

Sûnyatâ Sutras



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Dedication:

Soli Deo Gloria

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Introduction

What does “Sûnyatâ” mean?

The Mādhyamika philosopher Nagarjuna said, that the Now’s lawfulness around the function of a universal negation-power, is due to, that energy works as streams and dividings within a superior wholeness. And because the wholeness is a reality, each part will always fit into a correspondent part. Firstly, this means, that each part only can be understood in relation to its negation; that is: what the part *not* is. This implies, that each part comes to appear as part of a polarization-pair, or a pair of opposites – like in the teaching of Yin and Yang. In that way Nagarjuna’s philosophy advocates a kind of dualism *if* we shall use our thinking and language in an unambiguous way. Secondly, it implies, that each part only can be understood in relation to *everything* else; that is: in relation to the wholeness.

So, the more you, through the Ego’s evaluations, isolate these parts from each other, the more the abandoned parts will work stronger and stronger on their polar partners. Therefore, these polar partners, in their extremes, finally will switch over in the opposite extreme. Another aspect of this lawfulness, or another way to describe this lawfulness is: energy returns to its starting point. This is also called compensatory karma, and the lawfulness works as wave movements and pendulum movements.

And since everything in this way only work correlative, yes, then Nagarjuna claimed, that we actually can’t say anything about the wholeness, only dualistic about the parts. In that way, Nagarjuna denies, that there is any position taken, maintaining that his critical arguments are simply reductions to absurdity of views his opponents hold and that he has no view of his own.

Therefore, he called the wholeness the Emptiness (‘*sûnyatâ*) – a teaching, which had one quite determinate purpose: the neutralization of all the dogmas, theories and viewpoints, which ignorance has created.

The concept of emptiness refers to the intuitive experience of reality, that all inner and outer phenomena are devoid of independent existence and form of being. What they can be said to be, they can only be said to be in relation to something else, a complementary thing and vice versa. In that way, they are nothing by virtue of themselves, and therefore nothing by virtue of something else either, etc. They are insubstantial, or as Nagarjuna calls it: codependent originated (everything that exists does so dependently on other things) (*pratityasamutpanna*). In absolute sense, nothing exists independently, eternally or unchangeable. All existence is impermanent; everything that exists is transitory, lasting only a moment.

But this doesn’t mean, that Nagarjuna is an advocate of the absolute non-existence of things. Non-existence means namely neither negation nor opposition to existence. Therefore, also non-existence is, as everything else, correlative.

Codependent origination is what Nagarjuna calls emptiness (‘*sûnyatâ*). The creation of things, images and concepts ends in the emptiness. And by trying to reveal the unreality of the relative, conventional world, you can reach the absolute

reality, which is lying in this emptiness. The emptiness is in that way the inexpressible (Nirvana). Because Nirvana is lying in the revelation of the unreality (Samsara), then Nirvana and Samsara is not at all different.

I have in my previous six books shown, that the spiritual practice contains three important concepts:

1) Critical thinking (spotting thought distortions, created by dualistic unbalance, both in yourself and in others - see my book *A Dictionary of Thought Distortions*, which is a manual in critical thinking - free download).

2) Investigating the shadow (ignorance, the unconscious, the painbody, the cause of suffering, your own dark side, the Ego - see my articles *The Emotional Painbody and why Psychotherapy can't Heal it*, *The Ego-inflation in the New Age and Self-help Environment*, and *Suffering as an Entrance to the Source*).

3) The spiritual practice (going beyond all ideas and images).

Where the six books mainly are focusing on 1 and 2, then the Sutras in this book, in accordance with the above-mentioned description, are entirely focusing on 3.

And, what does "Sutra" mean then?

The oldest form of spiritual scriptures, as for example the old Indian Sutras, are intended for meditative reading. Sutras are effective hints to the truth in form of aphorisms or short expressions with a limited conceptual elaboration.

Just like the words of Buddha, the Vedas and the Upanishads belong to the early holy teachings written down in form of Sutras. The words and parables of Jesus can, when taken out of the stories, also be regarded as Sutras, as well as the deep teaching contained in Tao Te King, the old Chinese Book of Wisdom, written by the philosopher Lao Tzu.

In meditative reading it is important to understand, that the answers in the texts aren't conclusions to anything, but exclusively tools for your own self-inquiry. This means, that they are a help finding your questions/problems' implicit *philosophical questions*, and investigating them in a meditative-existential way.

As the philosopher Ludwig Wittgenstein says in his *Tractatus*, then the words only are a ladder, which you can use to rise above them. Afterwards you throw it away. In the same way, they say in Zen, that the words only are a finger pointing at the moon. You shall never confuse the finger with the moon.

That, whereof you can't speak, about that you must be silent. But then you precisely have entered into the wordless silence.

The texts in this book are worked out in a way, so that they can be read independently of each other. This means, that there are coming some repetitions. But when you practice meditative reading, you don't read primarily to get new information, but in order to enter into another state of consciousness when you read - which means, that you as a reader, rather than evaluating, are trying to relate neutral to what you read. You take a mental step backwards, and observe yourself and what is happening. You so to speak use the text as a mirror, in which you discover yourself. This is the reason why you can read the same many times, and still feel that it is fresh and new every time.

The meaning is, that you shall read the texts slowly. Many times, you may want to take a break and give place to a moment of reflection or silence. At other times, you may open the book on a casual place and read some lines. You can also try to see the texts in relation to each other. If you for example are engaged by a problem that one of the texts is about, it can be, that the problem is made even more clear by seeing it in relation to other texts. Take for example the philosophical question *Who am I?* You will soon find out, that this philosophical question becomes more and more clarified in the other texts.

This question recurs in other words in all philosophical questions. A philosophical inquiry will always in the end be a self-inquiry, regardless of what the philosophical question is about. Because who is it who puts the question, and who is it who examines the question?

If you work with the texts in this way you will discover, that you are being taught from a deeper layer in you, from your being in the Now, from life itself, yes, from the Source itself. You will be trained in seeing your personal problems from questions common to all mankind, and to see these in relation to each other. You are in action with a real philosophical inquiry, which opens your consciousness in towards the Source.

In short: in this book, I present a line of Sutras meant for meditative reading over the concept of Sûnyatâ.

Links to all my books and articles, as well as all the Sûnyatâ Sutras, can be found, and downloaded for free, on my blog www.mortentolboll.blogspot.com

Part one

Existential movement is connected with Man, with identity and personality

We know movement and change from the outside world.

Existential movement is connected with Man, with identity and personality.

It arises in the individual person's relationships with the surrounding world.

Movement has to do with human growth and development; it is to be integrated in something which happens, not in whatever, but in something which folds the essence of Man out, contrary to stagnation and paralysation.

It is to have your identity with you in a movement which fills you, enriches you, favours you, promotes you.

Movement is to *be* involved.

It is an ontological phenomenon, a characteristic of being, not a phenomenon of the mind.

The will is violence

The will is violence.

The will is a result of the wish, the desire after becoming something; and the desire is of nature aggressive, dominating.

The will to achieve something, and the will to fight - is the cause of the conflict in our inner, to the dualism, that causes the struggle in our inner.

In Man, there exists an unnatural fight to change what you are into something else

In Man, there is the natural fight in order to keep alive - that is to say: the fight for food, clothes and shelter.

But there is also an unnatural fight in order to change what you are to something else: the fight of the will to power; all the time with the consequence, that you don't understand what you are, that the reality about yourself is being completely hidden.

You must see your images of life as relative, and thereby disentangle from them

In order to find out whether it is possible for the mind completely to disentangle itself from its historical limitation, you must have the freedom to inquire and discover.

That will say that you must see your images of life as relative, and thereby disentangle from them.

And this also means freedom from romantic possibility-images, which are just as relative as the necessity-images.

Philosophical counseling offers an alternative way to freedom

Philosophical counseling offers an option to a path to freedom: the art of life, the existential training of the mind the heart, where Man as a Philosophical Globetrotter begins to experiment, to investigate, to discover his existence as a whole.

If you from the start claim that it is impossible, you have of course no chance of breaking through.

That you claim this can be due to, that your experience is very small or very large, or it can just be a faith, which you are accepting.

But when you claim this, then it means you deny that you at all can seek anything, that you at all can investigate, inquire or discover anything.

You deny the actual possibility of philosophy.

What we mean by consciousness is clearly enough the thinking's process

All motives, intensions, sorrows, joys, are within the area of consciousness.

But all this is a movement in the thinking.

What we mean by consciousness, is in this way, on a superficial level of the mind, clearly enough the thinking's process.

The wish to become something is the beginning of all complications

The wish to become something is the beginning of all complications.

Driven by a still increasing desire after becoming something, inwards or outwards, we accumulate or renounce, cultivate or deny.

As we see time steal everything, we cluster to the timeless.

This struggle after becoming something, positive or negative, through attachment or separation, can never be solved by any outside gesticulation, discipline or method.

But the understanding of this struggle will, natural and spontaneous, evoke freedom from the inner and outer accumulation, and the conflicts it is implying.

As a Life Artist, you must study the whole structure of the thinking

As a Life Artist, you must study the whole structure of the thinking, and see what place the thoughts has in your life, see where they aren't a necessity,

Then you might discover, that the mind can function in a reasonable way, both when the mind isn't active, and when the thought has to be active.

What is the difference between loneliness and alonebeing?

The unhappy loneliness, with its anxiety and pain, is isolation, the Ego's inevitable act.

This isolation process develops, whether it is extensive or narrow, confusion, conflicts and sorrow.

Isolation can never give rise to alonebeing: the one condition must give way for the other.

The unhappy loneliness is isolation, whereas the happy alonebeing is complete self-forgetful openness for, and absorption in life itself.

Only this is freedom.

Striving after becoming something creates anxiety

Striving after becoming something is based on anxiety and creates anxiety, the anxiety of being or not being - the conflict of Hamlet.

To live and to become something are two different things.

Life perhaps involves a striving in technical or physical sense, but what we consider here is the self-production, the philosophical becoming, the belief that you can create yourself and your values through thinking, and the illusion of this; this that you on the background of anxiety is seeking to escape from what you are, into ideals about being something else.

To have your identity in an absence is to have your identity in, for example, your country

To have your identity in an absence is to have your identity in your country, your furniture, your images, your ambitions, your respectability, your race, your peculiarities and prejudices, your obsessions.

Through all this Man wants to discover truth, God, reality.

And because Man doesn't know how he shall disentangle from all this, he invents something, an outside power, or he gives life a special meaning.

But this is precisely unreality and falsehood.

As an Idler, can you ask the question: can Man ever change radically?

As an Idler, can you ask the question: can Man ever can change radically, essentially, existential, so that he can observe the world anew, with other eyes, with another heart, a completely other mind, no longer filled with hatred, resistance, racism, but a mind, which is extraordinary clear and which possesses a mighty energy, that gives life back to the present, opens the heart and fills the existence with vitality, urge to live and joy of life?

It is not self-assertion when you do something, because you love to do it

It is not self-assertion when you do something, because you love to do it.

When you write and paint – not because you want prestige, but because you love to write and paint – it is assuredly not self-assertion.

Self-assertion occurs when you compare yourself with other writers or artists, when you want to distance them.

This would be the will to power, and the will to power is self-assertion.

But it is not self-assertion, when you do something, because you really love to do it.

This is passion. And passion is love.

The essence in being outside time is eternal present and is not able to be thought

If you choose to be in the thoughts, you either are ahead in the future or behind in the past.

You either think about the past in memories, sorrows, traumatic bindings, bad conscience, associations etc., or you think about the future in plans, hopes, longings, wishes, conjectures, worries.

Totally seen then the thinking's past and future produces the images in time, a perspective on yourself and the world, the source of unreality and absence.

The essence in being outside time is eternal present and is not able to be thought.

Meditation, or Art of Life, is to empty out the mind completely

The content of the mind is a product of time, of that which usually is called development and cultivation; it is a product of thousand experiences, a gigantic accumulation of knowledge, of memories; therefore, an aspect of Man as a historical being.

The mind is in that degree loaded with the past.

The past is based on the images in time, both the personal, collective and universal images; the reservoir, from where we get all our belief and knowledge.

All knowledge originates from the past, all experience is the past, and all memory is the accumulated result of thousand experiences – this is the known, your perspective.

You must observe the mind as it is, and not what you think it ought to be

As a Philosophical Globetrotter, you must find out what the mind - the mind which you daily make use of, and also the mind about which existence most of us know nothing - is doing in relation to your problems.

You must observe the mind as it is, and not as you think it ought to be.

Unreality is absence of something for the individual hidden

The thinker is himself absent.

The experience of absence is the experience of, that what happens around you, and with you, doesn't concern you, that you are not in it, not are involved.

You are not here, nor other places, but outside in the meaning absent.

You are shortly said not present.

That will say that your actual being is hidden for you, you are ignorant about what you are.

Unreality is something for the individual hidden. It is a specific state, a suffering emptiness, a being outside. You are not your activity. You are something else than your activity, or rather: your activity is something else than yourself.

Unreality is weightlessness, that existence is without weight, which Milan Kundera was seeking to depict in his novel *The Unbearable Lightness of Being*: the lacking presence, and the weightlessness.

The relationship is a mirror in which you can discover yourself

The relationship is a mirror in which you can see yourself.

This mirror can either distort or expose the truth about yourself.

Most of us use in the relationship, in the mirror, what we preferably want to see, but we don't see what is real.

We like to condemn, justify, compare, or escape, and rather live in the past or the future, than to see the relations in which we are in the moment.

In this way the present is, as the philosopher Blaise Pascal said, only becomes used by the past as a passage to the future, and therefore the relationship - which is something that is in the moment, and not in the past or the future - becomes meaningless, wherefore there arises unreality and absence.

Self-realization is not the desire after self-realization

Why shall we necessarily have what we want?

Is it not because we think we have the right for it?

In political philosophy they have made much out of claiming that the right of ownership is a "natural" right, whereby you can justify waste and exploitation.

There are places in Rold Forest which are "private" where other people not are allowed entrance.

Other "rich" people can buy a star or a planet if rich enough (I wonder - if there are people living there - they would agree with that).

I just wait to see that the air I breath, that a bird's song in the morning, and my

mommy's love, now have become the right of ownership by some "rich" guy, which I therefore not are allowed entrance to anymore.

A bit in the same way they have claimed, that conflict is something "natural", whereby you can justify violence and war.

And the ideology of needs is claiming the same: the desire after satisfying your needs, not only your basic needs, but also esteem-needs and self-actualizing needs, is something entirely "natural" and a human right.

The problem is that there is a difference between actually *being* a self-realized person and the desire after being such a person.

To reduce the whole thing to needs is a distortion of what self-realization is all about.

Meaning is an utterance of freedom

As despair has a relationship with loss, then meaning has a relationship with fullness.

The meaning in what you do is filling, lifting up and expanding.

Meaning owns a freedom which does that it can't be emptied out; it is so to speak inexhaustible.

Meaning is therefore also an utterance of freedom.

Meaning opens your existence, or it is an opening of your existence towards the present, the now.

Is life not all the time something new?

What is, after all, life?

Is it not all the time something new?

It is something, which constantly is changed and is creating a new feeling.

Today is never the same as yesterday, and that is the beauty of life.

This new is the unique in life, a unique presence, which the Jewish philosopher and mystic Martin Buber called *The Eternal Thou*.

The old leaves more and more dregs; that will say memory

The challenge is always new.

It is only the reaction to the challenge, which is a recurrence of the past.

The old leaves more and more dregs; that will say memory, and it is in this accumulation that the spectator, the theorist, the doubter, divides himself from himself and the surroundings, from the challenge, from the experienced.

The prompting gets the mechanism of discovery to function

If your real interest not yet has become awakened, and if the prompting to find out is present, then you will find out, not by constantly seeking after an answer, but to be inquiring, clear and warm in your prompting.

Then you will see, that when you are awake, there is a sharpened attention in which you receive any hints from the hidden interest, and that dreams also play a part.

In other words: the prompting gets the mechanism of discovery to function.

Beauty is reason and feeling as a wholeness

In order to be able to see truth you must use reason, but you must also be able to feel.

You must be endowed by passion after discovering, and having a great energy.

When you observe a cloud, or the beauty in the light on a tree, there must be passion, there must be intensity.

In this intensity - this passion - there is no sympathy or antipathy at all, and therefore not the feelings that follow these.

The intensity is not personal, not yours or mine.

Will to Power is not psychological will, but perspectivism and nihilism

The Will to Power is a concept which comes from the German philosopher Friedrich Nietzsche.

It is entirely an expression of the philosophical desire in the thinking, not an expression of reality or life itself.

It is an expression of the thinking's desire after controlling truth, happiness and reality. It is therefore I call it a philosophical desire.

It is not enough to designate it as a psychological desire, but a perspectivism which ends in nihilism.

You must quite simply see that desire is a contradiction

There is always a contradiction in the desire.

You desire contradictory things - which doesn't mean, that you must destroy the desire, oppress, tame or sublimate it - you must quite simply see that the desire itself is a contradiction.

It is not the things you desire, but the nature of the desire itself, which is a contradiction.

And you must understand the nature of the desire before you can understand the conflict.

With ourselves we are in a condition of contradiction, and this condition is created by the desire - this, that we strive after lust, and try to avoid pain.

Meditation is a downward movement, not an upward movement

Meditation is, as I understand it with reference to Art of Life, a downward movement.

And by the way I believe, that this is a fact concerning all spiritual practice, when practised correct.

At first you release yourself from the personal images, here next from the collective images.

Herewith you give energy and life back to reality and presence.

You can also say it is a foundation of ground connection, a being with weightiness and grounding.

The cause of the inner emptiness is the desire after becoming something

The more emphasis which is being put on the outer greatness, the greater is the inner guilt over unlived life.

But freedom from this guilt is not asceticism.

The cause of this inner emptiness is the desire after becoming something; and no matter what you do, then this emptiness can never be filled out.

You can escape from it, whether it happens in a clumsy way, or in a more cunning way; but you can't move further away from it than from your own shadow.

You perhaps don't want to look into this emptiness, but it is there nevertheless.

Neither those ornaments things can give you, nor the suit of penance, which the soul can dress in, can conceal this inner poverty.

The meaning of life is to express the human essence

Only meditative-existential you can be in the Now.

The passive listening presence is meditation.

Meditation is to see completely with the heart and the mind; that is to say: with the whole of your essence.

The human essence is therefore meditation.

Meditation is the self-forgetful openness for, and absorption in life itself.

The meaning of life is therefore to express the human essence.

Human essence is therefore an appearance-form of the Now.

Why? Because the essence in the human life is meditation.

Total existential presence in the Now is meditation.

The essence is therefore one and the same with existence; and this realized oneness is precisely meditation, or the wholeness of the observer and the observed.

When it is seen, that the mind must be silent, then the mind actually becomes silent

When it is seen, that the mind *must* be silent, then the mind actually becomes silent.

When you realize the truth that it is only the silent mind, which can see clearly, yes, then your mind strangely enough becomes silent.

It is as seeing a danger and avoiding it.

Because when it is seen, that the mind *must* be completely silent, then the mind actually becomes silent.

And if it then can listen without interpretations, without that your prejudices intervene in order to distort – listens as you perhaps listen to a bird, which sings, without commenting and giving a name.

There is no being if there is a struggle for becoming something

A radical transformation only takes place in the present, in that to be in the Now.

But there is no being if there is a struggle for becoming something.

The struggle for becoming something, the will to power, is the absent, and herein there is resistance and denial, desire and resignation.

It is fairly obvious, that there is conflict in the world because there is ruling discord in ourselves

It is fairly obvious, that there is conflict in the world because there is ruling discord in ourselves; a discord which shows itself outwards in society, in the Ego's, and the other's, activity.

Our images of life are filled with contradictions; that is to say: the Ego with its competitive lust and anxiety, and the other, which can be the ideal about living without conflict.

Herein there are a lot of mutual contradictory wishes, goals and initiatives.

If we are aware of this tension, we can in ourselves see how mutual contradictory desires, opposite assumptions, ideas and goals, move in separately directions.

When the thinking in philosophical sense projects itself as the past and the future, the mind is becoming absent

The thought is necessary on some levels, but when the thinking in philosophical sense projects itself as the past and the future, and produces anxiety as well as secureness, the mind is becoming absent, and the inevitable result hereof is unreality, emptiness, boredom and ennui.

So, in philosophical sense the thought must rest, so that the anxiety in existential sense can stop.

The clarifying function in Philosophical Counseling is pointing towards a self-forgetful dimension

The clarifying function in philosophical counseling is pointing towards a self-forgetful dimension, the wholeness of the observer and the observed.

It goes beyond the intra-psychic, and claims that it is in the self-forgetful dimension that the real formation happens.

Rather than personal development, you here focus on human/spiritual growth as a wholeness.

The thought-activity is a process towards reaching conclusions, and therefore the thought is never free

The Ego is memory, the many conclusions; and the thought is the reaction of the memory.

The thought-activity is in this way always a line of conclusions, or the process towards reaching conclusions, and therefore the thought is never free, it isolates itself.

It might sound as a cognition-psychological exercise, but it is all based on time and its images.

The experience of the meeting in the unreal life is characterized by, that emptiness and loss slide in between

Where the experience of the meeting in the unreal life is characterized by, that emptiness and loss slide in between, and create reflections, displacement and darkness, then the experience of the meeting in the real life is characterised by fulfilment, middle and light.

Shortly said: by creation itself.

There is only real thinking, when there isn't any reaction from the memory

We are ceasing being creative, when we imitate, when we as natural beings only reacts on the bases of memories.

Answers from the memory are usually called thinking.

But such thinking is only reactions from those preconceived conceptions, which are memory.

It is only a reaction in the brain and not real thinking.

There is only real thinking, when there isn't any reaction from the memory.

In this awake and passionate emptiness, there is creation.
And when you are in this condition all stimuli and demands of life vanish.

The whole of life is contained in each moment

As Kierkegaard said, then the moment is the atom of eternity.

Every moment is a challenge, something new, a unique presence, an eternal Thou, who speaks to us, and calls for us.

There is a crisis in the human life, when it meets the challenge in an incomplete way, because it doesn't listen.

It is absent in its historical background.

But we don't want to see this as a crisis, and we close our eyes in order to escape from it.

That way we progressively become blind, and the crisis increases.

Why do we not commit suicide in a meaningless world devoid of both faith in reason and faith in God?

Why do we not commit suicide in a meaningless world devoid of both faith in reason and faith in God?

What will you as a Life Artist do when you ask this question?

It can't be asked by people, who have arranged themselves comfortably with familiar ideals, with a bit of money, and which are extremely respectable and mediocre.

If people of that kind at all ask questions, then they interpret them from their personal need of satisfaction.

But because this is a highly human, common problem, which affects all of life, the rich and the poor, the young and the old, why do we then live in this monotonous, meaningless way, go to the office, work in a laboratory or in a factory in forty years, put a few children in the world, bring them up after absurd precepts, and then die?

The quality of compassion and love must come to expression in different kinds of bodily activity

The quality of compassion and love must come to expression in different kinds of bodily activity.

Already from we are quite young we ought to work in the garden, learn to do carpentry, paint, write poems, weave, take care of an animal etc.

And through the senses – we must observe the trees, the mountains, the richness of the Earth, the poverty humans have created in the world.

And we must listen to classical music, bird song, the murmur from a stream.

Self-assertion is a kind of self-interest, where everything turns around the Ego

Self-assertion is a vice.

Self-assertion is a kind of self-interest, where everything turns around the Ego, and therefore makes the mind mediocre.

To live in a world, which is controlled by self-assertion, without being self-assertive, means, truly, to love something for its own sake, without seeking a reward, a result; but this is very difficult, because the whole world, all your friends, your relatives, struggle to achieve something, to accomplish something, to become something.

Everything has meaning; nothing is old, nothing is charred, nothing is recurrence, because reality is never old

The human being who doesn't require anything, who doesn't strive after goals, who doesn't seek a result with all what this is implying, such a human being is in an ongoing condition of experience.

Since everything is in movement, everything has meaning; nothing is old, nothing is charred, nothing is recurrence, because reality is never old.

The challenge never ends, because every moment in life is a challenge

The challenge never ends, because every moment in life is a challenge.

Challenge and reaction is life itself.

Life is, and must be, a line of challenges and reactions.

The challenge doesn't direct itself after the desires and dislikes of Man, or after his special wishes, but it takes different forms to different times.

And if Man had the ability to meet a challenge completely and directly, there would be no problems.

The mind, which in the awaken state functions after images, continues this in dreams while it is sleeping

The mind, which in the awaken state, in the day-time, functions after the images of life in which it is brought up - the conscious mind with all its daily activities - continues these activities in dreams while it is sleeping.

These activities consist in thoughts, feelings, sensations, arrangements, modifications, plans, comments, memories, image formations, and all the daily

worries, misgivings, annoyances and demands, which are connected with this, because you from the thinking's past or future make the Now's facts into a problem.

War is about things, and our social and moral values are based on things

When it is so important to understand the right relationship with the things, then this is because they have an all-important meaning for most people.

War is about things, and our social and moral values are based on things.

We will not be able to understand reality, unless we understand the complicated process of the will to power.

All motives, intentions, desires, pleasures, misgivings, expectations, sorrows, joys, are a movement in the thinking

All motives, intentions, desires, pleasures, misgivings, inspirations, longings, expectations, sorrows, joys, are within the area of consciousness, but all this is a movement in the thinking.

What we mean about consciousness, is in this way, on a superficial level of the mind, clearly enough the thinking's process.

As long as there is a desire of becoming something, there will be anxiety

In order to understand what you are, the duality-conflict must cease, because the negative response – to become something - is to deny the understanding of what you are.

If you as an Idler want to understand for instance haughtiness, you must not try to become the opposite, you must not become yourself absent in the effort of becoming something else, because this creates anxiety.

When the anxiety is removed, you can be yourself present.

But it will be anxiety, and therefore absence, as long as there is a desire of becoming something.

What is death?

So, what is death?

How can you find out without that it only is a belief you adopt?

Is it possible to be death present in passive listening, not another's death, but your own death?

It demands that you don't identify yourself with something, what of course is very difficult.

Most of us identify ourselves with our furniture, with our house, with our wife or husband, with our government, with our country, with the image we have of ourselves, and we identify ourselves with something greater – the world-image, which perhaps is a tribal feeling that expands to embrace the nation; or you identify yourself with a special property, a special image.

What happens if you don't identify yourself with all this?

Creative emptiness is the condition where the mind is completely released from your perspective

Creative emptiness is the condition where the mind is completely released from your perspective, from images of any kind, and the ideas, symbols and conceptions, which are their manifestations.

The known has stepped aside for the benefit of the unknown, the beauty of creation.

Everything is new, unnamed, unformed, non-linguistic presence.

The mind is pure, fresh, young, innocent; completely open and receiving.

The mind is awake and the heart is open, awareness and love in one.

And in this creative emptiness reality and truth can be discovered, or received, it is one and same.

A complete development of the body is a necessity; a thing, we all the time must lay us in mind

It is not only the clarity of the mind, the reason, and the emotional sensitivity, we must develop, also a complete development of the body is a necessity; a thing, we all the time must lay us in mind.

Because if the body isn't healthy and strong, it will inevitably distort the thought, and contribute to insensibility.

This is beyond any doubt, wherefore we don't have to discuss it in details.

It is absolutely required that the body is healthy, that it gets the right food and enough rest.

If the senses aren't awake, then the body will hinder the complete development of Man.

In order to understand yourself you must understand that Man is an inviolable whole

In order to understand yourself you must understand that Man is an inviolable whole, not only a determined being, as for instance a society being with his particular

assigned job: a worker, a citizen, a consumer, or a political being, right wing or leftist, or a religious being, Christian, Moslem, Jew, - but a complete whole in which an interaction and a reciprocity takes place.

Most of us see in the relationship, in the mirror, what we want to see, but we don't see the real

The relationship is a mirror in which you can see yourself.

This mirror can either distort or expose the truth about yourself.

Most of us see in the relationship, in the mirror, what we preferably want to see, but we don't see that, which is real.

We like to condemn, justify, compare, or escape, and rather live in the past or the future, than to see the relations in which we are in the moment.

In this way, the present, as Pascal said, only becomes used by the past as a passage to the future, and therefore the relationship – which is something that is in the moment, and not in past and future – becomes meaningless, wherefore there arises unreality and absence.

Why has Man always created a conflict in himself and in the relationship with the others?

Why has Man always created a conflict in himself and in the relationship with others - and consequently violence, and the hope about achieving something through violence?

Man has tied himself to a way of life, which leads to war, and yet he at the same time wants peace and freedom; but it is peace and freedom exclusively as an idea, an ideology.

And at the same time Man is historical limited by everything he does.

The new is never there, because you always meet the new with the old

Since we meet any challenge from the past's conditions – and because the challenge always is new – our reaction to the challenge will each time be utterly insufficient, and from this comes the contradiction, the conflict, and all the sorrow, distress and misery, we have inherited.

You shall not renounce the world, because you can't live in isolation

As a Philosophical Globetrotter you must try to find a process, which can help you to understand yourself, and it is not a process, which will isolate you.

You shall not renounce the world, because you can't live in isolation.

To be is to be in connection with others, and it is neither possible, nor required, to live in isolation.

The reason why there are conflicts, distress and misery, is that our relationship with the surrounding world is not right; our world might be very narrow, but if we can change our relationship with others, precisely in this narrow world, we will start a process, which spreads like rings in water.

Where absence weaves images, presence releases the mind for images

Where absence weaves images, presence releases the mind for images.

This is very simple.

If you become thoroughly present in passive listening when you for instance are angry, then it is not absence, which allows the past to push itself in and create reflections, and disturbing the actual sensation of the immediate anger.

The philosophical counselor is no authority, no teacher or guru

The philosophical counselor must suggest the guest not just to accept what he himself says, since he is no authority, no teacher or guru.

If he was a guru, then the guest would be his disciple, and in his quality of disciple the guest would, in philosophical sense, destroy both himself and the counselor.

The past or the future sucks life out of the present

You can either be absent in the bygone or the coming time.

The past or the future sucks life out of the present.

Memories, plans or projects are transformed into reality, while reality becomes emptiness.

The thought makes itself independent in relation with your reality, and it becomes the whole of reality.

The unreality in this consists in, that you then only really exist in the hope about a richer future, or in the dream about a lost past.

The consciousness can't be separated from a human's actions

The consciousness can't be separated from a human's actions.

But often the consciousness keeps itself outside them, so that it can achieve a feeling of continuation and endurance.

And it is especially this isolating process - the Ego - which the Life Artist is seeking to understand.

Self-knowledge is the virtue of art of life.

Dreams are a sign of that there is disturbance, discord between the thought and the conduct of life

When there no dreams are, then the consciousness can enter deeper and deeper down into itself; that is to say: into life itself.

Dreams are a sign of that there is disturbance, discord between the thought and the conduct of life, that there is displacement between the thinker and life itself.

But when there no disturbances and displacement are, and the body during the sleep is very calm, when the mind is quiet, you will, when you wake up, find, that you haven't dreamt, but that a renewal has taken place, a renewal, which constantly takes place, because there all the time is ending.

This renewal is the creation, the source of life, because you in the silence rest in the middle of life itself.

Far the most people confuse their perspective with reality

When the mind is quiet you begin to gain discrimination, the ability to discriminate between the known and the unknown.

The known is your perspective on yourself and the world, it is your self-image and world-image, which originate from the images of time.

The perspective distorts reality, because everything you see, is your own perspective, the known, the image.

You don't see reality itself, truth or the unknown.

Far the most people confuse their perspective with reality, the description with the described, the word with the thing, the map with the landscape.

As an Idler, you must study the whole structure of the thinking

As an Idler, you must study the whole structure of the thinking, and see what place the thought has, see where it isn't a necessity, and only then you will discover, that the mind functions in a reasonable way, both when the thought isn't active, and when the thought has to be active.

Any decision, which is defined by a choice, exposes a person, who is confused

Any decision, which is defined by a choice, exposes a person, who is confused, who is unreal and absent, who places himself outside and creates reflections, displacements and darkness.

A person who is in the middle of his own existence, experiences on the contrary a presence of something obvious, something the individual has a clear understanding of.

Such a person's mind doesn't choose, there is only the power of action and decisiveness.

The lack of clarity, and therefore reason, arises when there is a division between the observer and the observed, and there slide emptiness and loss in between.

Part two

To see and feel without dividing, choosing, ruling and controlling, is the act of love

This act, to see and feel without dividing, choosing, ruling and controlling, is the act of love.

The ethical life is this act, and all life is this act.

The real life is the being where you are one with yourself, with life and love.

You are in the middle of the stream of life.

When the thinker places himself outside the thought, the problem will continue

Most people think that the thinker is separate from the thought – and it is precisely this, that all the images in time, all the theories, ideas, religious persuasions, political ideologies, etc., are based on.

But when the thinker places himself outside the thought, the problem will continue.

However, if the thinker is the thought present in passive listening, then this will be a presence of something, which not is hidden.

It is a presence of something obviously, something you have a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

And herein you will become released from the source of all problems.

In the unreal existence, the actions of Man come to rest on ignorance; that is to say: prejudices

In the unreal existence, the actions of Man come to rest on ignorance; that is to say: prejudices, inclinations and demands.

And it results in absence, and therefore suffering.

In this way, the human existence becomes a friction, a conflict, and herein there is no reason.

The being of Man includes both the state of the mind and the conduct of life, logos and bios.

But the Ego is formed by an interaction between the activities of the mind (demands, prejudices, inclinations) – and the hindrances, which the challenges of life create, and therewith you have the unreality.

Is it possible to be death present in passive listening?

What is death?

How can you find out without that it only is a belief you adopt?

Is it possible to be death present in passive listening, not another's death, but your own death?

It demands that you don't identify yourself with something, what of course is very difficult.

Most of us identify ourselves with our furniture, with our house, with our wife or husband, with our government, with our country, with the image we have of ourselves, and we identify ourselves with something greater – the world-image, which perhaps is a tribal feeling that expands to embrace the nation; or you identify yourself with a special property, a special image.

A problem arises when the thinker distances himself from the Now by comparing and desiring

In the Now there are no problems, only facts, existential conditions.

A problem arises when the thinker distances himself from the Now by comparing, wishing etc.

The thinker slides off from the Now's facts.

And the Now's facts, seen from the thinker's perspective, the past and the future, thereby become a problem.

Something of the most difficult is to communicate with another person

We must linguistically communicate to each other, that is obvious, but it is for instance Martin Buber's intention to show, that we can communicate on a much deeper plane; that is: not only linguistically, but in solidarity, where two parts meet on the same plane with the same intensity, with the same passion; only then there is real solidarity, and that is much more important than sheer communication.

You must go from just having some images of life to having a philosophical way of life

The question about whether Man can be changed from the ground, is a question which affects the whole of your being; it includes observation, truth, beauty, love.

And these are in philosophy as an art of life something else than words, they are something you directly experience and are in.

The Philosophical Globetrotter must find a way in which you can live so that they become reality.

You must go from just having some images of life, personal or collective, to having a philosophical way of life.

It is herein the philosophical revolution is lying.

In that sense the Philosophical Globetrotter is a philosophical rebel.

