

The Nectar of Healing

Prologue

When any person has the courage to put away all the armor he has been carrying to numb himself in an effort to hide from a truth that he knows is true, he "Remembers." With the power of this vision, he can feel the full scope of his misery, the full scope of all human misery, and how far we have strayed from The Real.

A person's habit of fabricating masks and cloaks, crutches and lies, developed over years since adolescence, has managed to conceal the symptoms of his illness but has not arrested its progress. Every day that he passes in this fabricated, false world, he has tricked yet another person. He has infected yet another soul with his dis-ease; he has induced light to believe in darkness. By thus denying and concealing his symptoms he increases the weight of the load that he is already carrying. For he is required to restore the Light and to take back the darkness. He is required to feel his nakedness and to allow others to see his nakedness -- to see what he really is, without masks and cloaks, without crutches and lies. That is, without ego. The challenge of curing oneself is one thing; the requirement to cure others in order to cure oneself adds to the immensity of the task. But there is no other way that his disease can be cured.

Since ancient times, men who have begun to realize the scope of this task have appealed to "gods" for help. These people have chosen to heal. They *see* too much to continue to believe in the reality of the outer. They can no longer pretend that their body's senses are showing them anything real. They have accepted that continuing to move and breathe under the guise of their personhood is a lie, and is the very source of all disease. In the purity of their sincerity, and by their courage to admit what we all see but shrink from, they began to search for the way out of the Black Hole. They managed to stay connected to and to follow the trail of their glimpses, received from "the gods," of THAT WHICH IS; it helped at times to try to embody those glimpses in a thought system. Such a thought system was handed down in many cultures, preserved across the generations, and we call it the cosmovision of the culture. We have today, from several cultures around the world, written versions of their cosmovisions. Most cultures have gone to great lengths to protect these treasured ideas from contamination. The teachings, mostly stories which were invented to convey things which really can't be put into words, were kept secret. They were withheld from the people, and told only to the most sincere, the most humble, the most intuitive among the youth.

In some cultures, the cosmovision was lost. If the elder priest could find not one single person among the youth with the qualities of character deemed worthy of the teachings, the teachings died with the elder priest. For example, there were stories that were orally told in about 1970 to a young woman of one of the tribes of the Pacific Northwest in North America; these stories were in their native Chinook language. The story teller

was her grandmother, the old medicine woman of the tribe. But they were not intelligible to the girl, because they contained symbols which were no longer present in the modern world. Nevertheless, they had an impact on her and she remembered them. Throughout her life, she diligently sought someone of the next generation to relate the stories to; always trying to sense if a young person she met possessed the right qualities. But she was unsuccessful. The reservation existence, within the materialistic, fast-paced society of the U.S., had the youth all preoccupied with other things. Even with her own children, she had to withhold the stories, because they would just laugh at her and call her crazy when she started to talk at this level. She found that she had to distort the meaning of the stories so much in order to be understood that she did not feel right saying anything at all.

Cosmovisions were protected in this way, then, even after the invention of writing. What was written was disguised as it had been from ancient times, so that only a deeply perceptive person could make any sense out of the words. The wise were wise enough not to try to publicize deep truths. The message is so much of a shock to the psyche of the person steeped in the false world that instead of being transformed he reacts as if the truth is his enemy. It is an allergic reaction! This food is good for him. It is powerful medicine. But he is so worm-infested and germ-infested that his own system's reaction to fight off this medicine can kill him. And so, he projects; he may try to kill whoever speaks this truth. We can see that every allergic reaction identified by medical science is a sign and a symbol of this process in a person: he is trying to fight off some truth.

Down through the ages, there have been instances of people who had intuitive knowledge of the deep meaning in the cosmovision of their culture, and felt its truth. If such people became known publicly, their intentions were often misunderstood and they were persecuted, just the same as charlatans, false prophets, and the insane. Sometimes, if they did not recant or keep silent they were killed. After the invention of writing, things got complicated, because now a writer could not assure that a listener heard and interpreted correctly, and a listener (reader) could not question or otherwise confirm to his satisfaction that he had received the real message contained in the words or other symbols. In this sense, the invention of writing was unfortunate. Writing down, especially profound and sensitive things, was dangerous. Readers took to heart what a man committed to paper and ink by his own hand. His signature was affixed, and he did not write until he was prepared to stand by what he wrote. But even so, there was always the risk of being misunderstood more often than being understood. It is always far superior to speak person-to-person, for real communication requires the full and active participation of two whole -- and sincere -- beings.

And then later the invention of the printing press, 500 years ago, was really when "virtual realities" were born. A reader did not even get to see the character of a person's handwriting. "Communication" became just a guess, based on one's own personal meanings for the words on the printed page. All the reader had to go on was logical analysis or common sense, severely reducing the scope of what we call "meaning" to something sterile and cold, requiring fantastic imagination to invest it with life and reality. And, almost always, this life and reality that the reader of printed matter invests in the words on the page are nothing like those of the person who had them printed. Printing opened the door to more miscommunication than communication. Much of the time it is more hazardous than no communication at all.

And now, with electronic means of writing/editing and with instant delivery of a possibly not very heartfelt or considered and reconsidered choice of words, no one should believe that he can understand anything, or that he is getting the truth. The computer age has eliminated truth. So much has been committed to paper and to blips on screens that is pure vomit that no one can really believe any of it. And humans' minds are so accustomed to using only the part of their being that is able to logically construct fantasies based on printed words and symbols. Every other part of the human being has been killed. Now, even in face-to-face communication very few people can truly send, or receive, a communication. **VIRTUALLY NO ONE CAN BE STILL AND SILENT LONG ENOUGH IN A FACE-TO-FACE CONTACT FOR ANYTHING DEEP TO BE ABSORBED! WE DO NOT CONTACT ANYTHING REAL! WE CONTACT ONLY OUR OWN CONCEPT, THAT WE GENERATE, OF ANOTHER PERSON! WE ARE IN A WORSE POSITION THAN WE WERE IN BEFORE THE INVENTION OF WRITING! BACK THEN, AT LEAST, HUMANS BROUGHT ALL THEIR FACULTIES TO THEIR ENCOUNTERS WITH ONE ANOTHER.**

So we are left with nothing but silent, cold desperation and guesswork, even in what we call "communication" and "interaction" and "a relationship." The vast majority of our words mean nothing. Often, less than nothing.

We take a little diversion here, to offer to you the lyrics of a very popular song by a young writer who was feeling this desperation and refused, at least for a time, to be confined to a virtual reality:

WHAT'S UP? by Linda Perry

Twenty five years and my life is still
Trying to make it up that great big hill of hope
For a destination.
I realized quickly when I knew I should
That the world is made up of this brotherhood of man
For whatever that means.
So I cry sometimes when I'm lying in my bed
Just to get it all out what's in my head
And I am feeling
A little peculiar.
So I wake in the morning and I step outside
And I take a deep breath and I get real high
And I scream at the top of my lungs
"What's goin' on?"
I say "Hey, hey, hey, hey -- hey, hey, hey!"
I say "HEY! WHAT'S GOIN' ON?"

And I try
Oh my God do I try
I try all the time
In this institution.
And I pray
Oh my God do I pray
I pray every day
To see a revolution.
And I say "Hey, hey, hey, hey -- hey, hey, hey!"
I say "HEY! WHAT´S GOIN´ON?"
Ooh, oh, oh, ooh
Oh ooh ooh ooh ooh oh
WHAT´S GOIN´ON?

Twenty five years and my life is still
Tryin´ to make it up that great big hill
Of hope
For a destination.

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One who cannot feel what she must have felt as she wrote these lines, has lost the essence of his wholeness. To be alive is to grow in spirit. To be alive is to keep testing "reality" to see if there is possibly a deeper, more beautiful layer hidden behind the one we currently see. Testing "reality" means probing, challenging it, tearing the structures down and seeing if there is an essence which survives the tearing. We must be willing to leave the old behind. The old had its day. But today is today. There are secrets to decipher -- and to live. Only by means of an ever-deepening, direct experiencing of what endures, *within* the obvious, can we approach the universal, and the universal is the key to Infinity. Only if we persevere in a search for the Ever Rising Sun can we find out if It exists, or not. And it is from *this* vantage point, with *this* kind of fire, that we can heal -- anything.

In the 1960s, one of the most influential medicine men of modern times laid open the cosmovision of ancient Chinese healing for all to see. Cheng man-Ching, master of T´ai Chi Ch´uan and the five excellences, president of the Chinese medical association, instructor of martial arts at the Chinese military academy, defied tradition and his own teachers and declared "There are no secrets." Through his published works and through his personal teaching of the T´ai Chi exercises to more than 10,000 students, he did not hold anything back. In T´ai Chi, the student re-learns how to use his whole being, and how to relate to the whole being of an "opponent." Throughout the ages, the T´ai Chi tradition in China had taught that only a select few are ready for this knowledge;

professor Cheng felt that in his time there had been a shift in humanity, and that the knowledge should now be available to everyone. The hunger of the young people, beginning in about 1960, for The Authentic -- regardless of how intense or threatening to the old and familiar it may be -- was recognized by professor Cheng. Witness the large numbers of people in the last two generations who dropped everything and began to follow cult leaders of every type. Witness the thousands and thousands of people worldwide who were sensitive and open-minded enough to listen to the teachings of Bhagwan Shree Rajneesh/Osho, commentaries on -- and candid critiques of -- the full spectrum of religions, philosophies, social institutions, and spiritual disciplines. If you have made a study of this movement and have concluded that you don't agree with Osho's teachings, still we have to consider and reconsider the power that accumulated around this movement. Osho touched a nerve in the human being that was not being touched by the modern world. He has been ranked by the government of India as one of the ten most influential people in the history of India. That includes some truly remarkable human beings.

Contemporaneous with Cheng man-Ching and Osho, there has been a revival of interest in ancient cosmovisions worldwide. Everyone is looking for his roots, which indicates that everyone is recognizing his rootlessness in the modern world. Humans today know that there is a *Something else more real*. Many, many people seem to be sincere and dedicated in their efforts to uncover the knowledge possessed by the ancient wise men of their culture and to write it down so that it can be studied and lived by. In general, it does appear that mankind as a whole has made a shift, is weary of lies, has already tried a life of pleasure-seeking and money power, of waiting for the government, or science, to fulfill its promises. Does this great interest in cosmovision reflect a recent, sudden, deepening of insight into universal truth? There will always be those who look upon such a phenomenon through only their rational, logical positivist eye and conclude that whenever people feel helpless and hopeless and afraid they invent a god to comfort them, and that this is no more than another teddy bear. An open-and-shut case. They slam the book shut and throw it on the rubbish heap. Most of those people have never tried meditation. Most of them have never made a thorough study of anything that smacks of "mysticism" or "the non-material," and followed its disciplines to see what happens.

But a wise man has said: "The proof of the pudding is in the tasting." And another wise man has said: "Never judge a man until you have walked a mile in his shoes." Only the one who has lived by his cosmovision, attuned his being to the more subtle, sought out an authentic Master, and practiced the recommended disciplines -- be they fasting, purging, meditation, chanting, dancing, or praying -- is in a position to claim to know the taste of the pudding.

One strongly suggestive element which screams loud and clear at anyone who embarks upon a study of the various cosmovisions is that regardless of where a culture is located, regardless of how isolated from other cultures it has been, regardless of how well the secret of a particular culture's cosmovision has been protected, they all say basically the same thing. Even a fool, even a logician, even a pure intellectual who speedreads can see this. The prescription given by medicine people of all ages, from all cultures, from ancient times before the written word right up to the present day, is the same: if you wish to heal your disease and your dis-ease, no matter what form it takes, you must first find its root, and this root is the same for everybody and for all diseases. All

cosmovisions point you to, and keep you focused on, this universal root, unequivocally. There is a resounding, harmonious unison to the refrain. But your ego will not like this refrain, because it is your ego -- not your government, not your environment, not somebody else's religion, not a lack of education, not a problem with limited resources or supply and production, not something wrong in your own or somebody else's body -- which is the cause of your disease. The "nectar," the essence, of every cosmovision is the dismantling of the human ego -- the "personality" or "personal-ness". This produces, automatically, a reawakening of something deeper in each individual, as we shall see. Healing occurs -- at all levels at once.

Another way of putting it is that the macrocosm (the physical universe) and the microcosm (the body) are but symbols, metaphors, for the subtle, non-material reality. They themselves are not real. What happens in your universe is also happening in your body and vice versa, as effects you need to pay attention to and trace back to their cause in your psyche. Not really effects, but symbolic events, similar in nature and substance to a dream or a memory that you have about someone you have known. So trying to directly "heal" the body, or the outer world, will not work. The problem re-emerges, maybe in the same form, maybe in a different form. The cosmovisions offer ways of opening yourself up to the immense forces which "create" the universe and all bodies. You will never understand these forces with your intellect, nor will you ever be able to control them with your mind or your will. But as you gradually, one step at a time, eliminate your "I" from your experience, and surrender to the Stillness and Silence, and stop fighting the equilibrium state and upsetting it, this purification is reflected automatically in the purification of both universe and body. You will see!

Let us now turn to a more specific look at some of the cosmovisions of the world. Initially, we focus on a comparison between the ancient Chinese and Andean systems, which are remarkably similar.

Chinese and Andean Cosmovisions

Caveat to the Reader

At the point of absolute equilibrium there is no movement, no action, no spacetime, no matter/energy. It is the Silence, the Stillness, the Nothingness, the Great Void. It is pure neutrality: zero. The logical mind runs itself around in circles asking such questions such as "Can nothingness be experienced?" and then of course, giving the logical answer "No", and then declaring whereby, whereas, and wherefore that ipso facto this whole thing is just another fiction. Worthless.

There is no point in continuing your study of cosmovisions if you have never experienced a part of your being which operates outside the world of logic and reasoning. Cosmovisions, as ideas, *are* worthless -- or nearly so. Their value is in

direct, intuitive contact, which confirms and deepens intuition, and encouraging us to further develop this faculty -- at the expense of our rationality. No man can serve to masters.

I. General Features of Cosmovisions

In both of these ancient cosmovisions – the Chinese and the Andean -- everything comes from this absolute equilibrium, and everything evolves in a spiral trajectory back into it.

"Emptiness, stillness, tranquility, tastelessness, silence, and non-action are the root, the Source, of all things."

Chuang Tzu

Futilely, words are invented, in every cosmology, for that which pervades, creates, and oversees the process. Religions use the words Brahman, Yahweh, Jehovah, God, Allah, etc. In the ancient Chinese cosmovision the word Tao is used; in the ancient Andean (Tiwanaku/Quichua), the word Viracocha.

When a human lives with his mind in this state of absolute equilibrium, he is said to be enlightened. Perhaps no human has ever lived continuously in this state. We fall from this delicate equilibrium by any desire, plan, intention, thought, fear, memory, or judgment. When a person is in the state of equilibrium, without the interference of the mind, he does not experience himself as a doer, or initiator, of action or of words. His body performs the minimal actions, uses the minimal communication, required to fulfill the demands of his task in a human body.

In the Andean view, particularly the Aymara view, the perfect way to live is agriculture, in which all ego is put aside and the person devotes his life to the will of Pachamama by subservience to the seasonal demands of adorning the fields with beautiful crops. The work is done with full consciousness to whatever tiny task is called for in the present moment. And, it is done with impeccable care. The words used by the Northwest Pacific coast natives for how one knows what to do in life are simply: "You just do whatever you're doing, and then you just do the next thing." Such a person, who lays aside his own will and lives through the highest and the best part of his being, rarely speaks or writes, and doesn't seek out entertainments in the form of strong sensory stimulation. He is sensitive enough to notice that such things disrupt the equilibrium. His mind is distracted from the pure experiencing of the perfection of the present moment.

The experiencing of the absolutely perfect equilibrium is the only experience which can be called true. Everything else is of lesser value, and only, as it were, a half-truth/half-lie, because it carries along with it its own opposite, and because it is contaminated by "the red dust of illusion." According to these cosmovisions, this is in the nature of things, and therefore necessary to teach you never to depart from the equilibrium state. One must trust Viracocha, or the Tao, completely. And not put his own will before God's. What is God's will? Whatever is happening!!! We learn the uselessness of listening to our own will. For example, any work you may do to deliberately cultivate the virtue of "patience" will produce an equal amount of its opposite "impatience." That

is, however much you stray from stillness and silence to assert your will, that is how much you must suffer defeat. And again, according to both of these cosmovisions, this is a law that we cannot supercede.

At any moment when a human descends from the equilibrium state and chooses instead sensory stimulation, or initiates action, his entire mind is transformed. The experience of total peace is lost. He is thrust into the relative world, the world of opposing opposites – the world of Heisenberg and Einstein. It is a false world, and everything in it and pertaining to it, though offering the impression of being of value, is of no value, and is negated by its opposite. One who is invested in this world wants to believe that it is a Newtonian world of solid things, dependable things, valuable things. Money seems to have value to him; it is not just a thought or a feeling or even an inspiration -- it is a solid object that he can hold in his hand and hide in his pocket. And it seems to guarantee the possession of other solid things, and if one thing burns out he can get more money and replace it. But the person with this mentality is wasting his limited time and energy. What he trusts in to be Newtonian in nature is not. It, by design, by virtue of its very nature, will fail him. Everything will change, and that which brought this person temporary enjoyment or peace of mind yesterday, is, *because of this*, going to begin to lose its capacity to do it tomorrow. Using something of the material world destroys it. Using it not only destroys the thing itself by wearing it out, but it also undermines its value to you, your interest in it. The thing itself might outlast these changes in your mind.

The individual human mind is a part of a much bigger mind-space. It can go places and do things and make changes infinitely faster than material objects. Its nature is to refresh itself constantly, to clear away the old and explore the new, until it finds its resting place eternally. No matter how high quality was the manufacturing of any material object you might possess, it can never go where you want your mind, your consciousness, to go. The material object will disappoint you. The sensory world can satisfy the yearnings of only one tiny potential in a human being. To withdraw time and energy from the equilibrium and dedicate it instead to the world of the senses is ignorant, and a self-deception.

Usually, humans descend to this world of the senses when they are young, before they can see what they are doing and all that it entails. The youth of the more advanced societies tend to become immersed in the material world deeper and sooner than the youth of the less advanced societies. It is very likely the case that before any society became competitive in the world marketplace more of its members could intuit the truth of cosmovision; later, everyone was too busy, too blinded, making money. And today, those who seem to resonate with the cosmovision of their own culture seem to be those from less economically developed countries -- or they have relinquished pursuit of a "lucrative" position in a wealthier society.

But with the loss of the faculty that allows one to resonate to the cosmovision, one binds himself to the play of opposites, exactly the same play of opposites that defines the life of even the lowest animal! The deeper one become immersed, the harder one struggles to be successful in the money and pleasure and power game, the more laborious and agonizing it will be to try to back out later, when one has gone through so many cycles of the play of opposites that he can see what he has gotten himself into. It will probably

be impossible to back out. You cannot gain linearly in a system which is not linear but circular.

The nature of the system of which all material things are a part, and from which no material thing can escape, is circular. Two opposite poles exist, and everything is constantly circulating from one to the other. In the Chinese cosmovision, the two primordial opposites are yang – the sunny side of the mountain, the active and assertive; and yin – the shady side of the mountain, the passive and receptive. In the Andean cosmovision, these two primordial opposites are Mallku – the sun, the western slope of the Andes, the active masculine; and T´alla – the lower eastern slope of the Andes, the tender feminine.

In this bizarre world of physical elements and separate things where disequilibrium is the rule and everything is bounced off its opposite, the gods, the pachas, are split. Nature is also split, and everything seeks out its missing opposite in order to return to the absolute equilibrium. Without the equilibrium, our true nature, there is no rest, no peace, no Silence. There are no constants, nothing can be relied upon, and nothing is fixed. Again, the solid objects of Newtonian physics seem solid only because we are not using our ability to see a bigger picture. Everything is in constant flux; every moment of effort to keep something alive is killing it.

The wise men of old who intuited the truths which became the cosmovision of their culture, must have had a deep compassion for those who ignorantly fritter away their life energy pursuing the shadows of pleasure and things. Whether Chinese or Andean, their advice was: "Follow the simple, peasant path laid before you in this moment, take the humble position, let nature do your thinking and planning for you, and let your mind rest unpreoccupied in the equilibrium state. No successes and there are no failures. No ambitions, no frustrations."

It is so very difficult for those of us socialized into modern industrialized societies to comprehend this. In fact we can't. We have to *just live it*, in order to discover the wisdom in it. When a person initiates an action or makes an assertion or otherwise interferes with the flow of events outside himself, he starts a wheel turning that will not stop until he experiences the opposite of what he was trying to do. This negates what he was trying to do and restores equilibrium. The amount of aggressiveness, strength, confidence, or certainty with which he put forth his effort determines the amount of momentum that he generates, and the force which will oppose him. When his sight is set on the Newtonian world, "Every action has an equal and opposite reaction" – until he cancels it by accepting his ignorance, letting go of his own will, and allowing nature to restore the equilibrium state in its own way.. Once he experiences this state, he finally *sees*. And in this equilibrium, enlightened state all debts are paid, nothing is left out of balance – there is no karma. The mind of the person is not contaminated by illusions about the illusory sensory world.

In both the Chinese and Andean cosmovisions, all this is taught, through "theology," dynamics, philosophy, psychology, myths, and parables. Man escapes the bondage to the opposites only by accepting his fate in the body of an animal which is destined to die. He must yield perfectly to the demands of Pachamama, the earth, in order to transform the fields into beautiful crops: this is the metaphor for his life task of transforming himself into his true nature.

From the standpoint of the human ego, this is no easy road. Pachamama is described as "implacable." The Aymara tradition is stern, uncompromising. And in the ancient Chinese classic the *Tao Te Ching*, we find these lines:

"Heaven and earth are ruthless;
They see the ten thousand things as dummies.
The wise are ruthless;
They see the people as dummies."

It is only when an ordinary man begins to forfeit his own will, his own ego, his own personal sensory pleasures -- everything that he has been calling "my life" -- that he makes a turn in a spiral toward perfect equilibrium. The circularity of the opposites is now a spiral. In any moment in which he achieves a perfect harmony with the work in the present moment, his mind is free of cares and worries about the future. And, in both the Chinese and Andean cosmovisions, both future and past are illusions. In Chinese terminology, this wonderful condition of moving upward in the spiral, toward equilibrium, is called "following the Light", or "being at one with the Tao".

