

Article 254: Buddhism Messes With Your Mind –Part2

Phenomena are unreal. In most Buddhist teachings, this declaration is intermixed with the statement that wisdom is perceiving phenomena as they really are ...without any misconceptions, and this statement is frequently followed by the direction that meditating on the absence of the reality of phenomena ...or the non-reality of phenomena leads to the infinite variety of things in the universe and the *correct knowing of their true nature*. Out of this confusion and these contradictions about reality, consider how knowing that phenomena is unreal and meditating on the non-reality of phenomena can possibly lead you to see and understand the true nature of *what does not exist*. Such teachings are false and deceptive, ...how many similarly distorted beliefs and teachings do you believe ...and find yourself constantly struggling with or against? Then, like most teachings, Buddhism offers a path or teaching which is intended to lift the veil that prevents clear perception and knowing the true form and nature of reality and phenomena ...which is declared to be non-existent; ...and this is declared to be “perfect knowledge”! ...while *ignorance* is defined as the “belief that things are real”. It seems that your problems and illnesses come less from ignorance and more from beliefs, that are untrue.

[What does not exist has no form or nature!](#)

Rid yourself of evil. If phenomena is unreal ...it can offer no form or nature to know or be ignorant of, ...and evil can have no reality ...or distinguishing form or nature, ...therefore, it is impossible to purify yourself by ridding yourself of evil and defects~which do not exist~one by developing good actions and qualities`which also do not exist. But, to make matters even more complicated, you do not exist either, ...for, according to previous Buddhist beliefs, you are a non-existent phenomena in a non-existent reality. If you change these Buddhist words ...and construct a physical/spiritual conflict, or any other opposing duality, you have the same distorted confusion and misbelief to live and struggle with.

Be rid of self. According to Buddhist teachings, having rid yourself of evil or wrong actions, you must then forsake the bad or improper emotions which cause your nonvirtuous actions, ...however, according to previous teachings, bad and evil can only be known by the suffering they cause, ...therefore, you must continue your undesired self and your reactive actions in order to know and rid yourself of the “bad causes”. Are you beginning to understand how what sounds so right can be completely wrong and confusing? If so, then you are ready to consider that if you

have form and nature~and you do~then though you can deny yourself, you cannot forsake or abandon your individuality, for the universe of oneness fully permits and supports all individualities and phenomena without separation, ...are you ready for this awareness of self?

Be rid of thoughts. To live without suffering, Buddhism advises you to end your negative actions, unenhancing attitudes and emotions, the causes of these expressions and reactions, and also the habitual thoughts which forsake true knowledge, ...however, if you rid yourself of wrong actions and the emotions that “cause” these actions, how can you identify the wrong thoughts that obscure wisdom? You obviously cannot distinguish these thoughts, ...therefore, you must obliterate the mind that creates these thoughts, ...is this the mind and life you want for yourself?

Before you rid yourself of your active mind, wrap your thoughts around the Buddhist teaching that the “wrongs” others do to you are the effects of your previous actions which caused them to harm you. From this point-of-view, you are harming your adversaries, for in the future, they will suffer because of the harmful actions you alone started; ...but, wait! ...did you start these actions? ...or did someone else act against you ...and cause you to react? Such complex and confusing beliefs, once instigated, cannot create wisdom ...or establish the cause of anything, ...and patiently enduring the harm done to you merely falsifies and continues these actions by denying your adversaries the opportunity to see and understand the effect of their actions. In other words, by this reasoning, you started the problem ...and then by quietly and carefully tolerating the assault, you obscure true knowing and continue the problem. It appears that patience defeats you and exacerbates the problem.

It also seems that, since your adversaries give you the opportunity to accumulate honor through patience, they are actually assisting you ...and, in return, through patience, you dishonor them by denying them the opportunity to see and understand their own actions, ...which, by these teachings, you originally instigated at the behest of another who dishonored you ...who was himself dishonored. These beliefs indicate that, with patience, you harm others ...which harms you, ...and without patience and forgiveness you harm others which harms you.

It certainly seems that by causing others to act negatively, you dishonor yourself, and those who help you by acting against you would be honoring themselves, but this is not so, for Buddhist teachings declare that although you have been the cause for their negative actions, by patiently enduring your ills and forgiving your enemies, you actually honor yourself and accumulate merit for yourself. There is no wisdom or understanding in

such convoluted beliefs and teachings! ...in fact, you probably cannot sort out such complex beliefs, ...can you?

The root of suffering is the untamed mind. From what we have indicated about Buddhism, these beliefs, which they declare are based on *consistent truths* that stand up to every assault and all arguments, are themselves completely contradictory. The justification for taming your mind is that, since your mind mistakenly perceives and falsely understands phenomena~the non-existent phenomena~this results in delusion and suffering which can only be resolved through creating the "unmistaken mind which perceives the form and true nature of [non-existent] phenomena", ... does this really make any sense to you? ...or does it seem that these beliefs are themselves the delusion?

Come with an empty cup. The Buddhist saying that you must empty your cup of unclear water, or your mind of unclear thoughts, before it can be filled with clean water is incorrect, for by adding clean water to your cup ...or desirable thoughts to your mind, all that is dirty or inappropriate will be flushed out. The universe does not require you to cleanse yourself or release matters in order to have what you want ...and live as you truly desire.

Life is a journey ...not a destination. An action is an action, just as life is life, and neither has a goal or destination in mind. In the falsely constructed duality world which Buddhists struggle against and seek to escape from, knowing wisdom, seeking the true nature of reality and phenomena, training your mind to see and understand the complex causes and conditions of events and matters, perceiving the emptiness of all things, understanding Spiritual Laws and Truths, ridding self of evil ...including evil attitudes and emotions, subduing your thoughts, ridding self of self, taming your "monkey mind", living consistent truths, and other goals of Buddhism is still ego "desiring and grasping" ...which, according to Buddhism, causes the judgments, discontent, delusions, frustrations, miseries, and suffering of life.

And when we try to make you aware that, with such words and actions, you and others are struggling desperately to cut your way through a false jungle of judgments, entangling beliefs, and convoluted understandings, and merely going around in circles, you constantly shout back, "shut up! ...we're making progress."

Are you really making progress?