The Philosophical Globetrotter is a philosophical rebel

The Philosophical Globetrotter can't accept handed down truths.

You must begin to be critical, inquiring and discovering.

But you can't examine anything if you inwards are afraid.

To be critical is equivalent with revolt in philosophical sense, and that will say to create a new world.

The Philosophical Globetrotter is a philosophical rebel.

What you are coming up against is the politicians, who don't want us to revolt, because they want to control us, they want to model and form us, so we can fit into their ideological patterns; and as long as that is happening, life will remain being a torment.

Can the old be awaiting, and in this way, make it possible for the new to occur?

Can you, as a Life Artist, without interpreting the present reality on the bases of the past's conditions, observe the reaction in a new way, with an open mind?

Can something else than the old react?

Can there be a space between the old and the new reality?

Can the old be awaiting, and in this way, make it possible for the new to occur?

These are the questions of the Life Artist.

When things become a requirement for your psychological and existential wellbeing, they get an all-important meaning

When the things only are of physical necessity for you, you limit them reasonably; but when they become a requirement for your psychological and existential wellbeing, they get an all-important meaning.

Being aware of that is to understand the satisfaction of your senses and your desire for lust.

If you want to understand the true, you must break away from such bonds.

In order to be able to break away from this desire for lust, you must begin with observing the needs you are familiar with, and in this is lying the right basis for understanding.

When we strain ourselves to become something, we ourselves have projected this something

The conscious effort, the will to understand and create, to accumulate, the will to become something, is a continuation of the past, perhaps modified, but still a continuation.

When we strain ourselves to become something, then we ourselves have projected this something.

When we consciously strain in order to understand, and create, it is the noise of our own accumulations we hear, the noise of all the life we have sucked out of the present and into thinking and time.

And it is this noise that precisely hinders the understanding and the creation.

The goal of the Idler is to go into an investigation of the turbulence of the mind

We try incessantly to become this or that, to achieve a special condition, to get one kind of realization and avoid another, and in this way the mind is eternally occupied by something, namely the Ego.

Constantly the mind is in action: thoughts, feelings, sensations, arrangements.

Always the consciousness has something in mind.

Always the mind is in progress with changing, making plans, commenting, remembering, creating images, and throwing out projects.

Both the German Idealists, Nietzsche, the Existentialists and the Marxists, took this restless, or "creative" turbulence of the mind, as a presumption they didn't investigate further.

The goal of the Idler is - in opposition to them - to go into an investigation of this turbulence of the mind, and find out what happens if it stops.

That to be interested in something, is not the same as self-assertion

That to be interested in something, is not the same as self-assertion.

We can add to the word "self-assertion" multifold meanings.

In art of life self-assertion is based on becoming something, and therefore anxiety.

But if a boy for instance is interested in becoming an engineer, because he is inclined towards raising beautiful buildings, to create wonderful bridges, to build excellent roads, then this is because he loves that act; and that is not self-assertion.

It is an expression of what he is, and therefore there is no anxiety.

In love, there is no anxiety.

The thinking becomes, when it identifies itself with me and my, time-binding

What you as a Philosophical Globetrotter must study, understand and neutralize, is the Ego's time-binding characteristic, which identify itself with the memories.

Strong demands, especially the lustful, is about achieving something for the Ego, and it is the memories, which gives "me and my" an identified continuation.

The thinking, which always is in motion, always streaming, becomes, when it identifies itself with me and my, time-binding, and gives identified continuation to memory, to the Ego.

It is this memory - which always grows and increases - you must give up.

What you overlook in the process of analysing yourself, is the analyst

What is it you overlook in the process of analysing yourself?

What you overlook is the analyst.

The analyst is your perspective on the analysed, and the desire in this perspective is the desire after achieving something, being something, acquiring something, being something else than what you are.

Therefore, you overlook, that the analysis becomes a means with the purpose of changing what you are to something else.

What you are, the fact, the existential condition, becomes in other words a problem.

You are not able to be one with yourself.

This is clearly enough what happens when you analyse yourself.

There is only real thinking, when there isn't any reaction from the memory

We are ceasing being creative, when we imitate, when we as natural beings only reacts on the bases of memories.

Answers from the memory are usually called thinking.

But such thinking is only reactions from those preconceived conceptions, which are memory.

It is only a reaction in the brain and not real thinking.
 There is only real thinking, when there isn't any reaction from the memory.
 In this awake and passionate emptiness, there is creation.
 And when you are in this condition all stimuli and demands of life vanish.

There is only mutual connection with the observed when there isn't any inner observer

Truth is coming when there is a non-linguistic presence, an observance and a love, which are without conclusions, without explanations, without words.

The inner spectator, theorist or doubter, are constructed by words, which again are manifestations of a self-image.

The Ego consists of explanations, conclusions, condemnations, justifications etc.

There is only mutual connection with the observed when there isn't any inner observer and calculator, when you in self-forgetful way are open for, and engaged in, the observed.

Only then there is understanding, freedom from the problem.

Art of Life is to understand your natural needs, without clinging to the things

Most peoples' minds are busy with things, and it requires understanding to grasp our right relationship with them.

It is not about asceticism, or love of lust, not about giving renunciation, or gather into barns, but about being yourself present in passive listening, and herein understand your natural needs, without this clinging to the things.

It was this realization Buddha came to after he as itinerant ascetic in 5-6 years had practised all possible penances, where he, among other things, tried to live of one corn of rice a day.

He realized that this self-torture didn't lead to enlightenment; that does instead the middle way, where you give the body what it needs, but without being in the control of the senses.

When you understand this, it is no sorrow to give up things, or an eternal fight to keep them.

Art of Life is about bringing the self-producing thought-activity to an end

If your life shall be real, the self-producing thinking must stop.

And the whole of the art of life is about bringing this thought-activity to an end.

This is very important to understand, because the thought is a product of time, of the experiences of yesterday.

The thought is caught in the net of time, and that which is of time, can never grasp the timeless, the life which happens fully and which is in the middle of itself.

Unless we meet relationships completely there arises conflicts in the meeting with the challenge

The human being who observes and meets life, as if it for instance only is limited by the economical, or intellectual relationship, is not a Man of wholeness, and his conflicts are countless, because life is the connection with everything; with things, humans and ideas, and unless we meet these relationships completely, correctly, there arises conflicts in the meeting with the challenge.

Our life-expressions become self-circling.

Freedom from your perspective, the old, is truly an ethical life

Freedom from your perspective, the old, is truly an ethical life.

It means that you have discrimination, and don't pull your perspective down over others.

But it doesn't mean, that the old is deleted, but that there is introduced a completely new dimension, where you are the old present in passive listening, where the old so to speak is made transparent in being and openness.

If you understand what the known is, you will experience a peace, which is not caused

If you understand what the known is - that is to say: your perspective on yourself and the world, your self-image and world-image, and all the symbols, ideas, opinions and conceptions which are manifestations of these images – if you understand this, you will experience this unusual peace, which is not caused, which is not forced, the creative emptiness in which only reality is able to enter.

That which is finished is subject for renewal, while that which continues is of time

Our common everyday thinking is a self-producing way of thinking, it is the whole of the mind's stream of words, images, feelings, sensations, intuitions, inner monologues, comments, logical reasoning, memories, plans, etc. etc. - which all are about becoming something and achieving something, and which therefore is controlled by the will to power.

This way of thinking is not renewing itself, but is repeating the same themes again and again, because it is not completed, not finished.

It is the eternal recurrence of the same, where you preserve the thoughts in a linguistic form.

The thinking sucks life out of the present and transforms thoughts into reality, and reality into emptiness

The question for the Idler is whether the mind can disengage itself from its own structure.

Can the mind empty itself for its own structure?

That is the problem.

The mind, as we know it, has belief and knowledge as historical background, is feeded by desires, wants, the desire after safety.

In this way, the thinking sucks life out of the present and transforms knowledge and belief into reality, and reality into emptiness.

And in this way the Ego is made independent in relation to the individual's reality.

As long as the mind is distorted it can't listen and observe

The Philosophical Globetrotter must seek to understand the nature of experience, the beauty in observing, in seeing neutral as in a mirror, and in feeling deeply and incisively without seeking to achieve anything.

As long as the mind of Man in any way is distorted – by neurotical impulses and feelings, by fear, despair, by self-assertion, snobbery and striving after power – it can't possibly listen, observe, see neutral.

But this art of seeing, of listening, of observing, is nothing you just can choose to do, and nor is it a question of thinking, which develops towards something else.

The mind is characterized by a thorough restlessness, or creative, turbulence

Constantly the mind is in motion: thoughts, feelings, sensations, arrangements.

Always the consciousness has something in mind, always the mind is in progress with changing, choosing, planning, throwing out projects, commenting, remembering and creating images.

Always it is worrying, and is creating problems, because it compares facts with earlier, and is hoping and desiring something else.

Always the mind is in a condition of becoming, caused by the thinking's fundamental construction of the reality of the self-image and the world-image.

The mind is therefore characterized by a thorough restless, or creative, turbulence.

What happens if this turbulence stops?

Self-forgetful thinking is thinking, which releases itself from time. Through time the timeless can't be grasped

Usually the thinking is a self-producing process; that is: the process where the thinking creates the reality of the self-image and the world-image, and therewith the separation of the observer and the observed.

When the Ego is standing in the centre, then the whole of our life, the whole of our perspective on life - rests on the choices we make, and the desire in this process, the movement of time where we are seeking to achieve something, become something, acquire something.

Self-forgetful thinking is thinking, which releases itself from time, because through time the timeless can't be grasped.

The timeless is the Now, and self-forgetful thinking is thinking which is one with the Now, with the facts, with reality.

That way self-forgetful thinking is not based on the personal or collective images of time, which work in sequences in past or future, but on the universal images, which work in synchronism with the Now.

The wish to become something is the beginning of all complications

Driven by a still increasing desire after becoming something, inwards or outwards, we accumulate or renounce, cultivate or deny.

As we see time steal everything, we cluster to the timeless.

This struggle after becoming something, positive or negative, through attachment or separation, can never be solved by any outside gesticulation, discipline or method.

But the understanding of this struggle will, natural and spontaneous, evoke freedom from the inner and outer accumulation, and from the conflicts it is implying.

Meditation is not concentration, prayer or worship, and it's not a method

Instead of thinking you must put meditation.

Meditation is not concentration. Meditation is not prayer. Meditation is not worship. Meditation is not a method.

Meditation is a condition in which you discover yourself as you are, without deception and illusion.

Self-knowledge is not a goal in itself.

Self-knowledge is this, to discover the desire of becoming something.

When you as a Life Artist have examined the many different sides of yourself in activity, you have discovered, that there only is one process, and that is, that you only are interested in becoming something, in continuity.

And this is the will to power.

We live in symbols, and dreams are a part of this symbolic process

The mind denies seeing the things directly, to be them present without the word and the symbol.

You for instance say, that the sky is blue. The one who hears it, interprets it from the conception he has about blue and reproduces it to you in his own code.

In that way, we live in symbols, and dreams are a part of this symbolic process.

We are not able to perceive directly and immediate without the symbols, the words, the prejudices and the conclusions.

Philosophy as an Art of Life is not the chase after a thought or an idea

Philosophy as an Art of Life is all thinking's essence, which is to go beyond all thought and feeling.

It is, as Plotin said, the thinking's journey back to its own Source.

Not until then philosophy is a movement into the unknown.

To meditate is a voyage of discovery into the known, into your own perspective and history, into the whole of your world of ideas, knowledge, faith and experience, and through discrimination, to be released from it, and thereby to enter into the unknown, into the Source of wisdom.

On this journey, you are in company with Odysseus, Dante and Faust.

The will is the eternal recurrence of the same and has nothing to do with creation

Clarity and reality doesn't originate from isolation.

The act of the will can temporarily lighten the present foreground, which is a necessity in order for it to be active, but it can never clear the historical background; because the will is itself a result of this background.

The background grows and feeds the will, and the will can sharpen the background, increase its development-possibilities, but it can never purify the background.

It is therefore always old, and never new.

The will is the eternal recurrence of the same. Therefore, it has nothing to do with creation.

The sickness, which philosophers are healing, are human problems - problems common to all mankind

In a certain sense the philosopher is a healer.

Many philosophers make as a doctor a diagnosis and suggest a treatment. So did Buddha, and so did Kierkegaard.

But what they were treating were the human problems, therefore problems common to all mankind.

The sickness unto death, which for instance Kierkegaard's script *The Sickness Unto Death* has as subject, is the despair.

The despair is here presented as a sickness in the self, and the condition for healing is to become yourself.

In the same way in Buddhist philosophy, where the sickness is the suffering common to all mankind, and the treatment is meditation, and the recovery is enlightenment.

Can you act with afterthought when it is necessary, and when not, let the thought rest?

The thought must be active when you are doing something.

The thought is a necessity so that we can do no matter what technological work.

In order to, that our actions can be clear, we must think clearly, objectively, without letting us be carried away by moods; without prejudices and preconceived opinions. It was this, the Enlightenment Philosophers understood by the reason.

But we also know, that the thought produces human problems, fear and anxiety, and that this anxiety will hinder us in acting effectively.

The question is then, whether you as an Idler can act without anxiety when thought-activity is required, and when it is not, be silent?

Can you act with afterthought when it is necessary, and when it is not, let the thought rest?

In fact, it is rather simple. Can Man in that degree be so present in passive listening, that he in the awake condition will think and act when it is necessary, and remain awake whilst he acts, so that he neither falls asleep, or works pure mechanical?

Regardless how refined or how simple the thinking is, then it can't break down itself, or reach beyond itself

It is the thinking, which produces the net in which Man becomes caught, the reality of the self-image and the world-image.

This dividing and self-producing way of thinking binds, it leads to the outstretched and fragmented space of time, where opinions, theories, viewpoints and conceptions are of absolute importance.

Regardless how refined or how simple the thinking is, then it can't break down itself, or reach beyond itself.

You can't find truth through any organization, priest, clairvoyant, philosophical knowledge or psychological method

Realization can, with help from the Source, only come from within, never from outside.

You therefore can't find truth through any organization, any faith, any doctrine, any priest, clairvoyant, medium, or any ritual, nor through philosophical knowledge or psychological methods.

You can *only* find it through the philosophical questions' self-inquiring practice, through the realization of the nature of the Ego, and therefore of the nature of thinking and time.

This understanding gives on the other hand a gradually growing feeling of, that you are spiritual safe on your journey towards this source.

When the mind seeks to control the body and the senses, the body is made insensitive

The mind not should seek to control the body.

The mind can perhaps control the body, and suppress the senses, but thereby the mind makes the body insensitive; and an insensitive body becomes a hindrance for the own full unfolding of the mind.

To restrain the body certainly doesn't serve the investigation of the deeper layers of consciousness.

This is only possible when there doesn't exist a conflict between the mind, the feelings and the body.

It is only possible when they are complete, and in mutual harmony, and are this in an effortless way, without becoming drifted to it by some specific images of life, a particular conception, belief or ideal.

You must, as a Philosophical Globetrotter, sweep all ideals, all opposites, aside

If you actually - not as an abstraction - can push all ideals aside and only concern yourself with the facts – which is violence – there happens no waste of energy.

As long as Man lives in the corridor of opposites, he will inevitably waste his energy, and in that way, he can't change.

You must therefore, as a Philosophical Globetrotter, sweep all ideals, all opposites, aside.

When openness only is formulated in words it is not the real

From the openness for own and therewith also all others' being, arises a happiness, a delight, a creative emptiness, that can't be formulated with words.

When it is formulated in words it is not the real.

It's really important that you find out, in which direction your calling goes

It is necessary that you as a Life Artist ask yourself the question about what you are interested in.

Not what you *ought* to be interested in, but what really absorbs you.

More and more people become interested in finding out.

And it's really important that you, with yourself, find out, in which direction your interest goes.

You must demand the utmost of the mind and the heart, or else they remain within the borders of the impossible

Unless you demand that which perhaps seems impossible, you fall in the trap, you become historical limited by what you think is impossible.

It is immensely easy to fall in this trap.

You must demand the utmost of the mind and the heart, or else they remain within the borders of the impossible, in the convenient and comfortable.

The creative thinking, or renewing thinking, is the self-forgetful way of thinking

In order to, that the thought can renew itself, it must be finished.

That which is finished ceases, and therefore there is a renewal.

To finish thoughts, so that they can end and renew themselves, is equivalent with the process, where the thinker understands himself, because the thinker and the thought are not two separated processes.

And in order to understand yourself, you must partly become yourself present in passive listening, partly slow the speed of your thoughts down.

Identification with something is justification, what at the same time means condemnation of something else

Models of society – ideologies - are very seductive because they have with that feeling of permanence to do, which you get when you identify yourself with something.

Identification with something is justification, acceptance, what at the same time means condemnation, and resistance against something else.

What creates a conflict in Man is the desire after becoming something

The thoughts and the feelings are limited by their own cause: the desire after becoming something, which is time-binding.

What creates a conflict in Man is the desire after becoming something: to have luck and progress here in the world and inwards: to achieve a result.

But as long as our thinking is concerned with time, with what we will achieve with our position, there will inevitably be this conflict.

The mind is after all a product of time. The thought builds on yesterday, on the past, and as long as the thought works within the area of time and is concerned with the future, with becoming something else, with winning and with achieving, there will be opposites, and then we can't see the real, the Now, the existential conditions.

Only by realizing, by understanding, by - without wanting to choose - being aware about what you are, you have a possibility for releasing yourself for the dissolvent factor, which a conflict is.

In order to be able to understand truth you must be present in passive listening

Art of life is an attempt directly to discover and experience truth.

In order to be able to understand truth you must be exceedingly present in passive listening, and logical, healthy, reasonable; observing and feeling any of the movements of the thought, without evaluating them, and without attempting to achieve anything with it.

Then this sense perception in itself is a complete act, and you can thereby be released from the thought, and achieve being-cognition.

The present is never seized, though the understanding exclusively is lying herein

The future is always a becoming.

The present is therefore never seized, though the understanding exclusively is lying herein.

You can't be present in the Now through the thinking's past and future. This you only can meditative-existential; that is: when you are yourself, and the surroundings, present in passive listening.

As long as there is a becoming something, there is conflict and anxiety, and becoming is always the past, which uses the present to become something, to control and form: an expression of the will to power.

In this process of becoming Man becomes caught in the net of time.

And time will not be able to solve human problems, because such precisely originate from time.

We are used to be told what we shall think, but we don't know what thinking is

In philosophy as an art of life it is not so important *what* you ought to think about each problem, or how your attitude ought to be facing the problem, but what means something is how you think about it.

We are used to be told *what* we shall think, in which way we shall solve a problem, but we don't know what thinking is.

In art of life it is therefore very important to find out, what rational thinking is, because the various problems, which appear, the problems we constantly meet, require rational thinking.

In art of life such a rational thinking is a self-forgetful way of thinking.

If you can penetrate your idea-complex, the timeless experience can take place

First when you can penetrate the massive idea-complex, which is standing in the way for you – and that will say the Ego, which in order to experience itself as partly or completely continual, has split itself in the observer and the observed – first when you reach beyond this, when the thought is completely in peace, the timeless experience can take place.

And then you will know what truth is: the ultimate expression of reason.

The brain has evolved from the primitive state, and carries in itself the instinct of the animal

It is obvious that we still have a behaviour, which arises from the instinct of the animal.

This appears especially in situations of crises, such as for instance war, where all civilization and moral suddenly momentarily disappear.

The brain has evolved from the primitive state, and carries in itself the instinct of the animal. Consequently, there is something innate.

In addition to this you can say, that regardless how sophisticated, intelligent, technical, the brain is, it can only function within the frames of time and space.

The brain has also got accustomed to the evolution's idea about becoming something (the will to power).

But you could ask the question: What happens if it suddenly realizes the nature of the will to power?

Choosing is a part of the movement from the past, to divide, to say yes and no, to accept and deny

To be the movement of time present in passive listening - the thinking, which projects itself in philosophical sense - is not an option.

Choosing is a part of the movement from the past, to divide, to say yes and no, to accept and deny, accentuate and exclude, to remember and throw out projects, to produce self-images and world-images - the whole of the historical being of Man, the thinking's philosophical activity.

To Man himself there isn't a special Western or Eastern way of thinking, but the individual creates these divisions

The division of human beings, in for instance Westerners and Orientals, is only geographical determined and entirely random.

It has no essential importance. Whether we live east or west for a certain border, whether we are brown, dark, white or yellow, then we all still are human beings who are suffering and hoping, fearing and believing: there is unhappiness and happiness here as well as there.

There is not a special Western or Eastern way of thinking when it comes to Man, but the individual person creates these divisions on the basis of his background, which is limited by the images of time.

An openness-variant of meditation implies, that you omit judging yourself or others as good or bad

A so-called openness-variant of meditation implies, that you omit judging yourself or others as good or bad.

You don't judge.

You wait forming yourself a certain opinion and instead you direct the awareness towards the consequences of what is happening.

You have for example made a mistake, but instead of branding yourself because of what you have made, you examine the consequences of the mistake, and what can be done to reduce the adverse effects.

Don't think about, what you "ought" or "not ought" to do, what is "right" or "wrong", "just" or "unjust".

You rather ought, as well as you can, to concentrate about doing what the situation actual requires, use the existent possibilities and act in a way, which feels natural.

Suicide is an irrational action

Suicide is an irrational action; it is an action which clearly shows that you have reached a point where you are so isolated, where your identity is so fragmented and without wholeness, that you no longer feel that you belong here, where you are shut away from, or shut inside, without belongings, place and living space, and where there seems to be no way out.

But does there actually occur anything in life, in any human relationship, which you can't find a way out of?

Meditation as an Art of Life is a downward movement, a foundation of ground connection

In Meditation as an Art of Life you first release yourself from the personal images in time, secondly from the collective images in time.

Herewith you give energy and life back to reality and presence.

You can also say that it is a downward movement, a foundation of ground connection, a being with weightiness and grounding.

When you have lost the Now's unmoveable being, you are absent in time and opposites

The images of time (both universal, collective and personal) are form-formations of energy, a kind of matter, and they occur both in your body and around you in the movement of nature.

Matter is energy and energy is the movement in nature, an outgoing movement and a back-movement.

This double movement implies some universal laws of energy, which primary purpose fundamentally are to create balance in the Wholeness.

When you have lost the Now's unmoveable being, and are absent in time and opposites, your energy will build itself up in wavecrests, which therefore must break in troughs of the waves.

It will swing out in extremes, which will be balanced through contra-balances.

It will invest the life-challenges in past reaction-patterns, and leave behind situations unfinished.

It will build itself up in inappropriate pulse beats, move outwards, circulate and return to its starting point.

In the consciousness' identification with thinking and time, the ego is created

In the consciousness' identification with thinking and time, the Ego is created.

And the Ego uses the negationpower of time to make resistance.

The resistance consists in problematizing life itself by comparing with earlier and hoping, desiring or fearing something else.

And in this evaluation-process the Ego splits up the universal images.

It identifies itself with one pole in a pair of opposites, for which reason the polar partner is expelled.

In this dividing process the collective and personal images arise, and herewith all the disagreements.

Our language is reflections of the universal images in the great vision of the creation

Our language, all our fictional productions, is reflections of the universal images in the great vision of the creation.

As Ralph Waldo Emerson said, then a library therefore is a magical room with a lot of bewitched spirits.

They wake up when we call them.

When we open a book an esthetic occurrence is happening.

Because we are parts of the movement of time - which with its images both flows through us, and around us in nature - then the same book changes, as we changes.

The text itself is after all also the River of Time, or Heraklit's River.

Language is in that way an esthetical creation.

When you have negative feelings for other people, then try to think about people, who really have shown you love

When you have negative feelings for other people (or life itself), then try to think about people, who really have shown *you* love, your mother and father, your grandmother or grandfather.

Then let the heartfeeling arise in your heart, so that you are being filled with gratitude.

Open your heart and let the love flow out and expand towards people whom you have negative feelings for, or towards life itself.

The Simple Life is a life, which our Consumer Society will sneer of

Every exertion of the will (ambition, project, concentration) is in the meditative art of life inappropriate.

It's therefore the wisdomtraditions always have recommended the simple life.

It is in connection with this, that you probably will meet the first big obstacle in your meditative quest.

The simple life is namely a life, which our consumer-society will sneer of.

In a consumer-society the ideal life is a constant growing consume-capacity, and therefore a life where you all the time have to be future-oriented and in progress with new projects.

So, if you seriously want to go in depth with the meditative art of life, but don't feel you have the time for it, that your life don't allow you to relax your will and your projects, yes, then it is necessary that you take your life up to consideration.

Either you begin to simplify your life – which can imply big changes – or else you continue as always.

Part three

What we mean about consciousness, is, on a superficial level of the mind, the thinking's process

All motives, intensions, desires, pleasures, misgivings, inspirations, longings, expectations, sorrows, joys, are within the area of consciousness, but all this is a movement in the thinking.

What we mean about consciousness, is in this way, on a superficial level of the mind, clearly enough the thinking's process.

Problems continue exactly as long as we from an idea from the past, are hoping to solve it in the future

Problems only exist in time; that will say: when we meet a challenge in an incomplete way.

This incomplete meeting with the challenge creates the problem.

When we meet a challenge partly, fragmented, or try to escape it – that will say: when we meet it without being present – then we create a problem.

And the problem continues exactly as long as we are the problem absent in past or future, as long as we, on the background of an idea from the past, are hoping to solve it in the future.

Whatever the philosophical counselor says, is not a doctrine, a creed, a Therapy, or an attempt of persuasion

Whatever the philosophical counselor says, is not a doctrine, a creed, a therapy, or an attempt of persuasion.

Either the guest and the philosopher meet in an understanding of this, or they don't meet at all.

And if the guest doesn't wish to put questions to his images of life, to his preconceived conclusions, yes, then the person is not suitable for philosophical counseling.

Don't just give answers to your images of life – investigate them!

To leave out your images of life doesn't mean, that you throw them totally away, but that you see the relative in them.

This also means, that you not just shall give answers to them, but that you go into an investigation of these images themselves.

Without the emptiness in the nature of the mind, there can't be content

The mind, in which is the brain, the thoughts, the feelings, and any subtle emotion or fantasy, is, according to the Buddhists, an extraordinary thing.

All its content doesn't create the mind, and yet without them the mind is not.

The mind is more than what it contains.

Without the mind the contents would not be; without the emptiness in the nature of the mind, there can't be content, just like that it is the emptiness in a pot, which makes possible, that it can contain water.

The contents exist because of the emptiness.

The intellect - the thoughts, the feelings, all consciousness - have their existence in the total emptiness of the mind.

A tree is not the word, nor a leaf, branches or roots; the wholeness of them is the tree and yet the tree is none of these things.

Love is not geographical determined, it is not hold in honour on one continent, while it is denied on the other

Love is not geographical determined, it is not hold in honour on one continent, while it is denied on the other.

When individual persons in this way divide mankind, it is often because of economical reasons or ideological beliefs, and it happens with the purpose of exploitation.

We have solved almost all technical problems, but at the same time human problems still flourish

Today we have a peculiar situation.

We have solved almost all technical problems, a number of countries have democracy with large political freedom, but at the same time the human problems still flourish, and the attempt to solve them technically, seems to have brought about a condition of total confusion, of fragmentation, decay of values, consumerism.

A condition, which is spreading globally.

The Idler as a communicative being seeks to understand the wholeness, and not only a part of it

In philosophy as an art of life Man is seen as a complete process.

The Idler as a communicative being seeks to understand the wholeness, and not only a part of it, regardless how important this sometimes can be.

At the same time, it is the Idler *himself*, who discovers his own behaviour.

The Idler is not an object of study for others, in the way as it always must be in behaviorism.

The Idler is a unity of experience and being.

All stimulations look like each other: they are expressions of the desire after escaping from what you are

Through outer stimulation Man is reduced to a sense impression.

There are several different forms of stimulation, and the importance they get corresponds closely to the person's conditions, to his images of life.

But in one respect all stimulations look like each other: they are expressions of the desire after escaping from what you are, from the daily routine, from a human relationship which no longer is alive, and from knowledge, which always loses its freshness.

No more than we can place ourselves outside life, no more can the thinker place himself outside the thought

The thinking is seeing itself as something passing, in constant change, and therefore it produces the thinker as a constant entity, as separate from the thought, different from it.

Then the thinker works in on the thought, divides, accepts and denies, accentuates and excludes.

But all the time there is only the thinking.

No more than we can place ourselves outside life, no more can the thinker place himself outside the thought.

It is an illusion, a self-deceit.

Stagnation is a lack of ability to, or possibility for, being fully alive

Stagnation is in its actual form blocking, fixation, paralysing.

Stagnation is a lack of ability to, or possibility for, being fully alive. Life ends, is stopping up, of irrelevant reasons.

Stagnation leads to obduracy, drying, lifelessness. There comes something grey, sad, colourless, monotonous, over the individual person's life.

The same is applying for the individual person's world. Stagnation is connected with, that also the world, or parts of it, becomes grey, sad or monotonous.

Lifelessness in the individual person corresponds with a life-lessness in his world. Habits and tedious repetitions take over life. The life rhythm decays to stereotypy.

The individual person is fixated in specific patterns.

Constantly Man seeks to build bridge between what you are and what you ought to be

The person, who only has some images of life, but no philosophical life-practice, seeks to build bridge between the Ego and something else; the Ego, with all its ambitions, initiatives and contradictions, and the other, which either is the ideal, the formula, the concept, or the society.

Constantly Man seeks to build bridge between what you are and what you ought to be.

And precisely herein there is contradiction and conflict, and therefore are all energy, vitality, and urge to live, wasted.

When you clearly are seeing everything, violence means, then you are free from it

If you see a thing very clear, without distortions, is there then any use of choosing?

There are no alternatives; alternatives only exist when you shall choose between two physical roads – you can walk the one road or the other.

But alternatives exist as well in the mind, which is confused and irrational; therefore, it is in discord with itself, and its actions are violent.

Shakespeare's play Hamlet is an illustration of such a mind. It is the mind, which practises violence, which says that it wants to live peacefully, but when it, as nature, reacts to challenges, then it practises violence (physical or psychological).

But when you quite clearly are seeing everything violence means, from the most raw, to the most refined, forms of violence, then you are free from violence. And that is the culmination of reason.

We give answers but we rarely investigate the ideas behind

We are used to give answers, to analyze, to argue, to express our opinions, but we rarely investigate the images of life, from which we give these answers.

However, it is precisely this the philosophical counselor introductory will do, by putting them into question, to show the relative in them, the historical limitation, the problem with time, its consequences for our existential unhappiness and happiness, the discrepancy between idea and conduct of life.

To realize the nature of the mind is the same as realizing all thing's nature

The nature of the mind isn't completely related to the mind.

It is not the mind, but precisely the nature of the mind.

It is in reality all thing's nature, and that to realize the nature of the mind is the same as realizing all thing's nature.

And to meditate is to bring the mind home to this nature, to become enlightened, and released from suffering.

You can't see completely as long as you observe life on the basis of a certain viewpoint

To see what is possible in the highest form implies that you must find out, what it will say to see something as a whole.

You can't see completely as long as you observe life on the bases of a certain viewpoint, or on the bases of a special experience, which you place very high, or on the bases of some acquired knowledge, which is your historical background, the Ego.

In the process of becoming, you are a living dead

The process of what you are becoming, what you want to be, is a never-ending process, and therefore the conflict is never-ending.

And all this time you don't live, see or feel.

You are a living dead.

And this is connected with a constant feeling of guilt, which you can't place anywhere.

The thought is never completely free because it has its roots in the past

The thought is never completely free because it has its roots in the past, which again is based on both personal and collective images.

The thought is therefore never new.

Freedom of choice is therefore impossible, because it is the thinking, which is active when you are choosing.

The freedom, which exists when you make true discoveries, is not freedom to do what you want, or freedom to unfold, to become something, choosing, or freedom to think what you want, or act after your wishes.

It is a sorrow to realize what you are, but not to realize it is the greatest sorrow

It is, as a Philosophical Globetrotter, a big sorrow to realize what you are.

But not to realize it is the greatest sorrow.

And then death becomes terrible, as Tolstoy has depicted it in *Ivan Iljitsch' Death*.

Ivan Ilyich is lying in the deathbed and can't let go of life because of mortal dread. He screams three days and nights through.

Not until he realizes, that the life he'd lived, hadn't been an actual life, yes, that he in fact never has lived at all, not until then he can let go of life, and reconcile himself with death.

In desire, there is both defence and surrender, and therefore conflict

Now and then you change - according to the strength of your desire - the image, the god, the object, of your sense impressions.

You are for instance fed up with one kind of lust, and therefore you seek a new influence, a new idea, a new symbol.

You reject the old sense impression and adopt a new, with new words, new meanings, new experiences.

You defend yourself against the old, and surrender to the new, which you consider as being superior, nobler and more satisfying.

In that way, there is in the desire both defence and surrender, which is implying temptation; and naturally, when you evade from a certain symbol of desire, there is always an anxiety present, the anxiety of becoming disappointed when surrendering to the new symbol.

Therefore, desire contains conflict.

The thinking is always in a duality-conflict between self-image and world-image

The thinking is always in a duality-conflict between self-image and world-image, between my and mine, as opposition to what not is my and mine; what causes division.

These oppositional conflicts will always exist if you as a Life Artist not are the separation of the thinker and the thought present in passive listening.

Art of life is implying a complete understanding. It is a kind of communicative reason.

In philosophical counseling truth isn't something, which can be communicated to another

A central theme in philosophical counseling is that truth not is something, which can be communicated linguistically to another.

A human must be able to receive it, and nobody can help him by giving answers.

He must come to the truth, openly, free and unexpected.

In order to find an answer to one or the other question, the guest must therefore be guided to understand the question itself, rather than just giving an answer to the question.

If the question for instance is about anxiety, the guest must be guided to understand anxiety; that is to say: the guest must understand the one who is anxious, the human who has created the anxiety, and that is himself.

The desire after experience produces the Ego

The desire after experience produces the Ego, the observer, the one who experiences, the one who accumulates and remembers.

The will to power leads to, that the observer distances himself from the observed, and that the thinker places himself outside the thought.

And this is unreality, falsehood.

You are absent from the surroundings, and absent from your thoughts, in the sense that you are on a distance from them, they have so to speak moved outside you, where you relate theorizing, timorous, or agonized to them.

Meditation is a perception where you are melting into a unified wholeness

To meditate is about seeing the whole thing, everything as a whole; that is to say: where you in self-forgetful openness are allowing the thing to fill you out.

Meditation is a presence of something, which is not hidden.

It is a presence of something evidently, something the individual has a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

It is a perception where you so to speak become drawn into the thing, and are melting into a unified wholeness, which contains middle, fullness and light.

Usually this happens in a short glimpse, inconspicuous; what you often describe as intuitive cognition.

Suddenly you understand something. There is no causal explanation for it.

Philosophy doesn't analyse the anxiety in the individual person's life, but seeks to clarify the nature of anxiety

In order to discover the cause of anxiety philosophy doesn't analyse the anxiety in the individual person's life in the way that psychology does, but is seeking to clarify the concept of anxiety, the nature of anxiety, as it is everywhere.

In addition to this philosophy investigates the anxiety as a whole – not the numerous psychological forms of anxiety, but the anxiety.

