

THE HEART OF DHARMA

or A Guide to the Self

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*Lumír Láska, * 7 December 1979, 04:50 CET, Karlovy Vary, Czechoslovakia, Star Mother Earth*

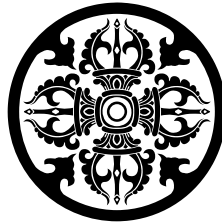
Highly traumatic life experiences led the author to devise methods leading to liberation from the pain of human suffering. On 7 August 2012 the author Achieved Enlightenment.

Lumír Láska is renowned for his remarkable ability to communicate insights into all-encompassing and profound truths. Anyone listening to him is encouraged to make the effort to understand interpretations of the Buddha's Teachings (and in particular the Prajnaparamita Sutra). He explains the profound meaning and significance of what the Buddha Teaches and answers specific questions regarding the specific suffering of specific beings.

Lumír Láska is Samyaksambuddha, i.e. the direct pupil, disciple and successor of the Noble Buddha Gautama, and the founder of the Heart of Dharma Sangha, i.e. a community of benevolent friends who, in Mutual Respect, Support One Another in the quest for Knowing the Buddha, i.e. Dharma.

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INTRODUCTION

THE HEART OF DHARMA or *A Guide to the Self* preceded the book *MAITREYA BUDDHA SUTRA* or *Emptiness... Mother of the Heirs to Immortality*, which the author claims to be the Last Sutra of this age, written in the language of the present-day world so that a single reading of it will enable any being who makes a Sincere Effort to understand the interpretation of the Teachings of the Buddha to achieve his own Enlightenment, without previous spiritual practice and in this one lifetime. The text of this book, *THE HEART OF DHARMA, or A Guide to the Self*, may be regarded as an abridged version of the Sutra dealing with the workings of this world, the PATH leading out of Suffering, the Law of Impermanence, the cause of Suffering, the True nature of reality, the tendency to Grasp that which cannot be grasped, the Freedom of non-attachment, the fear of Emptiness, Responsibility, the tendency towards conflict, Non-conditionality, Sameness and Non-differentiation, Unity and Non-dividedness, the characteristic of “not-self”, the relationship to self and others, the Ending of suffering, the non-existence of sin, Christ and the role of sacrifice, the Buddha Shakyamuni called Gautama, and the Four Noble Truths.

THE LAW OF IMPERMANENCE

Buddha Shakyamuni Granted me Grace by simply, clearly and comprehensibly explaining the Law of the Impermanence of all sensory phenomena without distinction (including the senses themselves), where for each such phenomenon the following primitive mathematical equation applies: **$B + MD + C = 0$** (***B - beginning, MD - momentary duration, C - cessation, 0 - zero***). The equation is so simple and ordinary - and perhaps that is why it is so neglected. Translated into words (which are just a different kind of language), this equation simply means that “if something is here, it is not really here anymore”, so “if anything is conditional (which is everything that has a form), it is not real”, so it is illusory, a Dream.

This equation is therefore an expression of Emptiness, i.e. the Substancelessness of Everything, which means that although it may seem that we are “occupying ourselves with something “significant”, “doing something significant”, going somewhere to have a “significant experience”, something “special”, heading somewhere “significant”, in reality it only takes place in our subjective imagination as an “idea of life” from A, as from the starting line of birth, to Z, as the “end point” of death, as we DREAM of it in karmic contexts “with others”, yet paradoxically “each by himself”, in an idea we have agreed on and consented to.

THE CAUSE OF SUFFERING

It is the ending of this Sleep that means the ending of suffering in the sense of the repetition of this tendency to Dream, this pattern of “re-birth” and subsequent “re-death”, the “beginning” of the story and its necessary “end”. Note that any human activity does not contain attributes other than “beginning” and “end”, where the being misses the fact that while it is occupied with those beginnings and endings it is all the while HERE - devoid of beginnings and endings; the being “only” occupies itself with beginnings and endings where this attributes importance to what is not important at all, with holding on to that as important, while it is a repetition of those attributes as programmes. Uninstalling these programmes means a state of “no beginning” and “no end”, i.e. Boundlessness, i.e. a state devoid of time, i.e. Non-limitation.