In both cosmovisions, the opposites of "yes" and "no," and "good" and "evil" in the physical world do not exist as discrete entities. The Anglo-conditioned mind tries to define absolutes in a world where relativity rules. One Andean writer has referred to this futile aspect of Western thinking as "a clumsy dualism". The Andean people even have a word for "yes *and* no": "Inasa." And if you ask them a question in Spanish, expecting an answer of either si or no, they often just say "Relativo." This is one glaring difference between the North American/European mentality and that of people with native sudoamericano ancestry. The Anglo insistence on categorical clarity -- black or white, good or bad, guilty or not guilty, etc. -- doesn't make much sense to people even today of Andean ancestry. To them, and to the Chinese, saying yes, making an assertion, starts a process which eventually negates the thing asserted. And refusing something which life offers unbidden means that you will have to accept whatever it is in perhaps even greater magnitude later.

In both cosmovisions, "good" is as bad as it is good. If you like something, or find it useful, by your very use of it or enjoyment of it you discover all the things you don't like about it, and all the trouble it can cause you, or, by your very use of it, you wear it out and render it useless! In the world of nature, every blessing is also a curse. And, conversely, every curse is a blessing. An "evil" deed done by an "evil" person is harmful now but brings benefits later. One who does "evil" only harms himself. (Incidentally, this world view is also shared by the natives of North America. However, perhaps the white invaders there did a more thorough job of suppressing it as they established their governance over the territories of the natives. In this age we are beginning to see what is due, the opposite: the failure of the societies of the invaders and a renaissance of ancient culture and knowledge among the native peoples.)

The Newtonian view that a real, objective, physical world of discrete, fixed, and predictable things and events exists never made much sense to the Chinese, the Andean, or the North American native peoples. They see everything as in flux; everything as interdependent. The hard and fast and solid that is the subject of Newtonian physics, and that we occidentals are so fond of defining and quantifying, is seen as more flexible,

uncertain and sort of "soupy" in their minds. Every loss is a gain, and every gain a loss, so why struggle to accumulate material possessions or money? Let Pachamama or the Tao or Wakan Tanka provide what you need, as you go with the flow of events as they naturally occur.

We in our Western psychology like to specify "personality types," and we have an elaborate system for categorizing "psychological disorders", "syndromes" and "symptoms" in the DSM manuals. We have rigidified and re-defined psychology as "the science of behavior" to demonstrate our loyalty to the fraternity of Newton-based sciences. We idolatry the objective study of the brain and use neuropharmacology to explain everything, and even to "fix" the human animal when he is broken. Our religions compete for the distinction of specifying the most sins and all the evils we can perpetrate. On the basis of this kind of thinking, we create a whole array of "shoulds" and "should nots". For example:

- "A person should not steal".
- "A spouse should be faithful".
- "One should do charitable acts".
- "You should tell the truth".
- "A person should be humble".
- "A woman should not have an abortion".

Such proscriptions are not found, as such, in either the Chinese or the Andean cosmovision. A person is just what he is: a conscious animal subject to the natural law of opposites, *but* with the capacity to move upward in a spiral and escape. His actions are directed by his nature. When he acts, he is not choosing these actions. He cannot pretend to be something that he is not; he cannot by his own will power elevate himself to the status of a god or goddess. At those moments when he is in perfect equilibrium, he will not behave like an animal. At all other times, he will behave like an animal. There is nothing he can do about it except to submit to the natural cycles of the seasons and follow Pachamama or the Tao. With maturity, as he begins to see the nature of things, this becomes easier and easier. And it slows him down so that he can *see!*

The Chinese cosmovision places great emphasis on "non-doing." But it is careful also to clarify it: "The sage is not still because he wills to be still." He just has no interest in what moving produces. He has seen that every act ends up as its opposite. A person who steals will be stolen from, a spouse who takes pains to be faithful becomes unfaithful, kindness produces cruelty, a truth told becomes a lie in some way. One who tries to develop his reputation and character, and outshine others, is unable to enjoy the present moment and grow in wisdom naturally. There has never been a birth that did not result in death, there has never been a pleasure that did not produce the same amount of pain. Everything is contingent on its opposite, everything is relative -- *except* the moment of absolute equilibrium. It is foolish to try to evade the operation of this natural law by living according a book of "shoulds" and "should nots." It can't be done.

So the operation of the law of opposites encompasses everything except the moment of perfect equilibrium. All of a man's actions are reversed, except those he performs reverently, as a ceremony, while experiencing the pure equilibrium. And he sees such actions as just happening, not as things "I do." As the opposites play against each other, the old state of affairs is not restored, there is no reversion or regression, as long as he is

seeing what is, and learning. Equilibrium does not mean bouncing from one extreme to the other over and over and over. This is the closest an ignorant, egoistic person may come to it, but there is no joy of resting in it. When a person does rest at equilibrium, he ascends. There is a spiral trajectory, in which an “evolution” of sorts is occurring, in which the consciousness of a man sees the possibility of and experiences the wonderful state of equilibrium more and more. That which does not move toward the equilibrium is eliminated. That which moves toward the equilibrium point advances. And the more time one spends at equilibrium, the faster he moves upward toward the apex of the spiral. As a man sees this process, as he grows in wisdom, he acts less and less. He speaks less and less. He is content with the equilibrium of pure experiencing, and sees ever more clearly the fallacy in pursuing the pleasures of the body.

In the Andean cosmivision there is no afterlife, in the sense of a person who never dies. Even God, Viracocha, moves from one person to another, and even, in some epochs, disappears from the world completely. But there is the view that the consciousness gained, the experience of the equilibrium that is attained by a particular man, is preserved, and handed down to the next generation. Thus, the Inca Empire is expected to return in the future, but it will be a more refined, more balanced one than the one which existed in the past. In the Chinese cosmivision, there is the Eight Immortals myth, which says that walking the earth there are always eight people who live continuously in the perfection of the equilibrium experience, i.e. are enlightened. These people are said to never die. Some interpret this myth to say that they have an immortal body, some that they are consciousnesses which just take on a different body in each generation. The main point is that nothing is wasted. What is important and real is preserved, accumulates, and never dies.

II. Cosmovision, Cultures, Religions

In his historically based fictional story *Roots*, Alex Haley presents the African cosmivision in a sort of negative way, by developing characters who are cut off from their ancestral knowledge, and thus have lost their cosmivision. Haley treats the experience of life that this produces. He tells the story of the African in the United States, generation by generation, since the first slaves were taken from their homeland and forced into servitude in the strange New World. Apart from the effect on their psyches of suddenly being sold as slaves, being uprooted, and often living in harsh and deprived physical conditions, Haley attempts to convey to the reader the effect of being disconnected from the symbols and icons of their cosmivision. The natural environment and the diet and regimen of their lives in Africa had been indispensable to maintaining the state of mind conducive to living intuitively, in accordance with the African cosmivision. This adaptation of a human to his native ecosystem, this sense of harmony with it, is close to the root of the psyche. When this is torn away, the kind of loss experienced by the individual is perhaps impossible for someone who does not live by a cosmivision to fathom.

In America, the cosmivision of the African was useless. It was not relevant in a melting pot society which was formed specifically to escape certain aspects of the respective cultures and traditions from which the immigrants came. In truth, the new society being formed in North America had no cosmivision. Perhaps, there was a cosmology of sorts formed by a weak ideological consensus among the people, based

on common political and religious biases, but a cosmology is not a cosmovision. It is not an integral part of the psyche, arising from within the individual, possessing a kind of veracity that no merely philosophical position possesses.

The Africans, then, had much to teach the colonists and pioneers, just as the Native Americans, themselves living in accordance with a very explicit and evident cosmovision, had much to teach. The African slaves, being brought to a different continent, perhaps suffered a more traumatic loss of cosmovision than did the Native Americans. The teachings and practices which they relied upon in Africa to not lose the consciousness of their original nature, or True Self, honored by the people and reverently transmitted by the medicine people to the next generation, were impossible to reconstruct in the New World. Each succeeding generation drifted further and further from the memory of their way of life, as, motivated by fear and deprivation, they sought to become accepted into the white society. This was no easy task, as the history of the "Negro" in America clearly shows. In truth, the black man – as an African – has never been accepted, has never been assimilated, into the white society in North America as an equal member. His cosmovision, myths, rituals, symbols and icons are too different from Western notions of politics and religion. Only the black man who pretends not to be an African has been accepted. In some towns, only the black man who professes one of the Western religions and goes to church is considered "one of us." Note the similarity to the habits which evolved in South America after the invasion by the Catholic Spaniards, and in Chinese coolies in the New World. Similarly, only the Native American who pretends to be white, who disowns the practice and teaching of the cosmovision, symbols, ceremonies, and language of his own people is considered trustworthy.

Up to the present day, the people of all races who have been absorbed into the machines of the assertive Anglo societies have had no idea who they are. The rich array of symbols and icons which guided and supported their ancestors for 10,000 years before the white man appeared in their villages, and which kept them in contact with the depths of their psyches, setting the conditions conducive to the experiencing of their own personal cosmovision, have not existed in their everyday lives.

It is possible that many do not even recognize that something is missing. They believe that they have no possibility of becoming anything more than a social animal, a cog in the machine. It is also possible that many feel that a deep part of themselves is missing, even though they have never heard anything of the teaching of their African ancestors. But one arena in which they found an audience was music. Young white people, before they are completely blinded by the rat race, recognize a value in the primitive roots of a human. "Primitive" can mean "animal", but it can also mean "primal." The youth among the white races and the black singers and musicians were still in touch with the childlike innocence which allows glimpses of the more pure, more real, primal part of the being. The blacks could feel something primordial coming through them as they conveyed a message with their music and dance – a message which could only be heard with the open mind and the intuitive ear. The blacks had something to offer, in a society which seemed on the surface to already have everything, and to already have everything figured out.

Now, we are seeing how the real, the true, the profound, like a healthy seed, always eventually finds a way to the light. Now, in the U.S., we are seeing how valuable the

cosmovisions of cultures that have retained their primitive roots and simple way of life are. And, we are seeing the stupidity of trying to logically and mathematically engineer a society, ignoring cosmovision, ignoring primal intuition, ignoring conscience. There are several ironies – “I told you so’s” – that are becoming evident. One worth mentioning is what is happening now on the Indian reservations. The strategy of divide and conquer, of breaking up every social unit from the family all the way up to intertribal councils, co-opting the native leaders with well-paid positions on the side of the U.S. government, and passing laws forbidding the natives to practice their ceremonies, seemed to work. The cultural cosmovision was crushed. The people had neither a sense of unity nor a sense of individual direction from within.

But, ironically, the very conditions of poverty, lack of sanitation, social chaos, lack of police protection, lack of social services, and small operating budgets on the reservations became the fire behind the Native American’s search for his roots. The tribal centers, put in place so that whites could oversee the reservations for the BIA, have now become the longhouse where the pieces of the dead cosmovision are being resurrected into a living organism. The authentic cosmovision is returning. At first, it was just a collection of interesting stories. But it is beginning to resonate in the deep part of greater and greater numbers of native people. The end of the Mayan calendar, at the end of the year 2012, signifies the beginning of a reversal. The white society, with its absolutist, engineered politics, religions, and education, is going down. Cosmology, epistemology, and science are rapidly becoming relativized, if for no other reason than that they are irrelevant in a post-Newton world. They have no life.

This is happening worldwide. Everybody is tired of arguing about what is the “true interpretation” of the Bible. Everybody is tired of being told how they “should” live, being told that they don’t even have sense enough to figure it out for themselves. As we begin to follow a cosmovision on a personal, individual level, we will find the guidance that we need within. The religions are already stepping aside. Congregations are shrinking everywhere as the message from the pulpits becomes more and more superficial and trite. The Vatican can’t keep up with the pressures to change; and nobody wants to be a Catholic priest or nun nowadays. And even the intimidating Muslim religion is losing credibility among its own members as its obvious economic and imperialistic motives are becoming a source of embarrassment. Mohammad’s cosmovision is no longer being honored, except by the tiny faction of Sufis. His teachings have been revamped by those hungry for political control of the world.

In both China and South America, there is in progress a renaissance of the ancient cultural cosmovision, in spite of all the efforts on the part of the Communist government and the Spanish Inquisition to eradicate it. Some things never die. Don’t expect this renaissance to be featured on the nightly news – it is not very tangible, verbalizable, or entertaining, and it doesn’t appear on the top ten list of “economic indicators.” (Imagine a silicon-breasted newscaster trying to explain to the TV audience how cosmovisions around the world are helping people to find out who they really are.) But in the mind and heart of every factory worker in Chingzheng, of every obrero working in the mangos in Peru or the onion fields of north Chile, every Quichua in Cusco watching the tourists as they come and go to Macchu Pichu, and even those Bolivians who are growing and processing coca, something is happening. There is a spark. These people still remember their cosmovision enough to know that every day that they accept their situation and do their humble work in service of the pleasures of

others has a power. The one in touch with natural cycles knows that every day millions of seeds are being planted worldwide, and that means that something is changing fast.

At present, with the lingering presence of obsolete governmental and religious institutions controlling communications, very few can talk about “cosmovision” or organize into coalitions and movements. But, unlike a philosophy or religion or political position, cosmvision doesn’t need to be talked about. It doesn’t need coalitions or movements. It just needs to be lived. And living it doesn’t require any information, communication, or understanding, just a sensitive intuitive faculty and a hunger for truth. It is important to not forget that a cosmvision doesn’t need to be taught. It is just felt. It is just WHAT IS. Cosmvision just tells the nature of things, using whatever symbols and icons work for the individual teacher and student. It is not just an invention, and it is not just a story. It is personal, intuitive insight. As soon as the obstacles are removed, such as thinking and logic and obsession with making money and ego-power, cosmvision begins to bubble up into the consciousness automatically. A factory worker or a field hand has plenty of time to ruminate, to contemplate, to rearrange priorities in his or her life, and to develop that deep sense of KNOWING that is independent of any KNOWLEDGE, and more certain than any mere BELIEF.

Before proceeding any further, we will pause here to draw some important distinctions, so as to not mislead the reader. First let us reiterate the difference between a cosmvision and a cosmology, the latter of which is merely a set of concepts of how the universe might work, which can be taught using symbols and icons of the culture and organized in some rational way. This is not a cosmvision. A cosmvision is a live, personal experiencing. It IS the real "I." It is generated from within an individual, and, when told, would contain symbols that are unique, not identical to the culture’s shared “cosmvision.” When a person has his first cosmvision experience, he is deeply and permanently changed. To those who have not had their own cosmvisions, he appears ineffectual, silly, even insane. He has seen something very different than what he knew as an ordinary person; a new layer of meaning has been shown to him. He feels that this experience was the most significant event of his life, more real than anything he has seen in the outer world.. Though he may never have such a big shift in his consciousness occur again, though he cannot fully experience it when he is living everyday life in the ordinary state of consciousness, he never forgets his experience, and is unconsciously guided by it for the remainder of his life. He has a kind of intuitive “radar” that keeps him out of many of the messes that other people fall into.

The guidance provided by an authentic cosmvision does not work in the direction of prosperity or success in mundane endeavors. These are traps. They narrow one’s possibilities; they rob one of freedom. For example, when a person develops a talent that brings him financial success, this is likely to control much of his time and attention. The more successful he is, the more “friends” and money he has. Everyone wants to be around him, offering him something in order to get what they want from him. And, the more he becomes immersed in this life, the more he needs it, clings to it, cherishes it. His mind is no longer free to explore and develop a state of consciousness in which a cosmvision is possible.

The Hindus have a cosmology which is interwoven with their cosmvision. In their cosmology there are symbols for this diversion. One is “you got caught in Indra’s net”. Another is “Maya is weaving her illusions.” This is the same as the biblical story of the

temptation by Eve with the fruit from the “tree of knowledge.” A human falls into the trap that he knows better than God how to use his time. He is no longer following in a state of acceptance the course that Life unfolds – no longer dwelling effortlessly in paradise – but is trying to “do it my way” -- according to his own ideas. This is a trap. It leads him away from the Real. He is forced to live in a world where he must deceive in order to survive. An authentic cosmivision will always warn a person against this trap in some way or other. For if he falls into this arrogant mentalizing he sacrifices the very intuitive insight that would keep regenerating moment to moment an experiencing of a deeper meaning, beyond that available in an ordinary state of consciousness. And without this, there is no upward movement in the spiral. Life is senseless and pointless, all exertions of energy wasted effort.

Some of the North American native tribes have a rite of passage in which eligible young people are encouraged to set off alone, into the desert or the wilderness, to fast, to be with nature, and to hopefully realize their own personal cosmivision. A cosmivision does not come to everyone who seeks it. In fact, it comes to very few. The book *Black Elk Speaks* by John Niehardt tells the experience of one of the most revered of medicine men among the Sioux. As an old man, Black Elk breaks a tradition of secrecy and tells Niehardt of the circumstances that led to his childhood cosmivision, the contents and symbols of the visions themselves, and how they changed his life. His tribe, valuing cosmivision, accepted for the most part his strangeness, his introversion, his lack of interest in aggressive activities such as hunting. Had he spent his childhood and experienced this series of visions in white society, he probably would have been treated as a schizophrenic.

If a culture does not encourage its members to seek their own personal vision, and does not provide a method, the time, and the opportunity to pursue it, an individual has to isolate himself, and almost reject his society, in order to remain in the conducive state of consciousness. If he can't stabilize in this very non-ordinary state of consciousness, there is no authentic cosmivision. Without the capacity to live one's personal cosmivision, the story that is taught to the people as the culture's cosmivision is just a fascinating story – about superhuman beings, about creation, about a struggle, about how the world is organized, about how to try to curry the favor of the powers that be. Probably, this story that is handed down is based on someone's authentic cosmivision, at some time in the past, but has been embellished and distorted by lesser lights along the way. Thus, we can't simply “believe in” our culture's cosmivision story. Its value is in that it may guide and encourage us to seek our own. If a person is sincerely recounting his own cosmivision to a listener, it is possible for the listener to be opened up to his own insights, as a result of being in the presence of a sincere elder who is in the conducive state of consciousness, more than as a result of the story. The conducive state of consciousness can in this way be transmitted. The specific symbols and icons are not important. But to outline a cosmivision, and to assert that this is THE ONE TRUE cosmivision of a culture, or even to outline several alternative interpretations, is in the realm of cosmology, or cosmoconcept, and is misleading. It is not the realm of true cosmivision.

Many cultural traditions include ways to artificially alter consciousness so that a personal cosmivision can be experienced or re-experienced. Examples abound: the sun dance, ghost dance, and tamanawas dance of the North American natives, the peyote and psilocybin rituals of the Yaqui of Mexico, the ayahuasca ceremony of the Quichua,

opium among the Chinese, hashish among the Turks, LSD among the hippies and Timothy Leary. Almost universal is the use of alcohol in toxic quantities. Even the use of coca and cocaine can produce an openness to cosmivision by disrupting the ego defenses that block the experience. This is the critical factor: the ego. The bigger the ego, the more powerful the aid needs to be to crack its defenses. Only the rare egoless person can be passive enough to allow the conducive altered state to descend on him, so that he can experience cosmivision spontaneously, without aids and without guidance.

But there is a serious problem with the use of all aids, and the more potent the aid, and the more frequently it is used, the more serious the problem. The preparation that a person does before having the vision determines the nature of the vision and how it changes the person. The preparation is everything. Ideally, the preparation includes much alone time, struggling with any deep inner conflicts, desires, fears, and achieving some measure of resolution alone. Then, one is prepared to be guided by a sincere elder who has had, and now lives, his own authentic cosmivision. Using the aid out of this supportive context produces only more darkness.

A long period of preparation is necessary, because the seeker must develop his own intuition in order to be able to focus on his vision and decipher its meaning. And, which is critical, he must purify himself, eliminating as much ego as possible, so that his vision is an authentic cosmivision, and not some distortion interpreted through the filter of his ego's thirst for power. Without the accomplishment of these two goals of the preparatory phase, the person's consciousness becomes stuck in one of many realms that are not happy places to be, and that may never be escaped. A permanent shift can take place in consciousness which cannot be reversed, because it is affecting a place in the person which he does not control, but which is controlled by a part of him that causes harm to himself or others.

In the biography of *The Boston Strangler*, we see a case of such a mechanism being activated in a person. Albert DiSalvo recalls the events of his childhood which led to his compulsion to tie the legs of his victims in a specific way before raping and strangling them. He is aware of these events, probably to a limited extent. But this awareness did not stop the compulsion. In his thirties, he was able to notice when his consciousness began to shift into the personality that would begin to elaborately plan his next murder, locate and study the victim, carry out the act, and then dispose of the body. He did not want this personality to arise in him; he tried to suppress it. But he did not have the power to oppose this thing within him. In the book, he describes how he watched this metamorphosis in himself, watched himself carry out the act as if in a trance, and then afterwards return to his ordinary state of consciousness. Apparently, there was no enjoyment in the acts. Just a sense of relief of tension. He was glad that the tension ended, and that the urge was quiescent. The case of Jeffrey Daumer, the cannibal of Wisconsin, was similar. He describes fantasies and urges that continued to become more and more bizarre until he was finally compelled to relieve the tension by carrying out the act. Later, when he was in prison, he stated in an interview for Newsweek magazine how this happened in him. His final words were: "I let it go too far". It got beyond his control. Daumer was murdered while in prison before he could be executed.

The use of strong aids in the attempt to find something authentic leads to finding something unreal, surreal, and often contaminated. If one cannot resolve the ego problems during the preparatory phase, he is ill-advised to go ahead anyway and use the aid, just in order to be able to tell his friends that he had an incredible experience, "the highest high." It is better to seek out an authentic elder and continue the ego-humbling purification process. Otherwise, he is just a pretender and a hypocrite, permanently caught in Indra's net, trapped in his own karma. No authentic cosmivision can create an addiction or a compulsion or severe depression and the need for another "fix." It does just the opposite.

The relationship of cosmivision to religion is interesting, but is a very sensitive subject for vast numbers of people. Let us begin with the original meaning and purpose of religion. The word itself comes directly from the Latin "religio," which means "to reconnect". The Sanskrit word "yoga" has exactly the same meaning. So, in essence, what we are talking about is the same thing that psychotherapists and medical doctors talk about; we are talking about healing. Sickness is a split from wholeness.

