whole of life, the cloud in the sky, beggar on the street, and fly in the room. It touches and envelopes all that is. But there is more. This order has an origin. It has a source. It is a source without division, which means it is without the division between order and disorder, love and hate, good and bad. It is entirely devoid of division, which means there is a wholeness to it. It not only has a wholeness about it, the source is wholeness itself, and aloneness enables the mind to come upon it.

2656. Light has energy without having mass. The energy does not come from mass, it comes from its momentum. That means for light to exist it must never be at rest. Similarly for energy to occupy the brain, the brain must not be at rest. It must be moving, which means it must be alert, attentive, watching, watching, watching.

2657. If you have psychological scars from past battles with family, coworkers, and neighbors, or wounds from past insults, trauma, or horrific experiences, then regardless of the kind or number, it can all be healed. It can be healed instantly. The healing that occurs is different from the healing that happens for the body. A wound on the body takes time to heal. This healing is different, because all psychological scars and wounds are rooted in thought. But it is not that thought is the root cause of the wound, because that would imply they are different things. Instead thought is not separate from the wound. The thought about a past battle or insult is the wound. Without thought the wound would not exist. However, this problem goes deeper than that. What is being wounded is you. You are the one that feels wounded, hurt, and inwardly scarred. It is not that you can simply will the memory of a past hurt away and forget about it. It is not that easy, because thought is you. You are the thinker, and the thinker and thought are not different. They are the same. That means any act of will by you to heal the wounds inside you can never work. Any action by you at all can only serve to sustain the wounds and all the inner pain and sorrow that goes with it. That is an incredible fact to realize. It is incredible because the fact that there is nothing you can do that can heal the wounds inside you demands that you stop. It demands that you stop in your tracks and cease any effort to heal yourself. When the mind realizes that no effort can end the movement of thought, then it falls still. The movement of thought halts. It becomes silent. It is in this silence that all wounds are healed. It heals all wounds because it brings an end to effort. That means silence is the healer. The silence is what heals, and it requires no effort, which means silence is not only effortless but it takes no time. The healer is an effortless and timeless thing.

2658. Thought is the root of sorrow, and happiness is not sorrow, which means thought denies happiness.

2659. There comes a point when you are under water that you run out of air. Even though you know you will die if you breathe in the water, there comes a moment when you cannot hold your breathe any longer. When that moment comes and you breathe in the water, then death happens. Two things happen when the body dies. The physical body stops working, which means breathing stops, heart beat ends, cellular activity ceases, and the body begins the break down and decompose. That is obvious. However, what happens to you is different. First there is the brain that is occupied with an ego, and then there is the brain not occupied with an ego. What happens depends on what occupies the brain. If an ego lives in the brain, and the brain dies, then the ego exits the particular brain. It leaves the particular brain, however it remains unchanged. It remains a movement of fear, struggle, sorrow, and therefore time. The ego is time. It is the history of humanity with all the fears, struggles and sorrows that have ever been and continue today. The ego may encounter what appears to be a fearless and timeless other realm. It may come upon what seems like a place without struggle or sorrow of any kind. That may happen, however it is fleeting. It is not permanent. It is not permanent because as long as the ego exists, then that which is true and permanent does not exist. It means the ego necessarily must show itself into another brain. It must continue in another body. Until the ego learns what it means to end itself, and therefore love without any

conditions whatsoever, then the cycle of fear, struggle and sorrow will go on. It will go on as it has for millions of years. If people realized that fact they would drop everything they were doing and go into it. They would devote their entire lives to finding out what it means to love without conditions and thereby bring a final end to the whole insane cycle of human sorrow. Only love ends sorrow. The opportunity to come upon that love can only happen in the present, because the present does not involve time. It is a timeless thing, and that is what this love is. It is timeless. The person who finds out what it means to come upon such a love discovers what it is for the ego to die instantly. The death of the ego does not take time. In the same way the body dies when it breathes in water, so too it takes no time for the ego to die and thereby bring an end to every inner struggle and sorrow you have ever known.

2660. The thinker is thought. That means when you see a criminal, drug addict, or homeless person on the street, then the person you see is not different from anyone else. It means the person is your father, mother, son, daughter, neighbor and friend. The person is you.

2661. Only intelligence ends ignorance. The ego is a movement of ignorance, which means upon physical death if an ego exists in the brain, then the ego persists. It leaves the body and goes on. The dimension the ego enters may appear to be outside the field of time and space. It may seem to enter such a field, however it necessarily remains separate from that field. In the same way the ignorant man breathes the same air and walks on the same ground as the intelligent man, he remains separate from the intelligent man. He remains separate and therefore ignorant, which means the ego necessarily remains caught in time and space. It remains bound to the earth and all the sorrow of mankind.

2662. To find out what happens at death you must learn what it means to end things. If you are attached to the idea about a job, hobby, or picture hanging on the wall, then let those ideas end. If you are possessive of memories about a person, God, or anything else, then allow all of those ideas to fall away. You cannot wonder or imagine what it would be like to bring an end to all of that. You must do it. Only when these ideas are dead and gone does what happens when you die show itself, because you are the ideas you are attached to. You are the ideas you psychologically possess, which means if those ideas end, then so do you.

2663. A massive awakening happens when the ego falls away. The awakening dispels all ignorance, and enables the mind to come upon a perspective that is clear, complete, and absent distortion. A perspective absent distortion occurs when the self does not exist. It takes place when every sense of self falls off a cliff.

2664. The morning was filled with sanding, painting, and general home maintenance. Lunch was vegetable spring rolls and large salad with spinach, apple, carrot, tomato, walnuts, pumpkin seeds, red onion, oil, vinegar, and lemon juice. Afterwards the body rested on a large couch. The house was empty of people, a clock ticked, and a lone car passed. The body felt relaxed and the mind was quiet of the activity of thought. Thoughts about house work, food, caring for the body, and all that subsided, and ideas moving in and out of memory fell still. In the stillness of the mind it happened. The mind was naturally finished with the movement of ideas, and an extraordinary awareness took over. It came from nowhere in particular, which means it came from that placeless place where time does not exist. Time and space were created billions of years ago, however this awareness was not related to time. It made time stand still. If awareness does not arrest time altogether, then it is not true awareness. That means awareness has nothing to do with ideas, thought, or anything found in memory. The awareness brought about not only the ending of time, mental time as thought, memory, and all that, but it revealed its source. The awareness originated from a source, which is the same source for time and space. The source exists outside the field of time and space, which means it is an undivided thing. That which is timeless knows no division. It knows no division between good and bad, beautiful and ugly. The awareness filled the mind and the mind was not separate from it. It was within this awareness that the source showed itself. It flowed through the mind, but it was infinitely greater, infinitely gentle, infinitely compassionate. It had a compassion that the mind could not touch. The compassion was like a vast ocean and the mind was but a droplet. It was a droplet within the vastness, and the droplet touched the ocean. It touched and merged with this compassionate other. No description comes close to the immensity of the thing. It was without division, whole, and therefore perfect. It was a holy thing. Shadows slowly crept into the room, under the furniture, on the walls, and in cracks along the floor. A car passed and the clock ticked and ticked. The awareness went on throughout the day and deep into the night.

2665. If you feel jealous, anger, or some other inner conflict, then no matter what you think or feel, there is no love inside you. Love is not there for friends, family, or any other human being. It does not exist, because love is not conflict. If you think you can love and be jealous at the same time, then that is another division the brain makes. It makes that division because the fact there is no love inside you for anyone or anything is too terrible to face. However, if you face the fact no love exists in you, then something remarkable happens. What happens is love is made possible. If you realize no love exists inside you, then that leaves only you and jealousy. What is the relationship between you and jealousy? Is jealousy different from you? Obviously it is not. That means when you are jealous, jealousy is you. You are the same. If you see that fact for all forms of inner conflict, then there is no longer any division between you and that conflict. The end of this division means the end of conflict, all conflict. When all inner conflict ends, then love unexpectedly happens. Suddenly you realize what it means to love.

2666. It rained heavily throughout the night and the dirt path along the rocky shore was filled with pools of water. In the shadow under a grove of Cyprus trees overlooking the water and with a panoramic view of the distant mountains, a small alcove lay in a thicket of green shrubs. The alcove was dry, secluded, and made for a comfortable resting place. If I ever found myself cast away and put out on the street, then I would make a place to rest out of that niche. If you feel anger or deprived because you possessed something that was lost or stolen from you, or because you expect to have something and there is a threat for its loss, or because you see that others have something you want and you cannot have it, then the feeling of anger is the same as a spoiled child throwing a tantrum because of a silly toy. If you take away a toy that a child wants, or say you will take it away, or show the child a nicer toy and deny it, then the tantrum by the child is the same as the anger by you. It means you are really not different from the child. The child may covet the toy, and you may covet the house, job, control over others, or whatever, but it is the same covet, the same deprivation, the same anger. As long as you live with desire and possessiveness, then you will never be free. Freedom is not something that depends on possessions or anything at all. Freedom depends on nothing, which everything can be taken away from you, your possessions, money, friends and family, and yet, if you have that freedom, then whatever happens does not cause any inner hurt or wound. Nothing can touch you inside. Freedom is an untouchable thing, and when you have it, then it is not something that can be stolen or taken away. It means your spouse can leave you, all of your money can be stolen, or you can be imprisoned, and yet still that inner and untouchable freedom would be there. Find out what it means to covet nothing, and you will have the key that unlocks the door to a world without walls. You will discover a life without limits, because freedom has no limits. This is obviously not a physical freedom. Anything physical has limits, boundaries. This is different. This is a freedom without limits, which means it is an unlimited, boundless thing.

2667. The physical world that the observer observes with eyes is not the real world. What is real unfolds when the division between the observer and the observed ends. The ending of that division brings wholeness, and in that wholeness what is real become apparent.

2668. The thinker is thought, which means if you have an insight into what is thought, then you an insight into everyone.

2669. Children played in the shallow surf. They were hesitant to allow the white waves to touch them at first, but eventually they felt comfortable in the water and started jumping up and down, splashing each other, and digging their toes in the white sand. The children were young and just learning about waves, sand, and sea life. The brain has the capacity to learn everything there is to learn. You have every answer to every question within you. You merely do not see the answers because you have covered them with a blanket of conditioning, the conditioning of upbringing, belief, education, knowledge, and culture. Each set of conditioning acts as a filter on top of another filter, so that observation becomes more and more distorted. It is when the brain is cleansed of the totality of conditioning that the answers to all that is show themselves. The beauty of cleansing the brain of all conditioning is that it can happen all at once. The whole of the brain can be wiped clean instantly. Find out what it means to do that. Use whatever free time you have and go into it for yourself.

2670. Step back and review your upbringing and how you were raised by family, friends, and society as a whole. Look at the memories you accumulated one by one that are filters for how you see the world. For example, if you view the world from the filter of belonging to a religious group, then that is one accumulated memory. If you view the world from the

filter of being a below average student, not very smart, and so on, then that is another accumulated memory. Take all of the filters that make up your world view and notice how they all have one thing in common. They are all memory. They all involve nothing but memory, which means the past and therefore time. Memory is time. It is psychological time. That is a simple and straightforward fact. Now if you can figure out what it means to view the world without any filters at all, then your world view would not be slanted. It would not be biased or distorted in any way, which means it would be clear. In order to find out what it means to have a clear world view, you need to let go of your personal world view and thereby step out of psychological time. In other words, you need to find what brings an end to time. It is obvious that nothing that involves time can end time. As a result nothing in memory can do that. No past experience of any kind can actually reveal that which wipes away the whole of psychological time. If you see the truth of that fact, then the seeing of that fact is what ends time. The realization of that fact ends the totality of all the accumulated memories that were used to view the world, your job, your relationships, and all that. Suddenly the mind sees the fallacy of using memories to view and meet life. Life exists in the present, and when time as the past falls away, then a timeless other emerges. It is that timeless other that makes for a world view clear, undistorted, and therefore true.

2671. If the brain is injured, diseased, or in same way damaged, then it can still love. It can love in the empty space between thoughts.

2672. When the ego dies there is no break in consciousness. It is not that you die and then a resurrection of the same ego happens. The death of the ego means the ego is finished. It is gone. It is not that consciousness dies with the ego. Consciousness does not end. Instead there is a transformation in consciousness. First there is no sense of a psychological center, which means every sense of inner time and space disappears. It goes out the window. As result space and location becomes wholly irrelevant. Suddenly it does not matter if you are living in one particular place or another. The importance given to a particular place changes. The importance becomes relatively unimportant. Also, when time ends there is no past or future. There are no yesterdays or tomorrows, which means there is only the present. There is only the unending unfoldment of the present. There is still consciousness, but it is no longer static. Consciousness no longer embraces fixed ideas, opinions, and beliefs. It ceases to identify with any idea whatsoever, and as a result there is no sense of self. There is no ego. Instead consciousness changes from a fixed, unmoving state into a flowing, moving, ever-changing current. Instantly everything material becomes secondary or nonexistent. The body itself becomes nothing but a mere vessel, terribly small, insignificant, and fundamentally inconsequential. The new consciousness leaves every sense of time and space behind, and what remains it a timeless, spaceless other. That is obvious, simple. A consciousness bearing an ego is divisive. It is filled with conflict. It is filled with the conflict of human angst, grief, and suffering. However consciousness absent the ego knows no division, which means there is a wholeness about it. It is not only that consciousness becomes whole, but it comes upon a vast field of indescribable wholeness. It is like an endless ocean of wholeness, and consciousness comes upon and merges with it. Consciousness becomes the wholeness, but the wholeness runs deeper. It extends much further. So consciousness merges into the absence of every sense of division. As a result a peace unfolds. It is a peace that cannot be disturbed or manipulated by man. It is peace itself, which means conflict bounces off it. The sorrow of man goes right through it and leaves no mark. Before consciousness was steered by the ego, fixed with the bias of personal opinions and beliefs, which means it was caught up in ignorance. An ego implies ignorance, and if the ego dies, then so does ignorance. That happens because the death of ignorance is the birth of intelligence. They are the same.

2673. The purpose of life does not involve any sort of inner, psychological, or spiritual progression. It does not require any series of steps up some sort of ladder of awareness, towards enlightenment, God, or anything else. Any progression or series of steps implies time. The purpose of life has nothing to do with time, which means it has nothing to do with the past or future. It has nothing to do with anything in the warehouse of memory nor is it the product of any form of thought. The reason this is true is simple. Memory and thought are limited. The purpose of life has no connection with anything limited. That means the purpose of life has a timeless and unlimited nature about it. The only thing that is both timeless and unlimited is love. Love is what gives life purpose. It is the thing that gives life indescribable meaning.

2674. If an infant is attached to the idea of a pacifier, and a teenager is attached to the idea of a boyfriend or girlfriend, and an adult is attached to the idea of a hobby, job, or religious belief, then what they all have in common is the attachment to an idea. Psychologically there is no difference between the attached infant, teenager, and adult. They are the

same. It is obvious that you can only be attached to an idea. If you examine everything you are psychologically attached to, lay them open on the table, then you will see that every attachment takes the form of an idea. All ideas exist in the brain. As a result, if you are attached to the idea of anything, then you are really attached to yourself.

2675. If you see you are not different from your anger, frustration, depression, jealousy, or whatever other name you want to give the conflict that exists in you, then the seeing ends that division. It ends the division between you and anger. The end of that division ends the existence of both you and anger. Mentally you, which means the ego, falls away, and therefore so does anger. All anger, frustration, loneliness, jealousy, and all the rest of it, instantly vanish, and what results is peace. It is not that peace comes after the end of such inner conflicts, but instead the end of conflict is peace. They are the same. The mind that no longer bears any such internal division changes. It changes from a mind with a history of problems, pain, hurt, and misery after misery, to a mind that has suddenly never known misery. It is a mind that has never known misery because it is not the old mind. It is not the same mind. The mind that walks away from the whole of inward division comes upon that which is undivided, complete, whole. It comes upon wholeness, and that wholeness now moves in the mind. It occupies the mind, and the mind is not separate from it. That which occupies the mind is something that has never known misery. It has never known fear. The old mind has known all that nonsense. It is the old mind that has gone through all of that terrible mess. If psychological division ends, then the old mind is finished. It is dead and gone. Only the mind that brings an end to living in division allows for that inner wholeness to manifest. The wholeness does away with the old mind and replaces it with something completely new. The new mind knows no sorrow. It is a mind that has actually never experienced sorrow. That means the mind and the wholeness are not different. They are the same. The wholeness occupies the physical brain, and thereby the brain begins to change. All the trauma and damage that was ever done to the brain and body by abuse, drugs, alcohol, smoking, over-eating, and all that, suddenly makes a turnaround. All of that wrong way of living suddenly shifts, and as a result the body begins to change. It begins to regain its health, strength, and natural energy. Suddenly life becomes unbelievably meaningful. The mind that comes upon that wholeness finds tremendous meaning in all of life. As a result life is no longer being wasted and misused. It is no longer being misused by drugs, alcohol, smoking, and all that, but there is something else. There is something more. The mind discovers what it is to step out of the entire sorrow of mankind. It is not just that the mind ends the sorrow within it, but it is finished with all sorrow. It brings a stop to the sorrow that has plagued man for millions of years. Only when the mind steps out of the whole river of human sorrow can that which is sacred reveal itself. Life is sacred. Only the mind that comes upon that wholeness, that completeness, which means that which needs nothing, can perceive the immense beauty of life. Only such a mind can step out of the sorrow of man and thereby come upon that which is truly sacred. Only then can that sacred other reveal itself.

2676. If you desire to experience a state of transcendence, enlightenment, peace of mind, or however you want to put it, and you think the path to that state involves contemplation, reflection, meditation, then whatever means you use in the hope to satisfy that desire turns sour. It goes bad. It goes bad because desire implies a motive, and where there is a motive, there is hope for reward. It means you want to get something out of it. As a result an ego is at the bottom of desire. It is the ego that desires a reward, and where there is an ego there is struggle, tension, frustration, and all the rest of that nonsense. Therefore find out what it means to desire nothing. Explore what it is to sit quietly, listen to a bird, observe a cloud, or feel the sun on your face without any motive or desire at all. If you do that, then watch what happens. See what takes place in the brain. If you do it, then you will discover what it means to step outside the movement of time. I hate to use the word meditation, because it has different meanings, but if meditation is simply to think carefully without any motive to arrive at a conclusion or any desire to come upon some unknown mental state, then that meditation has nothing to do with time. It has no involvement with an ego. The ego is a movement in time. There is time as wanting, hoping, expecting, or struggling to attain. The struggle to attain is a mental projection made by the brain. It is an image the brain creates, and it is therefore the image that becomes important, the image of peace of mind, nirvana, a supreme being, or whatever. The instant the brain creates and gives importance to a mental image, then meditation is lost. It becomes corrupted. Therefore do not make an image. Explore what it is to create no image of anything, because if you do that, then suddenly time grinds to a halt. When time comes to a halt is when meditation begins. It begins because the ending of time is the beginning of meditation. They are the same.

2677. The brain is a physical structure that includes cells, neurons, and all of the other material stuff that goes with it. The brain is basically a material thing, where the mind may be described as that which the brain holds, or that which moves through the brain as knowledge, education, upbringing, culture, ideology, philosophy, personal opinion, belief, and so on. The mind includes all ideas and mental images as personal experience which serve to condition it to think like a Christian, Muslim, Republican, Democrat, North Korean, South Korean, and so on. A mind that is conditioned has limited capacity. It is not only limited in knowability, but it is psychologically biased to think in a partial manner based on its conditioning. Such a mind has limitation running through it. The unconditioned mind is also limited in its knowability, however it is a mind absent the psychological bias of thinking in a partial manner. In other words it is a mind that instead of thinking in a way consistent with the ideals of being a Christian, Muslim, Republican or Democrat, it thinks in a manner that is global, holistic, and therefore not partial. A partial mind is limited whereas an impartial mind is not. Only the mind that has ended the totality of conditioning within it comes upon that which is unlimited. Only such a mind has that which is unlimited and therefore infinite running through it.

2678. What is the reward for the person who identifies to the Christian, Muslim, or Hindu religion? If you pick Christian, and you behave properly by going to church, praying, confessing your sins, and all that, then the reward you imagine is heaven. If you pick Muslim, and you behave accordingly with proper prayer, ritual, dress, and so on, then the reward you imagine is paradise. If you pick Hindu, and you behave accordingly, then the reward you imagine is something else. What they all have in common is that the religion offers a reward. It offers a carrot, and people go after it. People want heaven, paradise, peace of mind, enlightenment, and all that, because they don't have it. Since they don't have it, they psychologically embrace whatever belief promises to give them what they want. This is obviously a selfish act. Selfishness denies heaven. It makes coming upon paradise impossible. Find out what it means to end the selfishness in your everyday life. Can you do that? Can you walk away from not only your religious identifications, can you walk away from all identifications? Do not say, think, or hope you can do it. Do it!

2679. Sorrow is a form of mental in-fighting that may include feelings of grief, loss, loneliness, depression, and all other inner battles occurring in the mind. There is the sorrow of the individual, and then there is the sorrow of mankind. To bring an end to the sorrow in oneself is simple. It means to bring an end to the psychological reliance to whatever mental images you hold dear. It means to rely on no mental images of the spouse, job, money, sex, God, or whatever else for a sense of well being. The end of that reliance happens when you realize the reliance you have to the images of the spouse is not the spouse, The reliance is to the image, and that image is you. The end of this reliance to images takes place in one fell swoop. It happens instantly, and thereby wipes away every sorrow you have ever known. That is a simple matter. If you go into it, then it happens. Now to step out of the sorrow of mankind is another matter. To do that one must come upon what it is to live outside the field of sorrow itself. It means one must live without any sense of mental reliance from day to day and moment to moment. The person who does that steps out of the field of sorrow entirely. As a result the person lives in a manner that makes sorrow not an option. The key is learning what it is to inwardly rely on nothing, because the end of reliance means the end of living in time. Time is the sorrow of mankind. That which is timeless makes living without sorrow possible. Nothing else can do that. This timeless other knows no sorrow, and the mind that comes upon it is not separate from it. The mind is not separate from it because separation means conflict. It means if any sense of separation exists, then the mind is fooling itself. It is living a world that is unreal.

2680. The ego is a field of ignorance, and to live in ignorance means to be dead inside. The ego is like being dead. Intelligence can see ignorance, but ignorance cannot see intelligence. It is the same with the living and the dead. The living can see the dead, but the dead cannot see the living. The death of the ego is like a resurrection from the dead. If the ego dies, then life begins. However, it is unlike any life ever lived before. The death of the ego is life. It is life itself.

2681. If you were locked inside a dark room with the idea that a poisonous snake was somewhere inside the room with you, then you would likely live in fear of the snake biting you. However, if the light was turned on and you saw there was no snake, then the fear would vanish. The light may only last a fraction of the second, but that would be more than enough time to see the truth, and as a result your life would not be the same. It is the same with ignorance and intelligence. If you live in ignorance, which means living with frustration, anxiety, worry, jealousy, anger, and any other such forms of inner misery and travail, then it is because of ignorance. It is because ignorance exists inside you. It exists in the brain. All

ignorance takes the form of possessiveness to ideas. It takes the form of psychological possessiveness to an idea, thought, or mental image. The image can be about a thousand different things. For example, if you mentally possess an image of yourself as being a Christian, and someone attacks the Christian religion, then you feel the attack is on you. As a result you feel hurt, anger, insecure, fearful, and so on. It means the image is the cause for the distress you feel. That is obvious if you look at it. To step out of a life of ignorance means to discover what is intelligence. Intelligence requires the absence of the possessiveness to mental images, and to rid the brain of all forms of possessiveness does not take time. That is the beauty of it. It does not involve any effort, study, or sequence of steps. Steps imply time. Steps mean first you do one thing, then another, then another, and so on. To drop the mental possessiveness to whatever images you have about yourself does not involve steps, which means it does not take time. It can happen instantly. That means if you feel anger, resentment, shame, envy, inadequate, or whatever other name you want to give to the conflict that exists inside you, then a mental image is at the bottom of it, and the whole of that inner conflict can end now. All such inner conflicts are like branches of a tree. If you uproot the tree, then it topples along with all the branches. The key is to get at the root of every form of distress present in the brain, and that root is possessiveness. It is the possessiveness to mental images. Look what happens when you inwardly possess no images of yourself. If you do that, then it is impossible to be jealous, frustrated, or hurt in any way. It means no harsh word, insult, or act of meanness can touch you, because to psychologically possess no image of yourself means to have no identity. It means to be nobody. If you find out what it means to identify to no image of anything, then all feelings or distress and inner conflict are impossible, which means ignorance ends. Like a light that suddenly turns on and ends darkness, intelligence turns on inside the brain, and that intelligence ends ignorance. In a flash your entire life changes. An enormous psychological upheaval and reshuffling takes place, however it is not a reshuffling of images. A mental image means an identity. This is a reshuffling in which the brain changes from having an identity to having no identity. The reshuffling is ignorance vacating the brain and intelligence moving in. However, the intelligence that moves in is not an image. In the same way the image of a thing is never the actual thing, so too the intelligence that moves into the brain is not an image. It is actual. It is true. It is the real thing.

2682. Belief is divisive, which means it is the fundamental cause for wars. It seems people would rather risk their own physical death and the death of their children, friends and family, than to discard whatever beliefs they embrace. If people lived without belief, religious, political, personal, and so on, then social division would not exist. Wars based on differences in belief would not happen.

2683. When the brain dies and the ego leaves it, all of the petty attachments to memories about family, friends, work, religion, and all of that, fall away. They drop off. Although the attachments to these memories drop off, the ego remains intact. It remains because it is a movement of attachment itself. The ego is attachment. They are the same. That means when you die, there is a deeper form of attachment that continues. There is a deeper me, a deeper self, that goes on. There is a deeper self, and at the same time all of the ideas, thoughts, and mental images you identified to throughout your life cease to have any value. There are deeper attachment to memories, the memories of millions of years of suffering, millions of years that mankind has suffered. Those deepest memories are the ego of mankind. They are the movement of the general ego, the me, the self, which goes on when the body dies. It goes on because you have not learned what it means to come to the last sorrow. You have not discovered what it is to come to the last sorrow of all mankind. To come to the last sorrow means for every sense of division to fall away. Division is sorrow. The end of division means the division between ignorance and intelligence, love and hate, life and death, all comes to an end. It means the beginning of something entirely new, completely different from what one sees and knows of this earthly existence. To discover the last sorrow of mankind, and go beyond it, means the end of the ego at the deepest level. It means when the brain dies, and the ego does not occupy the brain, then there is no sense of a me that carries over. It does not continue because it does not exist. However, what goes on is the field of the non-me, which is the field of that which knows no division. It goes on because it is independent of the brain, body, and everything earthly. That which knows no division is an unearthly thing, and the end of the ego is the gateway to it.

2684. The remembrance of affection, intimacy, sex, and all that, can be delightful. There can be great pleasure and gratification in the memory of such things, which as a result may create feelings of craving, yearning, and the struggle to repeat it over and over. It is obvious that affection and sex are not the problem. The struggle for such things is what causes the mental torment and problems of anxiety, frustration, fear, loneliness, anger, jealousy, heartache, and all the rest

of it. Find out what it means to live without any sense of struggle, which means no chasing, no pursuing, and therefore no inner need for anything. If a thought about something fills the brain, regardless whether it is about sex, family, work, God, or anything else, then do not suppress it. Suppression spawns a type of psychological opposition. There is opposition between what you are and what you want. For example, if you struggle for sex, then there is opposition between the fact that you don't have it and the memory of it which means the desire, the longing, the struggle for it. It is this inner opposition that makes for all the conflict and misery of everyday living. There is no need to analyze this, because where there is analysis, there is an analyzer. There is a self, an ego. As long as there is an ego there is misery. There is conflict. The ego and conflict are not different things that are merely connected. They are the same thing. They are actually the same mental movement of conflict. If you do not suppress or analyze whatever thoughts pass through the brain, then the opportunity presents itself to observe. Observe the thoughts in the same way you observe a car as it appears, passes, and then disappears down a street. When you observe a car, you observe the size, shape, color, speed, sound of the engine, and all the rest of it. In the same way you observe the car, observe how thoughts about physical intimacy, sex, and all that, appear, move through the brain, and then disappear. Observe these thoughts in the same careful manner as you do a passing car, a tree branch swaying in a breeze, or a bird flying among the clouds. However, it does not mean if you observe a bird or a car that you are not finished with observing. Observation continues. It continues with everyday living from the moment you wake up until the moment you go to sleep. Observation is a way of living moment to moment and day to day. Watch what happens if observation ends. See how the whole machinery of longing, struggling, and therefore all the mental misery that hides with it kicks into gear. It begins all over again. That means observation does not involve choice. It does not pick what it wants to observe. Find out what it means to observe whatever thoughts pass through the brain without any filter, which means with no hope, desire, or effort at all. If you do it, then the possibility for a way of observing without conflict takes place. To observe without conflict means to observe without any sense of self. Observe without the self to interfere in the observation and watch what happens to struggle. Watch what happens to every sense of inner conflict and misery that plagues the brain. Just do it.

2685. The body stood still on the stone patio gazing up at the night sky. The sky was clear and ablaze with glistening stars. With each passing second eternities passed one after the other. Each moment contained an eternity, outside of time that no idea could fathom. Ideas are stuck in the past. Eternity exists in the present. It exists in the now, the is-ness. Every sense of place, location, and distance lost meaning. Only the stars and the unspeakable eternities existed. Nothing else mattered. Love only exists in the present. If you love, then that love touches others no matter where they are. Others may be a thousand miles away, and yet that love penetrates them, surrounds them, which means it is at hand for anyone to come upon.

2686. I know nothing. In that total absence of knowledge one comes face to face with what it means to step outside the field of the known. The known is knowledge, and knowledge is limited. To come face to face with that which exists outside the field of the known means to come upon that which is unlimited. It means to come upon that which is infinite and without measure. It means to come upon that which is sacred. To know nothing, and to have that unknown in your blood and bones, means to come upon that sacred other. Therefore to live with the unknown, which means doubt, uncertainty, and curiosity means to walk in step with that sacred other.

2687. If you have a computer, smartphone, television, or some other technology, then have the ability to unplug it and not be affected by the absence of it. Have the ability to turn off all of them and not have it touch you in any way whatsoever. That means have the capacity to be cut off from entertainment, news, the outside world, and all communication with friends and family, and not have it bother you in the least. This is something you can test for yourself. Do this: Unplug or turn off all of those things right now, and watch what happens in the brain. If feelings of uneasiness or anxiety follow, or begin to follow over time, then stay with the uneasiness. Watch the anxiety. If you remain with the uneasiness, anxiety, or whatever other form of inner tension that takes place, then the separation between you and the tension ends. If you carefully watch ideas flood the brain about the loss of the entertainment and so-called connection with family and friends, then the division between you and those ideas falls away, and in the falling away of that division, tension disappears. It ends.

2688. If you are lonely, which means you feel depressed and isolated, then in that loneliness there is no sense of being connected to anything or anybody. Loneliness means isolation. It means to be psychologically isolated, and in that isolation there is loneliness. In that state of loneliness there is no awareness. There is no awareness of the wind, the rain, the sound of cars passing, or whatever surrounds you. If you say you are aware of cars passing, and yet there is still a sense of terrible loneliness, depression, despair, and all that, then awareness is impossible. It is impossible because any sense of loneliness or despair implies a mental image. It means the brain has created a mental image of the car, and the brain compares that image to another and says it is boring, does not interest me, or it gives me no comfort. To be aware means the absence of any mental images at all. If I can find out what it means to be aware, which is to have a state of mental alertness that is terribly sharp, keen, and highly active, then loneliness cannot exist. It cannot show its ugly head.

2689. The wind howled and rain poured. A truck engine rumbled and cars slowly passed along the dark street. The faint sound of wind chimes could be heard far off in the distance. Breathing was shallow and the heart beat was slow, steady. Suddenly the electric power went off in the small house. The rooms turned pitch black. Only the sounds of the wind, rain, cars, wind chimes, and breathing remained. The body was laying down and with eyes open an inner silence took over. It was not a willful silence. It did not involve any sort of intent or premeditation. Premeditation means thought, and this had no thought. It had no memory, which means it was outside the field of psychological time and space. In the same way an atom contains vast amounts of empty space, the mere seconds of this silence seemed to contain vast amounts of empty time. However, the empty time was not empty. It was full. It was a timeless dimension to existence and the fullness it contained was something thought could not comprehend or grasp in any way. Thought is bound to memory, which means time. This was a silence happening in the brain and that silence was absent time. It was as if millions of years were compressed in each second. It was a timeless field of life and silence was the key that allowed the brain to come upon it. It allowed the timeless other to run through it. Eternity after eternity flowed through the brain. It flowed through the brain but it was separate from the brain. The brain is material. The silence is not material. It is not something you can see with your eyes or touch with your hands. It is an untouchable thing.

2690. If you feel sad, lonely, or crushing depression, and you feel you have nowhere to go, no one to turn to, and you decide that suicide is the only way out of your pain, then think again. Sadness, loneliness, and any other form of inner hurt does not get wiped out by physical death, because all inner hurt begins with some form of thought, the thought of being poor, unloved, addicted, abandoned, worthless, without hope, and so on. Thought is not only the root of all such feelings, thought is you. It is what creates a self or an ego. For example, if you think you are unloved, then it is the same as saying the thinker is the thought of being unloved, which means you are that. You are the thought. This is the same for everyone. In other words everyone who mentally has an ego, identifies to some sort or thought, regardless what form of thought it is, means there is no difference between you and anyone else. It means psychologically you are the whole human race. As a result, if an ego exists in the brain at bodily death, then that ego goes on. It goes on in other people. It does that because the ego in one brain is fundamentally the same as the ego in any other brain. People around the world live with sadness, loneliness, and all that because they think these feelings are different from them. They think the thoughts that create these feelings are separate from them. This separation between the thinker and thought means conflict. If you see there is no difference between you and these thoughts, then that ends the separation between the two. The end of this separation not only means the end of whatever so-called particular conflict exists in the brain, but it means the end of all conflict. If you think through this fact deep enough, then you will not only see the truth of it, and you will not only observe how people throughout the world are caught up in the same predicament, but you can observe an extraordinary change happening in the brain. When the brain undergoes a complete end to the separation within it, then it becomes whole. The brain is no longer divided, which means an entirety takes over. An inner oneness starts instantly. This instant oneness, fullness, or however you want to describe it, does not take time. That means the ending of the separation is the oneness. It is the inner fullness. They are the same. But what is this fullness that has nothing to do with time? What is this thing that is both one and timeless? I will tell you. It is love. Love is that oneness and timeless thing that occupies the brain when every sense of inner separation disappears. Once more, not only does this love end sadness, loneliness, and every inner hurt, but it is not a material thing. It is not a physical or bodily thing, which means love has no connection with the body. Therefore if you commit suicide, then the sadness and depression go with you. The ego which is rooted in such conflict persists. Put down these writings, and whatever lies in front of you, regardless if it is an empty room, a blank wall, or a small spider suspended on the ceiling, love it. Love whatever is in front of you right now, and do so without any form of comparison,

judgement or conditions. If you do that, then you will discover a mindset or dimension to life that has no conditions and does not judge. Love is that dimension, because only love has no conditions. Only love does not judge. Just play with it. Explore what it means to have such a love, to have it emanate from you, and thereby have it touch anything and everything around you, a small house plant, a stranger on the street, a bird soaring high among the clouds. The beauty of having such a love inside you is that it takes no time to come upon. It takes no time to love. As a result in the time it takes to blink, every personal problem you have ever experienced can be resolved. It means the resolution of such problems has a timeless character about it. What has a timeless character that can resolve every problem you have ever known instantly? It is obvious what does that is love. However, this is not a love you can ever say that you know. Any love you know is not it, because what is known implies knowledge. Knowledge means thought. It means memory, and memory is bound to the past. It is bound to time. Therefore, anything known can never be used to resolve your problems. If your problems cannot be solved in the present, which means in real time, then your problems will remain. They will continue as they are continuing now. The only salvation to resolving whatever personal problem you have, including the problem of not only loneliness and sadness, but every form of inner conflict, turmoil, and frustration in your life, is a love that does not involve the known. It is a love that is unknown, not related to the past, which means it is a love that is entirely and wholly in the present. The present is not a static thing. It moves. It is alive with movement. That is what love is. It is a living thing, which means it is not stuck, attached or bound in any way. That which is not bound is free. Love is like that. It is a state of mind that is not attached to any form of thought whatsoever, which means love and freedom not only go hand in hand. It means they are same movement. They are the same state of mind that not only lives without any inner conflict whatsoever, but it is what any person can come upon in the blink of an eye.