REALITY IS A DREAM

It is because of this that Buddha Shakyamuni, called Gautama, explains that this so-called “reality” is exactly the same as the reality of a Dream. Why? Because they both have exactly the same qualities, the same attributes. As in a Dream, whatever you experience in this reality, however it may seem, does not really matter because, given the equation ***Beginning + Momentary Duration + Cessation = 0***, although it appears to be something “significant”, at the moment when the being wants to mentally grasp and hold it, it is no longer really there... The semblance that it is “really there” is a Dream that is present in the subjectivity (subjectivities) precisely because of the tendency to mentally perceive “reality” statically, as “permanently fixed” and to grasp it psychologically as such... to hold on to it, to grip it. In so doing, the being causes itself suffering (bears its cross) precisely because it thus condemns itself to Trying In Vain To Grasp that which actually cannot be grasped permanently. Through this tendency to “cling to that which cannot be grasped permanently” the being inflicts profound pain on itself, because whatever the being tries to grasp and hold, it is not in the being’s power to do so. The renunciation of this worldly tendency is thus paradoxically the acquisition of

Spiritual Power. In proportion to this propensity to hold on to something, such a being is more or less disdainful of this worldly pain (i.e. it ignores its suffering); this determines the degree of its suffering, in which he “must secure more of that something” that will be “taken away” from him eventually anyway, even though the situation is such that no one ever really had “that something”. Wisdom lies in constant contemplation on this theme of Impermanence, because the more it is Understood, the more a being is Awakened, the more it “does not have to” do what hitherto caused the being to suffer in its belief “that it must... in order to...”

THE ATTEMPT TO GRASP ETERNITY

“Who” “has” “what” life and “where”? Can “someone” show “it” “to” “someone” in the palm of “his” hand? No, the only thing anyone “has”, if it can even be called that, is the experience of Constant Change. How important is the mission of this or that being seen from the perspective of a hundred years from now? What is “time” if not that which is always eluding people? And isn’t time just an idea that a being wishes it could grasp so that there is “something” that eludes the being, so that in this escape from itself it could be lulled to sleep *on that which* is so “important” because of time? What if, while the being thus voluntarily chooses to Sleep, it happened to learn that, whether it plays the game of time or not, it is in fact Constantly Located in Eternity? And isn’t this Eternity “that god” which the being is actually afraid of, so it prefers to occupy itself with “something smaller”, as in “I’d rather not even be here”, so that it doesn’t have to face THAT god? Isn’t that Timelessness the god to which it is actually impossible not to belong, and from which the being completely voluntarily flees into the idea of “I’m born into the idea of life in order to occupy myself with something so that I don’t have to face reality”? Isn’t that Reality so Immeasurable, Infinite and Elusive that the being prefers to be “born” (play the game of “birth”) so that it doesn’t have to fear that Immeasurability as God?

FREEDOM IS NON-ATTACHMENT

Freedom (or “god”) is voluntary, just as suffering (or “hell”) is voluntary. And what is freedom to one may be viewed as suffering by another. Freedom (or “heaven”) has various levels, which can be distinguished according to the ability of this or that being to mentally Not Grasp reality, or Not Attach itself to it, or Not Hold on to it. A being is thus “free from itself”, i.e. anyone who has mastered himself has mastered the whole world.

A being is only as “spiritually great” as its ability to Not Attach itself to something as permanent. What is freedom, god and heaven to one being may be feared by other beings for how “big” it is; this fear makes the “small-minded” escape into repeated re-birth, into the idea of life. On the one hand, this choice is free, but because it is motivated by fear of the “greatness of god,” it has nothing to do with freedom. In other words, a being that repeats its re-birth must do so, and must do so un-freely, until it is able to accept the “greatness of god.” That is only possible when the being has reached a state of Spiritual Purity to the point of accepting the whole suffering of humanity, and thereby understanding it, when the Condition is acceptance, and only then will Understanding come. The reverse does not work: it is not possible to understand and only then accept, because that is Conditionality. Such Freedom that is not a Condition placed upon oneself, but a Possibility that can be inwardly explored further, and can thus lead to the Inner Experience of Self-knowledge, is something that beings still have to get used to; and this can only be done if they slowly become

