

Are you a literary agent or publisher?
I'd like to hear from you.

The **PHOTOART** coffee-table book shall have
150 essays and 150 photographs, one essay and one
picture on each double page.

Following are a design example of a double page and a
few sample essays.

www.carstenburmeister.com



AXIAL AGE. The term Axial Age describes the period from 800 BC to 200 BC, during which similarly revolutionary thinking appeared in China, India and the Occident (the Mediterranean and the Middle East). During the Axial Age the spiritual foundations of humanity were laid in different countries simultaneously, but independently. It was the onset of our understanding of civilization - humans became conscious of their existence.

A variety of thinkers developed the Axial ethos individually, including Socrates and Plato - the rise of Platonism would later become a major influence on the West through both Christian and secular thought during the Middle Ages, the Renaissance and the Enlightenment. Siddhartha Gautama lived during the Axial period and founded Buddhism, while Confucianism evolved in China; Hinduism in India - including the collection of the Upanishads; Zoroastrianism in Persia (Iran) with its monotheism - and the resultant Abrahamic religions Judaism, Christianity and Islam - and rationalism in Greece.

Participation in the Axial transformation allowed these groups to develop and advance their cultures. It is a mystery to commentators why this occurred concurrently, but in such limited locales.

The Huckleberry and author Karen Armstrong sees the great sages of the time taught humans - via the newly emerging religious systems - to cope with the misery of life, transcend their weaknesses and live at peace with themselves.

It is said the Dutchman was a New Axial Age, with thinkers such as Hume, Voltaire, Rousseau, and - later on - Newton, Bacon, Freud. Society today must return to Axial insights, with relationships between religion and secularity re-defined.

*The German philosopher Karl Jaspers coined the term *Achsenzeit* - Axial Age. He saw in these developments in religion and philosophy a notable parallel - without obvious proof of direct transmission of ideas from one region to the other.*

Salvator: ENLIGHTENMENT, PHILOSOPHIA PEREMERIO



PHOTOART

with an eclectic panharmonicon of 150 essays*

**see ECLECTICISM*



CARSTEN BURMEISTER



This self-portrait is from the 1960s, taken on occasion of the new fashion to comb our hair into the face.

see also THE ROLLING STONES

MY QUEST as an artist is to document my environment and to comment on life. I began writing my essays in 1987; from the start I have worked on them every day and night; in fact, all but every minute of every day and every night. **T**he book is not finished - it never will be, "*an essay (a poem) is never finished, only abandoned*" (Paul Valéry); but I am ready to hand my life's work over to you, dear reader. **P**lease note: Essays and photographs sometimes correlate, but not always; so why the dichotomy of writings vs. photos? Their juxtaposition shall give your mind relief - you may be able to absorb the one more easily as you look at the other; I want to isolate the essays - viewing the pictures is akin to cleansing your palate with a swish of water at a wine tasting. **T**he collection of photos is an autobiography - most are in chronological order; the earliest (on the left) is 48 years old. **H**ere's my response to the likely criticism of my writings: (other than photography) I have formally studied nothing; I am a follower of nothing and I know nothing - except the fact of my frivolity. My writings are frivolous by design: I prefer flippant succinctness over learned elaboration, controversy over predictability, the wicked over the banal. **I** copy, borrow, acquire and appropriate with abandon.* I quote selectively - often out of context; I may give a quote, a phrase or a term a new meaning - to create a new reality. I may challenge, contradict or distort truths - to make a point. **Y**es, do contact me - cb@carstenburmeister.com - with corrections of factual errors, they will be evaluated for the next edition; but please: factual errors - yes, opinions - no (... go ahead - write your own book !) Printed in Shenzhen, China for www.photoartpublishing.com ISBN 0-123-4567-X First published 2012, 2012 edition #1 - 1,500 copies, A\$88. Photographs, essays and book design: Carsten Burmeister

* see ECLECTICISM

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frontispiece

PHOTOART. Is photography art? Is painting art? Sculpture? Music? Dance? Theatre? Literature? Is it art? The answer is: Sometimes. Two hundred years ago David Hume said: "Beauty is no quality in things themselves, it exists in the mind that contemplates them." I'd like to apply a similar statement to art: Art is no intrinsic quality of art-works; art is felt in the heart of the beholder. One can produce art-works, but not art; art is not the end-product of a production process. **A**rt is an observer's internal process of recognising beauty, experiencing emotion and understanding life - triggered by a work of art. **S**o, if you are not touched by an acclaimed piece of art, don't be intimidated. There is nothing wrong with you, nor with the art-work, it's just that for you, it is not art. Then there is the art establishment, but that is a different story altogether. **CARSTEN BURMEISTER**

APHRODISIAC. The man down on his knees*
is a great, irresistible aphrodisiac for the woman.