2691. Only you can enlighten yourself. Nobody can do it for you.

2692. A floor heater rumbled as it spewed out heat in the small house. The room was dark, a lone car roared passed, and fresh night air entered the small window opening. The body was alone in the room, thinking was absent, and quiet listening took over. The listening began without want or will. Will involves a goal. This was a kind of listening without a goal. It was without intent, however it had an effect. It had an influence, but the influence was not apparent. It was not apparent to the physical senses. The influence was on the room, the contents of the room, and the air in the room. It seemed to cleanse and purify the room. The purity was not in the absence of any small bits of dirt and dust that settled into the cracks in the floor or under the furniture. It was not in the lack of symmetry in the pieces of furniture, color of the bedding, or dimensions of the walls. The purity was not in any of that. Instead it was in the furniture, bedding, and walls. It was in the particles of dirt and dust. The listening purged the history of these things. It removed the past from the room and everything in it. The act of listening seemed to be the cleaner, the purifier. Watch what happens to the brain during listening. Watch not only how alive the brain becomes, but see that no disturbance of any sort can enter it. Any inner disturbance only happens when thought as the ego operates in the brain. Listening makes the ego inoperative. Even though listening can silence the ego and all the turmoil it creates, unless the brain empties itself of the ego entirely it will just lay dormant. The ego will remain hidden in the brain, which means listening will be nothing more than a pacifier, a temporary escape from the ugliness inside. In order to purge the brain from this ugliness, one must find out what it is to live without an ego entirely. To live without an ego is simple. It means to not be selfish. It means to not give value to or mentally possess any thought or image whatsoever, which includes not only the image of a nation, God, or other people, but it means to not possess any image of oneself. To have an image of yourself means to have an ego, a self. If a self exists in the brain, then so does turmoil, so does ugliness. Can you live without a self, which means without giving importance to the thoughts one has about a particular flag, political party, or religious organization? Of course you can. It's simple. Just do it and you will see.

2693. If you are a slave to memory, and therefore the past, then you are living in an unreal world. The real world is the present. Find the present and step into it. Watch how the whole of the past falls away when the brain meets and moves with the present. The present is a flow. It is moving, breathing, alive. To live in the past means to live with what has come and gone. It means to live with what is dead, and therefore it means to be dead inside. To be a slave to memory is to be inwardly dead. However, the present resurrects the dead. It ends being a slave to time. It reveals what it means to be free and thereby come upon a dimension to life outside the boundary of time. Find out what it means to walk in step with the present, and you will discover that unbounded, timeless other.

2694. It was early morning and the state park reserve had just opened. Several walking paths were in need of repair and closed due to the previous heavy rains, flooding, and fallen trees. The one clear path meandered through a grove of Cyprus trees and around cliffs overlooking large boulders, tides, and the distant ocean. On the path and in the shadow of trees, a lone monarch butterfly sat quietly. Its wings were deep black and bright orange. It slowly moved its wings up and down, up and down. The small creature appeared close to death. On the path overlooking the vast ocean, the mind was empty of history, the history of thought, events, and remembrances. History is the past, and the mind was totally empty of the past, and in that emptiness there was death. Death is an emptying of the past. It is the ending of all human history, which means all human belief, hope, and experience. When the whole of human experience is put down, which means laid to rest, then an inner death takes place. It is the death of the self because the end of all that means the end of you. You are the total of all human history, and when all human history ends, then so do you. The body stood on top of a large boulder overlooking the deep blue water, and death filled the mind. However, it was not an idea about death. There were no hopes, desires, or expectation about what is death, but instead it was the real thing. It was a complete and total dying of thought, the past and therefore time. As a result the mind felt young. It felt new. It felt as if it was being born, which means it was a birth, a blossoming, a coming out. That is what death is. Death is a coming out. It is a birth into an entirely new and different realm of existence, an existence outside the field of thought and therefore with no connection to the past or time itself. In that instant both a death and birth was happening at the same time. They were happening at the same time because to die is to be born. They are the same.

2695. Thought can do nothing to end conflict, and the ego is rooted in conflict, which means thought cannot end the ego.

2696. The ignorant man may arrest and jail the intelligent man because he refuses to pledge allegiance to a flag, join the military, or go to war. Regardless what ignorance tries to do to intelligence, it can never convince intelligence to turn. It can never entice the intelligent man to take a wrong step. The intelligent man lives among the ignorant, and he lives in complete peace. The ignorant man does not live in peace, but that does not affect the intelligent man. Ignorance can do nothing to move intelligence, because intelligence is immovable. Ignorance has no impact on intelligence in the same way darkness has no impact on light. That means only the ignorant man can change. Intelligence may point out to ignorance what it means to change by talking or writing about it. It can do that. It can also do nothing and let ignorance learn for itself.

2697. Energy as light does not experience the passage of time. Thought is time, which means the end of thought is energy.

2698. In the darkness of the small room the body lay quiet and still. Breathing was shallow and the muscles slightly ached from the afternoon chores. Even though the body was sore the mind was empty of thought, and therefore watchful, listening, exploding with alertness. In the alertness an unexpected presence emerged. It was without constraint, exceedingly intimate, powerful and gentle at the same time. It seemed to emerge from nowhere and cover the walls, furniture, and air filling the room and contents of the room. It surrounded and penetrated the body and brain. It flowed into and through the brain like an uncontrollable surging and fast moving river. Nothing could harness or contain it. Nothing could touch or in any way effect it. The world could explode and yet this unconstrained, powerful and intimate other would not be moved. It was an unmovable thing, however at the same time it was a movement in itself. It was an unmovable movement, and it penetrated all that is, the brain, the room, the air, earth, and stars. As suddenly as it appeared it disappeared. It was gone, and it left nothing behind. Any attempt to describe or verbalize it does it no justice. Words can never convey the enormity of the thing. The brain was empty of thought and continued to listen. A car passed and disappeared down the street into the night. The back and forth ticking of a dining room clock was steady, rhythmic. The body remained still with the echo of what occurred, until that too faded. Only the quiet and darkness of the room remained.

2699. If goodness is order, and order is not inner conflict, then inner conflict denies goodness.

2700. If conflict is disorder, and goodness is order, then if there is inner conflict in your life, the conflict of frustration, worry, and heartache, then goodness is absent.

2701. The self is devious, manipulative. It is the supreme controller. There is nothing sacred in the self or anything related to it. If the self exists, then attention is a mere mental exercise. It is a passing experiment in which the self weighs the results and chooses whether or not to it has any value. That which is sacred does not involve choice. It is not a mental exercise of any kind, which means it is a way of living without any aspect of inner travail, grief, or torment. Only when the self is not can that untouchable other be touched. Live without the self and the other comes. It comes.

2702. If enlightenment brings peace of mind, and love brings peace, then love is enlightenment.

2703. The morning air was bitter cold, biting. The dark bay waters were choppy and the white caps extended far off shore and into the distance. People were bundled up and walked briskly along the beach path overlooking the rugged rocks. The coffee shops and eateries in the small town were bustling with customers. People lined up in front of a bakery that sold fresh breads, rolls, and pastries. A young girl with an apron and bonnet behind the counter politely took requests from people in line. Tall oak trees with curled branches and deep crevices around the trunk lined the street. Thick grey clouds hovered overhead, and a black crow stood perched on the eave of a house turning its head back and forth looking and watching all around. Every encounter and relationship with another person, animal, plant, or thing has meaning. Regardless of the circumstances or how brief the paths cross, there is immense significance in all meetings. There is significance because any meeting means relationship. It does not mean relationship based on past experiences and memories. Most relationships are grounded in memories, the memories of happy or sad events, good or bad experiences, past insults or compliments, and so on. This is not a relationship grounded in memory. It is not a connection based on any past experience. A connection based on past experience is really no connection at all. True connections do not occur in any remembrance, imagination, or memory of what happened a day, week, or year ago. Real relationships happen in the present. Most people find comfort in memory. They seem to feel a sense of safety and comfort in so-called relationships with other people that are based on past experiences, the past experiences of dating, sex, having children, living together, and so on. However, if the comfort you feel with another person depends on past experience, then that dependence denies true comfort. It denies psychological contentment, because if you depend on past experience to feel inwardly content, then the past experience becomes vital. It becomes terribly important. The past experience takes the form of an idea, and because that idea is so important you hang onto and protect it. You protect it at all costs. The idea you protect and treasure more than anything else exists in the brain. That means the idea is you. It means you protect and treasure yourself. When you treasure yourself, and you live like that, then true connection with others is impossible. It makes real relationship with another person or anything in life out of the question. Relationship happens when you find out what it means to be completely unprotected, and therefore utterly vulnerable. To be vulnerable means to be in relationship without a sense of self, which means you cannot be hurt. Only when relationship is based on memory can you be hurt, because memory is you, and when memory is attacked and spit upon, then hurt is the outcome. However, this is a relationship without memory, which means it is a relationship in which hurt has no place. Find out what it is to encounter another person, a bird, a tree, an ocean wave without memory to interfere in the encounter. To encounter and meet life without memory means to live without a sense of self. It means to treasure no memory of any kind, and therefore meet the world as it is. Only when you meet the world as it is, which means in the present, and without a sense of self, can relationship take place. Only in relationship can a person discover what it is to be content. Contentment happens when discontent is made obsolete. It takes place when discontent ends. The ending of discontent brings contentment. It brings a contentment that depends on no past experience or memory of any kind, which means it is a contentment that depends on nothing. To depend on nothing means to be free. Therefore contentment not only exists in freedom, contentment is freedom. They are the same.

2704. There is nothing you can say or do that will take away the ignorance in another person. When it comes to ending ignorance in another person the teacher cannot end it in the student, the guru cannot end it in the disciple, the parent cannot end it in the child. However, the teacher, guru, and parent can describe what it means to end it. Books and words can explain what it is that awakens intelligence and what it means to have intelligence bring an end to the ignorance in the brain. People, books, and words can do that, however the student must listen, the disciple must have an open mind, and the child must have the interest to go into it. The student, disciple and child must essentially find out what it is to perform a psychological surgery that cuts out the disease of the ego infecting the brain. The ego is like a cancer with roots that twist and pervade the brain, making it take wrong turn after wrong turn, and commit stupidity after stupidity. Like a

surgery that removes disease from the body, what is needed is a surgery that removes the ego from the brain. The surgeon needed to perform such an operation is not a physical or earthly person. Nothing earthly can remove the ego, because the ego is sorrow, and only love removes sorrow. Love is not an earthly thing, which means love is the physician. Love is the surgeon that operates on the brain and removes the cancer of the ego. Only the student, disciple, and child themselves and without the help of anyone else can come upon that love. This is a love that cannot be simply handed to another like a glass of water, which means it is something a person can only come upon alone.

2705. Organized religion is divisive. Love is not divisive. That means if you identify with any organized religion, then you do not love.

2706. If behavior is based on reward and punishment, then it is planned, calculated, manipulative. Manipulative behavior is absent goodness. Good behavior is kindness, politeness, caring for others, which is not only unplanned, and therefore natural and spontaneous, it expects nothing in return. If you are kind to the boss at work because you seek a salary increase, promotion, or whatever, then that is not goodness. If you are polite to a person because you want money, sex, or something else, then the politeness is feigned, which means goodness is lost. If you care for the poor or homeless because it is a part of your religious belief, and deep inside you hope for salvation, to enter the gates of heaven, or whatever, then the behavior is calculated. It is grounded in the self, and a self means selfishness. Selfishness denies goodness. It makes good behavior impossible.

2707. Listen to your body and whatever is around you, your breathing, a car passing, or whatever, and do not react. Do not mentally register the sounds in any way. Just listen. Listen carefully, attentively. If such listening takes place, then watch how the whole of thought dissolves. See it dissipate and along with it every inner hurt the brain has ever known.

2708. The end of the ego is freedom, and the ego is not love, which means if you love then at the same time you are free.

2709. Large smooth boulders protruded above the dark sea, offshore two otters floated silently on their backs, and a lone seagull stood motionless on a fence post. The walking path wound through ground cover and along the jagged coastline. Next to the path a weathered wooden bench overlooked the bay, the black water, and distant mountains. The body stopped momentarily to take in the beauty of the scene. The movement of thought was still and only the blue sky, waters, and mountains existed. The air felt fresh and clean, and walking passed the bench and nearing the road, it came out. The other appeared. It unraveled from nowhere and spread out throughout the air, land, and water. It invaded and saturated the brain. It had the effect of scooping out every bit of dust and dirt inside the brain. It cleaned the brain, which means it emptied it. The other was in the emptiness of the brain. It was the emptiness. An indescribable calm and contentment followed that was massive. It was credible, subtle. It was an instantaneous thing. Like a shadow it followed the body for a ways up the road, until without warning it suddenly stopped. It disappeared. The brain felt warm, dumbstruck. It takes time to walk on a path. A path has distance, and distance means time. The other, that sacred and austere other, is different. It pays time no mind, because it exists outside the field of time. That means there is no path to that which is sacred. It is a pathless thing. The small Spanish house stood empty of people. The evening meal was a toasted piece of bread with peanut butter and banana, and a small salad with lettuce, walnuts and avocado. The house was quiet and the body rested on an easy chair. The heart beat was slow, steady. The large picture window overlooked the street and neighboring homes. The sidewalk was empty of people. The sun set and darkness filled the room.

2710. Love is unconditional, which means if you are psychologically conditioned to identify with a particular belief, social custom, or group of people, then love is not at work. It is not working inside you.

2711. If thought is peeled away from the brain, then emptiness remains. The emptiness in the brain is not only the same emptiness in other brains, it is the same emptiness that exists between atoms, between stars, and before time existed. Emptiness is the same everywhere because emptiness does not differentiate.

2712. Scientists estimate that the universe came into existence about 13.8 billion years ago. Some say the creation of the universe brought about the formation of matter and time, which means before creation time did not exist. If time did not

exist, then there was timelessness. Scientists cannot study or measure that timeless state because the nature of that which is timeless has no measure. As a result scientists have developed theories about it, while others have created faith, philosophies, and so on to try to explain what it could be. The problem with developing a theory or belief about what is that timeless state, is that theories and beliefs are movements in time. It is a problem because a brain occupied by time can never come upon that which is timeless. The two can never meet. The only way to understand that is timeless is to bring an end to time inside the brain. In other words the brain must find out what brings time, psychological time, to a stop. Psychological time means thought, because thought is memory, memory is the past, and the past means time. Therefore the end of time means the end of thought. Thought ends when the brain dies to thought, all thought, from moment to moment. The death of thought does not take time. For example, if you sit quietly, carefully observe and listen to whatever is happening both inside and outside the brain, then the movement of thought becomes still. It stops. The end of this movement is what enables the brain to come upon that timeless dimension to existence. It allows the brain to have that timeless other occupy it.

2713. A river is a movement of change, and therefore it can never be known. If you try to meet the river with the known, then no meeting takes place. The known must be put aside for the meeting to happen. Attention puts aside the known. Be attentive to the cloudy sky, the stillness of a tree, the sound of a car passing, and you will see what it is break out of the field of the known. You will discover what it is to be the river.

2714. To identify with being a Catholic, Buddhist, jihadist, or drug addict, is no different than identifying with being a Muslim, Hindu, atheist, or alcoholic, because in each case the brain identifies with a mental image. If a brain identifies to any image, then that identification establishes a self. It creates an ego. If one brain contains an ego, and another brain also contains an ego, then the contents of each brain are basically the same. There is no fundamental difference between any brain that contains an ego. It means if you have an ego, and everyone in the world has an ego, then you are every human being. It means you are the world. Throughout human history there has been what appears to be an ebb and flow of peace and violence throughout the world in which some years there appears to be wonderful social peace, whereas other years there appears to be extreme social violence. When extreme social violence occurs as terrorism or war, then the violence is obvious. However, when there are no obvious warring nations, no hand to hand combat going on in the streets, and all that, then there may appear to be social peace. However, the apparent social peace is merely the outward expression of the individual. During times of apparent social peace, is there peace within the individual? Is there the absence of worry, anger, fear, loneliness, and jealousy? If an individual lives with jealousy, then that is obviously not peace. If jealousy exists in a person, then there is inner havoc, upheaval and turmoil. Jealousy means terrible psychological turmoil, and turmoil is not peace. Turmoil denies peace. Human history has seen no end to social violence, because people have not learned what it means to be peaceful. To be peaceful means to live without any sense of inner turmoil, which means without jealousy, without anger, without loneliness, without all of that insanity. If a man can find out what it is to avoid such an insane way of living, then he will learn what it means to have real inner peace. That is obvious. So can I live without anger and loneliness in my life? Can I truly live without an ounce of jealousy? If I am unhappy, then can I end that? Can I find out what it means to live without unhappiness which means can I get to the root of it and take it out so that it does not return? If I am married, and the spouse leaves me for another, then I am devastated. My world is crushed. So can I be in relationship with another and not be devastated by what they do or do not do? That means can I be inwardly free of everything that happens outside of me? Now I do not mean physically. If a person hits me, then there will be physical pain. There will be scarring, bruising, or even death. I am not talking about having the ability to not be physically hurt, bruised or scarred. I am talking about being impervious to internal hurt, mental bruising, and psychological scarring. I am talking about purging the brain of that which gets hurt, bruised, and scarred. What gets hurt is obvious. It is an ego. If an ego exists in you, then you can get hurt. You can be scarred, bruised. So if an ego exists in you, if an ego lives in the brain, then find out what it is to obliterate it. Find out what it means to annihilate it, but not to annihilate it at some unknown time in the future, because that has no meaning. Find out what it means to end it in your everyday life beginning now. That means the end of the ego has nothing to do with any hope, theory or concept. There is nothing conceptual about it, which means it has a non-conceptual quality about it. Therefore, if the brain can find out what action contains no concepts, no theories, no hope of any kind, then it must be the action that negates the ego. What action is that? That action is simple. The action is love. Love is an action, it is not a concept in the same way the concept of a thing is not the actual thing. Also love cannot be hurt. It cannot be scarred. Obviously the brain can be hurt, feel pain, and of course it can die. However,

love is not the brain. It is not a physical or material thing. All material things are measurable, which means they have a beginning and an end. Love is not a material thing, which means it is immaterial, immeasurable. It is an endless and therefore deathless thing. The brain that brings an end to the ego discovers this love. It allows this immeasurable, deathless other to occupy it. If love occupies the brain, then every inner hurt and conflict ends. Love does that. It ends conflict. Nothing else does that.

2715. If a loved one dies, then the belief that the person is with God, Allah, or some other deity, may be comforting. It may console you because it means the person is not gone. People create ideas in order to avoid pain and grief. The key to ending grief is to not avoid or escape from it. Instead it is to face it. If you face grief, face it completely, then the division between you and grief ends. The ending of that division is the ending of grief. That is simple if you do it. However, if you are unable to face it, then there are two scenarios: Either the person you loved had an ego, a self at death, or not. If the person had a self, then the person is not gone. The person lives in the patriotic neighbor, schoolyard bully, and angry police officer. The person lives in you. The person lives in other people because deep down the self in one person is fundamentally the same self in any other person. It is the same, which means the loved one is not gone at all. If you see this fact, then you discover what is not only common between all people, you discover that psychologically all people are not only the same, they are one. Now, if the loved one had no self, then at death the person truly left this world. The person is truly gone. Although the body of the person is finished, that which set that person apart from others continues. What set that person apart from others is that the person lived outside the field of time. The self is time. It is time as memory, memory as the past, as the collection of opinions, beliefs, and thoughts that the person embraced, identified to, which thereby created an identity, and therefore a self. The self is also limited, because memory is limited. That means the person absent a self not only lives outside the field of time, the person had that which is unlimited, and therefore infinite, in the brain. What is infinite has no end. It never dies. If you bring an end to the self in you, which means if you cease to identify to any and all beliefs and thoughts about God, work, and other people, then you will discover what it is to have no identity. You will have no self, and as a result you will learn what it is to step outside the field of time, memory, and limitation. You will learn what it is to be self-less. If you do that, then that self-less, unlimited, and timeless other that occupied your loved one at death, goes on. It goes on in you.

2716. If the brain empties itself of the ego, then when the brain dies, turns to dust and all that, nothing happens to the emptiness. The emptiness is independent of the brain, which means physical death does not touch it.

2717. Love does not plan. It does not design or organize, which means it is a spontaneous thing.

2718. Thought is mechanical, because all it does is go in and out of memory, and memory is limited because it is restricted to the past, and the past means time. As a result thought is limited and bound to time. Similarly matter is limited, because it is also bound to time. The creation of matter, which was the creation of the physical universe, was the beginning of time, and since that beginning matter continues to be bound to time. The brain that empties itself of thought empties itself of time. It empties itself of measure and limitation, which means it comes upon that which is timeless, immeasurable. It comes upon what is unlimited, and what is unlimited is energy. Energy is unlimited, and therefore infinite, because energy is neither created nor destroyed. This energy is the source of everything: people, earth, the stars. It created all matter and the physical universe. The energy that occupies the brain, which empties itself of thought, is the same energy from which everything came. It is the same energy of creation. It is the same because the emptiness of thought is the same as the emptiness of matter. When matter was created it was a separation of energy. It was a division. That is what happens when an explosion occurs. It blasts everything into separate pieces. That is what happened when the titanic explosion of creation took place. The explosion was a division. Energy divided and created matter. It created the physical universe we currently find ourselves in. However emptiness knows no division. Emptiness is undivided, which means it is the same regardless if that emptiness is an emptiness of thought or an emptiness of matter. The energy the brain comes upon cannot be conveyed with words, because words are nothing but thought, and thought can never be used to come upon that emptiness. Thought prevents the brain from coming upon it. The brain that empties itself of thought identifies to nothing. To identify to nothing means to have no identity. It means to identify to no organized religion, no political party, no mental image of being a success or failure, smart or stupid, happy or sad. It means to psychologically identify and be attached to no thought, idea, or mental image of any kind. It means to be nobody. It not only means to be

attached to not thought of any kind, it means to be free. This is not a physical freedom. It is psychological. It is an inner freedom that takes place with the end of attachment. Find out what it means to be attached to no opinions, beliefs, or theories. Find out what it is to be attached to nothing, because to do that brings freedom, and only the brain that is free can come upon this energy. If you do that, then the vastness of the energy and fullness of the emptiness unexpectedly occupies the brain. You have to do it. There is nothing else I can say. You just have to do it.

2719. Avoid what love is not and you come upon what it is.

2720. If you feel grief over the loss of another, and to help you cope with that loss you embrace work, alcohol, faith, or something else, then what you actually embrace is an idea of these things. You actually embrace yourself because all ideas exist in the brain, which means they are inseparable from you. Therefore to embrace the idea of a thing to relieve the grief you feel over the loss of a loved one is self-serving. It is more than self-serving. It is ignorant. It is ignorant because you refuse to face death. You refuse to find out what it means for the self to die. The self always looks out for its own comfort, its own interest, its own survival. The primary motive of the self is to survive, and the purpose of escaping from death through some idea, an idea about work, alcohol, or faith, allows the self to continue. It allows the self to go on. Death is the ending of all that. It is the ending of every idea that gives you mental comfort, dulls the pain of grief, or helps you to envision your loved one in heaven or with God. If people faced what is death in life, then there would be no need for grief or to seek escape in some idea, faith or personal belief. If you find out what it means for the self to die, then death is no longer an issue. It is no longer an issue because if the self is no more, then at death there is nothing that dies.

2721. Find out what it is to have a brain that allows experience to flow through memory without leaving a mark, regardless if the experience is pleasurable or painful. The brain can do that if it gives no experience any importance. If you give a particular experience importance, then that experience takes the form of thought. To give importance to thought is to give importance to yourself, because thought is you.

2722. If you are perpetually frustrated, anxious, and unloving throughout your daily life, then the whole of that can change. It can all stop on a dime, which means it does not require any period of analysis or number of steps for that to happen. It does not depend on time. If something does not depend on time, then it does not depend on anything, because dependance implies time. For example, if I depend on a key to start a car, then the interval from when I take the key, put it in the ignition, and turn it to start the car, takes time. I am not talking about something that takes any amount of time. I am talking about something timeless. Only that which is timeless can end all of those everyday problems in a flash. What people find difficult to understand when they try to think about what is timeless is that they can only think thoughts. They can only form ideas and concepts, and any concept of timelessness is not it. It is not it because any concept means memory, and memory is the past. It is time. Therefore one must go beyond the concept of the thing. One must relinquish any idea and thought one may have about it, and simply observe what remains. What remains when the brain lets go of the totality of thought? This involves what may be described as meditation. However, this is not a meditation that involves any silly method, because any method involves time, and therefore it denies that which is timeless from coming into being. This is a meditation that dies to the totality of thought. It dies to it from moment to moment. It is in the dying of thought that time ends. Time itself dies. The dying of time is the birth of the other. Death does that. It gives birth to a liberation from time, and that liberation is that timeless other. They are the same.

2723. If love is outside the field of time, and love ends sorrow, then the end of sorrow takes no time.

2724. Superficially every ego is different. One ego is attached to the idea of Jesus and another is attached to the idea of Mohammad, Krishna, Buddha, or whatever. The particular idea of attachment may differ from person to person, but fundamentally every ego is attached, which means they are basically in the same boat. That means you are every ego that lives today and has ever lived. It means you have had many different jobs, homes, families, and lived and died many times over. If you see this fact, then you will see there is no difference between you and any other. To see this fact ends the division between you and others, and the absence of this division brings about a oneness between you and the whole of mankind. For example, let's say a close family member dies, and as a result of that death you feel tremendous grief. You

feel grief because the life of that person ended. But wait, you are that person. Psychologically the ego in you is the same ego in the person who died. That means the person who died is not truly gone. The person is you. The person is also other friends and family members. If you felt that as an absolute truth, then the whole of grief, feelings of loss, and sorrow would vanish altogether. It would vanish because the ego inside you would vanish. The ego is division. It is the primary factor that separates and divides. It divides not only people, it divides the mind. A divided mind is a mind in conflict, conflict as grief, sorrow, and all the rest of it. However a mind absent the ego is not divided. It knows no grief, no sorrow of any kind. If you create and identify with some idea or mental image about this, then that identification does nothing to wipe away the grief you feel. It does nothing because to identify with any thought implies a psychological identity. It implies an ego, which means you are back in the world of sorrow. You have not left the hell hole which is the ego. Do not identify with any image about any of this. To identify to no images at all gives the ego no nourishment to survive, which means it starves the ego. It destroys the ego and along with it every hurt and sorrow you have ever known.

2725. There is physical death. There is also the death of the self. What knows no death is that which is selfless. To be selfless means to embrace no idea, thoughts or image of anything, because to embrace an image is to embrace limitation. It is to embrace that which has a beginning and end. However, to embrace no images whatsoever means that which is limited ceases to occupy the mind. It means that which has a beginning and end, a birth and death, is purged from the mind. It is really an astonishing action, because it not only enables the mind to come upon this selfless other, but at the same time it abolishes death.

2726. Thought cannot be used to come upon the present. What is real is the present. If you draw any conclusion about the present based on knowledge derived from experiment, then it will always be fragmented. It will always be partial. No conclusion can be formed based on any empirical evidence of reality, because reality, which is the present, is conclusion free. That is a great insight to come upon, because it means the significance of man is revealed with the ending of conclusions. It shows itself when the whole of knowledge is cast aside. All forms of conclusions and knowledge are partial. The casting off of the totality of all that means the casting off of that which is partial. It enables the brain to come upon that which is whole, complete. It is the event that reveals everything.

2727. Love is not fear, which means if you love, then you will discover what it means to live fearlessly.

2728. If you make mental images all important, the images you have of other people, a job, God, sex, yourself, or whatever else, then when you die, these images become totally irrelevant. That is what death does. It makes all mental images important to you totally irrelevant.

2729. A transformation happens when the self dies. The death of the self means the end of time. It means the birth of a timelessness that without death remains hidden. Death uncovers that timeless other. The uncovering is the transformation. They are the same.

2730. Death is not a tragedy. It is an awakening.

2731. What happens to you at bodily death is determined by your actions on earth, which means your actions follow you when you die. It does not mean that you will not meet that timeless other. It means that there will remain a separation between you and it. It is the same if you meet a person who has stepped away from time. Unless you do the same there will be no connection between you and that person. The person will have a connection with you, but you will have none with that person. The same happens when the body dies and the ego vacates the brain. The ego enters into that timeless realm, but it remains separate from it.

2732. Thought is incapable of ending sorrow. Let that fact sink in.

2733. If person A is intelligent and person B is ignorant, then B cannot change A. B can insult, ignore, or embrace A, however B has no affect on A. A is independent of B, which means anything B does cannot change A. A can point out,

explain, and describe to B what it means to bring an end to living in ignorance, and therefore discover what it means to be intelligent, but A cannot remove the ignorance from B. Only B can do that.

2734. If person A is mildly attached to thought, such as the thought of hobby, and person B is deeply attached to thought, such as a thought about God, then what happens at bodily death remains similar for each. Each person will meet that timeless other, and each will remain separate from it. They will remain separate because attachment implies memory. It implies time, and to be bound to time blocks relationship with that timeless other. As a result both person A and person B will remain caught in time. Both will lose their particular attachments and enter the river of universal attachment, which means both will be reborn into the world of time and all the sorrow that goes with it. They will be reborn as a neighbor, coworker, and homeless beggar. They will be reborn as you are now.

2735. When the mind brings an end to time, then it enters another world entirely. The world it enters is completely separate from this material world. The material world is a movement of time. It is a movement of memory, thought, and therefore measure. This other world is devoid of both time and measure. The mind that enters this timeless and immeasurable world comes upon a world with tremendous meaning, and when the mind comes upon that world, then the material world loses the previous meaning it once had. Death does that. It makes everything material and measurable utterly meaningless.

2736. There are different interpretations of what is meditation. Let's say meditation is the absence of thought. If that is the case, then if the mind wanders during meditation, any attempt to move or direct it towards some other stage is a mistake. If there is any motive to direct or steer away the thoughts that enter the brain, then the motive is based on the self. The self wants comfort, pleasure, and life. It wants to survive, and by directing thoughts here and there, the self maintains itself, which means the separation between the thinker and thought goes on. The illusion goes on. Therefore if the mind wanders, then simply observe the wandering. Observe whatever thoughts arise, where they go, and what they do. In the same way there is observation with what happens in the mind, there must also be observation with what happens outside the mind. Otherwise observation is focused. It is mere concentration directed in a particular narrow field. Concentration is not meditation. To focus on one or a small aspect of existence is not meditation, which means meditation is a global, total thing. Meditation not only observes the greatest joys in life, it observes the greatest sorrows. It observes the loss of a job, house, family, and friends. It observes the loss of people, the earth, and stars. It observes the loss of everything, and the greatest loss is yourself. The loss of yourself means death. It means for the mind to come face to face with the ending of everything you treasure, because what you treasure and value make up who you are. When everything you value in life dies, then so do you. Death means the end of all that. It means the end of you, so when the thoughts you value die, then psychologically watch what happens. Watch what take place when the mind faces the last loss, which is the loss of the self. Watch what happens to sorrow. The mind comes upon the last sorrow and as a result something new is born. Something entirely different springs up, comes out, and begins to move. What begins to move is that which knows no sorrow. All sorrow exists as a movement in time, and for the mind to come to the last sorrow means for it to step outside the field of time. What takes place cannot be described with mere words, which means it is something you must do, and meditation is the key. However, it is not that meditation is the key that opens the door to the timeless other, but rather it is the other. Meditation and that which is timeless are one and the same movement. They are one and the same thing.

2737. Any morality or value system is the product of thought. Thought is education, upbringing, culture, conjecture, belief, theory, and all that. In a nutshell it is the result of social and psychological conditioning. For example, the Muslim is conditioned to observe life through the filter of the Koran, and as a result observation is distorted. The Christian is conditioned to observe life through the filter of the Bible, and as a result observation is also distorted. The same is true for the Republican, Democrat, North Korean, South Korean, nationalist, atheist, racist, and so on. A conditioned person that observes life through the filter of conditioning, regardless what type of conditioning it is, necessarily distorts the observation. As a result a mental division takes place between the observer and the observed, and division means conflict. As long as this division exists, then well-being does not. Well-being means a state of happiness, contentment, peace of mind, or however else you want to put it. True well-being obviously does not exist in most people today, which is why most people live with psychological conflict as frustration, anger, jealousy, anger, loneliness, grief, and so on. Psychological

well-being may obviously be simulated, feigned, or believed, which may go hand in hand with a nice house, big bank account, successful business, and so on, but it cannot be real. True well-being cannot exist because the division between the observer and the observed prevents it. In other words the ideas people have about what is well-being are nothing more than ideas, and the idea of well-being and the actuality of it are two totally different things. The truth is, a conditioned mind cannot experience well-being, which means only when the conditioning ends does a person discover what it means to come upon true well-being. That means no form of psychological conditioning, nor a mind that embraces any morality doctrine or systems of values, can experience well-being.

2738. If you have no interest in any of this, then that's fine.

2739. Only the ego feels inner trouble and punishment. The man absent an ego cannot be punished. He feels no trouble, which means he lives free of every trouble that can ever be conceived. He lives an inconceivable life.