In philosophy, there is only one anxiety.

Though there in the individual person's life are different causes of anxiety, developed by multifarious challenges and reactions, then anxiety still is only one in philosophical sense.

When we are dependent of things in order to satisfy our lust, they are filling too much in our lives

We have tied our thoughts and feelings to the things, so that we can't feel happy without them: they feed our vanity, they give us social prestige, they give us means for display of force.

We use things for other purposes, than they in themselves are implying.

That we need food, clothes, shelter, is natural and not wrong, but when we are dependent of them in order to be able to satisfy our love of lust, when the things not only become a psychological necessity, but directly an existential necessity, then they are taking an all too colossal place in our lives.

That way arises the fights and the conflicts for achieving and keeping the things, which we are dependent of.

And this fight is unnatural.

To live in a world controlled by self-assertion, without being self-assertive, is to love something for its own sake

Self-assertion is a vice.

Self-assertion is a kind of self-interest, where everything turns around the Ego, and therefore makes the mind mediocre.

To live in a world, which is controlled by self-assertion, without being self-assertive, means, truly, to love something for its own sake, without seeking a reward, a result; but this is very difficult, because the whole world, all your friends, your relatives, struggle to achieve something, to accomplish something, to become something.

There must be harmony between the living function in the thought and freedom from the thought

In the higher degree that the thought is logical, sensible, healthy, objective, unsentimental, impersonally, the more effective and capable it is.

Here the Enlightenment Philosophers were right in their view of the reason.

In the sense the thought is necessary, in that sense you must use the thought in order to be able to function in life.

And still the mind must have the ability to be completely free from all kinds of distortions, so that it can find out what is true.

There must be harmony between the living function in the thought and freedom from the thought.

As long as the mind in any way is distorted it can't possibly listen, observe, see neutral

The Idler must seek to understand the nature of experience, the beauty in observing, in seeing neutral as in a mirror, and in feeling deeply and incisively without seeking to achieve anything.

As long as the mind of Man in any way is distorted – by neurotic impulses and feelings, by fear, despair, by self-assertion, snobbery and striving after power – it can't possibly listen, observe, see neutral.

But this art of seeing, of listening, of observing, is nothing you just can choose to do, and nor is it a question of thinking, which develops towards something else.

There will be anxiety as long as there is a desire of becoming something

In order to understand what you are, the duality-conflict must cease, because the negative response – to become something - is to deny the understanding of what you are.

If you as a Philosophical Globetrotter want to understand for instance haughtiness, you must not try to become the opposite, you must not become yourself absent in the effort of becoming something else, because this creates anxiety.

When the anxiety is removed, you can be yourself present.

But it will be anxiety, and therefore absence, as long as there is a desire of becoming something.

It is very difficult for Man to observe something directly instead of through images

The past is based on the images of time, which are of a linguistic kind.

They manifest themselves as symbols.

Language itself is a symbol, and we are used to symbols: we see the tree through the image, which is a symbol for the tree, we see our neighbour through the image we have created of him.

It is apparently about the most difficult for Man, to observe something directly instead of through images, opinions, conclusions, which altogether are symbols.

In the same way symbols play a great role in dreams, and therefore dreams are so deceptive and dangerous.

The meaning of a dream is not always clear, though we realize that it consists of symbols, which we try to decipher.

When we see something, we speak so spontaneous about it, that we don't realize, that the words also are symbols.

Constantly Man seeks to build bridge between what you are and what you ought to be

The person, who only has some images of life, but no philosophical life-practice, seeks to build bridge between the Ego and something else; the Ego, with all its ambitions, initiatives and contradictions, and the other, which either is the ideal, the formula, the concept, or the society.

Constantly Man seeks to build bridge between what you are and what you ought to be.

And precisely herein there is contradiction and conflict, and therefore all energy, vitality, and urge to live, are wasted.

The now's facts are only a problem when seen from the thinking's past and future

When you are sitting, silent and are becoming absent in mind, you discover how the thinking sucks life and energy out of the present.

Past and future become reality, while reality becomes emptiness.

You discover how the thinking analyzes, separates and divides in order to evaluate, understand.

You discover how the thinking removes the mind from the Now, and creates the inner calculator, the experiencer or the thinker, who compares with earlier, or who hopes and desires something else; the thinker, who slides off from the Now's facts.

And you discover how the Now's facts, seen from the thinking's past and future, can become a problem.

You have pure and simple discovered the cause of your problems.

The hunger after doing something positive, opposite the negative, makes us strive after being something else

The hunger after doing something positive, opposite the negative, makes us strive after being something else; in this struggle, we feel, that we are alive, that there is a purpose with our life, that we gradually can remove the causes of the conflict and the sorrow.

We feel, that if we no longer were active, we would be nothing, be lost, our lives would be completely without meaning.

Therefore, we continue, and that will say: we continue the divisions, the conflicts, the confusions and the opposites.

But in this process, we at the same time feel, that there is something more which we all the time loose, that there exists something, which is quite different, something, which is above and beyond all this distress and misery.

This feeling is the existential guilt, the guilt over the unlive life.

In this way, a permanent struggle is going on inside us.

As long as the mind is distorted it can't listen and observe

The Life Artist must seek to understand the nature of experience, the beauty in observing, in seeing neutral as in a mirror, and in feeling deeply and incisively without seeking to achieve anything.

As long as the mind of Man in any way is distorted – by neurotical impulses and feelings, by fear, despair, by self-assertion, snobbery and striving after power – it can't possibly listen, observe, see neutral.

But this art of seeing, of listening, of observing, is nothing you just can choose to do, and nor is it a question of thinking, which develops towards something else.

Unless we meet relationships completely, there arise conflicts in the meeting with the challenge

The human being who observes and meets life, as if it for instance only is limited by the economical, or intellectual relationship, is not a Man of wholeness, and his conflicts are countless, because life is the connection with everything; with things, humans and ideas, and unless we meet these relationships completely, correctly, there arise conflicts in the meeting with the challenge.

Our life-expressions become self-circling.

In order to, that the thought can renew itself, it must be finished

The creative thinking, or renewing thinking, is the self-forgetful way of thinking.

But in order to, that the thought can renew itself, it must be finished. That which is finished ceases, and therefore there is a renewal.

To finish thoughts, so that they can end and renew themselves, is equivalent with the process, where the thinker understands himself, because the thinker and the thought are not two separated processes.

And in order to understand yourself, you must partly become yourself present in passive listening, partly slow the speed of your thoughts down.

The act of seeing and feeling without controlling is the act of love

This act, to see and feel without dividing, choosing, ruling and controlling, is the act of love.

The ethical life is this act, and all life is this act.

The real life is the being where you are one with yourself, with life and love.

You are in the middle of the stream of life.

In one direction, the thought is necessary, in another direction it is dangerous

In one direction, the thought is necessary, in another direction it is dangerous.

In the necessary direction, it has to function as instrumental reason on material and technical problems; that is to say: objective and effective.

The dangerous direction is when it instrumentally is seeking to work on human problems and values; that is to say: when it becomes characterized by desires, the desire after material necessities, or after the highest spiritual goal; that is: the will to power which is seeking to control, to become, to remodel, to acquire in philosophical sense; that is to say: in order to find meaning.

When we understand that the word not is the real, then the mind has released you from the word

When we understand that the word not is the real, that the description not is the described, the explanation not the explained, then the mind has released you from the word.

If you have created an image of yourself, then the image is pieced together by words, by thought-activity – the thought is the word.

You think about yourself as large, small, skillful, or as a genius, or whatever – you have an image of yourself. This image can be described, it is the result of a description.

And this image has the thought created.

But the description, the image, is not the reality.

We create conflict through our aspiration

The painful conflict between good and evil, hope and fear, love and hate, the observer and the observed, has arisen from our striving after achieving something, acquiring something, becoming something.

And this striving gives itself expression in sensuality, in worldliness, or in aspiration after personal fame and immortality.

So, we create the conflict through our aspiration.

The subconscious is as insignificant as the conscious

Why do we attribute the subconscious so great importance and meaning?

In the end, it is as insignificant as the conscious.

If the conscious mind - on the background of a passion, which doesn't seek to achieve anything - observes neutral as in a mirror, without saying yes and no, then the conscious mind becomes much more important than the subconscious.

In this state, all what the subconscious contains, are being brought into daylight; the displacements between the many layers disappear.

The fact is that every society always is runned by some kind of ideology

An ideology is a malfunction in the human mind, which functions with Machiavelli's implied, terrible, assumption, that the end justifies the means, and where the means to get there is to make people into slaves for this goal.

Today people undoubtedly are being made into empty consumer machines.

There is no doubt either, that we are being supplied with some kind of virtual reality through psychological theories, that seems to justify Machiavelli's famous and notorious assumption - for instance through elimination of critical thinking.

If you are your reactions present in passive listening, there is no doubter within you

If you as an Idler are your reactions present in passive listening, and not at all interpret them, but only give them your full awareness and feeling, you will discover, that there no spectator, doubter or calculator are within you, and therefore no displacement or distortions between the observer and the observed, the thinker and the thought.

You are one with the observed and the thought.

You react to a challenge, not with the old brain, but in a completely new way characterized by middle and fulfillment.

The mind is completely silent when truth is seen

When you realize the truth, then it is only the silent mind, which is seeing, yes, then the mind strangely enough becomes silent.

It is as seeing a danger and avoiding it.

Because when it is seen, that the mind *must* be completely silent, then the mind actually becomes silent.

And if it then can listen without interpretations, without that your prejudices intervene in order to distort – listens as you perhaps listen to a bird, which sings, without commenting and giving a name.

Emptiness and loss have to do with, that you compare challenges with earlier, and desire or fear something else

In order to be able to get an image to disappear, you must first find out how it arises; and you see, that if you don't react sufficient to any challenge, it will leave an image.

This is because that emptiness and loss slide in between the challenge and the reaction.

The emptiness and the loss have to do with, that you are absent in past and future, and compare the challenge with earlier, and hope, desire or fear something else.

Therewith you have made the challenge into a problem. And it is the problem, which creates the image.

Propagandists are using an instrumental usage of language on human relations

Neither the religious, nor the temporal propaganda, speak about truth.

Propagandists are using, as Habermas expresses it, an instrumental usage of language on human relations, where it actual only should have been used on technical problems.

They relate to humans in a strategic and controlling way, rather than the understanding way, which characterizes a communicative usage of language.

Only in silence you can begin to discover deeper layers of yourself

Awareness consists in, that you observe neutral as in a mirror, without saying yes and no.

Passion consists in feeling deeply and incisively, without seeking to achieve anything with it.

In the passive listening presence, you are letting the thinking be in calmness in longer periods, you are letting the space between the thoughts expand more and more.

Only in this silence you can begin to discover deeper layers of yourself, layers which have to do with the images of time - your perspective on yourself and the world – and which, through this voyage of discovery, open themselves from the personal, to the more collective and universal, and finally, to reality and truth.

An insider in society is an outsider in relation to life itself, while an outsider is an insider

Krishnamurti said, that it would be wise to retire in the age of 40 or 45, or even younger.

Not in order to enjoy the fruits of what the world can offer, or what you have gathered of wordly things, but retire in order to find yourself, to think and feel deeply, to meditate and discover reality; because then you would actually be able to help the world in quite another way, because you not are identified with it.

An insider in society is namely an outsider in relation to life itself, while an outsider in relation to society, is an insider in life itself.

Words have neurological as well as psychological meaning in accordance with your culture

The mind is pieced together by words and associations of thoughts, images and symbols, that are manifestations of the common human structure of belief and knowledge, which the images in time constitute.

The evaluations originate from this historical background.

Words such as God, love, Socialism, Communism, duty, necessity, etc. have an extremely important role in our life.

Words have neurological as well as psychological meaning in accordance with the culture in which you have been raised.

To a Christian some words and symbols have immensely meaning, and to a Moslem some other words have an equivalent vital meaning.

And the evaluations take place within this area.

Don't just give answers to your images of life - go into an investigation of them

To leave out your images of life doesn't mean, that you throw them totally away, but that you see the relative in them.

This also means, that you not just shall give answers to them, but that you go into an investigation of these images themselves.

Language must be made transparent in presence and reality

That the mind must disentangle from language is not equivalent with that language must stop.

Language is necessary.

But in order to, that our usage of language can be precise, logical and clear, there must be a non-linguistical sensation, which carries it.

It must be made transparent in presence and reality.

When language is made transparent it works from the universal images, and therefore synthesizing and healing.

When the whole of consciousness is free from the self-producing becoming – the immensely can reveal itself

The mind can only be in peace when it doesn't experience anything; that is to say: when it doesn't determine and name, register and store anything in memory.

It is not only the upper layers of the mind, which all the time name and register, it is all the various layers of consciousness.

But when the superficial mind is silent, the deeper mind can send up signals.

And when the whole of the consciousness is silent and in peace, free from the eternal self-producing becoming - this shutting itself away from life - when there is spontaneous openness for, and self-forgetful being one with life itself, not until then will that, which can't be measured, reveal itself: the new and unknown.

In philosophical counseling, you make a very profound and serious research

It is very important in philosophical counseling - unless you will be content with communicating linguistically - that you also make use of another kind of communication.

This is first possible when the guest has realized the relative in his images of life, and is ready to go from having some images of life, to having a philosophical life-practice.

In the counseling you make a very profound and serious research, and therefore the guest and the counselor must be connected, both in and beyond the linguistic communication.

There must be solidarity, what implies that the topic of discussion is of great importance for both the guest and the counselor, that it concerns them both, and that they study it with love; that is to say: with a passion for understanding it.

What Man identifies himself with, is always the self-projected, whether it is the highest, the state, or the family

Your world-image is inseparable connected with your self-image. The self-image manifests itself as a certain perspective, so that everything you are seeing, is your own perspective.

The world-image is a projection of yourself, only you divide yourself from it, in the formation of the Ego.

What Man identifies himself with, is always the self-projected, whether it is the highest, the state, or the family.

The identification is, regardless on what plane it takes place, a process of the Ego. Identification with the greater is still a projection of the small, and reverse.

What you identify yourself with, when you identify yourself with the greater, is the idea.

The idea is the Ego identified with for instance God or the state.

But such an identified action only creates more discord, larger confusion, distress and misery.

You must become aware of how you react to the challenges of life

Relations can be seen as a philosophical sparring partner.

And this will be to use the communicative reason.

The relationship is namely a medium of self-exposure, because the relationship is to be. It is the actual life.

Without relationships, we don't live.

In order to be able to understand yourself you must therefore understand the relationship.

You must become aware of how you react to the challenges of life, and for instance write it down in the philosophical diary.

Human essence is an appearance-form of the Now. Why? Because the essence in the human life is meditation

Only meditative-existential you can be in the Now.

The passive listening presence is meditation.

Meditation is to see completely with the heart and the mind; that is to say: with the whole of your essence. The human essence is therefore meditation.

Meditation is the self-forgetful openness for, and absorption in life itself.

The meaning of life is therefore to express the human essence.

Human essence is therefore an appearance-form of the Now. Why? Because the essence in the human life is meditation.

Total existential presence in the Now is meditation.

The essence is therefore one and the same with the existence; and this realized oneness is precisely meditation, or the wholeness of the observer and the observed.

Usually there is displacement between sense stimulation, expression and action

You have for instance had a sexual feeling of lust; later you think about the lust in images - in the image language of the thought - and precisely because of this expression - the thought-activity in images – the lust increases.

At the same time, you perhaps, surprised or offended, are observing your lust; the action then consists in, that on the one side you are seeking to indulge yourself in the lust, on the other hand you relate doubtful, astonished, offended to your own feeling.

When the lust is opposed there arises pain, anxiety, jealousy, annoyance, anger, brutality.

All this doesn't mean, that you must not have lust, the problem is the displacements between sense stimulation, expression and action.

Can Man be so present in passive listening, that he can think when it is necessary, and when not, be silent?

The thought must be active when you are doing something. The thought is a necessity so that we can do no matter what technological work.

In order to, that our actions can be clear, we must think clearly, objectively, without letting us be carried away by moods; without prejudices and preconceived opinions.

It was this, the enlightenment philosophers understood by the reason.

But we also know, that the thought produces human problems, fear and anxiety, and that this anxiety will hinder us in acting effectively.

The question is then, whether you as a Philosophical Globetrotter can act without anxiety when thought-activity is required, and when it is not, be silent?

Can you act with afterthought when it is necessary, and when it is not, let the thought rest?

In fact, it is rather simple.

Can Man in that degree be so present in passive listening, that he in the awake condition will think and act when it is necessary, and remain awake whilst he acts, so that he neither falls asleep, or works pure mechanical?

The mind, which is silent, and not made silent, always experiences this silence

The mind, which is silent, and not made silent, always experiences this silence.

Then the thought, the word, is within the silence and not outside it.

The mind is in this silence completely in peace, and it is a silence, which isn't shaped.

Since silence isn't saleable, doesn't have any value on the market, and isn't saleable, it has a quality of purity and alonebeing.

This being alone is not the unhappy loneliness.

Part four

Time will not be able to solve human problems, because such precisely originate from time

The future is always a becoming. The present is therefore never seized, though the understanding exclusively is lying herein.

You can't be present in the Now through the thinking's past and future.

This you only can meditative-existential; that is: when you are yourself, and the surroundings, present in passive listening.

As long as there is a becoming something, there is conflict and anxiety, and becoming is always the past, which uses the present to become something, to control and form: an expression of the will to power.

In this process of becoming Man becomes caught in the net of time.

And time will not be able to solve human problems, because such precisely originate from time.

We want to deduce a result of a problem. In this way, we begin to tackle with the problem

We don't know how we unprejudiced can observe a problem.

We want to deduce a result of the problem, we want an answer, we have set us a goal when we seek to solve it; and we try to interpret the problem from our joy or pain; or we already have an answer to how the problem can be treated.

In this way, we begin to tackle with the problem, which always is new, and treat it from an old pattern, our images of life.

And in that way, we are the problem absent, we are outside it as theorists, and then you have the opposition between the observer and the observed.

And this is to have your identity in an absence.

If you are your images present, you can observe them clearly without keeping them or pushing them away

Always the image originates from that, which has happened in the past.

If it is a pleasant image, we cling to it. If it is a painful image, we want to get rid of it.

In this way, the desire arises, the will to power: the one image we want to keep, the other we want to reject.

All this brings along conflict.

But if you are all this present, you can observe it clearly without keeping it or pushing it away, without commenting, prioritising or sorting, only observing and feeling, and then you yourself can find out what it is all about, then you don't live as shown by some psychotherapist, priest or politician.

Everybody lives within his own web, me in mine, the others in theirs

Everybody lives within his own web, me in mine, the others in theirs.

But will there ever be a possibility for breaking through this web, just like the butterfly, which breaks out from its cocoon?

This web, this cloth, this cage, is language, and it consists of your worries for your own person, and the others for theirs, your wishes contrary to theirs.

This capsule is language, and language is the past, which have with personal and collective images in time to do.

The web consists of all this.

It is not one defined thing, but a whole heap, which the mind is carrying.

I have my burden to drag on, the others have theirs, and in such a way we ramble through the world, alienated to each other.

Can these burdens ever be put away, so that the mind meets the mind, the heart meets the heart?

This is the actual question of the Life Artist.

Dreams are an exposure of anxiety, which has to do with the separation of the observer and the observed

How can you as an Idler understand the meaning of dreams?

If you are the dream present in passive listening it will uncover its meaning.

Dreams are an indication, an exposure of the deeper motives and intentions; the anxiety, which has to do with the separation of the observer and the observed, or different said: with your self-image and world-image, the discrepancy between idea and conduct of life.

Deeper than personal and collective images are the universal images lying, what Sri Aurobindo called vision-logic

Deeper than personal and collective images are the universal images lying, what Sri Aurobindo called vision-logic: language which no longer is verbal, but which is superior, visionary syntheses and wholes, that work more in synchronism with the Now, than in sequences in past and future.

From this plane originates the world-images, the superior universal systems and paradigms: philosophical, scientific, religious-spiritual and cosmic world-images and mappings.

These are linguistical refined, highly abstract, stratospherical or ionospherical levels of language and systems of reference, but however still linguistic structures and interpretations.

However, they are in their original form not human made, and there is in Indian philosophy many discussions about whether they are expressions of the actual divine unmanifested source, or whether they lie somewhere between the unmanifested and the manifested.

They probably correspond to what the Western philosophers have called unmoved matter.

They are the thoughts of God.

The feeling and the name happen almost at the same time

The dangerous in language is, that it also contains feelings.

When you describe something, then the feeling usually isn't different from the description.

The name awakens the feeling.

The feeling arises where the mind's description and the body meet.

The feeling is the reflection of the name in the body.

The name creates a build-up of energy in the body.

It is this energy, which is the feeling.

And most of us intensify feelings when we describe something.

The feeling and the name happen almost at the same time.

The Ego consists of many creatures with different masks and perspectives

To live in self-contradiction is to live in discord and despair.

In the Ego's own structure there is contradiction.

The Ego consists of many creatures with different masks and perspectives, and they are all in opposition to each other.

The Ego's whole build-up is a result of mutual contradictory interests and values, and of many widely different wills to power on multifold levels of its nature; and these wills to power grow separately their own opposition.

If you are your reactions present, then this presence brings the inner contradiction to cessation

If you are your reactions present when you for instance are sitting in a bus, when you speak with your wife, your husband, when you are on the office, are writing, are alone – then this presence - this action of seeing and feeling with the whole of your being - brings the inner contradiction to cessation; then there no longer is any division between the observer and the observed, there is no inner spectator, doubter or calculator; likewise there isn't any disproportion between challenge and reaction, between the action and its occasion.

If insight can change the brain, then insight must be beyond the brain

Some people say, that there nothing is beyond the brain. The materialists.

But if insight can change the brain, then this is implying, that insight somehow is beyond the brain.

This doesn't have to be something mystical.

If an alcoholic is having the insight, that he must stop his abuse, and actually is stopping, then this insight is affecting his brain cells. And this insight must therefore be something different than the brain.

Please, go deep into this question.

The danger of wrong spiritual practice is that the past, or future, can suck life out of the present

What happens in, for example, a LSD-trip - which many people see as a gateway to spiritual dimensions - is, that the consciousness draws more and more energy, and more content, in from the collective images.

The danger is that the past, or future, can suck life out of the present. The memories can in higher and higher degree be transformed into reality, while reality becomes emptiness.

The same can happen in the so-called Kundalini Yoga, and through Pranayama breathing exercises.

Meditation is, as I understand it, with reference to art of life, the opposite movement.

And by the way I believe, that this is a fact concerning all spiritual practice, when practised correctly.

A Dream Master helps you to synthesize and interlock, what your inner thinker in the waking state has divided

When you have trained meditation and Dream Yoga in many years, a so-called Dream Master can visit you through a symbol.

Such a symbol is a telescoping, a representing quintessence of the information quantities, which the wholeness in a universal image contains.

The Dream Master will in that way canalize information to you from the universal image, which, together with the whole of the universal vision, constitutes the dreaming-tracks and songlines in the artwork of your life.

The Dream Master will in that way help you to compose, to synthesize and interlock, what your inner thinker in the waking state has divided.

This is truly Dream Yoga.

If you know where you are going, you will never enter the unknown

The journey to the Moon, or to Mars, is an objective journey, you know where you are going.

But in philosophical counseling, where the journey goes inwards, you don't know where you are going.

Therefore, there is uncertainty and fear.

If you know where you are going, you will never enter the unknown, and you will therefore never be the real human, who discovers what the timeless is.

You can only observe violence clearly when you become aware, that you tighten what you see together with images

As a Philosophical Globetrotter it is important to pay attention to, that when you for instance observe violence, then you often try to justify it, as you say that violence is a necessity if you shall live in this barbaric world, that violence is a part of nature.

Why do you do that?

You are used to observe in this way, to condemn, justify, or to make resistance.

But you can only observe violence with fresh eyes, and an open mind, when you become aware, that you tighten what you see, together with conceptions about what you already know, your own perspective, individual as cultural, and that you therefore not are observing it in a new way.

As a Life Artist, you must start with freedom

Where shall you start as a Life Artist?

You must start with freedom.

When there is freedom there is love, devotion, where you in presence give yourself away with the whole of your identity, where you are self-forgetful engaged in the situation.

This freedom and love will show you when you shall co-operate and when you shall not co-operate.

It is not a choice you make, because the choice is a product of confusion and irrationality.

Love and freedom is therefore an expression of clarity and reason.

The prompting gets the mechanism of discovery to function

If your real interest not yet has become awakened, and if the prompting to find out is present, then you will find out, not by constantly seeking after an answer, but to be inquiring, clear and warm in your prompting.

Then you will see, that when you are awake, there is a sharpened attention in which you receive any hint from the hidden interest, and that dreams also play a part.

In other words: the prompting gets the mechanism of discovery to function.

To finish thoughts, so that they can end and renew themselves is equivalent with meditation

The instance, which is using the past to preserve the thoughts in a linguistic form, is the inner thinker, who reacts to challenges by dividing, evaluating, comparing.

To finish thoughts, so that they can end and renew themselves, is therefore equivalent with ceasing to preserve them in a linguistic form, which again is equivalent with meditation: that, to let the thoughts rest in longer periods of time, to let the space between them expand in passive listening presence.

It is as simple as that.

When it only is images, which are facing each other, there is no human relationship between you and the others

As an Idler, you could ask yourself, whether you ever have looked at other people without the images you have formed of them - images you have pieced together through many years.

You have formed an image of other people, and they have formed an image of you.

When it only is these images, which are facing each other, then there is no human relationship between you and the others.

There is only real thinking, when there isn't any reaction from the memory

We are ceasing being creative, when we imitate, when we as natural beings only reacts on the bases of memories.

Answers from the memory are usually called thinking. But such thinking is only reactions from those preconceived conceptions, which are memory. It is only a reaction in the brain and not real thinking.

There is only real thinking, when there isn't any reaction from the memory.

In this awake and passionate emptiness, there is creation.

And when you are in this condition all stimuli and demands of life vanish.

The thinking's production of a Self-image creates the desire, and this desire makes our mind stiffen

Consciousness is the way in which we think. And also, the way in which we feel. It is the way in which we look at the trees, the ocean, the way in which we observe other human beings.

And as Man develops from child to full grown, his mind gradually becomes warped, or it stiffens in a particular pattern.

It is this development, which do, that we gradually begin to place ourselves outside life itself.

As desirous beings, we want something, we are burningly longing after it, we desire to become something, and this desire leaves a particular pattern; that is to say: our mind produces a pattern, and is thereafter being caught by it.

The thinking's production of a self-image creates the desire, and this desire makes our mind stiffen. Herewith the reason, the clearness, is lost; life is sucked out of the present, past and future are transformed into reality, while reality becomes emptiness.

Our vitality, and urge to live, are reduced; they crumble, they dissolve.

Self-assertion and interest are two different things

If you really are interested in, for example, painting, then you love to paint, you don't compete with others in order to become the best, or the most famous, painter.

You simply love to paint.

Perhaps there is another person who is a better painter than you, but you don't compare yourself with this other.

When you paint, you love what you do, and in you this is enough.

You are one with what you are, you are fully and completely existing, and the important is present and real.

To be critical is equivalent with revolt in philosophical sense

As a Philosophical Globetrotter, you can't accept handed down truths.

You must begin to be critical, inquiring and discovering.

But you can't examine anything if your inwards are afraid.

To be critical is equivalent with revolt in philosophical sense, and that will say to create a new world.

The Philosophical Globetrotter is a philosophical rebel.

What you are coming up against is the politicians, who don't want us to revolt, because they want to control us, they want to model and form us, so we can fit into their ideological patterns; and as long as that is happening, life will remain being a torment.

What you concentrate on, is accentuated by the expense of something else

Concentration is the nature of the will to power, and it is the thinking, which concentrates itself.

Something is accentuated by the mind, is being brought in focus, something else is excluded, steps in the background.

Concentration is a choice.

What you concentrate on, is accentuated by the expense of something else.

It is a kind of isolation and exclusiveness, reserve.

The only thing the pleasure of loafing requires is a creative emptiness, a life enjoyed as it is lived

The philosophical refined pleasure in the art of loafing is something, which costs much less than the lust of luxury.

The only thing the pleasure of loafing requires is a creative emptiness, a life enjoyed as it is lived.

Play without reason; travel to see nothing; a perfectly useless afternoon spent in a perfectly useless manner – these are the kind of activities that redeem the art of living from the business of living, which also Henry David Thoreau has shown in his *Walden*, where he describes his life in the woods, retired from the world's ups and downs.

Silence is not something which can be chosen and self-produced through the will

The awakened silence in the mind is something, which the separated superficial mind never can see.

Silence is therefore not something which can be chosen and self-produced through the will.

Silence comes when you understand the whole structure and beginning of life, and know what it is to be alive.

Silence has with life-feeling, spontaneity and self-forgetfulness to do.

No more than we can place ourselves outside life, no more can the thinker place himself outside the thought

When the thinking is seeing itself as something passing, in constant change, it produces the thinker as a constant entity, as separate from the thought, different from it.

Then the thinker works in on the thought, divides, accepts and denies, accentuates and excludes.

But all the time there is only the thinking.

No more than we can place ourselves outside life, no more can the thinker place himself outside the thought.

It is an illusion, a self-deceit.

The present intensity is altogether unrelated to any desire, wish or experience as memory

The present intensity, which the Buddhists speak about, is altogether unrelated to any desire, wish or experience as memory.

It is something, which flushes through the brain.

The brain is here only an instrument, and it is the mind, or the nature of the mind, which is this timeless expansion, this exploding intensity of creation, where everything is middle, fullness and is lying in light.

This light radiates both from the brain, and beyond the brain.

This seeing and feeling are not only in the brain, but also beyond the brain.

Consciousness is a characteristic of Man, both as history, rationality, desires, nature and relationships

Is it possible for the mind altogether to empty itself for its historical limitation?

The mind has many layers of images, both personal, collective and universal.

The so-called consciousness consists of these many layers of images, and there is an intercommunication between these layers, all the layers are dependent of each other and influence each other.

The whole of the consciousness of Man is not only a process whereby something is experienced, but also whereby something gets name, is designated and stored as memories.

Consciousness is therefore not only a characteristic of Man as a rational being. It is also, on various levels, a characteristic of Man, both as history, desires, nature and relationships.

Self-knowledge is the virtue in answering the above question.

If your mind can empty itself for your images of life, it is something entirely else

Provided that the mind can empty itself for the known, for your perspective, your images of life, then it is something entirely else; then the mind is something new, and therefore, according to Taoism, immortal.

Is it possible to act without that there is formed conceptions?

Is it possible to act without that there is formed conceptions; that is to say: so that there is seen, and acted, at the same time?

That is: an action where you have your being with you in your experience, where you are what you are in progress with, where there are no dreamer, spectator, doubter, within you - where you are your activity?

Because when we are facing a big physical danger, a crisis, then we actually are doing it: acting immediately.

Is it possible to live in such a way?

Only when the mind is new, creative empty, it can meet the new

The space between the old and the new is the same as the space between the thoughts, the passive listening presence.

In this space of silence there is renewal; here the new creation happens.

Only when the mind is new, creative empty, it can meet the new.

It is first when the mind no longer is tied to the old, to its images of life, that it can meet everything in a new way.

And therein is lying the joy of life, the source, which rises from life itself.

It is the thinking's self-production which creates the separation of the observer and the observed

How is the individuality of Man formed, the Ego?

We all originate from life itself, from a special original energy, the source of life, the source from where all life-power and joy of life originate.

This energy creates, through its self-production, its own substance, namely sensation, observance and thinking.

It was this substance Descartes called the thinking substance (res cogitans), which is standing as opposed to the outstretched substance (res extensa).

The thinking substance you could call the abstract side of Man (logos).

The action and conduct of life is the practical, or concrete side (bios).

There exists of course not such an absolute division. Nonetheless it is the thinking's self-production which creates the separation of the observer and the observed, the split in the thinker, who is standing outside his own actions and conduct of life, who distances himself from them, and relates thinking to them.

If the body isn't healthy and strong, it will inevitably distort the thought, and contribute to insensibility

It is not only the clarity of the mind, the reason, and the emotional sensitivity, we must develop, also a complete development of the body is a necessity; a thing, we all the time must lay us in mind.

Because if the body isn't healthy and strong, it will inevitably distort the thought, and contribute to insensibility.

This is beyond any doubt, wherefore we don't have to discuss it in details.

It is absolutely required that the body is healthy, that it gets the right food and enough rest.

If the senses aren't awake, then the body will hinder the complete development of Man.

Only in silence you can begin to discover deeper layers of yourself

Awareness consists in, that you observe neutral as in a mirror, without saying yes and no. Passion consists in feeling deeply and incisively, without seeking to achieve anything with it.

When practiced together they develop into passive listening presence, or silence.

In the passive listening presence, you are letting the thinking be in calmness in longer periods, you are letting the space between the thoughts expand more and more.

Only in this silence you can begin to discover deeper layers of yourself, layers which have to do with the images of time - your perspective on yourself and the world – and which, through this voyage of discovery, open themselves from the personal, to the more collective and universal, and finally, to reality and truth.

When the Ego is not present, then Man, and the Otherness, can fill each other out

The reactions on the challenges of the world are an expression of Man as a natural being.

On the other hand, they are also an expression of the historical limitation of Man, and therefore the instance, which under various forms makes it possible for the Ego

to continue. The historical limitation is time and its images, the perspective you have on yourself and the world. The Ego *is* this historical limitation. The Ego is therefore a philosophical ego.

In such a process there can't be any openness, devotion and love. Love can only arise when the Ego is not present.

When the Ego is not present, then Man, and the Otherness, can fill each other out.

This happens in the devotion. True love is devotion, where you in self-forgetful openness give yourself away with the whole of your being.

That is the reason why the Life Artist must understand the whole of the process of mind, which is the thinking's process.

As a Life Artist, you must find out what the mind is doing in relation to your problems

What is the function of the mind? Is the function of the mind reason? And in that case: does it then function reasonable and clearly?

In order to find out you must, as a Life Artist, know what the mind in fact is doing. What is it that engages your mind? As we have seen it is usually the thoughtprocess. If the thoughtprocess is quiet, the mind is no longer present as we know it. When the mind is not engaged by thinking, conscious or unconscious, the mind shortly said is something else than what we usually understand by it.

As a Life Artist, you must therefore find out what the mind – the mind, which you daily make use of, and also the mind about which existence most of us know nothing – is doing in relation to your problems. You must observe the mind as it is, and not as you think it ought to be.

As a Life Artist, you must find out what the mind is doing in relation to your problems.

Can the human being react free, and at once: This is what happens in meditation

When a person is aware of a danger, there happens an instant action; the instinctive, immediate reaction of the body and the memory.

From childhood Man has been used to meet a danger in this way, so that his being at once reacts in order to avoid physical destruction.

The Idler must ask, whether it in the same way is possible to act immediate, spontaneous, when something is *seen* - without that it happens on the bases of your historical limited background.

Can the human being react free, and at once, to any kind of distortion of the experience, and therefore act spontaneous?

That will say an action where sensation, action and expression, are a wholeness, where they are total, and not divided in fragments?