**scrubbing the bathroom floor,
the toilet, bathtub and shower*

ATARAXIA. Ataraxia is a term in ancient Greek philosophy for a state of freedom from worry or any other pre-occupation. **Ataraxia** is synonymous with true happiness; it is the detached and balanced state of a person who transcends the material world. **Ataraxia** is a pleasant quietude that arises from suspending dogmatic attitudes while pursuing one's desire for continuing inquiry. **Ataraxia** is a state where one eschews biased opinions and instead savours the contentment and joy offered by philosophy.

*There is no greater good than a state
free from anxiety, suffering or pain,
devoid of judgement or rigid beliefs;
instead with tranquillity in one's life,
requited love and inner peace -
this is happiness that can be learnt.*

DEATH 2. Once a Master travelled in Northern India by the river Ganges, with a group of followers and one of his sons. Along the way his son got sick. A doctor in the group attended to the young man - the diagnosis was that he was gravely ill and could not be helped. The Master's disciples were distressed and urged him to cure his son - believing he had healing powers. However, the Master - who appeared dispassionate - did not respond to their calls. Overnight the young man died. All the while the Master had been sitting in meditation. Without delay a funeral pyre was built, the body cremated, the ashes strewn in the river; soon the group was on its way again. This story is told as an example for acceptance, detachment and letting-go. The Stoics say, 'expect nothing, be satisfied to live in harmony with the natural progression of things' and 'how strange to be surprised at anything that happens in life.'

It is evident that for some enlightened individuals death does not hold the anxiety, terror or uncertainty it holds for others. The German writer and mystic Johann Wolfgang von Goethe (1749 - 1832) said:

"The thought of death leaves me in perfect peace. I believe our spirit is a being of indestructible nature. It works in eternity; like the sun, which seems to set every day, but doesn't really - it shines perpetually."

DROWNING. Once I was bodysurfing in the ocean. The sea was rough. The current overwhelmed me. I lost my footing. **W**ave upon wave pounded onto me. I held my arm up for help. One last breaker pushed me under. Exhausted, I looked up. I was at least a meter beneath the surface. I was drowning. **B**ut I was calm. My life did not flash by. I did not panic. Engulfed by sunlight and warmth, I floated weightlessly. Time had stopped. Life had lost urgency. I surrendered to the beauty around me. **T**hen my arm was grabbed. I never really thanked my rescuer.

Thank you, all those lifesavers.

ECLECTICISM. Eclecticism was first practiced by ancient Greek philosophers who did not attach themselves to a particular philosophical system, but selected from existing beliefs what seemed most reasonable to them. Out of this collected material they constructed their own philosophy. The term stems from the Greek 'eklektikos': Choosing the best.

Some martial arts systems can be described as eclectic, in the sense that they borrow techniques from a wide variety of other arts. The martial arts method developed by Bruce Lee (1940 - 73), called Jeet Kune Do, is classified as an eclectic system.

Bruce Lee used to say: "Use what works for you, and take it from any place where you can find it."

Eclecticism favours borrowing from other systems within a free-floating framework; it encourages practitioners to incorporate into their work what's useful to them, as in the house-music scene; indeed, many - if not all - artforms subscribe to eclecticism.

Thus the concept of eclecticism also applies to my photoart as well as my approach to philosophy.

But eclecticism is eschewed by religions. Religions are rigid and not open to changes or influences from outside their doctrines. The knowledge inherent in religions is said to derive from revelation and ancient scriptures - inflexible and unalterable.

There is a famous - often mis-interpreted - quote by Pablo Picasso, "Good artists copy, great artists steal."

*More from T. S. Elliot (I replaced 'poet' with 'artist'):
"One of the tests of artists is how they borrow. Immature artists imitate, mature artists steal. Bad artists just deface what they take; good artists turn it into something different, something better."*

Quintessentially eclectic, Reality Hunger 'a manifesto', by David Shields, is my new favourite book.