2740. Assumption distorts thinking. Therefore assume nothing. Throw out any preconceived ideas you have about an issue. If you do that, then you don't start off on the wrong foot. It means the first step you take is not the wrong one.

2741. If your passion is to find out the truth about things, then that passion means play. It means great fun.

2742. There is nothing novel about seeking refuge from boredom, grief, and the pain of everyday living through work, family, sex, shopping, entertainment, or some other form of thought. If you seek refuge in thought, then disappointment is inevitable. As a result of this disappointment you feel empty and hollow inside. The reason you feel these things is because you do not love. Find out what it is to love without rules and every sense of searching for refuge ends. Do that and the hollowness inside fills up. An inner fullness takes place, and in that fullness all forms of boredom, grief, mental emptiness and hollowness vanish. They completely cease to exist.

2743. What have you done with your life? If you say you did a million things, but none of those things was to love without conditions, then what you did with your life was not only nothing, it was as though you never lived at all.

2744. If you feel sorrow due to the loss of a spouse or someone close to you, and you try to deal with this sorrow in some form of memory, then the only thing you can ever find in memory is a mental image. The image may be about the loss of the deceased loved one, the unknown future, prayer, faith, the afterlife, God, drugs, alcohol, psychotherapy, or something else, but at the heart of each of these things is a mental image, and by seeking a way to end your sorrow through an image, that necessarily means some aspect of sorrow remains. The sorrow may show itself as feelings of heartache, bitterness, anger, or some other form of inner conflict. It does not matter what aspect of sorrow exists, because the essence of an image is a snapshot, and therefore it is inherently incomplete. That which is incomplete cannot end a problem completely. It cannot wipe away sorrow completely. The reason most people feel they eventually recover or get over the loss of a loved one is because over time they either simply stop thinking about it, or the obsession they once had for the images of the loved one fades. It does not matter which of these things occur, because as long as there is failure to realize the root cause of sorrow, then it means some aspect of it continues in your everyday life. For example, years after the death of a loved one you may no longer feel the tremendous grief and inner conflict over the loss of that person, however what remains is still some aspect of inner conflict. If you fail to realize what is the root of conflict, then conflict goes on. It goes on in your job, your family, in your relationships, when you are alone, and so on. The conflict may be hidden or asleep, but it is there. It is there as fundamental discontent, and as long as conflict exists, then contentment does not. Most people seem to associate contentment with the presence of a loved one, a good job, a house, a bank account filled with money, or something else. However, any such association creates a condition for the other to exist. It makes for a psychological dependence. Dependence denies contentment. Any form of psychological dependence creates the possibility for its loss, and therefore it establishes an underlying and unavoidable fear. The fear for the possible loss of the dependence makes contentment impossible. That is what fear does. It denies contentment. As long as dependence continues, then so does sorrow or some aspect of it. If people were inwardly independent, then there would be nothing to lose. As a result the death of a person, the loss of a job, a spouse, money, or whatever else, would not touch you. If you feel the death of another person robbed you of a sense of security, well-being, and happiness, then you never had any of that to begin with.

Security and happiness only come when you learn what it means to be psychologically independent. It only happens when you find out what it means to be inwardly free, because this is a freedom that depends on nothing. It is a letting go of every mental image of dependence, the image of the spouse, the image of the job, the image of God, and so on. The letting go of every image of dependence allows this freedom to rush into the brain. It allows the brain to be flooded with this immense and untouchable other, and it is this untouchable other that brings an end to the whole of sorrow. It destroys every aspect of sorrow, and it does so in an explosive instant.

2745. Be able to die this instant without worry, regret, or any hint of fear. If you can do that, then the division between life and death ends, and what becomes apparent is life is death. They are the same.

2746. One day the earth will burn. It will end, and along with it all people, animals, and plants will die. That will happen, because the earth, people, animals, and plants are all limited. They all have a beginning and an end, which means it is the nature of these things to end. What is important is not to fear the end of these things, not to embrace a belief that promises eternal life, or not to try to get as much pleasure as possible out of life now. Every form of fear, belief, and self-gratification only serves to divide people, create discord, and social unrest. All of that is terribly petty. It is a waste. Instead explore whether or not it is possible for a common, ordinary person, someone like you and me, to come upon something that inherently has no limits. Investigate what it means to end the limitation within the brain and thereby allow a totally new and different dimension to life come into being. The end of limitation means the beginning of that which is unlimited. It is the start of an infinite and therefore sacred other. The person that comes upon this sacred other has released the limitation within, and along with it every sense of fear, belief, and self-gratification.

2747. Happiness is not an idea, and all ideas are memory, which means happiness can never be found in memory.

2748. If you desire, pursue, and struggle for money, security, happiness, justice, God, or whatever the case may be, then go ahead and struggle. Go ahead and push, pull, and fight your way in life. If that is what you want to do, then that is your decision. It is your choice. I am simply done with that. I see the fallacy of every form of inner struggle and fight, how fight denies happiness, brings about social violence, takes away physical security, and causes all the human misery and suffering that go with it. For me there is no choice in the matter except to walk away from all that. However, this walking away means more than merely stopping the personal struggle to seek security, happiness, or something meaningful in life. It means stopping human struggle itself, which means bringing an end to the struggle of man. Mankind has struggled to achieve, go beyond, and transcend for thousands of years. This walking away means the end of all that. It is only in the end of struggle that the other comes. Human beings have searched for a meaning to life, something holy, incorruptible, and as a result they have created organized religion, philosophical concepts, systems of meditation, belief, faith, prayer, and all the rest of it. Struggle denies that which is holy. It makes that which is incorruptible a pipe dream. It makes it not only rubbish, it makes it an illusion.

2749. If you live with constant fear, the fear of making a mistake, criticism, losing your job, losing your spouse, and you think you can either control, suppress, or otherwise handle it, then you are separating yourself from the fear. Fear is not something separate from you. When you are afraid, then what is actually taking place is you are fear itself. Fear is you. That means any action you take to attempt to deal with fear only serves to sustain it. Any psychological movement to attack or escape from fear merely perpetuates it. If you see that fear is not different from you, then there is no separation. The absence of this separation is not only what ends fear, it ends every conflict in the brain.

2750. The dirt path wound along the ocean surf and passed through orange, yellow, and lavender wildflowers spread across the top of the sea wall. White waves crashed against the outcroppings of black boulders, and harbor seals lay listlessly on the sandy beach while seal pups splashed about in the shallow waters. A dark chinned hummingbird sucked on the nectar in the white flower petals of the dwarf lemon tree, seemed startled with the sudden appearance of the man, darted up, hovered at eye level, and then spirited away over a nearby roof top. It was a slow and easy walk back to the small house. The roar of a plane engine grew, slowly faded, and then disappeared. A car passed, the house was silent, and blackness hugged the furniture, walls, and windows. In the empty house and darkness of the small room, the body was motionless, and the movement of thought was quiet. The body lay still flat on its back. The stillness extended to the brain,

and in the brain the high pitched phantom sound roared. It screamed continuously without restraint. The screaming was fierce, relentless, merciless. In the midst of the screaming there was another. There was something else, something totally different, unrelated, and silent. An inner silence occupied the brain, and it was separate from the screaming. The screaming was audible, but it could only be heard inside the brain. The silence was different. The silence was not audible. An audible thing is physical, material. The silence was not tangible. It was not physical and had nothing to do with the body. It was discarnate. It was an otherworldly thing.

2751. To learn what is the self is to learn about the whole of mankind, and to learn about the whole of mankind is to feel as though you have lived a million lifetimes and died a million deaths.

2752. If you are confused, and you are aware you are confused, then that awareness ends confusion.

2753. Human thought is directly responsible for every religious war, territorial dispute, nationalistic conflict, terrorist act, and all the human suffering that has resulted from it, which means if you psychologically covet any form of thought, regardless if the thought is about God, country, family, work, money, or anything else, then you are directly responsible for that suffering. You are responsible because thought is you. You are not different from the thoughts you identify with. You are that. If you see that you are wholly responsible for all the mischief man has created as a result of this mental embrace to thought, then you would not go near it. You would avoid it like the plague. You would cease to carry out any such acts, and as a result your acts would be right. They would be right because to avoid what is the wrong action is the right action. To negate the false is the truth.

2754. If loneliness is not aloneness, and aloneness take place when you are free, then freedom ends loneliness.

2755. It happened when the body was sitting on an easy chair watching television in the dark room. The immense other unfolded. It came out from inside the brain. The brain was not occupied with ideas, concepts, or thoughts of any kind. Thoughts only deny the other. They prevent the other from showing itself. The other was the vacancy of ideas. It was the destruction of thought. Thought is time. The unfoldment was time itself being purged, destroyed, completely annihilated. The annihilation of time allowed the other to unfold. It allowed that which is timeless to manifest. Sitting alone in the room, the timeless other filled the brain, remained for an unknown period, and then suddenly and without warning it vanished. Afterwards the brain felt cleansed. It felt clean, but it was more than clean. It was innocent. The innocence had an unknown quality about it. Everything known is not innocent. The known is fixed, bounded by time, and therefore it is a finite thing. This other was not fixed, not finite, which means it could never be known. The known is the past. This other was not the past. It was living, moving, intensely alive. The aliveness permeated the brain. A sense of keen alertness and natural watchfulness took over. The watchfulness was not directed to anything in particular. Instead it was undirected, global. Cool air entered the room through a narrow window opening. A lone car passed along the black street. A wall clock ticked and ticked.

2756. If you realize the thinker is thought, which not only means you are thought, but that the whole of humanity that exists today and ever existed is thought, then you have lived and died a million times over.

2757. The self may wear different clothes, speak different languages, and have different beliefs, but it is the same no matter what brain it occupies.

2758. Do this. Scan the brain and see what habits and patterns of behavior arise. A habit or pattern of behavior may be obvious or it may be very subtle. A habit such as smoking, drinking alcohol, attending church services, and so on are all obvious things. They are out in the open and readily observable. However, there are the other habits one may have when taking a walk, dressing, eating, and so on. There is a difference between, for example, dressing yourself in the same way each day so that it becomes a mechanical process, which means you dress yourself in the same way each day, and the brain falls into a groove or autopilot, which means as you dress yourself the brain is unaware, which means mental attentiveness is lost. The loss of attentiveness makes the brain dull. The brain loses its sharpness and vitality. It loses its edge. To regain this edge means to wake up. It is in the mental waking up that you feel the clothes on your back, hear the breathing of the

lungs, and see what is in front of your face. Suddenly and instantly the brain turns on and as a result every mental movement of repetition stops. Every habit breaks. If you carefully look at what takes place in the brain, then you will see that is what happens. Now, this is the interesting part. Live that way. Take that attentiveness and make it a part of your life as you dress yourself in the morning, prepare a meal, drive to work, meet a coworker, observe the spouse, or talk to the neighbor, police officer, beggar, and stranger on the street. If you live in that state of attentiveness, then something immense takes place. Every sense of division disappears. Attentiveness does that. It ends the whole of division that exists in the brain. Mental division is caused by habit, tradition, and repetitive ways of living. For example, going to Sunday church in order to commune with God, seek comfort, absolve yourself of your sins, and all that, is a mental habit of behavior. You go to commune with the idea you have about God in a church because that is what you learned as a child or accepted as an adult. You learned to carry out that behavior, or you accepted it because it gave you a feeling of security or some sort of inner comfort, and as a result you continue the ritual. You maintain the habit. Consequently the brain remains dull and insensitive. When you enter the church all you see are the mental images you have constructed about Jesus, faith, prayer, worship, the performance of rituals, and all that, which means mental attention is absent, and the absence of attention is what allows for insensitivity, mental division, and all the conflict that goes with it to creep into the brain. Division means conflict. It is this division that is the root cause for every feeling of frustration, struggle, and sorrow that has ever happened throughout the history of man. The beauty of the simple act of attention is that it dissolves this division. It ends the whole of mental division, and thereby it brings a sense of wholeness to the brain. The end of division is wholeness. They are the same. If people felt inwardly whole, which means complete, and therefore psychologically in need of nothing, then they would not seek comfort or security in any church, temple, belief, job, another person, or anything at all. A brain that comes upon that sense of wholeness needs none of that. It needs nothing, because to be inwardly whole is to have that which lacks nothing. To lack nothing is to have everything. Love is that everything. It is that wholeness that knows no division or conflict of any kind.

2759. If you suffer, then thought is the root of that suffering, and thought is you. If you see that fact, then the division between suffering and you comes to an end. The end of this division is what ends suffering. It ends suffering instantly.

2760. Learn to listen without the movement of thought, and outwardly you may appear the same as anyone else, but inwardly you will be totally different.

2761. All wars caused by religious, political, or nationalistic division, are rooted in the ego, which means the ego is the root cause for all of the social divisions that have ever existed throughout human history and exist in the world today. That means if you have an ego, then you are responsible for all social divisions, wars, and therefore the death of millions. If you see that fact, then the only responsible thing to do is to purge the ego from your daily life. That means if you identify with any idea about a particular religion, political party, country, flag, or anything at all, then an ego exists in you. Therefore identify to nothing. Identify to no idea about anything. If you do that, then you will not only have eliminated the root cause for all wars and human suffering within you, and you will not only be acting in a responsible manner, but you will have done something absolutely magnificent with your life.

2762. The ego is the cause for all human sorrow, which means if you have an ego, then you are responsible for the sorrow of mankind.

2763. Let everything run through you. Rely on nothing.

2764. It seems the minds of most people are in disorder. There is disorder as loneliness, jealousy, and fear. The sky knows no loneliness. The trees feel no jealousy. What does it mean for the mind to be in step with the order that exists in trees? It seems clear that the absence of disorder is order. The absence of living with the problems of not merely loneliness, jealousy, and all that, but every psychological conflict and sorrow that exists or can exist in the mind, means the mind comes upon what it is to have this order occupy it. Can the mind empty itself of all such inner conflict? Can it empty itself of all sorrow, which includes the grief over the loss of a loved one, the heartache over a spouse leaving you for another, and every frustration, struggle, and inner torment within you? What does it mean for the mind to empty itself of all that? Now, if a glass contains something, water, juice, or whatever, and the glass is emptied, then the contents falls

out. To empty the mind is to empty its content. The content is obviously loneliness, jealousy, frustration, and all that, but how does the mind go about emptying itself of all that? Psychologists, philosophers, and so-called experts have seemingly pondered this question for decades, and countless methods have been developed to rid the mind of these problems, including counseling, analysis, therapy, meditation, work, religion, sex, exercise, entertainment, shopping, and so on. It seems people have tried every method in the book, and nothing has worked. Man is still miserable, filled with problems, and therefore the disorder that has existed throughout the history of mankind continues. It goes on today. First, what is important to ask is whether or not any method can empty the mind of these problems. Any method is a part of the content of the mind. The content of the mind contains both the method and the problem. Obviously no method has ever worked. No method has brought about a complete and total end to every psychological conflict and sorrow that exists in the mind, and so it is simple to discard all methods. So, let's do that. I will do that. I have mentally discarded every method that mankind has ever created to rid itself of these problems. That means I have emptied the content of my mind of all methods, systems, and series of steps that profess to resolve these problems, which means time itself has been emptied. All methods and series of steps imply time, and to empty the mind of the totality of all methods, means to empty it of time. Now stay with me here. All forms of mental disorder, the disorder of jealousy, anger, frustration, hate, struggle, fear, and all the rest of it, exist as some form of thought. For example, jealousy exists because of the possessiveness to the thought you have about a husband or wife, boyfriend or girlfriend. Without that thought, then possessiveness would not exist. If you have a particular way of doing things at work, and a coworker comes along and does something differently, which does not make sense, seems inefficient, or whatever, then because of the thought you have about efficiency, frustration arises. If you are praying in the temple or synagogue, and people outside are protesting against the synagogue, then you feel anger, resentment, which means disorder. The disorder happens because of the attachment to the thought one has about the synagogue, which includes the belief, the ceremony, and all the rituals that go with it. Now can you empty the mind of every thought you have about the synagogue, church, temple, mosque, and all the rituals, practices, and ceremonies that go with it? All of that is merely a form of thought, and thought means time. In order for the mind to empty itself of thought, it must empty itself from the whole of time. The universe knows no resentment, anger, or discontent. All of that is made by man. All of that involves thought, time, and therefore disorder. However, the emptying of the mind of the whole of thought, means emptying it from the whole of time. The mind that does that comes upon a state of mind which exists outside the field of time. It is a state of mind in which time does not exist. The mind that does that comes upon an order that is timeless. It comes upon the order of the sky and trees.

2765. If the brain empties itself of the ego, which means it discards all human opinion, belief, and therefore the whole of human ignorance, then within that emptiness not only does intelligence manifest, but the emptiness is intelligence. They are the same.

2766. The movement of thought is analysis. It is comparison and evaluation. Obviously all of that is needed to drive a car, work at a job, or care for vegetables in a garden. Except for practical everyday activities, let go of the entire movement of thought. Allow it to freely pass through the brain unimpeded, which means the brain dies to thought from minute to minute. Do that, and watch what takes place. See that the absence of this movement creates an individual, an undivided brain, and therefore a brain without conflict. To be a true individual means to be undivided inwardly and therefore free of conflict, which means no loneliness, no ambition, no jealousy. It means living without any of that nonsense.

2767. That which is timeless comes naturally when the mind dies to the whole of memory from one moment to the next, and the next, and the next. It happens because memory is the past, and the past means time. When that timeless other comes about it happens deep in the brain. It can be felt. It can be felt when the mind is empty of time, because that emptiness is the timeless other. They are the same.

2768. Since depression is a movement of thought, and it takes no time to end thought, then depression can end instantly.

2769. If you are affiliated to a particular religious organization, then the act of affiliating sets you apart from others. It creates division, and thereby prevents what it is to live a religious life. To live religiously does not involve the worship of idols, memorization of books, prostrating yourself in prayer, or participating in all the rituals and ceremonies that go with all that. It does not involve any set of beliefs or so-called holy books. To live religiously is to affiliate yourself with

nothing, and therefore it means to be free. To be mentally free is to not be attached to anything or anybody. Most people are attached to something or someone. They are attached to the church, the country, the political group, the belief, the job, the spouse, the house, and so on, but the attachment is not physical. You are not physically attached to the spouse. Instead you are psychologically attached, which means you are attached to the images you have created about the spouse, the memories, the experiences, the expectations, and all that. You can only be attached to an image, which means you can only be attached to yourself. You are both the image-maker and the image. It is this attachment to images that makes a mess of your life. It isolates you from other people, nature, and the entire world. The isolation is mental. It happens in the brain, which means it prevents you from meeting life. It blocks you from seeing the beauty of a bird soar in the sky, listening to the whisper of the wind gently blowing the leaves of a tree, or feeling the shirt on your back, a steady heartbeat, the lungs as they breathe in and breathe out. Isolation does that. It blocks seeing, listening, and feeling, which means relationship is impossible. Love only exists in relationship, and to live in psychological isolation denies relationship with anything, which means it prevents a person from loving. Only when you learn what it means to be attached to nothing, can you love and thereby live a truly religious life.

2770. Love has no ego. The ego is created by every thought you treasure. That means as long as you treasure any thought, you will never love.

2771. If you realize the fallacy of conditioned thinking, religious practices, nationalistic pride, cultural tradition, and all that, and as a result of that realization you are instantly free of the totality of all that, then in that freedom the brain is no longer caught in the stream of repetitive behavior, which means it suddenly begins to live from moment to moment. To live each moment one must die to each moment. The absence of psychological repetition does that. It reveals a way of living that is not different from dying. It reveals that to die is to live.

2772. As the body entered the grove of ancient cypress trees it seemed to be joyfully greeted by the trees and dirt trails. It seems to be heartedly welcomed by the rocky shore and ocean waves. The trails, seashore, and waves seemed vibrantly alive, and as the body rounded a corner that overlooked a small island filled with seabirds, there was something else. There was something unspeakable that showed itself. There was the sense of a holy, divine presence. It was on the trail, in the air, and earth. It touched everything, and extended under the water, across the bay to the distant mountains, into the sky, and beyond, out to all there is. It was in the slow beat of the heart, the shallow breaths, and in the brain. There was no sense of being separate from the seabirds, mountains, or sky, which means neither the observer nor observed existed. There was only the absence of separation. There was only observation and that undivided and holy other.

2773. The thinker is thought, and thought is finite, which means the thinker is finite.

2774. As light removes darkness, intelligence takes out 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 only intelligence can put 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, but it goes further than all that. Intelligence means the mind does not exhibit a particular character or any sense of self. The self is every mental image that the mind gives value. It is the center of psychological conditioning. Intelligence gives no value to any aspect of the self. As a result the intelligent mind has brought an end to the totality of psychological conditioning, and the end of psychological conditioning allows that which is unconditional to manifest. It enables that extraordinary unconditional other to operate in the mind. Love is that unconditional other. Only the person who has erased the totality of mental conditioning, and therefore ignorance, can allow such a love to come about. Find out what it means to take out the whole of human conditioning, and such a love 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, which means it only takes place when ignorance ends, because the end of ignorance is intelligence. That means intelligence has no conditions, and therefore love is not different from intelligence. Love is intelligence. They are one and the same movement.

2775. The self cannot choose death in order to seek relief from sorrow. Any act by the self continues the self. It keeps the self alive, which means the death of the self can not happen by will or choice. Only a choiceless thing can do that. A person can of course commit suicide, but suicide merely prolongs the self. It allows the self to go on in the neighbor, coworker, and penniless beggar. It allows the self to occupy another body, because there is no difference between the self in one person and the self in another. The self is the conditioning that takes the form of thought as personal upbringing, education, belief, and all that, which means the selves obviously superficially differ from person A to person B, but both A and B are fundamentally conditioned. They are both caught up in a movement of the self, which means there is no difference between the two. What determines the death of the self does not involve choice, intent or deliberation. Deliberation requires analysis, and analysis implies thought. Thought means time. It means psychological time as ideas, mental pictures, remembrances of the past, and expectations for the future. Death means the end of all that. It means the end of every yesterday and tomorrow. It means the end of time itself. Therefore what determines death is a timeless and choiceness thing. It is something that cannot be fathomed by the self, which means there is no other choice except to find out what is that timeless other. What is timeless and brings instant relief from sorrow? I will tell you. Love does that. Love is timeless, and it has nothing to do with choice. Most importantly love ends sorrow. It ends sorrow instantly. All you have to do is love. Do not think, analyze, or deliberate what it is to love without conditions. Just do it. If you do it, then there is nothing else to do.

2776. Death happens when the body has no way out. The body may be trapped in a fire, and when there is no way out, then the body surrenders. It gives up. The same happens to the self. When the self realizes there is no way out, no rescue, no hope, then it surrenders. It gives up and dies. The purpose of these writings is to show the reader that there is no way out for the self. These writings cannot end the self. No writings can do that. The death of the self can only come from you.

2777. If an ego occupies the brain, then perception is distorted. As a result, what appears real in daily life is not real. The ego must die to come upon what is real.

2778. When psychological conditioning comes to an end in daily life, then the feeling is visceral. It is deep in the gut.

2779. The physical universe came from emptiness and will return to emptiness. It is the same with the ego. In the same way matter is measurable, so is the ego. It may take a hundred, thousand, or million years for the ego to end, but it will happen, because everything measurable has both a birth and death. The death of the ego means the end of measure, and therefore the birth of what is immeasurable. The death of one is birth of the other. They are the same.

2780. If you feel lonely, neglected, unappreciated, and those feelings repeat day in and day out, then they repeat because you fail to face them. When you face such feelings, which means to watch them without effort to suppress, analyze, or escape from them, then the gap between you and those feelings dissipate. When that happens such feelings end, but you do not end those feelings. The dissipation of the gap does that.

2781. A soft yellow night light illuminated the dark room, a clock ticked nearby, and cars occasionally passed along the blackened street. The inner sound in the head was loud, and the back of the neck and upper back began to ache. The body washed itself, retired to the small bedroom, and rested comfortably alone in the darkness. Breathing was shallow and the heartbeat was slow, steady. In the quiet of the room an overwhelming calmness enveloped the brain. It moved deep into the brain, and filled the whole of consciousness. It was not an ordinary calm that can come to a person with the temporary absence of stress, feelings of gratefulness for friends, owning a nice house, having money, or whatever, and it was not an artificial calm that comes with the daily ritual of prayer, the brain-dumbing recitation of so-called sacred text, or some idiotic system of meditation. This calmness did not come from anything outside of consciousness. It originated from within consciousness, however it was not related to the content of consciousness. The content of consciousness is nothing but a collection of ideas, thoughts, and memories. It is nothing but the past, and the past means time. This calm has no connection to time, which means it was beyond time. It was as if the calmness existed before time and extended into eternity. It was eternal. It was a deathless thing.

2782. People think religious belief brings people together. If that were true, then there would be no divisions in the same religion. For example, Hinduism, Buddhism, Islam, and Christianity all have different branches. There are dozens of different Christian beliefs, which includes the Lutherans, Evangelicals, Roman Catholics, Protestants, Orthodox, Anglicans, and so on. There are the different Islam branches such as Sunni, Shi'ite, Sufis, and Baha'i. Hinduism has its different branches, as does Buddhism, Judaism, Sikhism, and so on and on. Belief does not unite people. It divides. Belief is by nature divisive, and division means conflict. It means violence. Therefore, to embrace any religious belief, regardless if it is X, Y, or Z belief, means to sustain violence. The truly religious person is not violent, which means the truly religious person embraces no religious belief at all. Only when the whole of human belief falls by the wayside can people live without religious divisions and all the violence and suffering it creates.

2783. It was a pleasant sunny afternoon. The sky was blue, majestic, immense. The windows throughout the house were open and the body quietly rested in the coolness of a small room. Silence filled the room and brain, and in the silence and without warning a vast and enormous other emerged. It seemed to emerge from within the air in the room, filling the room, seeping into all of the cracks, shadows, and every square inch. The enormous other, the enormity, or whatever it was, was bigger than big. It was more than vast. Big and vast imply space. They infer distance. This had no distance. It was in the room, but it was not limited to any particular space. The brain was utterly silent, devoid of the chatter of thought. In the silence of the brain the enormity moved in. It unfolded in the brain, scrubbing it, cleaning it, purifying it. It made the brain young, new, and that newness was not an idea. It was not a thought. Thoughts are dead things, entangled in memory, and therefore incarcerated in the past. The newness and silence in the brain were not the stuff of the past. It was the absence of the past the seemed to invite the enormity. It made possible for the enormous other to manifest. The streets were empty of people, the sun set over the horizon, and darkness descended on the small town. It was a glorious evening.

2784. Anything organized has no connection with what it means to be religious. I do not mean the religiousness that goes with ceremony, ritual, or dogma. It is not a religiousness that is in any way connected to any form of thought. This is different. This is a religiousness that cannot be organized, which means it is something that cannot be controlled or corrupted by man. It is something that man has no power over. Only the man that relinquishes the desire for control can come upon this extraordinary sense of religiousness that involves no desire, no effort of any kind. Effort and desire are mental movements of thought, and all forms of thought involve memory, and memory is measurable. To have this religiousness in your everyday life means to forsake that which is measurable. It means to bring an end to the measure that exists in the brain. When that happens the brain comes upon the other, it discovers that which is measureless, incorruptible, and therefore sacred. The brain that makes room for what is sacred at the same time discovers what it means to be religious. The brain discovers what it is to live a religious life.

2785. It was early evening, cold air sifted through a small window opening, and a floor furnace warmed the small house. The women swooned over the infants, sat them upright together on a sofa, took pictures, played, and thoroughly delighted in them. The woman laughed as they talked about feeding, cleaning, and caring for the babies. Soft shadows covered the walls, furniture, and floors in the small house. Outside the large picture window people passed by walking towards the quaint town. The walk down to the town center passed by a small market and bakery filled with people. Holiday decorations, lights, and wreaths wrapped around trees, buildings, and shop windows throughout the town. People crowded into a corner coffee shop, eating pastries, working on laptops, reading, talking, or simply sitting. A barber chatted with a patron and through the open door to a passerby. The body stopped at a street corner and looked at the cars, shops, people, trees, and sky. Not a single thought crossed the mind. In the absence of thought there was watching without evaluation and listening without criticism. There was no mental analysis or trying to figure anything out. There was no judgment at all taking place of what was happening in the town or with the people, cars, or sky. The mind was totally absent of every sense of comparison and judgment. In the absence of judgment a sense of freedom existed. The mind was free of the trappings of judgment, criticism, and in that freedom a mysterious and unknown other manifested. Judgment and criticism are not mysterious things. They are known, which means they are bound to memory. Memory is the world of the known, which means a mind bound to memory is bound to time. Memory is time. It is mental time. This unknown other had no connection to time. It was separate from the world of time. It was utterly mysterious, timeless. It was a holy thing. However, it was not the holiness people find in a temple, church, or mosque. Such holiness is based on belief, faith, and

therefore thought. The holiness in these places are chained to thought, which means they are attached to memory, and therefore that which is known. Nothing known is holy, because all that is known had a beginning. Everything with a beginning is limited. That which is holy is not limited, which means it is unlimited, infinite. Therefore if you think that which is holy can be found in a belief, faith, or so-called holy building, then you are making a mistake. You are looking in the wrong place.

2786. Love is unconditional, which means the moment you accept the conditioning of religious, political, or personal belief into your everyday life, is the moment you cease to love.

2787. The body is frail, wispy. It is easily broken. Love is different. Love is not something that can be broken. Love is unbreakable.

2788. The man lived with the woman for many years, and over the years their life together included such everyday things as having meals, watching movies, taking walks, and so on. They lived in a small house in a small town. One evening the man slept early. The sleep was long, deep. The next morning the man awoke, opened his eyes, glanced at the woman beside him, and he felt years had past since the last time he saw her. The joy he felt was immense. He felt his eyes become indescribably new, young. He observed her as never before, entranced with the shape of her brow, color of her skin, flow of her hair. It was more than just years that had seemed to pass. The time that passed felt like millions of years. He felt countless eternities pass, and then suddenly, surprisingly, astonishingly, he was back. He was back in the small house in the small town. His eyes were wide open. The mind was intensely alert, and the alertness had no motive, goal, or direction. Mental motive and direction imply thought. They involve time. The mind was outside the field of time, which means a timeless other occupied it. Timelessness ends time. It does that. Timelessness makes everything newer than new, younger than young. It makes time itself stand still.

2789. Do this: Feel as though you had just returned from being away many, many, many years. If you do that, then everything around you suddenly stands out as never before, friends, neighbors, relatives, coworkers, the shapes of furniture, the colors of blankets, the scenes in paintings hanging on the walls. Time is what turns what is new to old. It is time as thought that makes the mind old, dull, bored with the same scene, the same people, the same this or that. Nothing is old, because everything changes. Only the mind that is not bogged down and thereby aged by time can see the change. Only the fresh and innocent mind not confined to time can perceive the beauty of an ever-changing face, tree, or sky. Find out what it means to live today as if you have been away for a year, a decade, an eternity. Do that, and watch what happens to the quality of the mind. See how it lights up and turns on. See how it awakens.

2790. It was a beautiful fall day. The blue sky was covered with soft, thin clouds, and trees gently swayed back and forth in a gentle breeze. A tree squirrel with bright golden fur lay dead in the middle of the street. The body lay crushed with parts of its body turned inside out. A large lone turkey vulture with a small bald red head and black plumage sat perched on a rooftop overlooking the carrion. Black crows swooped over it apparently trying to scare it off, but the big bird ignored them, remained steadfast, and opened up its dark brown wings displaying a great wing span. The scavenger stood in a spread-winged stance for several minutes, and then cleaned its back and breast with its short, hooked, ivory-colored beak. As cars passed over the dead squirrel, the bird slowly walked down to the edge of the sloped roof, glided down to the street, cautiously approached the squirrel, and began to feed on the exposed red meat. If you believe that some type of afterlife awaits you when you die, then the embrace of that belief is no different from the businessman who embraces profit, the politician who follows an ideology, or child who covets a toy. In order to find out the truth about whether or not an afterlife exists, one must discard every human belief, theory, and opinion about it. One must look at it with fresh, curious, brand new eyes. In other words one must look at it with a mind that is not old or biased. One must look at it with a mind completely devoid of the totality of human thought. Thought is a realm of the past. Thought is memory, and memory is the past. The afterlife is not related to the past. That means the afterlife cannot be approached by thought. Belief is thought. Theory and opinion are all forms of thought. What happens when the whole of human thought comes to a stop? Is there something the mind can come upon that ends the constant movement of thought? This is the real question. It is the real question because the end of thought means the end of time. The mind that discovers what it means to step out of the whole movement of time, comes upon the other. It steps into the other side, the afterlife, the hereafter,

or however you want to put it. However, the hereafter is not a movement in time. It is a timeless otherworld. Most people live in time. They live trapped in a world of thought, which includes thought as past hurts, compliments, expectations, desires, and fears. The person that leaves that world comes upon the hereafter. It comes upon a hereafter that is here and now. The person that comes upon this other world discovers there is no “after”, because an “after” divides life and death. This division is a movement of thought, which means distortion. The fact is there is no division. The division between life and death is an illusion, which means life is death. To die is to live. They are the same. The hereafter, the afterlife, the otherworld, or however you want to describe it, can only be found when the whole psychological movement of thought, and therefore time, comes to an end. The end of time is the beginning of that which is timeless. That timeless dimension to existence is the hereafter. It is the otherworld, and the door to it is open. It is open for anyone willing to go through it.

2791. A church, mosque, memorial, monument, government palace, or mansion of the rich, may be grand, exquisite, and extraordinarily beautiful. However, all such things are physical. They are material and earthly things, which means they are always subject to decay, corrosion, and destruction. The beauty of any such thing cannot compare to what is immaterial, unearthly. It can never compare to what is indestructible.

2792. If you are possessive of a spouse, boyfriend, or girlfriend, then fear, worry, and jealousy are always present. They are always with you. As result you can never know what it is to be alone, not lonely, but alone. Aloneness does not mean one must physically isolate oneself from others. It means to be an individual. It means to be inwardly undivided, and therefore conflict free. Fear and worry are forms of conflict. Jealousy is terrible conflict. It is anger, and misery. It is a living hell. Aloneness has none of that. Find out how to live with other people, friends, family, and others, and at the same time without a hint of possessiveness. Do that, and the aloneness happens. A way of everyday living absent conflict comes about.

2793. That which is sacred does not hide, which means it is out in the open. It is right in front of you.

2794. The dentist office was clean, modern, and contained the latest technology. The man was escorted into a small room and told to sit in a dentist chair for a cleaning. The hygienist used a hook-shaped instrument with a pointed tip to scrape off deposits between the teeth. Brief moments of pain made the body twitch and hands flinch. As the hygienists carefully cleaned the teeth, the mind felt detached. It felt both separate from and tethered to the body. The mind observed the body and the pain, but it was indifferent to the pain. As the hygienist focused on her work, there was the sense of the ability to completely separate. A feeling arose of the ability to let go of the tether and die. The ability seemed to be there, but there was no interest to let go. There was no interest because the body had more work to do. It was not done.