The word healed means "Whole, integral, complete, in structure and function." If only a part is addressed in the healing effort of anything that functions in a larger system, no real healing is possible. Medical techniques are developed whenever the lack of integrity is recognized at the level of biological material, economics arises whenever a "dis-ease" is felt in the flow of money and resources, psychotherapy is born out of a feeling of being out of place in the world. Religion arises whenever and wherever people have lost their cosmivision. This loss is the most devastating of experiences, and often includes dis-ease at these other subordinate levels. The treatment requires a one-to-one relationship between a seeker of cosmivision and an authentic master, an elder, who has had a cosmivision and lived it. Originally, this was how *all* problems -- dis-eases -- were addressed. The personal contact was essential to the healing, so who was chosen was known locally as a person of a character above and beyond the ordinary. Such a master was recognized as someone who was not subject to, not attached to, the lures of the material world.

There are not many of these walking the earth. But there are millions of seekers. Most of these seekers have at one time or another come across an authentic master, someone who at that moment at least could have offered exactly what that seeker needed in order to heal. But the seeker didn't recognize him or her, because there was a lack of willingness to take the proper medicine! The seeker would have been petrified by the perspective, and prescription, of such a master. He would never accept his teachings, never live the way of life that he would show to him. The vast majority do not really want to heal, they do not want to encounter a real cosmivision; they just want to play with the idea. This is how religions formed. People with an inkling of a cosmivision go to a seminary or school of divinity to memorize some scripture and learn the details of the life of some authentic teacher and learn how to preach and conduct certain rituals, then with the help of the organization that taught them these things they go set up a church or temple or synagogue or mosque. They learn a cosmology, and they learn how to influence people at the level of mere belief. In the process they forget their inkling, and do not know how to have a personal encounter, nor do they know what to do with anyone in their congregation who does.

Once a person has an authentic cosmivision, he no longer needs the support or encouragement of a group or a pastor. He spends time alone, allowing the conducive state of consciousness to reoccur -- allowing the healing process to work. Words disturb this process, so he avoids reading and conversation. He is achieving the true purpose of religion: to reconnect with the True Self, the most meaningful, the Source from which we came and to which we return, gladly.

Religions of today rarely function as true religion. Their *raison d'être* is simply to attack and discredit something that is taught in some other denomination. This gives them, in the minds of their believers, a sense that their version is true and authentic. But notice what is happening. First, people become dependent on one another to feel good. Who would go to an empty church? Who would sit alone for two hours, reconnecting with his creator? Only a few. Second, the rituals, ceremonies, sermons, and scriptures create an addiction, a repetition compulsion. It is comparable to a young child whose mother tells him a bedtime story. He feels so good, so warm, so cared for, that he insists on a story every night. Soon he cannot sleep without a story. So he prods his mother not only to tell the story but he has many questions about what the story means. In this way he keeps her attention and keeps the feeling alive. This feeling is no cosmivision, it is just a human emotion. It is an attachment of two humans to one another – probably the mother needs to tell the story for much the same reason that the child needs to hear it. There is nothing wrong with it, but it is just a story shared by two people who are emotionally attached to one another. There is nothing of true religion in it unless the mother is living a cosmivision herself. But now the child is an adult, and he can't go to sleep until he hears some story. So perhaps every night he has to ask his wife about some interesting event from her day. Or, perhaps every night he has to watch TV or go on-line or read something from a newspaper or the Bible or the Koran or the Tao Te Ching, or recite some prayer. Then he feels better. This is an addiction. It is not "religio." And when a religion does this to its members, it is not advancing their spiritual growth upward on the spiral, it is stunting it. But the administrators of a religion do not have the kind of cosmivision -- or conscience -- that would induce them to explain this to its members. They too are needy, and they have found people who fulfill their need. This is the problem. So in the churches and temples and synagogues and mosques, every week there is a repetition of the same level of consciousness, a reinforcement of that state of mind, and very rarely a breakthrough into a state never before experienced. If some individual does break out of the cycle, goes outside of the teachings, and has an authentic cosmivision experience, he would no longer need that religion. Its purpose is accomplished.

The absence of the capacity to do this, the lack of the deep sense of Self that animates a person to do his own inner exploring, is what sustains the popularity of organized religions. The religions are the refuge of people who never developed their intuitive faculty. Since they do not KNOW, they then join a religion "just in case" there is a God, "just in case" there is a heaven and a hell, "just in case" their tithing or their gestures of belief might save them from some disaster. But those people who have a culture with a rich cosmivision – the Native Americans North and South, the Chinese, the Africans, and others – are not quite as susceptible to a deep "confirmation" by the hellfire and brimstone sermon. They are not fanatical joiners of churches, as are the cultures without a developed cosmivision, such as the U.S. The one exception is the descendants of those people who had to join a religion to survive, such as the Negro in the U.S. and the Andean invaded by the Spaniards. Their motive is different. That is, it

was different. After a few generations and their capacity to have a cosmovision was forgotten -- after they lost their capacity to KNOW -- their motive may have become as ardent as the rank and file white churchgoer.

As post-relativity physics continues to affect the perception of what is real for larger and larger numbers of people, there will also be associated with this a loss of interest in the absolutes preached by the religions, and a return to the relativity of “what I know personally and directly is my reality, and what you know personally and directly is your reality, and both are subject to unpredictable change; nevertheless we can co-exist.” The decline of the U.S. is also opening the eyes of a lot of people: “you can’t take anything for granted,” and even the most powerful thing in the world will fail. Instead of turning to the institutions, people now are tending to turn to themselves to discover what is important and meaningful – and “spiritual.” One who learns how to look within finds a treasure house. Those who are a part of a culture that has at least a shared cosmovision and a few authentic teachers are one step ahead of the rest of us.

III. The Andean Tao

The Chinese have perhaps the most intact, complete, and consistent cosmovisionary writings in the world. The core of these writings is found in Lao Tsu’s *Tao Te Ching*, which probably dates from about 600 B.C. (Footnote: Roughly translates as “Great Book of the Way of Truth and Wisdom”) (One version is available on the website www.nectarproject.org) Other writings from antiquity that are consistent with it include the works of Chuang Tsu (for example, Merton’s compilation *The Way of Chuang Tze*, also available on our website) and the collection attributed to Lu Tsu entitled *The Secret of the Golden Flower*, a portion of which is reprinted in our *Why the Mind Works*). There is a set of cosmovisionary writings by various authors in the T’ai Chi Ch’uan tradition, usually referred to as “The T’ai Chi Classics”; a good translation is Benjamin Lo’s *The Essence of T’ai Chi Ch’uan*. Another is *The Yellow Emperor’s Classic of Internal Medicine*. These writings have endured, probably unchanged in most essential respects, because the Chinese have a strong and reliable oral tradition when it comes to their cosmovision.

The *Tao Te Ching*, though it is little known in South America, is one of the most influential, most healing, books in history worldwide, having been translated more times than any other book except the Bible. Even more than its ancient contemporary Hinduism, the Tao derives its great value from its simplicity, and its relevance to the meditations and difficulties encountered by the individual seeker. The important thing is that the individual not be afraid to look at himself. The Tao is not for those who need a social support system. It is for those who want to KNOW, regardless of how much this might threaten the ego. In fact, Lao Tsu counsels people to ignore the group and to overcome the fear of being alone in what they know. Since very few can actually accept and put into practice the cosmovision laid out in the *Tao Te Ching*, those who do will find themselves very alone.

But the Chinese cosmovision contains a remarkable number of elements that are either similarities or downright uniformities with the Andean cosmovision. The Chinese and the Andeans are relatives, according to the generally accepted theory. The Americas had no human inhabitants until the migration from Siberia across the Bering Sea during

the last glaciation. Archaeological evidence in the vicinity of Arica Chile indicates that the Chinchorro people were already mummifying their dead 11,000 years ago, so the migration and population all the way down to this part of South America probably began about 15,000 years ago. Since there was no one to interbreed with, a sort of pure Mongolian race, perhaps more pure than the Mongolians themselves, was able to maintain its traditions, way of life, and cosmovision undisturbed, until the Spanish invasion 500 years ago. Considering this, the striking similarities between the Chinese and Andean cosmovisions could not have been due to the *Tao Te Ching*, which is a mere 2700 years old. The vision must have been something that the people carried with them, and was important enough, useful enough, that they carefully preserved it for some 14,000 years.

We are not pretending here to present a point-by-point comparison and contrast study of these two cosmovisions. Our goal is to illustrate a few of the major uniformities, a few of the discrepancies, and outline the essential features as one cosmovision. We are not interested in the level of the symbols and icons and language, but in the level of the experiences that they represent. Since the *Tao Te Ching* is so thorough, our tactic will be to begin with this greatly revered document, and see how its message manifests itself in the cosmovision and way of life of the Andean people.

Let us begin with the very first thing that is put forth in the *Tao Te Ching*, the very first line of the very first chapter:

“The tao that can be told is not the eternal Tao.”

Half of everything that is worth knowing is contained in this one incredible statement. In these few words Lao Tsu disarms the problem which has confounded all religions throughout history: explaining the nature of God, His will, His role as creator, His “law,” His relationship to humans. Lao Tsu simply says that as soon as you begin to talk about the Ultimate, you are no longer talking about the Ultimate. As soon as you begin to talk about God, you have reduced him to a concept in your mind. The Ultimate is beyond the mind and beyond words. One of the most frequently quoted verses from Lao Tsu is:

“Those who talk do not know;
Those who know do not talk.”

So Lao Tsu did not mince words, and he did not waste words. The entire *Tao Te Ching* is a mere 5,000 words, comparable to a small format book of text of 16 pages!

Confucius, it is said, once met his older contemporary Lao Tsu, and his impression was:

“The animal which runs on the ground gets caught in a trap, the fish leaping out of the water gets caught in a net, the bird which soars in the skies is shot by an arrow, but the Dragon which rises above the clouds I do not know how to capture. I have met Lao-Tsu. He is as this Dragon.”

(Colodron, in his translation into Spanish of John Wu’s
English translation of the *Tao Te Ching*).

In his 5,000 words, the dragon Lao-Tsu breathed fire. In his last chapter, he ends his teaching with these simple words:

“Truthful words are not beautiful;
Beautiful words are not truthful.”

In the *Tao Te Ching*, he describes people who are followers of the Tao, a society which is run according to the Tao, what happens if something goes against the Tao, but he does not try to define the Tao. And there is absolutely nothing in his writing that anthropomorphically suggests a “loving” relationship between a human and the Tao, as there is in all religions – “the love of God.” We cannot reduce the *Tao Te Ching* to the level of ordinary human emotions, as we have done with every other master’s teaching.

“The tao that can be told is not the eternal Tao.” What state of mind must Lao Tsu have been in to write this line, and to put it first? He had to be experiencing a cosmovision. He is not interested in telling a story, or in writing a piece of literature or poetry to entertain, or in providing information. He is transmitting a rare mood, a transcendent aura; he is directing the reader away from the words, away from thought, away from understanding. He is requiring the reader to penetrate all that has blocked him up. He is offering transformation.

The essence of a cosmovision – that which in itself *is* the true cosmovision – is not the symbols or the contents. The cosmovision is the healing aura. The aura of the unknown healing force. The aura of great mystery. The aura of the eternal. The aura of the deathless. The aura of truth. How do the words “The tao that can be told is not the eternal Tao” resound in you? With these words, Lao Tsu is immediately eliminating the great majority of his readers! They are already lost. Without the resonance, the words are meaningless. There is no point in even using such words as “eternal” and “deathless” with a person who can’t resonate to them. There is no point in trying to convince a person who has to run to rationality for safety. It is better to eliminate them from the outset. Lao Tsu challenges you, with practically every line of the *Tao Te Ching*, to experience cosmovision then and there. This means removing your mask. It means unbuttoning the cloak in which you conceal your ego’s daggers and casting all aside. It means leaving your familiar, ordinary state of consciousness behind, and never looking back. If you can do this, you will stabilize in the New, the Beyond. It has a feeling, a mood, an atmosphere unlike anything in the world which is constructed by your body’s senses. This atmosphere is cosmovision: the certainty of a Reality beyond “reality.”

Once you read and study the *Tao Te Ching*, it will become clear that Lao Tsu is not expounding a philosophy, a religion, or even a cosmology. He remains true to his own cosmovision, he doesn’t open the door to debate, establishing a consensus, asserting some objective truth, or making a dogma out of it. Many have tried to do this with his writings. They call themselves Tao-ists, and that is exactly what they are -- -ists, just like the -ists of any other modern day philosophy, political faction, or religion.

Lao Tsu was a librarian, a simple, quiet man, a government employee. Though he was well known for his wisdom, the legend states that he did not even write anything down until he was an old man and heading outside the city to die alone in the mountains. He was stopped at the gate by the gatekeeper, who implored him to put into words the essentials of his cosmovision. The result was the *Tao Te Ching*. For him, words were not realities. Whatever you can put into words is not the real thing. The real, the

eternal Tao, is always inner. An experiencing, not an objective existent thing. A religion and its writings, to Lao Tsu, misses the point.

When the Catholic Spaniard invaders brought the Inquisition to the Andean civilizations, they were not open to learning anything of the cosmovision of the natives. They could not have understood, or accepted, a Lao Tsu. Perhaps, there was a Lao Tsu hidden away in some cranny of the altiplano -- in Peru, Bolivia, Chile, or Brazil. Perhaps there still is. But who would be able to recognize him? In spiritual terms, the Spaniards came from a backward society. The soldiers must have been mystified by these humble people, moving slowly as they tended their crops, relaxed and contented with not even the wheel! Even to this day, a visitor from the United States who lives among these people for a period of time feels like this is another species of human being. They have some indefinable quality; it feels like something that is missing in us.

Spain at that time would have been the U.S. of the world, but the army that was sent to South America was small. It was greatly outnumbered by the natives – the Inca, the Quichua, the Aymara, the warrior jungle tribes of the Amazon, the Mapuche and others in what is now Chile. The soldiers expected to have a difficult time. But, in general, compared to the Anglo races, these indigenous peoples were, and are to this day, passive. Their attitude toward the invaders would have been to try to accept them, trade with them, and incorporate them, and if that didn't work, to outfox them.. Direct, confrontive attack was, for the most part, not their way. They had no reason to hate the invaders – and, strangely, since they had no vision of a heaven, they had no fear of death; since they had small egos, they had no fear of defeat. So, they were easily conquered.

When the Spaniards destroyed their edifices and built Catholic churches on those same stone foundations, the natives were practical and flexible. Compelled to practice the Catholic religion, they gradually introduced their own cosmovision into the churches, cooperating with the local priests. A true cosmovision has a universal quality, and does not exclude, but includes. What was important to the invaders were the words and ceremonies; but words and ceremonies were not realities to the natives, they were just words and ceremonies. If the Inquisitors wanted them to say certain words and attend certain ceremonies, that is what they did. When the invaders erected crosses and shrines to the virgin and the saints on the very hills that were held sacred, as the dwelling places of the spirit-protectors, the natives accepted it.

The Andean peoples could then, and still can, bend. They have proven their flexibility, their adaptability, their resilience, all qualities central to the message of the *Tao Te Ching*. The advice that Lao Tsu gives to people of a small country is to yield to the stronger country, to serve the stronger country, and, in that way, in line with the operation of the opposites, in time they will be equal to the stronger country. Like water, as it inevitably turns a rock into sand, the soft overcomes the hard, the weak overcomes the strong. If a person truly adopts the state of mind and way of life of the impotent, power will come to balance everything. This is the way of the Tao, and the way of the Andean cosmovision.

Probably, it would be fair to attribute the the roots of the Andean cosmovision to the Tiwanaku race, who lived in Peru about 6500 years ago, then vanished like the Maya. Their cosmovision has been carried on by the Quichua, the Inca, and the Aymara, and

survived the destruction of the Inca empire by the Spaniards. Currently, a shift is occurring. Present-day Aymara people are accumulating a great deal of wealth. They have lived for centuries under an ethic of patience, simplicity, and diligence as farmers without the aid of machinery, revering Pachamama, the earth spirit. They were forced into labor by the Incas, and then taken as slaves by the Spaniards. One of the crops that many of them grow is coca. The leaves of the coca have always been an important, a sacred, part of their lives, keeping them awake when they need to work the fields, keeping them in tune with the demands of the cycles of nature, and used as medicine for many ailments. Coca leaves, even today, are bought and sold legally in stores in every city in the region, but interestingly, cocaine, though plentiful here, is not much used. The natural form, the coca, is generally preferred; the cocaine too profitable, and is sold and shipped -- mostly to other continents. The Coca Cola Co was an early customer, over one hundred years ago, and then coca became the number one cash crop in Bolivia once cocaine caught on as a drug of abuse. So, through their hard work, for centuries, for the wealthy, the powerful, the drug using countries of the world, the humble Aymara contributed significantly to the present-day decline of those countries. It doesn't need to be a conscious strategy; no one needs to read Sun Shou's *The Art of War*, because it is inevitable: the oppressed rises to oppress the oppressor. This is just the way it has always been, and always will be.

Now let us look at some passages from the Tao Te Ching, and see how they relate to the Andean cosmovision and way of life.

“The sage has no mind of his own.
He is aware of the needs of others....
The sage is shy and humble--
to the world he seems confusing”.

*

“He who stands on tiptoe is not steady.
He who strides cannot maintain the pace.
He who makes a show is not enlightened.
He who is self-righteous is not respected.” (24)

*

“Achieve results,
But never glory in them.
Achieve results,
But never boast.
Achieve results,
But never be proud.
Achieve results,
Because this is the natural way.
Achieve results,
But not through violence”. (30)

*

“Accept disgrace willingly.
Accept misfortune as the human condition....
Accept being unimportant.
Do not be concerned with loss or gain...
Surrender yourself humbly;
Then you can be trusted to care for all things.
Love the world as your own self;
Then you can truly care for all things.”

(13)

*

These verses, from this ancient Chinese document, are perfectly in line with the Andean cosmivision. They describe how the Aymara purport to live even in the modern age. This is not to say that there are not those who are flagrantly materialistic, egoistic, dishonest, criminal. But, as a culture, the way pointed out by the cosmivision is still alive. Characteristically, the people are shy, introverted, secretive, and private, compared to Anglos.. Even though they live and work in close proximity to one another, they rarely speak; the ethic is strong to not get involved in one another’s affairs unless asked. They are not good warriors, and do not take to cooperating in the sense of becoming a contributing part of an impersonal institution -- which in truth is the way of life for most Anglos.. A favorite saying, when there is a problem, is: “Come and talk about it” (“Conviene conversar”) The braggart, the ambitious, the one always seeking to outdo others, is marginalized. And to be outside the circle in the tight society of the small pueblo is a disaster – for you and your family.

Compare these verses from Chuang Tze:

“The man of Tao remains unknown.
Perfect virtue produces nothing.
‘No-self’ is ‘True Self’
And the greatest man is Nobody”.

Another source which gives us a flavor of the Chinese cosmivision is the T’ai Chi Ch’uan tradition. This is the ancient art sometimes referred to as "metaphysical boxing." Its purpose is not primarily to defeat others, but to overcome the lower elements in oneself, and attain to True Light. In practice, the exercises are meditation in motion (See the document in this website *Moving in the Nectar* for more details.) There are ancient teachings, mostly passed down orally and in secret from instructor to student, which today you may find in written form and called "The T’ai Chi Classics." The selections below are from Benjamin Lo’s translation *The Essence of T’ai Chi Ch’uan*, and from Cheng Man-ching’s *T’ai Chi Ch’uan: A Simplified Method of Calisthenics for Health and Self-defense*.

"The Taoists advocate *wu wei* ("the pathless path") and the Buddhists venerate the doctrine of emptying. He who is dedicated to non-action seeks to realize the great hope of immortality. He who endeavors to empty the world of objectivity does so to cultivate his spirit which is his only real self. Similarly, I would adopt as my watchword for T’ai Chi Ch’uan the simple phrase, "Investment in loss" ... To be more explicit, he who invests in small losses will make small gains, and he who

invests in bigger losses makes bigger gains... To invest in loss is the same as what Confucius meant by *k'e ch'i*, to subdue the self."

(Cheng Man-ching)

Here is how the principle of "giving up oneself to follow others" is taught in the actual practice of this ancient art, in words from the *Classics*:

T'ai Chi comes from Wu Chi and is the mother of yin and yang.
In motion it separates; in stillness they fuse...
Be still as a mountain; move like a great river...
If the opponent's movement is quick, then quickly respond;
If his movement is slow, then follow slowly...
From familiarity with the correct touch
 one gradually comprehends *chin* (internal force).
From the comprehension of *chin* one can reach wisdom.

The moment the (internal) force of the opponent touches my skin and hair,
 my mind is already penetrating his bones.
When you only follow your own inclination you are clumsy,
 but when you follow (coordinate with) the opponent, you are lively...
It is said: "If others don't move, I don't move.
 If others move slightly, I move first."
Empty the left whenever a pressure appears, and similarly the right..."
(Benjamin Lo)

We see the principle of opposites everywhere in the T'ai Chi teachings:

"In discontinuity there is still continuity..."

If there is up, there is down;
If there is forward, then there is backward;
If there is left, then there is right.
If the *i* (the will) wants to move up,
It contains at the same time the downward idea.

By alternating the force of pulling and pushing,
The root is severed and the object is quickly toppled, without a doubt."

"Throughout the body, the *i* (will) relies on the *ching shen* (spirit),
 not on the *ch'i* (breath, vital energy)...
In motion... the *shen* (spirit) should be internally gathered.
Inwardly make the *ching shen* firm, and outwardly exhibit calmness and peace...
It is said: "First in the *hsin* (the mind) then in the body."
The abdomen relaxes, then the *ch'i* (breath, vital energy) sinks into the bones..
Being able to breathe (in this proper manner) leads to agility.
The softest will then become the strongest."

(Benjamin Lo)

Since antiquity, all the great masters have advised, even when you are threatened do not use any force, either internal or external. Instead, relax and "stay connected" and follow whatever force is acting upon you without the slightest resistance. In this way, "four ounces can deflect a thousand pounds." Cheng Man-ching was once asked "What is the most important move in T'ai Chi Ch'uan?" His reply was "Rollback." (A retreating movement). This harks back to the flexibility and passivity which is one of the pillars of the Andean cosmovision.

*

As mentioned earlier, in the Andean cosmovision the concepts "virtue" and "truth" are often misapplied to objective things which are as "bad" as they are "good," as much a "lie" as they are "the truth," due to the operation of the opposites in the physical world.. To the Aymara, if a person has to ask about something, perhaps he is not supposed to be privy to it. For instance, if you ask "What did you do last night"? he doesn't feel obligated to tell you "the truth." Don't take his answer to be "information," close to any objective "fact." Compare these lines from the Tao Te Ching:

"Give up learning and put an end to your troubles.
Is there a difference between yes and no?
Is there a difference between good and evil?
Must I fear what others fear?
What nonsense!...
I am different.
I am nourished by the Great Mother.