The publishers call it a "... rigorous and radical attempt to reframe how we think about 'truthiness', literary license, quotation and appropriation ..."*

"The subtitle of Reality Hunger 'a manifesto' is like calling a nuclear bomb 'a weapon'," Don McLesse

Reality Hunger 38: *"In 1830 (Ralph Waldo) Emerson wanted to find what he called 'a new literature.' A German con artist, Johann Mälzel, visited America with a 'panharmonicon,' an organ without keys. He would crank its lever three times, step off to the side and the machine would spit out an entire orchestra's worth of sound: flutes, drums, trumpets, cymbals, trombones, a triangle, clarinets, violins."*

After seeing Mälzel's machine perform, Emerson called the new literature he had been looking for, "a panharmonicon. Here everything is admissible - philosophy, ethics, divinity, criticism, poetry, humor, fun, mimicry, anecdote, jokes, ventriloquism - all the breadth and versatility of the most liberal conversation, highest and lowest personal topics; all are permitted, all may be combined." Hear, hear!

**see also: TRUTHINESS*

EINSTEIN. Albert Einstein (1879 - 1955) was a German-born physicist. He is known for his theory of relativity, which was deemed the greatest feat of thinking about nature, the greatest scientific discovery ever made. Of interest to me are this great thinker's views on religion and ethics. By his own definition Einstein was deeply religious, though he deemed religious beliefs "childish superstitions, the product of human weakness". He believed persons who are religiously enlightened appear to be those who have liberated themselves from the fetters of desire; they are occupied with ethical thoughts, regardless of whether they believe in God. Then religion is the quest of humans to be conscious of righteous values. Einstein did not believe in the God of religion: "If something is in me that can be called religious, then it is the unbounded admiration for the structure of the world so far as our sciences can reveal it."

Einstein's beliefs are influenced by the thinking of philosophers of the Enlightenment, in particular the Portuguese/Dutch Baruch de Spinoza (1632-77). Spinoza contended that everything that exists in nature is one and there is only one set of rules.

He argued that God and nature are two names for the same reality - or energy - that underlie the universe. Spinoza's (and Einstein's) ethical doctrine is that the knowledge of - as well as the love for - God / Nature are dependent on reason and order.

Einstein's general theory of relativity describes the phenomenon of space/time curvature - which explains gravity - and foresaw that massive objects bend light, which helps scientists to measure the enormous distances of galaxies in the cosmos.

Relativity also confirms the existence of mysterious, invisible black holes. However, I must say, since I am not shocked by these matters (theory of relativity, quantum mechanics et al) it means (according to physicist Niels Bohr) that I do not understand them.

ENLIGHTENMENT 4. The Vietnamese Master Ching Hai Wu Shang Shih equates enlightenment with acceptance and detachment. A fable from the Orient emphasizes this point. **O**nce a young girl had a baby. Her parents were angry with her and demanded to know who the father was. The girl named the local Zen master. Outraged they took the newborn to the master and demanded he bring up the infant. Without a word of protest the master took the boy in and - most lovingly - brought him up. **A**s the years went by the young woman's guilt got the better of her and she told the truth. Embarrassed the parents went to the master, apologised and humbly asked for the return of the boy. **W**ithout a word of protest the master handed over the child.

*The Indian guru Krishnamurti,
when asked about his secret
to enlightenment, simply said,
"I don't mind what happens."*

FREE & PROSPEROUS. How can we make our country less vulnerable to terrorist attacks? **We** are a liberal society and protective measures can only be taken so far - beyond a certain point they will be restrictive, intrusive and intolerable. **Free** and prosperous countries will always be vulnerable to September-eleven-like attacks. **But** these attacks will end when the countries that breed terrorism are free and prosperous too.

“If you want freedom, give others freedom - if you want prosperity, give others prosperity.”

The above is the Confucian principle of Reciprocal Mutual Respect; it cultivates harmony and peace.

Confucianism is an ethical philosophy that stresses the importance of moral development of the individual, so that society can be governed by moral virtue rather than the use of coercive laws and force. Confucius fostered human relationships in the context of humaneness - his teachings are imbued with Virtue Ethics.*

Confucius believed social disorder stemmed from failure to perceive, understand and deal with reality. Confucius' concept of humaneness is best expressed in the ancient Golden Rule: What you do not wish for yourself, do not do to others. Expressed positively: We will provide to others what we want for ourselves.