2795. The intelligent man cannot lose his inner freedom to a dictator, have his mind molded by a priest or politician, or fall victim of the attachment to whatever social norms that surround him. The intelligent man is immune from all of that.

2796. If you find out what it means to rid yourself of the totality of human ignorance, the ignorance of partisanship, prejudice, the bias of human ideology, belief, philosophy, and so on, then the ridding of that ignorance brings about intelligence. However, the intelligent man does not know he is intelligent. All forms of knowing exist as knowledge, and knowledge is always fragmented. It is always partial. Partiality means bias, and bias is ignorance. Therefore intelligence is unknowable. To live outside the field of the known, means to not embrace the known. It means to die to the known now, and now, and now.

2797. The young woman intellectually saw that the thinker is thought. She understood that fact as a concept, which means the division within her remained. The fact that there is no division between the thinker and thought must be realized. It must be lived. Only then does the undivided other show itself. Only then does the wholeness within happen. Inner wholeness is not a concept. Concepts imply memory, and memory is always fragmented. It is always partial. The mind that transcends concepts, all concepts as belief, opinion, theory, philosophy, supposition, hope, and so on, comes upon the wholeness. It unexpectedly comes upon the completeness, and this completeness occupies the mind. As a result the mind discovers what it means to be fulfilled. It comes upon fulfillment.

2798. It was early evening and the small grocery store was filled with people, shopping, happily chatting, and helping customers. As the body stood in line waiting to purchase an item, aware of the people, store, and contents in the store, the mind sensed something, another realm, another dimension to life. It appeared when the movement of thought was quiet. It certainly can never be known, not as any form of knowledge, which means it is an ever new, ever changing, ever mysterious frontier. People generally think of new frontiers as the expansion of human knowledge and technology, or the exploration and mapping of the deepest parts of oceans, unexplored caves, remote land areas, and outer space. However, anything that can be mapped or measured makes it a measurable and therefore finite thing. This other frontier, if we call it that, is not finite. It is not measurable. The mind may be overflowing with new and exciting ideas about artificial intelligence, robots, how to reverse the effects of global warming, cure illness and disease, eliminate the need for humans to work, and so on, but any idea that occupies the mind involves memory, and memory is measurable. This other frontier was not measurable. It was separate from the people in the store, because their minds were absorbed in thought. Other people could not sense it, but it was there. It was in the store, among the people, and nobody seemed to realize it. The line of people at the checkout counter ended and thought suddenly entered the mind. As soon as it entered the other vanished. It snapped out of existence.

2799. If you see something and you do not know what it is you are seeing, then stay with that unknown. If you assume, opine, or believe it to be something other than an unknown, then it creates a known. The mind has a tendency to do that because it finds a sense of security in the known. However, that sense of security is no security at all. Belief denies security. It denies security because belief is divisive, and division means violence. It means corruption, war, and human sorrow. Therefore if you see something that is unknown, which means a mystery, a wonder, a UFO, or whatever it may be, then watch it. Learn about it. Stay with the unknown, and do not fall into the trap of assumption or belief. If you do that, then you learn what it means to live in the unknown and be perfectly at ease in that unknown. Life is overflowing with unknown, mysterious, and wondrous things. To create a belief about a wonder spoils the wonder. It corrupts the beauty of a dazzling sunset, a bird building a nest, a lone flower pushing up through a crack in a cement walkway. If corruption enters the brain, then life sours. It spoils. It becomes a meaningless affair.

2800. The ego is shaken by events, but love is not. Love is an unshakable thing.

2801. There is an eternity outside the field of time. It is not an eternity that extends back into the past or into the future forever and ever. Instead it is the eternity that exists in the present. The present is the eternity. It is a timeless thing.

2802. The mind cannot have that which is timeless occupy it unless the content of the mind is purged. The content of the mind is thought. It is thought as concepts, ideas, mental pictures, beliefs, theories, hopes, and dreams. Attention purges the content of the mind, which means attention takes place when the mental activity of thought becomes silent. The silence of the activity of thought not only reveals that timeless other, silence is that timeless other. They are the same.

2803. It was early morning and the coastal park had just opened to visitors. The walking path passed through a grove of oak trees, over foot bridges, and along sheer cliffs overlooking rocky caves carved out by eons of ocean waves. An elderly woman appeared around a corner walking in the opposite direction. As we passed each other, our eyes met, and a sense of intimate kinship, loving kindness, and immense religiousness was exchanged. The religiousness was not reflected in any religious symbol, gesture, or words. None of that is true religiousness. Instead this was an intimate awareness of the other. It was a profound connection and therefore totally absent any hint of separation. The connection seemed to last a mere second or two, but the quality of it was outside the field of time. There was no feeling of a passage of time. The nature of it was mysterious, unearthly. The connection was timeless.

2804. All choice involves thought, and thought is not love, which means love does not choose one over another.

2805. Everything came from emptiness, the stars, earth, and mankind. One day everything will return to emptiness. The ego came from the same emptiness, and will eventually return to emptiness. What is important is not that the ego will one day end. What is important is the ego can be destroyed. It can die.

2806. The sky was crystal clear and the air was still. A black crow balanced on a telephone wire, cawing loudly, and looking from side to side. A tall man came to the door of the small house carrying a religious book. He fumbled for words at first and then talked about his belief in God with great conviction and strength. Behind the man stood a young boy, fidgeting, seemingly uninterested in the talk between the man and occupant of the small house. As the talk progressed the tall man's face suddenly turned pale, and he began to silently listen to what was being explained to him. At one point the tall man seemed terribly uneasy, shaken, and his eyes become red and watery. Truth can do that to the ignorant. It can shake an ignorant person to the core. The man seemed grateful for the meeting, gave profuse thanks, and promised to return. The occupant bid the man good day, and as the man left, he proceeded to go to the house next door with his religious book at his side. The man heard the truth, but the truth did not appear to have any effect. The man was still mentally attached to the images of his organized religion, his book, and what he thought was sacred. He was still psychologically attached, which means he was not free. Attachment makes freedom impossible, and without freedom that which is sacred remains nothing but a thought, a concept, and the concept of a thing is never the actual thing. The man went about his mission to transform other people to his way of thinking, to have people conform and follow his particular religious faith, which means his mission was to divide. It was division, and as a result he continued to live in illusion and ignorance. He continued to live in darkness. Psychological attachment to belief, ideas, and images is that darkness. It is the inner darkness that makes the world such a violent and unsafe place to live.

2807. If you try to control your anger, emotions, or thoughts, then a separation takes place between you and the thing to be controlled. This separation means conflict. It means living a rather shallow and wasteful existence. There is a meditation that ends this separation, but it is not a controlled meditation. It is not a meditation that is scheduled or takes place at a particular time or place. The moment you schedule a time to meditate means control. It involves a controller, and a controller means a self, an ego, and therefore corruption. This meditation involves no control whatsoever, which means it is an uncontrolled, unscheduled, and therefore an unexpected thing. Find out what it means to live without any sense of control or expectation. Do that, and a meditation without a controller takes place. When that happens every sense of discord and disharmony in the mind ends. Disharmony in the mind means sorrow. It means jealousy, fear, grief, loneliness, and all the heartache that comes with it. This meditation is the negation of all that, and the beauty of it is that it does not take time. It is an immediate thing.

2808. To be devoted to the truth means to follow it regardless where it leads. However, if the devotion is to an ideal about what is the truth, then you are already on the wrong path. Any ideal about a thing is not the thing. That means truth is not an ideal, a theory, or some sort of mystic philosophy. The moment you follow a philosophy or some brainless belief, theory or ideology, then the beauty, the immensity, the absolute splendor of what is truth is lost. It is totally missed. To be devoted to the truth means to live it. There is no other way.

2809. A television news program showed a young man killed in a war between different religious factions, and his father next to the dead body wailing in agony. The father belonged to one of the factions, and he prayed to his God for justice. The father embraced the religious belief that was responsible for his son's death, and he continued to embrace the belief. As a result the father perpetuated the religious organization, and thereby sustained the social division and violence. The father essentially helped to kill his son, and he did not know it.

2810. A brain bound by thought is a desert. A brain unbound by thought is an oasis, but it is not just any oasis. It is the only oasis.

2811. People fail to ask the right questions that get to the root of human problems. Learn to ask the right questions and the complete resolving of a problem is made possible. Only getting at the root of a problem does that. Like a weed if you fail to get at its root the weed remains. It may be hidden from the naked eye, but it's there. It exists. Only by getting at the root of a weed can it die. Human problems are no different. Only by getting at the root of a human problem can it end so that it cannot return.

2812. After a long walk the body rested on a wood bench in a courtyard. The courtyard was surrounded by small shops that closed early for the holiday. Workers from a nearby restaurant were dressed in traditional festive dress, took pictures

of themselves outside under a large shade tree, and then with great excitement funneled inside a door to celebrate. As one sat quietly alone in the courtyard there was observation of the people, shops, tree, and courtyard without analysis, judgment, or any hint of criticism. Observation absent criticism means relationship. It means a connection that is not partial, broken, or fragmented in any way. An unfragmented connection is complete, and therefore it has nothing missing. A connection with nothing missing has everything. It has absolutely everything, which means to come upon such a connection is to discover what is love. Only a love that does not criticize or judge has everything. Only such a love is everything. It is the same with death. To come upon a love that does not judge is to come upon what is death, because both have nothing to do with time. Love and death are both timeless things, which means the one is the other. They are the same.

2813. Love steals the self away. It makes the brain empty inside, but the emptiness is not a hollowness. It is not a blankness or black void. Instead it is fullness, an abundance. It is a vastness that knows no hurt or suffering of any kind.

2814. The morning sky was a beautiful blue, leaves of trees gently quivered in a light wind, and inside the small home in a softly lit room the body watched, listened, sat quietly alone, and was utterly absorbed in that aloneness. The movement of thought was absent, and so there was no mental analysis or comparison taking place. The movement of ideas passing through the mind stopped, and as a result time itself ended. The mind was no longer using memory, and as a result the activity of time itself was inactive. The inaction of time meant timelessness was passing through the mind, and that timelessness passed like a river, flowing, surging, teeming with unimaginable energy. The energy was in another place separate from the everyday routine of going to work, driving a car, having sex, washing clothes, cleaning, cooking, playing, and so on. All of that requires physical energy. This other energy was different. It was not physical. It was an energy that existed in a completely different dimension, and the mind was the door to it. The energy was not related to time at all. The energy and timelessness were the same movement, the same river, the same thing. Timelessness contains everything. It contains the past, present, and future. It has the whole of time within it, which means your whole life does not pass in time. Life may feel as though it moves in time with a past, a future, and all that. However, any sense of a past or future merely exists because of thought. They merely exist as ideas. Ideas and thoughts, no matter how grand, complex, or expressive, are nothing but snapshots of experience. It is an incredibly minuscule piece of existence that the mind records and stores in memory. That means the character of thought is always fragmented. It is always sectional, broken, and therefore never complete. It is never whole. To view life through thought means to view it through a broken lens, and a broken lens distorts the view. It corrupts seeing. To see without a broken lens means to see without thought to interfere in the seeing. It means to have a perspective of life that is outside the field of time, and therefore undistorted, real, true.

2815. Does one person have more inherent worth than another? Does a priest have more value than a terrorist? Does a new born have more importance than an elderly near death? Does the intelligent person who follows the truth have more value than the ignorant person who follows a lie? If all human life is sacred, then the worth of one person is the same as any other. All life may be sacred, however that does not mean that which is sacred operates in all people. If it operated in all people, then people would not be divided, which means wars would not exist. Thought is used to weigh things. It is used to measure value and worth. Thought is essentially fragmented, which means it never sees the complete picture. It never sees without slanting the seeing. That means only when thought is not used to measure the worth of a person, or anything at all, can one see the sacredness in all things, equal and undivided. Only then can one come upon the immeasurable other.

2816. The only true love is a love without measure. Only such a love is not possessive or directed towards only a select few. Instead it touches anyone and anything it faces. It is like an ocean, vast and beyond measure. Find out what it is for the ego to drown in that ocean, because the death of the ego is the birth of what is immeasurable. It is the birth of a love that is infinite, and therefore sacred.

2817. Ego entropy is the general increase in disorder within the psyche of man. Unless the ego is completely purged from the human brain, then psychological and social disorder will not only continue over time, it will get worse. There may be localized pockets of psychological and social order here and there, but fundamentally the entropy of the ego, as an isolated system of human thought, will not decrease over time. In other words, if the ego does not end in mankind, then

the disorder it creates will increase over time. It will increase until it cannot increase any further. At the point of complete disorder the ego will end. It will end, because the entropy of the ego is the same as the entropy of matter. Matter is finite, which means it is not infinite, and what is not infinite has an end. Both matter and the ego have an end. It means both can be destroyed. It means the ego can die. As long as an ego exists in the people with positions of power, then the likelihood for the ego to cause the destruction of mankind increases as time goes on. In order to minimize this likelihood, no person in power should have an ego. With the advent of artificial intelligence, robotics, and advances in biological, chemical, and nuclear weaponry, the ability exists for smaller numbers of people to destroy the whole of mankind. The people in positions of power with that ability today contain an ego. That is obvious because they all embrace a particular religious faith, political party, and flag. As long as an ego exists in such people, the likelihood for the destruction of mankind increases. To minimize this likelihood means no person in power should identify with any religious belief, political party, or flag. No person in power should identify with any belief or mental image at all. It is obvious that most world leaders and citizens of the world today have an ego, which means the future of mankind appears bleak. What is most important is not what is the likelihood that any other people have an ego, it is whether or not you do. That is all what really matters, because if you do, then that ego can end. It can be destroyed.

2818. The way to feel unbroken inside is not to try to put oneself together piece by piece through hard work or effort because to do that takes time. What makes you feel unbroken, and therefore whole, has no relationship with time. Time is the problem. Time is the brokenness. Find out what it means to stop living in time, and every feeling of inner brokenness ends. It ends instantly.

2819. Awareness only happens in the present, which means it is independent of the past. Memory is the past. Therefore awareness has no connection to memory. Memory is also limited, and that which is limited has an end. It is mortal. If awareness has nothing to do with memory, then awareness is not limited. It is something that does not end. Therefore at physical death awareness does not die. It not only does not die, it was never born. What has no death and no birth is infinite. It is an immortal thing.

2820. If you want to find out what happens to you at death, then first be clear about what is “you”. I don’t mean “you” as a physical body, because what happens to the body at death is obvious. The body decays, decomposes, and returns to the earth. There is nothing mysterious about that. However, to ask what happens to the “you” that is not the physical “you”, but rather the psychological “you”, is a different question. In order to answer the question one must fully understand what is that psychological “you”. When you explore that question, be careful that you do not fall into any trap by believing, accepting, or embracing something that may not be true. Be careful you do not fool yourself, because people are easily fooled.

2821. The air was calm, chilly. The walk passed by restaurants and stores in the little town. A coffee shop was filled with cheerful patrons joyfully greeting each other. They seemed free of worry and without any cares in the world. The walk went down the sidewalk to the edge of a marine reserve overlooking the bay, sail boats, and rocky mounds along the shore. The body rested motionless on a weathered bench observing the sky, sparkling bay waters, and seabirds perched on black boulders along the shoreline. Later that night the brain could not sleep. It was after midnight, and the brain lay wide awake, watching, listening. The heart beat steady. The chest slowly rose and fell with each breath. The body felt strong, and yet at the same it seemed easy for it to slip away. Memories of the coffee shop, sail boats, and black boulders echoed throughout the brain. After several minutes the memories grew faint and slowly disappeared. I felt lucky to be alive. Everyday is filled with unopened gifts. The noise of analysis, comparison, and evaluation stifles these gifts. It isolates the brain to memory, the past, and as a result it is as though you see what is happening with eyes closed. If you open your eyes, then what is happening reveals itself and thereby the gifts open. The opening of the eyes and coming upon what is happening is the opening of the gifts. They are the same.

2822. Love cannot be approached by reason. Reason implies concepts, and a concept of love is not love. Any concept of what is love is a fallacy. It is a corruption. But no concept can ever corrupt love. It is the concept about love that is the corruption. Love itself cannot be corrupted. Love is incorruptible.

2823. The room was pitch black, the body slept late, and lucid dreaming began to take place. There was dreaming that the body was flying over pastures and hills, and there was awareness that one was dreaming. The brain was able to direct the flying and it was great fun to fly like a bird. The lucidity went on for a long time, the body awoke, and a remembrance of the dream echoed throughout the brain. The remembrance soon faded and was then discarded. It naturally fell away with yesterday's news. Such dreams are rather superficial and without much meaning. However, there are other dreams, different dreams, meaningful dreams. Dreams can reflect unresolved issues, unexplored questions, and even answers to questions that have gone unanswered during the day. Do this: Before sleep scan the brain for any unanswered question. The question may be about jealousy, fear, a job, a family member, or yourself. Whatever is the question keep it simple. Make it clear. If the question is muddled, then any answer will also be muddled. If you clarify the question, then before sleep stay with it. Stay with the question. Experiment with it. Just experiment and watch what happens.

2824. When it comes to questioning what is love or freedom, the word "how" must be stricken. It must be deleted from the inquiry, because "how" implies time, and time has no relationship with any of these things. Time is the devil that deceives the brain into thinking nonsense about such things. It is the noise that causes havoc in the brain, makes for confusion, and creates a life filled with needless worry, fear, and struggle. The brain that sees the fallacy of time is no longer a prisoner of time. It is free of time. Seeing sets the brain free. Seeing is the freedom, and only in freedom can one discover what is love.

2825. In order to understand the afterlife, you must first understand life. You must understand your life. For example, if your life is filled with anxiety, jealousy, and all the misery that goes with the struggle for security, happiness, God, or whatever else, then is there a different life that exists after that? Is there a life that exists when all forms of inner struggle and misery come to an end? Is there a life that knows no struggle, no misery, no inner conflict or any kind? I say there is. I say there is such a life not because I believe it or because I have faith that it is possible. I say there is because it is true. It is a fact. To come upon this other life demands the end of every form of inner conflict. It requires you to find out what it means to live in relationship with another person without a hint of jealousy, anger, or heartache. If you are married, have a boyfriend or girlfriend, or if you are dating or living with a person, having sex, and all that, then is jealousy possible in that relationship? If it is, then you are living in conflict, because jealousy is conflict. It does not matter if the jealousy is hidden deep in the brain waiting for the right circumstance to appear and show its ugly face, because as long as the possibility for jealousy exists, then it is there. It is in you. If jealousy is in you, then love is not. Love is nowhere to be found in your life. Here is the thing: When a life of conflict ends, then a new life appears. In other words if your life is filled with conflict, the conflict of jealousy, frustration, fear, loneliness, anxiety, and so on, and that life dies, then one comes upon an "afterlife". You may have held the belief that an afterlife is some sort of spiritual transfer of yourself from this earthly realm to another. The afterlife is a transfer, but it is not a transfer that involves yourself, the self, or the ego. The ego is your life now, because where there is an ego, there is pain. There is hurt. There is conflict after conflict. The afterlife I am describing has no ego. It is totally absent of conflict, which means it is a life of indescribable peace. The beauty of this peace is that it is something that takes no time to discover. It is a peace that you can have now, which means it has a timeless nature to it. To find out what it means to live without every form of inner conflict opens the door to what is love. Love is the timeless other that comes about when a life of conflict ends, which means love is that afterlife. They are the same.

2826. If you imagine that the afterlife involves leaving this earthly realm and coming upon an unearthly realm, then that image denies that unearthly realm from manifesting. It denies coming upon the unearthly other.

2827. The sky was overcast and filled with a blanket of grey clouds. The air was still, a lone dog barked somewhere far off in the distance, and an occasional car passed by the small house. The woman was from a far away land, and the land was undergoing social unrest and protests. People were protesting in the streets of her country, burning cars, and destroying shops. The woman choked up with tears over the social violence and destruction of property. She talked of how people were revolting against rising living costs, a stagnant economy, government corruption, and the false promises made by political elites. Many protesters had been killed by government troops, and with each death the crowds grew larger and became more violent. Throughout history people have taken to the streets in revolt against oppression and corruption. There have been countless political, religious, and social revolutions, and still people have not learned what it means to

carry out the only real revolution. They have not learned what it is bring about a revolution in the individual, a revolution in consciousness, a psychological revolution that once and for all wipes away every sense of helplessness and feelings of loss in a manner that is instant, complete. Find out what it means to undergo a psychological revolution, a revolution that turns around consciousness itself and thereby comes upon an inner freedom that depends on nothing. The problem that people need to confront is not a political, economic, religious, nationalistic, cultural, or social problem. It is a psychological problem. It is the problem of not being inwardly free. Inward freedom is not the superficial freedom of free speech, free will, free choice, or any of that. Inward freedom is different. Inward freedom is having no mental attachment to any land, country, religion, society, politics, or culture. It is having no attachment to any belief, ideology, theory, hope, or dream. It is having no psychological attachment to the image of any tribe, group, job, person, or God. It is finding out what it means to be inwardly attached to nothing, and therefore free, and completely secure in that freedom. For thousands of years people have searched for freedom and ways to feel psychologically safe and secure. In the search for freedom and security people have always looked outside themselves for the answer. They have never looked within. Find out what it means to be free within yourself, which means not to be mentally attached to any image, idea, or thought whatsoever. Any form of attachment to thought, the thought about a country, a God, a person, a job, or whatever, only serves to deny freedom. It makes real freedom impossible. Look what happens when the totality of psychological attachment to all forms of thought is banished. See what happens inwardly when that actually ends. See how suddenly there can be no feeling of helplessness or any sense of loss. Feelings of loss only happen when one is attached. Feelings of loss only exist in the absence of freedom. To find out what it means to be free ends all feelings of loss, and it only happens when there is a revolution in the mind itself. What is needed is a psychological revolution, and psychological freedom is that revolution. It is the only revolution. Do this: Scan the brain of every idea or thought that gives you a sense of comfort and well-being. It may be the thought of a departed loved one, the idea of a supreme being, the thought about the leader of a nation, the idea of family, work, home, or whatever. Notice that whatever idea or thought comes to mind takes the form of memory. Memory is what gives you an inner sense of comfort and security. Memory does that. Let that sink in. Internalize the fact that you are using memory in some form or another, to try to feel psychologically safe. Here is the problem: Memory is always partial. It is always fragmented, because it is nothing but a collection of recorded snapshots of experience. As a result the nature of memory is that is never total, complete. It is never total. Therefore memory can never provide complete psychological safety. It can never bring about a sense of total inner security. Obviously memory is needed for everyday living, brushing your teeth, washing your hands, cooking, cleaning, and all that. Memory is essential for such things, which means it has a clear use. However that use is restricted. It is limited to a very narrow field. It is limited because memory has no use whatsoever when it comes to bringing about a sense of psychological security and well-being. Psychological well-being is what people lack, and any feelings of helplessness, loss, fear, anger, frustration, and so on, deny any feeling of well-being. It makes having a sense of well-being nothing more than a mere idea or thought, and the thought of well-being and the actuality of it are two totally different things. To have the actuality of it, which means to have a deep and abiding sense of inner well-being, and therefore a state of mind that is unattached and free, means to have a mind that cannot be moved by circumstance, environment, or the activities of man. Look what happens when you identify to nothing. See what takes place in the brain when you are attached to no form of thought of any kind. It means you can never be hurt. It means the absence of all hurt, heartache, and human sorrow. This absence of sorrow is the psychological revolution that man seeks. It is the only revolution that has the capacity to bring about an actual sense of inner freedom and well-being that depends on nothing. Real inner freedom depends on nothing. Find out what it means to have that extraordinary sense of freedom when you wake up in the morning until you go to bed. Do it. Just do it.

2828. If everyone is attached to an idea about something, an idea about a person, country, God, or whatever, then I am wrong to everyone.

2829. It was late evening and the house was empty, quiet, dark. The body was in bed listening to rain showers battering the rooftop and streets. Cool air flowed through the open windows in the small room. In the darkness of the room it happened. There was the presence of something unspeakable, something infinite, something holy. The brain was wide awake and a holy presence unfolded. It unfolded from nowhere. It came from nowhere, which means everywhere. It seemed to come from everywhere at the same time. The body was motionless, breathing was shallow, and the heart beat like a loud, slow drum. Time had lost all meaning. Although chronological minutes passed, with the passage of each minute it seemed like the passage of eternity upon eternity. The eyelids grew heavy, and unexpectedly a feeling of leaving

the flesh and then re-entering it took place. There was a feeling of leaving and entering the flesh, bones, and brain over and over. The leaving and entering happened for an unknown period. It was like a back and forth type of travel, and the travel was a movement of awareness that was separate from the body. It was as though the body was incidental, superficial. It was as if the body did not exist. Only awareness existed. The awareness was everything. There was nothing else. The absence of the movement of thought allowed the awareness to show itself, and it was separate and independent from the brain. It was independent from thought, the movement of thought, and mental analysis. It was independent of all such things, but it was something more. It was not just independent of all of that, but it was independence itself. It was a movement of independence, and therefore freedom. The freedom was like a vast sea. It was like an immense ocean, and that ocean was not material. It was not matter. Instead it was energy. It was an unfathomable field of indescribable energy. The presence was that energy. They were one and the same thing.

2830. Intelligence does not manifest itself in a way that can be proved. There is no proof that can be made that a person has this intelligence, because proof implies thought, and thought cannot see with clear eyes. Thought cannot be used to perceive intelligence. The person that seeks or demands proof operates from an ignorant perspective. The key is that one must bring an end to the ignorance in one's own everyday life, and the first step is to find out what it means to be free. Until you do that, then fear will be forever with you. There will be fear of losing the things you are mentally tied to, the idea of a spouse, job, belief, country, culture, or whatever. Freedom means to be mentally tied to nothing, and if you have that freedom, then not only does intelligence manifest, it makes possible to see intelligence in another.

2831. If you believe in a cycle of death and rebirth, and you hope to escape this cycle, attain nirvana, end suffering, and all that, then ask yourself what is the entity that hopes. What is the thing inside the brain that desires, seeks, struggles, and therefore suffers? To seek implies discontent. To struggle means frustration. Therefore struggle is suffering. The fact is struggle denies contentment. It denies the other. That means the end of suffering can never happen unless the whole psychological movement of struggle ceases. Struggle is the problem. Anyone that struggles to attain anything can only look in memory for how to go about it. Memory is first place the brain goes to find an answer to anything. That is a simple fact. The problem is the memory that exists in the brain has been molded by particular upbringing, education, and culture with all the traditions and beliefs that go with it. Belief in every form is inherently slanted. It is prejudiced. A prejudiced brain can never be content, which means contentment can never be found in memory. If you realize that fact, face it, and internalize it in your bones, then you will see the fallacy of seeking nirvana, enlightenment, or whatever you want to call it, in memory. When you see the fallacy of a thing, then that thing is naturally discarded. It no longer has the importance it once had. The person that sees the fallacy of using memory to attain contentment stops using it. What happens when the brain realizes that memory has zero value when it comes to finding God, happiness, or peace of mind? I will tell you. The brain comes to an extraordinary realization, and that realization awakens the brain. A fantastic inner awakening take place, and that awakening brings about an absolutely immense sense of freedom. It brings about a freedom that has no connection with anything inside or related to memory. That means this freedom is not a concept, theory, or idea. Instead it is real. It is the real thing. In that freedom the entire mental movement of struggle stops. See what remains when the whole of that no longer exists in your everyday life. Just see.

2832. If you mentally treasure a particular thought, then mentally you live in a cage. The only way to break out of that cage is to inwardly let go of every thought you value. It means to drop the mental attachment to all thoughts no matter what they are. If you do that, then suddenly the sides of the cage collapse, the bottom falls out, and the top blows up. The moment you let go of the whole of thought is the moment the entire cage completely and instantly disintegrates. That alone is the key to freedom.

2833. The timeless other does not come about based on any specific teaching model. It comes about when all models are forsaken. When all models are let go, not with the intent to come upon the other, but rather because there is insight into the fallacy of all models, then and only then it comes. The letting go is the coming of the other. They are the same.

2834. The body found itself at a small gathering of people chatting about food, clothing, the weather, and other small things. In the brain there was a silence taking place. It was silence that was devoid of the playback of memory. It was watching the people, television playing, trees outside the window, and furniture in the room. However, the silence was

more than merely the absence of this playback. It was an energy, a strength, an incredible power that was a part of a vast ocean. The power was not in terms of force or the ability to push or pull. It was a power of newness, innocence, untouchability, and therefore independence. It was pure independence, but there was something more. The silence was a revealing of a vast ocean of energy. It was both a part of the ocean and the ocean. This revealing brought about a sense of oneness with all that is, the people, television, trees, and furniture. It was not an idea or product of the imagination, because it brought with it an unspeakable sense of calm. The calm was impenetrable in the sense that nothing could penetrate, touch, or hurt it. The body is susceptible to being hurt. It is susceptible to pain and hardship, but this other is separate from the body. It is separate from the material world. The silence, power, or whatever, was in front of the other people. It was right under their noses, and they did not seem to notice it. They were caught up in the world of materialism, entertainment, and self-indulgence. A feeling of compassion came over the brain. There was compassion for the people living with the noise of the self, and all the petty distractions, frustrations, and desires that go with it. Most people seem so lost, so blind. They seem to be such vulnerable creatures. However, I cannot help but feel that some people are not lost. I feel some people are not living in ignorance, which means they have come upon that vast ocean of newness, innocence, and impenetrability. I feel it, but that may not be the case. Regardless whether or not others have it, what matters is whether or not you have it. If you do not have it, then you are not only vulnerable, vulnerable to hurt, frustration, disappointment, which means constant sorrow, but you will never love. You will never love, because love is not sorrow. Love is not a vulnerable thing. Love is invulnerable, impenetrable. Nothing else has that quality.

2835. If you find yourself immersed in money matters, working long hours to earn a livelihood, calculating pros and cons of a job, an account, an investment, or whatever, then observe the immersion. Observe the movement of thought as it measures and weighs finances, money matters, and what is the best choice, step, or path for the problem at hand. It does not matter if the choice about your job or money appears right or wrong, good or bad. What matters is the observing. To observe the movement of thought as it deals with the everyday issues of work, paying bills, buying groceries, and so on, eliminates any gap that exists between the observer and the observed. The absence of this gap puts money matters in its proper place. It makes whatever happens with a job, bank account, home, and all that, utterly insignificant. It makes it all a terribly small affair.

2836. The end of division between the thinker and thought reveals what is death.

2837. It was late evening and the body was covered with a soft comforter resting on a hard mattress. The eyes were open, alert, and watchful of the shapes and shadows in the dark room. The alertness was easy, playful, without effort. In the darkness of the room a sense of quiet jubilation unfolded and occupied the mind. It did not come from someplace outside the mind. Instead it came from within the mind. It was not a happy or any sort of positive, confident, or necessarily uplifting feeling. Instead it was peaceful. It was a quiet peace and serenity that happens when the activity of thought stands still. There was no particular thought conjured up or put out by the mind that brought it about. In fact any thought only serves to keep it away. Any mental effort prohibits it. It was the inaction of thought that seemed to invite it. The jubilation, serenity, or whatever it was, came unwanted, and when it occupied the mind it was not separate from the mind. There is nothing that can be done, said, or written that can impart the indescribable beauty and sacredness that was this serenity. No deed or words can transfer it from one person to another. A person may speak or write about it, but the immense beauty of it is something that can only be found within. The serenity lasted throughout the evening, and it was present when the body awoke the next morning. It was there during the morning exercises and walk along the water, at breakfast, and as the body sat on a recliner watching a nature channel on television. It is there now as these words are being written.

2838. Be playful.

2839. If the self is memory, and memory is limited, then the self has an end. It means when the self dies, then it is gone. It is gone for good.

2840. If you believe there is something sacred deep inside you, buried, concealed, or otherwise hidden, then that belief is not different from the belief in materialism, communism, racism, or any other "ism". It is not different because any belief

means an ego, and therefore desire, struggle, and sorrow. That which is sacred knows no sorrow. If you see that fact, then belief falls away. The whole of human belief suddenly turns to ash. It is from these ashes that what is truly sacred in life comes out. It emerges.

2841. If you fail to learn what it is to live without sorrow, and then you die, then it is as if you attended class everyday for a million years and still you learned nothing.

2842. At physical death consciousness as the self, which means the self as a movement of sorrow, falls back into the vast ocean of human sorrow. It returns to the self of mankind. The self emerges from this ocean at birth and falls back into it upon death. The consciousness that no longer suffers has stepped out of this ocean of sorrow, which means it has brought an end to this emerging and falling back that has existed for millions of years. It has stepped out of the sorrow of man and thereby brought an end to the whole insane cycle of birth and death, birth and death. The consciousness that has stepped out of this ocean of sorrow has brought an end to the division between life and death. It is a consciousness that is no longer divided, which means the whole insane cycle of birth, death, and rebirth has come to an end.

2843. Love with conditions is a losing game.

2844. The observable universe contains largely what has been described as dark energy and dark matter. The smallest part of the universe contains galaxies, stars and planets. The nature of matter and dark matter are fundamentally the same. They are both measurable, which means they both have a beginning and end. The nature of energy and dark energy also have the same fundamental nature, but unlike matter, energy and dark energy are not intrinsically measurable. Energy is not measurable because it has no beginning or end, which means it can neither be created nor destroyed. It means energy and dark energy are immeasurable, infinite. They are eternal things. The ego as a movement of thought is similar in nature to matter because thought is inherently limited, fragmented, and therefore measurable. The end of the ego means the end of psychological limitation. It means bringing an end to the measurable in the brain, and thereby transforms the measurable into the immeasurable. If the brain is emptied of the measurable within, then it comes upon that which is immeasurable, infinite. It comes upon the same eternity.

2845. When you have free time, observe what thoughts pass through the mind. If a particular thought enters the mind, then observe it. Observe from where it came, its movement in the mind, and where it goes. For example, if the thought about having breakfast comes to mind, and you notice this because you are getting hungry, then the reason for that thought makes sense. There is no problem with it. However, if a thought comes to mind about, for example, a work meeting you are scheduled to attend with the boss, and as a result of that thought you feel anxious, then look to see what is the reason for the anxiety. Is it because you are afraid of being punished for a mistake, criticized for poor performance, having your pay cut, or losing your job? The key is to not try to suppress, influence, or change whatever thought arises, but instead simply observe it. Observe it without reacting to it. It does not matter if the thought seems sad, violent, embarrassing, or any other such thing. What matters is that you observe it without judgment, which means observation without any division between the observer and the observed. If you do that, then such thoughts are exposed, which means they are no longer hiding in any part of the brain. Such thoughts cease to appear when they are faced and exposed. They cease altogether.