The Andean cultures seem to be followers of the Tao, more so even than the modern-day Chinese people. But almost none of them have ever heard of Tao!

Consider these quotations:

"The Tao begot one,
One begot two,
Two begot three,
And three begot the ten thousand things.
The ten thousand things carry yin and embrace yang.
They achieve harmony by combining these forces...
For one gains by losing
And loses by gaining.
What others teach, I also teach; that is:
"A violent man will die a violent death!"
This will be the essence of my teaching."

*

"In the Beginning of Beginnings was Void of Void, the Nameless.
And in the Nameless was the One, without body, without form.
This One – this Being in whom all find power to exist –is the Living.
From the Living comes the Formless, the Undivided.
From the act of this Formless come the existents,
Each according to its inner principle. This is Form.
Here body embraces and cherishes spirit.

The two work together as one, blending and manifesting their characters.
And this is Nature.
But he who obeys Nature returns through Form and Formless to the Living.
And in the Living he joins the Unbegun Beginning.
The joining is Sameness.
The Sameness is the Void.
The Void is infinite.

The bird opens its beak and sings its note,
And then the beak comes together again in Silence.
So Nature and the Living meet together in the Void.
Like the closing of the bird's beak after its song,
Heaven and earth come together in the Unbegun.
And all is foolishness, all is unknown.
All is like the lights of an idiot:
All is without mind!
To obey is to close the beak and fall into Unbeginning."

(Chuang Tsu)

*

"The pivot of Tao passes through the center where all affirmations and denials converge. He who grasps the pivot is at the still-point from which all movements and oppositions can be seen in their right relationship. Hence he sees the limitless possibilities of both "Yes" and "No"... Abandoning all thought of imposing a limit or taking sides, he rests in direct intuition."

(Chuang Tsu)

*

"The non-action of the wise man is not inaction. It is not studied.
It is not shaken by anything.
The sage is quiet because he is not moved,
Not because he wills to be quiet....
Emptiness, stillness, tranquility, tastelessness, Silence, non-action:
this is the level of heaven and earth.
This is perfect Tao.
Wise men find here their resting place.
Resting, they are empty.

From emptiness comes the unconditioned.
From this, the conditioned, the individual things.
So from the sage's emptiness, stillness arises. ...
From his stillness comes action, which is also non-action.
And is, therefore, his attainment.
For stillness is joy....
Joy does all things without concern.

Emptiness, stillness, tranquility, tastelessness, silence and non-action
are the root of all things."

(Chuang Tsu)

*

Author Renato Aguirre Bianchi (www.infoarica.loganmedia.com) explains the great difficulty of separating the authentic Andean cosmovision from its contaminated form after the influence of catholicism. Particularly, catholicism seems to be the source of the concept of a Creator-personality, and of the concept that certain people's actions have offended this Creator. The original cosmovision would not have ascribed a personality to the creative force, nor even seen it as a being separate from the consciousness of the person who is having the vision. And no human is capable of offending or of angering this creative force; these are stories made up to try to offer a little light to blind Bible thumpers and repeaters of intimidating commandments and sermons. Perhaps, though, one with no intuitive sense for cosmovision is better off with such stories than without.

In the same vein are such trappings of catholicism as: the concept of evil, stock prayer formulas, written scriptures interpreted as if words are realities, and mere belief in God as opposed to seeking direct experience. These do not exist in either the Chinese or the Andean cosmovision. Indeed, they may not exist in *any* authentic cosmovision. This is why the sincere person in modern times has to carefully examine any religious teaching in the light of his own intuition. Otherwise, he will end up just thinking and emoting about superficialities, trivialities, and downright distortions of truth. If a man is empty of ideas, intuitive awareness comes automatically, and he *tastes* "The Great Certainty," in the words of Gia-fu Feng. This is the Way that the cosmovisions counsel us to approach the Infinite.

As we read this treatise, by an Aymara writer, it is easy to draw parallels between the abstractions in the Taoist writings above – such as non-action, tranquility, egolessness, the unbegun beginning, the opposites, the unconditioned and the conditioned – and the named and personified gods of the Andean cosmovision – Tunupa, Viracocha, Inti, Pacha, the wak'as, and others. At the level of true cosmovision, the Andean mind seems to be in the same "space" as is the mind of a Lao Tsu or Chuang Tsu, as represented in the last two quotations above. It remains for Aymaras, Quichuas, and other Andean mystics alive today to read these quotations and confirm or deny that they are consistent with their own personal cosmovisions.

There are some discrepancies which are apparent to us. A growing segment of the Aymara people have become the money changers of South America. Instead of living the cosmovision of their ancestry, they are ignoring the wisdom of "not getting caught" at one pole of the play of opposites, and are frugally accumulating wealth from silver, gold, and copper mining, coca farming and cocaine trafficking, and other profitable industries of the modern age. Among the Aymara, both the women and the men appear to have a "nose" for where the money is, and they will work long and hard for it. In fact, because of their nose for money, this group of the Aymara have been given the epithet "the Jews of South America" in some quarters. Because of their oppressed, impoverished history, the law of opposites is currently favoring their prosperity, and they are taking advantage of this "good fortune." A few seem to be sensing that their obscure corner of the world could produce a new, more enduring, more "enlightened" Inca Empire. And Quichua people, the descendants of the Inca, inhabit and control by force a region in the jungles of Peru where gold nuggets can be found in abundance in

the rivers. This attracts scattered prospectors and speculators from every corner of the world, but as yet there is no efficient -- and safe -- way to remove the gold from the area and convert it to spendable cash. However, this situation can change quickly.

This materialistic attitude goes against the Tao. For example:

“Fame or Self: Which matters more?
Self or wealth: Which is more precious?
Gain or loss: Which is more painful?
He who is attached to things will suffer much.
He who saves will suffer heavy loss.
A contented man is never disappointed.
He who knows when to stop does not find himself in trouble.
He will stay forever safe.”

*

“The five colors blind the eye.
The five tones deafen the ear.
The five flavors dull the taste.
Racing and hunting madden the mind.
Precious things lead one astray.
Therefore, the sage is guided by what he feels and not by what he sees.

He lets go of that and chooses this.”

*

Greed does appear to go against the Andean cosmivision as well. So what we are talking about here is really a discrepancy between Andean wisdom and the behavior of particular Andeans who do not put that wisdom into practice in this day and age. It is possible that something like a new, more enduring Inca Empire could arise here within the next 200 years. A reasonable argument could be made that this is bound to happen. But let us remain faithful to cosmivision as we move toward such a rise to power. World government too can function in line with cosmivision. An enlightened New World Order: La Nueva Humanidad. It staggers the imagination.

IV. The Legend of Arco and Patea

The story related here is a version of a part of the Andean Tiwanaku cosmivision, about an ancient time when the spirit of Viracocha (i.e. God) was strong in the hearts of the people.

There was a young herdsman of llamas named Arco. He was always attentive to his animals, and kind and affectionate toward them. Viracocha had a special love for Arco, and decided to show him the divine beauty of his beloved daughter, the goddess Patea. So one day when Arco was with his llamas, she appeared before him. Her purpose was to help him find true happiness -- to end the sleep that mortal men are in.

Arco was thrown into confusion by her beauty. They sat down together and she said to him:

"Good Arco, you have to understand that the most precious thing in life is joy. Many hear of it, but few know the meaning of true joy. Some think that joy should warm the soul, like the rays of the sun. But these rays can burn the soul and convert it to ashes. This is the mistake of those who are in a hurry. Other people think that joy is like the moon, which reflects the light of the sun. This mistake is even more dangerous, because a reflection of the Light is not the Light. So this is a faulty point of view. Perhaps you have already intuited that true joy is the Light.

The sun and the stars reflect the Light like the moon. They are only mirrors. True Light is known only with closed eyes. It is as if we take brief journeys toward joy, and we seem to come closer and closer. True joy is always far from you, but you come to believe blindly that one day you will capture this fragile butterfly, which feeds on your nectar and then constantly flies away from you.

To establish lasting joy in your soul, you must fulfill all its conditions. Joy lives on where beauty reigns. Joy is the reflection of beauty. If you are preoccupied with enjoyment itself, you destroy the beauty in your soul. So instead of the excitement of joy, it is better to find the means of freeing yourself from this excitement.

I am going to confide to you a secret, as to how one can escape the bonds of the excitement of joy. It is very simple: search for the man in whom you can awaken the experience of ultimate joy. What is important is that in this moment you will not be feeling your frustration with your own search for joy; otherwise, you would not be able to help him to free himself from the waves of joy and sorrow which follow one another. When the sun shines, the moon appears. This is certain, always. Similarly, there is not one single moment when joy is not present.

When your beloved feels tired from the abundance of your joy, you must not be distressed, but be happy with small doses. Joy, whether great or small, reflects the Light just the same."

After this teaching from Patea, Arco could not let a moment of his life go by without the thought of her powerful presence. He forgot even his llamas, his hut, and all his people. He thought only of Patea, and how to find her. For the first time in his life, he seriously realized that he needed to enjoy someone; but he wanted to enjoy her and only her.

Arco felt condemned to eternal torture, because he was mortal and imperfect, and she a goddess. Never would he be able to consummate his desire to enjoy her, because they were not equals. He did not think it possible to undertake the road to perfection himself, to become equal to her in that way. He gave up on himself forever, and dedicated his life to the search for Patea. He wandered through all the remote places in the Cordillera, he went into the villages and had to spend time with people, thinking that maybe someone else had seen her. But all the people decided that he had become crazy. They began to be afraid to let him enter their villages. No one wanted to be seen with

him; he was banished from all human contact. And because of his desire to see her, he could not enjoy the company of anyone anymore.

But at a certain point he realized that no other person can bring true joy, that what Patea had told him had set his foot on a solitary path. But could he find a place where he, a human, could cross the Via Láctea, where the spirits ascend and descend? He understood that the whole problem was his imperfect human body. He doesn't know how to fly, how to soar beyond it in freedom. But how could he improve his weak and deficient body? He did not know the answers to these questions, and no other human could help him. He was alone.

Then one night when he was sleeping Patea presented herself to him. She told him that the secret to perfection of the body so that one can fly is in the red flower. She told Arco that he had to find this flower. To identify this particular flower, he had to smell all of them, until he found one which matched the scent of Patea. When he woke from this vision, he began looking. He explored all the mountains and plains, smelling the aroma of every plant. As he wandered, he began to see more and more clearly that his body was useless and absurd. What good is a human body, when the smallest butterfly can flutter anywhere without any obstacle to the flowers that contain the secret?

His spirit slowly began to resonate to flight, to live in the reality of flight. He was able to transform himself into a small bird, hoping that surely now he would be able to find the red flower. He was still depending on seeing again the image of Patea. But eventually he stumbled upon the way to open himself to himself, and discovered that he was not human, but was a gigantic star, radiating true Light.

And so now, in the Andes, there are gigantic stars at night, and the small bird called the colubri by day. It is a wonder that this animal could survive in the harsh conditions in the high Andes. The chest of the colubri sparkles and reflects the rays of the sun. Only a few people notice another thing: the beautiful patterns drawn in the sky by the acrobatics of the colubri. They say that such beauty can only be due to the effect of the aroma of the red flower.

And it is said that the nests of the colubri possess magical power; these nests are used by the peasants to cure diseases in their sheep. The sheep are penned up in a hut and the nests burned so that the smoke enters the hut. People say that the colubri gathers an unusual combination of curative herbs to make its nest.

The people call the colubri "Estrella de montañas" -- "the star of the mountains."

*

Here are a few verses from the Chinese writings which correspond with this story:

"Accept disgrace willingly.
Accept misfortune as the human condition...
Misfortune comes from having a body.
Without a body how could there be misfortune?"

(Tao Te Ching)

*

"Is there to be found on earth a fullness of joy, or is there no such thing?
Is there some way to make life fully worth living, or is this impossible?
If there is such a way, how do you go about finding it?
What should you try to do?
What should you seek to avoid?
What should be the goal in which your activity comes to rest?
What should you accept?
What should you refuse to accept?
What should you love?
What should you hate?"

What the world values is money, reputation, long life, achievement. What it counts as joy is health and comfort of body, good food, fine clothes, beautiful things to look at, pleasant music to listen to.

What it condemns is lack of money, a low social rank, a reputation for being worthless, and an early death.

What it considers misfortune is bodily discomfort and labor, no chance to get your fill of good food, not having good clothes to wear, having no way to amuse or delight the senses. If people find themselves deprived of these things, they go into a panic or fall into depression and despair. They are so concerned for their life that their anxiety makes life unbearable, even when they have the things they think they want! Their very preoccupation with enjoyment makes them unhappy!

The rich make life intolerable, driving themselves in order to get more and more money which they cannot really use. In so doing, they are alienated from themselves, and exhaust themselves in their own service as though they were slaves of others.

The ambitious run day and night in pursuit of honors, constantly in anguish about the success of their plans, dreading the miscalculation that may wreck everything. Thus they are alienated from themselves, exhausting their real life in service of the shadow created by their insatiable hope.

The birth of a man is the birth of his sorrow.

The longer he lives, the more stupid he becomes, because his anxiety to avoid unavoidable death becomes more and more acute. What bitterness! He lives for what is always out of reach! His thirst for survival in the future makes him incapable of living in the present.

What about the dedicated officials and scholars? They are honored by the world because they are good, upright, self-sacrificing men. Yet, their good character does not preserve them from unhappiness, nor from ruin, disgrace, and death. I wonder, in that case, if their 'goodness' is really so good after all! Is it perhaps a source of unhappiness? Suppose you concede that they are happy. But is it a

happy thing to have a character and a career that lead to one's own eventual destruction? On the other hand, can you call them 'unhappy' if, in sacrificing themselves, they save the lives and fortunes of others?

Take the case of the minister who conscientiously and uprightly opposes an unjust decision of his king. Some say "Tell the truth, and if the king will not listen, let him do what he likes. You have no further obligation." On the other hand, Tzu Shu continued to resist the unjust policy of his sovereign. He was consequently destroyed. But if he had not stood up for what he believed to be right, his name would not be held in honor. So there is the question. Shall the course he took be called 'good' if, at the same time, it was fatal to him?

I cannot tell if what the world considers 'happiness' is happiness or not. All I know is that when I consider the way they go about attaining it, I see them carried away headlong, grim and obsessed, in the general onrush of the human herd, unable to stop themselves or to change their direction. All the while, they claim to be just on the point of attaining 'happiness'.

For my part, I cannot accept their standards, whether of happiness or unhappiness. I ask myself if after all their concept of happiness has any meaning whatever.

My opinion is that you never find happiness until you stop looking for it. My greatest happiness consists precisely in doing nothing whatever that is calculated to obtain happiness; and this, in the minds of most people, is the worst possible course!

I will hold to the saying: "Perfect joy is to be without joy. Perfect praise is to be without praise.."

If you ask 'what ought to be done' and 'what ought not to be done' on earth in order to produce happiness, I answer that these questions do not have an answer. There is no way of determining such things.

Yet, at the same time, if I cease striving for happiness, the 'right way' and the 'wrong way' at once become apparent all by themselves. Contentment and well-being at once become possible the moment you cease to act with them in view. If you practice non-doing (wu wei), you will automatically have both happiness and well-being.

Here is how I sum it up:

Heaven does nothing; its non-doing is its serenity.

Earth does nothing; its non-doing is its rest.

From the union of these two non-doings

All actions proceed, all things are made.

How vast, how invisible, this coming-to-be!

All things come from nowhere!

How vast, how invisible!

No way to explain it!

All beings in their perfection

Are born of non-doing.

Hence it is said:

“Heaven and earth do nothing.
Yet there is nothing they do not do.”

Where is the man who can attain to this non-doing?"

(Chuang Tsu)

"...when the faculties are empty, then the whole being listens. There is then a direct grasp of what is right there before you that can never be heard with the ear or understood with the mind. Fasting of the heart (of desire) empties the faculties, frees you from limitation and from reoccupation. Fasting of the heart begets unity and freedom."

"I see," said Yen Hui. "What was standing in my way was my own self-awareness. If I can begin this fasting of the heart, self-awareness will vanish. Then I will be free from limitation and preoccupation. Is that what you mean?"
"Yes," said Confucius, "that's it! If you can do this, you will be able to go among men in their world without upsetting them...If they will listen, sing them a song. If not, keep silent...Just be there among them, because there is nothing else for you to be but one of them...It is easy to stand still and leave no trace, but it is hard to walk without touching the ground...You know that one can fly with wings, you have not yet learned about flying without wings...Look at this window: it is nothing but a hole in the wall, but because of it the whole room is full of light. So when the faculties are empty, the heart is full of Light. Being full of Light it becomes an influence by which others are secretly transformed."

(Chuang Tsu)

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V. Questions:

1. Why are the teachings about cosmovisions so difficult to find? Why are they kept secret? Why are they complex and contradictory, and at times beyond understanding?

To answer this question, we must look at the people whom the teachings serve.

In any civilization, in any era, there is a wide spectrum of creatures whom we call "human beings." There are vast differences in what they dedicate their time and effort to. Some are preoccupied with strong stimulation of the senses. They live primarily for pleasure, and learn to stoically endure, or deny, the associated pain. Invariably, they attract violence of one kind or another. The lives of these colorful characters are interesting, and something is always happening. They basically live in the manner of an animal, through only the senses, and especially stimulating and exercising the reproductive functions. They live for themselves, except that they feed and protect those people whom they need to keep for their own enjoyment and entertainment.

A second group lives primarily for social contact. Belonging to a stable social unit is the most important thing to them. The majority of this person's time and effort is

devoted to building and preserving his social unit. It may be a family, a circle of friends, a religious organization, a professional society, a government, or a culture. All are the same in terms of the motive that drives the person: the need to belong. This need, of course, produces a kind of pleasure when satisfied, and includes the same need to survive as is central to the first group. But at times these personal things are sacrificed for the welfare of the group. The member will fight like an animal to protect the group, but there seems to be, in addition, an awareness that such extremes are not favored by the nature of things, and he prefers less physical measures to find his happiness. Thus, to some extent, those in this category exhibit the rudiments of an awareness, or a self-consciousness, that those in the first category either do not possess or do not employ. It is an awareness of the need to harmonize with something bigger than oneself, to apply the mind to it, to follow it.

A third group lives primarily for individual success, power, or status in his social group. The most important thing in his reality is the solidification of his ego, i.e., his sense of a separate self. This person is driven by all the same motives that drive those in groups 1 and 2 above, but not to the same extent. These motives are attenuated, toned down, do not go to the same extremes, so they do not produce such extreme opposites. He is a few turns higher on the spiral. He is not preoccupied with pleasure or with holding a social unit together. He is preoccupied with personal accomplishments and recognition. This person compares himself to an imagined being superior to himself, and tries to develop the same qualities in himself. He strives to be treated as a “special” human being. The awareness that this person exhibits that those in the first two groups do not is the sense of the possibility of a superior human being, someone with “god-like” qualities. And, he connects this to himself; he has a vision that he can attain such a state. There is nothing more admirable about this than about people in the first two groups; such a person is still strongly governed by self-centered animal needs. But these needs are moderated by this new possibility of experiencing something beyond the animal or the social, something deeper within the being.

To complete this admittedly greatly oversimplified categorization of humanity, there is a fourth group, perhaps the smallest group. These people live, primarily, for this experience of the “beyond within.” They seem to possess a knowledge that living in the other three ways is too confining, leading to endless recycling of the same problems day in and day out. This person recognizes the traps of the opposites in everything. He rejects a life of being bounced back and forth between these opposites, preferring the stillness of the point of equilibrium -- the apex of the spiral. Therefore, this person avoids aggressive action, strong words, and self-assertiveness, since he knows that these will produce “an equal and opposite reaction,” and also prevent his upward movement in the spiral. This person seems to be highly sensitive to that which contributes to the harmonious flow of life, and he seems to be adept at living in that flow wherever he is. These people seem to somehow possess some prior knowledge and insight into the fallacies of living as the people in the other three groups live. Thus, there appears to be some kind of developmental process, or evolution, in which one can benefit from past experience and not have to repeat a lifetime of “immature” and futile strivings. Also, it appears that this evolutionary process favors the one who takes the least in animal pleasures and comforts from the world, but happily accepts whatever comes while creating the least disturbance. His focus is not on outer achievements, nor even on inner ambitions, but rather on a passive contemplation of the beyond. As a result, he does not have to deal with such extreme opposites, he does not have to struggle, as much as do

those in the other three groups. These are the people who have the strongest intuition of the cosmovision, and are capable of teaching it. (Note to the reader: It does not matter if you prefer to view the behavior of the people in this group as motivated by fear of punishment, or if you object to the use of the concept “something beyond the animal”. The point here is that some people are happy with less involvement in the material world, and therefore do not experience the pressures and demands which those in the other three groups experience due to the opposites. And, since they do not need much, they do not have to pressure others and create disturbances in their lives. At least on the face of it, they seem to live closer to the equilibrium state than the others.)

The reason that the teachings about the cosmovision are so difficult to find, are kept secret, and are so complex and contradictory, is that these teachings are useless – and dangerous – to the vast majority of people. In the Chinese cosmovision, there is a warning to teachers not to teach a pig in the ways of the Tao, and that if you force a seabird to sit still and listen to a symphony you might kill it. This warning is very clear, and is repeated in many ways in the ancient writings such as the *Tao Te Ching*, five centuries before the Christian era. Jesus then adopted this and counseled his disciples “Do not cast pearls before swine.” There is no way for most people to incorporate pearls of the deepest wisdom into their everyday struggles with the opposites in their worlds. They think that you are crazy for even talking about such things. Or, worse, they think that you are trying to trick them, to manipulate them in order to take from them what they have, or to outshine them. If they do take you as sincere, and they try to live in a way that they really do not understand, they will just become confused and frustrated and nothing will work. So it is dangerous to the stability of the person, and threatens to prevent him from experiencing the things he needs to experience in order to take the next step.

It is said in the *Tao Te Ching*: “When a person doubts he will kill.” When a doubt that he is living his life in the best way that he can is introduced into the mind of a person, there is often a violent reaction – against himself, against those who have supported him, or against the person who introduced the doubt. Not only does this violence cause a set-back, adding a load of consequences in the play of opposites, but it can also threaten his tenuous confidence in the cosmovision itself. People become cynical and defensive, they close their minds and their hearts. These cautions to teachers were made 2500 years ago. The spiral has made a few turns during these years. Perhaps now, more people are ready to hear.