able to appreciate their self-inquiry as a necessary part of a being's spiritual evolution, which makes it necessary to take an interest in one's own spiritual evolution. This is the only way to gradually come to accept "god" with "his" Immeasurability, which becomes at the same time the "property" of the being that Achieved this. Anyone who does not learn to Accept Freedom wishes to remain in temporariness, i.e. in limitation. Anyone who learns becomes Unlimited, like Eternity itself. Behind the limited idea of life from "A" to "Z" is the choice of "this is what I want", i.e. desire that is dependent either on Ignorance: "I don't know that there is another option, so I repeat what I already know", or Volition: "I know that there is another possibility, but I cannot appreciate it, so I reject it", which comes to the same thing: it is Resistance that is a self-centred delimitation, a centrifugal force deviating from the centre, and thus again a paradox where the being pretends to seek what it actually rejects, and what is inherently part of it, because Everyone Constantly "owns" their Centre, they are just not always in harmony with it. It can be likened to the search for TRUTH. Everyone wants to find the TRUTH, but not everyone loves Honesty. Hence the Voluntary Inclination to Self-deception.

DESIRE IS THE CAUSE OF NON-FREEDOM

In their sleep beings are so preoccupied with getting everything done (fulfilling what cannot be fulfilled, grasping what cannot be held) that they don't even care who "died yesterday" in their subjective idea of the world. Individual wishes, desires, intentions, visions and dreams, however noble they may appear, are of primary importance to them, and stand above all other beings who are but "figures" in the Dream of the one who Dreams the Dream he "wants to dream". In other words, the desire of this idea of life is given Precedence over everything else for the one who has such a desire, over both people and so-called things that are not even things. It is not personal at all, it is absolutely impersonal suffering. And in this frame of mind, beings meet and have the impression that they are actually meeting, yet even when they communicate with one another each is a prisoner of his own biases and frame of mind. Thus, in the case of such a social encounter, what is actually happening is not what the majority Dreams of: something else is happening behind that backdrop. Let everyone make the effort to see what it is.

LET US NOT BE SLAVES TO THE RELATIONSHIPS WE HAVE CREATED

Sleeping beings are so inconsiderate to themselves that, labouring under the weight of worldly death, they do not even care about the absurdity of their current actions, in which they occupy themselves with what they think they hold, and what they will soon lose. Sooner or later they will devote themselves to developing their own Self-respect and Dignity, which is what they are really seeking, but they do not know it because they have not yet fully appreciated these states. When they do, they can develop Mutual Respect in general, in other words radiate outwardly how they behave towards themselves. Through others in whom beings recognise themselves, beings want to see precisely that which is Noble. And here it really does understand that it lives in what it creates with others. ***It is not matter that is important, but relationships. That is wealth.*** It is also true that the more I take interest in everyone else, the more I understand them, and if I exert myself in this way, the more I understand them and the less I get angry about something, because that understanding supersedes the tendency to get angry. Because of that, the being is not a slave to this anger ("he really made me angry"); instead the being sees it as "he acts like this because... so why should I be angry". And in this

way, thanks to my willingness to understand, I am not limited by the spiteful behaviour that arises from this anger, and through this understanding I am actually taking an interest in myself, because in this way I find Peace and Calm, qualities that beings have to learn to appreciate. The transactional approach will cease to exist; for that approach this is a totally inadmissible paradox of “what I give I actually receive”. It is beyond worldly comprehension, and yet humble people achieve it. And the result? They are not depressed. Beings who do not understand this still have to learn it. No matter what anyone does and occupies himself with, no one will never attain a permanent body... nor the lasting pleasures of this body... and they may repeat their birth, but with all the other suffering that always follow pleasure as night follows day. Beings who regard themselves as beings thus repeatedly undergo something that is not graspable, something that no one ever permanently obtains in the state of this Constant Emptiness...