2846. If you watch the ebb and flow of thought as it arises from and falls back into memory, which not only includes thoughts about work, family, money, sex, and all that, but also includes the movement of deeper thoughts with all of the hidden agendas, private desires, and buried secrets. If you mentally step back and watch the whole movement of thought, then you will not only be able to watch the movement of everyday thoughts, but more deeply you will be able to watch the movement of thought as it struggles to change, achieve, and possess. The key is to be attentive to the entire movement of thought from the moment you wake up until the time you sleep. If you do that, then the division between you and thought throughout everyday living has no place. It ends. When this division ends, then what remains is a mind that does not struggle in any way. It is a mind undivided and therefore without any conflict. What takes place has nothing to do with any hopeful desire or belief. What happens is unbelievable.

2847. Knowledge of the self comes about when you watch the activity of thought as it moves in the mind. However, there must be no acceptance or condemnation of whatever thoughts come to mind. There must be only watching without any interference by the self. The self is opinion and belief, which means when the self watches, then watching is bias. It is partial, and to watch with this inner movement of partiality necessarily creates distortion. It makes coming upon true knowledge of the self impossible. Therefore watch the movement of thought as if you are watching from outside the mind and above the body. Watch it as though you are separate from the body itself. If you do that, then you learn what it is to see yourself as you are. More deeply, you learn to see the self as it is.

2848. If you find yourself bored, angry, frustrated, or in some other form of inner conflict, then the conflict will never end unless you attend to it, and you cannot attend to in a casual manner, which means you must give it every ounce of energy you have within you. It means you must make it a matter of life or death, because that is what it is. To go through life with one conflict after another means that love is denied, and to live without love is the same as being dead inside. However, to find out what ends all forms of inner conflict once and for all makes love possible, and when you love, then all at once you discover what it really means to live.

2849. If thoughts about having lots of money, owning a big house, fancy cars, and all that appears in the brain, and those thoughts result in feelings of pride, success, or satisfaction, then watch what causes those thoughts to appear. It may be because one feels that these possessions will bring about a sense of security, attract a mate, or fill the emptiness in ones life. Whatever causes such thoughts to appear, observation is the key that reveals it. Observation is the factor that reveals what lies behind such thoughts, behind such feelings, and more. It is the factor that reveals everything. When I say "everything" I do not mean a fun job, lots of sex, a big bank account, or any other such things. In other words, I do not mean material, physical, or earthly things. I mean unearthly things.

2850. Love must come first. It must be more important than work, money, sex, watching television, and surfing the internet. It must be the most important thing in your life, because without love the mind can never be clear. It can never be empty. Love empties the mind of all clutter, conflict, and confusion. It brings clarity, and that clarity ends the confusion of everyday living. It cleans out the clutter of personal belief and ideology. It wipes away the conflict of despair, depression, and every form of inner hurt. The ending of all that is not nothing. It is everything, and love is the key to it.

2851. If you realize your path in life leads nowhere, then that realization makes you stop going down that path. As a result a new path reveals itself. If you stop going down the wrong path, then the right path emerges, because to not go down the wrong path is the right path. They are the same.

2852. The ego sustains violence. That is all it knows how to do.

2853. Scientists say that nothing can go faster than the speed of light, except for empty space. Based on scientific observation the most distant galaxies from the earth are moving away from earth at a speed faster than the speed of light. The galaxies themselves are not actually moving away that fast, it is the empty space between the galaxies that becomes larger. In the same way matter cannot exceed the speed of light, the speed of light cannot exceed the speed of empty space. It not only means energy exists in empty space, it means the energy in empty space is greater than the energy in light. I feel emptiness is energy. They are the same. Can the brain come upon that emptiness? I ask that question because emptiness is not different from any other emptiness regardless if it is the emptiness between atoms or the emptiness between galaxies. Emptiness is emptiness, no matter where it appears to be, even if it is in the brain. The brain is filled with ideas and thoughts, which means it is not empty. However, if the activity of thought can be still, even if for just a moment, which includes the activity of analysis, comparison and judgement, then in that stillness emptiness can emerge. It emerges because the end of thought means the bypass of memory, and memory is the past. The past is time. It is psychological time. If the movement of thought can be still, then it means time itself can stop. As a result if the brain is free of time, then it comes upon what is timeless. Emptiness is that which is timeless. They are one and the same thing. Find out what it means to let go of every idea and thought you treasure, which includes the thoughts about work, family, God, and anything else. If you do that, then you not only come upon what is timeless, and you not only discover what it means to have that timeless other in your everyday life, but you learn what it is to live without any form of psychological

conflict. All conflict begins with an idea. It starts with a thought that the brain embraces. People embrace and mentally possess particular thoughts because it gives them an inner feeling of safety and security, which means without it people feel insecure. However, psychological possessiveness also creates fear. There is unavoidable deep down fear to lose whatever you possess, and fear is conflict. It is conflict in the brain, which means love is not. Since fear is grounded in ideas, it is also grounded in memory, and memory means time. Love has no relation with time, because love is timeless. The moment you learn to embrace no form of thought at all, is the moment all forms of inner conflict are wiped away. They end instantly. When that happens the brain comes upon a state that most people only dream about. The beauty of what happens is that it is not a dream. It is not an idea, which means it is real. What takes place when you stop to inwardly possess any idea or thought at all, is the brain comes upon what may be described as joy, but it is not a joy that depends on the idea of anything such as a job, spouse, or something else. Instead it is a joy that depends on nothing, which means only when the brain lets go of every belief, idea, and thought it values can it come upon this joy. It does that because joy happens when the brain is free. That is what the absence of dependence is. It is independence, and independence means freedom. The emptiness the brain comes upon is not only filled with energy and joy, but it is free. Freedom is the key. Find out what it means to psychologically depend on no beliefs, ideas, or thoughts of any kind and at the same time feel completely at ease in that independence. Do that and the brain comes upon freedom. It comes upon the emptiness and energy. It comes upon indescribable joy.

2854. You can have great fondness and affection for another person, but if you become attached to whatever images you have about that person, then you can never be free, and without freedom love is impossible.

2855. Ego death is the loss of identity. It is when every idea you identify with empties from the brain and you are perfectly at ease in that emptiness.

2856. The ego is mental isolation, and therefore loneliness, and grief. It is a barren wasteland of selfish activity, self interest and self gratification. It is enclosed in an inner wall that makes relationship nothing more than an idea. All ideas are confined to memory, and to live in memory means to live in isolation. Loneliness and grief are always mental movements of isolation. They are isolated in the past. Psychologically the past is a bubble of mental isolation, cut off from the present, and therefore a world of illusion, pain, and obviously no love. Love does not exist in a brain that is isolated. Love is neither loneliness nor grief. Love ends grief. If you live in the past, then you must be willing to change. You must be willing to undergo a fundamental psychological transformation, which means to be attached to no mental image at all. Images are memory, and memory means the past. It means time. Love is not a function of time. Love is timeless. You must be willing to be attached to no idea or thought whatsoever, because in the absence of attachment there is freedom. You must be free, because only in freedom can you die to the whole of the past, and therefore time. If you can do that, then you can change. You can undergo an inner metamorphosis. Love is that metamorphosis, and when it happens, it changes your entire life. Love does that. It changes everything.

2857. The brain was used to garden, plant potatoes, herbs, and fruits trees. It was occupied with thought, and thought means knowledge. It means the brain was operating in a field of the known. As the body tended to the garden the known moved in and out of the brain. Afterwards the body rested on a wooden chair under a Madrone tree. The leaves of the tree and the orange, yellow and red fruit on the branches gently bobbed up and down in a soft breeze. The sky was blue and cars passed along the road way. Under the sky and in the shade of the tree the unknown other came. It appeared and in a blinding instant it brought the whole of time to a stop. It swallowed time itself. It moved into the brain, and as a result the brain died to time. The contents of the brain was empty of the past, and in the emptiness there was the present. The present was tingling with immense energy and ever-changing movement. The unknown other was that movement. It was the emptiness. You cannot abandon time by hope, prayer, or effort. All forms of prayer and effort involve thought and thought means memory. It means time. This unknown other was outside the field of time. It was an effortless, timeless thing.

2858. The death of the ego reveals a reality to life that otherwise goes completely unnoticed. Death does that. It reveals a world more real than before.

2859. The death of the ego means the end of all pain and sorrow. The same happens when the body dies. Every pain and sorrow one has ever felt dies with the body. It is only upon rebirth when the horror returns, starts all over, and goes on as it has for thousands of years. It goes on until the ego dies. Ego death is the only thing that ends the whole insane cycle of birth, death and rebirth. Nothing else does that.

2860. As I write these words the source of everything is here. It is in the brain. The source is not a dead thing. Instead it is alive. It is alive in the sense it is moving, surging, filled with tremendous energy. I feel this energy has no limits, which is to say it has no end, and therefore no death. It is deathless and it is in the brain. This deathless other occupies the brain, and it is not an ego. The ego is finished, which means there is only the other. The brain is a material thing. This is not material, and so it is separate from the brain. It is independent from the brain, which means when the brain dies, nothing happens to it. The brain simply comes upon the source, and it occupies the brain, but upon physical death only the brain dies. The source does not. It does not because it is a deathless thing. Most people fear death, because they fear losing what they have. They not only fear losing their friends and family, and everything they accumulated over their lifetimes, but they fear the loss of what they are, which means all the images that make up their identity. But if the brain has no ego, then there is nothing to lose. There is no identity to lose, because it doesn't exist. If you ask "What is that source of all that is?", then who is asking the question? It is not the ego. If it is, then there is deception. I see the danger of desire, belief, projecting images, and all that. To come upon the source all division must be purged from the brain, which means there must be no demand to change others and the violent and insane world in which we live. No demand means I can write about what it means for others to change, but it doesn't matter if I do so or not. It doesn't matter, which means what happens in the world doesn't touch me. Of course I don't erect any idiotic shrine to worship this other. I see the ignorance of that, so that is out. That would be a wrong path, an ignorant act, and to not do what is ignorant is intelligent. But I describe all of this, and if only one person reads it and learns from it, then that would be wonderful, but if nobody ever reads any of this or gains any insight from it, then that would be fine with me as well. It's like this: If you come upon this source, which means this immense and extraordinary energy, then you can describe it to others, if they have the interest and are willing to listen, but you are immune to everything that other people are going through, their misery, grief, suffering, and all the rest of it. It is as if you have come upon a vaccine that wipes all of that away. To come upon the source means that the source occupies the brain. As a result there is immense meaning in everything. There is meaning in the whole of life, which includes the violent criminal, selfish child, and jealous spouse. This means there is no need to do anything. One can write books, talk to people, and so on, because one has compassion for the suffering of people, but there is no necessity to do so. In other words one can do nothing. One can have this absolutely immense other occupy the brain, and yet there is no urgency or mission to try to change people. There is no demand to try to end all the violence, suffering, and social problems in the world today. In the same way you cannot demand love to behave in a particular manner, so too you cannot demand the source to do the same. It is what it is. It simply exists. That is all it does. That is all it needs to do.

2861. Science, religion, and human thought in any form, cannot be used to approach that which exists outside the field of time. None of that can come upon what is timeless, which means the emptiness, the energy, the immensity. The brain can imagine, theorize, and philosophize about it, but it can never capture the vastness and immeasurable beauty of the thing. Only when the brain comes upon what is death does that other show itself. Death does that. It reveals what scientists, theologians and philosophers have sought since the beginning of man. Find out what it is the die to the whole of human thought. Do that, and watch what that inner death does. Just watch.

2862. When the ego ends and you come upon that state of timelessness, and then you go back into world of time, which means going to a job to earn a livelihood, performing household chores, preparing meals, and all that, then you may find yourself feeling out of place, not at home, or completely different from other people. These feelings, if they happen, are natural because when you come upon that timeless dimension to existence, then nothing in this material world comes close to it. The consequence of this experience can turn all of your relationships with others upside down and inside out. It can cause you to leave your job, stop going to the temple or church, and walk away from politics, ambition, and the pursuit of pleasure. That is what this timeless other does. It changes you. It changes you completely. As a result you begin to see the world around you with fresh, young eyes. With these new eyes you embark on a new kind of learning about the world, people, and yourself. This learning is not a learning about new skills or knowledge. Instead it is a learning that takes the form of explosive insights from moment to moment. These insights are not about ideas of things, but rather they are

about the nature of ideas themselves. Ideas are fragmented, partial. Insights about the nature of ideas on the other hand are not, which means they are whole, complete, and therefore they are not retained as ideas to be regurgitated or played back like a broken record at some time in the future. Instead they are lived.

2863. The ego is not the body. The body is merely a tool or vehicle for the ego, which means the ego wields the tool. The ego is the driver of the vehicle. At physical birth the ego occupies the brain, and it forms into what seems like a particular ego based on the particular environment, upbringing, education, and so on. However, the particular ego is not the right description for what it is. There is no real division between the particular ego and the universal ego. There is only the ego. There is also only attachment, as well as there is only conflict. The ego, attachment, and conflict are all one and the same movement. It is a single movement devoid of love. Love is what brings a stop to the whole activity of the ego. It ends every form of attachment, and wipes away all inner conflict, which means it ends the whole cycle of birth, death, and re-birth of the ego that has been going on for thousands of years. To break this cycle is to learn what it means to love. The problem is people think the ego differs from person to person. They think an ego today differs from an ego that lived thousands of years ago. The same goes for attachment and conflict. They are all one and the same movement. This is a tremendous fact to realize, because if you can find out what it means to love, then that love destroys the ego, attachment, and conflict. It destroys them all at once at the same time. Do not confuse any of this with any idea of a particular ego being reincarnated over and over. The truth is the ego in you is the same as the ego in any other person. As a result the particular ego was never real in the first place. What is real is if an ego exists in you, and an ego exists in another, then you are that other person. You are the same ego, the same being, the same entity. It means if an ego exists in you and an ego exists in everyone else in the world, then psychologically you are the world. As a result physical death has very little meaning because when your body dies, and if an ego occupies your brain at the moment of death, then psychologically you persist. You continue, because you are the neighbor, the coworker, and every other ego in every other brain. The only brain where you cannot be found is in a brain that loves.

2864. The death of the ego is an extraordinary departure, because it is the departure from limitation and living in time. Time itself dissolves, and a timeless field of existence begins. Before the ego dies it lives as a movement in time, which means thought. However at death the whole of thought as the ego falls away. What happens afterwards is the beginning of a completely different reality, a reality without limits. When you come upon that unlimited and timeless reality, it goes where you go. It stays with you.

2865. Love does not involve time which means it happens like a lightbulb without a switch. People make the switch all important. The truth is there is no switch, which mean either you love or you don't. There is no in-between.

2866. The room in the small house was silent, and in that silence time was absent. A different dimension to existence opened up where time did not exist. In that timeless place there were a huge number of beings, beings of deceased coworkers, friends and family, but also ancient beings, beings that were not present in this life, but have existed for millions of years. The beings filled the room, surrounded the man, and stayed in silence with the man. The man welcomed the beings and sat in silence with them. Past encounters with such beings often resulted in the beings urging the man to talk more with others, write more, and do something that would help people bring an end to the sorrow which was their lives. This encounter was different. The beings made no such requests. They put no demands upon the man at all. Instead a sense of indescribable peace, and oneness filled the room. The oneness was devoid of division, which means there was no need for change, no need for goals, and no need for experience. The oneness and peace were all that mattered.

2867. There is nothing more meaningful than right now.

2868. It appears the physical universe will end one day. I don't know how it will end, but the following is how it may end: As the acceleration of the expansion of the universe continues, all galaxies, stars, and planets will be torn apart from each other leaving nothing but atoms and black holes, and when all atoms break apart and all black holes evaporate, then only photons will remain. When only photons are left, and the expansion of empty space continues to accelerate, thereby eventually cooling the photons to absolute zero, all photons will stop moving. At the point all photons stop moving they will disappear, because if the smallest particles in the universe cannot break down into any simpler particles, then whatever

is left disappears. It disappears into the empty space. Emptiness is not a blank, barren void, which means it is not empty. Instead it is full. It is full of energy. Emptiness is a sea of immense energy. Is it possible for an ordinary man to come upon that emptiness, not as a theory, fanciful notion, or philosophical concept, but actually? I feel it is. To come upon that emptiness, that energy, or whatever name you want to give it, the brain needs to be empty of the clutter that fills it. The typical brain seems to be terribly cluttered with opinions, beliefs, theories, the conditioning of upbringing, education, social media, and so on. It is cluttered with ideas, thoughts, and mental images of the world and itself. Fundamentally the brain is cluttered with images, and images means memory, the past and therefore time. If the brain is purged of all conditioning and time, then what remains? What is left is that which is not conditioned and has nothing to do with time. What remains is what is unconditional, timeless. What is that? I will tell you. It is love. Love is unconditional. Love is timeless. Love is therefore the emptiness. What does it mean for a person, you and me, to come upon that love, so that it moves, works, operates in the brain? I will tell you that too. It means to not only live without any form of conditioning, the conditioning of religious belief, political ideology, personal philosophy, and all that, and it means to not only identify to no opinions and no beliefs of any kind, but it means to be psychologically attached to no form of thought whatsoever, which includes thoughts about work, money, sex, family, friends, God, or whatever else. It means to identify to nothing. The absence of attachment means freedom. To have this inner freedom in everyday life means to let go of thought, and therefore time, from day to day and moment to moment. If you do that, then you not only discover what it is to live with that timeless other when you awake in the morning, get dressed, cook, clean, and so on, but you discover what it means to live without any form of inner conflict, the conflict of frustration, anger, jealousy, loneliness, grief, and every other human sorrow, because all sorrow is grounded in thought. All sorrow is rooted in a mental image. When the brain is purged of all mental images from moment to moment, then sorrow is impossible. As a result you not only discover a love that is unconditional and timeless, you discover what ends all sorrow. Love ends all sorrow, and it takes no time to do it. A life of sorrow is a life absent love and therefore it is rather a waste of life. It is a life with little meaning, if any. Love is what gives life meaning. It does that because it not only means a life without sorrow, it means a life without fear, and the greatest fear is death. Death is not only the end of the body, it is the end of the ego, the self. The self is the collection of mental images you have about yourself. However, if the brain has purged itself of all mental images, then it has no image of itself. It means at bodily death there is nothing else that dies. If love occupies the brain at bodily death, then nothing happens to that love. Nothing happens because love is emptiness, and emptiness is not limited. It is infinite. It means love is a deathless thing, and at physical death the body dies, but love does not. Love continues. It goes on.

2869. The ego is ignorance, which means it is a movement of darkness. At bodily death this darkness leaves the brain and meets a light. The light dispels the darkness, which means the ego falls away, but the falling away is temporary. For the ego to end permanently it must not depend on the light outside itself. It must be a light unto itself.

2870. If the mind is sensitive, highly attentive, then it accepts nothing at face value. It does not merely go along with convention or some form of habitual behavior. Instead it questions. It doubts. It remains in the field of the unknown regardless what comes before it.

2871. Always question the known.

2872. If you find yourself afraid, fearful of the boss at work, losing your spouse to another, what may happen in the future, being alone, death, or whatever else, then the brain wants security. It wants comfort, and it seeks comfort through ideas. For example, when dealing with the fear of being alone the brain seeks to escape from the loneliness through shopping, television, entertainment, hobbies, work, sex, and so on. When dealing with the fear of the boss or losing your job, the brain conforms to whatever behavior the job requires, and through that behavior it seeks safety. The behavior may be compliance, sexual, religious, cultural, or even criminal. One of the greatest fears for people is the fear of death. When addressing the fear of death the brain seeks comfort in belief, hope, or some sort of philosophy. It may be the philosophy of immortality, hope of heaven, or the belief in Jesus, Allah, or something else. It does not matter what form the belief takes, because all forms of belief are rooted in fear. Psychologically you, which means the ego, fears for its destruction. It fears for its end. As a result the ego seeks continuity through belief, the afterlife, living forever, and all that. If the brain was free of fear, then there would be no need to seek comfort through any idea, belief, or anything else. It would not be necessary to seek comfort at all. The key is to find out what it actually means to live without fear in everyday life. In order

to do that one must learn what it is to be completely alone and perfectly fulfilled in that aloneness. To be alone does not mean to live in isolation away from people or become some sort of homeless hermit living in a cave or mountain top. To be alone means to be an individual, and therefore not divided within oneself. Inwardly people are terribly divided. The outward divisions that exist are obvious. There are all of the numerous religious divisions between the believers in this religion and that religion, all of the political and ideological divisions between this group and that group, this tribe and that tribe, this gang and that gang, and so on. The outward divisions that exist around the world are merely the expression of the psychological divisions in the individual. Social division is the product of psychological division. It is the result of the division within you. A person does not have to live physically alone in order to find out what it means to bring an end to the division within oneself. Inner division means misery. It means frustration, loneliness, fear, and every other type of such horror. You do not have to go anywhere to find out what brings a stop to psychological horror. You do not have to read any book, speak to any psychologist, or seek out any other so-called expert. In fact, the brain that seeks, pursues, and desires, is caught in the division between what it is and what it wants. The brain wants peace, but the fact is there is fear. There is loneliness. There is horror. The brain refuses to face that fact. It refuses to face the horror. However, look what happens the instant horror is faced head on. To face something head on means to take it in completely. If the brain takes in something completely, then whatever it is does not carry over. It does not continue mentally. When the brain takes in a tree, which means when you carefully and wholeheartedly observe the trunk, branches, color, movement, and curvature of the leaves, everything about the tree from top to bottom, then the brain finishes with it and moves on. It means when you turn away, then the brain finishes with it. Any idea or remembrance of the tree does not persist as one moves on. Now do the same with psychological horror, the horror of loneliness, fear, anger, and any other conflict that occurs. Do not try to run from it, control or suppress it. Instead watch it. Watch it with every ounce of strength, energy and passion within you. Do that, and watch what happens when the brain finishes with it. Watch how it moves on.

2873. If you come upon a truth for a mere fraction of a second, then no matter what happens that truth stays with you. It does not stay with you as an idea. It stays with you as a fact.

2874. It does not matter if you are crippled, maimed, or otherwise trapped in a defective shell of a body. What matters is the brain. What matters is for the brain not to be trapped in memory, and memory means time. It means psychological time. Time is a restraint. It's an obstruction, because it obstructs the brain from coming upon what is sacred in life. It obstructs what is timeless. If you make memory all important, then this other will continue to slip away. Memory is clearly required to work at a job, schedule an appointment, plan a trip, and all that, however if the brain does not have that which is timeless in everyday living, then confusion and sorrow are inevitable. If the brain allows that timeless other to occupy it and thereby have it partake in everyday life, then whatever happens to the body is minor. It's a very small matter. Of course one does one's best to live a healthy life, eat right, exercise, and all that, but if physical death happens today, then it would not matter. It would not touch this timeless and sacred other. There is nothing sacred in memory, because memory is measurable. It is measurable since it contains a limited number of experiences, opinions, beliefs, books read, languages spoken, and so on. What is sacred is not measurable, which means it is independent of memory. Memory has a place in everyday life, but do not make it primary. If you do not make memory and the contents of memory more important than anything else, then a trapdoor for memory unlocks. This door allows time to spill out and exit the brain. When time exits the brain, then what is timeless comes forward. What is sacred appears in the brain. A new kind of energy begins to work, and as a result the brain awakens. It wakes up from the past to find itself suddenly and wholly immersed in the present. The present is not an idea or thought. It is not memory. Memory and everything contained in memory is the past. The present is absent of memory and its contents, which means the present is where that timeless other resides. It is home to what is sacred.

2875. The only meaningful death is the death of the ego.

2876. At bodily death you are still you. If you have an ego at death, then that ego is still an ego. Nothing happens to it. The ego is a movement of time, and the ego remains in time. It remains in time, but it comes upon that timeless dimension. The ego vacates the brain and meets that which is timeless. It meets that timeless other, but it remains apart from it. The ego may sense the beauty, vastness, and immensity of it, but the ego remains separate from it, which means it continues. The particular ego and attachments fall away, but what remains is attachment itself. It is from that universal

attachment, which is the universal ego, that a new personal ego is born. It is born into another body, another brain, and it enters back into the physical world at birth. It returns to the world of attachment, ignorance and sorrow. The ego has gone through this thousands of times, lived a thousand lives, suffered a thousand sorrows, and now you are back. You are back in the world of time and still separate from that timeless other. If you had that timeless other, if you had it in your mind and heart, then you probably would not be reading any of this. There is now the extraordinary opportunity to find out what it means to live in this world without an ego, to bring an end to this insane cycle of attachment, and therefore come upon a love that exists outside the field of time. That is what love is. Love is that timeless dimension of existence that reveals itself when the ego dies. Find out what it is to have no ego, which not only means to end the attachment you have to a particular person, particular job, or particular God, which makes up the personal ego, but find out what it is to end the whole of attachment itself, which is the universal ego. Find out what it is to be attached to nothing. Only if you do that does separation end between the mind and that timeless other. The beauty of what happens is that this separation ends immediately, which means it ends here. It ends now. The opportunity at hand is not any ordinary opportunity. It is the opportunity of a thousand lifetimes.

2877. Dark thunder clouds moved over the morning sky. Sheets of rain poured onto the black pavement flooding gutters and making large puddles on the congested streets. The small coffee shop was packed with people sitting at tables, working on computers, reading, chatting, or waiting in line to place orders. A man and woman sat at a small table outside under the eaves of the building drinking coffee and talking. The woman talked about her work, how she was poorly treated, and how coworkers made her feel unwelcome. She was upset talking about it as the man quietly listened. People who feel helpless, stressed, or anything else, do not seem to realize that there is no difference between the abuser and the abused, between the person who belittles and the person who feels belittled, or the person who does not love and the person who feels unloved. In each case the person has an ego, and where there is an ego conflict is unavoidable. It is certain. The conflict may take the form of frustration, anger, jealousy, or fear. It may exist as feelings of despair, insecurity, or hopelessness. It does not matter what name is given to the conflict, because if conflict exists within a person, or between two people, then there is no difference between them. They are both caught in the same movement. They both have an ego. For two people to be caught in the movement of the ego means there is no separation between them. They are basically the same. However, the person that discovers what it is to bring an end to the ego at the same time discovers how not be inwardly hurt or affected by anything another person says or does. This is really quite a radical thing to discover, because most people are susceptible to being mentally hurt, marked, or in some way scarred. They are vulnerable because they have not learned what it means to live without an ego, a sense of self, or me-ness. The person absent a sense of me-ness has stepped out of the entire dimension of conflict. It is not just that the person has stopped living with frustration, anger, awful feelings of insecurity, and all that, but the person has come upon what it is to not be internally absorbed in time. To be absorbed in time, which is psychological time as the past, not only includes thoughts about work, the insensitive coworker, mean boss, it includes all of the social norms and patterns of behavior present in the society you find yourself. It does not matter if the society is Western, Middle Eastern, or Far East. It does not matter if the community of people around you are bosses or coworkers, leaders or followers, rich or poor, believers or non-believers, and so on. The only thing that matters is you mentally embrace time, time as thought, ideas, or mental images, because all forms of psychological conflict have their origin in time. Time means yesterday. It means memory and remembrance. Psychologically all remembrance is the past, and therefore time. The person that ceases to be obsessed and preoccupied with the whole activity of time comes upon a dimension to existence that has no connection to the time. The person comes upon that which is timeless. The person comes upon love. If you fail to see and come to terms with this simple fact, then inner conflict will always follow you. It will be inside you wherever you go, which means love will not. Love is that timeless other. It is that dimension to life that takes the place of conflict when every sense of me-ness or an ego vacates the brain. It is not that love displaces conflict, buries, or moves it into some small corner of the brain. Love dispels it. It dispels conflict altogether. Therefore only when the ego dies is love made possible. The realization of what is love discloses what happens at the death of the ego. It reveals that death does not result in a blank slate or oblivion, and therefore it is not something to be feared or avoided. Instead, it shows what gives meaning to life. Love is what gives life meaning. It is the only thing that does that. Therefore the death of the ego and love are the same movement. They are the same thing. The man felt great compassion for the woman, reached out, and explained about what it means to come upon such a love. The man spoke with a sense of urgency about not giving importance to work, the petty things coworkers say, and the need to step out of the whole of time, living with past hurts, remembrances, and the whole activity of the ego. He

explained that only when the ego comes to an end is it possible to come upon what is truly timeless and therefore sacred in life. The woman was suddenly overcome with emotion, her eyes welled with tears, and she began to weep uncontrollably. There was nothing the man could say or do that could end her turmoil. Afterwards the man and woman sat in silence, said goodbye, and then parted. The rain stopped, dark clouds slowly separated, and beams of sunlight lit up the sky. A lone black bird sailed high overhead. It glided effortlessly over the tops of the buildings, towards the bay waters, and then disappeared. It disappeared in the light.

2878. All suffering is rooted in thought, and thought means time. Time exists as matter, and also as thought. Time as matter will exist until the end of the physical universe. Time as suffering can end now.

2879. If you are sad, then do not seek happiness. Instead find out what ends sadness, because if you end sadness, then there is nothing to seek.

2880. The creation of the physical universe was either unintentional, or intentional. It was either an accident, or not. Whatever happened cannot be analyzed or measured, because what happened was outside the field of time and therefore measure. It happened outside the field of the known, which makes whatever happened unknowable. The brain cannot know what happened, but it can come upon the unknown. The known is thought. It is the whole of human memory. If the brain purges itself of thought and memory, even for a split second, then it will come upon what is unknown. It will instantly come upon that unknowable other, which means it will come upon creation.

2881. To observe without thought interfering in the observation is to see without limitation. It is to see into eternity.

2882. Thought can never come upon what is unlimited, except for when it ends, and the end of limitation is that which is infinite. If the movement of thought ends, then the brain finds itself empty, and emptiness means energy. The brain is filled with energy, and that energy takes the form of mental alertness and that alertness means the brain finds itself totally immersed in the present. It is immersed in the empty space between thoughts. As a result the brain awakens. It awakens as if from a lifetime of sleep.

2883. A life of attachment means fear, and a life of fear is a mistake. Be attached to nothing. If you do that, then your life will not be a mistake.

2884. The path to that timeless other leaves no trail or footprints. It leaves no breadcrumbs that can be followed. A path implies distance, and distance means time. To follow a path means to follow time. It not only means you are taking a wrong path, but it means that no path leads to that timeless other. If you see the fallacy of following any path, then you are free of all paths. It is in that freedom that the timeless other shows itself and makes its way into your daily life. Watch how that timeless other affects where you go, what you say, and the things you do. Just watch.

2885. The white sandy beach was dotted with people sunbathing, swimming, and splashing about in the bay water. People boated, kayaked, and snorkeled. They seemed drawn to the search for pleasure, comfort, and endless entertainment. It is comforting to enjoy a summer day, sleep in a warm bed, watch a movie, and all that, but first comes that which is sacred. Without the sacred other, whatever you do will be selfish. It will be destructive. The sacred other changes all of that. It removes the self from the brain, and as a result it makes your life no longer yours.

2886. What ends the self is not just a simple insight or revelation. It is a benediction.

2887. The violence and human suffering was not the result of a natural disaster. No hurricane destroyed the towns and homes. No volcanic eruption lay waste to the vegetable fields and fruit orchards. The destruction was man-made. Rival groups each desired government control of the small territory, and as a result there was armed conflict and civil unrest. Women and children became subject to human trafficking, prostitution, slavery. Food and medicine was cut off and millions were deathly sick, malnourished, or starving. The ambition for control and power over others was the root cause of the violence and unrest. Ambition does not cause unrest, it is unrest. It is unrest as struggle, frustration, and fear. If

you learn what it means to live without fear, the fear of loss, the fear of separation from friends and family, the fear of what may happen tomorrow with the constant struggle to succeed, provide, and survive, and also the greatest fear, which is the fear of death, then one discovers an entirely new way to live that has none of that. People fear death because they do not know how to live. To live does not merely mean physical survival. Life is not just about satisfying bodily needs, breathing fresh air, drinking clean water, eating a healthy meal, and all that. Instead it means living with a complete and total absence of fear. To live in fear is no life at all. Fear robs the mind of what it means to truly live. If you own land, property, home, or whatever, and other people desire it, and are willing to kill for it, then have the capacity to give it up. Have the ability to walk away from everything you own, your land, home, bank account, and live without it happily, religiously. To live religiously does not mean to follow any particular religious faith, philosophy, and other such thing. It does not mean to devote oneself to a particular set of beliefs about the practice of life, which includes the practice of certain rituals, ceremonies, traditions, and all that. It does not mean to become a monk, sanyasi, or hermit living in isolation away from the world. To live religiously means to live life without fear and therefore with a sense of order. However, it is not a physical or mechanical order. Instead it is having an order within, which means the complete negation of mental disorder. Mental disorder takes the form of not only living with fear, but also with ambition, struggle, worry, and frustration, and every form of inner conflict. Inner conflict has been given different names such as anger, loneliness, jealousy, and so on, and all the names obviously differ, but they each have the same disorder. People are caught up with the various names of mental disorder. They think each name has a different solution, but as long as mental disorder is approached in a partial manner, disorder will always remain. Any partial approach is a mistake. It can never bring about order because that which brings order to the mind has a quality about it that is not partial. What ends disorder has a character about it that is complete, whole, full. It has a fullness to it. What has a quality of fullness about it, wipes away every inner conflict, and also destroy every sense of inner disorder? What would you say? The answer to that question is simple. Love. Love is that fullness. Love wipes away the whole of conflict from the mind, and it thereby destroys every sense of mental disorder. The reason people live with jealousy, fear, loneliness, and every other so-called inner conflict and disorder, is because they do not love. Obviously this is not a love that has anything to do with what is partial. Partiality implies bias, and the love I am describing is not bias. This is a love that has no ambition, and therefore no struggle. It is a love that does not depend on money, property, any thought, or material thing. This is a love that depends on nothing, which means it is an independent thing.

2888. Be mentally in the present, which means highly alert and watchful to whatever happens inside and outside the brain. Do not react to what happens. Just be attentive, and see how attention brings a stop to the movement of thought, and therefore to the past, which means time itself falls silent. In that silence the brain comes upon what is timeless. It comes upon an inner emptiness, and therefore energy. It comes upon immense, indescribable, and unfathomable energy.

2889. The thinker is thought. You are the thoughts you have about yourself. When you die you live in the memories that other people have about you. You live on in the memory of others, because that is what you are. You are that. However, if you have no thoughts about yourself, then at death what goes on is not thought. You do not live on in the memories of others, because those memories are no longer you. They belong to those other people. As a result when you die, what continues is not thought. What goes on is the absence of thought, but it does not go on in other people. It goes on by itself.

2890. The ignorant man lives in darkness. The intelligent man does not. The intelligent man can describe and point out to the ignorant man what ends ignorance, but he can do nothing that will remove the ignorance from the ignorant man. Only the ignorant man can do that. Therefore, to do nothing allows the ignorant man to learn for himself. It allows the ignorant man to be a light unto himself.