Meditation has nothing to do with concentration. Meditation is itself the Art of Life

Meditation has nothing to do with concentration, all that which sort under the supporting exercises.

Meditation is itself the art of life. Art of life means that you are present, that you are listening and observing passive with the whole of your being, with your body, your nerves, your eyes, your ears, your mind, with the heart, completely.

It is this, which is meant with, that art of life is a *philosophical* way of life, something, which concerns your complete existence, the whole of your way of being in all the relationships of life.

In this complete presence – in which there is no division between the observer and life itself – you can do anything; and in such a presence there is no resistance.

We pretend something, and there is in this way an unbelievable hypocrisy

What is the actual core in disorder?

Our existence is disorderly, split, we are absent, place ourselves outside, and are classifying life in different rooms, using specific perspectives; we are not a complete nature.

The core in disorder is the inner contradiction, and where there is such a contradiction in ourselves, there must be the will to power, and therefore disorder.

You can easily see, how disorderly your own life is, how the multifold desires, purposes, conclusions, intensions, are in contradiction and tear up each other: your actions are violent, and you want to live peacefully; you are self-assertive, desirous, you compete with others, and you say that you are compassionated; you are self-centred, egoistic, historical limited, and talk about an all-embracing brotherhood.

We pretend something, and there is in this way an unbelievable hypocrisy.

Dreams are a continuation in the sleep of the awake state's thought-activity

As a Philosophical Globetrotter, you need to have another approach to dreams. Here dreams are seen as a continuation in the sleep of the awake state's thought-activity.

In the dreams, you notice that there always happens something, there happens something in the dreams just like in the awoken state's thought-activity, a continuation, which still is part of one whole movement.

The content of the dreams has for the lifeartist not the value, which Freud ascribed it.

But the nature of the dream-activity itself requires understanding, exactly like the nature of the thought-activity requires understanding.

Contrary to religion and politics, philosophy doesn't give answers, but asks questions

It is immensely important to ask questions; not only because you thereby expose your inner, but by questioning philosophical, by training the mind and the heart existential, you find the answer yourself.

If you ask the right question, the right answer is lying in the question.

Contrary to religion and politics, philosophy in this way doesn't give answers, but asks questions.

The Life Artist must be critical towards everything in life, your short or long hair, your dress, the way whereon you walk, the way whereon you eat, what you think, what you feel, what other people say— everything must be looked at in the critical light, where you neither justifies or condemns.

Then the mind becomes extraordinary sensitive, alive and reasonable. And such a mind allows life to flow back to the present, where the heart opens itself in love.

Only such a mind knows what a happy and real life is.

We tackle problems, which always are new, from an old pattern. This causes absence

We don't know how we unprejudiced can observe a problem.

We want to deduce a result of the problem, we want an answer, we have set us a goal when we seek to solve it; and we try to interpret the problem from our joy or pain; or we already have an answer to how the problem can be treated.

In this way, we begin to tackle with the problem, which always is new, and treat it from an old pattern, our images of life.

And in that way, we are the problem absent, we are outside it as theorists, and then you have the opposition between the observer and the observed.

And this is to have your identity in an absence.

Thoughts suck life out of the present and transform knowledge and belief into reality, and reality into emptiness

The structure of consciousness is time and its images, not only the personal images, but also the collective and universal images; altogether the foundation of the whole of mankind's knowledge and belief.

Belief and knowledge are the recognition-processes, the processes out of which the thinking creates the perspective on oneself and the world, the known.

This process isolates itself and produces the Ego, a process, which both is conscious and unconscious.

The question for the Idler is whether the mind can disengage itself from its own structure.

Can the mind empty itself for its own structure? That is the problem.

The mind, as we know it, has belief and knowledge as historical background, is feeded by desires, wants, the desire after safety.

In this way, the thinking sucks life out of the present and transforms knowledge and belief into reality, and reality into emptiness.

And in this way the Ego is made independent in relation to the individual's reality.

The philosophical diary is not to keep a retrospective diary. It's a spiritual practice

You know how to keep an ordinary diary; in the evening, you write down all the incidents of the day, at the same time as you make considerations over them, evaluates them.

But to keep philosophical diary is not to keep such a retrospective diary, it is to write all thoughts - both positive and negative - down at the very moment as they arise.

Nor does it consist in trying to write profound and philosophical thoughts down.

The philosophical is lying in bringing a passive listening presence into the thoughtprocess.

The great philosophical thoughts will then begin to come by themselves.

If there was no reaction the challenge would be new - a state of creation, middle and fulfilment

The observer is a perspective, and the observed is his own perspective, otherwise he would not recognize the experience, and would not call it a certain type of experience.

The experience is already in him before he recognizes it.

The past, which is based on the self-image and the world-image, is in this way incessantly active, and it recognizes itself; the new is swallowed by the old.

Likewise, it is the reaction, which determines the challenge. The challenge is the reaction, just like the observed is the perspective. The perspective is created by the reactions.

If there was no reaction the challenge would be new, or rather: there would not at all be any challenge and reaction, but only a state of creation, middle and fulfilment.

Meditation is to enter into the unknown

In accordance with the Taoists, the actual thing to be present in passive listening (wu-wei), is the same as to act spontaneous (tzu-jen).

Any spontaneous action is an expression of, that there is a passive listening presence, a space between the thoughts.

When for instance the Taoist is seeing, that there is fear, he observes it neutral as in a mirror, without saying yes and no, and feels it deeply and incisively, without seeking to achieve anything with it.

The actual experience in this passive listening presence, makes the experience free from fear; and that is to act spontaneous.

In all this the unknown is at stake; reality or truth.

Meditation is in other words to enter into the unknown.

Can the mind of Man - which in high degree is limited by its personal or collective images – change?

When all this is seen – the wars, the unreasonable dividings, which the religions have created, the division which exists between the individual person and the society, the family, which is opposed to the rest of the world, each individual person, who clings to some personal or collective images, and divide himself in "me" and "you", "us" and "them" – when all this is seen, both in objectively and in philosophical sense, then only one question is remaining, one essential problem, and that is whether the mind of Man, which in high degree is limited by its historical background, its personal or collective images, can change.

Not in a future incarnation, not through political development, not when life ends, but radically change now, so that Man enters into a creative emptiness, where the mind become new, fresh, young, innocent, released from its images, so that it knows what love is, and what it is to live in peace.

It requires a philosophical revolution.

If you study a problem philosophical, explore it, you will see, that the answer is lying in the problem

When people ask questions, they are generally more engaged in finding the answer than understanding the problem.

But if you study the problem philosophical, explore it, investigate it very closely, understand it, you will see, that the answer is lying in the problem.

The Philosophical Globetrotter will therefore seek to understand what the problem is, and not seek an answer, neither in the books, or from one or the other professor or lecturer.

If you really can understand the problem, the answer will come by itself; because the answer is in the problem, it is not divided from it.

Authority leads to thoughtlessness, but because most of us find it painful to think, we surrender to its control

The philosophical counselor doesn't try to influence the guest to act, to think something particular, to do one thing or the other – that would be propaganda.

The only thing the counselor does, is, like Kierkegaard said, to encourage to awareness.

But awareness, or passive listening presence, is a troublesome task, and because most of us prefer the easy path, the illusion, we produce the authority, which gives our existence an image of life, a form and a pattern to follow.

This authority is perhaps the collective, the state or a group; it can also be the personal, the guru.

But authority of any kind makes blind, it leads to thoughtlessness, and because most of us find it painful to think, then we surrender to the control of the authority.

In spiritual practice, you must push aside the desire after identifying yourself with something

As a Life Artist, you must push the desire aside, the desire after identifying yourself with a person or an idea or a thing. This doesn't lead to harmony, unity or love.

The question then becomes: can you break out of this frame?

How this shall take place in philosophy as an art of life, can't be answered with a method, the answer rather consists in a voyage of discovery, which perhaps can open the door; just like Faust, who unwraps himself from Mefistoteles' word-web, by making a journey through it, without knowing where it brings him.

We are satisfied with explanations, and to explain away everything we call knowledge

If we want to know, why there is wealth and poverty in the world, we can find an explanation. There is an explanation for everything, and explanations seem to satisfy most of us. The same is the case as regards religion. We are satisfied with explanations, and to explain away everything we call knowledge.

Is that what we understand about education? Do we learn to discover, or are we only coming to look for explanations, definitions, conclusions, in order to be able to dull the mind, and stop questioning?

Can you act without anxiety when thought-activity is required, and when it is not, be silent?

The thought must be active when you are doing something. The thought is a necessity so that we can do no matter what technological work.

In order to, that our actions can be clear, we must think clearly, objectively, without letting us be carried away by moods; without prejudices and preconceived opinions. It was this, the enlightenment philosophers understood by the reason.

But we also know, that the thought produces human problems, fear and anxiety, and that this anxiety will hinder us in acting effectively. The question is then, whether you as an Idler can act without anxiety when thought-activity is required, and when it is not, be silent? Can you act with afterthought when it is necessary, and when it is not, let the thought rest?

In fact, it is rather simple. Can Man in that degree be so present in passive listening, that he in the awake condition will think and act when it is necessary, and remain awake whilst he acts, so that he neither falls asleep, or works pure mechanical?

A human being, who is searching truth, is not dependent on authority, neither in books, or in any person

The Philosophical Globetrotter doesn't engage in faith. Faith has no meaning at all for a human being, who is searching truth. Faith is only a kind of secureness, an anchorage, a harbor.

A human being, who is searching truth, must navigate on unmapped oceans, like Odysseus. As a Philosophical Globetrotter, you have no harbors, no place of refuge, you must go out on the open sea in order to investigate.

A human being, who is searching truth, is not dependent on authority, neither in books, or in any person.

As a Philosophical Globetrotter, you are searching for truth, not the authority of a person or of a thought-system.

Only when the many layers of consciousness are silent, in absolute peace, life can flow back to presence

There is first freedom when the whole of the human nature, the obvious as well as the hidden, becomes refined from the past.

The will is desire; and as long as there is an act of the will, any striving after becoming free, or after laying bare the Ego, there can never be freedom; then this complete refinement and emptying of the whole of the person can never take place.

Only when the many layers of consciousness are silent, in absolute peace, life can flow back to presence and self-forgetfulness, and then the immense is there, the happiness that isn't of time, the renewal of creation.

If you have the full understanding of one human problem, then you understand all human problems

The Life Artist seeks to enter a problem without waiting for a result, a definition of what is the right to do.

The right action will emerge, naturally and completely, as the problem becomes unveiled.

The discovery of the problems' importance and consequences is the central, and not the final result.

Any answer will only be a new conclusion, a new opinion, another good advice, which not at all will solve the problem.

It is the problem itself, which must be understood, and not how you shall react to the problem, or what you shall do in order to solve it.

The right understanding of the problem is of importance, because the right action is lying in the problem itself.

If you see one movement completely - that is to say: where you are one with the movement, and there is no displacement or distortions between the realizer and the realized - then all other movements are included in this wholeness.

If you have the full understanding of one human problem, then you understand all human problems, because they are all mutual related.

Part five

When giving something a name it becomes permanent, and then we have the whole of the thought process

The feeling of the permanent consists in the condensed reactions; that is: the body, the feeling, the perception, the desires, and the consciousness.

The feeling arises as a result of a challenge, and then you give it a name, which will say that you identify yourself with it.

This, that we give it a name, restores the feeling in our images of life, the past pattern, which repeats itself again and again, which maintains the reactions and condenses them. Consequently, an aspect of Man as a natural being.

If you don't give the feeling a name - which will say, that you don't identify yourself with it and maintain it through evaluations - then the feeling is new, and it will disappear by itself.

If it gets a name, it will gain strength, it will become permanent, and then we have the whole of the thought process.

That something is learned in philosophical sense presupposes a mind, which each time learns anew

The word philosophy means love of wisdom, or love of learning.

To learn in philosophical sense is a continual movement, a continual renewal. It is not "to have learned", and see on the bases of that.

Usually we see on the bases of a memory about what we have learned, and have experienced; memory is the starting point. This is therefore not to see, not to learn in philosophical sense.

That something is learned in philosophical sense presupposes a mind, which each time learns anew. There must be a creative emptiness. The mind must therefore always be new and ready to learn, just like a child.

For that reason, it doesn't interest the Idler to worship memory, but rather to observe, see and experience what really happens.

As an Idler, you must try to be extremely aware, awake, so that the seen and learned don't become a memory from which you see, and which in itself is a distortion.

You must see each time as if it was the first time!

In meditation, you discover how the Now's facts, seen from the thinking's past and future, can become a problem

When you are sitting silent, but then suddenly are becoming absent in mind, you discover how the thinking sucks life and energy out of the present.

Past and future become reality, while reality becomes emptiness.

You discover how the thinking analyzes, separates and divides in order to evaluate, understand.

You discover how the thinking removes the mind from the Now, and creates the inner calculator, the experiencer or the thinker, who compares with earlier, or who hopes and desires something else; the thinker, who slides off from the Now's facts.

And you discover how the Now's facts, seen from the thinking's past and future, can become a problem.

You have pure and simple discovered the cause of your problems.

The Ego is formed by an interaction between the activities of the mind (evaluations) – and the challenges of life

In the unreal existence, the actions of Man come to rest on ignorance; that is to say: prejudices, inclinations and demands.

And it results in absence, and therefore suffering.

In this way, the human existence becomes a friction, a conflict, and herein there is no reason.

The being of Man includes both the state of the mind and the conduct of life, logos and bios. But the Ego is formed by an interaction between the activities of the mind (demands, prejudices, inclinations) – and the hindrances, which the challenges of life create, and therewith you have the unreality.

What we as Philosophical Globetrotters must ask ourselves, is whether we can be free from the word with it's illusions

Hope is born from despair. They are two sides of the same coin. Where there not is hope, there is hell, and because we are afraid of hell, we seek the meaning, which is in the hope. Then the illusion begins.

The word has in that way led to an illusion, and not at all to God. God is the illusion, which we worship, and the non-believer creates the illusion about another God, which *he* worships – science, the state, utopia, or a book, which he thinks contains the whole of the truth.

So, what we as Philosophical Globetrotters ask ourselves, is whether we can be free from the word with it's illusions?

Would that lead to despair?

To empty out the mind is to give life back to the present

In Taoism and Zen Buddhism, you time after time hear the statement about emptying out the mind.

To empty out the mind means, that you are emptying it for its content.

The content of the mind is the known, your perspective of life, your historical limitation, the past which projects itself into the future, the past and the future which sucks life out of the present and transforms memories and plans into reality, and reality into emptiness.

In this way, the mind, or the Ego, makes itself independent in relation to your reality, and the reason is lost.

To empty out the mind is the opposite movement. You give life back to the present, you are emptying the mind and are filling reality with vitality and urge to live.

In this way, the mind becomes one with your reality, and the reason is won.

The will is opposing, requiring, wanting. Altogether a kind of resistance, and resistance is violence

The will has to do with the mind that says: "I want to do this!" – "I don't want that!" – "I will do this!"

The will has to do with that you are opposing, requiring, wanting. Altogether a kind of resistance, and resistance is violence.

The mind must be altogether aware, that it can't escape this violence.

In that way there in art of life can't be any unfolding of the will that says: "I want to defeat violence!" because the will is essentially violence.

When there is used control, there is always a will; that is: a compelling desire to control, form and lead. But this is destructive, and has nothing to do with creation.

Your problem isn't that you should believe this or that, but how to disentangle from the desire for safety

If you as a Life Artist realizes - that is to say: if you are enough aware - that the process of the will to power forms you on the background of a belief - as an expression of the desire for inner safety - then your problem isn't that you should believe this or that, but that you should disentangle yourself from the desire for safety.

Can the mind then disentangle from the wish for safety?

This is the problem, and not what you should believe, or how much you should believe. That would only be an expression of the urge for philosophical safety; that is: being convinced about something, when you don't have any philosophical life-teaching and practice, and everything else in world is uncertain.

If the thinker is the thought present in passive listening, then this will be a presence of clarity

Far most people think that the thinker is separate from the thought – and it is precisely this, that all the images in time, all the theories, ideas, religious persuasions, political ideologies, etc., are based on.

But when the thinker places himself outside the thought, the problem will continue.

However, if the thinker is the thought present in passive listening, then this will be a presence of something, which not is hidden.

It is a presence of something obviously, something you have a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

And herein you will become released from the source of all problems.

Freedom from your perspective, the old, is truly an ethical life

Can you, as an Idler, without interpreting the present reality on the bases of the past's conditions, observe the reaction in a new way, with an open mind?

Can something else than the old react?

Can there be a space between the old and the new reality?

Can the old be awaiting, and in this way, make it possible for the new to occur?

This is the problem of the Idler.

Freedom from your perspective, the old, is in this way truly an ethical life. It means that you have discrimination, and don't pull your perspective down over others.

But it doesn't mean, that the old is deleted, but that there is introduced a completely new dimension, where you are the old present in passive listening, where the old so to speak is made transparent in being and openness.

Can we receive signals and hints through our dreams?

Do the dreams want to tell you something?

All kinds of signals and hints have with Man as a communicative being to do.

Signals and hints therefore only come to expression in the relationship with the surrounding world, or differently said: in the Now.

But the conscious mind is so occupied by its daily activities, annoyances, anxiety, that it is unable to receive signals and hints in the course of the day.

However, in the sleep there is a resting state, which also is there even when you are dreaming.

When the superficial mind falls to peace, then this resting state makes it possible for the many layers of the mind to project themselves to this, and then you are dreaming.

It is in this state you can receive signals and hints.

The same is happening when the conscious mind is going into a meditative state.

The total perception of life is within the mind, not within the brain

The brain can be aware, aware about itself as a part of the whole movement of the mind.

But love, for instance, has only importance in the total perception of life, which is in the mind's area, and not in the brain's area.

So, the brain can't see the wholeness of life; the brain is a part, regardless how educated it might be. It is not the wholeness.

Only the mind can see the wholeness, and within the area of the mind is the brain.

But the brain can't contain the mind regardless what it does.

If it doesn't do anything there can come an insight in the wholeness, and this insight can change the brain, but insight itself is beyond the brain.

As long as we don't solve our philosophical struggles - the structure of society must necessarily be crushed

Our striving is a combat, or a struggle, in order to transform what you are to something you wish to be.

I speak exclusively about the philosophical struggle, where you seek to produce yourself, the struggle of meaning, not about the struggle, which has to be led with a physical problem, as for instance an engineering project, or a discovery, or a change, which is of purely technical kind. I only talk about the philosophical struggle, which always overshadow the technical.

You can with the utmost care - as you draw advantage of the limitless knowledge which science has granted us - build a wonderful society. But as long as you don't understand those philosophical sticking points, the philosophical struggle which is going on - as long as these philosophical overtones and streams not are being solved - the structure of society must, how wonderful and solid it might be, necessarily be crushed, in the way it, through history, again and again has happened.

You can only observe violence with an open mind, when you become aware of your justifications

As a Philosophical Globetrotter, it is important to pay attention to, that when you for instance observe violence, then you often try to justify it, as you say that violence is a necessity if you shall live in this barbaric world, that violence is a part of nature.

Why do you do that?

You are used to observe in this way, to condemn, justify, or to make resistance.

But you can only observe violence with fresh eyes, and an open mind, when you become aware, that you tighten what you see, together with conceptions about what you already know, your own perspective, individual as cultural, and that you therefore not are observing it in a new way.

Is it possible not at all to dream while sleeping?

In order to be able to find out whether it is possible not at all to dream - so that the mind seriously is fresh when it awakes in the morning - you must, as a Life Artist, understand yourself as a communicative being, you must be your communicative life present in passive listening, be aware of hints and signals.

And these you can only discover in the relationship with the surrounding world, when you listen to your relationship with others without condemning, evaluating, when you merely are noticing how you behave and react, when you see without first having found an option, merely listen, so that the hidden, the subconscious, your perspective, your ideas, attitudes, conclusions, and their consequences for your way of living, actions, relationship with others – is exposed in the day-time.

When we identify the description with the described we only see our own perspective

When we think that the description is the described, yes, then the thing we see is nothing else than our own perspective.

To cleanse the perspective consists in being aware of how the perspective is made dull, muddy, unclear.

And what makes it muddy is the lacking discrimination, the lack of ability to understand that the description isn't the described, that language not is the reality, that the map not is the landscape.

It is the perspective, which is captured by words.

It is the perspective, which is the description, the language, the philosophical mapping.

But if you don't understand this, then the only thing you see, is your own perspective, the eternal recurrence of the same and the known, and not the dawn of the new and unknown.

Your real interest will emerge by itself, when you are in a passive listening presence

You shall not *seek* your real interest; the real interest will emerge by itself, when you are in a passive listening presence.

If you consciously try to find out what your real interest is, there is a danger that you just choose one, weigh it up against another, calculate and judge.

This process is only a cultivation of resistance; you use your powers on speculations about whether you have chosen correctly etc.

But when there is passive listening, and not a positive effort to find, then the movement of the interest steps into this presence.

Your world-image is inseparable connected with your self-image

The self-image manifests itself as a certain perspective, so that everything you are seeing, is your own perspective.

The world-image is a projection of yourself, only you divide yourself from it, in the formation of the Ego.

What Man identifies himself with, is always the self-projected, whether it is the highest, the state, or the family.

The identification is, regardless on what plane it takes place, a process of the Ego.

Identification with the greater is still a projection of the small, and reverse.

What you identify yourself with, when you identify yourself with the greater, is the idea. The idea is the Ego identified with for instance God or the state.

Such an identified action only creates more discord, larger confusion, distress and misery.

You can't be afraid of death, the unknown, because you don't know what the unknown is

Death is the unknown, which always threatens the known, the patterns you have created.

The paradox is, that you can't be afraid of the unknown, because you don't know what the unknown is, and therefore there is nothing to be afraid of.

Death is a word, and it is the word, the image, which creates anxiety. The word is a manifestation of your self-image and world-image.

For as long as the image exists - the image from where the thought originates - the thought must constantly create anxiety.

Then you rationalize your mortal dread and build a defence against the inevitable, or you invent countless faith-conceptions, which can protect you against the anxiety of death.

To be interested in something is not the same as self-assertion

We can add to the word "self-assertion" multifold meanings. In art of life self-assertion is based on becoming something, and therefore anxiety.

But if a boy for instance is interested in becoming an engineer, because he is inclined towards raising beautiful buildings, to create wonderful bridges, to build excellent roads, then this is because he loves that act; and that is not self-assertion.

It is an expression of what he is, and therefore there is no anxiety.

In love, there is no anxiety.

Only when the mind is not overloaded, it can be in the middle of life, and the new can reveal itself

If you allow the thinking to come into power, it sucks life out of the present, and there will no longer be anything new in life, because you make the known, your perspective, into reality, and the reality into emptiness.

It is the eternal recurrence of the same.

If you therefore as an Idler want to discover something new, then the past must be passive, the mind must not be filled up with thoughts, fear, lust and all kind of other things.

Only when the mind is not overloaded, it can be in the middle of life, or the Now, and the new can reveal itself.

If you deny the possibility of complete freedom, you deny that you at all can investigate, inquire or discover

Far most humans only know two answers to the question about whether the mind can be completely free. Either they say that it is impossible; they say, that the human mind under any circumstance must let itself be limited historically. Or else they begin to dream from one or the other romantic image. In both cases, it is the thought, which is the answer.

Philosophical counseling offers a third option, the art of life, the existential training of the mind and the heart, where Man as a Life Artist begins to experiment, to investigate, to discover his existence as a whole.

If you from the start claim that it is impossible, you have of course not any chance of breaking through.

That you claim this can be due to, that your experience is very small or very large, or it can just be a faith, which you are accepting. But when you claim this, then it means that you deny that you at all can seek anything, that you at all can investigate, inquire or discover anything.

You deny the actual possibility of philosophy.

If you the day through are yourself and the surrounding world present you will not dream at night

There are superficial dreams, and dreams that really have a meaning.

The superficial dreams are those, which are created by bodily reactions, indigestion, overfedness etc. These you don't need to take into consideration.

The other dreams are signals from deeper layers of consciousness. Such signals have with the separation of the observer and the observed to do, the disproportion in relationship with the surrounding world, and the Now.

You don't need to go through any process of dream interpretation in order to reach to the subconscious. If you the day through are yourself and the surrounding world present in passive listening, yes, then you will not at all dream.

Then there will be a presence of something, which not is hidden, because the mind is empty and creative.

First when we can relate relatively to the relative, we can relate absolutely to the absolute

We are absolutely locked inside our self-centered becoming something, our images of life, our ideas and attitudes. Shortly said: language.

We must therefore begin with relating relatively to the relative. That is in Kierkegaard's language: "Die from the immediate."

We must learn to relativize ourselves and our samsaric-temporal becoming something (the will to power). And it happens through self-knowledge and through relativizing of the Ego and the temporal life.

First when we existentially concrete can relate relatively to the relative, we can begin the next great work: to relate absolutely to the absolute.

The question then becomes whether the mind can be free from language?

Only by being aware about what you are, you have a possibility for releasing yourself for conflicts

The thoughts and the feelings are limited by their own cause: the desire after becoming something, which is time-binding.

What creates a conflict in Man is the desire after becoming something: to have luck and progress here in the world and inwards: to achieve a result. But as long as our thinking is concerned with time, with what we will achieve with our position, there will inevitably be this conflict.

The mind is after all a product of time. The thought builds on yesterday, on the past, and as long as the thought works within the area of time and is concerned with the future, with becoming something else, with winning and with achieving, there will be opposites, and then we can't see the real, the Now, the existential conditions.

Only by realizing, by understanding, by - without wanting to choose - being aware about what you are, you have a possibility for releasing yourself for the dissolvent factor, which a conflict is.

The mind, which is passively aware, allows life and energy to flow into presence and reality

In order to be able to see the truth you must also be able to feel, you must be endowed by passion after discovering, and having a great energy.

When you observe a tree and the moonlight on this tree, then there is beauty. Beauty is passion. In order to, that you can see the beauty in a tree, or the beauty in the moonlight on a tree, there must be passion, there must be intensity. In this intensity - this passion - there is no sympathy or antipathy at all, and therefore not the feelings, which follow these. The intensity is not personal, not yours or mine.

When there is lust there is yours or mine. But the mind, which is passively aware, allows life and energy to flow back from the past and the future, into presence and reality. The energy and the life, which are invested in sorrows and bindings, plans and problems, are flowing in, filling the Now, increasing the intensity and the consciousness in the Now.

The reason why we don't understand human relationships is because we use them to achieve something

The relationship is in connection with identity the mirror, in which you can discover yourself. Without the relationship, you are nothing. To be is to be in relationship,

which is the actual life. You only live in relationship, otherwise you don't live, then life is without meaning.

So, it is not because you construct your identity that you live. You live, and have your identity, in the ability to be self-forgetful engaged in the relationship, and it is the lack of ability to understand this, which causes conflict.

The reason why, that there no understanding is of the relationship, is, that you use relationships to achieve something, become something, to be remoulded, to be something else than what you are.

The will to power leads to, that the observer distances himself from the observed

The desire after experience produces the Ego, the observer, the one who experiences, the one who accumulates and remembers.

The will to power leads to, that the observer distances himself from the observed, and that the thinker places himself outside the thought.

And this is unreality, falsehood. You are absent from the surroundings, and absent from your thoughts, in the sense that you are on a distance from them, they have so to speak moved outside you, where you relate theorizing, timorous, or agonized to them.

An idea is a manifestation of the past, which uses the present as a means to the future

Time is the displacement between idea and action, the disproportion, which is created by emptiness and loss.

The purpose with an idea is of course that you want to protect yourself; it is an idea about safety and secureness.

But the action is always immediately; it doesn't originate from the past or the future. You can only act in the Now, but the action is so dangerous, so insecure, that we arrange ourselves after an idea, which we hope will give us a certain secureness.

The idea is the manifestation of the past, which uses the present as a means to the future. You are therefore absent either in the past time or in the coming time. The past sucks life out of the present. Memories and hopes are transformed into reality, while reality becomes emptiness.

The unreality in this consists in, that you only really exist in the hope about a richer future, or in the dream about a lost past.

The ability to see our problems - without in any way being distracted - is the only solution

How can the mind be completely empty?

The intellectual would probably claim, in order to defend his theories, that an empty mind is the same as being in a condition of apathy, idiocy, or what he might call it, and he would probably react instinctively by disclaiming this condition.

But a mind which is extraordinary silent, a mind which isn't being distracted by its own thought, a mind which is open, can see the problems much more directly and simple.

It is in other words immensely reasonable.

And it is this ability to see our problems - without in any way letting yourself be distracted - which is the only solution for the Philosophical Globetrotter.

A silent mind, a mind in peace, is a requirement.

If your conscious mind is aware, the subconscious mind is much more receptive and can find an answer

We can reach to clarity over the underlying conscious and subconscious activity, if we give the subconscious mind a chance, because it is much faster in reacting than the conscious mind.

If your conscious mind is aware, and in silence is thinking and observing, the subconscious mind is much more actively awake and much more receptive; therefore, it can find an answer.

Habits are the most stagnating factor, because they hinder us in thinking in a creative way

We hold the symbol in honour and attribute the word the greatest importance, and to do this is highly distorting. There namely happens that, that the word, the symbol, the image, becomes the most important.

It is in this way, that temples, churches and the many different organized religions and ideologies, with their symbols, doctrines and dogmas, become factors, which hinder the mind in reaching forth, and discover truth.

The philosophical counselor must therefore all the time remind the guest about not letting him be caught by words, by symbols, which automatically create habits.

Habits are the most stagnating factor, because they hinder us in thinking in a creative way.

It is not possible to live isolated

To be is to be in connection with something, and without such a connection there is no life.

What do we mean with the close connection?

It is a mutual active challenge and reaction between two humans, between an I and a Thou, the challenge which the Thou gives from itself, and which the "I" takes up, or

whereon the “I” reacts, and also the challenge which the “I” gives from itself to the Thou, the challenge from the I to the Thou.

The challenge and the reaction give themselves expression in language as question and answer.

In this way life gets in language a dialogical character.

The will to become something leads to isolation

The act of the will leads to confusion, because the will, though it can be very sublimated, still is the tool of the desire.

The will to become something, to be something else - also when this ”something” is worth the effort, and very noble - can suggest a direction, can clear a path through the confusion; but such a process leads to isolation: the Ego that places itself outside, and is creating displacement and distortions.

We can’t imagine a condition, a being, where all conflict have ended

When you as a Life Artist understand the question about the creative activity, you will perhaps be able to understand what people mean by striving after something.

Is the creative action a result of an effort, and are we aware about the moments where we create? Or is the creative action a feeling of complete self-forgetfulness, a feeling, which arises when nothing intervenes disruptive, when you not at all feel the movement of the thought, when there only is an altogether rich and complete being? Is the creative condition a result of drudgery, of struggle, of conflict, of an effort?

We have all noticed that when we do something with great ease and quickly, then it costs no effort, then there not at all is talk about any struggle; but because our existence in the main consists of a line of conflicts and struggles, we can’t imagine a condition, a being, where all conflict have ended.

Passively to observe and feel the past’s activity is an act without past

When the Taoist monk is sitting, and observing a tree passively without any kind of thought-activity, then it is an act, which isn’t defined by the past.

And passively to observe and feel the past’s activity is also an act without past.

To be the past present is to be one with your past, without that there is any displacement or distortions between the realizer and the realized.

We rather like to live in the past or the future, than to see the relations in which we are in the moment

The relationship is a mirror in which you can see yourself.

This mirror can either distort or expose the truth about yourself.

Most of us see in the relationship, in the mirror, what we preferably want to see, but we don't see that, which is real. We like to condemn, justify, compare, or escape, and rather live in the past or the future, than to see the relations in which we are in the moment.

In this way, the present, as Pascal said, only becomes used by the past as a passage to the future, and therefore the relationship – which is something that is in the moment, and not in past and future – becomes meaningless, wherefore there arises unreality and absence.

Analysis is not the answer to anxiety. When you have analysed yourself for years, you are still anxious

Analysis of anxiety includes, not only the analyst and the analysed, but also time; time in the sense, that there are so many reactions, associations of ideas and memories, which have to be analysed.

But also, time where many other factors arise, which will give the whole thing another direction: the comparison with earlier, and the hope and the desire after something else.

And then, when you in many days and years have analysed yourself, you are still anxious.

You are not one with yourself.

You can only observe a problem closely when you in self-forgetful way are one with the problem

A central theme in the philosophical life-practice is, whether there at all is any problem when you are the problem present in passive listening; that is to say: when you observe it incisively, very closely.

That will say: you can only observe the problem closely, incisively see wherein it consists, when you in self-forgetful way are one with the problem, when the observer is one with the observed.

And then there no longer is any problem, because then there is no reflections, displacements and darkness between the observer and the observed, but on the contrary a presence of something, which not is hidden, a presence of something apparently, something the individual has a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

If you are the thought-process present in passive listening, the thought is understood as it is

We must, in order to understand our minds, slow down the speed of our thinking – not stop it – but slow the speed down in order to be able to study it, follow it to its outer limit.

A help to this is to keep philosophical diary.

If you are the thought-process present in passive listening, the thought is understood as it is.

And in this practice, you are not self-assertive, desirous after power, after a name, after position.

You are what you are, simple and nobody.

Then the thinking no longer is self-producing, but self-forgetful.

It is made transparent in being, and then you discover something beyond imagination.

Language and thinking carry each other. And the collective language is lying in nature in form of projected energy

In close coherence with thinking exists language.

The thinking functions in language. And language is not only words and sentences. Language is music, mathematics, myths, archetypes, symbols, signs, etc.

Language and thinking carry each other. And the collective language is so to speak lying in nature in the form of projected energy.

The universal language though, is not projected energy, but is lying beyond Man, it is the actual foundation for the creation of the universe, it is the great vision, God's plan you could say, the dreaming-tracks and songlines in the artwork of the universe and of Man.

It works in synchronism with the Now, and therefore with life itself, and not projected in past and future.

Why do humans continue to live without living or loving, but full of anxiety, until they die?

When you as an Idler see the whole of the battlefield of life, not as an image, but as something you are facing, and in fact are observing, then you ask yourself what it all is about.

Why do human beings continue in this way until they die, without living or loving, but full of fear and anxiety?

Albert Camus opens his book *The Myth of Sisyphus*, with saying, that there only exists one real philosophical question, and that is the question about the suicide.

Why do we not commit suicide in a meaningless world devoid of both faith in reason and faith in God?

Anxiety is to have your identity in an absence, in the constant becoming something

Anxiety is to have your identity in an absence, in the constant becoming something. In this self-production, there is no being.

Anxiety is therefore anxiety of nothing, anxiety of an uncertain threat.

The uncertain threat paralyses the identity, precisely because it is uncertain.

The inhibition in the anxiety is lying in the paralysation. Because the identity is paralysed in the anxiety, it is suspended.

The hold, the grip of the world, which the identity is, is suspended.

Anxiety is therefore an experience of an identity crisis. The whole of the situation is paralysed, and the space narrows around you.

You can only act in the Now, but the action is so insecure, that we arrange ourselves after ideas

Time is the displacement between idea and action, the disproportion, which is created by emptiness and loss.

The purpose with an idea is of course that you want to protect yourself; it is an idea about safety and secureness.

But the action is always immediately; it doesn't originate from the past or the future.