The teachings are complex and contradictory because they contain useful guidance for different people at various stages. They contain something that can help the person at the animal level who is starting to open his mind and see the value of contributing to the social group. And they contain something that can help the person at the social level who is looking for how to take the next step. How to help a student or reader to sift from the teachings only those pieces of knowledge that are appropriate for him? The teachings are carefully framed, couched in symbols and metaphors, so that hopefully each person can read into them that which he needs at a given stage. For example, the concept of the equilibrium point can be interpreted in many ways. It can be useful to almost anyone. But when it is referred to as “The Great Certainty” or “The Great Void” or “The Secret of the Golden Flower”, as it is in some of the ancient Chinese writings, it makes no sense to hardly anyone, and can even turn a reader against the entire cosmovision. Many of the deepest teachings were never written down. Others were

never made available except to selected teachers. The volume entitled *The Secret of the Golden Flower* was pieced together in the 20th century by Western writers from manuscripts that were centuries old. Moreover, the deepest, the most important teachings, cannot be expressed through the written word, and require personal contact between teacher and student.

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2. Does the cosmivision merely reflect a pragmatic strategy for survival under the specific ecological conditions of the culture? Is it merely a set of myths, providing an illusion of comfort and security to people unable to face the reality of the mortality of their bodies, and the reality of the futility of achieving a better future through struggle? Or, is it something deep and authentic, a product of the real possibility that a human being can develop a more pure, more blissful, consciousness, and live moment-to-moment in that consciousness?

In both the Andean and Chinese cosmologies, a play of opposites and a spiral trajectory characterize the events that occur in the world of spacetime. Every event produces its opposite. Through this play of opposites, extreme events, those which deviate far from the still, empty, tasteless equilibrium state are eliminated. An action which was crude and violent produces a crude and violent backlash which is a set-back to the person doing the action. It has no future, and can't advance in the spiral. Events which hover close to the Stillpoint of equilibrium – which are beautifully subtle, gentle, and sincere – are preserved. In this manner, over time, the breadth of the spiral shrinks, and each event moves one higher rather than laterally. The distance that one has to travel along a particular road before seeing that it is a dead end gets less and less. Finally, the spiral terminates in an apex, at which there is no lateral deviation from the equilibrium point. Everything stops, everything rests, the perfect peace is unbroken. In spite of all our frantic doings in the world, the human mind is fascinated with and attracted to this state of perfect, enduring stillness as the epitome of experience.

In virtually every cosmivision, everywhere on earth, each lifetime is a spiral, and each age or epoch is a spiral. And then, each epoch becomes one turn on a Great Spiral. Over time, the positive and negative actions and reactions in the physical world become less and less. Time spent at the quiet equilibrium point lasts longer. Almost all cosmivisions specify that the end – the permanent resolution of all movement into perfect stillness – is the best possible condition, better than anything experientiable through the objective world.

In the Andean, Chinese, and most other cosmivisions, the spiral movement is conceived as a process that occurs over time, because the human mind knows no other way to move toward an end point except step by step, and steps take time. But also, in many cosmivisions is the teaching that there is no time, there is no space, there is nowhere to go, there is nothing to do, but just BE THERE. The Stillpoint is always there as a substrate. The illusion of a world gets its power from this Stillpoint, the spiral and play of opposites get their power from the Stillpoint, and the Pure Experiencing IS the equilibrium point. This is no matter of belief, for belief in such a thing is worthless. It is not a religious idea. It is a matter of experiencing. If a person is able to experience it there is no need for a cosmivision to be told. If a person tries but is unable to

experience it, or if a person denies even the possibility of Pure Experiencing, a written or oral cosmovision is useful.

The cosmovisions everywhere contain many of the same essential elements. The most basic is, stating it in the most unsophisticated language, that the human is incomplete, that he has the potential to stabilize in a better state, and that he is driven inexorably toward that better state -- IF he lets go of his attachment to the physical world. If any person, being as honest as he can with himself, putting aside self-deceptions and fears as much as possible, letting go of his attachments to the world, can know even a single moment of Pure Experiencing, the cosmovision is true for him. There is no other standard we can use to determine the truth of an inner experience than inner experience. This is the only test possible. Conversely, if any human, going as deeply as is possible for him into the emptiness -- the deep place inside himself where he personally looks for a sense of truth -- does not feel his incompleteness, does not know the Pure Experiencing of the equilibrium state, then it is not true for him -- up to that point in his life. He cannot claim that it is not true for others; only for himself.

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3. What is favored by the spiral? Why are some things eliminated? Where is the spiral leading? What is at its apex?

The personal spiral of an individual's lifetime can be thought of as the trajectory of his experience from before conception to after death. Or, it can be thought of as limited to only the first day that he remembers being conscious up to the present time. Or, it can be thought of as the totality of what he experiences as "I"; if he remembers "past lives," they too are part of his individual spiral. It doesn't matter how we conceptualize the spiral, in terms of time and space. What matters is our vision. It is a *cosmovision*, not a *cosmoconcept*. This distinction is critical. A cosmos cannot be conceptualized, the absolute cannot be conceptualized, pure experiencing cannot be conceptualized -- even perfect equilibrium cannot be conceptualized. These can be known, but they cannot be thought. They are too deep for thought. When the mind thinks of "the completion of man" it imagines some process. But it is not a process. It has always been. In reality, no man has ever been incomplete. But all men live *as if* incomplete in time -- there is still something pertaining to the individual which needs to be done, there is some unfulfilled yearning.

In Robert Pirsig's book *Zen and the Art of Motorcycle Maintenance*, he offers a simple answer to the goal of man's quest; he calls it "Quality." We want to feel that our present moment is of the highest Quality possible. Quality takes us out of the realm of concept and logic and reason, and returns us to the realm of immediate experience. All we need to do is *feel*: Is this moment of the highest Quality? And if it is not, let Quality itself guide our actions. Moment to moment. In the Tiwanaku story of Arco and Patea, the goddess uses the word "beauty." It is the same thing. Only the feeling of beauty, living beautifully, offering beauty, produces joy. And joy is the Light. We cannot satisfy our yearning for joy by seeking it directly, we cannot attain to the Light -- become "enlightened" -- by seeking it directly. We must forget our own "excitement of joy" and instead excite it in someone else, advises Patea. This is the "selflessness" of the Tao, and the "compassion" of Gautama Buddha.

This alone is what the spiral favors. This is its "goal." This is the "purpose" of human existence. If you are not willing to live in this selfless way, you might as well commit suicide, for nothing in your life will work. That is, everything you do will work to *increase* your misery; you will never move upward in the spiral, no matter how clever you think you are.

The concept that a man has of his world, and especially the concept and image that he has of himself, are the very obstacles that prevent him from living in an experiencing beyond concepts. Thoughts, emotions, plans, desires, fears, and other mental fictions cloud the consciousness and block pure experiencing. Thus they render it impossible to enjoy the equilibrium state = the highest Quality, the purest beauty, possible. So the one with the active mind needs many many tiny tentative steps -- just to approach what has always been there and is the most immediate thing! So the spiral refers to the piecemeal removal from consciousness of all the clouds. The mind is gradually purified and clarified as the person lets go, one by one, to his attachments to his ideas about his world and himself. At the moment when the person first experiences stabilization at the equilibrium point, no contents in the mind for a significant duration, he has arrived back at the natural, pure, clear, beautiful, Quality condition of the mind, referred to in the Chinese cosmovision as "primal vision." He has touched the apex of the spiral; where he has always been. But has forgotten.

In all cosmovisions, what is favored by the spiral is anything which passively empties the mind of contents and humbles the ego. For example, relaxing: letting time pass without seizing it and using it. Just let it go, and trust. Actively, forcibly emptying the mind, is not favored. This will result in a forcible backlash, and the person is stuck with a battle within himself before he has another opportunity to relax. An example would be the use of heroin or ayuhasca. It may block contents from the mind for a short time, and leave a very pleasureable experience of the body, but its backlash will take a lot of energy to overcome. It is a set-back. For the Aymara, the most perfect way of life for emptying the mind and progressing along the spiral is farming, done by simple, natural methods. Down on your hands and knees with a plant, your hands in the soil from which your body -- and your ego - came. The natural relationship of a human to a source of sustenance which he himself cultivates, for not only himself but for others too, requires minimal thinking. This kind of humility is natural! If one attunes himself to the cycles of the day and the seasons, nothing will need to be done in a hurry, and the mind can coast. How can one build a big ego when his life is such a humble activity? The mind spontaneously and naturally settles, clarifies, and purifies. The individual finds himself loving the work, lost in the work, and doesn't know exactly why. His passivity, his acceptance of this work, makes it beautiful, gives it a sacred Quality. It produces a transformation in him. It keeps him from using the time in ways that excite extreme sensations, emotions or thinking. Thus, he moves along the spiral toward equilibrium. And such an individual is the one who is favored in the spiral. "To him who hath shall be given."

What the spiral does not favor, what is rendered useless or eliminated, is anything which fills the mind, which makes it work harder and faster. This is not the way to reach the state of equilibrium. It may seem, using the criteria of success in the world, to be getting somewhere. But it is just stimulating its opposite, digging for you a rut at the level where you are, and burying you there -- ego, money, and all.

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Maya Medicine and the Completion of Healing

Medicine among the ancient Maya was a complex blend of intuition, religious ritual and objective science, and encompassed mind, body, soul, society and a cosmic time scale. That is to say, it was a cosmovision. This subject is beyond rational understanding; actually, the best approach is to first study ancient Chinese medicine, itself a huge challenge, as you have already seen. The standard classical reference is *The Yellow*

Emperor's Classic on Internal Medicine, but more comprehensible, and specifically relating the Chinese and Mayan systems is Garcia's 1999 publication *Wind in the Blood: Maya Healing and Chinese Medicine* (North Atlantic Books).

The most essential, fundamental, natural law in Maya medicine and health is, once again, that everything is always seeking the equilibrium point. One who is seriously interested in Maya medicine needs first to intuitively experience the equilibrium point in himself, in relation to the people around him, and in relation to cosmic forces ("the gods"). Even if he only momentarily catches a taste of this perfectly balanced state, his Memory of it will be enough to recognize the out-of-balance, the disordered, the diseased. If he never stabilizes in this taste, he will never know that it exists. Then, any efforts to help himself, or others, will just be chaos, and will miss the mark. This is the problem with modern Western medicine. Very few doctors know what their goal must be; even fewer can stabilize in the awareness of the Real long enough to allow this, the healing force, to "radiate" to the patient.

In the ancient cosmologies as systems of healing concepts, including the Maya, it is said that there is a natural relationship of a person to his body, to his soul, to other people, and to cosmic forces and cosmic time. All parts and organs of the body have a natural share in the body's energy and a natural coordination with one another. These ideas are, however, preliminary to actual healing. They are used by the medicine person to set the patient's foot on the true and humble path of letting go of self in order to remember his true nature as one with the One Soul. The patient must learn to allow energy that he feels to be physical to flow freely and smoothly through all the channels that he can feel, with none preferred and none ignored. This happens on its own when mind is minimized, and fear, especially, is superceded. And, of great importance in Maya medicine, heat and cold must be balanced. "Heat" and "Cold" are to the Maya, metaphysical leanings, if you will. The patient's personality has contaminated his awareness so that he cannot sense the balanced state which is his nature. He is living his life too "hot" or too "cold." When one leans one way or the other, he is headed for serious spiritual, and physical, dis-ease. Many therapies are for the purpose of cooling, drawing energy from, a heated person (i.e. one with an inflammatory disease, with great ambitions or aggressiveness) or for the opposite purpose of getting things moving, heating up, a cold, stuck person (i.e. one who is lazy, resistant, dense, hoarding, or blocked up).

Because one has brought on his own imbalance by arrogantly violating the natural laws for his own pleasure and ego, curing a sickness usually involves uncomfortable and even painful elements of ritual, cleansing, and often herbal remedies. The natural balance can be restored, in part, by humble submission to the power of the lowest life forms -- plants. Herbal remedies, usually very unpleasant, are eaten, drunk, smoked, snorted, rubbed on the skin and even taken in the form of enemas to force rapid absorption of a substance into the bloodstream, not to mention the humiliation of the procedure, and the malaise afterwards. Maya medical texts are filled with observations of the effects on diseases by parts of many plants. It is knowledge gained by trial and error, in the same way that the medical system of ancient China was developed. Not theoretical, relying on concepts such as "the normal body," and based on sterile laboratory experiments and chemistry to diagnose and treat, but empirical -- observed in real people and as defined in the nature of their personal experience and in the degree of their loss of soul. Thus, the medicine man, as he examines a patient, must possess the

capacity to experience the whole person in his cosmic situation. This kind of knowledge and diagnosis are subliminal, or "tacit," and cannot be explained in a classroom or clinic, or described in medical textbooks, or even passed on to a person who is not already spiritually sensitive enough to already know it.

One can describe and explain procedures, but cleansing techniques such as fasting, sweating and purging have the effect of not only flushing substances out of the body and stimulating it to self-heal, but also of reshaping the consciousness of the patient. Few can operate in this realm. Even though only the very few healers could, this reshaping, or refinement, of consciousness was important to all Mayan people; possibly it was held sacred, as the most important thing in life. They saw their disease as an opportunity to become a new and more "aware" person, more attuned to the equilibrium state. And so, many were willing to submit themselves to arduous, painful, and sometimes even life-threatening treatments at the hands of the medicine men. To have the attention of such a person was considered a privilege.

Thus, even though to the Mayan people medicine was sacred, the knowledge was limited to and practiced by only a select few. These few often inherited their positions and thus were privy to extensive "secret" training and preparation. Their work was to act as a medium between the physical and the spirit worlds. They did, and do, practice sorcery for the purpose of physical healing, foresight, and how to go with the flow of natural events. Since medicine was so intertwined with religion and sorcery, it was essential that Mayan medicine men have vast knowledge and a wide variety of skills. It is known that they could suture wounds with human hair, reduce fractures, make dental prostheses from jade and turquoise, and fill teeth with iron pyrite.

The Mayan civilization chose to develop divination, discovery of something by a concentrated deepening of intuition, at the expense of logic, reasoning, and mathematics, which was the direction chosen by the Greeks and all Western medicine which followed. Divination was a culturally chosen method for making decisions. When a society is confronted with stressor situations that demand immediate response, such as plagues and social conflict, it can choose a path that challenges its members to develop a deeper consciousness into the nature of things, seeking the way toward the integral, all-inclusive equilibrium. This was the Mayan choice. The West mistrusted man's ability to develop such an intuitive connection to nature, and opted to rely on a materialistic concept -- "normal" -- and data and statistics gathered in laboratories, to define the goal and course of treatment. Anything that hinted at "the mystical" has been suppressed by Western science. No shamans in this system, only technicians following the cookbook. We might like to believe that a physician trained in a modern Western medical school can still use his intuition, just as the Maya healers did, but this is impossible. Even if a young person with a deep spiritual awareness completes medical school and tries to call upon this faculty in the diagnosis and treatment of his patients, he will not be able to. His work will all be chaos and contradiction. He has devoted his mind to rational and logical analysis, and has not developed the opposite faculty. Probably, any young person in Western society who feels a calling to be a real healer would never enroll in a medical school. Just taking the MCAT tests would not feel right. If he has any conscience, he would never even complete these tests. The Mayans used a disease to learn how to relate to the universe; to take a step forward; we see disease as a physical annoyance to be eliminated! All we want is to be restored to our former "normal" condition!

So the medicine man was of immense importance. He had developed himself, since early childhood, to be able to see deep into himself and into the cosmic. Known to the ancient Maya as *ah-men*, they had the special ability to alter their own consciousness to determine causes for events not understandable, such as illness or misfortune.

Prescribing a remedy was a complicated process. The medicine man, a spiritual guide, draws upon his meditations, his acquired knowledge and skill, his feelings while with a patient, and detailed study of the patient's past actions, and begins to work with the patient through the chosen process, always sensitive to new developments and directions which might appear in the course of the treatment. So there was no rigid *pre-*scription.

Since it was perceived by the Maya that sickness was due to a mistake or transgression, it was important that the medicine man investigate details of the individual's past, and his present life situation and activities, so that the treatment could address relevant aspects of the person's character. This was done in a methodical fashion, first inquiring about personality attributes, followed by specific events of the person's life, and lastly about circumstantial or acquired attributes. This aspect of a medicine man's job would be similar to a combination of modern-day depth psychotherapist, father confessor, and police investigator. In addition to knowledge of the nature of the human psyche, the medicine man could alter the consciousness of the patient through rituals and practices, and through the use of herbs. After becoming intimately familiar with the individual patient, he begins herbal treatment, always integrated with its supportive rituals.

In ancient Mayan society, the medicine man was called upon for many services besides healing of physical ailments. There were some specialists, such as in bone-setting and childbirth, but the Mayan people generally respected a medicine man as a Renaissance-style human extraordinaire. In addition to his duties as doctor and sorcerer, the medicine man might even at times cause a disease or ailment, such as a child who screams, or yellow fever. In this role, he was referred to a "disease thrower."

Maya rituals differ from region to region, but many similar ceremonies for group or individual treatment have been noted. Uniformly, the medicine man used personal foresight and calendrical divination to determine the day for the treatment ceremony. The medicine men of the Ixil Maya of Guatemala, who kept track of a calendar in their heads, would lay out red seeds from the coral tree on a pre-Columbian calendar and in this way figure out what day best suited a specific ritual. As a symbol and evidence of spiritual purification, the patient or patients and the medicine man himself would observe a fasting and abstinence period before the ritual day. (Imagine your physician doing this for you!)

In addition, the day of the ritual must contain certain happenings, and this pattern is consistent throughout the Maya world even today. During the treatment, there must be a ceremony of exorcism of the "evil spirit" from the patient, paying homage to the idols, usually with incense, prayers, offerings and sacrifices. If the ritual's purpose was to cure a disease, the offering might be in the form of food or ornaments, and sacrifice in the form of human blood-letting. The ceremony would always be followed by dancing, feasting and ritual drinking by all. This, of course, was seen by the Spaniards as just general heathen drunkenness. Incidentally, these same or similar features characterize

Andean healing rituals, as practiced even today in South America by the Quichua and the Aymara.

In modern times the Maya continue to practice many of the ritualistic traditions of their ancestors, in spite of the almost total lack of qualified and sincere medicine men. Prayer, offerings, blood sacrifice (replacing human blood with that of sacrificed chickens), burning of copal incense, dancing, feasting and ritual drinking continue to be included in their ceremonies. An influence of modern Western religions is often melded into these rituals, as the indoctrination begins from an early age and is quite effective almost everywhere in the Americas., becoming an integral part of the mind-set of even Mayans -- whether they truly subscribe to it or not. We might note that even if some part of a ceremony is merely creating an illusion, participation in such a ritual in and of itself can have real effects on neurotransmitters, immunological responses, hormone levels, and perceptions, all of which figure in to the healing process.

An important method of purification was the sweat bath, or *zumpul-ché*. Similar to a modern-day sauna, sweat baths were conducted in a structure made of stone walls and ceilings, with a small opening at the apex of the ceiling. Water poured onto the hot rocks in the center of the room create steam, which participants endured for fixed amounts of time to sweat out impurities. Sweat baths, like the sweat lodges of the North American natives, are used for a wide variety of ailments and purposes. Newly pregnant women would seek revitalization in them, while the sick could find healing power in sweating -- and perhaps also through their perseverance in enduring it.

Mayan kings made a habit out of sweat baths, for refreshment and purification. Perhaps they were more dedicated to their own spiritual progress and their responsibility for the spiritual advancement of their people than are many modern heads of state, for they subjected themselves to other ritual purification ceremonies as well. And, they often used divination instead of personal power in making important decisions.

Their relationship with plants has been of great importance to all Maya people. However, the study of medicinal plants was limited to the priestly class, probably because of fear of misuse. Plants and herbs were combined with other resources to cure diseases and ailments. Properties of plants such as where they grew, the season in which they ripened, their texture, and their color were just as important as their chemistry. For instance, yellow plants and fruits were used in curing jaundice, red for problems of the blood, and burned feathers of red birds specifically for curing what we call yellow fever.

In cases of skin irritation, wounds, bruises, and headaches, fresh vegetation was often used in the form of plasters applied directly to the skin. And in cases in which a shield from evil spirits was needed, certain plasters were rubbed on the skin. Depending on the ailment, plants may be used in baths besides being ingested. Common plants used for medicine include, but are not limited to, chili peppers, cacao, tobacco, agave, and the pitarilla tree. The bitter cacao was venerated as medicine. Modern day practitioners of Maya medicine and rituals may use the finished product -- sweetened chocolate -- but this misses the point of the medicine, which was almost always bitter, or nasty in some other way, to remind the patient that the body is *not* a sweet place to be.. Many things, such as specific parts of the crocodile, insects, fish and birds were used in concoctions with plants or along with them. In fact, in most ailments, herbs were not used alone.

The Maya medicine men, like the traditional Chinese doctors, were not simple healers through plant medicine. By trial and error over centuries, they discovered what worked, and needed no category or system to limit them or to prohibit them from using whatever worked.

The broad spectrum of ailments for which there were healing concoctions includes: aches and pains, diseases of the lungs and breathing passages, birth and obstetrics, diseases of women, bites and stings of animals and insects, bleeding, bowel complaints, abdominal pain and vomiting, burns, chills and fever, convulsions, dislocations and complaints of the bones and joints, earaches, eye problems, fainting and unconsciousness, loss of balance, disorders of the hair and scalp, headache, hiccups, inflammation, jaundice, mouth and tongue problems, nosebleed, excessive sneezing, poisoning, skin diseases, ulcers, abscesses, cancer and tumors, sunstroke, sweating, teeth and gums, urinary problems, wounds, cuts, bruises and ruptures. Also, there are formulas for treating insanity and nervous complaints such as irritability, depression, loss of sleep, and nightmares. Furthermore, there were potions which were used as charms and magic.