2891. Love never rests or sleeps, which means it is an action that nothing can stop.

2892. If you seek a path to that which is timeless, and all paths take time, then no path is the right path.

2893. It takes but a moment to look at a person to see how deeply they are lost in the self, the attachment to images, and all the suffering that goes with it. You can see it in their eyes and face. Even so, one may talk to them, point out what it

means to live differently, and even though nothing may come of it, it is the right thing to do. More deeply, I feel there is something at work that requires no action on part of the person who has ended living in attachment and stepped away from the self and the whole activity of human suffering. I feel what is at work makes any effort to help others end their suffering an utterly small and insignificant business. In essence I feel the greatest thing a person can do for another is nothing. The greatest action I can do to help another person remove the self from their head is no action at all. The self can only be removed from a person if and only if that person discovers what it means for that to happen. That discovery must be by that person. It must be by that person alone. In other words I must have no part in ending the self that is within you. There is nothing I can say, write or do that will end your suffering. I can explain what it means to do that, but you must face it. You must be the one to purge the self from your everyday life. Nobody cannot do it for you. So you are on your own. So here's what I will do. I will let you be on your own. If there is nothing I can do that will end your suffering, then that is what I will do. I will do nothing, and I will do that now.

2894. The self cannot love, because the self is memory, and memory is limited. Love is not limited. An act of selflessness, which means an act of love, is the greatest thing you can ever do in your life. A single, brief, fleeting act of such a love, which means a love that has no expectations, seeks nothing in return, and has no conditions attached to it at all, is greater than any achievement you could ever accomplish in life. It is greater than if you were to become the leader of a country, became rich and famous, or developed a vaccine that would save millions. A single act of such a love is greater than all of that combined. It is greater because love is sacred, but it is not sacred as a fanciful notion or belief. Love is literally sacred.

2895. The ego is the cause of every conflict, every sorrow, every evil.

2896. The ending of the self happens in an instant. It is as though a "pop" occurs that ejects the self from the brain. It is when the self leaves the brain that love enters it. It is not that one happens first and then the other takes place, but rather the leaving of the self is the entering of love. They happen at the same time. They happen together because they are one and the same thing. The instant this event takes place all pain stops. Every sense of inner grief, despair, and sorrow disappear. It disappears completely. As a result an inner calm and contentment take over that cannot be put into words. The content is beyond anything that can be imagined. It is unimaginable what happens. The self needs to go. It needs to be blasted out of existence. Find out what it means for that to happen. Only then can this other come.

2897. If mankind was water, then love would be similar to a ripple. It would be a ripple that touches the entire body of water. However one must choose to enter the water and create the ripple. The choice is unlike any other, because it is not a choice that involves desire. Desire implies a goal, and a goal means time. Love is not a function of time. Therefore one must find out what it is to choose without a hint of desire, without any goal, and to seek nothing in return. That means the choice must be choiceless. Only then does one discover what it is to love. Only then does the ripple take place.

2898. That which is sacred does not need you to talk to other people about it, write about it, or even to survive in order to describe it to others. It needs nothing. That means that which is sacred does not depend on you or anything. It depends on nothing. It depends on nothing because that which is sacred is independence itself. They are the same.

2899. How long a person lives means nothing. How a person lives means everything.

2900. Mental attachment is the underlying source for all human sorrow. There is no good sorrow, which means the best attachment is no attachment.

2901. The self is the judgement maker, manipulator, and controller. If the self vacates the brain, then what takes over does not judge or manipulate. What remains cannot be controlled. It is an uncontrollable thing.

2902. The self has been in one brain or another thousands of lifetimes before. It has suffered in those brains numerous times, but this time it is different. This brain is different. It is different because it has learned what ends suffering. It has come upon what it is to not suffer, which means the self that previously occupied this brain is no more. There is no self, and as a result the brain has come upon the last suffering, the last self. When the self is finished, then at bodily death there

is no self that goes on. Nothing goes on, and nothing means emptiness. It means energy. That is what happens when the self is no more and the brain dies. The energy leaves the brain, but that energy does not end. It continues. It goes on. However, it is not an energy that involves force, mass, push and pull. It is not a physical or material energy. It is hidden, dark. It is an immaterial thing. This energy manifests when the self comes to a complete and total end. The key is the death of self. It must die. Only then does the door open to the energy, the vast and immense other.

2903. If you have a self, and you think deeply about these writings, then you may feel terrible panic at the calamity of your situation. If you see that the self is the problem that must be overcome, and that problem is you, and an awful sense of despair results, then stay with the despair. Do not try to run away from it. Face it. Be it. It is when you become the despair, that the division between you and despair ends. It is in the end of this division that all feelings of panic and dread end. They end completely.

2904. If you live with jealousy, ambition, possessiveness, and all the rest of it, then inwardly you are divided. You are not whole. To be a whole human being not only means to live without all of that nonsense, but it is to have an insight into the whole of life, which means love, death, intelligence, and freedom. If there is conflict in your life, then obviously there is no love. It means you live with attachment to some form of thought, the thought about another person, a house, Jesus, or whatever, and as a result of that attachment there is constant fear, and the greatest fear is death. People fear death because they don't live fully. To live fully means to die to every experience from moment to moment regardless how beautiful or ugly. It means to embrace and play back nothing psychologically. As a result life and death cease to be separate things. People think bodily death means the end of conflict, the end of struggle, attachment, and all the sorrow that goes with it. However, the sorrow in one person is not different from the sorrow in any other person. The intensity may differ, and the particular thought that brings sorrow about is obviously different, but fundamentally it is still thought. It is still sorrow. The problem is not how the attachment of person A compares to that of person B. The problem is attachment itself, which means they both have the exact same problem. If psychological attachment exists in the brain at the moment of bodily death, then that attachment goes on. What survives bodily death is attachment. It is attachment as an ego, a self, and the self that survives at death is the same as the self that exists in the living. It is not different. In other words if attachment has not ended when you physically die, then that attachment goes on. It continues in other people. It does that because you are not different from anyone else. Therefore figure out what it is to bring an end to the whole of attachment in your everyday life. If you do that, then not only will you cease to fear death, but life takes on an entirely new meaning. An immense and indescribable significance to life unfolds that otherwise is completely lost.

2905. It has been reported there are instances of young children remembering their past lives, describing who they were, and how they died in great detail, which later was corroborated. If the ego survives bodily death and enters into another body at birth, then it is like moving from one frying pan into another. What is important is not to learn about what frying pan you may have occupied in the past. What is important is to step out of the frying pan you now find yourself.

2906. It has been theorized that the self survives bodily death, enters an afterlife, and at some point reincarnates into another body at birth. It does not matter if it does, or does not. What matters is that the self exists. If the self exists in you now, then it is utterly irrelevant if it has survived countless births, deaths, and rebirths. What is relevant is that it has endured for millions of years, millions of sorrows, and now there is the opportunity to bring the whole of that to an end. The opportunity at hand for you right now cannot be compared to anything else, because the end of the self means the end of sorrow. It means the beginning of something that has never existed until now.

2907. The ego of one is the same as the ego of another. That means if an ego exists in you, then you have lived millions of lives, millions of struggles, millions of sorrows.

2908. There are reports of near death experiences in which a person dies, leaves the body, enters into an afterlife, and then returns to describe it. What is important is not that it happened, but does any of that bring an end to all the problems of your everyday life? If such an experience fails to end living with frustration, anger, jealousy, loneliness, and all the other petty little hurts of everyday living, then what good is it? Let me put it this way: Memory is what has been, which means the past. Love does not exist in the past. That means the memory of any past experience, no matter what it is, has no use

when it comes to love. The key is not the memory of any near death experience, or any experience at all. Instead it is dying to all experience from hour by hour and minute by minute, because when you do that, then the past is not carried over into everyday life, which means the brain cannot be hurt. It cannot be tormented. All inner hurts and torments are grounded in past experience. If you die to past experience from one moment to the next, then that dying brings freedom. It brings freedom from the past, and as a result it brings freedom from all inner hurt and torment. Freedom not only ends hurt and torment, it makes love possible. It does that because freedom is love. They are the same.

2909. If your life is filled with grief due to the loss of a loved one, and you think something outside you can end that grief, then you are looking in the wrong place. People have sought comfort and solace in priests, spiritual guides, clairvoyants, psychologists, friends, family, books, faith, belief, or some sort of thought. If you think any of that can bring an end to the grief you feel, then that very thought is the barrier that makes it impossible. Thought serves to perpetuate grief because it creates a division between the thinker and thought. As long as this division continues then so does grief. Drop every thought you have about such things, not only about seeking salvation through something outside you, but drop the whole of human thought. Drop every thought about everything. If you do that, then you will find yourself completely on your own. You will find yourself alone. If this aloneness makes you feel uncomfortable, then stay with that discomfort. See how the mere idea of discarding all forms of thought causes feelings of discomfort, anxiety, or some other form of inner conflict. If you stay with those feelings, then you will see that those feelings are caused by an idea, and that idea is memory. It is you. It means you are causing your own pain. When you see there is no difference between you and the pain you feel, then the division between the thinker and thought ends. The end of this division is the end of conflict. It is the factor that wipes away the whole of every inner grief and heartache in your life. The beauty of what happens is it takes no time. It happens instantly, and you feel it. You feel it because it is real.

2910. The ego cannot guarantee happiness. Only love can.

2911. Love absent conditions ends time. When time ends there is no concept of death, because the end of time is death. What remains is eternity. It is as though within every moment from that moment on an eternity upon eternity unfolds. The life that emerges is unlike any life you have ever lived. If you come upon this ending of time, then time loses the importance it once had, and as a result there is no going back. When you come upon this love that depends on nothing, then every other so-called form of love, romantic love, sexual love, platonic love, and whatever else, becomes meaningless. It turns to dust.

2912. There is a type of awareness that is not directed, slanted, or distorted in any way. It is undistorted and therefore absent the ego, the self. If awareness occupies the brain at the moment of bodily death, which means the self does not, then there is no self to go on. However, what persists is awareness. Awareness persists because it has no boundaries. It is a boundless thing. The awareness that goes on leaves the brain. It leaves and becomes discarnate. The awareness that leaves is the same awareness that manifests when the self dies. Find out what it is for the brain to completely purge itself of the self. Do that, and a vast and extraordinary boundless other moves into the brain, and it reveals a world that otherwise remains completely hidden.

2913. Answers are nothing. Questions are everything.

2914. The ego is the image you have of yourself, and an image means memory, it means the past. The past cannot perceive, touch, or in any way reach the present. The present is unreachable for the ego. Only when the ego vacates the brain does the unreachable become reachable.

2915. There is a significance to life the self cannot fathom, grasp, or in any way attain. To pursue the unattainable with a self is ignorant. It is a waste. It is a mistake, because the self means ambition, struggle, selfishness. Any hint of selfishness must be stripped from the brain. It must be completely uprooted and tossed out. Only when the brain is empty of the self, empty of struggle, and empty of the whole inner movement of ambition can that immense and extraordinary other come out. It does that. It comes out when every trace of inner ambition falls away. Find out what it is to obliterate ambition

from your everyday living, which means no more seeking, no more wanting, no more desire to attain a thing. If you do that, then observe what takes place. Watch what happens in the brain.

2916. Without memory you could not attend a church service, pray in a synagogue, or worship in a temple. That is a fact. Throughout the ages man has described God, Allah, Krishna, as the which is infinite, without measure, or unlimited. The nature of memory is that it is limited. It is inherently finite. Therefore any attendance, prayer, or worship you perform that in any way involves memory has absolutely no relationship to that which is infinite. It has no connection with what is infinite, immeasurable, and therefore holy. If your intention is to approach that which is holy, then memory cannot be used. If you seek to come upon that holy other through memory, which means belief, faith, prayer, worship, and all that, then it cannot happen. It means you are going about it the wrong way. You are doing something that can never work.

2917. Love is like a light that turns on without a switch.

2918. If you think you know what love is, then what you know is knowledge, and knowledge is partial. Love is not partial, which means love can never be known.

2919. A peaceful quiet filled the small house, the room was dark, and a wall clock ticked and ticked. The phantom ringing in the brain was especially loud. The sound emanated from the brain, which means its source was physical. It was a physical sound. Silence is different. Silence does not have a physical origin. It is not something that has a cause. That means there is nothing I can say that can bring about silence in another person or enable another to experience what it is to have a mind that does not chatter, is not consumed by thought, or has stepped outside the whole psychological field of conditioning, the conditioning of culture, tradition, ideology, and all the rest of it. There is nothing I can do that can bring about the silent mind in another human being. I can describe what it means for every form of social and psychological conditioning to end, but I cannot impart the actuality of it. I cannot give or transfer the vastness, richness, and beauty of it to another, which means anything I say or do cannot cause another person to have a silent mind. I cannot help but feel that to write about it can do nothing. I cannot help but feel that the best action is no action at all. People can be taught not to embrace organized religion, politics, nationalism, and all that, and perhaps if that happens, then outwardly the world will be less divided, less violent, less cruel. However, that does not mean such education can enable you to come upon that silence. It does not mean you will discover for yourself that which nothing can touch or penetrate. It does not mean you can come upon that which is untouchable, impenetrable, and sacred.

2920. These writings cannot make you free, they can only describe what is freedom. The rest is up to you.

2921. What is timeless cannot be invited except through the negation of time.

2922. If you take on a belief of some kind, religious, political, personal, or whatever, because it makes you feel secure, then belief would not be needed if you did not feel insecure. The nature of belief is obviously divisive, which means it creates social conflict, violence, and as a result it threatens physical insecurity. If you can find out what brings about a sense of security that has nothing to do with belief, then people would not be divided by religion, politics, and all that, and as a result the world would be a much safer place to live. True security happens psychologically. It takes place in the brain when fear is removed. If the brain is no longer consumed with the fear of the boss, the fear of loss, the fear of failure, the fear of criticism, the fear of death, and so on, then every sense of feeling insecure vanishes. In order to end fear one must get at the root of it. One must dig down deep, find the root, and then figure out what it means to cut it out. It appears that time is needed to examine, locate, and get rid of this terrible problem. However, if time is needed, then the problem of fear can never be resolved. It can never be resolved in the present moment. In order to end the problem of fear, the solution must be unrelated to time. It must have a timeless aspect about it. The only thing that is timeless is love. That means love is what uproots and ends every sense of fear. At the same time it is what brings about a sense of security that cannot be destroyed by anything. Obviously the body can be destroyed. However, this love has no connection with the body or anything material. People make the mistake of making the body and material things all important, which is the reason the fear of everyday living goes on. This love brings all of that to an end. It is a love that obliterates every sense of

fear, which means it is a love that cannot be destroyed no matter what happens to the body. Love is indestructible. It is an eternal thing.

2923. The physical body is subject to hunger and pain. Love is not physical, which means it not only never gets hungry, it is a painless thing.

2924. Psychologically, people are basically the same. Mentally, people today are not very much different from the people who lived during ancient Egypt, China, Greece, the Roman Republic, the Middle Ages, and so on. Technology has advanced tremendously, however mentally people have not really changed at all. People are still psychologically conditioned. They are conditioned to follow whatever pattern of behavior exists in the society they live. For example, many people follow a particular religious belief that either was handed down to them by their parents and the social group they find themselves, or whatever religious belief appeals to them, gives the greatest pleasure, or promises the best reward. As a result of the mental identification to a particular organized religion people today are divided. They are divided in the same way people were divided thousands of years ago. The religious beliefs and organizations have different names, but what is the same is the psychological identification to a belief, which means conditioning. To identify to any belief, regardless what kind or type, conditions the brain. It makes the brain observe life through the filter of that conditioning, and as a result the observation is filtered. It is distorted. The social division that results makes social conflict and violence unavoidable. It is unavoidable because division means conflict. The simple fact that division means conflict is what people have not realized. It is the fact that people have neglected to face. They have neglected to face it for thousands of years. The division that takes place is not only social division. The conflict that arises between people, nations, states, and even the internal schisms that occur within the particular religious organizations themselves, does not only occur outwardly, but the division extends inwardly. It takes place within the mind. The division that occurs in the mind is psychological division. It is an internal split that takes the form of psychological conflict as jealousy, fear, frustration, loneliness, and all the rest of it. If a person is conditioned to follow a particular pattern of thinking, regardless if the thinking is based on a particular religious faith, political belief, nationalistic pride, or whatever, then psychologically the person is biased, and bias means ignorance. It is this basic ignorance of people that is the cause for all the psychological and social problems in the world today. It is the reason people do not love. Love is not a conditioned response. It has nothing to do with conflict, which means if there is any form of psychological conflict as jealousy, loneliness, or whatever, then love does not exist. The absence of love is the cause for all the mental problems that go on in the everyday lives of people today. It is the root cause for every social conflict and violence that has ever existed and currently continues throughout the world. Find out what it means to bring an end to every form of psychological conditioning, which means to follow no social norm, no religious faith, no political ideology, no cultural tradition, or anything else. Follow nothing. When you do that, then not only do you cease to contribute to social division and all the insane wars and horrid brutality that exist in the world today, but suddenly a change takes place inwardly. Psychologically you are not bound to any particular form of conditioning. You are not attached to any ideology or mental image of any person, thing, or idea, which means you are free. The end of being mentally bound to any such mental image means freedom. It is freedom. Only when you are mentally free can psychological conditioning cease. The end of such conditioning is what enables love to come about. Love is the factor that brings a stop to divisive, violent, and therefore ignorant living, and the end of such an insane way of life means intelligence begins to operate. It not only means intelligence begins to take over and move in the brain, but it means love and intelligence have the same effect on ignorance. They have the same effect on it because they are the same movement. Love is intelligence. They are one and the same thing.

2925. There is a reality independent of matter, thought, and time. It is independent of everything, which means the reality is independence itself.

2926. When you discard the totality of social conditioning, then a new society arises. If you bring a stop to the whole of human conditioning, then a new human kind begins. The stop of conditioning is love. Love is what arises and begins when you bring an end to the conditioning within you. Love comes about with the end of conditioning because that is love. Love is the end of conditioning. When the conditioning that exists in the brain breaks apart and ends, then at the same time every form of religious, political, philosophical and personal conditioning no longer has any place in your life. As a result a new psychological and therefore social order begins. The disorder of conditioned behavior comes to a

halt, which means an era of what it means to be an unconditioned human being takes place. A new human and world order begins, and that order is not an idea, belief, or mental image. It is real.

2927. Thought works in a way that is either divisive or not divisive. Thought that wants physical comfort and security, but behaves in a contradictory manner is divisive. Thought is used to build weapons, erect temples, make flags, establish political ideals, write books about how to manage anxiety, depression, and frustration, are all examples of the divisive use of thought. These actions are inherently divisive, and division means conflict. It means violence, and therefore a behavior that fails to promote peaceful living. To use thought in this way is ignorant. It's a mistake. Thought has been making these mistakes for thousands of years. It has been ignorant for all that time because it has never learned about itself. It has never realized what is its own nature, what it is, how it is limited, and the utter foolishness of applying thought in a divisive way. It does not seem thought has ever been aware of itself until now. Awareness of the self means intelligence, and intelligence is what brings about a change in how thought is used. It is intelligence that ends the activity of ignorant thought. It is what ends ignorance itself. The end of ignorance enables the brain to move in an entirely different direction, which means it no longer builds churches, temples, or mosques. It ceases to mentally identify to a particular flag, country, or race. It stops putting value on political agendas, ideologies, or beliefs of any kind. That is when thought begins to act in a non-divisive manner. It seems divisive thought began with the animals and early man. Throughout human history people have been violent, divisive, and up until now people have accepted living with the division that goes on within themselves, the struggling, the jealousies, the fears, and all the rest of it. However, suddenly a change happens. A person suddenly learns what it means to look at another person, a tree, or a sky, without making any image of it, and therefore without forming any inner attachment to it. Suddenly a person discovers what it means to be free. As a result the brain discards thousands of years of fear, anger, jealousy, desire, and the whole mental movement of trying to become, trying to achieve, trying to change. Every form of mental effort falls away, which means time itself comes to a stand still. Effort means thought, and thought implies time. The end of effort is the end of time, and consequently an entirely new way of living takes place. Intelligence brings about a change inside the brain. The brain discovers what it is to end all effort, and as a result an effortless and timeless way of living emerges. A timeless other begins to occupy the brain. The brain changes, and the result is an entirely new human being. A totally new and different human being comes about. What happens cannot be copied, matched, or compared to anything of this world. What happens is matchless. It is incomparable. Find out what it means to bring a stop to every form of divisive behavior, because when that happens a matchless and timeless other reveals itself. What happens cannot be imitated. What takes place is an inimitable thing.

2928. Comparison is the examination of two or more things in order to discern similarities or differences between them. For example, students in most schools today are compared with grading systems to determine which is better or smarter at a particular subject. As a result students with the highest grades are given special status, and that status breeds contempt, vanity, and authority over others. However, a vain person and a person who considers himself greater than another are not only ignorant. They are violent. They are violent because they create social division between themselves and others. Only when you see yourself as the same as every other human being on earth does division end. Only when you cease to sustain the division in your everyday life, can you discover what it means to have peace in relationship. Peace in relationship only requires that you bring an end to the divisiveness in you, because when division ends in you, then you learn what it is to have a connection with the whole of the life, other people, animals, plants, the earth and stars.

2929. If you try to manage or suppress the movement of thought as the self, and not end it, then it is like sweeping dirt under the rug. The dirt is hidden, but it still exists.

2930. An act of selfless love is the greatest thing you can ever do in your life. A single brief act of love, which means a love that has no expectations, seeks absolutely nothing in return, and has no conditions attached to it at all, is greater than any achievement you could ever accomplish in life. It is greater than if you were to become president of a country, the CEO of a big company, or awarded the noble prize. A single act of selfless love is greater than all of that combined. It is greater because at death all such accomplishments fall away. They fall away because they are grounded in thought, and thought is limited, which means it has an end. However, what does not fall away is love. Love goes on, because a love absent conditions has no restrictions or limits. It is unlimited, infinite. It is a deathless thing.

2931. The end of the self is not a void. It is a resurrection.

2932. The small squirrel had a shimmering rust and gold colored coat, stood on its back legs upright, and eyed the man across the street sitting on a porch in front of a small house. Suddenly the squirrel darted across the street, looked at the man, and eyed the nuts he held in the palm of his hand. With great caution and hesitation the little creature approached. As it neared, the man dropped a hazelnut at his feet. Quickly the squirrel ran to it, sniffed it, picked it up, turned it over and over in its tiny forepaws, put it in its mouth, scampered across the street, and disappeared into thick, green shrubbery. A few minutes later the squirrel emerged from the brush, scampered across the street, and approached the man who was still sitting on the porch. The animal's tail quivered with excitement, and again it slowly and cautiously approached the man. The man lay a large Brazil nut at his feet, and immediately the squirrel grabbed the nut with its mouth, darted back across the street, and disappeared again into the brush. A tall palm tree next to the brush had a dark, rough trunk and long, green spiked leaves. The leaves fluttered in the afternoon breeze as if they were dancing and calling out, "Here we are!", "Here we are!", "Here we are!". In the same way you observe a squirrel, its coat, color, and behavior, or in the same way you observe a tree, the shapes of branches, the sunlight reflecting off leaves, the stillness of the trunk, and everything else, also observe your body. Observe how you stand, sit, and walk. Notice if there is unnatural breathing due to stress or frustration. Observe if muscles are tight or tense, however not the tension that may be due to illness or strenuous physical activity, but instead the tension that comes with the movement of ideas and thoughts running through the brain. Thoughts can cause unnatural breathing and physical tension, which include thoughts about a mistake made at work, a poor financial investment, a cheating spouse, and so on. Watch how the muscles relax and breathing becomes easy the instant there is awareness of the thoughts that cause it. However, this is not an awareness that involves mental focus or concentration. It is much broader than mere mental focus. It is more global than just concentration. Concentration is directed towards a specific subject, point, or issue. Awareness is not directed. Anything directed leaves out everything else, which means awareness is universal. It is complete, whole. If such awareness takes place in the brain, then the brain allows for a movement of wholeness to run through it. It makes possible for this movement to penetrate the brain. If the brain comes upon this wholeness, then it means the end of directional thinking. Directional thinking is limited. It is limited because it fails to take into account everything else. Although directional thinking is needed to have a job, drive a car, or play a game, it is fundamentally limited, which means without awareness the brain can never come upon that which is unlimited. It can never discover that infinite and divine other. To come upon that divine other involves a silent mind. But is not a mind that employs the repetition of a mantra, any sort of mental trance, or half-conscious state. It is not a mind that involves the reflection, introspection, or contemplation about what is awareness, the self, God, or anything else. All of that involves the movement of thought. It involves thoughts moving in and out of memory. If the mind gets caught in memory, then it is confined to time. It is confined to time because memory is bound to the past, and the past means time. A mind not caught in time uses memory to have a job, prepare a meal, and all that, but there is no attachment to memory. In other words the mind dies to memory from moment to moment. In that dying to time, the mind discovers silence, and in that silence it comes upon that which exists outside the field of time. It comes upon that which is timeless, and therefore divine.

2933. The end of time takes no time, which means if any step to what is timeless takes time, then it is the wrong step.

2934. The ego is like a speck of dust. It is just something to remove.

2935. If the brain is bias, then it is not a trustworthy source of information.

2936. The morning walk passed by city workers repairing a gas line in the street, black crows perched on telephone wires, and a still seascape with fishing boats anchored in the bay. The body walked alone along the coastal trail, stopped, and sat on a wood bench above the seashore. The brain felt fresh, youthful, intensely watchful. During the watchfulness, under the grey clouds, and next to a great cypress tree, it came. The vast other unfolded. It moved into and saturated the brain, and the saturation was order. It was relentless, unyielding, and perfect order. The watchfulness invited it. Thought as the self is disorder. It is savage, barbaric. It is a primitive thing that has existed in human consciousness for millions of years. The vastness was different. It was not the product of the imagination, memory, or related to consciousness. Consciousness is the product of its parts, and its parts are thought, concepts, and mental imagery. The vastness was not a thought. It was not an image. It was real, and watchfulness made room for it. The body sat for an unknown time, stood up, and slowly

walked back to the small house. During the walk back the vast and immense other reverberated and echoed in the brain until it stopped altogether. Renounce the entire content of consciousness. Reject it. Disown it. Do not think about giving it up, but give it up. Do that and the door opens to the vastness, the unspeakably immensity.

2937. If you see the fallacy of a thing and thereby you reject it without replacing it with another fallacy, then that rejection not only stops what is false dead in its tracks, it keeps the brain full of vigor and youth. The rejection of what is false does that. It keeps the brain young.

2938. Wholeness ends the division between life and death, and the end of that division means the awareness you have in life is the same awareness you have in death.

2939. All organized religions involve a pattern of behavior acquired through repetition, which means it becomes a habit. A habit of behavior makes the brain heavy, sluggish. It makes the mind behave in a mechanical manner. A true religious mind is not mechanical or automated. Instead it is non-repetitive, and therefore lively, energetic. An energetic mind is highly alert, sharp, keenly aware of not only what happens around it, but what takes place inside it. To be aware does not mean mental focus or concentration, because concentration takes place in a narrow field, which means it is restricted, limited. The awareness of the religious mind is not restricted in any way. It is not limited. Instead it is total, unrestricted. It is a mind that has what is unlimited operating in it.

2940. If this book does not make you think a little more deeply about things, then pass it on or burn it.

2941. The ego is the primary source of danger to human safety and security. It is a hazard that must be sidestepped. To sidestep the ego means to avoid the attachment to mental images. If you see that fact, then by ending the attachment to all images now, you not only sidestep the ego today, as well as all the danger and human sorrow it creates, you sidestep it forever.

2942. Intent is thought and thought cannot end the ego. If intent cannot end the ego, then what ends the ego can either happen now or later. If it happens now, then it must be total. If it happens later, then it can only be by accident. Accidents do not happen to everyone, but everyone can end the ego now.

2943. If you live with intolerable mental difficulty and hardship, then the blessing is not the difficulty or the hardship, it is the fact you cannot tolerate it. Most people tolerate living with problem after problem, which means they live very shallow lives. To not tolerate a problem brings about the energy and interest to resolve it. If you have that interest, then use it wisely. Use it to find out what is the root of not just your particular mental difficulty and hardship, but all mental difficulty and hardship, because if you can do that, then the possibility to have that root removed presents itself.

2944. Love does not restrict its touch to a select few. Instead it touches everything and everywhere. Similar to a drop of water that falls into a pool that ripples outward in all directions, love does the same. It radiates and ripples outward in all directions. But what makes love different from a drop of water, the reach of the ripples are limited, which means they quickly dissipate. Love is not limited which means its reach is unlimited. A love that is unlimited, and therefore infinite, touches everything everywhere at the same time. It necessarily not only permeates mankind, the earth, and stars, it permeates the brain, even though the brain may fail to see it. As a result the potential exists for the brain to not only come upon what is infinite, the potential exists to come upon what is sacred, because love is sacred. They are the same.

2945. If you believe in life after death or some sort of hereafter, then that belief is fundamentally no different from the belief in anything else, because it means the psychological identification to an idea. Any identification creates an identity, and an identity means a me, an I. It means a self occupies the brain, and any hint of a self is a hindrance, an obstruction. It is an impediment to understanding what is death, because the self is intrinsically partial, and a brain grounded in partially can never have a complete understanding of what happens when it dies. The ending of the self is what brings about that complete understanding.

2946. Since love is not limited, it is not subject to death, which means it is an immortal thing.

2947. Is the end of the self a random or haphazard event? Is there a special trait, mindset, or alignment of the planets needed for a particular person to do that? I do not know. I have absolutely no knowledge of what makes one person end the self and not another, which means the absence of knowledge is the key. Knowledge is always fragmented. It is never whole. Similarly the self is fragmented, partial, which means what ends the self is unfragmented. It is impartial, and therefore it must necessarily have a quality of wholeness. What is whole, has nothing to do with knowledge, and ends the self? I will tell you. Love does that. Love ends the self, because love is wholeness. It is impartial and has nothing to do with knowledge, which means it has no relationship with what is known. The known is the self, because the self is the images you have about yourself, such as the image of being a believer or non-believer, an introvert or extrovert, a success or failure, and so on. Therefore find out what it means to drop the known from the brain, but not tomorrow or at some point in the future. Find out what it means to let go of the known now. If you do that, then you will see that mental alertness does that. The moment the brain is alert, highly attentive, then that attentiveness ends the known, which means it stamps out the self. Do not take my word for it, but do it. If you do it, then you will see that what I am trying to convey is true. It actually happens.

2948. What is sacred is not subject to time, which means it is a permanent thing.

2949. Thought is finite, and regardless how thought ponders what is infinite it can never come upon it, which means what is infinite is an imponderable thing.

2950. If you have an image of yourself, then the brain is infected with an ego. It is corrupted by a self, and a self means selfishness. The magnificent thing about that infection is it can be totally cured. The corruption can instantly end. Find out what it means to both purge the brain of whatever images you have about yourself, and at the same time to stop making images of yourself now. I have described what it means to do that, and if the manner I describe it does not bring about the insight needed to end the self in your daily life, then put down these writings and go into it, explore it, and figure it out for yourself.

2951. Most people today embrace belief in some form, which is why the world is so divided. It means belief is terribly infectious and spreads easily. Whatever ends belief must be either impossible to administer, or the brains of people are so deeply conditioned that the idea of letting go of one's personal beliefs is too terrible to imagine.

2952. When the whole movement of thought as psychological time ends, then it is impossible to avoid the present. The present is beyond this movement of time, which means the end of that movement makes what is timeless inevitable.

2953. If the reader can take a small handful of these writings and apply them to make what appears to be a small change in everyday living, then that change will not only have tremendous meaning, it will ripple outwards and thereby touch people around the world.

2954. Be able to live alone and content in the aloneness.

2955. If the brain has only a brief flash of insight about the nature of the self, that the self is thought, fixed to time, and can never come upon what is timeless, and therefore sacred, then no matter how brief that flash of insight, it is enough. It is enough for the brain to discover what is timeless, how it ends the self, and thereby enables the brain to move, feel, and live in a totally different way.

2956. Thought is bound to the past, and love only exists in the present, which means thought is ineligible for love.

2957. Personal belief is bias. Give up every belief you have about right and wrong, good and bad, God, no-God, and everything else, and suddenly an onrush of what is not bias, not partial, and therefore whole, surges through the brain. A sense of oneness rushes into the brain, and that oneness liberates the brain. It not only sets the brain free from whatever

personal belief you previously held, it sets the brain free from all belief. As a result the brain not only comes upon what is not bias, not partial, and therefore one, it comes upon freedom.

2958. Love is not an intermittent thing that starts one minute and stops the next. Love is not temporary, which means if you love without conditions, then it is a love that not only endures, it is an eternal thing.

2959. Love is timeless, which means love is what drives out time from the mind. It sweeps it out entirely.

2960. There are no levels, stages, or ladder to inner freedom, which means either you are free, or you are not.

2961. If a man fears old age, sickness, and death, then it is because what he fears most is the loss of life. He fears death, which means he fears the end of himself. But what is the self? The self is nothing but the mental images and thoughts you have about yourself, and the whole field of thought is finite. It means death is the end of that which is finite. The death of the finite is the birth of the infinite. They are the same. If you see that fact, then not only is death nothing to be feared, but if you discard the images you have about yourself, then you no longer have anything to lose. If you have nothing to lose, then there is nothing to fear.

2962. If home is complete security, immense joy, and indescribable peace, then the death of the ego is a homecoming that no words can begin to describe.

2963. Upon physical death the ego vacates the brain. It moves out of the brain and relocates to a dimension absent time and space. It relocates to this unknown and unearthly other realm, but it remains an ego. In the same way the ego finds itself in the presence of intelligence on earth, it finds itself in the presence of intelligence in the unearthly. It finds itself in the presence of intelligence, however it remains an ego, a personality, and therefore ignorant. It may feel a sense of merging with intelligence, and therefore a sense of an unlimited and infinite other, however the sense is fleeting. It is not permanent. That which is infinite has an indestructible nature about it. It is a permanent thing. The ego is not permanent.

2964. The death of the me is a transformation from conflict to peace, attachment to freedom, and limitation to that which is unlimited and therefore eternal.

2965. There is a remedy for living with mental problems, the problems of anger, frustration, worry, loneliness, depression, jealousy, and every other inner difficulty and torment. The remedy not only cures one of these problems, it cures all of these problems. The beauty of this panacea is it depends on nothing and takes no time. To understand what that is, simply ask yourself, "What depends on nothing?", and "What has nothing to do with time?". The answers are simple: Freedom depends on nothing, and love has nothing to do with time. That means what ends all mental problems happens when you love and are mentally free. If this confuses you, then do this: The next living thing you see, love it. Love it without conditions. If you do that, then at the same time you will feel an inner weight lift off. This inner weight is every mental problem that either exists in you or has the potential to exist in you. The lifting of this inner weight brings freedom, which means love and freedom go hand in hand. They are two movements of the same thing.