**Virtue Ethics stress integrity rather than rules - you do what's right rather than what is prescribed.*

Confucius
was a 500BC Chinese philosopher who emphasized morality, justice and sincerity in social relationships

see also: ENLIGHTENMENT 5

GOD 5. Humans have created God in their own image. The first God in most people's life is their father - we pity those who were deprived of a positive father-figure in their formative years. Later on we often see men of influence as some sort of god-figures, the people we admire: Philosophers, writers, revolutionaries, prophets, leaders, teachers, artists, film and sports stars and other celebrities. **F**rom there it was a small step to create God in their image: A great, admirable, authoritative, out-of-reach father-figure.

*Psychoanalyst S. Freud (1856 - 1939):
"It would be nice if God existed - all
caring and promising life after death.
But since that's exactly what we crave,
it is obvious we have created him."*

*The article 'Born believers - how
your brain creates God' (New
Scientist, 7 February 2009) states:
"Religion is an artefact of the wir-
ing in our brain - it is a conse-
quence of how our brains work.*

*"The mind has an overdeveloped
sense of cause and effect, which
primes us to see purpose and
design everywhere; and people
expect their God's mind to work
very much like their own mind."*

If birds had a God, he'd be feathered.

LIFE 1. Once a friend and I went to a café and ordered coffee. When her long black came, she sent it back. She said it was too hot. **A**nother time I travelled through Afghanistan. Each village was advised of our approach by radio. Along the way we met some armed horsemen. We tried to talk to them, but they argued amongst themselves and finally rode off, somewhat reluctantly. **A**t the next stop our group was greeted with astonishment: Four bandits apparently had gone off to ambush and rob us. **O**nce I was to be murdered. Another time the coffee was too hot.

*John Lennon was right:
“Life is what happens to you while you make other plans.”*

LOVE 1. All we need is love. How do we know?
When we haven't got any, nothing works. If it is that
simple, why isn't it law - everyone has to give love?
True love not only is hard to find, it's also hard to give.
What then is true love? True lovers love selflessly,
without conditions or expectations. That is not so simple.

*In Buddhism metta - or love - denotes a way of life
without malice, rancor or hostility. Radiating metta
will bring joy, peace and happiness to the world.*

love
an intense feeling of tender and passionate affection
metta
unconditional and unattached loving kindness

There also is this verse from the song Nature Boy:

*The greatest thing
You'll ever learn
Is just to love
And be loved in return*

*Nature Boy is by the American eden ahbez who
lived a bucolic life and studied Oriental mysticism.
Written in 1947, it was a hit for Nat King Cole.*

<i>I just want to thank you For all of the things you've done I'm thinking about you I just want to send my love</i>	<i>I just want to tell you You sure mean a lot to me It may sound simple But you are the world to me</i>
<i>I send my best to you That's my message of love For all the things you did I can never thank you enough</i>	<i>It's such a precious thing That time we share together I must apologize For the troubled times</i>

*Feel like I'm falling off the face of the earth
Neil Young - listen to the song:
www.nyprairiewind.com*

NOTHING. Nothing is undervalued. Not many people care for nothing; few appreciate nothing. **Nothing** can be done or owned. When nothing is owned we feel inadequate. Big business demands we accumulate stuff. Politicians and economists say without economic growth - brought on by consumption - our economy will slide into decline. **But** there is another way of looking at nothing. Those who appear to be doing nothing could be involved in contemplation or meditation. Even if we turn down those activities and truly do nothing, we contribute, since we don't offend, abuse or deprive. **And** owning nothing can be an asset: If we own nothing, we do not have to worry about belongings. **Those** attached to nothing are free, truly free.

The Tao Te Ching (book 1 / 27) puts nothing in a context that makes it clear not to underrate it:

“Knead clay in order to make a vessel. Adapt the nothing therein to the purpose in hand, and you will have the use of the vessel.

Thus what we gain is something, yet it is by virtue of nothing that this can be put to use.”

See also: TAO, WISDOM

PURPOSE OF LIFE. Once a man wanted to know the purpose of life. The story has it there was a sage who meditated in a cave on a mountain. So the man climbed the mountain, found the mystic, and asked his question, only to be told: "Go and find your own cave, meditate, and you will know." Is there a more practical answer? Yes, the Dalai Lama says: "Be happy." Other saints will tell you: "Know the Truth," while a philosopher may say: "Know your Self;" or, "expressed in language, the query is meaningless." While pondering all this, you'll probably just raise a family and do your duty.