You can only act in the Now, but the action is so dangerous, so insecure, that we arrange ourselves after an idea, which we hope will give us a certain secureness.

Are you dependent of things in order to achieve and keep an existential happiness and meaning?

As a Philosophical Globetrotter, you must be able to ask yourself the question about, whether you are dependent of things in order to achieve and keep an existential happiness and meaning?

If you seriously try to answer this apparently simple question, you will discover how complicated your thoughts and life of feelings are.

Just like the solution to a problem is lying in the problem itself, thus reality is to find in what you are

Reality can't come to that, which will become something, which strive after something, the will to power, the absent.

It is only able to come to that, which is being, that, which understand what you are, the present.

Then you will see that reality is not something afar, the unknown is not far away, it is in what you are.

Just like the solution to a problem is lying in the problem itself, thus is reality to find in what you are.

If you can understand this, you will know truth.

What we mean by consciousness is clearly enough the thinking's process

All motives, intensions, sorrows, joys, are within the area of consciousness.

But all this is a movement in the thinking.

What we mean by consciousness, is in this way, on a superficial level of the mind, clearly enough the thinking's process.

As a Life Artist, you must study the whole structure of the thinking

As a Life Artist, you must study the whole structure of the thinking, and see what place the thoughts has in your life, see where they aren't a necessity,

Then you might discover, that the mind can function in a reasonable way, both when the mind isn't active, and when the thought has to be active.

The difference between loneliness and alonebeing

The unhappy loneliness, with its anxiety and pain, is isolation, the Ego's inevitable act.

This isolationprocess develops, whether it is extensive or narrow, confusion, conflicts and sorrow.

Isolation can never give rise to alonebeing: the one condition must give way for the other.

The unhappy loneliness is isolation, whereas the happy alonebeing is complete self-forgetful openness for, and absorption in life itself.

Only this is freedom.

The wish to become something is the beginning of all complications

The wish to become something is the beginning of all complications.

Driven by a still increasing desire after becoming something, inwards or outwards, we accumulate or enounce, cultivate or deny.

As we see time steal everything, we cluster to the timeless.

This struggle after becoming something, positive or negative, through attachment or separation, can never be solved by any outside gesticulation, discipline or method.

But the understanding of this struggle will, natural and spontaneous, evoke freedom from the inner and outer accumulation, and the conflicts it is implying.

Striving after becoming something creates anxiety

Striving after becoming something is based on anxiety and creates anxiety, the anxiety of being or not being - the conflict of Hamlet.

To live and to become something are two different things.

Life perhaps involves a striving in technical or physical sense, but what we consider here is the self-production, the philosophical becoming, the belief that you can create yourself and your values through thinking, and the illusion of this; this that you on the background of anxiety is seeking to escape from what you are, into ideals about being something else. Your values, for example.

To have your identity in an absence is to have your identity in, for example, your country

To have your identity in an absence is to have your identity in, for example, your country, your furniture, your images, your ambitions, your respectability, your race, your peculiarities and prejudices, your obsessions.

Through all this Man wants to discover truth, God, reality.

And because Man doesn't know how he shall disentangle from all this, he invents something, an outside power, or he gives life a special meaning.

But this is precisely unreality and falsehood.

As an Idler, can you ask the question: can Man ever change radically?

As an Idler, can you ask the question: can Man ever change radically, essentially, existential, so that he can observe the world anew, with other eyes, with another heart, a completely other mind, no longer filled with hatred, resistance, racism, but a mind, which is extraordinary clear and which possesses a mighty energy, that gives life back to the present, opens the heart and fills the existence with vitality, urge to live and joy of life?

It is not self-assertion when you do something, because you love to do it

It is not self-assertion when you do something, because you love to do it.

When you write and paint – not because you want prestige, but because you love to write and paint – it is assuredly not self-assertion.

Self-assertion occurs when you compare yourself with other writers or artists, when you want to distance them.

This would be the will to power, and the will to power is self-assertion.
But it is not self-assertion, when you do something, because you really love to do it.

This is passion. And passion is love.

Part six

The essence of being outside time is eternal present and is not able to be thought

If you choose to be in the thoughts, you either are ahead in the future or behind in the past.

You either think about the past in memories, sorrows, traumatic bindings, bad conscience, associations etc., or you think about the future in plans, hopes, longings, wishes, conjectures, worries.

Totally seen then the thinking's past and future produces the images in time, a perspective on yourself and the world, the source of unreality and absence.

The essence of being outside time is eternal present and is not able to be thought.

Meditation, or Art of Life, is to empty out the mind completely

The content of the mind is a product of time, of that which usually is called development and cultivation; it is a product of thousand experiences, a gigantic accumulation of knowledge, of memories; therefore, an aspect of Man as a historical being.

The mind is in that degree loaded with the past.

The past is based on the images in time, both the personal, collective and universal images; the reservoir, from where we get all our belief and knowledge.

All knowledge originates from the past, all experience is the past, and all memory is the accumulated result of thousand experiences – this is the known, your perspective.

When it is seen, that the mind must be silent, then the mind actually becomes silent

When it is seen, that the mind *must* be silent, then the mind actually becomes silent

When you realize the truth that it is only the silent mind, which can see clearly, yes, then your mind strangely enough becomes silent.

It is as seeing a danger and avoiding it.

Because when it is seen, that the mind *must* be completely silent, then the mind actually becomes silent.

And if it then can listen without interpretations, without that your prejudices intervene in order to distort – listens as you perhaps listen to a bird, which sings, without commenting and giving a name.

There is no being if there is a struggle for becoming something

A radical transformation only takes place in the present, in that to be in the Now.

But there is no being if there is a struggle for becoming something.

The struggle for becoming something, the will to power, is the absent, and herein there is resistance and denial, desire and resignation.

It is fairly obvious, that there is conflict in the world because there is ruling discord in ourselves

It is fairly obvious, that there is conflict in the world because there is ruling discord in ourselves; a discord which shows itself outwards in society, in the Ego's, and the other's, activity.

Our images of life are filled with contradictions; that is to say: the Ego, with its competitive lust and anxiety, and the other, which can be the ideal about living without conflict.

Herein there are a lot of mutual contradictory wishes, goals and initiatives.

If we are aware of this tension, we can in ourselves see how mutual contradictory desires, opposite assumptions, ideas and goals, move in separately directions.

When the thinking in philosophical sense projects itself as the past and the future, the mind is becoming absent

The thought is necessary on some levels, but when the thinking in philosophical sense projects itself as the past and the future, and produces anxiety as well as secureness, the mind is becoming absent, and the inevitable result hereof is unreality, emptiness, boredom and ennui.

So, in philosophical sense the thought must rest, so that the anxiety in existential sense can stop.

The clarifying function in philosophical counseling is pointing towards a self-forgetful dimension

The clarifying function in philosophical counseling is pointing towards a self-forgetful dimension, the wholeness of the observer and the observed.

It goes beyond the intra-psychic, and claims that it is in the self-forgetful dimension that the real formation happens.

Rather than personal development, you here focus on human/spiritual growth as a wholeness.

The thought-activity is a process towards reaching conclusions, and therefore the thought is never free

The Ego is memory, the many conclusions; and the thought is the reaction of the memory.

The thought-activity is in this way always a line of conclusions, or the process towards reaching conclusions, and therefore the thought is never free, it isolates itself.

It might sound as a cognition-psychological exercise, but it is all based on time and its images.

The experience of the meeting in the unreal life is characterized by, that emptiness and loss slide in between

Where the experience of the meeting in the unreal life is characterized by, that emptiness and loss slide in between, and create reflections, displacement and darkness, then the experience of the meeting in the real life is characterised by fulfilment, middle and light.

Shortly said: by creation itself.

There is only real thinking, when there isn't any reaction from the memory

We are ceasing being creative, when we imitate, when we as natural beings only reacts on the bases of memories.

Answers from the memory are usually called thinking.

But such thinking is only reactions from those preconceived conceptions, which are memory.

It is only a reaction in the brain and not real thinking.

There is only real thinking, when there isn't any reaction from the memory.

In this awake and passionate emptiness, there is creation.

And when you are in this condition all stimuli and demands of life vanish.

The whole of life is contained in each moment

As Kierkegaard said, then the moment is the atom of eternity.

Every moment is a challenge, something new, a unique presence, an eternal Thou, who speaks to us, and calls for us.

There is a crisis in the human life, when it meets the challenge in an incomplete way, when it doesn't listen.

It is absent in its historical background.

But we don't want to see this as a crisis, and we close our eyes in order to escape from it.

That way we progressively become blind, and the crisis increases.

Why do we not commit suicide in a meaningless world devoid of both faith in reason and faith in God?

Why do we not commit suicide in a meaningless world devoid of both faith in reason and faith in God?

What will you as a Philosophical Globetrotter do when you ask this question?

It can't be asked by people, who have arranged themselves comfortably with familiar ideals, with a bit of money, and which are extremely respectable and mediocre.

If people of that kind at all ask questions, then they interpret them from their personal need of satisfaction.

But because this is a highly human, common problem, which affects all of life, the rich and the poor, the young and the old, why do we then live in this monotonous, meaningless way, go to the office, work in a laboratory or in a factory in forty years, put a few children in the world, bring them up after absurd precepts, and then die?

The quality of compassion and love must come to expression in different kinds of bodily activity

The quality of compassion and love must come to expression in different kinds of bodily activity.

Already from we are quite young we ought to work in the garden, learn to do carpentry, paint, write poems, weave, take care of an animal etc.

And through the senses – we must observe the trees, the mountains, the richness of the Earth, the poverty humans have created in the world.

And we must listen to classical music, bird song, the murmur from a stream.

Self-assertion is a kind of self-interest, where everything turns around the Ego

Self-assertion is a vice.

Self-assertion is a kind of self-interest, where everything turns around the Ego, and therefore makes the mind mediocre.

To live in a world, which is controlled by self-assertion, without being self-assertive, means, truly, to love something for its own sake, without seeking a reward, a result; but this is very difficult, because the whole world, all your friends, your

relatives, struggle to achieve something, to accomplish something, to become something.

Everything has meaning; nothing is old, nothing is charred, nothing is recurrence, because reality is never old

The human being who doesn't require anything, who doesn't strive after goals, who doesn't seek a result with all what this is implying, such a human being is in an ongoing condition of experience.

Since everything is in movement, everything has meaning; nothing is old, nothing is charred, nothing is recurrence, because reality is never old.

The challenge never ends, because every moment in life is a challenge

The challenge never ends, because every moment in life is a challenge.

Challenge and reaction is life itself.

Life is, and must be, a line of challenges and reactions.

The challenge doesn't direct itself after the desires and dislikes of Man, or after his special wishes, but it takes different forms to different times.

And if Man had the ability to meet a challenge completely and directly, there would be no problems.

The mind, which in the awaken state functions after images, continues this in dreams while it is sleeping

The mind, which in the awaken state, in the day-time, functions after the images of life in which it is brought up - the conscious mind with all its daily activities - continues these activities in dreams while it is sleeping.

These activities consist in thoughts, feelings, sensations, arrangements, modifications, plans, comments, memories, image formations, and all the daily worries, misgivings, annoyances and demands, which are connected with this, because you from the thinking's past or future make the Now's facts into a problem.

War is about things, and our social and moral values are based on things

When it is so important to understand the right relationship with the things, then this is because they have an all-important meaning for most people.

War is about things, and our social and moral values are based on things.

We will not be able to understand reality, unless we understand the complicated process of the will to power.

All motives, intentions, desires, pleasures, misgivings, expectations, sorrows, joys, are a movement in thinking

All motives, intentions, desires, pleasures, misgivings, inspirations, longings, expectations, sorrows, joys, are within the area of consciousness, but all this is a movement in thinking.

What we mean about consciousness, is in this way, on a superficial level of the mind, clearly enough the thinking's process.

As long as there is a desire of becoming something, there will be anxiety

In order to understand what you are, the duality-conflict must cease, because the negative response – to become something - is to deny the understanding of what you are.

If you as a Life Artist want to understand for instance haughtiness, you must not try to become the opposite, you must not become yourself absent in the effort of becoming something else, because this creates anxiety.

When the anxiety is removed, you can be yourself present.

But it will be anxiety, and therefore absence, as long as there is a desire of becoming something.

What is death?

So, what is death?

How can you find out without that it only is a belief you adopt?

Is it possible to be death present in passive listening, not another's death, but your own death?

It demands that you don't identify yourself with something, what of course is very difficult.

Most of us identify ourselves with our furniture, with our house, with our wife or husband, with our government, with our country, with the image we have of ourselves, and we identify ourselves with something greater – the world-image, which perhaps is a tribal feeling that expands to embrace the nation; or you identify yourself with a special property, a special image.

What happens if you don't identify yourself with all this?

Creative emptiness is the condition where the mind is completely released from your perspective

Creative emptiness is the condition where the mind is completely released from your perspective, from images of any kind, and the ideas, symbols and conceptions, which are their manifestations.

The known has stepped aside for the benefit of the unknown, the beauty of creation.

Everything is new, unnamed, unformed, non-linguistic presence.

The mind is pure, fresh, young, innocent; completely open and receiving.

The mind is awake and the heart is open, awareness and love in one.

And in this creative emptiness reality and truth can be discovered, or received, it is one and same.

A complete development of the body is a necessity; a thing, we all the time must lay us in mind

It is not only the clarity of the mind, the reason, and the emotional sensitivity, we must develop, also a complete development of the body is a necessity; a thing, we all the time must lay us in mind.

Because if the body isn't healthy and strong, it will inevitably distort the thought, and contribute to insensibility.

This is beyond any doubt, wherefore we don't have to discuss it in details.

It is absolutely required that the body is healthy, that it gets the right food and enough rest.

If the senses aren't awake, then the body will hinder the complete development of Man.

In order to understand yourself you must understand that Man is an inviolable whole

In order to understand yourself you must understand that Man is an inviolable whole, not only a determined being, as for instance a society being with his particular assigned job: a worker, a citizen, a consumer, or a political being, right wing or leftist, or a religious being, Christian, Moslem, Jew, - but a complete whole in which an interaction and a reciprocity takes place.

Most of us see in the relationship, in the mirror, what we want to see, but we don't see the real

The relationship is a mirror in which you can see yourself.

This mirror can either distort or expose the truth about yourself.

Most of us see in the relationship, in the mirror, what we preferably want to see, but we don't see that, which is real.

We like to condemn, justify, compare, or escape, and rather live in the past or the future, than to see the relations in which we are in the moment.

In this way, the present, as Pascal said, only becomes used by the past as a passage to the future, and therefore the relationship – which is something that is in the moment, and not in past and future – becomes meaningless, wherefore there arises unreality and absence.

Why has Man always created a conflict in himself and in the relationship with the others?

Why has Man always created a conflict in himself and in the relationship with others - and consequently violence, and the hope about achieving something through violence?

Man has tied himself to a way of life, which leads to war, and yet he at the same time wants peace and freedom; but it is peace and freedom exclusively as an idea, an ideology.

And at the same time Man is historical limited by everything he does.

The new is never there, because you always meet the new with the old

Since we meet any challenge from the past's conditions – and because the challenge always is new – our reaction to the challenge will each time be utterly insufficient, and from this comes the contradiction, the conflict, and all the sorrow, distress and misery, we have inherited.

You shall not renounce the world, because you can't live in isolation

As a Life Artist, you must try to find a process, which can help you to understand yourself, and it is not a process, which will isolate you.

You shall not renounce the world, because you can't live in isolation.

To be is to be in connection with others, and it is neither possible, nor required, to live in isolation.

The reason why there are conflicts, distress and misery, is that our relationship with the surrounding world is not right; our world might be very narrow, but if we can change our relationship with others, precisely in this narrow world, we will start a process, which spreads like rings in water.

Where absence weaves images, presence releases the mind for images

Where absence weaves images, presence releases the mind for images.

This is very simple.

If you become thoroughly present in passive listening when you for instance are angry, then it is not absence, which allows the past to push itself in and create reflections, and disturbing the actual sensation of the immediate anger.

The philosophical counselor is no authority, no teacher or guru

The philosophical counselor must suggest the guest not just to accept what he himself says, since he is no authority, no teacher or guru.

If he was a guru, then the guest would be his disciple, and in his quality of disciple the guest would, in philosophical sense, destroy both himself and the counselor.

The past or the future sucks life out of the present

You can either be absent in the bygone or the coming time.

The past or the future sucks life out of the present.

Memories, plans or projects are transformed into reality, while reality becomes emptiness.

The thought makes itself independent in relation with your reality, and it becomes the whole of reality.

The unreality in this consists in, that you then only really exist in the hope about a richer future, or in the dream about a lost past.

The consciousness can't be separated from a human's actions

The consciousness can't be separated from a human's actions.

But often the consciousness keeps itself outside them, so that it can achieve a feeling of continuation and endurance.

And it is especially this isolating process - the Ego - which the Life Artist is seeking to understand.

Self-knowledge is the virtue of art of life.

Dreams are a sign of that there is disturbance, discord between the thought and the conduct of life

When there no dreams are, then the consciousness can enter deeper and deeper down into itself; that is to say: into life itself.

Dreams are a sign of that there is disturbance, discord between the thought and the conduct of life, that there is displacement between the thinker and life itself.

But when there no disturbances and displacement are, and the body during the sleep is very calm, when the mind is quiet, you will, when you wake up, find, that

you haven't dreamt, but that a renewal has taken place, a renewal, which constantly takes place, because there all the time is ending.

This renewal is the creation, the source of life, because you in the silence rest in the middle of life itself.

Far the most people confuse their perspective with reality

When the mind is quiet you begin to gain discrimination, the ability to discriminate between the known and the unknown.

The known is your perspective on yourself and the world, it is your self-image and world-image, which originate from the images of time.

The perspective distorts reality, because everything you see, is your own perspective, the known, the image.

You don't see reality itself, truth or the unknown.

Far the most people confuse their perspective with reality, the description with the described, the word with the thing, the map with the landscape.

As an Idler, you must study the whole structure of the thinking

As an Idler, you must study the whole structure of the thinking, and see what place the thought has, see where it isn't a necessity, and only then you will discover, that the mind functions in a reasonable way, both when the thought isn't active, and when the thought has to be active.

Any decision, which is defined by a choice, exposes a person, who is confused

Any decision, which is defined by a choice, exposes a person, who is confused, who is unreal and absent, who places himself outside and creates reflections, displacements and darkness.

A person who is in the middle of his own existence, experiences on the contrary a presence of something obvious, something the individual has a clear understanding of.

Such a person's mind doesn't choose, there is only the power of action and decisiveness.

The lack of clarity, and therefore reason, arises when there is a division between the observer and the observed, and there slide emptiness and loss in between.

To see and feel without dividing, choosing, ruling and controlling, is the act of love

This act, to see and feel without dividing, choosing, ruling and controlling, is the act of love.

The ethical life is this act, and all life is this act.

The real life is the being where you are one with yourself, with life and love.

You are in the middle of the stream of life.

When the thinker places himself outside the thought, the problem will continue

Most people think that the thinker is separate from the thought – and it is precisely this, that all the images in time, all the theories, ideas, religious persuasions, political ideologies, etc., are based on.

But when the thinker places himself outside the thought, the problem will continue.

However, if the thinker is the thought present in passive listening, then this will be a presence of something, which isn't hidden.

It is a presence of something obviously, something you have a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

And herein you will become released from the source of all problems.

In the unreal existence, the actions of Man come to rest on ignorance; that is to say: prejudices

In the unreal existence, the actions of Man come to rest on ignorance; that is to say: prejudices, inclinations and demands.

And it results in absence, and therefore suffering.

In this way, the human existence becomes a friction, a conflict, and herein there is no reason.

The being of Man includes both the state of the mind and the conduct of life, logos and bios.

But the Ego is formed by an interaction between the activities of the mind (demands, prejudices, inclinations) – and the hindrances, which the challenges of life create, and therewith you have the unreality.

Is it possible to be death present in passive listening?

What is death?

How can you find out without that it only is a belief you adopt?

Is it possible to be death present in passive listening, not another's death, but your own death?

It demands that you don't identify yourself with something, what of course is very difficult.

Most of us identify ourselves with our furniture, with our house, with our wife or husband, with our government, with our country, with the image we have of ourselves, and we identify ourselves with something greater – the world-image, which perhaps is a tribal feeling that expands to embrace the nation; or you identify yourself with a special property, a special image.

A problem arises when the thinker distances himself from the Now by comparing and desiring

In the Now there are no problems, only facts, existential conditions.

A problem arises when the thinker distances himself from the Now by comparing, wishing etc.

The thinker slides off from the Now's facts.

And the Now's facts, seen from the thinker's perspective, the past and the future, thereby become a problem.

Something of the most difficult is to communicate with another person

We must linguistically communicate to each other, that is obvious, but it is for instance Martin Buber's intention to show, that we can communicate on a much deeper plane; that is: not only linguistically, but in solidarity, where two parts meet on the same plane with the same intensity, with the same passion; only then there is real solidarity, and that is much more important than sheer communication.

You must go from just having some images of life to having a philosophical way of life

The question about whether Man can be changed from the ground, is a question which affects the whole of your being; it includes observation, truth, beauty, love.

And these are in philosophy as an art of life something else than words, they are something you directly experience and are in.

The Idler must find a way in which you can live so that they become reality.

You must go from just having some images of life, personal or collective, to having a philosophical way of life.

It is herein the philosophical revolution is lying.

In that sense the Idler is a philosophical rebel.

The Idler is a philosophical rebel

The Idler can't accept handed down truths.

You must begin to be critical, inquiring and discovering.

But you can nothing examine if you inwards are afraid.

To be critical is equivalent with revolt in philosophical sense, and that will say to create a new world.

The Idler is a philosophical rebel.

What you are coming up against is the politicians, who don't want us to revolt, because they want to control us, they want to model and form us, so we can fit into their ideological patterns; and as long as that is happening, life will remain being a torment.

Can the old be awaiting, and in this way, make it possible for the new to occur?

Can you, as a Philosophical Globetrotter, without interpreting the present reality on the basis of the past's conditions, observe the reaction in a new way, with an open mind?

Can something else than the old react?

Can there be a space between the old and the new reality?

Can the old be awaiting, and in this way, make it possible for the new to occur?

These are the questions of the Philosophical Globetrotter.

When things become a requirement for your psychological and existential wellbeing, they get an all-important meaning

When the things only are of physical necessity for you, you limit them reasonably; but when they become a requirement for your psychological and existential wellbeing, they get an all-important meaning.

Being aware of that is to understand the satisfaction of your senses and your desire for lust.

If you want to understand the true, you must break away from such bonds.

In order to be able to break away from this desire for lust, you must begin with observing the needs you are familiar with, and in this is lying the right basis for understanding.

When we strain ourselves to become something, then we ourselves have projected this something

The conscious effort, the will to understand and create, to accumulate, the will to become something, is a continuation of the past, perhaps modified, but still a continuation.

When we strain ourselves to become something, then we ourselves have projected this something.

When we consciously strain in order to understand, and create, it is the noise of our own accumulations we hear, the noise of all the life we have sucked out of the present and into thinking and time.

And it is this noise that precisely hinders the understanding and the creation.

The goal of the Life Artist is to go into an investigation of the turbulence of the mind

We try incessantly to become this or that, to achieve a special condition, to get one kind of realization and avoid another, and in this way the mind is eternally occupied by something, namely the Ego.

Constantly the mind is in action: thoughts, feelings, sensations, arrangements.

Always the consciousness has something in mind.

Always the mind is in progress with changing, making plans, commenting, remembering, creating images, and throwing out projects.

Both the German Idealists, Nietzsche, the Existentialists and the Marxists, took this restless, or "creative" turbulence of the mind, as a presumption they didn't investigate further.

The goal of the Life Artist is - in opposition to them – to go into an investigation of this turbulence of the mind, and find out what happens if it stops.

That to be interested in something, is not the same as self-assertion

That to be interested in something, is not the same as self-assertion.

We can add to the word "self-assertion" multifold meanings.

In art of life self-assertion is based on becoming something, and therefore anxiety.

But if a boy for instance is interested in becoming an engineer, because he is inclined towards raising beautiful buildings, to create wonderful bridges, to build excellent roads, then this is because he loves that act; and that is not self-assertion.

It is an expression of what he is, and therefore there is no anxiety.

In love, there is no anxiety.

The thinking becomes, when it identifies itself with me and my, time-binding

What you as an Idler must study, understand and neutralize, is the Ego's time-binding characteristic, which identifies itself with the memories.

Strong demands, especially the lustful, is about achieving something for the Ego, and it is the memories, which gives "me and my" an identified continuation.

The thinking, which always is in motion, always streaming, becomes, when it identifies itself with me and my, time-binding, and gives identified continuation to memory, to the Ego.

It is this memory - which always grows and increases - you must give up.

What you overlook in the process of analysing yourself, is the analyst

What is it you overlook in the process of analysing yourself?

What you overlook is the analyst.

The analyst is your perspective on the analysed, and the desire in this perspective is the desire after achieving something, being something, acquiring something, being something else than what you are.

Therefore, you overlook, that the analysis becomes a means with the purpose of changing what you are to something else.

What you are, the fact, the existential condition, becomes in other words a problem.

You are not able to be one with yourself.

This is clearly enough what happens when you analyse yourself.

There is only real thinking, when there isn't any reaction from the memory

We are ceasing being creative, when we imitate, when we as natural beings only reacts on the bases of memories.

Answers from the memory are usually called thinking.

But such thinking is only reactions from those preconceived conceptions, which are memory.

It is only a reaction in the brain and not real thinking.

There is only real thinking, when there isn't any reaction from the memory.

In this awake and passionate emptiness, there is creation.

And when you are in this condition all stimuli and demands of life vanish.

There is only mutual connection with the observed when there isn't any inner observer

Truth is coming when there is a non-linguistic presence, an observance and a love, which are without conclusions, without explanations, without words.

The inner spectator, theorist or doubter, are constructed by words, which again are manifestations of a self-image.

The Ego consists of explanations, conclusions, condemnations, justifications etc.

There is only mutual connection with the observed when there isn't any inner observer and calculator, when you in self-forgetful way are open for, and engaged in, the observed.

Only then there is understanding, freedom from the problem.

Art of life is to understand your natural needs, without clinging to the things

Most peoples' minds are busy with things, and it requires understanding to grasp our right relationship with them.

It is not about asceticism, or love of lust, not about giving renunciation, or gather into barns, but about being yourself present in passive listening, and herein understand your natural needs, without this clinging to the things.

It was this realization Buddha came to after he as itinerant ascetic in 5-6 years had practised all possible penances, where he, among other things, tried to live of one corn of rice a day.

He realized that this self-torture didn't lead to enlightenment; that does instead the middle way, where you give the body what it needs, but without being in the control of the senses.

When you understand this, it is no sorrow to give up things, or an eternal fight to keep them.

Art of life is about bringing the self-producing thought-activity to an end

If your life shall be real, the self-producing thinking must stop.

And the whole of the art of life is about bringing this thought-activity to an end.

This is very important to understand, because the thought is a product of time, of the experiences of yesterday.

The thought is caught in the net of time, and that which is of time, can never grasp the timeless, the life which happens fully and which is in the middle of itself.

Unless we meet relationships completely there arises conflicts in the meeting with the challenge

The human being who observes and meets life, as if it for instance only is limited by the economical, or intellectual relationship, is not a Man of wholeness, and his conflicts are countless, because life is the connection with everything; with things, humans and ideas, and unless we meet these relationships completely, correctly, there arises conflicts in the meeting with the challenge.

Our life-expressions become self-circling.

Freedom from your perspective, the old, is truly an ethical life

Freedom from your perspective, the old, is truly an ethical life.

It means that you have discrimination, and don't pull your perspective down over others.

But it doesn't mean, that the old is deleted, but that there is introduced a completely new dimension, where you are the old present in passive listening, where the old so to speak is made transparent in being and openness.

**If you understand what the known is, you will experience an unusual peace,
which is not caused**

If you understand what the known is - that is to say: your perspective on yourself and the world, your self-image and world-image, and all the symbols, ideas, opinions and conceptions which are manifestations of these images – if you understand this, you will experience this unusual peace, which is not caused, which is not forced, the creative emptiness in which only reality is able to enter.

**That which is finished is subject for renewal, while that which continues is of
time**

Our common everyday thinking is a self-producing way of thinking, it is the whole of the mind's stream of words, images, feelings, sensations, intuitions, inner monologues, comments, logical reasoning, memories, plans, etc. etc., - which all are about becoming something and achieving something, and which therefore is controlled by the will to power.

This way of thinking is not renewing itself, but is repeating the same themes again and again, because it is not completed, not finished.

It is the eternal recurrence of the same, where you preserve the thoughts in a linguistic form.

**The thinking sucks life out of the present and transforms thoughts into reality,
and reality into emptiness**

The question for the Life Artist is whether the mind can disengage itself from its own structure.

Can the mind empty itself for its own structure?

That is the problem.

The mind, as we know it, has belief and knowledge as historical background, is feeded by desires, wants, the desire after safety.

In this way, the thinking sucks life out of the present and transforms knowledge and belief into reality, and reality into emptiness.

And in this way the Ego is made independent in relation to the individual's reality.

As long as the mind is distorted it can't listen and observe

The Idler must seek to understand the nature of experience, the beauty in observing, in seeing neutral as in a mirror, and in feeling deeply and incisively without seeking to achieve anything.

As long as the mind of Man in any way is distorted – by neurotical impulses and feelings, by fear, despair, by self-assertion, snobbery and striving after power – it can't possibly listen, observe, see neutral.

But this art of seeing, of listening, of observing, is nothing you just can choose to do, and nor is it a question of thinking, which develops towards something else.

The mind is characterized by a thorough restless, or creative, turbulence

Constantly the mind is in motion: thoughts, feelings, sensations, arrangements.

Always the consciousness has something in mind, always the mind is in progress with changing, choosing, planning, throwing out projects, commenting, remembering and creating images.

Always it is worrying, and is creating problems, because it compares facts with earlier, and is hoping and desiring something else.

Always the mind is in a condition of becoming, caused by the thinking's fundamental construction of the reality of the self-image and the world-image.

The mind is therefore characterized by a thorough restless, or creative, turbulence.

What happens if this turbulence stops?

Self-forgetful thinking is thinking, which releases itself from time. Through time the timeless can't be grasped

Usually the thinking is a self-producing process; that is: the process where the thinking creates the reality of the self-image and the world-image, and therewith the separation of the observer and the observed.

When the Ego is standing in the centre, then the whole of our life, the whole of our perspective on life - rests on the choices we make, and the desire in this process, the movement of time where we are seeking to achieve something, become something, acquire something.

Self-forgetful thinking is thinking, which releases itself from time, because through time the timeless can't be grasped.

The timeless is the Now, and self-forgetful thinking is thinking which is one with the Now, with the facts, with reality.

That way self-forgetful thinking is not based on the personal or collective images of time, which work in sequences in past or future, but on the universal images, which work in synchronism with the Now.

Part seven

The wish to become something is the beginning of all complications

Driven by a still increasing desire after becoming something, inwards or outwards, we accumulate or renounce, cultivate or deny.

As we see time steal everything, we cluster to the timeless.

This struggle after becoming something, positive or negative, through attachment or separation, can never be solved by any outside gesticulation, discipline or method.

But the understanding of this struggle will, natural and spontaneous, evoke freedom from the inner and outer accumulation, and from the conflicts it is implying.

Meditation is not concentration, prayer or worship, and it's not a method

Instead of thinking you must put meditation.

Meditation is not concentration. Meditation is not prayer. Meditation is not worship. Meditation is not a method.

Meditation is a condition in which you discover yourself as you are, without deception and illusion.

Self-knowledge is not a goal in itself.

Self-knowledge is this, to discover the desire of becoming something.

When you as a Philosophical Globetrotter have examined the many different sides of yourself in activity, you have discovered, that there only is one process, and that is, that you only are interested in becoming something, in continuity.

And this is the will to power.

We live in symbols, and dreams are a part of this symbolic process

The mind denies seeing the things directly, to be them present without the word and the symbol.

You for instance say, that the sky is blue. The one who hears it, interprets it from the conception he has about blue and reproduces it to you in his own code.

In that way, we live in symbols, and dreams are a part of this symbolic process.

We are not able to perceive directly and immediate without the symbols, the words, the prejudices and the conclusions.

Philosophy as an art of life is not the chase after a thought or an idea

Philosophy as an art of life is all thinking's essence, which is to go beyond all thought and feeling.

It is, as Plotin said, the thinking's journey back to its own Source.

Not until then philosophy is a movement into the unknown.

To meditate is a voyage of discovery into the known, into your own perspective and history, into the whole of your world of ideas, knowledge, faith and experience, and through discrimination, to be released from it, and thereby to enter into the unknown, into the Source of wisdom.

On this journey, you are in company with Odysseus, Dante and Faust.

The will is the eternal recurrence of the same and has nothing to do with creation

Clarity and reality doesn't originate from isolation.

The act of the will can temporarily lighten the present foreground, which is a necessity in order for it to be active, but it can never clear the historical background; because the will is itself a result of this background.

The background grows and feeds the will, and the will can sharpen the background, increase its development-possibilities, but it can never purify the background.

It is therefore always old, and never new.

The will is the eternal recurrence of the same. Therefore, it has nothing to do with creation.

The sickness, which philosophers are healing, is human problems - problems common to all mankind

In a certain sense the philosopher is a healer.

Many philosophers make as a doctor a diagnosis and suggest a treatment. So did Buddha, and so did Kierkegaard.

But what they were treating were the human problems, therefore problems common to all mankind.

The sickness unto death, which for instance Kierkegaard's script *The Sickness Unto Death* has as subject, is the despair.

The despair is here presented as a sickness in the self, and the condition for healing is to become yourself.

In the same way in Buddhist philosophy, where the sickness is the suffering common to all mankind, and the treatment is meditation, and the recovery is enlightenment.

Can you act with afterthought when it is necessary, and when it is not, let the thought rest?

The thought must be active when you are doing something.

The thought is a necessity so that we can do no matter what technological work.

In order to, that our actions can be clear, we must think clearly, objectively, without letting us be carried away by moods; without prejudices and preconceived opinions. It was this, the Enlightenment Philosophers understood by the reason.

But we also know, that the thought produces human problems, fear and anxiety, and that this anxiety will hinder us in acting effectively.

The question is then, whether you as a Life Artist can act without anxiety when thought-activity is required, and when it is not, be silent?

Can you act with afterthought when it is necessary, and when it is not, let the thought rest?

In fact, it is rather simple. Can Man in that degree be so present in passive listening, that he in the awake condition will think and act when it is necessary, and remain awake whilst he acts, so that he neither falls asleep, or works pure mechanical?

Regardless how refined or how simple the thinking is, then it can't break down itself, or reach beyond itself

It is the thinking, which produces the net in which Man becomes caught, the reality of the self-image and the world-image.

This dividing and self-producing way of thinking binds, it leads to the outstretched and fragmented space of time, where opinions, theories, viewpoints and conceptions are of absolute importance.

Regardless how refined or how simple the thinking is, then it can't break down itself, or reach beyond itself.

You can't find truth through any organization, priest, clairvoyant, philosophical knowledge or psychological method

Realization can, with help from the Source, only come from within, never from outside.