For the most part, mind-altering substances were approved for use in ceremonies and rituals by the medicine men to achieve a higher state of consciousness or enter a trance. They were always used as part of a specific ritual, and not taken casually without proper mental and spiritual preparation. However, the common Maya citizen used these substance for the same reasons, but here too in a controlled environment. The purely recreational use of mind-altering substances that we see in modern cultures was not approved. Misuse, including "recreational" use, was believed to bring mental and spiritual harm to the user. Flora such as peyote, morning glory, certain mushrooms, tobacco, and plants used to make alcoholic substances were commonly used. Tobacco mixed with other plants was used to produce a trance-like state. Alcoholic substances were extremely strong, because they were not used for the purpose of giving a pleasant high but to drive the patient out of his ordinary reality and state of consciousness, waking him up from the sleep of his illusion -- the basic cause of illness. It was this mind-altering effect which was considered medicinal, more than the physical effect.. And, alcohol was always used by the medicine men in conjunction with a specific ritual. Hallucinogens were used to communicate with the spirit world. Some of these were used to bring relief to persons in extreme pain. In contrast to the modern use of many of these same substances, the goal was what is often referred to as "spiritual growth" -- restoration of balance and harmony among mind, the body experience, the social experience, and the experiencing of the cosmos. These are not separable.

This equilibrium point, essential to the cosmologies of ancient China, the Andean people of South America, the Maya, and others is a living *experiencing*, not a condition external to and separate from experiencing. This "*consciousing*" is a recognition, remembrance, recollection of an identity with ultimate harmony, balance, perfect stillness, and it has a natural, genuine, and uncontaminated quality. It is the mystical experience of knowing one's eternal nature and knowing that one is eternally loved. And, it is the awareness that there is nothing other than this, nothing outside of it, nothing with the power to threaten or alter it. In it, one has no urge to act or to speak, or even to think; there is nothing worth doing. One can play in "other things" -- but this is all really just illusion. None of it, none of what happens in what we call the universe,

matters. But once one opts to play in illusions, forgetting of all this takes place. The extent of the forgetting depends on how much one plays.

In the Mayan cosmology, any action that one does at any given moment moves the entire experienced cosmos away from the equilibrium point. In other words, you cannot act without increasing the severity of your forgetting. You become more and more miserable, having lost all contact with the Quality of the Real. And now, before you can re-enter the Real, you are required to play out the meaningless routines you chose to enter, until the circle of what you had set in motion completes itself. One who is caught in his illusions and then glimpses the equilibrium point remembers that he has to cease acting in order to move toward it. He sees that any act or thought reinforces his connection to his illusion, and "angers the gods."

When you live in illusion, cut off from the continuous awareness of your true nature, your "soul is taken over" to the extent of the seriousness of your transgression. That is, the gods as it were rub your nose in your own illusion. You are required to see it as the most real, vivid, alive thing possible -- as the only thing -- and then to experience it ending. Losing your soul means losing awareness of your eternal nature and of the eternal "love of the gods." You then panic, and frantically try to keep the illusion going, and especially your own body; you feel that you must keep it "alive" in this (false) sense, since you now know no other "reality." One twist of the deific power is that the more anxiously and strenuously you work to keep your body safe, contented, healthy and "alive", the faster you burn it out! And the "richer" you become in terms of worldly things, the more desolate you feel within.

As you approach the end of whatever illusion you have clung to, its "death," you have to accept that it was not real. Then your Memory begins to return, and glimpses of the Real become more and more frequent. If you refuse to let go of your body and your illusion, however, and stubbornly continue to try to enjoy pleasures and satisfactions through them, you are denied even the glimpses, and you deteriorate and die with your body, never to know your identification with the eternal. Furthermore, another way that "the gods" offer you an opportunity to wake up from this loss of soul is by striking the body with a disease. The disease can't be cured until you give up your own will, reverse your actions and your illusions, and follow the direction that life sets for you, accepting whatever "the gods" give, without judging it as good or bad, happy or miserable. If you can make this total reversal, for some period of time, the physical body will be changed. The disease will end if it no longer has a purpose to serve. But if you can make the total reversal permanently, and remain in the awareness of What Is, and not return to your illusion-play, something more happens. You are released from being affected by any physical changes in the condition of the body. The body may continue to serve some healing purpose for someone else, and that person may observe changes in the body. But even if the body develops a serious disease, the one in it feels no pain, and since he is no longer attached to it, he is undisturbed. And when the body dies, the one in it is unaffected. His consciousness is already solidly elsewhere.

Psychological problems are not a separate category from physical ailments. The symptoms differ, but the cause, the treatment, and the cure are the same as for any other ailment. Basically, a person has a mental or emotional problem because his mind is too much on the world. There is some specific aspect of the world to which he clings, hoping to find some reality in it. The treatment is done by assisting the patient in

shifting his volition. That is, bringing his own will in line with the One Will that is ever being done. On his own initiative, he must gradually withdraw from the world of ordinary people. He must allow the sources of strong stimulation that he relied on for his sense of life to pass him by. He must also allow urges to be ego-assertive and aggressive pass him by.

Aggressive action is really nothing but a form of strong stimulation. What always leads to the urge is that the person has wandered far from the equilibrium point; he has lost his awareness of the Real. He is left with only the uncertain, unreal world which depends on sensory input. He feels like an alien there; for he has not lost his real nature, which knows only of perfection. In other words, his consciousness has become split from his true nature. He has forgotten who he really is. He is indulging in some thing, trying to enjoy and to keep the part he likes and refusing to accept the inevitable opposite when it comes. Now he is in a panic. He tries to force circumstances in hopes that this will destroy the unwanted half; he is trying to avoid enduring it and to return to the equilibrium state directly. As soon as he believes that he has the power to do this, he is living in delusion. He is a "melagomaniacal ego" not in his right mind. He has flipped over into insanity. He now sees everything backward, with the majority. This is the essence of every psychological problem. (For more on this, we refer the reader to the chapters on psychopathology in *Why The Mind Works*, and to *A Course in Real Psychology*)

To heal, the patient must first admit all of this. He does not need to think it all out; better is to just intuitively, in an instant, grasp it. Then he can relax. He need not perform the aggressive act, because nature itself has already begun to restore the equilibrium. All he need do is be passive and accept the healing in whatever form it takes. He must stop what he was doing which upset the equilibrium to begin with. Maybe he unwittingly fell into fantasizing some sex act with someone he sees or has known. His conscious state of equilibrium, his balanced joy of just being a conscious nobody, has been replaced by a mental, hoped-for-in-the-future "joy." He has left the real, the herenow, in favor of the unreal. Before, when he was at equilibrium, all the forces of nature were sustaining him; his needs were being met. Now, all these forces are working against him -- against his own will that is -- working to restore the equilibrium. The opposite of the fantasy that he wants to fulfill *must* occur. Exactly that which is arousing hormones in his body, making him feel alive, strong, special, or otherwise an ego will be reversed.

To heal, he must feel, to exactly the same extent, the opposite of these qualities. The experiencing of these negative qualities is not the equilibrium point. It is in a negative mental zone -- a thought and feeling world that is a hell. But if he is still trying to choose and embellish his heavenly fantasy, he positively tries to reject the intrusion of this opposite. But the only way to heal from his psychological problem is to allow this stage which is preliminary to the equilibrium to run its course. There is nothing that he needs to do but to remain alert so that there is no lapse in his passivity, in his allowing, in his trusting the process. Any lapse, any "doing," will just overlay yet another deviation from the optimal, balanced, clear state, delaying his relief. He must be passive even longer and more vigilantly.

Now, think of the average, "normal" person. Imagine how many reversals are in store for the one who lives an active life! Everything happens so fast: stimulus-response,

stimulus-response, stimulus- response, on and on all day. It gets so complicated, he is taken so far from clarity, that he can never sort it all out. He is busy trying to put out or prevent the inevitable fires, but can never keep up; he keeps getting hit with strong reversals, and his ego curses life for being so cruel. But once again, he need not understand, or even to think; he need only remain more passive longer. But a stress upon his ego and its false world, a danger, an "obligation," takes his attention away from clarity. He can't see anything other than that he must preserve the world that he has invested in. How can he just stand by and watch everything he now knows as life crumble to dust? And so, he keeps getting hit with losses until he lets go. He has to stop maintaining it, he has to stop indulging in the "temptations" of his unreal physical and mental worlds. He must accept his impotence: admit that nothing he can do will give him what he wants. He must allow his natural, beautiful, perfect state -- the one true self -- to begin to return to his consciousness, and stop obstructing this with more mental clutter. This is the "letting the mud settle" that is taught in the Tao, the "seeing through the red dust of the world" that is taught in Buddhism, and the "losing your life in order to find it" that was taught by Jesus.

And the reality is that if he has been accustomed to indulging in his mental and physical diversions for many years, he must be prepared for many years of a difficult and painful passivity, to allow the purification and restoration of his right mind. Once he accepts this and is willing to undergo it, all the forces of nature go with him. He is given rest, whatever he needs, to weather this. The self-sufficient, self-sustaining healing process, which is always occurring, he can once again love.

Of all the animals, man alone is endowed with the capacity to imagine that he has the power to go against the flow of events. One man or woman can mess things up for himself faster than nature can clean them up! Each individual has to decide for himself when to stop his grasping for life through his physical and mental tools, and to find its true Source. The intelligent and perceptive make this reversal at an early age. As is stated in the *Tao Te Ching*: "He who knows that enough is enough will always have enough." And from Sunyata: "Seek, find, and experience, first and foremost, the inner realm of grace, and all your needs will be met."

And so, psychotherapy, which merely adds more ideas, concepts, judgments, and things one needs to do, is absolutely worthless. No matter what the manifest psychological symptom or syndrome is, the cure is a letting all ideas and plans of action go -- to be passive, to do nothing, not even to "help the process along." As soon as a therapist opens his or her mouth, the healing process is interrupted.

And so we come to the completion of the healing process. We can't really speak of healing if our focus is merely the physical body, or even psychological adjustment and living in the world.. Until the reversal is total, renovating and bringing the light of awareness to all levels, there is still some remnant of a "dis-ease," an attraction to illusion. We are still divided, trying to serve two masters. So the equilibrium, the neutrality, is still unstable even after we have illumined all levels.. But a point comes when the physical or psychological symptom is no longer needed to improve the equilibrium, and that point is the moment in which we re-discover That in us which tells us that we have gone too far. In other words, in the course of "living" in "the world" we have made many compromises. We have ignored this Inner Guide, our True Self,

which alerts us very clearly the exact moment when we are beginning to allow ourselves to be pulled from the pure equilibrium.

The completion of healing means: we have recovered That in us which tells us when we are being tempted to compromise; and we begin to listen to This, and only This -- as we did long, long ago. When we were pulled from equilibrium, and couldn't feel it, we became fearful. We attribute power to the thing in the world which pulled us from our own Self and made us forget. But we are mistaken. It was only our own decision which did this to us. And now that we have found It again, we see that nothing in the world can harm Who we really are, and the world has nothing that we really want. None of it matters! You have moved beyond caring about the body and the dream of which it is a part. You no longer push away or pull toward you or judge any particular fragments of the dream, you no longer interfere in any flow of any of them, you no longer lapse into ignoring the eternal vitality of your soul to relieve bodily or egoistic suffering, you no longer fight to acquire the material possessions or social status that your false self/ego thinks you need to feel safe and happy. Relief from unhappiness is no longer needed! There *is* no suffering, no sense of lack. A state is possible in which there *is* no body. You have removed it from the physical (illusion) world, without a trace. Your consciousness is no longer preoccupied with anything physical; the mind is clear and empty. You are almost Home. When you are able to remain in this pure equilibrium, still state continuously without lapses, you have arrived. The beauty cannot be surpassed. But until then, there is more healing to do. Each day, each moment, can be better than anything that has gone before it.

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ANTI-INFLAMMATORY RECIPES FOR MEDITATORS

The One Will is always being served, in all that happens in the world of separate bodies and things. Nothing ever goes wrong, nothing is ever out of place, nothing can violate the Divine Purpose. But we are not able to see this whenever we cherish our own will and our own plans. The first thing to do where dieting is concerned is to see that our own purposes are ignorant and futile. Every calorie of energy we expend on the body, every calorie we feed into it, every calorie we deprive it of is sheer waste. The body is dying, and in the case of most humans, the sooner it does the less misery one suffers. But even This waste is a part of the Divine plan: we will continue with our same habits until we see what must be seen, and let go of our own ideas to follow it. Without this new vision, our medical problems and the cravings and addictions which cause them will not be able to be stopped.

We offer this writing on "nutrition" for those who are finding in their meditation a new way of seeing the body and its purpose. Through meditation we gradually lose our attachment to the body; a point is reached where whether it continues to move and breathe or not does not matter. We see; that which can move and breathe is the obstacle to deepening in meditation. So the purpose of dieting is to reduce the body's necessity to move and breathe. We seek the equilibrium state, the perfect stillness, of our total being, and then when the body begins to assert its demands we feed it the bare minimum, in a spirit of reverence, for it is still invested with life, and that means that it may be able to

continue as an even better tool of the divine will. We do many things that sabotage our own body's health, our ego thinking that we are enjoying pleasures and triumphs. But all the intense flutter of moving and breathing and eating and drinking disappears into a black hole. We are left standing in the face of an equal intensity of the consequent disease, discomfort and dying process. Through meditation, we begin to find an intensity which does not stimulate a disequilibrium in our being, which does not feed an inflammatory disease. Instead, it lays us open to an even deeper stillness, an ever more intense silence and self. This is what we had been searching for through food and drink, which turned out to be only teasing us, for our fleeting sense of fullness vanished into the misery of insatiable cravings.

The recipes here will be of little value to one who has not yet become caught up in a fascination with meditation. Such a person still believes that inflammation and strong stimulation are the way to happiness.

What we eat is often the thing that interrupts one's mental and physical equilibrium, so that the spirit can't stay clarified, and the mind runs off to a thousand irrelevancies and trivialities. To stay connected to one's source and one's true being, interruptions of the conducive state must be avoided. So These purpose of these recipes is, simply, to facilitate your passivity. We eliminate foods and eating habits which are likely to interfere with the meditative state, we advise those which allow you to remain still, physically and mentally, for longer and longer periods of time. And the deeper you can relax, and the more passive you become will require you to greatly reduce and alter your eating and drinking habits. Your body is no longer what it was.

However, these recipes are compromises. One has to admit where he is. If his attraction to certain foods or drinks is still still strong, nothing is accomplished by mustering up an act of "Will power" and refusing to touch it. Torturing the body, starving it in an effort to kill the appetite, or feeding it harsh foods comes not from reverence, or from enlightenment, but from hate. Hating the body that you formerly treated as a king or a queen is an inevitable stage. It must be acknowledged and worked through until we begin to feel neutral toward our on body. And it is essential that this attitude of neutrality is felt integrally, throughout the selection, planning, preparation, and consumption of foods and drinks. A sensitive consciousness of every detail is needed.

So each individual must first of all notice which are his or her personal "danger foods and drinks." By this term we mean: those foods and drinks which are his "god-substitutes"; those which have the power to attract his attention away from the neutral equilibrium state. For example, when he is relaxed and meditative or prayerful, and his mind is at peace, and the body begins to say that it needs

something, maybe he can eat a carrot and this does not distract him from the equilibrium; it continues. He is only very minimally aware of the carrot. But if he eats, for example, a grape, his mind becomes fixed on the flavor or texture of the grape. God, equilibrium, peace, is cast aside, to enjoy the grape. And then, with no inner guide to stop him, he eats another, and then another, and then another, and pretty soon the body is unable to use all the grapes or all the sugar and a disease process begins.

This disease, though, is necessary for This person. He or she doesn't recognize the value of what he has cast aside for a few grapes. He needs a lesson. The equilibrium means god-consciousness, the emptying of the mind of its contents, above all else. So the kick, or thrill, of this food that is treated with more reverence than is god, is also harmful to your body's health. It is not the food itself that is harmful!!! It is the insane value that you place on it. the true cause of all diseases in the body is that this insane choice has been made too many times. The unreal, the temporal, the physical kick or thrill has been chosen over the living, enduring reality. So our appetites have to be re-trained. And similarly, one is asking for trouble who does not prepare his own foods and drinks. You can go to a restaurant and have a great tasting meal that contains enough salt, sugar, monosodium glutamate, and artificial flavor enhancers and colorings to get lots of people to pay lots of money for it. but if you started to prepare this same food at home, you would probably not be able to add these same amounts of salt, sugar etc to your own food -- or your child's. you can clearly see the wrongness of this choice.

We should take a moment to talk about the hypersensitive digestive system, referred to medically as "irritable bowel syndrome" or other "digestive disorders." The person whose gut is always complaining is blessed, not cursed. He has an inner guide which tells him right away if he is on the wrong path. He is being told to not follow the habits and beliefs and eating habits of the masses of men. The masses of men, from childhood, whenever their "gut level reaction" became too disturbing, found a way to **not** listen to it. some common ways are: Eating something soothing, like yeasty bread, drinking something distracting like coca cola or alcohol, taking mylanta or other medications, talking to other people and using them as a distraction -- or suppression, repression and denial of this voice which was pulling them away from the normal run of folks and their way of life.

But The one who listens to his talking gut still has the use of his "second brain." The gut is lined with millions of neurons, organized into fairly complex structures. This second brain can tell you many things that you know unconsciously but which the brain in your head isn't telling you. Your gut gives you premonitions, insights, knowledge of the character of another person, it tells you when you have strayed too far from your authentic being and it gives

you guidance on how to stay healthy physically. Most people, egos, believe that this "nervous stomach" is a sign of a weak person, and they forge ahead and do whatever they want instead of consulting the "butterflies" or heavy lumps down around the navel. But A person who ignores this inner guide is a fool. He is trapping himself deeper and deeper in a dependence on other people to define his reality. He is giving up exactly that which gives him his own personal faculty of discernment. His timing in life will always be wrong; he won't be able to sense when to move, when to remain still, when to think, what to think about, when he is thinking too much, when is the right time to say something and when is not the right time, when to process sugar for immediate energy and when to process fat for the future. His entire mental and physical system is out of balance. After years of this, the only time he feels good is when his body is way off balance. For instance, if he has used alcohol regularly to numb himself and silence the brain in his gut, for a few moments he while he is drinking he feels great, solid, fearless, spontaneous. But as the alcohol wears off and his system tries to recover, a deep misery, an awareness of all the things in his life that he has not resolved, an awareness of the meaninglessness of the meaningless, grips him. So he has to keep his gut level feelings numbed, and thus he will never find the happiness which lasts -- and will promote a physical disease such as cirrhosis as his method of suicide.

but the wise man does not move, act, or speak unless god-consciousness goes with it. If he begins to, his body trembles. His second brain tells him: "slow down! You have forgotten the true self! You have left **reality** and are off in the false world with only your ego! You are headed for disaster!" The wise man listens to this. He stops, and recovers his meditative state before he makes the next move.

We all choose. We can humbly appreciate and heed all our inner sources of guidance, or we can arrogantly and willfully plow through life. Realize that today, this moment, you are choosing one or the other. Your problems are all of your own making.

The more you meditate, the more you attune to all your inner guides, the more sensitive your gut will become. Be prepared for this. Learn to make good use of what it is telling you. your appetite will change, and the more sensitive you will be to your temptation to make wrong choices. Food and drink in general will be of much less interest. You will find that you can't be as aggressive as everyone else; your second brain will alert you that you are moving too far from equilibrium. A craving, a yearning, to maintain balance, to leave a space for god-consciousness to enter, will develop. On a diet that is whacking you out, you can't meditate and find the equilibrium no matter how long you sit there, or what tantric tricks you know. You will see. You won't have to study nutrition,

follow any diet, or go to any doctor for advice. And you won't have to fight with yourself.

Perhaps something in what we offer here will help you to set your foot on a better path. These are elementary recipes. Once you see the elements, concocting your own better ones will come easily.

*

No-oil butter substitute

To create a buttery flavor, you need sweetness, oily-ness, body, *and saltiness*.

Boil 3–5 leaves of stevia, 1 tbsp chia, and 1/2 teas sea salt in 1/2 cup water. Let stand a few minutes.

Cook 3/4 cup chochuca (corn meal) thoroughly with 1/2 teas potassium salt. Thoroughly, because we want to extract the corn oil, so we aren't forced to eat processed oil. (You can improve the taste and body if you add a tbsp of olive oil and a few drops of toasted sesame oil)

Let cool. Then combine all, and cook again until you get a whipped butter consistency. What you don't use immediately, freeze in an ice cube tray, then defrost as needed.

*

If you don't mind olive oil, garlic butter can be made salt-free by cutting the bottom off a whole bulb of fresh garlic and setting it in about two teaspoons of olive oil in a small baking dish. Bake at 400 about 6 minutes, until the garlic is soft. If you time it right, it will be easy to spread.

*

There is no good butter substitute. Butter is better, for our purposes, but it presents its own problems. This recipe too is not so good because so much salt is needed. But it is the best so far, for salt/flavors addicts.

*

"Pastel de choclo" with Texturized Vegetable Protein

Soak 1/3 cup TVP in sesame oil, potassium salt, water and onion, and let sit ten minutes. Cook in oven in teflon pan 15 minutes 450 both elements.

Cut up cabbage, celery, bell pepper, aceituna.

Make cornbread recipe below. I used 1 egg, no sweetener.

Mix everything together.

Cook in non-stick pan 35 minutes at 425 both elements center rack. Check top, and if getting done too fast switch to lower element only.

We keep all oils to a minimum in our recipes, because of the damage to the heart and to the digestion. A no-oil life is best. Eggs are good, but no more than one per day. Onion is needed in the diet of a meat and egg eater or one who eats a lot of vegetable fats. But onion is too stimulating for a serious meditator.

*

Tofu with Corn Flour

Use frozen tofu and cut it into small squares before it thoroughly thaws. Stir the squares into sesame oil, salt, corn flour (or corn meal, but not corn starch) and water. Should be runny. Spread on non-stick surface. Looks messy. Pour extra sauce over the mess. Top rack 450 30 minutes, top element only.

Corn is a good food, but many people react to it because we eat too much at one time, more than the body can digest. Probably, overeating -- of *any* food -- is the number one cause of serious inflammatory diseases. Once one of these diseases develops it is almost impossible to reverse. Prednasone is about the only thing that eliminates the debilitating symptoms -- *but prednasone itself will kill you, and will probably not help you to relax your mind and meditate either.* But if you are allergic to corn, or to any food, eliminate it completely from your diet for at least six months, so that your system can "forget" what it is, then eat it but only infrequently and in tiny amounts so that the body considers it a friend and not an invader.

*

Baked Potato with Cauliflower/amaranth flour Casserole

A staple of the diet in Chile is toasted flour, which is usually used like Cream o Wheat for breakfast. You can bake any flour to prepare it for this recipe.