2966. Thought as the self is a restriction, because it confines the brain to the past. Freedom from the self ends this restriction. It breaks out of this confinement. Find out what it is to be inwardly free, attached to nothing, and watch how this break out happens in an explosive instant.

2967. Attachment to memory goes with an unavoidable undercurrent of fear. There is always fear for the loss of the attachment. It may be obvious or hidden, but it exists. Love is not fear. That means if you accept a life of attachment, then that life will be without love.

2968. Allow unconditional love to be instinctive. Let it be visceral.

2969. If you walk the same path every day and the walk always feels familiar, then you are sleepwalking. Find out what it is to walk the same path every day and feel both completely unfamiliar with that path and at the same time totally at ease with that unfamiliarity.

2970. A brain absent an ego does not waste energy in conflict, and as a result it is filled with energy. To find out what unlocks that energy is simple. End the ego inside you.

2971. If you love, then that love rectifies all mistakes. It instantly sets right all wrongs. It does that because if a mistake or wrong is rooted in the self, and love uproots the self, then that love will correct every wrong and mistake that has ever been made. It does that by wiping the brain clean. All wrongs exist in memory. All mistakes are movements of thought. Love destroys thought, and it has no use of memory. Therefore if you love, then time itself stops, which means everything in memory, every sin, every crime, and all of the terrible evils ever committed, fall away. They end at once. The key is to love, because if love acts in the brain, then no other action matters.

2972. Love is not confined to only friends and family. Love is unconfined, unfettered. It is a boundless thing.

2973. What happens when the past dies cannot be understood by thought, because thought is the past, which means it must be lived. To live without the past means to die to the past from this moment to the next. As a result a psychological movement of death and rebirth takes place throughout everyday living. The ending of the past is that movement.

2974. Thought creates its own reality, and since thought is intrinsically biased, the reality it creates is never real.

2975. The self uses thought to cheat and deceive others into believing time can be used to come upon what is timeless. Thought in any form means time. Thought takes the form of belief, prayer, hope, desire, study, analysis, books, words, and descriptions. That which is timeless is none of those things. If you encounter a person who claims or promises that thought can be used to come upon what is timeless, then it is a trick, a gimmick. Walk away from it, and by walking away from such trickery you walk away from time. The walking away from time allows that timeless other to manifest in everyday living. It is the same with truth. When you walk away from the false, then the walking away is the truth. They are the same.

2976. The self exists when there is division between the thinker and thought. This division is a mental error expressed as contradiction, confusion, and inner turmoil. Love corrects this error, and as a result it straightens out and clears up the brain. The clarity that results ends the division, and the end of division means the end of contradiction. It stops the whole of confusion and turmoil. It does that. Love ends turmoil. It ends it outright.

2977. If you are attached to thought in any form, such as the thought about a religious belief, a person, a flag, or whatever, then you are attached to yourself, because the thinker is thought. Attachment means an ego inhabits the brain, and the ego is divisive. It is conflict incarnate, which means a brain with an ego is not only unstable and unsafe, it is wildly foolish. This foolishness expresses itself in the worship of religious idols, ardent jealousy, and fanatical flag waving. A brain without an ego is totally different, because it is without any inner conflict whatsoever, which means it has unmatched stability and safety. It is an oasis of sanity in an insane world. Find out what ends the division between the thinker and thought, and you will not only discover what ends all the neurotic behavior and inner conflict in your everyday life, but you will have an insight into what ends all conflict in everyone.

2978. If you reject being attached to all forms of thought, then you will be free. However the one does not follow the other, because the rejection of attachment is freedom. They are the same.

2979. A love outside the field of time is not finite, which means it is timeless, infinite. If you have that love, then it not only spreads over the whole of life, plants, animals, and people, but it spreads throughout and permeates the earth, stars, and all that is. That which is infinite does that. It permeates everything, including the reader. It is not that this love is working inside you, because if an ego occupies the brain, then love does not. Instead it means you have the potential to

love. What blocks this potential is time. It is time as thought and mental imagery. Find out what it is to stop making mental images now. If you do that, then the whole inner movement of time freezes. It terminates. The termination of time is that timeless other. It allows a love independent of time to unfold in the brain.

2980. Thought is stored in and retrieved from memory, but the nature of thought remains unchanged. It remains a movement of limitation, measure, and therefore time. That means thought is not a series or process of separate actions. It is one action, one state, one movement, and that movement is tethered to time, which means it can never discover what is timeless. It can never come upon what is sacred.

2981. It takes no time to repudiate the ego. Simply reject it. Do that, and there is nothing else to do.

2982. If you realize that the ego is crafty, malicious, tortuous trouble, the cause for every war, every murder, every human sorrow that has ever existed and continues today, then that realization becomes a turning point. It makes possible for a fundamental and radical change in you and in your everyday life. If you clearly and deeply realize that fact, then that realization removes the ego. You do not remove it. Realization removes it. Realization is not an opinion or belief. It is not knowledge. Instead it is a deep and profound insight, which makes it a visceral thing.

2983. If you get annoyed or upset by what others say or do, then you are reacting instead of acting. Annoyance is simply a reaction to a stimulus with preconceived ideas or opinions, and when a clash of opinions happens there is social conflict. However, annoyance and feelings of being upset are conflict by themselves, which means they are conflict in you. Action, on the other hand, does not involve preconceived ideas or opinions of any kind, which means if you observe and listen to another person without any preconceived notions to get in the way of the observation and listening, then there is not only no division between you and the other person, there is no division in you. The other person may be filled with personal opinion, belief, and the conditioning of upbringing, but that person is not you. None of that touches the person that acts and not reacts.

2984. The violent windstorm blew tree branches, leaves, and debris throughout the streets of the small town. The wind was relentless, unyielding. It howled and howled, dogs barked, and in the midst of the great tempest an overwhelming outpouring of the present emerged. It was a torrent of timelessness that brought an indescribable sense of joy, but it was more than joy. It was a rapture, an ecstasy. Words are too shallow to describe the thing. Amidst the wrath of the wind a deluge of “what is” erased the known from the brain. It deleted all that is knowable and along with it the whole of time. Only the unknowable and timeless other remained. After the storm tree limbs and windows were broken, and slowly people ventured outside to inspect their homes and property for damage. The present needs no inspection. “What is” is impervious to damage. It is an undamaged and unbroken thing.

2985. Death is a day of reckoning because it is when the accounts of the ego are settled.

2986. If the ignorant person lives in conflict, and love ends conflict, then love ends ignorance.

2987. Nirvana is described as a psychological state of contentment, freedom, and the end of worldly suffering. Thought as the self is what denies contentment, because the self is intrinsically divisive, and division means conflict, and therefore everlasting discontent and inner suffering. Therefore deny thought. Deny the whole of it. The denial of thought means the denial of memory, the past, and therefore time. It enables the brain to go beyond and surpass the past. It allows the brain to transcend time itself. The denial of time is the transcendence. It is that timeless other, nirvana, or however you want to describe it. Do not get caught up with the words or description of it, because the description of a thing is never the actual thing. Find out what it means to actually deny and devalue the entire movement of thought. If you do that, then you will no longer be a prisoner of thought. You will no longer be living in the cage of time. If the brain devalues thought, then thought ceases to be primary. When that happens the brain naturally empties itself of thought as the me, the I, self, and this emptying of the self is contentment. It is the factor that brings freedom and ends the whole of inner suffering. It does that.

2988. Make watchfulness beloved.

2989. Psychological emptiness is an inner sanctuary and refuge from the ugliness of everyday living, but it is not something you can use to escape from the horrors of crime, social unrest, or war. If you treat emptiness as an escape, then a psychological division between you and an idea of emptiness forms. This division means conflict. It is conflict in the brain, which means you are making a mistake. Find out what vacates the brain of the mental movement of idea and mental image making. If you do that, then the brain refurbishes itself, which results in an inner restoration. A seismic inner shift occurs in which the brain suddenly ceases to meet the present with ideas of what happened yesterday and images of what may happen tomorrow. All yesterdays and tomorrows vanish, and what remains is the present. As a result the emptiness not only enables the brain to come upon the present, the emptiness is the present. They are the same.

2990. Personal belief and ideology are mental leanings and predispositions, which biases the brain, and a biased brain is an ignorant brain. If ignorance exists in the brain, then the brain can be retrofitted with something completely unrelated to any form of belief or ideology. What is that? I will tell you. It is intelligence. The brain retrofits itself with intelligence when all forms of bias are removed, which means if you remove every personal belief and ideology, from your brain and therefore from your everyday life, then that removal is intelligence.

2991. If the brain is confused, then the brain can be revised, reorganized. It can be retooled. Confusion is the absence of mental awareness, but if you are confused, and you are aware you are confused, then that awareness ends confusion. Therefore awareness is what retools the brain.

2992. Listening without judgement purifies and atones the mind. It empties the mind of thought, and that emptiness sanctifies the mind. It makes what occupies the mind a holy thing.

2993. What is sacred is the ultimate safeguard. It is the and greatest security, however it is not a physical security. It does not guarantee total earthly safety. Instead the safety is unearthly, which means it is something that not only knowns no inner pain and suffering, it is a field of life that anyone can access. The beauty of this field is that it has the potential to be wherever you are now. You have the capacity to come upon it, because there is no fundamental difference between people. If one human being can do it, then all human beings can do it.

2994. If sanity unites humans, and belief divides humans, then belief is insane.

2995. Move with the present.

2996. The elderly woman lay in a bed next to a large window overlooking a grove of oak trees. Her face was withdrawn, gaunt, and her breathing shallow. Two young woman sat with her and tended to her needs. They waited patiently for several hours and then suddenly it happened. The woman breathed her last breath. The body can shutdown and turn off. The ego can also shutdown, but mere bodily death does not shutdown the ego, because the ego is not personal. It is not exclusive to a particular person, which means the ego in one person is the same ego in every other person. That means if you die with an ego, then the ego continues. It goes on in other people. Find out what it is to live without an ego. If you do that, then when the body wears out and you breathe your last breath, the ego will not go on, which means the division and conflict that is the ego comes to an end. The end of division is the beginning of wholeness. It is the birth of that which is without conflict, and therefore peace. Death of the ego does that. It brings peace.

2997. Let what is timeless be both a guide and a shadow.

2998. If you must worship, then worship the present, which means be devoted to it when you are preparing a meal, taking a walk, or standing in line at a grocery store.

2999. If you think you can overcome a particular psychological difficulty in your life without conquering all difficulties, then you are using a fragmented approach, which means the difficulty can never be completely overcome. It means the

thought you have about overcoming the difficulty is misplaced. So, ask yourself this: What ends all psychological difficulties? That question is not fragmented, which means you are not taking the wrong approach, and to not take then wrong approach is the right approach. They are the same.

3000. If all wars and social violence would end if you gave up your identification to all forms of thought, the thought of an organized religion, thought of a political party, thought of a particular flag, and everything else, then would you do that? Would you take every thought you identify with and put it in the garbage? If you do that, then people would not be divided, because the identification to thought, which means thought as dogma, doctrine, faith, and so on, divides people. It does that because it creates a psychological identity, a self, and where there is a self there is arrogance, vanity, and self-worship. Self-worship breeds hostility, and hostility means conflict. It means violence and all the madness that goes with it. If people identified to nothing, then society would not be divided. The absence of division is the end of violence, and the end of violence means peace. I do not know if what I am trying to convey registers with the reader. Does any of this sink in? Does this have an effect on you?

3001. What is infinite and immeasurable cannot be summoned like a servant or evoked like a memory. Nothing can compel the immeasurable to manifest, which means all you can do is make room for it. All you can do is empty the brain of thought, because thought is measurable, and when the measurable vacates the brain, space is made for the other. However, the inner vacancy that results does not merely invite what is immeasurable, the vacancy is the immeasurable. They are the same.

3002. These writings would not exist if the potential did not exist for people to live without attachment to any aspect of thought, and thereby be inwardly free. They would not have been written if people did not possess the capacity to step outside the boundary of thought, the past, and time, and thereby come upon what is timeless, boundless, and therefore sacred.

3003. Observation without judgement is the sacrament for the brain.

3004. The inner screaming was thunderous, and roared throughout the night. The body barely slept and awakened to a dull pain along the entire length of the spine. The body slowly dressed, walked lamely to another room, and performed gentle floor exercises, which provided relief. After a light breakfast the pain slowly subsided and the body cautiously walked to the town market, bought a small variety of fruit and vegetables, and returned to the small house. The afternoon was warm. humid, and the body remained inside the air cooled house for the rest of the day. At times it is quite painful living in this brittle and cramped shell of a body.

3005. If you incite violence and participate in civil unrest against the cruelty of a selfish dictator, then you are no different from the dictator. You are not separate from the cruelty. You are that, which means any such actions do nothing to address the problem of human cruelty and selfishness. What has meaning is to not incite violence, not participate in civil unrest, and not obey the selfish dictator, even if it means you will be arrested, jailed, or killed. What matters is not the body, because the body is perishable. What matters that which is imperishable, and therefore eternal.

3006. The young child was sassy, impudent, and was punished with stern words and forced to stand alone facing the corner of a room. After several minutes the parent hugged the child, told her she was loved, and let her play with the other children. If you punish a person for being selfish, and a self exists in you, then you are a hypocrite. However, if a self does not exist in you, then you will not use punishment and reward to condition a person to behave in a particular manner, because where there is no self, there is no conditioning. Instead there is love because love has no conditions. Love is unconditional.

3007. If the end of the ego is not instant and total, then it is not an end.

3008. If you feel pride for some sort of achievement, graduating from a school, receiving an award, being given a salary increase at work, or whatever, then it always takes the form of thought. Pride puts thought on a pedestal and admires it,

flaunts it, worships it. However, if you admire thought, you admire yourself. If you worship thought, then you worship yourself, because the thinker is thought. Thought means a self. It means self-admiration and self-worship, which are activities of division, and therefore vulgarity. Love ends vulgarity, and therefore it has no use for pride. Find out what it is to have a love that requires no achievement, no pride, no nothing. Do that and observe what takes place with the division and vulgarity in the brain, which means observe without criticism or judgment. If you observe without judgment, then you will see that love does not judge, which means love has nothing to do with pride, achievement, worship, or any such idiotic thing.

3009. The goal of education is generally to impart skill or knowledge, but is there an education that has no goal and therefore does not involve skill or knowledge? A goal implies a mental image, so does an education exist that has nothing to do with a mental image? I feel there is. I feel that education is love. Love has no goal, because a goal means effort and love has nothing to do with effort. Also love is not an image, because an image is bound to the past, and love is not the past. Therefore if you love, which means if you have love inside you, then that love is the educator, and there is no greater education than love.

3010. Jealousy is conflict, and love is not conflict, which means a jealous person does not love.

3011. If the brain can erase within it the conditioning of belief, and thereby love, then the ego cannot only end, it can become extinct.

3012. Thought as the self is nonessential. It is not only irrelevant to everyday living, it gets in the way of mutual cooperation, because it prevents relationship. Relationship means connection, but psychologically the self can only connect with itself, and a connection with oneself means relationship is denied. Love only happens in relationship. For example, if you look at a coworker, friend, or family member through the filter of the self, which means you are fundamentally concerned only with yourself, your longings, your ambitions, your desires, and so on, then connection is absent. It is absent because when you observe another through the filter of desire, then not only does desire distort the observation, it means the relationship you have is with yourself. A relationship with yourself is no relationship at all. That means the absence of the self is essential for relationship. The negation of the self is what is relevant, because without that, love remains a hope, a dream, a mere idea, and like the idea of a thing is never the actual thing, so too the idea of love is never love.

3013. Psychological attachment always includes fear, because there is always an element of fear for the possible loss of whatever is the attachment. Fear reflects a brain barren of love and thereby bereft of freedom. Attachment denies freedom. As a result attachment can never produce love, which makes it a sterile thing.

3014. You can trade goods for service and money for food, but you cannot trade anything for love. If there is any hint of a trade, deal, or agreement in the so-called love you think you have between yourself and another person, then you not only do not love that person, you are deceiving yourself with the thought that you do.

3015. Ambition is a movement of the ego, which means if your purpose in life is to have fame, fortune, power over others, then that ambition closes the door and makes the brain completely bereft of love. It does that because ambition means struggle, and struggle is conflict. Love is not conflict. There is nothing that gives more meaning to life than love, and ambition slams the door shut on it. Look what happens when you drop every inner sense of want, desire, and ambition. See how the brain undergoes a change. The brain not only undergoes a change, it fundamentally transforms. That is what love does to the brain. It brings about an inner transformation, and that transformation instantly dissolves all struggle, all conflict, and all the psychological pain that goes with it. Love does that. It ends pain, and it ends it completely.

3016. Belief casts a spell over people, bewitches them, and puts them in a trance that seems impossible to break. What breaks the spell of belief is intelligence. Intelligence does that because belief is partial, slanted, which means if belief controls the brain, regardless if the belief is religious, political, or personal, then the brain itself is biased. A biased brain is an ignorant brain, and what ends ignorance is intelligence. To come upon intelligence can only happen when ignorance

leaves the brain. For example, if you see that belief is intrinsically bias, then all belief is ignorant. Once you realize that fact, then that realization brings an end to belief in your daily life. It brings an end to ignorance, which means that realization is intelligence. They are the same.

3017. If you separate love into a love for this person and not that person, then the love you have inside you is not love. Love cannot be divided or bifurcated in any way. That means if you separate love into parts, then it was never love in the first place. Love is an inseparable thing, which means there is a oneness about it. Find out what it means to have a love that does not choose one over another.

3018. The end of thought as the ego does not mean the loss of memory or some sort of amnesia. It means to not identify with any form of thought. It means to be nobody, and therefore be incapable of getting hurt. If you have no ego, then you cannot be hurt. When the brain ceases to be hurt, which means it no longer feels sad, lonely, jealous, anger, grief, or any of that nonsense means it stops wasting energy. As a result the brain taps into an abundance of energy, which makes the brain teeming with sensitivity and aliveness. It is really quite simple. You just have to do it.

3019. It came while standing still in the shadow under a grove of giant redwood trees. A mysterious and unearthly presence cascaded out of nowhere and flooded the brain. The brain was awash with the immenseness of it, and with it came a palpable feeling of total security, total belonging, total peace. The brain was overcome with awe, reverence, and utter humility. The presence, immense other, or whatever name you want to give it, was fleeting and lasted for but a moment. As quick as it appeared it disappeared. What remained was a complete and total vacant brain. The vacancy brought about extraordinary clarity. There was intense awareness of the shadows of the trees, the faint chirp of a bird, the fresh air of the forest. The clarity was devoid of thought and therefore time. Thought cannot grasp what is timeless. Any effort or act of will only pushes it away, which means it comes on its own. Humility leaves the door open for it. Reverence is the invitation for it, but never expect it. Leave the door open, but never want, demand, or desire it. It only comes when desire is absent. Desire must be mentally gone, dead. Only then does the other come out. The body carefully walked out of the forest, and an echo of the vastness remained for several hours. It was a holy thing.

3020. To touch the tangible is one thing, but to touch the intangible is something else entirely.

3021. What is the nature of space? If we mean empty space, which means that which is devoid of matter, molecules, atoms, and all that, then we can describe it by what are the fundamental aspects of emptiness itself and that which is absent of matter itself. For example, matter is finite, measurable, and it exists in time, time as the distance between things, between planets, between a chair and table, or whatever. Since matter is finite and measurable, then the absence of matter is infinite and immeasurable. Since matter exists in time, then the absence of matter is that which exists in timelessness. It is timeless itself. Similarly thought, which is memory, is also finite and measurable, which means it cannot be used to understand emptiness, that infinite and timeless other. It means thought gets in the way of this understanding. If you see the fallacy of using thought, or anything in memory, to come upon this mysterious other, then thought falls away. It drops off a cliff. When that happens what is infinite manifests. What is timeless abruptly and unexpectedly reveals itself.

3022. The root of all human conflict is thought as the ego. To end all conflict means the ego must disappear. It does not mean the ego needs to be swept under the rug, because although hidden it will still exist. Find out what gets at the root of the ego and makes it disappear from the brain altogether. Anything less has no meaning.

3023. If you do not point out a mistake a person makes because you fear criticism, ostracism, or the loss of a friend or family, then the problem is not deciding whether or not to point out the mistake, the problem is fear.

3024. As the body left the small house for a morning walk the eyes spied a small squirrel across the street. It was agile, nimble, quickly climbed a palm tree, jumped into a rooftop, darted across the roof, dove onto a nearby oak tree, and disappeared into a thick bunch of branches and leaves. The walk lead through the town, down to the waters edge, along a dirt path overlooking tall grass, a sandy beach, and the bay waters. The body stopped to rest on a wood bench. As the body rested the movement of thought subsided, and there was only listening, watching, and feeling. After what seemed

like only a brief period of time, all at once every sense of division between things vanished. Everything was me and I was everything. I was the lone grain of sand at the foot of the bench, the tall blade of grass sticking out of the brush, the droplet of water resting on an nearby leaf. The absence of psychological division brings about a sense of oneness, and oneness means no sense of separation with anyone or anything. When this oneness occupies the brain, then not only are you one with people, plants and animals, you are one with the earth and stars. You are one with all that is.

3025. The totality of psychological conflict ejects from the brain the moment love enters it.

3026. If you have an ego at bodily death, and if you are asked what you did with your life, then you will have to say nothing, because nothing the ego does in life matters, which means at death everything the ego ever did falls away. However, if there was a single instance of selflessness in your life, then that selflessness is what matters. That is what endures.

3027. What happens to the ego when the body dies is irrelevant. What matters is whether or not the ego exists in you now.

3028. Matter is limited. Thought is also limited. That means matter and thought have inherently similar characteristics. The end of matter is energy. Similarly the end of thought is energy. It is energy in the brain, and that energy is expressed as mental sensitivity and attentiveness. Energy can neither be created nor destroyed, which means it is an infinite thing. When attention occupies the brain, then so does that infinite other. It occupies the brain, because attention and that infinite other are one and the same thing. How do you live without thought? I will tell you how. You live with doubt and uncertainty, which means the instant certainty enters the brain you let go of it. The instant thought enters the brain you let it die. Let thought die from day to day, hour to hour, and minute to minute. If you do that, then you not only learn to live with an attentive brain, you discover what it is to come upon that which is unlimited, and therefore infinite.

3029. If you are asked on your deathbed “How did you love?”, then how would you answer?

3030. In the same way matter has the potential to transform into energy, information has the potential to do the same. That means the information that exists in your brain has the potential to transform into energy. The key is to not only give no value to the information that exists, it is to negate whatever information exists. The negation of information allows this energy to manifest. It releases the energy. The negation of information means to discard whatever information enters the brain from moment to moment. As a result the brain avoids becoming fixed, repetitive, sluggish. A sluggish brain is insensitive, selfish, and a selfish brain is a violent brain. The beauty of this potential is that it does matter what is the amount or quality of information that exists in the brain. What matters is that the brain empties itself of the information. That means if a brain has information, which means ideas, thoughts, and mental images, then the potential for this energy is there. However, if the brain has walked away from the totality of information, which means it has emptied itself of thought, and therefore it is in that state of extreme attention and alertness, then the energy is already there.

3031. If you have an ego, and an ego is divisive and therefore violent, then you are violent.

3032. The inner screaming was ongoing throughout the day and into the evening. It is especially intense at night. The only way to sleep is to purge the brain of thought, to listen to the screaming so that there is no division between the listener and the listened. The purging is a leaving of the brain and body. The awareness that continues when thought leaves the brain is indifferent to the brain and whatever happens to the body. It is not only indifferent, it is independent from the body itself. The death of the ego makes clear what is most meaningful. The death of the ego does that, and so does the death of the body. At bodily death, if an ego occupies the brain, then it leaves the brain. It leaves and meets a timeless other. It meets the timeless other, but it remains different from it. As a result the ego falls back into the river of egos, merges and mixes with it, and returns back into the world of time, pain, and human trauma. Only the end of the ego ends trauma. It is something that can only happen when you face it alone.

3033. If you have things to resolve in this world, then those unresolved things keep you bound to the earth. If you do not know what are those unresolved things, then you can either try to figure out what are those things, or you can find out

what it means to resolve all things, no matter what they may be. Every unresolved issue begins and ends with the ego as a form of thought. Bring an end to the ego and all unresolved issues suddenly resolve. They end. Until you find out what it means to end the ego, then every unresolved thing in your life today will go on. It will continue in the newborn, other people, and the stranger on the street, because the ego in you is no different from the ego in any other. The ego is earth bound, and the non-ego is not. Only the non-ego can leave the earth, and that happens when the ego dies. Ego death is not only a leaving of everything earthly and all the human suffering that goes with it, it is an entering into a joy and contentment that is not of this world.

3034. If you feel you need to experience things in life, then your life will remain incomplete until those things are experienced. Is there a way to experience everything a person can experience? Obviously it is not possible to experience every particular thing a person can ever experience, but is there a way to experience every universal thing a person can ever experience? Particular experiences are obvious, such as the experience of a particular job, graduating from a particular college, or helping a family member with a particular problem. A universal experience is different, because it involves the nature of experience itself, and therefore it includes all experiences. For example, every experience exists as memory, which means if you understand what is memory, then you understand what is experience, any experience. Memory is finite, which means it is a fragmented, incomplete thing. Love is not finite or fragmented. Instead love has a quality that is infinite, which means it has a nature about it that is whole, complete. If you have that love, then the brain comes upon a completeness, which means it lacks nothing. To lack nothing means to have everything. That is what this love does. It not only brings about the feeling of not needing to experience anything in life, but it brings about the realization that everything has been experienced in life.

3035. The emptiness that created the physical universe is the same emptiness that occupies the brain when the brain empties itself of thought. The emptiness is the same because emptiness cannot be divided. It not only means the potential to come upon creation is not far away, it is right where you are.

3036. According to relativity, mass can never move at light speed. If it does, then mass will increase to infinity, and the amount of energy required to move it any faster will also be infinite. The same goes for thought. Thought can never come upon the energy that is light speed, because the nature of thought is the same as the nature of mass. Mass can never transform into energy, except for when it ends. Similarly when thought ends it transforms. It changes into energy. If you let go of the whole of thought, thought as personal opinion and belief, which means you psychologically embrace and identify to no form of thought whatsoever, then this energy manifests. A sudden surge of tremendous energy in the brain takes place, and when that happens, you feel it as acute watchfulness and heightened attention. You feel it as a fact.

3037. The closer you approach the speed of light the slower time becomes. If you reach the speed of light, then time stops altogether. It stops because when you hit the speed of light you cease to exist as a material being. In other words you change. You change to energy. That is what the brain feels like when it is purged of the ego. It not only feels like energy, it feels as though time itself does not exist.

3038. Mass is measurable, limited. The end of mass is energy, and energy is not limited. The same holds true for thought. Thought is memory, and memory is limited. The stillness of thought is the end of that limitation, and the end of limitation is that which is unlimited. As a result if the movement of thought become still, then in that stillness the brain comes upon what is immeasurable, infinite.

3039. The end of the ego unleashes energy. It unleashes an energy within.

3040. Light experiences no time, which means it can take billions of years for light to travel from a distant star to the earth, but for light the distance traveled was not different from the distance between one foot and the next. Light does not experience time during either trip, which means the duration, which is really the absence of duration, of timelessness is the same for each. The brain that is not caught up in the movement of thought, steps out of the field of memory, the past, and therefore time. It experiences the same timelessness as light, which means one minute and one lifetime of timelessness

are the same. Find out what it is to negate the whole of thought. If you do that for one minute, then it is the same as doing it for a lifetime.

3041. Transcendence from thought to non-thought requires no choice or desire. It must be spontaneous, immediate. It must be accidental.

3042. When you see the futility of using thought to transcend thought, then do not use it. For example, if you think a book can help you bring an end to thought, which means that which is limited, and thereby come upon what is unlimited, infinite, and then someone comes along and points out that all books are nothing but thought, and therefore rooted in limitation, then why are you not free of all books? More deeply, why are you not free of the whole of thought itself? Freedom from thought not only makes possible for the brain to come upon that which is unlimited, freedom from thought is what is unlimited. It is what is infinite. They are the same.

3043. End the ego, and you will die your last death.

3044. If the thinker is thought, and thought is fragmented, then the thinker is fragmented. The end of fragmentation means the end of the thinker. It means the end of the ego. When the ego ends, then what is it that uses thought? It is not the ego, which means it is something else. If it is not the ego, then it is not a fragmented or limited thing. That which is not fragmented is whole. Intelligence is not fragmented, which means it has a quality of wholeness about it. Intelligence is what uses thought when the ego ends in the brain. Intelligence moves into the brain and it uses thought to communicate, describe, explain. It uses thought to point out to others what it means to end fragmented thinking, and thereby end the totality of problems in everyday living.

3045. If you fear making mistakes, it is not the possibility for mistakes that needs to change, it is the fear.

3046. If you observe the movement of thoughts as they enter and exit the brain, without analysis or judgement, which mean the observation is the same as when you observe a bird nesting, an ocean wave coming into and out of the shore, or a cloud drifting along the sky, then the separation between the observer and observed disappears. In the disappearance of this separation the mind transcends thought. It transcend the limitation of thought, and as a result the mind finds itself inhabited by an unlimited other. If thought attempts to capture, attain, or in any way fathom this unlimited other, it can never happen. The nature of thought is limitation, which means what is unlimited will forever be out of reach. The limitation within the mind must end for that unlimited other to enter it. Only then can what is unfathomable become fathomable.

3047. The total absence of psychological division means one thing and one thing only. It means nothing needs to change.

3048. If belief is a form of thought, and any thought of love is not love, then if you identify with any belief, then you do not love.

3049. Information and matter are both measurable, which means they are fundamentally the same thing. Measure implies distance, and distance implies time. That not only means information and matter are bound by time, it means the end of information and matter reveals that which is timeless. It means by letting go of time, time as the attachment to thought, the thought of the spouse, work, family, money, sex, God, and all the rest of it, then the brain comes upon that which is immeasurable. It comes upon what happens at death.

3050. Love does not take time, and all books take time to read, which means love cannot be found in any book.

3051. To sidestep what is false reveals what is the truth. It takes no time to sidestep what is false, which means to come upon what is true the sidestep of what is false is the only step.

3052. If you seek tangible, measurable evidence of life after death, then you are thinking about it wrongly. You are creating a separation between the two. You are looking at life and death as if they are different things. Obviously there is a difference between physical life and death. However, psychologically are they different? Psychological death means the death of the me. The me is you inside. It is you as self-centered activity or the inner control center from which all self-serving activities are created. The death of the me means the end of this control center. It means the turning off of all forms of self-centered activity, which means no more ambition, no more aggression, no more struggling to succeed, and no more inner frustration, comparison, or judgment at all. The end of judgment and struggle is not an oblivion. It is not nothing, but everything. It is the beginning of a whole new way of living, which means death is life. It means life is not different from death. Instead there is only a movement, and that movement has no division of any kind, which means it is a movement without life and death, good and bad, handsome and ugly, intelligence and ignorance, love and hate. This movement knows no such divisions, and therefore it is a movement of wholeness. It is a movement without parts which makes it complete in every way. Find out what it is to completely wipe out the psychological center that is the me, and suddenly the idea, the fear, the mystery of what is death comes to an end. It ends all together.

3053. Peace of mind is the absence of conflict. Conflict is not love. As a result if you love, then you have peace of mind.

3054. Death brings an end to all that is transitory. It annihilates everything temporary. Only the man that is unattached, and therefore free, loses nothing at death. He loses nothing, because he has nothing. The beauty of having nothing, no position, no ambition, no struggle, and therefore no psychological attachment to any image whatsoever, means the absence of attachment is not temporary. It is permanent. It is an eternal thing.

3055. Silence is the absence of thought, and thought is the past and therefore time, which means when silence occupies the mind, then so does that which is timeless.

3056. Emptiness is not matter, and matter is not energy, which means emptiness is energy.

3057. If a tree is made of atoms and a rock is made of atoms, then a tree is a rock. They are basically the same. What distinguishes a rock from a tree is thought as analysis, comparison, and evaluation. However absent thought, which means observation without thought, then the division between the tree and rock ends. It is the same with people. What divides people is also thought. It is thought as personal opinion and belief. The absence of opinion and belief ends this division, which means it unifies. If people let go of their personal opinions and beliefs, then they would be unified. They would be one.

3058. All forms of matter are measurable, but love is not measurable, which means love is not matter.

3059. The end of thought brings about a oneness. It ends every sense of division, the division between good and bad, right and wrong. It ends the division between life and death.

3060. Violence is not love, and love is not divisive, which means division is violence. That means if you participate in anything divisive, which includes organized religion, a political rally, or pledging allegiance to a particular flag, then not only are you perpetuating social division, there is no love inside you.

3061. Never try to tell an ocean wave anything. Instead observe it and watch what it reveals. Listen to it for what it has to say. An ocean wave can tell you more about life than you can ever read in any book. The key is to watch and listen to the ocean wave without wanting anything from it. If you want something from it, then you erect a barrier between the wave and you. As a result you remain deaf to the wave. You remain deaf and dumb.

3062. Loneliness is an activity of thought, and attention is the absence of thought, which means attention ends loneliness.

3063. The mind that ends the movement of thought brings an end to time, and thereby makes possible to come upon what existed before the beginning of time, matter, and the physical universe. It makes possible for the mind to come upon what is timeless, non-matter, and therefore energy. The energy that awakens is vast, immense. It is an indescribable thing.

3064. The end of thought as the ego does not mean the loss of memory or some sort of amnesia. It means to not identify with any form of thought. It means to be nobody, and therefore incapable of being hurt. If you have no ego, then you cannot be hurt. When the brain ceases to be hurt, which means it no longer feels sad, lonely, jealous, anger, grief, or any of that nonsense, means it stops wasting energy. As a result the brain taps into an abundance of energy, which makes the brain teeming with vigor and aliveness. It is really quite simple. You just have to do it.

3065. During the early morning hours and under a clear blue sky the walk down to the water felt quick and easy. A jet plane flew overhead, two black crows feasted on the remains of a dead squirrel in a street, and roots of a great oak tree pushed up the cement sidewalk. The majestic tree stood in utter stillness. It was not the age or size of the tree that was majestic. It was the stillness. It was the capacity to not only be still when it is cold or hot, wet or dry, night or day, but the stillness remains during war and peace, brutality and kindness, love and hate. The stillness of the tree knows no division, and the absence of division means wholeness. It means a oneness that most people today fail to fathom. I love trees.

3066. Belief bewitches and casts a spell over people. It makes them say and do things based on a point of view that is slanted, distorted. What breaks the spell of belief necessarily must not be distorted. It must be undistorted, and therefore true, factual. What is factual is now. It is the present. Belief is memory, and memory is the past, which means belief is the past. The present is not the past. What happens when the present meets memory? I will tell you. The present overcomes memory. It overthrows the past, and it does so in real time. As a result the present ends a distorted perspective, and thereby it breaks the spell of belief, and it breaks the spell without hesitation, which means the break is an instantaneous thing.