You therefore can't find truth through any organization, any faith, any doctrine, any priest, clairvoyant, medium, or any ritual, nor through philosophical knowledge or psychological methods.

You can *only* find it through the philosophical questions' self-inquiring practice, through the realization of the nature of the Ego, and therefore of the nature of thinking and time.

This understanding gives on the other hand a gradually growing feeling of, that you are spiritual safe on your journey towards this source.

When the mind seeks to control the body, and suppress the senses, the body is made insensitive

The mind not should seek to control the body.

The mind can perhaps control the body, and suppress the senses, but thereby the mind makes the body insensitive; and an insensitive body becomes a hindrance for the own full unfolding of the mind.

To restrain the body certainly doesn't serve the investigation of the deeper layers of consciousness.

This is only possible when there doesn't exist a conflict between the mind, the feelings and the body.

It is only possible when they are complete, and in mutual harmony, and are this in an effortless way, without becoming drifted to it by some specific images of life, a particular conception, belief or ideal.

You must, as an Idler, sweep all ideals, all opposites, aside

If you actually - not as an abstraction - can push all ideals aside and only concern yourself with the facts – which is violence – there happens no waste of energy.

As long as Man lives in the corridor of opposites, he will inevitably waste his energy, and in that way, he can't change.

You must therefore, as an Idler, sweep all ideals, all opposites, aside.

When openness only is formulated in words it is not the real

From the openness for own and therewith also all others' being, arises a happiness, a delight, a creative emptiness, that can't be formulated with words.

When it is formulated in words it is not the real.

It's really important that you, with yourself, find out, in which direction your calling goes

It is necessary that you as a Philosophical Globetrotter ask yourself the question about what you are interested in.

Not what you *ought* to be interested in, but what really absorbs you.

More and more people become interested in finding out.

And it's really important that you, with yourself, find out, in which direction your interest goes.

You must demand the utmost of the mind and the heart, or else they remain within the borders of the impossible

Unless you demand that which perhaps seems impossible, you fall in the trap, you become historical limited by what you think is impossible.

It is immensely easy to fall in this trap.

You must demand the utmost of the mind and the heart, or else they remain within the borders of the impossible, in the convenient and comfortable.

The creative thinking, or renewing thinking, is the self-forgetful way of thinking

In order to, that the thought can renew itself, it must be finished.

That which is finished ceases, and therefore there is a renewal.

To finish thoughts, so that they can end and renew themselves, is equivalent with the process, where the thinker understands himself, because the thinker and the thought are not two separated processes.

And in order to understand yourself, you must partly become yourself present in passive listening, partly slow the speed of your thoughts down.

Identification with something is justification, what at the same time means condemnation of something else

Models of society – ideologies - are very seductive because they have with that feeling of permanence to do, which you get when you identify yourself with something.

Identification with something is justification, acceptance, what at the same time means condemnation, and resistance against something else.

What creates a conflict in Man is the desire after becoming something

The thoughts and the feelings are limited by their own cause: the desire after becoming something, which is time-binding.

What creates a conflict in Man is the desire after becoming something: to have luck and progress here in the world and inwards: to achieve a result.

But as long as our thinking is concerned with time, with what we will achieve with our position, there will inevitably be this conflict.

The mind is after all a product of time. The thought builds on yesterday, on the past, and as long as the thought works within the area of time and is concerned with the future, with becoming something else, with winning and with achieving, there will be opposites, and then we can't see the real, the Now, the existential conditions.

Only by realizing, by understanding, by - without wanting to choose - being aware about what you are, you have a possibility for releasing yourself for the dissolvent factor, which a conflict is.

In order to be able to understand truth you must be present in passive listening

Art of life is an attempt directly to discover and experience truth.

In order to be able to understand truth you must be exceedingly present in passive listening, and logical, healthy, reasonable; observing and feeling any of the movements of the thought, without evaluating them, and without attempting to achieve anything with it.

Then this sense perception in itself is a complete act, and you can thereby be released from the thought, and achieve being-cognition.

The present is never seized, though the understanding exclusively is lying herein

The future is always a becoming.

The present is therefore never seized, though the understanding exclusively is lying herein.

You can't be present in the Now through the thinking's past and future. This you only can meditative-existential; that is: when you are yourself, and the surroundings, present in passive listening.

As long as there is a becoming something, there is conflict and anxiety, and becoming is always the past, which uses the present to become something, to control and form: an expression of the will to power.

In this process of becoming Man becomes caught in the net of time.

And time will not be able to solve human problems, because such precisely originate from time.

We are used to be told what we shall think, but we don't know what thinking is

In philosophy as an art of life it is not so important *what* you ought to think about each problem, or how your attitude ought to be facing the problem, but what means something is how you think about it.

We are used to be told *what* we shall think, in which way we shall solve a problem, but we don't know what thinking is.

In art of life it is therefore very important to find out, what rational thinking is, because the various problems, which appear, the problems we constantly meet, require rational thinking.

In art of life such a rational thinking is a self-forgetful way of thinking.

If you can penetrate your idea-complex, the timeless experience can take place

First when you can penetrate the massive idea-complex, which is standing in the way for you – and that will say the Ego, which in order to experience itself as partly or completely continual, has split itself in the observer and the observed – first when you reach beyond this, when the thought is completely in peace, the timeless experience can take place.

And then you will know what truth is: the ultimate expression of reason.

The brain has evolved from the primitive state, and carries in itself the instinct of the animal

It is obvious that we still have a behaviour, which arises from the instinct of the animal.

This appears especially in situations of crises, such as for instance war, where all civilization and moral suddenly momentarily disappear.

The brain has evolved from the primitive state, and carries in itself the instinct of the animal. Consequently, there is something innate.

In addition to this you can say, that regardless how sophisticated, intelligent, technical, the brain is, it can only function within the frames of time and space.

The brain has also got accustomed to the evolution's idea about becoming something (the will to power).

But you could ask the question: What happens if it suddenly realizes the nature of the will to power?

Choosing is a part of the movement from the past, to divide, to say yes and no, to accept and deny

To be the movement of time present in passive listening - the thinking, which projects itself in philosophical sense - is not an option.

Choosing is a part of the movement from the past, to divide, to say yes and no, to accept and deny, accentuate and exclude, to remember and throw out projects, to produce self-images and world-images - the whole of the historical being of Man, the thinking's philosophical activity.

To Man himself there isn't a special Western or Eastern way of thinking, but the individual creates these divisions

The division of human beings, in for instance Westerners and Orientals, is only geographical determined and entirely random.

It has no essential importance. Whether we live east or west for a certain border, whether we are brown, dark, white or yellow, then we all still are human beings who are suffering and hoping, fearing and believing: there is unhappiness and happiness here as well as there.

There is not a special Western or Eastern way of thinking when it comes to Man, but the individual person creates these divisions on the basis of his background, which is limited by the images of time.

An openness-variant of meditation implies, that you omit judging yourself or others as good or bad

A so-called openness-variant of meditation implies, that you omit judging yourself or others as good or bad.

You don't judge.

You wait forming yourself a certain opinion and instead you direct the awareness towards the consequences of what is happening.

You have for example made a mistake, but instead of branding yourself because of what you have made, you examine the consequences of the mistake, and what can be done to reduce the adverse effects.

Don't think about, what you "ought" or "not ought" to do, what is "right" or "wrong", "just" or "unjust".

You rather ought, as well as you can, to concentrate about doing what the situation actual requires, use the existent possibilities and act in a way, which feels natural.

Suicide is an irrational action

Suicide is an irrational action; it is an action which clearly shows that you have reached a point where you are so isolated, where your identity is so fragmented and without wholeness, that you no longer feel that you belong here, where you are shut away from, or shut inside, without belongings, place and living space, and where there seems to be no way out.

But does there actually occur anything in life, in any human relationship, which you can't find a way out of?

Meditation as an Art of Life is a downward movement, a foundation of ground connection

In Meditation as an Art of Life you first release yourself from the personal images in time, secondly from the collective images in time.

Herewith you give energy and life back to reality and presence.

You can also say that it is a downward movement, a foundation of ground connection, a being with weightiness and grounding.

When you have lost the Now's unmoveable being, you are absent in time and opposites

The images of time (both universal, collective and personal) are form-formations of energy, a kind of matter, and they occur both in your body and around you in the movement of nature.

Matter is energy and energy is the movement in nature, an outgoing movement and a back-movement.

This double movement implies some universal laws of energy, which primary purpose fundamentally are to create balance in the Wholeness.

When you have lost the Now's unmoveable being, and are absent in time and opposites, your energy will build itself up in wavecrests, which therefore must break in troughs of the waves.

It will swing out in extremes, which will be balanced through contra-balances.

It will invest the life-challenges in past reaction-patterns, and leave behind situations unfinished.

It will build itself up in inappropriate pulse beats, move outwards, circulate and return to its starting point.

In the consciousness' identification with thinking and time, the Ego is created

In the consciousness' identification with thinking and time, the Ego is created.

And the Ego uses the negationpower of time to make resistance.

The resistance consists in problematizing life itself by comparing with earlier and hoping, desiring or fearing something else.

And in this evaluation-process the Ego splits up the universal images.

It identifies itself with one pole in a pair of opposites, for which reason the polar partner is expelled.

In this dividing process the collective and personal images arise, and herewith all the disagreements.

Our language is reflections of the universal images in the great vision of the creation

Our language, all our fictional productions, is reflections of the universal images in the great vision of the creation.

As Ralph Waldo Emerson said, then a library therefore is a magical room with a lot of bewitched spirits.

They wake up when we call them.

When we open a book an esthetic occurrence is happening.

Because we are parts of the movement of time - which with it's images both flows through us, and around us in nature - then the same book changes, as we changes.

The text itself is after all also the River of Time, or Heraklit's River.

Language is in that way an esthetical creation.

When you have negative feelings for other people, then try to think about people, who really have shown you love

When you have negative feelings for other people (or life itself), then try to think about people, who really have shown *you* love, your mother and father, your grandmother or grandfather.

Then let the heartfeeling arise in your heart, so that you are being filled with gratitude.

Open your heart and let the love flow out and expand towards people whom you have negative feelings for, or towards life itself.

The simple life is a life, which our consumer society will sneer of

Every exertion of the will (ambition, project, concentration) is in the meditative art of life inappropriate.

It's therefore the wisdomtraditions always have recommended the simple life.

It is in connection with this, that you probably will meet the first big obstacle in your meditative quest.

The simple life is namely a life, which our consumer-society will sneer of.

In a consumer-society the ideal life is a constant growing consume-capacity, and therefore a life where you all the time have to be future-oriented and in progress with new projects.

So, if you seriously want to go in depth with the meditative art of life, but don't feel you have the time for it, that your life don't allow you to relax your will and your projects, yes, then it is necessary that you take your life up to consideration.

Either you begin to simplify your life – which can imply big changes – or else you continue as always.

What we mean about consciousness, is, on a superficial level of the mind, the thinking's process

All motives, intensions, desires, pleasures, misgivings, inspirations, longings, expectations, sorrows, joys, are within the area of consciousness, but all this is a movement in the thinking.

What we mean about consciousness, is in this way, on a superficial level of the mind, clearly enough the thinking's process.

Problems continue exactly as long as we from an idea from the past, are hoping to solve it in the future

Problems only exist in time; that will say: when we meet a challenge in an incomplete way.

This incomplete meeting with the challenge creates the problem.

When we meet a challenge partly, fragmented, or try to escape it – that will say: when we meet it without being present – then we create a problem.

And the problem continues exactly as long as we are the problem absent in past or future, as long as we, on the background of an idea from the past, are hoping to solve it in the future.

Whatever the philosophical counselor says, is not a doctrine, a creed, a therapy, or an attempt of persuasion

Whatever the philosophical counselor says, is not a doctrine, a creed, a therapy, or an attempt of persuasion.

Either the guest and the philosopher meet in an understanding of this, or they don't meet at all.

And if the guest doesn't wish to put questions to his images of life, to his preconceived conclusions, yes, then the person neither is suitable for philosophical counseling.

Don't just give answers to your images of life – investigate them!

To leave out your images of life doesn't mean, that you throw them totally away, but that you see the relative in them.

This also means, that you not just shall give answers to them, but that you go into an investigation of these images themselves.

Without the emptiness in the nature of the mind, there can't be content

The mind, in which is the brain, the thoughts, the feelings, and any subtle emotion or fantasy, is, according to the Buddhists, an extraordinary thing.

All its content doesn't create the mind, and yet without them the mind is not.

The mind is more than what it contains.

Without the mind the contents would not be; without the emptiness in the nature of the mind, there can't be content, just like that it is the emptiness in a pot, which makes possible, that it can contain water.

The contents exist because of the emptiness.

The intellect - the thoughts, the feelings, all consciousness - have their existence in the total emptiness of the mind.

A tree is not the word, nor a leaf, branches or roots; the wholeness of them is the tree and yet the tree is none of these things.

Love is not geographical determined, it is not hold in honour on one continent, while it is denied on the other

Love is not geographical determined, it is not hold in honour on one continent, while it is denied on the other.

When individual persons in this way divide mankind, it is often because of economical reasons or ideological beliefs, and it happens with the purpose of exploitation.

We have solved almost all technical problems, but at the same time human problems still flourish

Today we have a peculiar situation.

We have solved almost all technical problems, a number of countries have democracy with large political freedom, but at the same time the human problems still flourish, and the attempt to solve them technically, seems to have brought about a condition of total confusion, of fragmentation, decay of values, consumerism.

A condition, which is spreading globally.

The Life Artist as a communicative being seeks to understand the wholeness, and not only a part of it

In philosophy as an art of life Man is seen as a complete process.

The Life Artist as a communicative being seeks to understand the wholeness, and not only a part of it, regardless how important this sometimes can be.

At the same time, it is the Life Artist *himself*, who discovers his own behaviour.

The Life Artist is not an object of study for others, in the way as it always must be in behaviorism.

The Life Artist is a unity of experience and being.

All stimulations look like each other: they are expressions of the desire after escaping from what you are

Through outer stimulation Man is reduced to a sense impression.

There are several different forms of stimulation, and the importance they get corresponds closely to the person's conditions, to his images of life.

But in one respect all stimulations look like each other: they are expressions of the desire after escaping from what you are, from the daily routine, from a human relationship which no longer is alive, and from knowledge, which always loses its freshness.

Stagnation is a lack of ability to, or possibility for, being fully alive

Stagnation is in its actual form blocking, fixation, paralysing.

Stagnation is a lack of ability to, or possibility for, being fully alive. Life ends, is stopping up, of irrelevant reasons.

Stagnation leads to obduracy, drying, lifelessness. There comes something grey, sad, colourless, monotonous, over the individual person's life.

The same is applying for the individual person's world. Stagnation is connected with, that also the world, or parts of it, becomes grey, sad or monotonous.

Lifelessness in the individual person corresponds with a lifelessness in his world. Habits and tedious repetitions take over life. The life rhythm decays to stereotypy.

The individual person is fixated in specific patterns.

Constantly Man seeks to build bridge between what you are and what you ought to be

The person, who only has some images of life, but no philosophical life-practice, seeks to build bridge between the Ego and something else; the Ego, with all its ambitions, initiatives and contradictions, and the other, which either is the ideal, the formula, the concept, or the society.

Constantly Man seeks to build bridge between what you are and what you ought to be.

And precisely herein there is contradiction and conflict, and therefore are all energy, vitality, and urge to live, wasted.

When you clearly are seeing everything, violence means, then you are free from it

If you see a thing very clear, without distortions, is there then any use of choosing?

There are no alternatives; alternatives only exist when you shall choose between two physical roads – you can walk the one road or the other.

But alternatives exist as well in the mind, which is confused and irrational; therefore, it is in discord with itself, and its actions are violent.

Shakespeare's play Hamlet is an illustration of such a mind. It is the mind, which practises violence, which says that it wants to live peacefully, but when it, as nature, reacts to challenges, then it practises violence (physical or psychological).

But when you quite clearly are seeing everything violence means, from the most raw, to the most refined, forms of violence, then you are free from violence. And that is the culmination of reason.

We give answers but we rarely investigate the ideas behind

We are used to give answers, to analyze, to argue, to express our opinions, but we rarely investigate the images of life, from which we give these answers.

However, it is precisely this the philosophical counselor introductory will do, by putting them into question, to show the relative in them, the historical limitation, the problem with time, its consequences for our existential unhappiness and happiness, the discrepancy between idea and conduct of life.

To realize the nature of the mind is the same as realizing all thing's nature

The nature of the mind isn't completely related to the mind.

It is not the mind, but precisely the nature of the mind.

It is in reality all thing's nature, and that to realize the nature of the mind is the same as realizing all thing's nature.

And to meditate is to bring the mind home to this nature, to become enlightened, and released from suffering.

You can't see completely as long as you observe life on the basis of a certain viewpoint

To see what is possible in the highest form implies that you must find out, what it will say to see something as a whole.

You can't see completely as long as you observe life on the basis of a certain viewpoint, or on the bases of a special experience, which you place very high, or on the basis of some acquired knowledge, which is your historical background, the Ego.

In the process of becoming, you are a living dead

The process of what you are becoming what you want to be, is a never-ending process, and therefore the conflict is never-ending.

And all this time you don't live, see or feel.

You are a living dead.

And this is connected with a constant feeling of guilt, which you can't place anywhere.

The thought is never completely free because it has its roots in the past

The thought is never completely free because it has its roots in the past, which again is based on both personal and collective images.

The thought is therefore never new.

Freedom of choice is therefore impossible, because it is the thinking, which is active when you are choosing.

The freedom, which exists when you make true discoveries, is not freedom to do what you want, or freedom to unfold, to become something, choosing, or freedom to think what you want, or act after your wishes.

It is a sorrow to realize what you are, but not to realize it is the greatest sorrow

It is, as a Philosophical Globetrotter, a big sorrow to realize what you are.

But not to realize it is the greatest sorrow.

And then death becomes terrible, as Tolstoy has depicted it in *Ivan Iljitsch's Death*.

Ivan Ilyich is lying in the deathbed and can't let go of life because of mortal dread.

He screams three days and nights through.

Not until he realizes, that the life he'd lived, hadn't been an actual life, yes, that he in fact never has lived at all, not until then he can let go of life, and reconcile himself with death.

In desire, there is both defence and surrender, and therefore conflict

Now and then you change - according to the strength of your desire - the image, the god, the object, of your sense impressions.

You are for instance fed up with one kind of lust, and therefore you seek a new influence, a new idea, a new symbol.

You reject the old sense impression and adopt a new, with new words, new meanings, new experiences.

You defend yourself against the old, and surrender to the new, which you consider as being superior, nobler and more satisfying.

In that way, there is in the desire both defence and surrender, which is implying temptation; and naturally, when you evade from a certain symbol of desire, there is always an anxiety present, the anxiety of becoming disappointed when surrendering to the new symbol.

Therefore, desire contains conflict.

The thinking is always in a duality-conflict between self-image and world-image

The thinking is always in a duality-conflict between self-image and world-image, between my and mine, as opposition to what not is my and mine; what causes division.

These oppositional conflicts will always exist if you as an Idler not are the separation of the thinker and the thought present in passive listening.

Art of life is implying a complete understanding. It is a kind of communicative reason.

In philosophical counseling truth isn't something, which can be communicated to another

A central theme in philosophical counseling is that truth not is something, which can be communicated linguistically to another.

A human must be able to receive it, and nobody can help him by giving answers.

He must come to the truth, openly, free and unexpected.

In order to find an answer to one or the other question, the guest must therefore be guided to understand the question itself, rather than just giving an answer to the question.

If the question for instance is about anxiety, the guest must be guided to understand anxiety; that is to say: the guest must understand the one who is anxious, the human who has created the anxiety, and that is himself.

The desire after experience produces the Ego

The desire after experience produces the Ego, the observer, the one who experiences, the one who accumulates and remembers.

The will to power leads to, that the observer distances himself from the observed, and that the thinker places himself outside the thought.

And this is unreality, falsehood.

You are absent from the surroundings, and absent from your thoughts, in the sense that you are on a distance from them, they have so to speak moved outside you, where you relate theorizing, timorous, or agonized to them.

Meditation is a perception where you are melting into a unified wholeness

To meditate is about seeing the whole thing, everything as a whole; that is to say: where you in self-forgetful openness are allowing the thing to fill you out.

Meditation is a presence of something, which is not hidden.

It is a presence of something evidently, something the individual has a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

It is a perception where you so to speak become drawn into the thing, and are melting into a unified wholeness, which contains middle, fullness and light.

Usually this happens in a short glimpse, inconspicuous; what you often describe as intuitive cognition.

Suddenly you understand something. There is no causal explanation for it.

Philosophy doesn't analyse the anxiety in the individual person's life, but seeks to clarify the nature of anxiety

In order to discover the cause of anxiety philosophy doesn't analyse the anxiety in the individual person's life in the way that psychology does, but is seeking to clarify the concept of anxiety, the nature of anxiety, as it is everywhere.

In addition to this philosophy investigates the anxiety as a whole – not the numerous psychological forms of anxiety, but the anxiety.

In philosophy, there is only one anxiety.

Though there in the individual person's life are different causes of anxiety, developed by multifarious challenges and reactions, then anxiety still is only one in philosophical sense.

When we are dependent of things in order to satisfy our lust, they are filling too much in our lives

We have tied our thoughts and feelings to the things, so that we can't feel happy without them: they feed our vanity, they give us social prestige, they give us means for display of force.

We use things for other purposes, than they in themselves are implying.

That we need food, clothes, shelter, is natural and not wrong, but when we are dependent of them in order to be able to satisfy our love of lust, when the things not only become a psychological necessity, but directly an existential necessity, then they are taking an all too colossal place in our lives.

That way arises the fights and the conflicts for achieving and keeping the things, which we are dependent of.

And this fight is unnatural.

To live in a world controlled by self-assertion, without being self-assertive, is to love something for its own sake

Self-assertion is a vice.

Self-assertion is a kind of self-interest, where everything turns around the Ego, and therefore makes the mind mediocre.

To live in a world, which is controlled by self-assertion, without being self-assertive, means, truly, to love something for its own sake, without seeking a reward, a result; but this is very difficult, because the whole world, all your friends, your

relatives, struggle to achieve something, to accomplish something, to become something.

There must be harmony between the living function in the thought and freedom from the thought

In the higher degree that the thought is logical, sensible, healthy, objective, unsentimental, impersonally, the more effective and capable it is.

Here the Enlightenment Philosophers were right in their view of the reason.

In the sense the thought is necessary, in that sense you must use the thought in order to be able to function in life.

And still the mind must have the ability to be completely free from all kinds of distortions, so that it can find out what is true.

There must be harmony between the living function in the thought and freedom from the thought.

As long as the mind in any way is distorted it can't possibly listen, observe, see neutral

The Life Artist must seek to understand the nature of experience, the beauty in observing, in seeing neutral as in a mirror, and in feeling deeply and incisively without seeking to achieve anything.

As long as the mind of Man in any way is distorted – by neurotic impulses and feelings, by fear, despair, by self-assertion, snobbery and striving after power – it can't possibly listen, observe, see neutral.

But this art of seeing, of listening, of observing, is nothing you just can choose to do, and nor is it a question of thinking, which develops towards something else.

There will be anxiety as long as there is a desire of becoming something

In order to understand what you are, the duality-conflict must cease, because the negative response – to become something - is to deny the understanding of what you are.

If you as a Philosophical Globetrotter want to understand for instance haughtiness, you must not try to become the opposite, you must not become yourself absent in the effort of becoming something else, because this creates anxiety.

When the anxiety is removed, you can be yourself present.

But it will be anxiety, and therefore absence, as long as there is a desire of becoming something.

It is very difficult for Man to observe something directly instead of through images

The past is based on the images of time, which are of a linguistic kind.

They manifest themselves as symbols.

Language itself is a symbol, and we are used to symbols: we see the tree through the image, which is a symbol for the tree, we see our neighbour through the image we have created of him.

It is apparently about the most difficult for Man, to observe something directly instead of through images, opinions, conclusions, which altogether are symbols.

In the same way symbols play a great role in dreams, and therefore dreams are so deceptive and dangerous.

The meaning of a dream is not always clear, though we realize that it consists of symbols, which we try to decipher.

When we see something, we speak so spontaneous about it, that we don't realize, that the words also are symbols.

Part eight

Constantly Man seeks to build bridge between what you are and what you ought to be

The person, who only has some images of life, but no philosophical life-practice, seeks to build bridge between the Ego and something else; the Ego, with all its ambitions, initiatives and contradictions, and the other, which either is the ideal, the formula, the concept, or the society.

Constantly Man seeks to build bridge between what you are and what you ought to be.

And precisely herein there is contradiction and conflict, and therefore all energy, vitality, and urge to live, are wasted.

The now's facts are only a problem when seen from the thinking's past and future

When you are sitting silently and are becoming absent in mind, you discover how the thinking sucks life and energy out of the present.

Past and future become reality, while reality becomes emptiness.

You discover how the thinking analyzes, separates and divides in order to evaluate, understand.

You discover how the thinking removes the mind from the Now, and creates the inner calculator, the experiencer or the thinker, who compares with earlier, or who hopes and desires something else; the thinker, who slides off from the Now's facts.

And you discover how the Now's facts, seen from the thinking's past and future, can become a problem.

You have pure and simple discovered the cause of your problems.

The hunger after doing something positive, opposite the negative, makes us strive after being something else

The hunger after doing something positive, opposite the negative, makes us strive after being something else; in this struggle, we feel, that we are alive, that there is a purpose with our life, that we gradually can remove the causes of the conflict and the sorrow.

We feel, that if we no longer were active, we would be nothing, be lost, our lives would be completely without meaning.

Therefore, we continue, and that will say: we continue the divisions, the conflicts, the confusions and the opposites.

But in this process, we at the same time feel, that there is something more which we all the time lose, that there exists something, which is quite different, something, which is above and beyond all this distress and misery.

This feeling is the existential guilt, the guilt over the unlived life.

In this way, a permanent struggle is going on inside us.

As long as the mind is distorted it can't listen and observe

The Idler must seek to understand the nature of experience, the beauty in observing, in seeing neutral as in a mirror, and in feeling deeply and incisively without seeking to achieve anything.

As long as the mind of Man in any way is distorted – by neurotical impulses and feelings, by fear, despair, by self-assertion, snobbery and striving after power – it can't possibly listen, observe, see neutral.

But this art of seeing, of listening, of observing, is nothing you just can choose to do, and nor is it a question of thinking, which develops towards something else.

Unless we meet relationships completely, there arise conflicts in the meeting with the challenge

The human being who observes and meets life, as if it for instance only is limited by the economical, or intellectual relationship, is not a Man of wholeness, and his

conflicts are countless, because life is the connection with everything; with things, humans and ideas, and unless we meet these relationships completely, correctly, there arise conflicts in the meeting with the challenge.

Our life-expressions become self-circling.

In order to, that the thought can renew itself, it must be finished

The creative thinking, or renewing thinking, is the self-forgetful way of thinking.

But in order to, that the thought can renew itself, it must be finished. That which is finished ceases, and therefore there is a renewal.

To finish thoughts, so that they can end and renew themselves, is equivalent with the process, where the thinker understands himself, because the thinker and the thought are not two separated processes.

And in order to understand yourself, you must partly become yourself present in passive listening, partly slow the speed of your thoughts down.

The act of seeing and feeling without controlling is the act of love

This act, to see and feel without dividing, choosing, ruling and controlling, is the act of love.

The ethical life is this act, and all life is this act.

The real life is the being where you are one with yourself, with life and love.

You are in the middle of the stream of life.

In one direction, the thought is necessary, in another direction it is dangerous

In one direction, the thought is necessary, in another direction it is dangerous.

In the necessary direction, it has to function as instrumental reason on material and technical problems; that is to say: objective and effective.

The dangerous direction is when it instrumentally is seeking to work on human problems and values; that is to say: when it becomes characterized by desires, the desire after material necessities, or after the highest spiritual goal; that is: the will to power which is seeking to control, to become, to remodel, to acquire in philosophical sense; that is to say: in order to find meaning.

When we understand that the word not is real, then the mind has released you from the word

When we understand that the word not is the real, that the description not is the described, the explanation not the explained, then the mind has released you from the word.

If you have created an image of yourself, then the image is pieced together by words, by thought-activity – the thought is the word.

You think about yourself as large, small, skillful, or as a genius, or whatever – you have an image of yourself. This image can be described, it is the result of a description.

And this image has the thought created.

But the description, the image, is not the reality.

We create conflict through our aspiration

The painful conflict between good and evil, hope and fear, love and hate, the observer and the observed, has arisen from our striving after achieving something, acquiring something, becoming something.

And this striving gives itself expression in sensuality, in worldliness, or in aspiration after personal fame and immortality.

So, we create the conflict through our aspiration.

The subconscious is as insignificant as the conscious

Why do we attribute the subconscious so great importance and meaning?

In the end, it is as insignificant as the conscious.

If the conscious mind - on the background of a passion, which doesn't seek to achieve anything - observes neutral as in a mirror, without saying yes and no, then the conscious mind becomes much more important than the subconscious.

In this state, all what the subconscious contains, are being brought into daylight; the displacements between the many layers disappear.

The fact is that every society always is runned by some kind of ideology

An ideology is a malfunction in the human mind, which functions with Machiavelli's implied, terrible, assumption, that the end justifies the means, and where the means to get there is to make people into slaves for this goal.

Today people undoubtedly are being made into empty consumer machines.

There is no doubt either, that we are being supplied with some kind of virtual reality through psychological theories, that seems to justify Machiavelli's famous and notorious assumption - for instance through elimination of critical thinking.

If you are your reactions present in passive listening, there is no doubter within you

If you as a Life Artist are your reactions present in passive listening, and not at all interpret them, but only give them your full awareness and feeling, you will discover, that there no spectator, doubter or calculator are within you, and therefore no displacement or distortions between the observer and the observed, the thinker and the thought.

You are one with the observed and the thought.

You react to a challenge, not with the old brain, but in a completely new way characterized by middle and fulfillment.

The mind is completely silent when truth is seen

When you realize the truth, then it is only the silent mind, which is seeing, yes, then the mind strangely enough becomes silent.

It is as seeing a danger and avoiding it.

Because when it is seen, that the mind *must* be completely silent, then the mind actually becomes silent.

And if it then can listen without interpretations, without that your prejudices intervene in order to distort – listens as you perhaps listen to a bird, which sings, without commenting and giving a name.

Emptiness and loss have to do with, that you compare challenges with earlier, and desire or fear something else

In order to be able to get an image to disappear, you must first find out how it arises; and you see, that if you don't react sufficient to any challenge, it will leave an image.

This is because that emptiness and loss slide in between the challenge and the reaction.

The emptiness and the loss have to do with, that you are absent in past and future, and compare the challenge with earlier, and hope, desire or fear something else.

Therewith you have made the challenge into a problem. And it is the problem, which creates the image.

Propagandists are using an instrumental usage of language on human relations

Neither the religious, nor the temporal propaganda, speak about truth.

Propagandists are using, as Habermas expresses it, an instrumental usage of language on human relations, where it actual only should have been used on technical problems.

They relate to humans in a strategic and controlling way, rather than the understanding way, which characterizes a communicative usage of language.

Only in silence you can begin to discover deeper layers of yourself

Awareness consists in, that you observe neutral as in a mirror, without saying yes and no.

Passion consists in feeling deeply and incisively, without seeking to achieve anything with it.

In the passive listening presence, you are letting the thinking be in calmness in longer periods, you are letting the space between the thoughts expand more and more.

Only in this silence you can begin to discover deeper layers of yourself, layers which have to do with the images of time - your perspective on yourself and the world – and which, through this voyage of discovery, open themselves from the personal, to the more collective and universal, and finally, to reality and truth.

An insider in society is an outsider in relation to life itself, while an outsider is an insider

Krishnamurti said, that it would be wise to retire in the age of 40 or 45, or even younger.

Not in order to enjoy the fruits of what the world can offer, or what you have gathered of worldly things, but retire in order to find yourself, to think and feel deeply, to meditate and discover reality; because then you would actually be able to help the world in quite another way, because you not are identified with it.

An insider in society is namely an outsider in relation to life itself, while an outsider in relation to society, is an insider in life itself.

Words have neurological as well as psychological meaning in accordance with your culture

The mind is pieced together by words and associations of thoughts, images and symbols, that are manifestations of the common human structure of belief and knowledge, which the images in time constitute.

The evaluations originate from this historical background.

Words such as God, love, Socialism, Communism, duty, necessity, etc. have an extremely important role in our life.

Words have neurological as well as psychological meaning in accordance with the culture in which you have been raised.

To a Christian some words and symbols have immensely meaning, and to a Moslem some other words have an equivalent vital meaning.

And the evaluations take place within this area.

Don't just give answers to your images of life - go into an investigation of them

To leave out your images of life doesn't mean, that you throw them totally away, but that you see the relative in them.

This also means, that you not just shall give answers to them, but that you go into an investigation of these images themselves.

Language must be made transparent in presence and reality

That the mind must disentangle from language is not equivalent with that language must stop.

Language is necessary.

But in order to, that our usage of language can be precise, logical and clear, there must be a non-linguistical sensation, which carries it.

It must be made transparent in presence and reality.

When language is made transparent it works from the universal images, and therefore synthesizing and healing.

When the whole of consciousness is free from the self-producing becoming – the immensely can reveal itself

The mind can only be in peace when it doesn't experience anything; that is to say: when it doesn't determine and name, register and store anything in memory.

It is not only the upper layers of the mind, which all the time name and register, it is all the various layers of consciousness.

But when the superficial mind is silent, the deeper mind can send up signals.

And when the whole of the consciousness is silent and in peace, free from the eternal self-producing becoming - this shutting itself away from life - when there is spontaneous openness for, and self-forgetful being one with life itself, not until then will that, which can't be measured, reveal itself: the new and unknown.

In philosophical counseling, you make a very profound and serious research

It is very important in philosophical counseling - unless you will be content with communicating linguistically - that you also make use of another kind of communication.

This is first possible when the guest has realized the relative in his images of life, and is ready to go from having some images of life, to having a philosophical life-practice.

In the counseling you make a very profound and serious research, and therefore the guest and the counselor must be connected, both in and beyond the linguistic communication.

There must be solidarity, what implies that the topic of discussion is of great importance for both the guest and the counselor, that it concerns them both, and that they study it with love; that is to say: with a passion for understanding it.

What Man identifies himself with, is always the self-projected, whether it is the highest, the state, or the family

Your world-image is inseparable connected with your self-image. The self-image manifests itself as a certain perspective, so that everything you are seeing, is your own perspective.

The world-image is a projection of yourself, only you divide yourself from it, in the formation of the Ego.

What Man identifies himself with, is always the self-projected, whether it is the highest, the state, or the family.

The identification is, regardless on what plane it takes place, a process of the Ego. Identification with the greater is still a projection of the small, and reverse.

What you identify yourself with, when you identify yourself with the greater, is the idea.

The idea is the Ego identified with for instance God or the state.

But such an identified action only creates more discord, larger confusion, distress and misery.

You must become aware of how you react to the challenges of life

Relations can be seen as a philosophical sparring partner.

And this will be to use the communicative reason.