Start a 90 minute baked potato at 425, both elements.

Cut up cauliflower into small pieces and put in non-stick baking dish.

Mix a little water, 1/2 teas. potassium salt, and toasted amaranth flour to a thick batter.

Add a beaten egg.

Pour over cauliflower and bake during the last 30 minutes with potato.

Most people have some degree of allergy or sensitivity to wheat, gluten, or yeast. And a person cannot relax and meditate after eating a food that he is reacting too. that shoots the whole day, as far as progress in deepening meditation is concerned. So eliminate wheat entirely, for at least six months, and study how this affects you. It is a good idea generally to keep detailed records of everything you eat and the effects, physical and psychological. There are many grains and flours which are gluten-free and which we can substitute for wheat: yucca (mandioca), amaranth (kiwicha), flax or linseed (linaza) canary seed (alpiste), millet (mijo), quinoa, buckheat (alforfón), maca, carob (algarrobina), if you suspect gluten as your problem, you have to get serious and avoid rice, corn, and oats as well as rye, semolina, and barley, in all forms, for at least six months. This is not easy.

*

Vegetable–Fish Tacos

Can be prepared with bread, buns, crackers, tortillas of corn or wheat, or chapatis.

Cook fish with 1 tbsp onion (optional) and shred or cut into small pieces.

Mix:

- 1 Very ripe avocado mashed to a puree
- handful of shredded cabbage
- handful of shredded carrot
- the fried onion
- the fish
- handful grated cheese (optional)
- 1 /4 teas. Dill
- 1 /4 teas. Potassium salt (optional)
- squeeze of lemon or a little cranberry juice

Spread on your bread or make into sandwiches or rollups, then bake 5 minutes at 400.

One thing to be conscious of is how much you eat of things that foam up. One who is in this habit likes the feeling of fullness, swelling -- being "big." Could be an ego thing. So this problem is not just yeast, but all leavenings including sodium bicarbonate, and all fermented or aged foods. Salt is also a part of this, because it causes you to retain fluids and raises blood pressure, pulse, and blood volume, and all these contribute to the "big" feeling. This may be more important to many people than the taste itself.

Are you tempted to pepper everything, or do you like everything heated up as much as you can tolerate? The feeling of "being hot" may mean something to you. Life itself maybe. At least, an antidepressive.

*

Chicken or Fish and Vegetable Casserole

The choice of vegetables is open. I used sliced zucchini, aceitunas, cabbage, celery, and garlic.

Also a tbsp of salvia, and/or of oregano, basil, thyme, and parsley mixed, with chicken.

If you are cooking fish instead, use lemon juice and basil.

Put all in covered casserole dish, center rack, both elements 400 30 minutes no preheat.

In salt-free meat recipes such as this, use a lot of celery. Risk a little onion and garlic too. You will find that if you start eating salt-free, a whole new world of flavors will start to be open to you; salt reduces the ability of the taste buds to respond to many flavors.

We should discuss garlic. A person who eats a lot of meat and eggs and sugar and preservatives and artificial flavorings and leavenings has impure blood and probably high blood pressure. Garlic should be consumed as a strong medicine, effective in treating this condition. But there is no point in eating lots of garlic until you are ready to eliminate these things from your diet! It is a powerful stimulant, excites the hormones, brings out the animal in you, gives you insomnia -- and blocks meditation. For these reasons, it is forbidden in hinduism to the priest class -- the brahmins.

*

Egg-tofu Casserole

Cut up:

- 1/4 zucchini
- small handful bell pepper
- small amt broccoli
- handful cashews
- 1/2 of a 1/4 kilo frozen tofu grated

Add:

- 1/2 teas salt
- teas. Toasted sesame oil
- 1 beaten egg

Mix and cook in non-stick dish upper rack 400 for 30 minutes, covered with alum foil or lid.

On sesame: the seeds are high in nutrition and can be used in many recipes, as long as they are cooked. Raw, they are basically indigestible and therefore useless. The toasted oil adds a great flavor to about anything.

If you are vegetarian, and not too overweight, don't hesitate to add nuts of any kind, except peanuts, to any recipe, as long as you cook them. If you think you are allergic to a particular nut, you are probably just not able to digest it raw. Peanuts are a special case because people eat so many at once and so often that the digestive system rejects them. Also, they elevate blood glucose too much too fast, and function as a strong stimulant. Best is to avoid them completely until the rest of your diet is straightened out. If you do eat peanuts, eat no more than a handful in a 24 hour period, raw or roasted. Avoid *all salted* nuts, because you don't know what they are calling "salt" in the list of ingredients. They are very sneaky. They add forms of "salt" to potato chips etc which interact with other ingredients to potentiate a stimulatory effect, a craving for more, and eventually an allergic reaction.

*

Anti-inflammatory Tofu Eggplant Broccoli Casserole (1 serving)

First make the sauce: 1 teas. toasted sesame oil, 1/4 teas turmeric, 1 tbsp any flour, 1/4 cup maracuya or other fruit juice.

Cut 1/4 lb tofu into small squares, and marinate in sauce.

Cut an eggplant into small cubes, and add 1/3 cup broccoli pieces. Mix all into a casserole dish.

Bake lower rack, use both elements, 400 for 20 minutes.

Turmeric in anything is good for most people; it is a powerful anti-inflammatory and adds a great taste. Usually it is used in combination with cumin, also a healthful spice. The best way to prepare these spices is in a ladle, mixed with a little olive or sesame oil. Heat and pour into your other ingredients.

Maracuya is good for constipation, keeps things moving.

Tofu, or soy cheese, is high in protein and doesn't present most of the problems of either meat or dairy cheese. It is quite versatile, and can be flavored to taste like most anything. If you eat too much from the soybean you will become sensitive to it. Once a week for tofu is probably enough for most of us.

The problems with meat? I'm sure you know about cholesterol, animal fat, hormones, bacteria, parasites, preservatives, flavor enhancers, color enhancers, contaminated feed used by the farmer, diseases carried in the meat, and the cost. And I'm sure you have your own philosophy about eating animal flesh. Enough said.

Tomatoes? We do not use them in our recipes much. Difficult to find good ones these days, all seem to slice up like a GMO, and to taste like one. Also, their acidity is high, digestibility low, and anal irritation a few days later is common, as with onions and peppers.

*

Eggplant Baked and Breaded

Mix a beaten egg, 1/2 teas salt, 1/2 teas baking soda, about 3/4 cup cornmeal, and enough water to make a batter

Slice an eggplant lengthwise, then into 1/4 inch slices. Leave the skin on.

Prepare the baking surface, preferably teflon, if not oil a cookie sheet or alum foil. May need to add oil to the batter if you don't have teflon.

Toss the eggplant into the batter, and lay out on baking surface.

Oven at 425, center rack, use both upper and lower elements, for 30 minutes.

Never use a commercially produced breading mix. They taste great, but in order to taste great companies put in them too many things which tear down the body. And a related subject: condiments. Commercially packaged mayonnaise, ketchup, mustard, salad dressings, soy sauces, seasonings, soup bases, and meat tenderizers all contain chemicals that wear out body organs and tissues. Use them regularly and you will start experiencing strange medical symptoms. In addition, they are all powerful stimulants -- anti-meditation temptations. They have almost immediate effects, plus some long-term effects in the sense that they set up an oscillating of your moods which can last for days. If you eat them regularly, you will never know, because you will never experience anything but this roller coaster. And they are addicting, hard to kick the habit of slathering it on everything. Ruins entire cultures by getting the kids hooked before they are old enough to realize what hit them. Along with sugared breakfast cereals.

*

Avocado Sandwich

Cut some bell pepper into thin strips, and grate some carrot and zucchini. Fry in toasted sesame oil.

Cut a ripe avocado in half and scoop out the insides, then mash with a fork. You can add a little lemon juice if you wish, but it is good without anything.

Prepare enough lettuce for however much bread you want to use. Toast the bread.

Coordinate these things so the bread and fried vegetables are still hot. Make into sandwiches.

On the menu in many restaurants in Chile is a sandwich made of nothing but bread and palta (avocado). You will never crave mayonnaise or prepared mustard again once you discover how to use very ripe avocado on your sandwiches. You need no salt or pepper either. Just your favorite vegetables, palta, and a good bread or chapatis.

*

Cochayuyo Rice and Beans

Soak cochayuyo overnight, rinse, cut in whatever size pieces you want, and boil with a little lemon juice 20 minutes.

Cook black beans soft.

Cook arroz integral adding bell pepper toward end.

Mash the beans, add tumeric, cumin, garlic, and cochayuyo and cook. Let cool before eating.

Cochayuyo is called "bull kelp". Grows in el mar de chile, high in protein and balanced minerals. Try to find out where it was harvested; some areas are subject to high levels of mercury, a serious problem for shellfish and some other seafoods. Cochayuyo is incredibly cheap in the local markets. Can be used in many ways. Try it as a pasta substitute in spaghetti or lasaña.

beans: the mainstay of the Mexican and Central American diet. High in protein. However, two major problems: indigestibility and high sugar content. If you undercook them, you keep the glycemic index down but they are almost impossible for the system to handle without eating a lot of meat along with them and staying moderately active for three hours after. If you overcook them, they become starchy and cause a spike in blood sugar, especially if you are a vegetarian. Anyone who farts a lot should avoid all beans, eggs, and oils/fats until this is brought under control. It is not merely smelly, but is smelly because the system is producing sulfites, which are unhealthy, and will cause future problems. Eat beans in small portions, be relaxed when you eat them, and chew thoroughly. In many "digestive problems" the whole problem is fear, anxieties, tension. Always do something like praying before you eat to calm your mind before dumping food on top of all the upset acid-base balance that is already in your system. Never eat when you are rushed or upset. This habit is almost the norm in the high tech society of multitaskers. You grab for a food or beverage to help you forget the mess you are in, or the things you fear – to make a fucked-up life seem "ok". This tactic works for about two minutes. Then the poorly digested food starts to cause the whole body/mind complex to scream at you. So, develop the ability to calm yourself; don't rely on what you slog down your gullet. And give this time to work, *before* you take the first bite or the first sip.

*

Cochayuyo and TVP

Prepare cochayuyo as above, except cut into very small pieces. Need about 1/2 cup.

Soak 1/2 cup tvp five minutes.

Cook 1/2 cup white rice with:

Sweet pepper diced

1 clove garlic

3 black olives cut up

A little Basil, Dill, and Oregano

1/2 teas potassium salt

Pinch black pepper

When rice is almost cooked, add cochayuyo and tvp and simmer the water out. Eat when cool.

On texturized vegetable protein: First, study where the particular brand you are using comes from. Much of it is processed for animal, not human, consumption. And even the best brands may contain msg or gluten. And soybeans are one of the most genetically altered foods, genetically manufactured organisms. This means they are not a real food. The body is not naturally in tune with a GMO. Maybe a particular body can readily adapt to a particular GMO; this is a case by case issue. You have to be skeptical, until you have satisfied yourself, by tests with a particular brand, that your particular system is not reacting to it. It is not an easy thing to determine. Many histamine-type allergic reactions do not show up for 72 hours. And the symptoms may differ depending on what other foods the allergen is interacting with. You can go through the medical procedures for food allergy testing, or hair analysis, or iridology. But these are very generalized; they relate only to averages over the entire population. Your body and mind and eating habits and emotional make-up and spiritual situation have distinct characteristics. And, they change. The only person in a position to figure out your own food sensitivities is you; the only tests that will be anything but a wild goose chase are the ones you perform; you are the only one who can *feel* the effects!!! If something is going on in you that medical or alternative medical science says is not going on, it is still going on!!! *Trust what you feel, trust what you are experiencing, forget the books and the experts.* This is rule number one of nutrition.

*

No Garbage Herb Crackers

Boil one or two leaves of green stevia with 1/2 teas. potassium salt and 1 tbsp chia seeds in 1/2 cup water.

Mix:

- 1 cup whole wheat flour
- 1 cup unbleached flour
- ½ teaspoon soda
- 2 teaspoons mixed dried herbs (parsley, chives, oregano, savory, thyme, tarragon, sesame, poppy, or whatever)
- ¼ cup dried onion flakes

Add boiled mixture, and if needed, more warm water to make a rollable dough.

Let stand 10 minutes. Set oven to 375. Oil and flour a baking sheet. Use ½ of dough, roll out right on baking sheet, very thin. Cut into 1" squares then prick all over with fork.

You have to watch the baking time carefully. You might blow the first batch. Keep checking. Mine took about 13 minutes, but it all depends on how thin you roll them. Might also help to repeat your mantra over and over while they are cooking. Except at Christmastime, when you should sing Hark the Herald. (or is it Harold?)

You can try all whole wheat flour, rye, flax meal, etc too.

Chia seeds: often used as a tea. we use in our pastry recipes as an oil substitute. The highest oil content of any seed; boiling for a few minutes expresses the oils. Also high in antioxidants.

*

Unleavened Bread (Chapatis)

Rinse 2 tbsp chia, 2 tbsp poppy seeds, 2 tbsp flax meal. Boil this one minute in $\frac{3}{4}$ cup water with 1 teaspoon salt.

Add this to 2 cups whole wheat or other flour and 2 tbsp olive oil. Mix. You want a kneadable dough. Let stand 10 minutes.

Knead! (Very important). Add water or flour as needed.

Roll into a sausage shape and cut into golf ball size, then press into discs. Roll out thin one at a time between two pieces of plastic. (a wrapper from store-bought tortillas is perfect.) if masa is right, they won't be hard to peel up.

Bake a few at a time on rack in oven, center height, use both upper and lower heat, at 400 for 5 minutes.

Or, cook in teflon skillet with no oil, about 3 minutes each side. Use the lid. When bubbles form is about right.

Avoid store bread. Too expensive, yeasty, sugary or corn syrupy, and all chemicalized. Probably all gmo grains. It is essential to find a "bread" that is not made with leavenings. Baking powder is out; it is all chemicals with multiple health risks. Anything baked with yeast contains all the dead yeast organisms; the body is thrown all out of whack trying to eliminate these dead bacteria from the system. And, if the yeasty beasts are still alive, they are still anaerobic bacteria, and are linked to candidiasis, a potentially serious, even fatal inflammatory disease that develops in a body whose natural bacteria which would contain this disease are killed off by chemicals in the diet -- or by the metabolic imbalances caused by stress. Candidiasis (and/or other anaerobic bacterial infections) may be the culprit behind virtually all food allergies. So we must eliminate: (1) stress responses, which is a process of completely reversing one's values, so that what worried us before -- what we are afraid of losing -- no longer is important; (2) all yeast from the diet and all exposure to molds in the environment, such as airborne anaerobic bacteria; and (3) all intake of chemicals in our foods and beverages, and exposure to everything chemicalized, especially solvents, disinfectants, and medications.

*

Chapatis -- No gluten, no yeast, no dairy, no corn, no sweetener

Boil 1 heaping tbsp chia, 1/4 cup flax meal, 1 teas salt and 1/2 cup water. Add 3/4 cup yucca flour and 1 tbsp olive oil, and enough water to make a rollable dough.

Let stand 15 minutes then knead. Make golf balls then flatten by hand, no need to roll out. Or you can roll out flatter between two pieces of plastic. Note: if you leave them thick you will need some baking soda)

Cook at 400 for 6 minutes with both elements, center rack.

(Experiment with how crispy or soft you want them.)

Dairy: well, if you have your own cow, and you love that cow, you will probably want to taste the warm nectar that it produces as soon as possible. Such food is the ultimate food, nourishing your being at all levels. But let the milk sit out in the open air, store it in a container where it itself can breed anaerobic bacteria, or in order to make money boil it, which kills it along with the bacteria, and it is no longer such a good food. It is an altered substance. We probably should no longer call it "milk". The body will be stressed in its efforts to neutralize any disease processes it causes when you consume it. Bodies which then regularly consume this altered substance develop chronic illnesses, perhaps irreversible. In the extreme, we have amiloidosis -- premature aging leading to early death -- which can be induced by casein, a protein in dairy products. At one time there was the belief that we need to drink milk and consume dairy products daily to get our calcium and avoid osteoporosis -- a myth promulgated by the dairy industry. But eliminating dairy entirely from the diet is a mammoth reading-the-labels vigilance mission. Milk or its derivatives is in many common foods -- in most of our best-tasting foods. Those of us who were raised on milk, butter, cheese, curds, and whey feel that the day is not complete without some dairy product. We forget the "product" nature of it, that it is part of an extremely lucrative industry, and is a highly, dangerously, processed food. In some countries the people's bodies are still adapted to unpasteurized dairy, able to fight off the bacteria; in the more highly industrialized countries, this is less the case. A lot of human misery, bad karma, is delivered in milk products, in such maladies as glucose intolerance, asthma and allergies to their proteins, and problems caused by milk fat such as lymphatic maladies. Many people spend years, a lot of money, and many trips to "the doctor" on symptoms that are due to their dairy consumption, and they never figure it out. The problem is in truth one of a stubborn refusal to stop eating what tastes good and is comforting. The psycho-spiritual purpose of the discomfort is never

recognized, and so god keeps at it, knocking at the door, giving you headaches, sinus problems, digestive problems, blood sugar problems. So, here we are not advising that you not use dairy; we are advising you to open your eyes and put two and two together, so that you may transcend the physical level, one way or another.

*

Corn Tortillas

Mix together:

- 2 cups corn meal with or without wheat flour, flax meal, or others you like)
- ¼ teas salt
- 1 tbsp chia seeds
- 1 tbsp olive oil

Add 1/2 cup hot water to form a rollable dough, adding more hot water as needed. Knead (very important), until it is elastic and wants to stay together.

Form into about golf ball size.

Roll out one at a time beteen two layers of thich transparent plastic. If dough is right consistency it will not stick to plastic. Do not be tempted to add more oil. Instead, add flour.

If you add a little sweetener and roll ultra thin you will end up with corn flakes; if you add lots more salt you will end up with doritos.

Bake in 375 oven using both upper and lower elements. About 7 minutes for big ones.

Or:

Fry in enough hot oil to cover the bottom of the skillet. But only about 20 seconds each side. It goes fast. Drain each on paper towels. Eat warm with salsa or spread with refried beans, cheese, lettuce, avocado and tomato to make tostadas.

Add any flavorings you like such as chili powder or paprika or sesame seeds.

WATER!: a major, major problem. What is called "water" nowadays is not what it used to be, and not what the body needs. So here we present a very short course on water. First, *pure* artesian or spring or snow runoff from

unpolluted sources are the only real water -- if you could find it. Study the conditions of water from artesian sources before concluding that it is pure. You may be able to get an accurate and detailed "water analysis" from a lab set up to do this, but probably not. This whole matter is too sensitive politically. Vast amounts of money are made by people with interests in water systems, water purification, municipal water, water rights, bottled water, and "purified" water bought in 5 gallon reusable containers. Vast amounts of money, and it all depends on the consumer's belief that he is getting water that is good for his health. Thus, it depends on deceptions. We suggest that before you take your next drink you research the following water issues:

1. fluoride
2. chlorine
3. heavy metals, mercury, arsenic, barium, sulfur, sodium, sodium nitrate, etc.
4. radioactivity
5. groundwater pollutants from agriculture near the water source
6. the specifications of the water purification system
7. the effectiveness of the water purification system
8. the chemicals that are used to clean and flush the water purification system (most use sodium metabisulfate or hydrogen peroxide, both of which are not to be ingested regularly). We drink water every day!
8. the essential minerals that are removed from the water when it is purified (many systems use a distillation process)
9. the conduits and pipes that deliver the "purified" water to your spigot or receptacle. (In some places these are leaky, and thus the water contains contaminants, even sewage if those pipes also run nearby)
10. the amount of time that elapses between purification and airtight containment, and between containment and consumption of the water (the opportunity for anaerobic bacteria etc. to grow) Caps, by the way, are rarely airtight)
11. the sterility of the containers and caps in which the water is bottled (it is virtually impossible to guarantee that 5 gallon plastic reused bottles are truly clean)
12. all of the above issues with respect to anything you eat or drink which contains "purified water".
13. the detrimental psychological and physical effects of being paranoid about water!!!

The irony is that the more water you drink, the sicker you may become. It may be healthier to eat foods which naturally contain water, and to not drink at all. Or, at least, do not drink any water which has a chemical taste; drink only water that you yourself have purified *and* boiled immediately before drinking.

But this brings up an even larger issue, which has another side. We may admit that what we eat and drink is damaging to our physical, and even psychological, health, and simply accept the situation as it is and not worry about it. Those bodies which can adapt -- to such things as polluted or chemicalized water, genetically altered foods, chemical additives, strong medications, airborne anaerobic bacteria that we take in with every breath, and powerful solvents -- survive; those bodies which cannot readily adapt die off. Natural selection. Or is it *unnatural* selection?! But does such a metamorphosis in one's human organism really have anything to do with enlightenment? Can it really interfere with the clear and empty mind state, moving upward in the spiral? If not, then there is no issue at all, except that of overcoming the fear of undergoing this change, of seeing it happen to our bodies and to those of our children. If we contract a terminal disease due to food or water, we learn to accept pain and discomfort, to cultivate our spirit as separate from the body, and to not worry about trying to stave off deterioration and death. Perhaps this attitude is more "enlightened" than the preoccupation with "optimal health, eating only the purest foods and drinking only the purest water, living free of pain and disease, and subscribing to the Hippocratic oath of preserving the body's "life" at all costs. This is truly a futile thing to dedicate one's time and energy to!!!! And, perhaps, there has been a reversal, and it is the ones whose bodies readily adapt to the chemicalized world who are the unfortunate ones, because they remain asleep. Perhaps it is the ones whose bodies are weak, have less resistance, poor immune systems, who are led to the light of awareness, and who are in a position to transcend all illusions.

Perhaps, it does not matter whether you concern yourself with the body or not. Perhaps what matters is whether you are living in your best sense of Quality moment to moment. This would be a self-regenerating experience of finding and re-finding the True Self, the Light. Perhaps one person can find through living, eating, and loving purely, perhaps another can find through living selfishly, eating unconsciously and gluttonously, and loving only who or what loves him first. Who can determine such things? The letting go of time, and the disappearance into the timeless awareness is all that matters, not how it comes about.

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Gluten-free Dairy-free Egg-free Sugar-free Cornbread

Boil 1 tbsp green stevia 10 minutes and let stand 10 minutes.

Add:

- 2 tbsps chia
- 1 tbsp poppy seed
- 3/4 teas salt
- 1 teas pure vainilla

Boil all together.