SAFELY. Our friends just buried their only daughter.
She died in a one-person, car-against-a-tree crash.
The horror. The despair of the parents. A four year
old boy motherless. Pain that will last a life - time.
A moment of inattentiveness? Too much speed?

Please drive safely.

SOLDIERS. As his patriotism is called upon, the soldier draws the short straw. He is lured by promises of mateship and adventure, or at least good pay and a decent professional education. **B**ut first the soldier must be trained to kill. This training is merciless. **N**ext our soldier has to pay for his education. He has to endure - and inflict - unspeakable horrors. Then the soldier is returned to society. But the horrors of war are burnt into his mind. **W**ill he cope?

A soldier, who served for only six weeks, had witnessed an atrocity with a civilian victim and had to listen to the sounds of a man slowly dying, after he shot him.

When he returned from his tour of duty he became a drunk and suffered from post-traumatic stress disorder and severe depression. After a few months he suicided.

Horrors of war too much for soldier, SMH, 1 Nov 2007

THE ROLLING STONES. In 1964 - when I was seventeen years old - my parents sent me on a study tour to London; my school-English was so bad, my teacher used to yell at me, "Burmeister, you'll never in your life speak a word of English!" So off I went; and I had a task: I was playing in a school band and we covered hit parade songs - my task was to bring back the latest Beatles record. That day the guy in the record shop did something to me: "The Beatles, sure - but listen to this ..." He put on the first Rolling Stones album - and *Route 66*, *Carol*, *Can I get a Witness*, *Now I've got a Witness*, *Walking the Dog* were the first songs of what would come to be the soundtrack to my life; though I soon traded my drum kit for a camera. The Stones: The blues, the rock, the country, the soul, the thrill. That honky tonk voice; those biting, insane guitar riffs; the cool, inspired drum beats. Mick, Keith 'n Ronnie (and Brian, Bill & Mick), inimitable Charlie; only Miles or Ludwig v. compare, *but they're dead*.

"Charlie's always there, but he doesn't want to let everybody know. There's very few drummers like that. Everybody thinks Mick and Keith are the Rolling Stones. If Charlie wasn't doing what he's doing on drums ... you'd find out that Charlie Watts IS the Stones." Keith Richards, 1979

"Charlie is incredibly honest, brutally honest. Lying bores him. He just sees right through you to start with. And he's not even that interested in knowing, he just does. That's Charlie Watts. He just knows you immediately. If he likes you, he'll tell you things, give you things, and you'll leave feeling like you've been talking to Jesus Christ. They say he's a dying breed, but with people like Charlie, they must have always been rare. Genuinely eccentric in the sense of having his own way of doing things. Just to put it on a very physical plane: At the end of the show, we'll leave the stage, and the sirens will be going, limousines waiting,

but Charlie will walk back to his drum kit and change the position of his drum sticks by 2 millimeters. He has this preoccupation with aesthetics, this vision of how things should be that nobody will ever know about, except Charlie. The drums are about to be stripped down and put in the back of a truck, and he CANNOT leave if he's got it in his mind that he's left his sticks in a displeasing way. It's so Zen. So you see what I mean about who the hell can I possibly play with after this guy with such a sense of space and touch. The only word for Charlie is ... DEEP." Keith Richards, 1988
www.timeisonourside.com

Once, while on tour, a drunk Jagger phoned Watts in the middle of the night and asked, "where's my drummer?" Charlie got up, shaved, dressed in a suit, put on a tie and freshly shined shoes, descended down the stairs and punched Mick in the face, saying: "Don't you ever call me 'my drummer' again; you're my fucking singer!"

TRADITION. If there was a world without intolerance and violence, it would be a world without the burden of tradition. **M**any a fight is to preserve traditions. Traditions often are valued more than lives, as indoctrination spurs on killings. **A** woman was murdered by family members, including her own father. She was thought to have dishonoured her clan. **H**er offence had been to fall in love with a man from a different religion. Tradition demanded her 'honour killing'.