The relationship is namely a medium of self-exposure, because the relationship is to be. It is the actual life.

Without relationships, we don't live.

In order to be able to understand yourself you must therefore understand the relationship.

You must become aware of how you react to the challenges of life, and for instance write it down in the philosophical diary.

Human essence is an appearance-form of the Now. Why? Because the essence in the human life is meditation

Only meditative-existential you can be in the Now.

The passive listening presence is meditation.

Meditation is to see completely with the heart and the mind; that is to say: with the whole of your essence. The human essence is therefore meditation.

Meditation is the self-forgetful openness for, and absorption in life itself.

The meaning of life is therefore to express the human essence.

Human essence is therefore an appearance-form of the Now. Why? Because the essence in the human life is meditation.

Total existential presence in the Now is meditation.

The essence is therefore one and the same with the existence; and this realized oneness is precisely meditation, or the wholeness of the observer and the observed.

Usually there is displacement between sense stimulation, expression and action

You have for instance had a sexual feeling of lust; later you think about the lust in images - in the image language of the thought - and precisely because of this expression - the thought-activity in images – the lust increases.

At the same time, you perhaps, surprised or offended, are observing your lust; the action then consists in, that on the one side you are seeking to indulge yourself in the lust, on the other hand you relate doubtful, astonished, offended to your own feeling.

When the lust is opposed there arises pain, anxiety, jealousy, annoyance, anger, brutality.

All this doesn't mean, that you must not have lust, the problem is the displacements between sense stimulation, expression and action.

Can Man be so present in passive listening, that he can think when it is necessary, and when not, be silent?

The thought must be active when you are doing something. The thought is a necessity so that we can do no matter what technological work.

In order to, that our actions can be clear, we must think clearly, objectively, without letting us be carried away by moods; without prejudices and preconceived opinions.

It was this, the enlightenment philosophers understood by the reason.

But we also know, that the thought produces human problems, fear and anxiety, and that this anxiety will hinder us in acting effectively.

The question is then, whether you as a Philosophical Globetrotter can act without anxiety when thought-activity is required, and when it is not, be silent?

Can you act with afterthought when it is necessary, and when it is not, let the thought rest?

In fact, it is rather simple.

Can Man in that degree be so present in passive listening, that he in the awake condition will think and act when it is necessary, and remain awake whilst he acts, so that he neither falls asleep, or works pure mechanical?

The mind, which is silent, and not made silent, always experiences this silence

The mind, which is silent, and not made silent, always experiences this silence.

Then the thought, the word, is within the silence and not outside it.

The mind is in this silence completely in peace, and it is a silence, which isn't shaped.

Since silence isn't saleable, doesn't have any value on the market, and isn't saleable, it has a quality of purity and alonebeing.

This being alone is not the unhappy loneliness.

Time will not be able to solve human problems, because such precisely originate from time

The future is always a becoming. The present is therefore never seized, though the understanding exclusively is lying herein.

You can't be present in the Now through the thinking's past and future.

This you only can meditative-existential; that is: when you are yourself, and the surroundings, present in passive listening.

As long as there is a becoming something, there is conflict and anxiety, and becoming is always the past, which uses the present to become something, to control and form: an expression of the will to power.

In this process of becoming Man becomes caught in the net of time.

And time will not be able to solve human problems, because such precisely originate from time.

We want to deduce a result of a problem. In this way, we begin to tackle with the problem

We don't know how we unprejudiced can observe a problem.

We want to deduce a result of the problem, we want an answer, we have set us a goal when we seek to solve it; and we try to interpret the problem from our joy or pain; or we already have an answer to how the problem can be treated.

In this way, we begin to tackle with the problem, which always is new, and treat it from an old pattern, our images of life.

And in that way, we are the problem absent, we are outside it as theorists, and then you have the opposition between the observer and the observed.

And this is to have your identity in an absence.

If you are your images present, you can observe them clearly without keeping them or pushing them away

Always the image originates from that, which has happened in the past.

If it is a pleasant image, we cling to it. If it is a painful image, we want to get rid of it.

In this way, the desire arises, the will to power: the one image we want to keep, the other we want to reject.

All this brings along conflict.

But if you are all this present, you can observe it clearly without keeping it or pushing it away, without commenting, prioritising or sorting, only observing and feeling, and then you yourself can find out what it is all about, then you don't live as shown by some psychotherapist, priest or politician.

Everybody lives within his own web, me in mine, the others in theirs

Everybody lives within his own web, me in mine, the others in theirs.

But will there ever be a possibility for breaking through this web, just like the butterfly, which breaks out from its cocoon?

This web, this cloth, this case, is language, and it consists of your worries for your own person, and the others for theirs, your wishes contrary to theirs.

This capsule is language, and language is the past, which have with personal and collective images in time to do.

The web consists of all this.

It is not one defined thing, but a whole heap, which the mind is carrying.

I have my burden to drag on, the others have theirs, and in such a way we ramble through the world, alienated to each other.

Can these burdens ever be put away, so that the mind meets the mind, the heart meets the heart?

This is the actual question of the Idler.

Dreams are an exposure of anxiety, which has to do with the separation of the observer and the observed

How can you as a Life Artist understand the meaning of dreams?

If you are the dream present in passive listening it will uncover its meaning.

Dreams are an indication, an exposure of the deeper motives and intentions; the anxiety, which has to do with the separation of the observer and the observed, or different said: with your self-image and world-image, the discrepancy between idea and conduct of life.

Deeper than personal and collective images are the universal images lying, what Sri Aurobindo called vision-logic

Deeper than personal and collective images are the universal images lying, what Sri Aurobindo called vision-logic: language which no longer is verbal, but which is superior, visionary syntheses and wholes, that work more in synchronism with the Now, than in sequences in past and future.

From this plane originates the world-images, the superior universal systems and paradigms: philosophical, scientific, religious-spiritual and cosmic world-images and mappings.

These are linguistical refined, highly abstract, stratospherical or ionospherical levels of language and systems of reference, but however still linguistic structures and interpretations.

However, they are in their original form not human made, and there is in Indian philosophy many discussions about whether they are expressions of the actual divine unmanifested source, or whether they lie somewhere between the unmanifested and the manifested.

They probably correspond to what Western philosophers have called unmoved matter.

They are the thoughts of God.

The feeling and the name happen almost at the same time

The dangerous in language is, that it also contains feelings.

When you describe something, then the feeling usually is not different from the description.

The name awakens the feeling.

The feeling arises where the mind's description and the body meet.

The feeling is the reflection of the name in the body.

The name creates a build-up of energy in the body.

It is this energy, which is the feeling.

And most of us intensify feelings when we describe something.

The feeling and the name happen almost at the same time.

The Ego consists of many creatures with different masks and perspectives

To live in self-contradiction is to live in discord and despair.

In the Ego's own structure there is contradiction.

The Ego consists of many creatures with different masks and perspectives, and they are all in opposition to each other.

The Ego's whole build-up is a result of mutual contradictory interests and values, and of many widely different wills to power on multifold levels of its nature; and these wills to power grow separately their own opposition.

If you are your reactions present, then this presence brings the inner contradiction to cessation

If you are your reactions present when you for instance are sitting in a bus, when you speak with your wife, your husband, when you are on the office, are writing, are alone – then this presence - this action of seeing and feeling with the whole of your being - brings the inner contradiction to cessation; then there no longer is any division between the observer and the observed, there is no inner spectator, doubter or calculator; likewise there isn't any disproportion between challenge and reaction, between the action and its occasion.

If insight can change the brain, then insight must be beyond the brain

Some people say, that there nothing is beyond the brain. The materialists.

But if insight can change the brain, then this is implying, that insight somehow is beyond the brain.

This doesn't have to be something mystical.

If an alcoholic is having the insight, that he must stop his abuse, and actually is stopping, then this insight is affecting his brain cells. And this insight must therefore be something different than the brain.

Please, go deep into this question.

The danger of wrong spiritual practice is that the past, or future, can suck life out of the present

What happens in, for example, a LSD-trip - which many people see as a gateway to spiritual dimensions - is, that the consciousness draws more and more energy, and more content, in from the collective images.

The danger is that the past, or future, can suck life out of the present. The memories can in higher and higher degree be transformed into reality, while reality becomes emptiness.

The same can happen in the so-called Kundalini Yoga, and through Pranayama breathing exercises.

Meditation is, as I understand it, with reference to art of life, the opposite movement.

And by the way I believe, that this is a fact concerning all spiritual practice, when practised correctly.

A Dream Master helps you to synthesize and interlock, what your inner thinker in the waking state has divided

When you have trained meditation and Dream Yoga in many years, a so-called Dream Master can visit you through a symbol.

Such a symbol is a telescoping, a representing quintessence of the information quantities, which the wholeness in a universal image contains.

The Dream Master will in that way canalize information to you from the universal image, which, together with the whole of the universal vision, constitutes the dreaming tracks and songlines in the artwork of your life.

The Dream Master will in that way help you to compose, to synthesize and interlock, what your inner thinker in the waking state has divided.

This is truly Dream Yoga.

If you know where you are going, you will never enter the unknown

The journey to the Moon, or to Mars, is an objective journey, you know where you are going.

But in philosophical counseling, where the journey goes inwards, you don't know where you are going.

Therefore, there is uncertainty and fear.

If you know where you are going, you will never enter the unknown, and you will therefore never be the real human, who discovers what the timeless is.

You can only observe violence clearly when you become aware, that you tighten what you see together with images

As a Philosophical Globetrotter, it is important to pay attention to, that when you for instance observe violence, then you often try to justify it, as you say that violence is a necessity if you shall live in this barbaric world, that violence is a part of nature.

Why do you do that?

You are used to observe in this way, to condemn, justify, or to make resistance.

But you can only observe violence with fresh eyes, and an open mind, when you become aware, that you tighten what you see, together with conceptions about what you already know, your own perspective, individual as cultural, and that you therefore not are observing it in a new way.

As an Idler, you must start with freedom

Where shall you start as an Idler?

You must start with freedom.

When there is freedom there is love, devotion, where you in presence give yourself away with the whole of your identity, where you are self-forgetful engaged in the situation.

This freedom and love will show you when you shall co-operate and when you shall not co-operate.

It is not a choice you make, because the choice is a product of confusion and irrationality.

Love and freedom is therefore an expression of clarity and reason.

The prompting gets the mechanism of discovery to function

If your real interest not yet has become awakened, and if the prompting to find out is present, then you will find out, not by constantly seeking after an answer, but to be inquiring, clear and warm in your prompting.

Then you will see, that when you are awake, there is a sharpened attention in which you receive any hint from the hidden interest, and that dreams also play a part.

In other words: the prompting gets the mechanism of discovery to function.

To finish thoughts, so that they can end and renew themselves, is equivalent with meditation

The instance, which is using the past to preserve the thoughts in a linguistic form, is the inner thinker, who reacts to challenges by dividing, evaluating, comparing.

To finish thoughts, so that they can end and renew themselves, is therefore equivalent with ceasing to preserve them in a linguistic form, which again is equivalent with meditation: that, to let the thoughts rest in longer periods of time, to let the space between them expand in passive listening presence.

It is as simple as that.

When it only is images, which are facing each other, there is no human relationship between you and the others

As an Idler, you could ask yourself, whether you ever have looked at other people without the images you have formed of them - images you have pieced together through many years.

You have formed an image of other people, and they have formed an image of you.

When it only is these images, which are facing each other, then there is no human relationship between you and the others.

There is only real thinking, when there isn't any reaction from the memory

We are ceasing being creative, when we imitate, when we as natural beings only reacts on the bases of memories.

Answers from the memory are usually called thinking. But such thinking is only reactions from those preconceived conceptions, which are memory. It is only a reaction in the brain and not real thinking.

There is only real thinking, when there isn't any reaction from the memory.

In this awake and passionate emptiness, there is creation.

And when you are in this condition all stimuli and demands of life vanish.

The thinking's production of a Self-image creates the desire, and this desire makes our mind stiffen

Consciousness is the way in which we think. And also, the way in which we feel. It is the way in which we look at the trees, the ocean, the way in which we observe other human beings.

And as Man develops from child to full grown, his mind gradually becomes warped, or it stiffens in a particular pattern.

It is this development, which do, that we gradually begin to place ourselves outside life itself.

As desirous beings, we want something, we are burningly longing after it, we desire to become something, and this desire leaves a particular pattern; that is to say: our mind produces a pattern, and is thereafter being caught by it.

The thinking's production of a self-image creates the desire, and this desire makes our mind stiffen. Herewith the reason, the clearness, is lost; life is sucked out of the present, past and future are transformed into reality, while reality becomes emptiness.

Our vitality, and urge to live, are reduced; they crumble, they dissolve.

Self-Assertion and interest are two different things

If you really are interested in, for example, painting, then you love to paint, you don't compete with others in order to become the best, or the most famous, painter.

You simply love to paint.

Perhaps there is another person who is a better painter than you, but you don't compare yourself with this other.

When you paint, you love what you do, and in you this is enough.

You are one with what you are, you are fully and completely existing, and the important is present and real.

To be critical is equivalent with revolt in philosophical sense

As a Life Artist, you can't accept handed down truths.

You must begin to be critical, inquiring and discovering.

But you can't examine anything if you inwards are afraid.

To be critical is equivalent with revolt in philosophical sense, and that will say to create a new world.

The Life Artist is a philosophical rebel.

What you are coming up against is the politicians, who don't want us to revolt, because they want to control us, they want to model and form us, so we can fit into their ideological patterns; and as long as that is happening, life will remain being a torment.

What you concentrate on, is accentuated by the expense of something else

Concentration is the nature of the will to power, and it is the thinking, which concentrates itself.

Something is accentuated by the mind, is being brought in focus, something else is excluded, steps in the background.

Concentration is a choice.

What you concentrate on, is accentuated by the expense of something else.

It is a kind of isolation and exclusiveness, reserve.

The only thing the pleasure of loafing requires is a creative emptiness, a life enjoyed as it is lived

The philosophical refined pleasure in the art of loafing is something, which costs much less than the lust of luxury.

The only thing the pleasure of loafing requires is a creative emptiness, a life enjoyed as it is lived.

Play without reason; travel to see nothing; a perfectly useless afternoon spent in a perfectly useless manner – these are the kind of activities that redeem the art of living from the business of living, which also Henry David Thoreau has shown in his *Walden*, where he describes his life in the woods, retired from the world's ups and downs.

Silence is not something which can be chosen and self-produced through the will

The awakened silence in the mind is something, which the separated superficial mind never can see.

Silence is therefore not something which can be chosen and self-produced through the will.

Silence comes when you understand the whole structure and beginning of life, and know what it is to be alive.

Silence has with life-feeling, spontaneity and self-forgetfulness to do.

No more than we can place ourselves outside life, no more can the thinker place himself outside the thought

When the thinking is seeing itself as something passing, in constant change, it produces the thinker as a constant entity, as separate from the thought, different from it.

Then the thinker works in on the thought, divides, accepts and denies, accentuates and excludes.

But all the time there is only the thinking.

No more than we can place ourselves outside life, no more can the thinker place himself outside the thought.

It is an illusion, a self-deceit.

The intensity of presence is altogether unrelated to any desire, wish or experience as memory

The intensity of presence, which the Buddhists speak about, is altogether unrelated to any desire, wish or experience as memory.

It is something, which flushes through the brain.

The brain is here only an instrument, and it is the mind, or the nature of the mind, which is this timeless expansion, this exploding intensity of creation, where everything is middle, fullness and is lying in light.

This light radiates both from the brain, and beyond the brain.

This seeing and feeling are not only in the brain, but also beyond the brain.

Consciousness is a characteristic of Man, both as history, rationality, desires, nature and relationships

Is it possible for the mind altogether to empty itself for its historical limitation?

The mind has many layers of images, both personal, collective and universal.

The so-called consciousness consists of these many layers of images, and there is an intercommunication between these layers, all the layers are dependent of each other and influence each other.

The whole of the consciousness of Man is not only a process whereby something is experienced, but also whereby something gets name, is designated and stored as memories.

Consciousness is therefore not only a characteristic of Man as a rational being. It is also, on various levels, a characteristic of Man, both as history, desires, nature and relationships.

Self-knowledge is the virtue in answering the above question.

If your mind can empty itself for your images of life, it is something entirely else

Provided that the mind can empty itself for the known, for your perspective, your images of life, then it is something entirely else; then the mind is something new, and therefore, according to Taoism, immortal.

Part nine

Is it possible to act without that there is formed conceptions?

Is it possible to act without that there is formed conceptions; that is to say: so that there is seen, and acted, at the same time?

That is: an action where you have your being with you in your experience, where you are what you are in progress with, where there is no dreamer, spectator, doubter, within you - where you are your activity?

Because when we are facing a big physical danger, a crisis, then we actually are doing it: acting immediately.

Is it possible to live in such a way?

Only when the mind is new, creative empty, it can meet the new

The space between the old and the new is the same as the space between the thoughts, the passive listening presence.

In this space of silence there is renewal; here the new creation happens.

Only when the mind is new, creative empty, it can meet the new.

It is first when the mind no longer is tied to the old, to its images of life, that it can meet everything in a new way.

And therein is lying the joy of life, the source, which rises from life itself.

It is the thinking's self-production which creates the separation of the observer and the observed

How is the individuality of Man formed, the Ego?

We all originate from life itself, from a special original energy, the source of life, the source from where all life-power and joy of life originates.

This energy creates, through its self-production, its own substance, namely sensation, observance and thinking.

It was this substance Descartes called the thinking substance (res cogitans), which is standing as opposed to the outstretched substance (res extensa).

The thinking substance you could call the abstract side of Man (logos).

The action and conduct of life is the practical, or concrete side (bios).

There exists of course not such an absolute division. Nonetheless it is the thinking's self-production which creates the separation of the observer and the observed, the split in the thinker, who is standing outside his own actions and conduct of life, who distances himself from them, and relates thinking to them.

If the body isn't healthy and strong, it will inevitably distort the thought, and contribute to insensibility

It is not only the clarity of the mind, the reason, and the emotional sensitivity, we must develop, also a complete development of the body is a necessity; a thing, we all the time must lay us in mind.

Because if the body isn't healthy and strong, it will inevitably distort the thought, and contribute to insensibility.

This is beyond any doubt, wherefore we don't have to discuss it in details.

It is absolutely required that the body is healthy, that it gets the right food and enough rest.

If the senses aren't awake, then the body will hinder the complete development of Man.

Only in silence you can begin to discover deeper layers of yourself

Awareness consists in, that you observe neutral as in a mirror, without saying yes and no. Passion consists in feeling deeply and incisively, without seeking to achieve anything with it.

When practiced together they develop into passive listening presence, or silence.

In the passive listening presence, you are letting the thinking be in calmness in longer periods, you are letting the space between the thoughts expand more and more.

Only in this silence you can begin to discover deeper layers of yourself, layers which have to do with the images of time - your perspective on yourself and the world – and which, through this voyage of discovery, open themselves from the personal, to the more collective and universal, and finally, to reality and truth.

When the Ego is not present, then Man, and the Otherness, can fill each other out

The reactions on the challenges of the world are an expression of Man as a natural being.

On the other hand, they are also an expression of the historical limitation of Man, and therefore the instance, which under various forms makes it possible for the Ego

to continue. The historical limitation is time and its images, the perspective you have on yourself and the world. The Ego *is* this historical limitation. The Ego is therefore a philosophical ego.

In such a process, there can't be any openness, devotion and love. Love can only arise when the Ego is not present.

When the Ego is not present, then Man, and the Otherness, can fill each other out. This happens in the devotion. True love is devotion, where you in self-forgetful openness give yourself away with the whole of your being.

That is the reason why the Philosophical Globetrotter must understand the whole of the process of mind, which is the thinking's process.

As an Idler, you must find out what the mind is doing in relation to your problems

What is the function of the mind? Is the function of the mind reason? And in that case: does it then function reasonable and clearly?

In order to find out you must, as an Idler, know what the mind in fact is doing. What is it that engages your mind? As we have seen it is usually the thoughtprocess. If the thoughtprocess is quiet, the mind is no longer present as we know it. When the mind is not engaged by thinking, conscious or unconscious, the mind shortly said is something else than what we usually understand by it.

As an Idler, you must therefore find out what the mind – the mind, which you daily make use of, and also the mind about which existence most of us know nothing – is doing in relation to your problems. You must observe the mind as it is, and not as you think it ought to be.

As an Idler, you must find out what the mind is doing in relation to your problems.

Can the human being react free, and at once: This is what happens in meditation

When a person is aware of a danger, there happens an instant action; the instinctive, immediate reaction of the body and the memory.

From childhood Man has been used to meet a danger in this way, so that his being at once reacts in order to avoid physical destruction.

The Life Artist must ask, whether it in the same way is possible to act immediate, spontaneous, when something is *seen* - without that it happens on the bases of your historical limited background.

Can the human being react free, and at once, to any kind of distortion of the experience, and therefore act spontaneous?

That will say an action where sensation, action and expression, are a wholeness, where they are total, and not divided in fragments?

Meditation has nothing to do with concentration. Meditation is itself the Art of Life

Meditation has nothing to do with concentration, all that which sort under the supporting exercises.

Meditation is itself the art of life. Art of life means that you are present, that you are listening and observing passively with the whole of your being, with your body, your nerves, your eyes, your ears, your mind, with the heart, completely.

It is this, which is meant with, that art of life is a *philosophical* way of life, something, which concerns your complete existence, the whole of your way of being in all the relationships of life.

In this complete presence – in which there is no division between the observer and life itself – you can do anything; and in such a presence there is no resistance.

We pretend something, and there is in this way an unbelievable hypocrisy

What is the actual core in disorder?

Our existence is disorderly, split, we are absent, place ourselves outside, and are classifying life in different rooms, using specific perspectives; we are not a complete nature.

The core in disorder is the inner contradiction, and where there is such a contradiction in ourselves, there must be the will to power, and therefore disorder.

You can easily see, how disorderly your own life is, how the multifold desires, purposes, conclusions, intensions, are in contradiction and tear up each other: your actions are violent, and you want to live peacefully; you are self-assertive, desirous, you compete with others, and you say that you are compassionated; you are self-centred, egoistic, historical limited, and talk about an all-embracing brotherhood.

We pretend something, and there is in this way an unbelievable hypocrisy.

Dreams are a continuation in the sleep of the awake state's thought-activity

As a Philosophical Globetrotter, you need to have another approach to dreams. Here dreams are seen as a continuation in the sleep of the awake state's thought-activity.

In the dreams, you notice that there always happens something, there happens something in the dreams just like in the awoken state's thought-activity, a continuation, which still is part of one whole movement.

The content of the dreams has for the Philosophical Globetrotter not the value, which Freud ascribed it.

But the nature of the dream-activity itself requires understanding, exactly like the nature of the thought-activity requires understanding.

Contrary to religion and politics, philosophy doesn't give answers, but asks questions

It is immensely important to ask questions; not only because you thereby expose your inner, but by questioning philosophical, by training the mind and the heart existential, you find the answer yourself.

If you ask the right question, the right answer is lying in the question.

Contrary to religion and politics, philosophy in this way doesn't give answers, but asks questions.

The Idler must be critical towards everything in life, your short or long hair, your dress, the way whereon you walk, the way whereon you eat, what you think, what you feel, what other people say— everything must be looked at in the critical light, where you neither justifies or condemns.

Then the mind becomes extraordinary sensitive, alive and reasonable. And such a mind allows life to flow back to the present, where the heart opens itself in love.

Only such a mind knows what a happy and real life is.

We tackle problems, which always are new, from an old pattern. This causes absence

We don't know how we unprejudiced can observe a problem.

We want to deduce a result of the problem, we want an answer, we have set us a goal when we seek to solve it; and we try to interpret the problem from our joy or pain; or we already have an answer to how the problem can be treated.

In this way, we begin to tackle with the problem, which always is new, and treat it from an old pattern, our images of life.

And in that way, we are the problem absent, we are outside it as theorists, and then you have the opposition between the observer and the observed.

And this is to have your identity in an absence.

Thoughts suck life out of the present and transform knowledge and belief into reality, and reality into emptiness

The structure of consciousness is time and its images, not only the personal images, but also the collective and universal images; altogether the foundation of the whole of mankind's knowledge and belief.

Belief and knowledge are the recognition-processes, the processes out of which the thinking creates the perspective on oneself and the world, the known.

This process isolates itself and produces the Ego, a process, which both is conscious and unconscious.

The question for the Life Artist is whether the mind can disengage itself from its own structure.

Can the mind empty itself for its own structure? That is the problem.

The mind, as we know it, has belief and knowledge as historical background, is feeded by desires, wants, the desire after safety.

In this way, the thinking sucks life out of the present and transforms knowledge and belief into reality, and reality into emptiness.

And in this way the Ego is made independent in relation to the individual's reality.

The philosophical diary is not to keep a retrospective diary. It's a spiritual practice

You know how to keep an ordinary diary; in the evening, you write down all the incidents of the day, at the same time as you make considerations over them, evaluates them.

But to keep philosophical diary is not to keep such a retrospective diary, it is to write all thoughts - both positive and negative - down at the very moment as they arise.

Nor does it consist in trying to write profound and philosophical thoughts down.

The philosophical is lying in bringing a passive listening presence into the thoughtprocess.

The great philosophical thoughts will then begin to come by themselves.

If there was no reaction the challenge would be new - a state of creation, middle and fulfilment

The observer is a perspective, and the observed is his own perspective, otherwise he would not recognize the experience, and would not call it a certain type of experience.

The experience is already in him before he recognizes it.

The past, which is based on the self-image and the world-image, is in this way incessantly active, and it recognizes itself; the new is swallowed by the old.

Likewise, it is the reaction, which determines the challenge. The challenge is the reaction, just like the observed is the perspective. The perspective is created by the reactions.

If there was no reaction the challenge would be new, or rather: there would not at all be any challenge and reaction, but only a state of creation, middle and fulfilment.

Meditation is to enter into the unknown

In accordance with the Taoists, the actual thing to be present in passive listening (wu-wei), is the same as to act spontaneous (tzu-jen).

Any spontaneous action is an expression of, that there is a passive listening presence, a space between the thoughts.

When for instance the Taoist is seeing, that there is fear, he observes it neutral as in a mirror, without saying yes and no, and feels it deeply and incisively, without seeking to achieve anything with it.

The actual experience in this passive listening presence, makes the experience free from fear; and that is to act spontaneous.

In all this the unknown is at stake; reality or truth.

Meditation is in other words to enter into the unknown.

Can the mind of Man - which in high degree is limited by its personal or collective images – change?

When all this is seen – the wars, the unreasonable dividings, which the religions have created, the division which exists between the individual person and the society, the family, which is opposed to the rest of the world, each individual person, who clings to some personal or collective images, and divide himself in "me" and "you", "us" and "them" – when all this is seen, both in objectively and in philosophical sense, then only one question is remaining, one essential problem, and that is whether the mind of Man, which in high degree is limited by its historical background, its personal or collective images, can change.

Not in a future incarnation, not through political development, not when life ends, but radically change now, so that Man enters into a creative emptiness, where the mind become new, fresh, young, innocent, released from its images, so that it knows what love is, and what it is to live in peace.

It requires a philosophical revolution.

If you study a problem philosophical, explore it, you will see, that the answer is lying in the problem

When people ask questions, they are generally more engaged in finding the answer than understanding the problem.

But if you study the problem philosophical, explore it, investigate it very closely, understand it, you will see, that the answer is lying in the problem.

The Philosophical Globetrotter will therefore seek to understand what the problem is, and not seek an answer, neither in the books, or from one or the other professor or lecturer.

If you really can understand the problem, the answer will come by itself; because the answer is in the problem, it is not divided from it.

Authority leads to thoughtlessness, but because most of us find it painful to think we surrender to its control

The philosophical counselor doesn't try to influence the guest to act, to think something particular, to do one thing or the other – that would be propaganda.

The only thing the counselor does, is, like Kierkegaard said, to encourage to awareness.

But awareness, or passive listening presence, is a troublesome task, and because most of us prefer the easy path, the illusion, we produce the authority, which gives our existence an image of life, a form and a pattern to follow.

This authority is perhaps the collective, the state or a group; it can also be the personal, the guru.

But authority of any kind makes blind, it leads to thoughtlessness, and because most of us find it painful to think, then we surrender to the control of the authority.

In spiritual practice, you must push aside the desire after identifying yourself with something

As a Philosophical Globetrotter, you must push the desire aside, the desire after identifying yourself with a person or an idea or a thing. This doesn't lead to harmony, unity or love.

The question then becomes: can you break out of this frame?

How this shall take place in philosophy as an art of life, can't be answered with a method, the answer rather consists in a voyage of discovery, which perhaps can open the door; just like Faust, who unwraps himself from Mefistoteles' word-web, by making a journey through it, without knowing where it brings him.

We are satisfied with explanations, and to explain away everything we call knowledge

If we want to know, why there is wealth and poverty in the world, we can find an explanation. There is an explanation for everything, and explanations seem to satisfy most of us. The same is the case as regards religion. We are satisfied with explanations, and to explain away everything we call knowledge.

Is that what we understand about education? Do we learn to discover, or are we only coming to look for explanations, definitions, conclusions, in order to be able to dull the mind, and stop questioning?

Can you act without anxiety when thought-activity is required, and when it is not, be silent?

The thought must be active when you are doing something. The thought is a necessity so that we can do no matter what technological work.

In order to, that our actions can be clear, we must think clearly, objectively, without letting us be carried away by moods; without prejudices and preconceived opinions. It was this, the enlightenment philosophers understood by the reason.

But we also know, that the thought produces human problems, fear and anxiety, and that this anxiety will hinder us in acting effectively. The question is then, whether you as an Idler can act without anxiety when thought-activity is required, and when it is not, be silent? Can you act with afterthought when it is necessary, and when it is not, let the thought rest?

In fact, it is rather simple. Can Man in that degree be so present in passive listening, that he in the awake condition will think and act when it is necessary, and remain awake whilst he acts, so that he neither falls asleep, or works pure mechanical?

A human being, who is searching truth, is not dependent on authority, neither in books, or in any person

The Philosophical Globetrotter doesn't engage in faith. Faith has no meaning at all for a human being, who is searching truth. Faith is only a kind of secureness, an anchorage, a harbor.

A human being, who is searching truth, must navigate on unmapped oceans, like Odysseus. As a Philosophical Globetrotter, you have no harbors, no place of refuge, you must go out on the open sea in order to investigate.

A human being, who is searching truth, is not dependent on authority, neither in books, or in any person.

As a Philosophical Globetrotter, you are searching for truth, not the authority of a person or of a thought-system.

Only when the many layers of consciousness are silent, in absolute peace, life can flow back to presence

There is first freedom when the whole of the human nature, the obvious as well as the hidden, becomes refined from the past.

The will is desire; and as long as there is an act of the will, any striving after becoming free, or after laying bare the Ego, there can never be freedom; then this complete refinement and emptying of the whole of the person can never take place.

Only when the many layers of consciousness are silent, in absolute peace, life can flow back to presence and self-forgetfulness, and then the immense is there, the happiness that not is of time, the renewal of creation.

If you have the full understanding of one human problem, then you understand all human problems

The Life Artist seeks to enter a problem without waiting for a result, a definition of what is the right to do.

The right action will emerge, naturally and completely, as the problem becomes unveiled.

The discovery of the problems' importance and consequences is the central, and not the final result.

Any answer will only be a new conclusion, a new opinion, another good advice, which not at all will solve the problem.

It is the problem itself, which must be understood, and not how you shall react to the problem, or what you shall do in order to solve it.

The right understanding of the problem is of importance, because the right action is lying in the problem itself.

If you see one movement completely - that is to say: where you are one with the movement, and there is no displacement or distortions between the realizer and the realized - then all other movements are included in this wholeness.

If you have the full understanding of one human problem, then you understand all human problems, because they are all mutual related.

When giving something a name it becomes permanent, and then we have the whole of the thought process

The feeling of the permanent consists in the condensed reactions; that is: the body, the feeling, the perception, the desires, and the consciousness.

The feeling arises as a result of a challenge, and then you give it a name, which will say that you identify yourself with it.

This, that we give it a name, restores the feeling in our images of life, the past pattern, which repeats itself again and again, which maintains the reactions and condenses them. Consequently, an aspect of Man as a natural being.

If you don't give the feeling a name - which will say, that you don't identify yourself with it and maintain it through evaluations - then the feeling is new, and it will disappear by itself.

If it gets a name, it will gain strength, it will become permanent, and then we have the whole of the thoughtprocess.

That something is learned in philosophical sense presupposes a mind, which each time learns anew

The word philosophy means love of wisdom, or love of learning.

To learn in philosophical sense is a continual movement, a continual renewal. It is not "to have learned", and see on the basis of that.

Usually we see on the bases of a memory about what we have learned, and have experienced; memory is the starting point. This is therefore not to see, not to learn in philosophical sense.

That something is learned in philosophical sense presupposes a mind, which each time learns anew. There must be a creative emptiness. The mind must therefore always be new and ready to learn, just like a child.

For that reason, it doesn't interest the Philosophical Globetrotter to worship memory, but rather to observe, see and experience what really happens.

As a Philosophical Globetrotter, you must try to be extremely aware, awake, so that the seen and learned don't become a memory from which you see, and which in itself is a distortion.

You must see each time as if it was the first time!

In meditation, you discover how the Now's facts, seen from the thinking's past and future, can become a problem

When you are sitting silent, but then suddenly are becoming absent in mind, you discover how the thinking sucks life and energy out of the present.

Past and future become reality, while reality becomes emptiness.

You discover how the thinking analyzes, separates and divides in order to evaluate, understand.

You discover how the thinking removes the mind from the Now, and creates the inner calculator, the experiencer or the thinker, who compares with earlier, or who hopes and desires something else; the thinker, who slides off from the Now's facts.

And you discover how the Now's facts, seen from the thinking's past and future, can become a problem.

You have pure and simple discovered the cause of your problems.

The Ego is formed by an interaction between the activities of the mind (evaluations) – and the challenges of life

In the unreal existence, the actions of Man come to rest on ignorance; that is to say: prejudices, inclinations and demands.

And it results in absence, and therefore suffering.

In this way, the human existence becomes a friction, a conflict, and herein there is no reason.

The being of Man includes both the state of the mind and the conduct of life, logos and bios. But the Ego is formed by an interaction between the activities of the mind

(demands, prejudices, inclinations) – and the hindrances, which the challenges of life create, and therewith you have the unreality.

What we as Idlers ask ourselves, is whether we can be free from the word with it's illusions

Hope is born from despair. They are two sides of the same coin. Where there isn't hope, there is hell, and because we are afraid of hell, we seek the meaning, which is in the hope. Then the illusion begins.

The word has in that way led to an illusion, and not at all to God. God is the illusion, which we worship, and the non-believer creates the illusion about another God, which *he* worships – science, the state, utopia, or a book, which he thinks contains the whole of the truth.

So, what we as Idlers ask ourselves, is whether we can be free from the word with it's illusions?

Would that lead to despair?

To empty out the mind is to give life back to the present

In Taoism and Zen Buddhism, you time after time hear the statement about emptying out the mind.

To empty out the mind means, that you are emptying it for its content.