Mix:

- 2 cups corn meal
- 1/4 cup corn flour
- 3/4 teas baking soda

Mix all together, add 1 tbsp olive oil and water to make a thick batter. Let stand a few minutes.

Bake at 425 for 20 min, kuchen or pie pan center rack lower element only, then 10 more minutes upper element only.

Corn is really not gluten-free. But its proteins are different than those in wheat, and may not cause some wheat allergic or gluten intolerant people to react. But corn is high on the list of foods we easily get allergic to, and by itself can cause many of the same problems as gluten. The others listed are: peanuts, tree nuts, soy, dairy, eggs, fish, celery, and wheat. And it is almost impossible nowadays to find "corn" which is anything like the corn we were raised on. The governments and chemical companies tell the farmer which seed to use and how to grow the plant. But read on to see the real reason why corn and other foods we were raised on and love to overeat are dangerous.

On stevia, sugar, and "diabetes mellitus": In traditional Chinese medicine, diabetes doesn't exist as a disease. In Ayurvedic medicine, the symptoms are treated separately, and honey, believe it or not, is used as a medicine. One ayurvedic text states that diabetes can be cured by eating the right honey. In ancient Maya medicine, it is treated as a spiritual blindness, or ignorance, and fasting and purging are used. In Western medical science, synthetic

insulin is administered, and the patient usually has to take it for the rest of his life, to avoid sugar for the rest of his life, and he dies of diabetes anyway. Sugar and other sweeteners are almost synonymous with "foods I enjoy" and "foods I am addicted to". This includes alcohol. The problem is not a physical problem. The problem is one of not facing the bitterness of life; it is a fear of depression. Sugar makes one feel filled with sweetness and full of life energy. But it is not long before one has to face that he or she is not really a sweet person, his life offers him nothing but the bitter, and his body has been drained of energy by the sugar. Diabetes, or "glucose intolerance", is not a problem. It is a good thing to be sensitive, aware, that eating sugar is bad. One who can eat sugar all day and not realize how stuck he is at the physical level is a sick person, in a spiritual sense. To deal properly with diabetes, or hypoglycemia, we must examine our psychological need for the sweet taste, and solve this at the spiritual level. We need to grow up, and to recognize the equilibrium in the outer world: each sweet thing brings with it an equal and opposite bitter thing. We must recognize that we are powerless to bypass this lesson. We must find **the sweetness** that exists at a much more pure level. This is the mystical experience. It is the experience of knowing that we are eternal, and that we are eternally loved. One who takes insulin, or uses sugar substitutes, or otherwise tries to find **the sweetness** in his food and drink, never learns what his "disease" can teach him, and never knows even that **The sweetness** is a reality. We all scratch where we itch, but some never seem to scratch in the right place, and so the itch persists. One must learn to allow the itch, so that he can examine it, and find its true cause. This is uncomfortable, until one finds its true cause and eliminates it. then he is cured. Diabetes comes to those who eat whatever is sweet, and then overeat it, for comfort and distraction, and especially before going to bed. Then they do not want to eat what is bitter, what is tasteless, what is sour -- what balances everything and puts all in perspective, and points him to the experience of the holy, the pure moment beyond the world. Such a person is not in a battle with the devil, but in a battle with the infinite. How can he ever win? Someday he will lose circulation in his feet and his toes will have to be cut off -- and then what next? Why didn't he just stop eating sugar? A relaxed body and brain does not need high concentrations of sugar. There is plenty of usable carbohydrate in ordinary fruits and vegetables to sustain a meditator. And such a diet is much more conducive to the meditative state than a diet of man-made, added sweetness. Here, we suggest stevia whenever the craving for sugar is overpowering -- whenever one is not meditating. However, we also encourage one to relax, to fall into meditation, to empty and clarify the mind, as often as possible. Then, the body doesn't cry out for sugar. It would be a mere distraction from **the sweetness**. Such a person, however, is no longer ordinary. He or she can't compare himself to others, or follow the diet that others follow. He would want to withdraw from the "life" that others pursue. He would not want any part of it!" stevia in its

green leaf form is a whole food, untampered with. The plant is so sweet that no insecticide is needed to cultivate it -- it is too sweet for insects! But the white, processed stevia is another animal entirely. It is like the difference between a coca leaf and cocaine, or a date and refined sugar. We do not recommend it here. Use green leaf stevia in our recipes as indicated, but always with a mind to reducing the amount you use, to allow the bitterness, the tastelessness, of the day to be discerned. Then you will find the kingdom of heaven as a jewel that is concealed within all things, and you won't be concerned about the individual things themselves. The bitter is as sweet as the sweet. If you love sweet corn, and you lose sight of the real God while you are eating it, it will make you sick.

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Blueberry–Sunflower Seed Cake

Boil 1 tbsp chia, 1 tbsp poppy, and 1/2 teas salt. Add to 2 cups flour, 1/2 teas soda, 1 teas. vanilla, and a beaten egg. Try using no oil with a non–stick pan.

Mash 15 grapes and add to 1 cup rinsed blueberries or cranberries, and 1 cup sunflower seeds. Add to other mixture.

Bake at 425 for 35 minutes center rack lower element.

Sunflower seeds are in a category by themselves. They are high in protein, vitamins and minerals, and may be one of the best single foods for sustaining life. They can be consumed raw or roasted, salted or unsalted, and go well in sweet recipes and salty recipes, with fruits, vegetables, starches, or in salads. And they taste good but are not sweet. Personally, I like to roast raw sunflower seeds in a skillet with a little toasted sesame oil. Be careful – they burn easily.

*

Lime (or Lemon) and Ginger Cake

Boil 10 stevia leaves crushed and let stand.

Add 1 tbsp chia, 2 tbsp flax meal, 2 tbsp butter, and 1/2 teas salt.

Add:

1/4 cup amaranth flour

1/4 cup canary seed, millet, or quinoa flour

1 teas baking soda

1/2 teas grated fresh ginger

2 beaten eggs

Juice of 3 limes or lemons

3/4 cup white flour and Enough water to make a batter

Cook at 400 in non-stick pan, center rack, 20 min lower element only, pre-heat. If not sweet enough, frost with honey after it cools.

****If you put honey in anything that is too hot for your hand, it kills the probiotics in the honey**.**

This is one of our sweetest recipes. We also compromise on salt, dairy, and gluten.

Here we will talk about citrus. Citrus fruits give us a kick, especially if we sweeten them, but even unsweetened. Limes go well in certain beers and alcoholic drinks. Orange juice brightens the morning, lemon enhances the flavors of fish, salads, and many other foods, and Key Lime and Lemon Meringue pies are especially flavorful. An entire weight loss program is centered around eating grapefruit because it powerfully curbs the appetite. Vitamin C and some minerals exist in high concentrations in citrus.

Although these fruits are very acidic, they are said to be metabolized in such a way that they do not make the body more acidic. Acidity in the body is a major cause of inflammatory illnesses. It is increased, basically by any high protein food, the more the protein, the more the acid-base balance is upset. Generally, acidic foods taste better than alkali foods, hence the problem. But also, stress reactions in the body increase the acidity of the digestive system, causing ulcers, digestive disorders, and many other problems. Sugar and dairy too produce acidity, and the electrolyte balance system, very carefully maintained by the body as one of the highest priorities, is thrown off by consuming too many acid producing foods, and the body reacts powerfully to correct this, taking energy from other organs and systems, particularly the kidneys and the liver. Diets exclusively of meat, eggs, and dairy throw the

acid-base balance off the most, and are advised only in extreme cases of obesity uncomplicated by other problems, and then only for a short period. To get back to citrus, one must pay attention, because a lot of citrus can cause a sensitivity to develop, and can irritate the colon. Citrus also increases the flow of urine, which makes it a good purgative, but increases the discomfort of anyone suffering from diabetes insipidus.

*

Coconut Macaroons

Heat oven to 375.

Boil about ten leaves of green stevia in 1/2 cup water.

Mix:

- ½ cup flour
- ½ teaspoon salt
- ½ teaspoon baking powder
- 1 cup unsweetened coconut
- 2 tablespoons cocoa powder (optional)

Add:

- one beaten egg or egg white
- 1 tablespoon vanilla, or more, to taste
- 1 tablespoon oil

Add just enough water or coconut milk to make a dough.

Drop onto oiled and floured cookie sheet.

Bake for about 15 minutes. If you want them brown on top
you can turn on the broiler to do this.

You can add almonds, and as much stevia as you like.

This can be made as a brownie in a teflon skillet if you watch it closely and smell when it is done but just before burning. Use the lid.

Coconut, coconut oil, and coconut milk are good alternatives to the other oils and milks we use. From what I can find out, the saturated fat in coconut is a good one, and is especially healthful if you use the raw coconut. Coconut is also said to be helpful in expelling parasites from the digestive tract.

*

Condesa

Pre-boil and let sit

- 6 or 8 stevia leaves
- 1/3 cup water

Boil:

- the above
- 1 tbsp vainilla Negrita
- 1 tbsp chia
- 1/2 teas. salt
- 2 tbsp sugar

Add:

- 1 beaten egg
- enough flour with a little baking soda to make a rollable dough
- 1 tbsp lemon juice

Roll to 1/4" thickness and bake on a non-stick surface. You can leave it as one big cookie, if you like; that is how Condesa is made in Chile.

They will taste better if you use some butter in the recipe.

Cook at 400 about 20 min. Keep checking

Let cool.

Condesa is a popular giant cookie in Chile, the perfect sugar cookie, but it is made with manteca, vegetable fat. This hard "crisco" is better avoided, as well as white flour. Here we compromise and advise white flour, and a little sugar. Otherwise, what you will end up with is nowhere near a Condesa.

*

Gluten-free Pie Crust

Boil 1/4 cup chia seeds, 1/4 cup flax meal, 1/2 teas salt, and 2 tbsp salted butter.

Add 2/3 cup yucca flour and enough water to make a kneadable dough.

Knead until it holds together, then roll out between two pieces of firm plastic or wax paper. Pre-cook depending on filling.

Mandioca (yucca) flour is a good-tasting gluten-free substitute for wheat flour, but is expensive and hard to find.

*

Pumpkin Pie

Bake raw pumpkin 1 1/2 hrs

Combine:

1/8 teas white stevia
1 1/2 teas. cinnamon
1 teas cloves
1/2 teas ginger
1/2 teas nutmeg
3/4 teas salt
1/3 cup sugar, careful -- to taste

Beat 2 eggs, then add to dry.

Mix in about 2 cups cooked pumpkin, then slowly 1 12 oz can evaporated milk or 12 oz lactose free milk -- careful, just enough to get the right consistency.

Set oven to 375, preheat oven with crust only, about 10 min. Then pour in filling and bake one hour at 375.

Pumpkin is a healthy food, an anti-inflammatory food, and the spices used in pumpkin pie are also healthy. Ginger is often touted as a "miracle food" because of its across-the-board health benefits. Clove is a powerful anti-inflammatory, but some people do not tolerate it well; it should be used in small quantities. Cinnamon is a good blood purifier. All three make good teas, though they are stimulants, especially ginger. Nutmeg is a personal favorite, I like lots in this pie. Probably because that's the way mom and Inez, the neighbor lady, made it, and growing up I liked both of these people.

*

Chocolate Pie Filling

1 can condensed milk
2 cups sugar
5 tbsp cocoa
4 eggs
1/4 cup flour
1/4 lb butter

That is a typical from scratch recipe. Our version:

12 oz. soy yogurt
1/4 cup sugar
10 stevia leaves, crushed and boiled
1 mashed banana
1/3 cup coconut
3 tbsp cocoa
1 teas natural vanilla
2 eggs
3 tbsp butter
1/2 teas salt

You will notice quite a few recipes here containing cocoa. Cocoa is a good food, should be eaten every three or four days -- but *without oil, fat, or much sweetener other than stevia!* The Maya considered it sacred, because its bitterness is a reminder of the bitterness of the outer world. To advance spiritually, one must develop a liking for the bitter, more than the sweet.

*

Noni Chocolate Gluten-free Dairy-free Oil-free Breakfast Cake

1 cup noni (maca and algarrobina tostada)*
1 heaping tbspc chocolate amarga
1/2 teas bicarb
1/2 teas salt
1 mashed banana
Enough soy yogurt to make a batter

Cook in non-stick cake pan, center rack, both elements, 400.

*In South America, noni is a flour made from toasted maca and carob flours. I don't know if maca flour can be found anywhere else.

Mashed bananas work great in many recipes as a substitute for both sugar and oil. Be careful though of eating bananas with no other food. They are very high in sugar, as are ripe mangoes and many dried fruits. Ever contemplate the fact that a fruit is at its sweetest just before it begins to spoil?

On soy: A great food, but almost always GMO, and presents the same problems as any bean. As discussed above, unsweetened soy yogurt, if prepared properly and in sanitary conditions, is great, a substitute for ice cream, mayonnaise, dairy yogurt, and here evaporated milk. But when you cook it you kill the active probiotic culture, just as when milk is pasteurized.

*

Grain-free Bittersweet Chocolate Fudge

Boil about ten leaves of green stevia in 1/3 cup water.

Mix:

- 3 heaping tbsp almond meal
- 1/3 cup unsweetened coconut
- 2 heaping tbsp cocoa

Add:

- 1 teas. pure vainilla
- 1 capsule or 1 tbsp lecithin if available

Let cool, maybe refrigerate

Eat slowly and consciously. After you finish, sit still and remember the experience.

(I invented this recipe Christmas Day 2011. Nobody else was there, so I had to eat it all myself.)

Almond meal and water makes a great milk substitute, is smoother if you boil it.

Honey: a great food, contains antibiotics and probiotics, protein, antioxidants, immune system strengtheners. Should never be cooked or boiled. Should be used only in small amounts.

Lecithin: usually from soy, so this has to be taken into consideration. Probably the best natural anti-cholesterol agent. Can be used daily. Is an ingredient in many foods containing fats to emulsify the fat and make it digestible.

*

Brownies

Boil 15 leaves green leaf stevia, 1 tbsp chia seed, 1 tbsp poppy seed, and 3 tbsp almond meal, in 1/2 cup water, and let stand 10 minutes.

Then boil this 1 minute in saucepan with:

3 tbsp cocoa

1 teas. natural vanilla

1/3 cup coconut

Stevia with its water

Let stand 2 minutes then add 1/4 cup flour and 1 teas. baking soda; add water to make thick batter consistency.

Bake in cake pan on center rack, using lower element, at 400 for 30 minutes.

Can choose other flour to make gluten and wheat free. This recipe is bitter. You can add any other sweetener before cooking; I prefer to spread on honey while eating.

*

Bittersweet Rice Chocolate Cake

No oil, dairy, egg, wheat (no flours at all), sugar, very little gluten, very little sodium.

Boil 15 leaves green stevia in 1/2 cup water and let stand.

In a separate pan, start cooking 3/4 cup white rice in water as usual, after about 3 minutes add 3/4 cup oatmeal, 1/2 cup coconut, 2 tbsp almond meal, and 1 tbsp chia seed. Cook until done, adding water as needed.

Meanwhile, mix together:

- 1 mashed banana
- 1 tbsp pure vanilla
- 3 heaping tbsp unsweetened cocoa
- 1/2 teas potassium salt
- 3/4 teas baking soda

Add all together. Maybe add a little water, but be careful, want a relatively dry batter.

Cook in non-stick cake pan lower element 425 for 25 min, then both elements 15 more minutes

*

Best potato chips so far

Dissolve 1/2 teas sea salt in sesame oil. Leave skin on potato, but cut out eyes and wash well, then dry. Cut longitudinally into quarters. Slice as thin as possible. Stir into oil and salt. Lay out on teflon surface or alum foil. Bake in Top position, 450 for 15–20 minutes, top element only.

To get the full intense flavor of commercial potato chips you have to use so much oil and salt that you would never be able to bring yourself to do it. This is the case also with desserts and the quantities of fat and sugar. To eat with some moderation, you necessarily have to moderate the flavors. But when your mind is clear and focused, you don't need to be overwhelmed by a flavor. You don't even want to. You can savor, you can concentrate on the taste and texture of a food which has less saltiness, for instance, and enjoy it just as much or more than a person who cannot focus who has to eat an entire bag of Lay's potato chips, and still isn't satisfied. Those who have not developed their consciousness through meditation cannot understand how a person can enjoy just sitting, with no stimulation. He has not experienced the heightening of everything. And so he is bound to the earth, and craves and demands a lot from it for his happiness. He may be a wolf, able to stalk and capture many things, but he can't know the freedom of no desire to do this, or of the eagle, which doesn't need much, and can pick and choose, and capture its prey almost without effort. The eagle can see from afar; its world is vast. the wolf must rely on smell; its world is confining and inescapable.

*

Better than french fries

Boil stevia in water, about 5 leaves in 1/2 cup. Let stand.

Add 3/4 cup corn meal, 1/2 teas sea salt and 1/2 teas potassium salt.

Grate a potato fine, beat one egg, add all together.

Heat a teflon skillet hot.

The batter should be thin, as for crepes. Fry like crepes. Tend them carefully, scoop up Just before they burn.

Or can bake on non stick surface. Again watch closely. Best if crispy but not burned.

DO NOT STORE IN REFRIG. EAT RIGHT AWAY.

When you can prepare foods like these, with simple, cheap and easily stored ingredients, you free yourself of the need to run to the stores and restaurants. This means more continuity to your meditation time, and that means that ever-deeper levels of experience can be encountered. A run to a store or restaurant is liable to mushroom into multiple distractions, diversions, frustrations, repressions, attractions and repulsions -- even disasters, from the moment you begin to think about getting dressed and presentable to the moment when you return and close your door behind you. You have to enter the man-made physical world, and throw a switch in your brain so that you can follow the civil engineer's and the legislator's definitions of what is real and important. Not that any of this is bad; everything happens in its due course. But hopefully you are past most of it, and you have merited a better way of being, and so you don't need to run to a store or restaurant today!

*

This guide is written for meditators. Meditators are people in the middle of **The Reversal**. One who does not meditate is one of the masses of unfulfilled humans. He is still striving to accomplish something or is still stuck in the delusion that he is "having fun", filling his body's senses with whatever attracts him. The meditator is one who is going through an ending of this phase. He is dis-illusioned, every day, with something that once seemed real, alive, important. And, one who has begun to meditate senses that there is another way of being. He experiences a yearning for the intensely real. His body is no longer appropriate to his old way, but has not yet made the transformation to the new way, since he is still keeping one foot on his former path, and cannot give himself over completely to the new consciousness.

But as his meditation deepens, as he becomes more sure of what is dawning and less pulled back into the physical, as his sincerity and dedication purifies, **The Reversal** begins to happen to him. He cannot control it, because he is not really doing it. It is being done to him and for him -- and for all mankind. This inner transformation carries with it a physical metamorphosis. His body changes. It begins to feel insubstantial -- pure energy moving where a substantial body was. His appearance changes, his manner changes, his organs and tissues have different needs, his appetite changes. His physical tool develops characteristics appropriate to a sedate, passive, and serene existence, enveloped in and by **The Infinite**. His body loses many capacities, many talents, valued by inhabitants of the world of the unfulfilled humans. He loses their respect, as he bumbles and seems to have no energy whenever he tries to function as he once functioned. As a meditator, in the middle of **The Reversal**, he is already beginning to seem alien to them, as they seem alien to him.

Meditating is a phase. It is a phase of perseverance in the act of allowing one's mind to continually shift from the mentality of the unfulfilled person to the mentality of the fulfilled person; whenever the mind pipes up and tries to go backwards, the meditator gently reminds himself of what awaits in the new. But a point in time comes when the act, the intention, the sincere effort which is meditation is no longer necessary. The shift has happened. The mentality of the meditator also disappears, and transforms into the mentality of no mentality. All is pure light; no colorful or colorless self exists.

One of the meditator's greatest challenges is to remain passive when his body is being transformed from the body of an unfulfilled human to pure energy, pure light. If he tries to nourish the body as before, if he tries to sustain the body as before, if he allows his old appetites to rekindle, if he

looks in mirrors hoping to identify himself, he will be thrown into a panic. This was who he was in the past. This past, this "life," is over. From the old perspective, his body is failing, diseased, dying. But if he can relax, if he can be passive, if he can just follow his deeper intuitions about the nature and the purpose of his new body, he will see that nothing has gone wrong, that the body is perfect, and is preparing itself for the new task before it. There is no failure and there is no dying happening. And, now, he need not bother about the body at all. Everything is being taken care of, as he lets go of even the effort to meditate, to do things right, and as he passively accepts whatever change is being done in his body and in his mind.

The Reversal is total. There is no longer a person inside. In reality, The body never existed; what he thought was his body was exactly that: a thought of his body. Now that he only rarely thinks that thought, now that his mind is mostly free of it, he knows himself, he feels himself, as only light. Silent, pure light. Its Quality is beauty. In those moments when he desires to recover his old body/image, again he will be thrown into a panic. It can't be done. He is beyond those characteristics, those limitations. He learns, little by little, to relax, to let go, whenever the desire to go back to the old and familiar arises. As he sees the valuelessness of what was before, the desire to go back to it diminishes. He feels more and more at home without it.

The more the meditator simply accepts **any** transfiguration that is happening within and to him, the more he moves through **The Reversal**. He lets go of meditating even, as his mentality is more constantly and effortlessly already **there**, where he was striving to be through his hours and days and years of meditation practice.

Now, at last, he has arrived. He has no needs. His body makes few demands. If he eats the same foods as before, if he eats on the same schedule as before, if he eats the same quantities that were healthy for his body before, he becomes sick and diseased. All has metamorphosized, transfigured. Light feeds on light; It does not feed on dead animals, plants, and their products.

So these recipes are for those in the middle of **The Reversal**. To the one who has completed it, no specific diet is relevant. But the meditator, the one caught in the middle, between the two worlds, needs to become familiar with a totally new way of eating and drinking, a way which is responsive to the demands of the passive mind state. He has to let go of the habit of eating for pleasure or eating to keep the ordinary physical body alive and competitive in the mundane world. Thus, all the diets and all the medical advice from humans still caught in the hypnosis of the unfulfilled is worthless to him.

So, don't be afraid. Let the changes happen, daily. Each day offers a way of being, and of eating and drinking, that is different, less, than the day before. Follow this path.

Let all old habits and all old beliefs die. What is real in you will always be sustained, and not by your effort. And what is false in you, the part that will not be sustained, never really existed. It was just an idea that you were playing with.

* * *