UNDERSTANDING. Many conflicts arise from us communicating insufficiently. We find it difficult to consider others people's point of view. Most of us resist examining an antagonistic truth. Mind deems one's own way of thinking superior to anyone else's. **B**ut mind has the capacity to differentiate. With making an effort at understanding others, we can appreciate contentious issues and then are able to move toward resolving them. Thus by understanding one another we can make the world a better place. **H**owever, our minds are limited. The human experience is of unfathomable depth. In the very last consequence, humans do not have the capacity to understand each other. Ultimately understanding must give way to acceptance and forgiveness.

see also KNOW YOUR SELF

ZEN. In Zen enlightenment is achieved by contemplation of one's essence. Zen has neither god nor ceremonies. Zen is free of religious encumbrances. Zen rejects authority. Zen is the spirit of man ... man's inner purity and integrity.

"Before a man studies Zen, mountains are mountains to him. When he obtains a glimpse of the truth through Zen, mountains no longer are mountains. When he later reaches safori (enlightenment), mountains are again mountains." Once a Zen master was asked: "With what frame of mind should one discipline oneself in the truth?" Said the master: "There is no mind to be framed, nor any truth in which to be disciplined." When this dialogue took place between student and master, the student said: "I cannot follow your reasoning." Said the master: "Neither do I understand myself." Another Zen master pointed to a pitcher and asked his students, "do not call it a pitcher but tell me what it is." One student came forward, lightly pushed the pitcher and just left the room. In Zen there is no place for time-wasting philosophical discussions. Zen often appears to be nonsensical and contradictory, but Zen recognizes facts as facts, while words are words and nothing else. So what does Zen teach? Zen teaches nothing - whatever teachings there are in Zen, they come out of one's own mind; personal experience is everything in Zen. What is the Tao (the truth) of Zen? Your everyday life. A monk asked his master, "it is some time since I came to you to be instructed in the holy path of the Buddha, but you have never given me even an inkling of it. I pray for you to be more sympathetic." This was the answer given: "What do you mean, my son. Every morning you salute me - and do I not return it? When you bring me a cup of tea - do I not accept it and enjoy drinking it? Besides this - what more instructions do you desire of me?" Zen catches life as it flows, in Zen there is no distinction between ordinary life and religious life; besides, Zen is against all religious conventionalism. Zen does not want to exclude anything from your life - Zen is all-inclusive. Zen is not a path of renouncing the world. Zen emphasizes the attainment of freedom - freedom from unnatural constraints.

So what does it all mean - what does Zen mean to me on a daily basis? Zen is not a religion, but a spiritual practice, a philosophy and a way of life. To me, Zen is not going to a one-hundred-dollar concert, but to stop and listen to a busker in the street. Zen is not to strive for perfection, but to see perfection in what occurs naturally. Zen is not travelling halfway around the world to see the Great Pyramids, but to observe a building detail here. Zen is not to believe the hype, but to be real. With Zen one may well aspire to riches, but one knows their true value. Zen is not to give presents, but to give presence. Zen is not to admire celebrity, but to celebrate humanity. Zen is not to judge, but to feel compassion. Zen is not to react, but to reflect, accept, detach and let go. Zen is to walk and be on the way, rather than rushing to get there (o.k, I admit this is easy for a street-photographer.) Zen is to use the brakes rather than the horn. Zen is not the big buzz, but quiet contentment. Zen is now, rather than yesterday or tomorrow. Zen is not to talk but to listen. Zen is clarity, not conjecture or truthiness; living in Zen one aspires to the truth. Zen looks past perception and recognizes reality. Zen is simplicity rather than convolution. Zen is genuine as opposed to pretence. Zen is the way things are - the truth of Zen lies in the reality of our daily lives; Zen is man's everyday thought. You still ask what Zen is? Actually, language fails to convey the meaning of Zen. Says D. T. Suzuki: "How hard and how easy it is to understand Zen. Hard, because to understand Zen is not to understand it; easy, because not to understand Zen is to understand it." Can we ever understand Zen? A master was asked, "do you ever exercise yourself in the truth?" "Yes, I do." "How do you exercise yourself?" "When I am hungry, I eat - when I am tired, I sleep." "Well, that is what everybody does." "No, when people eat, they think of other things and when they sleep, they dream of other things."

After (and with quotes from): An Introduction to Zen Buddhism, by D. T. Suzuki (1870 - 1966.) Zen students may well argue that none of my principles are traditional Zen. I'd like to think that their Zen is their life, my Zen is my life and your Zen is your life.