The content of the mind is the known, your perspective of life, your historical limitation, the past which projects itself into the future, the past and the future which sucks life out of the present and transforms memories and plans into reality, and reality into emptiness.

In this way, the mind, or the Ego, makes itself independent in relation to your reality, and the reason is lost.

To empty out the mind is the opposite movement. You give life back to the present, you are emptying the mind and are filling reality with vitality and urge to live.

In this way, the mind becomes one with your reality, and the reason is won.

The will is opposing, requiring, wanting. Altogether a kind of resistance, and resistance is violence

The will has to do with the mind that says: "I want to do this!" – "I don't want that!" – "I will do this!"

The will has to do with that you are opposing, requiring, wanting. Altogether a kind of resistance, and resistance is violence.

The mind must be altogether aware, that it can't escape this violence.

In that way there in art of life can't be any unfolding of the will that says: "I want to defeat violence!" because the will is essentially violence.

When there is used control, there is always a will; that is: a compelling desire to control, form and lead. But this is destructive, and has nothing to do with creation.

Your problem isn't that you should believe this or that, but how to disentangle from the desire for safety

If you as a Life Artist realizes - that is to say: if you are enough aware - that the process of the will to power forms you on the background of a belief - as an expression of the desire for inner safety - then your problem isn't that you should believe this or that, but that you should disentangle yourself from the desire for safety.

Can the mind then disentangle from the wish for safety?

This is the problem, and not what you should believe, or how much you should believe. That would only be an expression of the urge for philosophical safety; that is: being convinced about something, when you don't have any philosophical life-teaching and practice, and everything else in world is uncertain.

If the thinker is the thought present in passive listening, then this will be a presence of clarity

Far most people think that the thinker is separate from the thought – and it is precisely this, that all the images in time, all the theories, ideas, religious persuasions, political ideologies, etc., are based on.

But when the thinker places himself outside the thought, the problem will continue.

However, if the thinker is the thought present in passive listening, then this will be a presence of something, which isn't hidden.

It is a presence of something obviously, something you have a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

And herein you will become released from the source of all problems.

Freedom from your perspective, the old, is truly an ethical life

Can you, as a Philosophical Globetrotter, without interpreting the present reality on the basis of the past's conditions, observe the reaction in a new way, with an open mind?

Can something else than the old react?

Can there be a space between the old and the new reality?

Can the old be awaiting, and in this way, make it possible for the new to occur?

This is the problem of the Philosophical Globetrotter.

Freedom from your perspective, the old, is in this way truly an ethical life. It means that you have discrimination, and don't pull your perspective down over others.

But it doesn't mean, that the old is deleted, but that there is introduced a completely new dimension, where you are the old present in passive listening, where the old so to speak is made transparent in being and openness.

Can we receive signals and hints through our dreams?

Do the dreams want to tell you something?

All kinds of signals and hints have with Man as a communicative being to do.

Signals and hints therefore only come to expression in the relationship with the surrounding world, or differently said: in the Now.

But the conscious mind is so occupied by its daily activities, annoyances, anxiety, that it is unable to receive signals and hints in the course of the day.

However, in the sleep there is a resting state, which also is there even when you are dreaming.

When the superficial mind falls to peace, then this resting state makes it possible for the many layers of the mind to project themselves to this, and then you are dreaming.

It is in this state you can receive signals and hints.

The same is happening when the conscious mind is going into a meditative state.

The total perception of life is within the mind, not within the brain

The brain can be aware, aware about itself as a part of the whole movement of the mind.

But love, for instance, has only importance in the total perception of life, which is in the mind's area, and not in the brain's area.

So, the brain can't see the wholeness of life; the brain is a part, regardless how educated it might be. It is not the wholeness.

Only the mind can see the wholeness, and within the area of the mind is the brain.

But the brain can't contain the mind regardless what it does.

If it doesn't do anything there can come an insight in the wholeness, and this insight can change the brain, but insight itself is beyond the brain.

As long as we don't solve our philosophical struggles - the structure of society must necessarily be crushed

Our striving is a combat, or a struggle, in order to transform what you are to something you wish to be.

I speak exclusively about the philosophical struggle, where you seek to produce yourself, the struggle of meaning, not about the struggle, which has to be led with a physical problem, as for instance an engineering project, or a discovery, or a change, which is of purely technical kind. I only talk about the philosophical struggle, which always overshadow the technical.

You can with the utmost care - as you draw advantage of the limitless knowledge which science has granted us - build a wonderful society. But as long as you don't understand those philosophical sticking points, the philosophical struggle which is going on - as long as these philosophical overtones and streams not are being solved - the structure of society must, how wonderful and solid it might be, necessarily be crushed, in the way it, through history, again and again has happened.

You can only observe violence with open mind, when you become aware of your justifications

As an Idler, it is important to pay attention to, that when you for instance observe violence, then you often try to justify it, as you say that violence is a necessity if you shall live in this barbaric world, that violence is a part of nature.

Why do you do that?

You are used to observe in this way, to condemn, justify, or to make resistance.

But you can only observe violence with fresh eyes, and an open mind, when you become aware, that you tighten what you see, together with conceptions about what you already know, your own perspective, individual as cultural, and that you therefore not are observing it in a new way.

Is it possible not at all to dream while sleeping?

In order to be able to find out whether it is possible not at all to dream - so that the mind seriously is fresh when it awakes in the morning - you must, as a Life Artist, understand yourself as a communicative being, you must be your communicative life present in passive listening, be aware of hints and signals.

And these you can only discover in the relationship with the surrounding world, when you listen to your relationship with others without condemning, evaluating, when you merely are noticing how you behave and react, when you see without first having found an option, merely listen, so that the hidden, the subconscious, your perspective, your ideas, attitudes, conclusions, and their consequences for your way of living, actions, relationship with others – is exposed in the day-time.

When we identify the description with the described we only see our own perspective

When we think that the description is the described, yes, then the thing we see is nothing else than our own perspective.

To cleanse the perspective consists in being aware of how the perspective is made dull, muddy, unclear.

And what makes it muddy is the lacking discrimination, the lack of ability to understand that the description not is the described, that language not is the reality, that the map not is the landscape.

It is the perspective, which is captured by words.

It is the perspective, which is the description, the language, the philosophical mapping.

But if you don't understand this, then the only thing you see, is your own perspective, the eternal recurrence of the same and the known, and not the dawn of the new and unknown.

Your real interest will emerge by itself, when you are in a passive listening presence

You should not *seek* your real interest; the real interest will emerge by itself, when you are in a passive listening presence.

If you consciously try to find out what your real interest is, there is a danger that you just choose one, weigh it up against another, calculate and judge.

This process is only a cultivation of resistance; you use your powers on speculations about whether you have chosen correctly etc.

But when there is passive listening, and not a positive effort to find, then the movement of the interest steps into this presence.

Your world-image is inseparable connected with your self-image

The self-image manifests itself as a certain perspective, so that everything you are seeing, is your own perspective.

The world-image is a projection of yourself, only you divide yourself from it, in the formation of the Ego.

What Man identifies himself with, is always the self-projected, whether it is the highest, the state, or the family.

The identification is, regardless on what plane it takes place, a process of the Ego.

Identification with the greater is still a projection of the small, and reverse.

What you identify yourself with, when you identify yourself with the greater, is the idea. The idea is the Ego identified with for instance God or the state.

Such an identified action only creates more discord, larger confusion, distress and misery.

You can't be afraid of death, the unknown, because you don't know what the unknown is

Death is the unknown, which always threatens the known, the patterns you have created.

The paradox is, that you can't be afraid of the unknown, because you don't know what the unknown is, and therefore there is nothing to be afraid of.

Death is a word, and it is the word, the image, which creates anxiety. The word is a manifestation of your self-image and world-image.

For as long as the image exists - the image from where the thought originates - the thought must constantly create anxiety.

Then you rationalize your mortal dread and build a defence against the inevitable, or you invent countless faith-conceptions, which can protect you against the anxiety of death.

To be interested in something is not the same as self-assertion

We can add to the word "self-assertion" multifold meanings. In art of life self-assertion is based on becoming something, and therefore anxiety.

But if a boy for instance is interested in becoming an engineer, because he is inclined towards raising beautiful buildings, to create wonderful bridges, to build excellent roads, then this is because he loves that act; and that is not self-assertion.

It is an expression of what he is, and therefore there is no anxiety.

In love, there is no anxiety.

Only when the mind is not overloaded, it can be in the middle of life, and the new can reveal itself

If you allow the thinking to come into power, it sucks life out of the present, and there will no longer be anything new in life, because you make the known, your perspective, into reality, and the reality into emptiness.

It is the eternal recurrence of the same.

If you therefore as a Philosophical Globetrotter want to discover something new, then the past must be passive, the mind must not be filled up with thoughts, fear, lust and all kind of other things.

Only when the mind is not overloaded, it can be in the middle of life, or the Now, and the new can reveal itself.

If you deny the possibility of complete freedom, you deny that you at all can investigate, inquire or discover

Far most humans only know two answers to the question about whether the mind can be completely free. Either they say that it is impossible; they say, that the human mind under any circumstance must let itself be limited historically. Or else they begin to dream from one or the other romantic image. In both cases, it is the thought, which is the answer.

Philosophical counseling offers a third option, the art of life, the existential training of the mind and the heart, where Man as an Idler begins to experiment, to investigate, to discover his existence as a whole.

If you from the start claim that it is impossible, you have of course not any chance of breaking through.

That you claim this can be due to, that your experience is very small or very large, or it can just be a faith, which you are accepting. But when you claim this, then it means that you deny that you at all can seek anything, that you at all can investigate, inquire or discover anything.

You deny the actual possibility of philosophy.

If you the day through are yourself and the surrounding world present you will not dream at night

There are superficial dreams, and dreams that really have a meaning.

The superficial dreams are those, which are created by bodily reactions, indigestion, overfedness etc. These you don't need to take into consideration.

The other dreams are signals from deeper layers of consciousness. Such signals have with the separation of the observer and the observed to do, the disproportion in relationship with the surrounding world, and the Now.

You don't need to go through any process of dream interpretation in order to reach to the subconscious. If you the day through are yourself and the surrounding world present in passive listening, yes, then you will not at all dream.

Then there will be a presence of something, which not is hidden, because the mind is empty and creative.

When we can relate relatively to the relative, we can relate absolutely to the absolute

We are absolutely locked inside our self-centered becoming something, our images of life, our ideas and attitudes. Shortly said: language.

We must therefore begin with relating relatively to the relative. That is in Kierkegaard's statement: "Die from the immediate."

We must learn to relativize ourselves and our samsaric-temporal becoming something (the will to power). And it happens through self-knowledge and through relativizing of the Ego and the temporal life.

First when we existentially concrete can relate relatively to the relative, we can begin the next great work: to relate absolutely to the absolute.

The question then becomes whether the mind can be free from language?

Part ten

Only by being aware about what you are, you have a possibility for releasing yourself for conflicts

The thoughts and the feelings are limited by their own cause: the desire after becoming something, which is time-binding.

What creates a conflict in Man is the desire after becoming something: to have luck and progress here in the world and inwards: to achieve a result. But as long as our thinking is concerned with time, with what we will achieve with our position, there will inevitably be this conflict.

The mind is after all a product of time. The thought builds on yesterday, on the past, and as long as the thought works within the area of time and is concerned with the future, with becoming something else, with winning and with achieving, there will be opposites, and then we can't see the real, the Now, the existential conditions.

Only by realizing, by understanding, by - without wanting to choose - being aware about what you are, you have a possibility for releasing yourself for the dissolvent factor, which a conflict is.

The mind, which is passively aware, allows life and energy to flow into presence and reality

In order to be able to see the truth you must also be able to feel, you must be endowed by passion after discovering, and having a great energy.

When you observe a tree and the moonlight on this tree, then there is beauty. Beauty is passion. In order to, that you can see the beauty in a tree, or the beauty in the moonlight on a tree, there must be passion, there must be intensity. In this intensity - this passion - there is no sympathy or antipathy at all, and therefore not the feelings, which follow these. The intensity is not personal, not yours or mine.

When there is lust there is yours or mine. But the mind, which is passively aware, allows life and energy to flow back from the past and the future, into presence and reality. The energy and the life, which are invested in sorrows and bindings, plans

and problems, are flowing in, filling the Now, increasing the intensity and the consciousness in the Now.

The reason why we don't understand human relationships is because we use them to achieve something

The relationship is in connection with identity the mirror, in which you can discover yourself. Without the relationship, you are nothing. To be is to be in relationship, which is the actual life. You only live in relationship, otherwise you don't live, then life is without meaning.

So, it is not because you construct your identity that you live. You live, and have your identity, in the ability to be self-forgetful engaged in the relationship, and it is the lack of ability to understand this, which causes conflict.

The reason why, that there no understanding is of the relationship, is, that you use relationships to achieve something, become something, to be remoulded, to be something else than what you are.

The will to power leads to, that the observer distances himself from the observed

The desire after experience produces the Ego, the observer, the one who experiences, the one who accumulates and remembers.

The will to power leads to, that the observer distances himself from the observed, and that the thinker places himself outside the thought.

And this is unreality, falsehood. You are absent from the surroundings, and absent from your thoughts, in the sense that you are on a distance from them, they have so to speak moved outside you, where you relate theorizing, timorous, or agonized to them.

An idea is a manifestation of the past, which uses the present as a means to the future

Time is the displacement between idea and action, the disproportion, which is created by emptiness and loss.

The purpose with an idea is of course that you want to protect yourself; it is an idea about safety and secureness.

But the action is always immediately; it doesn't originate from the past or the future. You can only act in the Now, but the action is so dangerous, so insecure, that we arrange ourselves after an idea, which we hope will give us a certain secureness.

The idea is the manifestation of the past, which uses the present as a means to the future. You are therefore absent either in the past time or in the coming time. The past sucks life out of the present. Memories and hopes are transformed into reality, while reality becomes emptiness.

The unreality in this consists in, that you only really exist in the hope about a richer future, or in the dream about a lost past.

The ability to see our problems - without in any way being distracted - is the only solution

How can the mind be completely empty?

The intellectual would probably claim, in order to defend his theories, that an empty mind is the same as being in a condition of apathy, idiocy, or what he might call it, and he would probably react instinctively by disclaiming this condition.

But a mind which is extraordinary silent, a mind which isn't being distracted by its own thought, a mind which is open, can see the problems much more directly and simple.

It is in other words immensely reasonable.

And it is this ability to see our problems - without in any way letting yourself be distracted - which is the only solution for the Life Artist.

A silent mind, a mind in peace, is a requirement.

If your conscious mind is aware, the subconscious mind is much more receptive and can find an answer

We can reach to clarity over the underlying conscious and subconscious activity, if we give the subconscious mind a chance, because it is much faster in reacting than the conscious mind.

If your conscious mind is aware, and in silence is thinking and observing, the subconscious mind is much more actively awake and much more receptive; therefore, it can find an answer.

Habits are the most stagnating factor, because they hinder us in thinking in a creative way

We hold the symbol in honour and attribute the word the greatest importance, and to do this is highly distorting. There namely happens that, that the word, the symbol, the image, becomes the most important.

It is in this way, that temples, churches and the many different organized religions and ideologies, with their symbols, doctrines and dogmas, become factors, which hinder the mind in reaching forth, and discover truth.

The philosophical counselor must therefore all the time remind the guest about not letting him be caught by words, by symbols, which automatically create habits.

Habits are the most stagnating factor, because they hinder us in thinking in a creative way.

It is not possible to live isolated

To be is to be in connection with something, and without such a connection there is no life.

What do we mean with the close connection?

It is a mutual active challenge and reaction between two humans, between an I and a Thou, the challenge which the Thou gives from itself, and which the "I" takes up, or whereon the "I" reacts, and also the challenge which the "I" gives from itself to the Thou, the challenge from the I to the Thou.

The challenge and the reaction give themselves expression in language as question and answer.

In this way life gets in language a dialogical character.

The will to become something leads to isolation

The act of the will leads to confusion, because the will, though it can be very sublimated, still is the tool of the desire.

The will to become something, to be something else - also when this "something" is worth the effort, and very noble - can suggest a direction, can clear a path through the confusion; but such a process leads to isolation: the Ego that places itself outside, and is creating displacement and distortions.

We can't imagine a condition, a being, where all conflict have ended

When you as a Philosophical Globetrotter understand the question about the creative activity, you will perhaps be able to understand what people mean by striving after something.

Is the creative action a result of an effort, and are we aware about the moments where we create? Or is the creative action a feeling of complete self-forgetfulness, a feeling, which arises when nothing intervenes disruptive, when you not at all feel the movement of the thought, when there only is an altogether rich and complete being? Is the creative condition a result of drudgery, of struggle, of conflict, of an effort?

We have all noticed that when we do something with great ease and quickly, then it costs no effort, then there not at all is talk about any struggle; but because our existence in the main consists of a line of conflicts and struggles, we can't imagine a condition, a being, where all conflict have ended.

Passively to observe and feel the past's activity is an act without past

When the Taoist monk is sitting, and observing a tree passively without any kind of thought-activity, then it is an act, which isn't defined by the past.

And passively to observe and feel the past's activity is also an act without past.

To be the past present is to be one with your past, without that there is any displacement or distortions between the realizer and the realized.

We like rather to live in the past or the future, than to see the relations in which we are in the moment

The relationship is a mirror in which you can see yourself.

This mirror can either distort or expose the truth about yourself.

Most of us see in the relationship, in the mirror, what we preferably want to see, but we don't see that, which is real. We like to condemn, justify, compare, or escape, and rather live in the past or the future, than to see the relations in which we are in the moment.

In this way, the present, as Pascal said, only becomes used by the past as a passage to the future, and therefore the relationship – which is something that is in the moment, and not in past and future – becomes meaningless, wherefore there arises unreality and absence.

Analysis is not the answer to anxiety. When you have analysed yourself for years, you are still anxious

Analysis of anxiety includes, not only the analyst and the analysed, but also time; time in the sense, that there are so many reactions, associations of ideas and memories, which have to be analysed.

But also time where many other factors arise, which will give the whole thing another direction: the comparison with earlier, and the hope and the desire after something else.

And then, when you in many days and years have analysed yourself, you are still anxious.

You are not one with yourself.

You can only observe a problem closely when you in self-forgetful way are one with the problem

A central theme in the philosophical life-practice is, whether there at all is any problem when you are the problem present in passive listening; that is to say: when you observe it incisively, very closely.

That will say: you can only observe the problem closely, incisively see wherein it consists, when you in self-forgetful way are one with the problem, when the observer is one with the observed.

And then there no longer is any problem, because then there is no reflections, displacements and darkness between the observer and the observed, but on the contrary a presence of something, which not is hidden, a presence of something apparently, something the individual has a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

If you are the thought-process present in passive listening, the thought is understood as it is

We must, in order to understand our minds, slow down the speed of our thinking – not stop it – but slow the speed down in order to be able to study it, follow it to its outer limit.

A help to this is to keep philosophical diary.

If you are the thought-process present in passive listening, the thought is understood as it is.

And in this practice, you are not self-assertive, desirous after power, after a name, after position.

You are what you are, simple and nobody.

Then the thinking no longer is self-producing, but self-forgetful.

It is made transparent in being, and then you discover something beyond imagination.

Language and thinking carry each other. And the collective language is lying in nature in form of projected energy

In close coherence with thinking exists language.

The thinking functions in language. And language is not only words and sentences. Language is music, mathematics, myths, archetypes, symbols, signs, etc.

Language and thinking carry each other. And the collective language is so to speak lying in nature in the form of projected energy.

The universal language though, is not projected energy, but is lying beyond Man, it is the actual foundation for the creation of the universe, it is the great vision, God's plan you could say, the dream-tracks and the songlines in the artwork of the universe and of Man.

It works in synchronism with the Now, and therefore with life itself, and not projected in past and future.

Why do humans continue to live without living or loving, but full of anxiety, until they die?

When you as an Idler see the whole of the battlefield of life, not as an image, but as something you are facing, and in fact are observing, then you ask yourself what it all is about.

Why do human beings continue in this way until they die, without living or loving, but full of fear and anxiety?

Albert Camus opens his book *The Myth of Sisyphus*, with saying, that there only exists one real philosophical question, and that is the question about the suicide.

Why do we not commit suicide in a meaningless world devoid of both faith in reason and faith in God?

Anxiety is to have your identity in an absence, in the constant becoming something

Anxiety is to have your identity in an absence, in the constant becoming something. In this self-production, there is no being.

Anxiety is therefore anxiety of nothing, anxiety of an uncertain threat.

The uncertain threat paralyses the identity, precisely because it is uncertain.

The inhibition in the anxiety is lying in the paralysation. Because the identity is paralysed in the anxiety, it is suspended.

The hold, the grip of the world, which the identity is, is suspended.

Anxiety is therefore an experience of an identity crisis. The whole of the situation is paralysed, and the space narrows around you.

You can only act in the Now, but the action is so insecure, that we arrange ourselves after ideas

Time is the displacement between idea and action, the disproportion, which is created by emptiness and loss.

The purpose with an idea is of course that you want to protect yourself; it is an idea about safety and secureness.

But the action is always immediately; it doesn't originate from the past or the future.

You can only act in the Now, but the action is so dangerous, so insecure, that we arrange ourselves after an idea, which we hope will give us a certain secureness.

Are you dependent of things in order to achieve and keep an existential happiness and meaning?

As a Life Artist, you must be able to ask yourself the question about, whether you are dependent of things in order to achieve and keep an existential happiness and meaning?

If you seriously try to answer this apparently simple question, you will discover how complicated your thoughts and life of feelings are.

Just like the solution to a problem is lying in the problem itself, thus reality is to be found in what you are

Reality can't come to that, which will become something, which strives after something, the will to power, the absent. It is only able to come to that, which is being, that, which understands what you are, the present.

Then you will see that reality is not something afar, the unknown is not far away, it is in what you are.

Just like the solution to a problem is lying in the problem itself, thus is reality to find in what you are.

If you can understand this, you will know truth.

If your conscious mind is aware, the subconscious mind can find an answer

We can reach to clarity over the underlying conscious and subconscious activity, if we give the subconscious mind a chance, because it is much faster in reacting than the conscious mind.

If your conscious mind is aware, and in silence is thinking and observing, the subconscious mind is much more actively awake and much more receptive; therefore, it can find an answer.

Is there any problem when you are the problem present in passive listening?

A central theme in the philosophical life-practice is whether there at all is any problem when you are the problem present in passive listening; that is to say: when you observe it incisively, very closely.

That will say: you can only observe the problem closely, incisively see wherein it consists, when you in self-forgetful way are one with the problem, when the observer is one with the observed.

And then there no longer is any problem, because then there is no reflections, displacements and darkness between the observer and the observed, but on the contrary a presence of something, which not is hidden, a presence of something apparently, something the individual has a clear understanding of.

It is a presence of something straightforward, a presence in naturalness.

To understand consciousness, means philosophical, that you speak about the perspective of Man as such

To understand consciousness, desires and thinking, means psychological, that you speak about the contents of the observed, and the contents of the thoughts in the individual person, and that you take a psychological perspective on the observed and the thought.

To understand consciousness, desires and thinking, means philosophical, that you speak about the perspective and self-production of Man as such.

You direct the awareness towards the observer and the thinker, rather than towards the observed and the thought, towards the form of consciousness and thinking, rather than towards their content.

And the subconscious has here to do with absence and unreality; that is: the separation of the observer and the observed.

The ideology of needs distorts the human nature

We always want something else than what is necessary in order to cover our daily needs.

It would perhaps be enough for a human being to get a bit of food, a few clothes and a small room to stay in; but we want something else. We want to become a famous person, have a position in the society, have power, prestige, to be God's chosen, to experience that our friends think high thoughts about us, etc. The whole of the modern management and coaching industry is based on, that all people ought to think in that way.

The problem is difficult, because the inner desire after being the richest and most influential human being, the desire after becoming something, only can be fulfilled through the possession of things, food, clothes and shelter included.

You cling to these things in order to become rich inwards; what will say: to be free and independent in psychological and existential sense. Therefore, you become unhappy when you can't get what you want, or when you lose it.

Most of us are so eager after solving a problem without investigating it deeply

Most of us are so eager after solving a problem without investigating it deeply.

In order to be able to investigate deeply, you must have energy, intensity, passion; but most of us are indolent and lazy – we want another to solve the problem for us.

But none other than ourselves will in depth be able to solve a single human problem, whether it is of conceptual, political, religious, ethical or existential character.

You must have more than a little vitality, passion and intensity, in order to be able to be the problem present in passive listening, and then, while you observe and feel passively, the answer is there, quite clearly.

It is completely central for the Philosophical Globetrotter to investigate the nature of experience

It is completely central for the Philosophical Globetrotter to investigate the nature of experience, the way in which you can observe, listen, see.

As a Philosophical Globetrotter, you must try to find out, whether it at all is possible to see with more than just one side of your being: sight, intellect or feelings.

Is it at all possible to observe very closely, without that there happens a distortion?

For the Philosophical Globetrotter, it is worth the effort to investigate this.

What will it say to see? Can you observe yourself, observe what you in reality are: desirous, envious, worried, fearful, hypocritical, deceitful, self-assertive – can you quite simply observe this without distorting it?

Beauty is reason and feeling as a wholeness

In order to be able to see truth you must use reason, but you must also be able to feel.

You must be endowed by passion after discovering, and having a great energy.

When you observe a cloud, or the beauty in the light on a tree, there must be passion, there must be intensity.

In this intensity - this passion - there is no sympathy or antipathy at all, and therefore not the feelings that follow these.

The intensity is not personal, not yours or mine.

Self-realization is not the desire after self-realization

Why shall we necessarily have what we want?

Is it not because we think we have the right for it?

In political philosophy they have made much out of claiming that the right of ownership is a "natural" right, whereby you can justify waste and exploitation.

There are areas in Rold Forest which are "private" where other people not are allowed entrance.

Other "rich" people can buy a star or a planet if rich enough (I wonder - if there were people living there – that they would agree with that).

I just wait to see that the air I breath, that a bird's song in the morning, and my mommy's love, now have become the right of ownership by some "rich" guy, which I therefore not are allowed entrance to anymore.

A bit in the same way they have claimed, that concolict is something "natural",

whereby you can justify violence and war.

And the ideology of needs is claiming the same: the desire after satisfying your needs, not only your basic needs, but also esteem-needs and self-actualizing needs, is something entirely "natural" and a human right.

The problem is that there is a difference between actually *being* a self-realized person and the desire after being such a person.

To reduce the whole thing to needs is a distortion of what self-realization is all about.

The relationship is a mirror in which you can discover yourself

The relationship is a mirror in which you can see yourself.

This mirror can either distort or expose the truth about yourself.

Most of us use in the relationship, in the mirror, what we preferably want to see, but we don't see what is real.

We like to condemn, justify, compare, or escape, and rather live in the past or the future, than to see the relations in which we are in the moment.

In this way the present is, as the philosopher Blaise Pascal said, only becomes used by the past as a passage to the future, and therefore the relationship - which is something that is in the moment, and not in the past or the future - becomes meaningless, wherefore there arises unreality and absence.

Unreality is absence of something for the individual hidden

The thinker is himself absent.

The experience of absence is the experience of, that what happens around you, and with you, doesn't concern you, that you are not in it, not are involved.

You are not here, nor other places, but outside in the meaning absent.

You are shortly said not present.

That will say that your actual being is hidden for you, you are ignorant about what you are.

Unreality is something for the individual hidden. It is a specific state, a suffering emptiness, a being outside. You are not your activity. You are something else than your activity, or rather: your activity is something else than yourself.

Unreality is weightlessness, that existence is without weight, which Milan Kundera was seeking to depict in his novel *The Unbearable Lightness of Being*: the lacking presence, and the weightlessness.

The prompting gets the mechanism of discovery to function

If your real interest not yet has become awakened, and if the prompting to find out is present, then you will find out, not by constantly seeking after an answer, but to be inquiring, clear and warm in your prompting.

Then you will see, that when you are awake, there is a sharpened attention in which you receive any hints from the hidden interest, and that dreams also play a part.

In other words: the prompting gets the mechanism of discovery to function.

The old leaves more and more dregs; that will say memory

The challenge is always new.

It is only the reaction to the challenge, which is a recurrence of the past.

The old leaves more and more dregs; that will say memory, and it is in this accumulation that the spectator, the theorist, the doubter, divides himself from himself and the surroundings, from the challenge, from the experienced.

Is life not all the time something new?

What is, after all, life?

Is it not all the time something new?

It is something, which constantly is changed and is creating a new feeling.

Today is never the same as yesterday, and that is the beauty of life.

This new is the unique in life, a unique presence, which the Jewish philosopher and mystic Martin Buber called *The Eternal Thou*.

Meaning is an utterance of freedom

As despair has a relationship with loss, then meaning has a relationship with fullness.

The meaning in what you do is filling, lifting up and expanding.

Meaning owns a freedom which does that it can't be emptied out; it is so to speak inexhaustible.

Meaning is therefore also an utterance of freedom.

Meaning opens your existence, or it is an opening of your existence towards the present, the now.

Will to Power is not psychological will, but perspectivism and nihilism

The Will to Power is a concept which comes from the German philosopher Friedrich Nietzsche.

It is entirely an expression of the philosophical desire in the thinking, not an expression of reality or life itself.

It is an expression of the thinking's desire after controlling truth, happiness and reality. It is therefore I call it a philosophical desire.

It is not enough to designate it as a psychological desire, but a perspectivism which ends in nihilism.

You must quite simply see that desire is a contradiction

There is always a contradiction in the desire.

You desire contradictory things - which doesn't mean, that you must destroy the desire, oppress, tame or sublimate it - you must quite simply see that the desire itself is a contradiction.

It is not the things you desire, but the nature of the desire itself, which is a contradiction.

And you must understand the nature of the desire before you can understand the conflict.

With ourselves we are in a condition of contradiction, and this condition is created by the desire - this, that we strive after lust, and try to avoid pain.

Meditation is a downward movement, not an upward movement

Meditation is, as I understand it with reference to Art of Life, a downward movement.

And by the way I believe, that this is a fact concerning all spiritual practice, when practised correct.

At first you release yourself from the personal images, here next from the collective images.

Herewith you give energy and life back to reality and presence.

You can also say it is a foundation of ground connection, a being with weightiness and grounding.

The cause of the inner emptiness is the desire after becoming something

The more emphasis which is being put on the outer greatness, the greater is the inner guilt over unlived life.

But freedom from this guilt is not asceticism.

The cause of this inner emptiness is the desire after becoming something; and no matter what you do, then this emptiness can never be filled out.

You can escape from it, whether it happens in a clumsy way, or in a more cunning way; but you can't move further away from it than from your own shadow.

You perhaps don't want to look into this emptiness, but it is there nevertheless.

Neither those ornaments things can give you, nor the suit of penance, which the soul can dress in, can conceal this inner poverty.

Unless you are free from anxiety you can't see and feel clearly

Anxiety is the trap in which you are caught.

Unless you are free from anxiety and everything anxiety implies, you can't see and feel clearly and deeply.

It is obvious that where there is anxiety there is a closed attitude, and therefore no freedom and love.

What is important is not what should be, or what could be

What is important for the Idler is not that which should be, or that which could be, nor what principle you ought to follow, what kinds of ideals you ought to have, or to what religion, or what political party you ought to belong to.

It is clear, that all such reactions altogether are meaningless when you are facing the confusion, the need, misery and continuous conflict, in which we live.

The Ego is tied to time and its images

The memory consists of multifold experiences, which have been named, identified, and it is this process, which creates the Ego, the inner spectator, theorist, doubter.

The Ego is tied to time and its images.

The universal images work in synchronism with the Now

We must discriminate between the personal/collective images in time, and the universal images.

The personal and collective images work in sequences in past and future.

The universal images work in synchronism with the Now.

If you are completely existential present in the Now, you will receive information through the universal images - you will be made transparent in wisdom.

The Ego has stepped aside.

You will have contact with the world of forms, as Plato formulated it.

We need a philosophical life-teaching and practice

We need that philosophical life-teaching and practice, which is offered in philosophical counseling.

There is a need of philosophers who partly are university educated, partly have a philosophical life-practice; that is to say: philosophers who - like Socrates, the Stoics, the Epicureans, and the philosophers in the East - are and live what they think and

teach, true teachers, whose thinking is made transparent in being, and who consequently live what they teach.

It is will to power when things and sense impressions tie us

Our natural needs are not the will to power, but it is the will to power when things and sense impressions tie us, both in psychological and existential sense; that is to say: in the sense, that we can't feel happy without them, that they have become our foundation of existence.

The malfunction of the mind is ideology

All models of society have had terrible consequences because they, in the under evaluation of other influences than the historical, create an imbalance.

They confuse personal and collective images with reality.

The simplest expression of this malfunction of the human mind - which this bring about - is the concept of ideology.

All of the thought's activities strengthen the ego

All of the thought's activities, whether they are positive or negative, are usually experiences that actually strengthen the ego, because they suck life out of the present, out of the Now and timeless, and into time's self-producing movement from past towards future.

Is it therefore possible for the mind to let life flow back to the present, to allow a total existential presence in the Now?

As the Stoics and the Taoists say, then it can only happen when there is completely silence.

Existential movement gives life colour, or it is life in its colour-richness

The happy movement is characterized by that awareness and being go together.

Existential movement gives life colour, or it is life in its colour-richness.

It is life-giving, or it is the identity in its life-giving form.

Movement creates light in the identity, gets it to light up.

There is in it an energy, which is spreading as liveliness in the identity.

It is the flowering of the essence of Man.

The movement is so to speak a radiance of life.

It is the thinking, which has been transparent in being: self-forgetful thinking.

The movement of time consists of two movements, which we could call the outgoing movement and the backmovement

The movement of time consists of two universal movements, which we could call the outgoing movement and the backmovement: future and past, creation and destruction.

These two movements are reflected throughout the Universe in a multiplicity of different lifecycles: they are Samsara's wheel of up-cycles which are followed by down-cycles and vice versa (for instance life and death, success and fiasco, joy and sorrow) - all this which is lying behind the law of Karma and rebirth.

This Universe is for instance considered to be a reincarnation of a past Universe, in the same way as a human is being considered to be a reincarnation of a past existence.

Merely to get information or knowledge is not to learn in philosophical sense

The function of the mind is to investigate and learn.

To learn in philosophical sense doesn't only mean to cultivate the memory, or to accumulate knowledge, but to learn to think clearly and rational without illusions, to start with facts and not with beliefs and ideals.

When the thought originates from the conclusion, you learn nothing.

Merely to get information or knowledge is not to learn in philosophical sense.

To learn in philosophical sense includes love of understanding, and doing a thing for its own sake.

The meaning of life is to express the human essence

Only meditative-existential you can be in the Now.

The passive listening presence is meditation.

Meditation is to see completely with the heart and the mind; that is to say: with the whole of your essence.

The human essence is therefore meditation.

Meditation is the self-forgetful openness for, and absorption in life itself.

The meaning of life is therefore to express the human essence.

Human essence is therefore an appearance-form of the Now.

Why? Because the essence in the human life is meditation.

Total existential presence in the Now is meditation.

The essence is therefore one and the same with existence; and this realized oneness is precisely meditation, or the wholeness of the observer and the observed.