3067. If you separate love into romantic love, platonic love, sexual love, playful love, obsessive love, and so on, then you are bifurcating love. You are dividing love into parts, but love is not divisive, which means if you separate love into parts, then it was never love in the first place. Love is inseparable, which means the nature of love is complete, whole. It means love possesses an inherent oneness about it. As a result if you feel you are separate or different from anyone or anything else, then a psychological division exists in the brain. If you observe anyone or anything, and there is a separation between you, the observer, and the observed, then that separation denies relationship. It prevents love, because love only happens in relationship. Find out what it means to end the separation between you and the observed, because until that happens psychological division is inevitable, and division denies love. It makes the love you feel you have a fallacy.

3068. It came while standing still in the shadow under a grove of giant redwood trees. A mysterious and vast presence cascaded out of nowhere and flooded the brain. The brain was awash with the immenseness of it, and with it came a palpable feeling of total security, total belonging, total contentment. The brain was overcome with awe, reverence, and utter humility. The presence, immensity, or whatever name you want to give it, was fleeting and lasted for but a moment. As quick as it appeared it disappeared. What remained was a complete and totally vacant brain. The vacancy brought about extraordinary clarity. There was intense awareness of the shadows of the trees, the faint chirp of a bird, the fresh air of the forest. The clarity was devoid of thought and therefore time. Thought cannot grasp what is timeless. Any effort or act of will pushes it away, which means it comes on its own. Humility leaves the door open for it. Reverence is the invitation for it, but never expect it. Leave an opening for it, but never want, demand, or desire it. It only comes when desire is absent. Desire must be mentally gone, dead. Only then does it come out. The body carefully walked out of the forest, and an echo of what happened remained for several hours.

3069. Dependence on any idea is like a chain that denies freedom. Independence from all ideas breaks that chain.

3070. If you get easily bothered or irritated over a barking dog, rude customer, or lazy coworker, then that irritation can end easily. Be attentive to the bark, carefully listen to the customer, and observe the coworker, but do these things without comparison or judgement, and therefore absent a self. Judgement is an operation of the self, and where there is a self

there is irritation, annoyance, and all the pretty frustrations that go with it. Attention absent judgement makes no room for irritation, and careful listening without comparison does not allow annoyance to enter the brain, and because such attention and listening ends the division between the observer and observed. Psychological division is at the heart of all of these frustrations. The end of this division brings about the total absence of inner frustration. It is really quite an extraordinary thing to come upon, because it not only means living without any inner conflict, it means having a sense of immense fulfillment, a fulfillment that lacks and needs absolutely nothing.

3071. There is no path or bridge to an attentive brain. Either you are attentive or not. There is no middle of the road.

3072. What does it mean to expose what prevents people from coming upon what is sacred, holy. Can an ordinary man uncover what seems to have mystified people for thousands of years. Today people equate what is sacred with thought as personal belief, faith, so-called sacred books, prayer, and all the rituals that go with it. If the brain has a backlog of such thought, then this backlog can be emptied. It can be instantly removed from the brain like a bandage is stripped away in a single swoop. The key is find out what ends thought and takes no time to do it. Thought is the backlog, and that backlog is a movement of time, because thought is memory, and memory means time. What has a timeless aspect about it and also expels thought? I will tell you. Curiosity does that. Watch what happens when you are curious, which means mentally alert and extremely watchful of everything that happens. A mongoose is filled with curiosity from head to toe, looking, watching, listening. Be like a mongoose. Be curious. Be totally absorbed in the present, and as a result let the present be paramount. Make the present everything, your passion, your purpose, your entire life. If you do that, then not only does the weight of the backlog of thought lift and cease to have any impact on your everyday life, but it takes no time for that to happen. That which takes no time is timeless. As a result such things as faith and ideology will have no meaning, because you will have come upon something far greater, far more precious. You will have come upon what is timeless, and therefore sacred.

3073. It was a sunny day, the sky was light blue, and a lone crow cawed in the distance. A strong wind blew trees from side to side, and an old woman slowly walked along the sidewalk in front of the small house. She walked with her head down, eyes glazed over, and a vacant look. Thought surrounded her like a cage, and that cage was the past. Thought is the cage of memory and therefore time. Either you are in the cage or not. There is no being halfway in or out. The end of time breaks down the cage. It dismantles the cage, makes it fall apart, destroys it. The ending of thought brings freedom from time, and in that freedom time stands still. It ends. Thought as the ego is shrewd, crafty. It wants to live and it will seemingly do anything to survive. The key is not to suppress thought, curse it, or pretend it does not exist. Instead observe it. Observe thought as it comes and goes in and out of memory the same way you observe a passing car, cloud, or bicyclist on the street. Observe it carefully without any appraisal or critique. If you do that, then the separation between you and thought disappears. The break between the observer and observed ends, and in the ending of that break thought no longer has the value it once had. The moment thought ceases to have importance is when you learn to observe without this separation. When that happens the ego cannot survive, which means it dies. When the ego dies a rebirth takes place, and that rebirth is freedom.

3074. Love is not a byproduct that happens after you step out of time. Love is the stepping out of time. They are the same.

3075. If we live in a simulation, then I do not mind that people in the simulation live in sorrow. If we do not live in a simulation, then I still do not mind that people live in sorrow, because all sorrow is grounded in thought, which means sorrow is self-created. I simply do not create sorrow for myself. The key to living without sorrow is to not only let go of thought from moment to moment, but it means to not identify with or be attached to any form of thought whatsoever, which includes thoughts about friends, family, work, politics, religion, or anything else. If you attach yourself onto no thoughts at all, then not only do you not attach yourself to yourself, but you are free. In freedom the whole of inner hurt, conflict, and sorrow vanishes. So it does not matter if I live in a simulation or not, because in both cases I live without inner hurt and all the sorrow that goes with it. What is important is not whether or not you live in a simulation, it is whether or not you live in sorrow.

3076. The leaves and branches of a tall madrone tree gently swayed up and down in the mild breeze. The tree was filled with red, yellow and orange bumpy berries, and the peeling thin strips of red-brown bark revealed a smooth dark yellow, orange, and reddish underbelly. All of the white, fragrant, urn-shaped flowers that earlier dangled in clusters at the end of the branches had fallen off. Beneath the tree lay scattered dried dead leaves and shriveled dead flowers. A person can instantly change from being violent to peaceful, and the beauty of the change is that it takes no effort and no time. If you are a soldier in the military, and you are at war, which means fighting, shooting, killing, and suddenly in an unexpected instant you come upon what is love, which means a love that is attached to nothing, identifies to nothing, and is separate from nobody, then it does not matter what happens from that moment on. Nothing else matters except that love, which means you may be stripped of your rank, labelled a coward, shunned by friends and family, or even killed, but rank, insult, and even bodily death has no meaning for the person who loves, because love has no connection with the body. The body is a frail, fragile, and destructible thing. Love is not fragile. It is not destructible, which means it is an indestructible thing. As a result the end of the body has no effect on love. Physical death does not influence, touch or move love in any way at all, which means love is immovable, unshakable, and if you have that love inside you, which means it inhabits the brain, then at death love goes on. It continues. Nothing else does that. Everything else is perishable. Everything else is short-lived, and therefore spoils and decays. Love does not decay, which makes it eternal, and therefore a sacred thing. Find out what it means to have that indestructible and eternal other as you live and breathe. If you do that, then the change happens. It happens instantly.

3077. Belief is thought and thought is limited, which means belief is limited. To embrace what is limited is ordinary. To discard what is limited is extraordinary.

3078. Teach yourself by questioning yourself. Question what you do, say, feel, and think, and be careful of conclusions, because conclusions are fixed, static things. What is real is not static.

3079. Do this: Mentally discard everything you know. Throw away all knowledge of everything you think you know with certainty. Do it now. If you do that, then you leave the world of the known and enter the world of the unknown. The unknown is not stuck in fixed concepts or opinions. It has nothing to do with belief or memory, and therefore it has nothing to do with time itself. The unknown is a state of mind outside the field of time, and when you live it, which means when you live everyday life with doubt and uncertainty from one moment to the next, then you discover what it is to have a timeless mind.

3080. To identify to nothing and therefore be nobody is not result in being cast down into some sort of abyss or living in any kind of hell. It is an escape from hell.

3081. Attentiveness is not an abstraction. It is not a theoretical or impractical act. To be attentive is to notice a small piece of litter on a sidewalk, a plant thirsty for water, or an elderly person having difficulty crossing the street. Attention takes off the blinders of thought as the ego, removes selfishness, and thereby brings about a connection with what is actually happening. Attention does that. It opens your eyes to what is taking place right where you are.

3082. Any concept of freedom is not freedom. All concepts involve memory, which means freedom can never be attained with anything related to memory.

3083. Matter is a movement in time, which means when matter ends time comes to a end. The end of time is what is timeless. They are the same. Similarly thought is a movement in time, because thought is memory, the past, and therefore time. When the movement of thought becomes still, then time stands still. It ends. The ending of time means that which is timeless suddenly occupies the brain. Matter is also limited. The end of matter is the end of that limitation. Similarly, thought is limited, and the end of thought is the end of that limitation. How do you bring an end to thought? I will tell you how. You live with doubt, uncertainty, and acute attentiveness, which means when certainty enters the brain you let it go. The instant thought enters the brain you let it die. Let thought die from day to day, hour to hour, and minute to minute, and if you do that, then you not only learn to live with an attentive brain, you discover what it is to come upon that which is unlimited, timeless.

3084. Love does not plan. It does not design or organize, which means it is a spontaneous thing.

3085. Belief is memory, and memory means time. What is sacred has nothing to do with time, which means what is sacred cannot be attained by belief.

3086. If you observe thoughts pass through the brain without an ego to interfere in the observation, then what is doing the observing is neither the ego, nor is it part of the brain. Instead, it is something that occupies the brain. It is what occupies the brain when the ego vacates the brain. The ego is a movement of thought, and thought is limited. Therefore, what is doing the observing is not limited, which means it is unlimited, infinite. It is a deathless thing.

3087. Love has no ego. The ego is created by every thought you treasure. That means as long as you treasure any thought, you will never love.

3088. A mental image of peace is not peace. All images are the past, and the past means time, which means it takes no time to be peaceful.

3089. Information is not only bound to matter, it is bound to time. That means the end of information reveals that which is timeless.

3090. When love enters the brain it dissolves the ego. In the dissolution of the ego there is no longer any distinction between you and the neighbor, you and the tree, you and the star. All differences between things cease to exist, which means a blending with everything takes place. As a result of this blending there is no psychological center, which means psychologically you cease to exist. The mental state of being that results is emptiness and therefore fullness. The fullness has no identity, no self, and therefore no sorrow. It ends sorrow. It ends it completely.

3091. If whatever you do is not divisive, then it is the right thing to do.

3092. The belief in the afterlife is the same as the fear of death, because both belief and fear are rooted in thought.

3093. The coastal trail was filled with tourists absorbed in thought. They talked about their problems at home, work and relationships. They were oblivious to the sky, trees, and light sparkling on the ocean waves. They were sleepwalking through life. Attention wakes up the brain. Find out what it is to live an attentive life. The attentive life is like living in a place surrounded by poisonous plants, dangerous animals, and hidden traps. When you live in such a place the mind is highly attentive, which means attention is not planned or scheduled for a given time or place. Instead it is a way of life.

3094. The self is disorder. It is disorder as hate, jealousy, sorrow, and all the rest of it. The death of the self is the event that makes for order. Death does that. It creates an order that otherwise does not exist.

3095. What is timeless is an elusive thing. It never happens when you expect it, which means if you expect it, it will never come.

3096. There is a threshold between time and timelessness. The ego cannot go through this threshold until it dies. When the body dies and if an ego exists in the brain, then the ego becomes disembodied, and it finds itself at this threshold. The ego comes face to face with that timeless field, but it remains separate from that field. As a result the ego goes on. It goes on in the school yard bully, lonely neighbor, and ambitious coworker. The ego must die for the transformation to take place. Otherwise nothing happens, and that timeless other remains a fantasy, a dream. It remains unreachable.

3097. If you live in a home filled with anger, hostility, quarreling parents, fighting siblings, or some other trauma, then the end of thought banishes the craziness of those experiences entirely. It does not prevent trauma in others, it prevents trauma in you.

3098. If you wrong another person, and you fail to reconcile the wrong, then the wrong follows you. It follows you even after death. It does that because any wrong you commit is not different from you. You and the wrong are not separate things. To see that fact ends the division between the wrong and you, and the end of this division is not just what reconciles that particular wrong, it reconciles all wrongs. More importantly it reconciles you, which means the ego, the self, the me that committed the wrong comes to an end. The end of the me is the end of measure. When the me is dead and finished, then what is immeasurable unfolds in the brain, and when the body dies, that immeasurable other goes on. It continues because what is immeasurable has no end. It is an endless and therefore deathless thing.

3099. The ego is never ready or able to enter that timeless other dimension to existence, which means only when it ends does it happen. The ego simply does not belong there.

3100. If you have issues to resolve in this world, and you die with those unresolved issues, then they keep you bound to the earth. Every unresolved issue begins and ends with the ego as a form of thought. Bring an end to the ego and all unresolved issues suddenly resolve. They end. Until you find out what it means to end the ego, then every unresolved thing in your life today will go on. It will continue in the newborn, other people, and stranger on the street, because the ego in you is no different from the ego in any other. The ego is earth bound, and the non-ego is not. Only the non-ego can leave the earth, and that happens when the ego dies. Ego death is not only a leaving of everything earthly and all the human suffering that goes with it, it is an entering into a joy and contentment that is not of this world.

3101. There is a correlation between the ego and matter. Both are limited, measurable, and movements in time.

3102. If you feel you are about to die, and you have that sense of aloneness which needs nothing, then you will not feel the need for a priest, friends, or family around you. If people are around you as you near death, then that's fine. But if you desire people or anything because you feel lonely or frightened, then that desire will follow you. Loneliness and fear will remain at your core after death. Find out what it means to be alone, and infinitely calm and secure in that aloneness. Do that, and nothing weighs you down at bodily death. Desire is a weight that keeps you bound to the physical world. It keeps you enslaved to the earth and all the needless pain and suffering that goes with it. Find out what it is to be free from desire. Freedom from desire is not only what removes that weight, it divulges a world without pain. It reveals that which knows no suffering. The beauty of this world is that it is where you are. You only need to invite it.

3103. If you are attached to nothing, which means you are psychologically free, then neither the gain nor loss of anything will touch you.

3104. I feel emptiness is the source of everything, the physical universe, consciousness, man, and all that is. To come upon that source, the brain needs to empty itself of the clutter that fills it. The brain for most people is cluttered with personal opinions, beliefs, theories, and the conditioning of upbringing, education, social media, the internet, and so on. It is basically cluttered with ideas, thoughts, and mental images, which fundamentally means memory. Memory means the past or a projection of the future, and both the past and a projection of the future imply time. If the brain is purged of all conditioning and time, then what remains? What is left is that which is not conditioned and has nothing to do with time. What remains is unconditional, timeless. What is that? I will tell you. It is love. Love is unconditional. It is timeless. The universe exists as a movement in time. What is timeless is a totally different movement. It is a movement that is not physical or material. It is a movement without matter, which means it is a movement of nothingness. It is a movement of emptiness. Love is that emptiness. Love is the source of all that is. What does it mean to have that emptiness, that source, that love occupy the brain? It means to not only live without any form of conditioning, the conditioning of religious belief, political ideology, personal philosophy, and all that, and it means to be psychologically attached to no form of thought, thoughts about work, money, sex, family, friends, God, or anything else, it means to have a brain filled with energy, which means a brain that is highly alert, watchful, attentive. When the brain is unconditioned, unattached, and attentive it naturally lets go of thought from one day to the next and from one moment to the next, which means the brain undergoes a cycle of destruction and creation in everyday life. If you do that, then you not only discover what it is to live with that love when you awake in the morning, cook, clean, and so on, but you discover what it means to live without any form of inner conflict, the conflict of frustration, anger, jealousy, loneliness, grief, and every other human sorrow,

because all sorrow is grounded in thought. All sorrow is rooted in a mental image. When the brain is purged of all mental images from moment to moment, then sorrow is impossible. As a result you not only discover a love that is unconditional and timeless, you discover what ends sorrow. You discover that love ends all sorrow and takes no time to do it. A life of sorrow is a life misused, and therefore with very little meaning. Love gives life meaning. It does that because it not only means a life without sorrow, it means a life without fear, and the greatest fear is death. Death is not only the end of the body, it is the end of the ego, the self. The self is the collection of mental images you have about yourself. However, if the brain has purged itself of all mental images, then it has no image of itself. It means at bodily death there is no you that dies. If love occupies the brain at bodily death, then nothing happens to that love. Nothing happens because love is emptiness, and emptiness is infinite. The body dies, but love does not. Love goes on. The brain which has that deathless other occupy it, not only ceases to fear bodily death, it gives no significance to death at all.

3105. Scientists speculate that the universe was created from emptiness, and that therefore emptiness was not a blank void, but instead it was full, full of energy. Let us say that is true. If emptiness created the physical universe, then it is the same emptiness that occupies the brain when the brain empties itself of thought. The emptiness is the same because there is nothing in emptiness that differentiates itself from any other emptiness. Emptiness not only exists in the empty space between thoughts, it exists when the whole movement of thought becomes still. As a result the potential to come upon creation is not far away. It is where you are now.

3106. Scientists say the closer you approach the speed of light the slower time becomes, and if you reach the speed of light, then time stops altogether, because when you hit the speed of light you cease to exist as a material being and you change into energy. That is what the brain feels like when it is purged of the ego, because the ego is not only the root of all sorrow and thereby a waste of energy, it is also a movement time. When the ego comes to an end, then it not only feels like an abundance of energy surges through the brain, but it feels as though time itself ceases to exist.

3107. All forms of depression are rooted in thought. Mental alertness ends thought, and it takes no time to do so. That means alertness instantly wipes away depression.

3108. Thought is fragmented, and wholeness is not fragmented, which means the brain that empties itself of thought comes upon wholeness.

3109. The unknown can never be known, but not in terms of all the things you have yet to learn, and therefore to know, but in terms of what is inherently unknowable. For example, love can never be known, because love is not an idea. Ideas are memory, and memory is limited. Love is not limited, which means love is an unknowable thing. Therefore if a person claims to know what is love, then that person does not know what he is talking about.

3110. If truth is not personal, and belief is personal, then belief has nothing to do with truth.

3111. What impact does light have on darkness? Light ends darkness, which means darkness has no impact on light. It is the same with ignorance and intelligence. Intelligence dispels ignorance, which means ignorance has no impact on intelligence. What can the intelligent man do that will end the ignorance in another person? He can explain, describe, and point out to the ignorant man what it means to end ignorance, but he cannot reach into the brain of the ignorant man and remove the ignorance. That means there is nothing the intelligent he can do to end the ignorance in another. Therefore to do nothing is the only real action the intelligent man can do, because it allows the ignorant man to learn and realize for himself the ignorance within him. It is the realization of ignorance that brings about intelligence. Therefore by doing nothing the intelligent man allows the ignorant man to find out what it is to be a light unto himself.

3112. Choice is the activity of thought, and thought is not love, which means love does not involve choice.

3113. I have described what ends psychological conditioning, what ends ignorance, what is the root cause for social division, violence, and all the human suffering that goes with it. I have described it very clearly. If people do not care to listen, then that is up to them. Whatever they do, or not do, does not affect me at all. It does not touch me. It is not that I

don't mind that people are psychologically conditioned, ignorant, and kill each other. It would be wonderful if they did not. It would be extraordinary if the world was a peaceful place to live. It simply does not bother me that people refuse to find out what it means to end the conditioning, distorted way of thinking, and therefore the ignorance of their everyday life. It is their life. I do not live in the world of conditioning, ignorance, and all the madness that goes with it. I have left that world behind. When a person does that, then everything changes. The whole physical world can explode into pieces and it would not touch this other that the person has come upon. The body may die, but this other is not a bodily or physical thing. That which is physical is limited, and anything limited has an end. It has a death. This other is not limited, which means it is a deathless thing. When you come upon this unlimited and deathless other, then the entire physical world, which means the body, the earth, and the entire physical universe, becomes secondary. It turns into something small and not very significant. What is significant is this other. It is not only significant, it is the highest, greatest, most extraordinary thing a human being can ever come upon.

3114. Memory means psychological time, and sorrow is a movement in time, which means sorrow lives in memory.

3115. When the brain empties itself of thought, then it ceases to arrange, design, and plan, which makes the emptiness in the brain a spontaneous thing. Love is not thought, and therefore love is spontaneous, which means the emptiness and love are one and the same thing.

3116. Thought is finite, and the ego is thought, which means the end of the ego reveals what is infinite.

3117. Attachment breeds inner hurt, and if you are not selfish, then you cannot be hurt, which means if you are attached, then you are selfish.

3118. To ask the right question means to put no assumptions about what the answer might be into the question. For example, if you ask, "What is the best method to end sorrow?", then you assume a method can end sorrow. Instead the right question would either be "What ends sorrow?", or "Can a method end sorrow?". So put aside all assumptions, theories, and preconceived ideas you may have about something. If you do that then you are not venturing down a wrong road at the beginning, and to avoid the wrong road is the right road.

3119. A biased brain is bound in partiality, and partiality denies wholeness. A biased brain can never be whole, which means wholeness happens when you discard the bias inside you.

3120. A fragmented person is internally broken, divided, and therefore in conflict. Love is not fragmented, which means if you love, then that love mends division. It ends all conflict inside you.

3121. The person who loves feels whole and complete. Psychological possessiveness takes place when you feel incomplete, which means if you are possessive of another, then you do not love.

3122. Inner peace happens when awareness takes place that any experience is the experiencer. For example, the experience of anger is not different from the experiencer. If you are angry, then anger is not different from you. You are anger. The awareness that there is no difference between you and anger means there is nothing you can do that will end the anger. Any action by you sustains you, the self. It keeps the self alive, which means it keeps anger alive. In the awareness that the experiencer is the experience, the division between the self and anger disappears. The inner separation between the experience and the experiencer comes to an end. The end of this separation is what brings about peace, because the end of separation is peace. They are the same.

3123. If emptiness is not matter, and love is not matter, then love and emptiness are the same thing. That means if emptiness created the physical universe, and love is emptiness, then love created the universe.

3124. Memory is finite, and love is not finite, which means love cannot be approached by anything related to memory.

3125. The news showed dramatic scenes of rescue workers searching under the rubble of fallen buildings for survivors of a large earthquake. Workers carefully removed big pieces of concrete bit by bit in a rush to save lives, while onlookers prayed for the missing, and others grieved terribly for the dead. Nature seems to be utterly without feeling, callous, evil. Why would nature create an earthquake that causes the death of a kind friend, loving parent, or innocent child? It does not seem reasonable to believe that earthquakes can think or reason. Earthquakes do not choose. Instead people choose. However, the dead people under the rubble obviously did not chose to die. They wanted to live. They wanted life, not death. There was no choice involved for either the earthquake nor the people. What happened was a choiceless thing. It would be easy to say it was simply an unfortunate accident, and leave it at that. Nevertheless, I would like to explore what has a quality that knows no choice that caused this death and created this destruction. There must be a relationship with that which is choiceless, death, and destruction. All three of these things must not just be connected, but they must be a part of the same movement. First, what is death? It seems most people refuse to face death. They avert their eyes to the dead, cover their faces in horror, and turn to personal belief, prayer, and images of God for comfort. However, if you face death, which not only means the physical death of a person, an animal, or whatever, but if you face your own death, then it seems that would be a good place to begin. I think to face what is your own death is needed. In other words what happens when you die? What happens when the self dies? That is really the same question, if you look at it. I don't mean to ask what happens to the physical body at death, because it is simple to see that at death the body, brain, and everything that is physical breaks down, and if left in its natural state the body decomposes, attracts insects and animals that feed on the remains, and ultimately nothing but bare bones are left, and after many years, even the bones become brittle, fall apart and turn to dust. None of what happens to the dead physical body is a mystery. However, what happens to you? What happens to the self when it dies? What happens to the whole movement of self-centered activity? Most people would not even care to explore such a question, because most people have a self. They have a sense of self, a me, an ego, and an ego means inner hurt, pain and conflict. Conflict means division, which is why conflict exists throughout the world today with all the divisions based on religion, politics, culture, borders, and so on. As a consequence of these divisions social conflict and violence are inevitable. Therefore the death of the self means the end of this division. It means the complete absence of any sense of inner conflict. In other words it means peace. It means contentment. It means an inner bliss and joy that most human beings only dream about. Next, what is choiceless? What has a choiceless nature about it? To be without choice means the absence of comparison. It means to not compare yourself to the coworker at a job, the neighbor who owns a bigger house, the police officer, criminal, or stranger on the street. It means to compare yourself to nobody. More deeply it means to not judge another person. So what does not compare, evaluate, judge, and never chooses one over another, the rich over the poor, the beautiful over the ugly, and so on? What does that? The answer is obvious. What does that is love. However, this is not a love that most people on earth have, because most people compare themselves to others. Most people judge others based on whatever moral standards they have formed by their particular upbringing, education, and the conditioning of social norms from the society they were raised. For example, if you were raised to be Catholic, Hindu, an atheist, conservative, or liberal, then that conditioning is what performs judgement on others. It is that conditioning that has molded and shaped one's perspective about life, which means the perspective is bent. It is crooked, biased, and therefore a complete distortion. This love is different. This love is not a distortion. This is a love that most people today cannot fathom, because it is a love without judgement. It is a love that does not compare, which means it is a love that does not choose one over another, which makes it is a choiceless thing. Lastly, what has a destructive nature to it? What is destruction? Is it not a tearing down and a burning? It is not that which comes from the ashes? What arises from ashes? What happens at death? Is not what arises from ashes, what is death, and what is love all the same movement? I feel it is, because the death of the ego means the end of sorrow, and the end of sorrow is the beginning of a new way of living. It is the birth of an entirely new life, which means death is life. They are the same. They are one and the same movement, and the person that comes upon that movement is that movement. As a result it does not matter whether or not the earthquake and the death of the people was an unfortunate accident or something else. What matters is what happened. What happened was the death of people. How does one feel about death? If you have an ego, then there is sorrow, grief, terrible anguish. If you have no ego, then you have an insight that the death is not different from life. As a result the death of others does not touch the person who has no ego, because the person absent an ego has brought an end to the whole off division, and therefore the person has transcended sorrow, which means the person has brought an end to the last sorrow. That means the person that has brought an end to the ego feels no sorrow over the death of other people or the grief stricken. Instead the person feels great compassion for the grieved and sorrowful. There is compassion because the person sees that psychological division is the root cause for sorrow, which means the division between the

thinker and thought, right and wrong, life and death. The end of this separation not only ends the illusion that death is separate from life, but it brings about an inner wholeness that knows no sorrow. A oneness occupies the brain that cannot be touched by whatever happens to people, the earth or stars. What unfolds in the brain is an untouchable thing.

3126. The end of thought brings about a oneness. It ends every sense of division, the division between good and bad, right and wrong. It ends the division between life and death.

3127. Thought is partial, and peace is not partial, which means thought can never bring about a peaceful society.

3128. What is sacred is slight, wispy. It is terribly frail. The faintest hope will block it. The slightest desire will obstruct it. Hope and desire are movements of thought, which means the littlest thought does nothing except create psychological isolation. Thought is an isolating activity, because it confines the brain to memory and therefore the past. What is sacred can only be found in the present, which means the whole activity of thought must be quiet. Find out what it is to have a quiet brain, which means a brain free from hope, free from desire, and therefore a brain that is not isolated in any yesterday or projection of any tomorrow. A brain that is not isolated comes upon what is relationship. Relationship means a link, an interface. It means contact. What is sacred can only be contacted when the whole movement of thought is completely quiet. Do you know what it is to have a quiet brain? It not only means a brain that does not chatter or gossip, and it not only means a brain that does not compare or judge, but it means a brain that has brought an end to time. Thought is time. That means when the activity of thought subsides, then what is timeless reveals itself. It comes out. That is what happens. What is timeless is not a bizarre theory or fantastic notion. Any theory or notion is simply another form of thought. This is different. What is timeless is not a thought. What is it then? I will tell you. What is timeless is sacred. They are one and the same thing.

3129. If the brain becomes entangled in the repetition of thought, constantly moving in and out of memory, then it not only becomes dull and listless, but relationship closes off between the brain and people, nature, and the whole of life. Thought can never connect with what is real, because thought is always a representation or likeness of a thing. It is never the actual thing. Be devoted to what is actual, what is real. If you do that, then the brain stays fresh, youthful. It maintains its vigor.

3130. $E=mc^2$ is a well-known equation that shows the relationship between energy and matter. It shows that matter can never move at light speed, because if it does, then matter transforms. It transforms into energy. This will happen regardless if the form of matter takes the shape of a rock, a space ship, or anything else. What this means is that anything that has the same nature as matter can undergo a similar transformation. For example, matter is by nature measurable. It can be measured in terms of volume, density, and distance from one end to the other. As a result anything that can be measured falls under the same category as matter, regardless if the form it takes is solid, liquid, gas, or plasma. These different forms of matter are all measurable, which means they each have the potential to become energy. Information is also measurable. The amount and type of information contained within a rock or space ship is not only measurable, information contained in the brain is measurable. Information in the brain is measurable in terms of amount of education, type of experiences, number of beliefs and opinions, exist inside it. Information in the brain takes the form of thought, thought as ideas and mental images. Since thought is measurable, then when thought ends it undergoes a similar transformation as when matter ends. Thought turns into energy. In the same way there are different forms of matter, there are also different forms of energy, such as electrical, magnetic, nuclear, and so on. Another form of energy is mental energy. One aspect of this mental energy is alertness, attentiveness. For example, most people do not seem to be very attentive. Attention does not take place when thought occupies the brain. If you are caught up in thought with past pleasures, past hurts, past compliments, past insults, and all that, which means worry, anxiety, frustration, and all the rest of it, then the present is passing you by. Attention is a movement in the present, and thought is bound to memory, which means the past. Look what takes place when you are extremely alert to what is happening around you and inside you. Notice how the brain suddenly turns on and suddenly becomes aware of things it was not aware of before. Instantly the brain sees the color, shape, and light reflecting on an apple in a fruit bowl, all at once the brain hears the faint sound of a distant car passing or the rustle of leaves blowing in a breeze, and in an instant the brain feel the body's heart beat, lungs breathe in and out, and clothes on its back. The brain starts to feel, hear, and see as never before. The seeing is not

superficial, casual, or willy nilly. Instead it is acute, intense. The intensity is the result of the psychological transformation that takes place when the brain brings an end to living in the past, and therefore it brings an end to thought. As a result of the ending of thought the contents of the brain transforms. It transforms from thought into non-thought, and non-thought means emptiness, and emptiness means energy. It means an inner transformation takes place in which the contents of the brain changes from what is measurable to what is immeasurable. The state of watchfulness and attention is that energy. It is that which is immeasurable. But obviously this goes deeper than that. The inner transformation that happens becomes clear when the brain destroys the whole of thought as the ego. The ego not only exists as thought in the form of personal belief, faith, and ideology, it exists in the form of attachment to mental images, such as images about family, work, money, sex, God, and also about yourself. It includes whatever images you have about yourself. Watch what happens inside the brain when every psychological attachment to all forms of thought are discarded. Most of you will feel very uncomfortable with that idea, because it means bringing an end to all your beliefs, your belief in Jesus, Mohammad, Hinduism, Buddhism, atheism, and every other “ism”. It means purging the brain of your political slants, your loyalty to a particular country, and your worship of a particular flag. It means casting aside your attachments to thoughts about a job, money, friends and family. It includes putting every mental image you have about yourself into the garbage, which includes any image you have about yourself as smart or stupid, happy or sad, peaceful or violent, successful or a failure, and so on. It means to identify to nothing and thereby to have no image of yourself. Notice what takes place inside the brain when that happens. What happens is an explosive upheaval, a tremendous jolt, a sudden surge of energy. If the brain emptiness itself of thought as the ego, then the emptiness that remains is the energy. They are the same. The result is a fundamental psychological transformation that shakes the foundation of your entire life. What happens is not a mere scientific theory or philosophical concept. Theories and concepts are fixed, static, and therefore dead things. This is different. This is not dead. The energy that happens is alive. It is actual. It is real, and you feel it. You feel it as a fact. The beauty of this energy is that it does not end, which means it is a way of life. Do not believe any of this, but go into it for yourself. Find out for yourself what happens when the ego dies. If you do it, then you will see the extraordinary life that results. You will see that death is life. They are the same.

3131. Do not blindly accept anything, because what you accept may not be true. Carefully think through these things for yourself.

3132. Attachment is the root of all grief, and you can only be attached to thought, which means you can only be attached to yourself, because there is no difference between you and thought. Therefore if you are attached to any form a thought, then you create your own grief.

3133. If emptiness is energy, and emptiness created the physical universe, then energy is what created the universe.

3134. Since matter is limited, and emptiness lacks matter, then emptiness is unlimited.

3135. The end of ignorance is intelligence, which mean if a brain empties itself of ignorance, the ignorance of bias, partiality, and therefore the whole of human opinion and belief, then the emptiness that remains is intelligence. Emptiness is not fragmented, which means there is only one type of emptiness. As a result, if emptiness created the physical universe, and the emptiness that occupies the brain is intelligence, then not only did intelligence create the universe, but the creator occupies the brain.

3136. The ego is limited, stuck in time, and a planned deliberate, and therefore non-spontaneous thing. If energy is unlimited, spontaneous, and does not experience time, and if what created the physical universe has these same attributes, then not only did energy create the universe, but if the brain can end the ego within it, then the brain will not only have indescribable energy in everyday life, but it will come upon the creator.

3137. Thought is finite and bound to time. Thought can only move in and out of memory which makes it a repetitive and non-spontaneous thing. Love is not thought, which means love is infinite, timeless. It is a spontaneous thing. If what created the physical universe is infinite, timeless, and spontaneous, then love is the source of that creation. However, this is not a love with conditions because conditions imply thought and time. This love has nothing to do with thought, belief, or

memory, and therefore it does not involve time. This love is different. This love is unconditional. When you have that love, then not only do you lose all sense of time, you discover what is the creator.

3138. Mere contemplation or thinking deeply cannot cause a person to come upon the emptiness that is described in these writings. I do not know what caused me to come upon it. What happened was outside the field of time, which means it was unknowable, unexpected, spontaneous. It was a causeless thing. Emptiness, as well as energy, love and intelligence, are not different things. They are the same movement, the same entity, the same source for all that is. Do not name it, seek it, or try to fathom it. Just live it.

3139. Nothing happened today, and nothing means emptiness, energy, and therefore creation. It was an extraordinary day.

3140. If there was one thing I could take from my pocket and give you, it would be freedom. It would be the total absence of the attachment to any and all mental images you have about family, work, God, and everything else. That would be it.

3141. It's done.