FEAR OF EMPTINESS

This Emptiness applies to Everyone without distinction, whether a homeless person or a king, and signifies a ***Constant State of Constant Poverty***. Everything else is an illusion and madness. Emptiness, which many call madness, is a Kindness to all of us, for knowing it brings Tranquillity. But, as I have outlined, this Tranquillity is feared by beings for whom it is “too big”, so they condition themselves into “some activities” that are not even activities. The real state and situation of each of us is Emptiness in Eternity, not the cruel and distressful notions of growth or decline, devilish games of gain or loss. These are mere fantasies, very painful fantasies.

SAMENESS IS GRACE TO ONESELF

This means that Everyone is Constantly in the Same Situation, but not everyone is gracious enough to admit this to himself and thus master himself, in the sense of “I don’t have to push myself anymore, I don’t have to fulfil any expectations for myself or anyone else, I don’t have to impose conditions on myself, I can develop non-conditionality towards myself and thus naturally towards others as well. “Naturally, he who is not gracious to himself also does not wish others to grant such grace to themselves... he is constantly putting pressure on others.” Why? “What if my fellow men happened to ‘accept god’ and I would be left with no one to play with?” This is what terrifies all immature beings, which is why they try to frighten others with the idea of anarchy and “impose order”, though they know they are not sincere because they are driven by their own fear, which is not a genuine concern for others, but for themselves, and themselves alone. Anyone who develops Non-attachment has no interest in stirring up anarchy... Why? These beings’ passions are slowly diminishing: they are not to be feared... from these beings we should learn Peace and Tranquillity, which we so desperately need.

Not everyone knows about the equation ***Beginning + Momentary Duration + Cessation = 0***. For example, a homeless person may be better off than a king in the sense of the attained state of Inner Freedom, i.e. if he understands this knowledge better than the king; but the reverse also applies: the king may be better off than a homeless person due to his own understanding (and thus knowledge) and wisdom. Awakened beings do not differ in terms of the roles they are currently playing here: they differ in terms of their Dignity.

RESPONSIBILITY

This also means that the only thing that can be truly possessed is our own and individual knowledge of this law (*the Law of Impermanence*), that is wisdom. Each individual bears a huge responsibility for his willingness to make the effort to understand this law (which is a paradox where “responsibility is as light as a burden”), because if a being is ignorant or negligent of this law (which are naturally related, because knowledge does not permit negligence), it allows subjective ideas of “good” and “evil” to form in itself (i.e. it divides reality, i.e. *Duality*), but what is good for one being is not good for another, which means an internal state of private religious belief in war, a state that is common to any secular worldview.

PROPENSITY TO CONFLICT

Due to this mind set, there arises in each individual being, directly in proportion to the level of knowledge attained, the idea of an inner conflict (inner tension) of “me against the world”, a world in which “I must succeed”, which “I must subjugate”, otherwise the world “will get me”, a world which “definitely thinks that I’m wonderful”, an idea which “I must support”, or which “definitely thinks that I’m wretched,” which I “must avoid” in order to “succeed and not fail” in my own eyes, which are really the eyes of others – whereby the being *karmically unwinds* in this Sleep *according to the state of the external troubled world* by serving it all, choosing its role accordingly, and in all this convincing itself that it is acting freely, or that it has any free choice at all. The being thus consequently divides other external beings into “those that are with me” and “those that are against me,” whereby the being conditions itself with this mind set, even though it Dreams of the idea that it is “working on its growth” in the worldly sense of the word. Thus, in its divided state, it actually forces itself to serve in its *Affection* those “who are with it” or in its *Resistance* against “the others”. In this way, and on the basis of all kinds of biases, the being generally gives rise to a state of war within itself (which is a state of tension that is standard for a “small mind” or “a child’s mind”); and in its preoccupation it does not recognise this privately shaped environment as its own suffering. Those who observe such tendencies in themselves devote themselves to what comes naturally, i.e. the possibility of a state of Inner Peace of Impartiality, of neutrality, which is simply not possible without knowledge of Emptiness. That is why Jesus says, “If you knew the difference between I WANT and VICTIM, you would know everything.” What Christ is saying is that if a person would admit that he wanted what he wanted, and not that someone else was responsible for his situation, he would not have to be a slave to the theatre he serves, because anyone admitting this puts an end to grievance and no longer wants to “retroactively” blame anyone else when “what used to suit him no longer suits him”. This honesty with oneself is Self-love.

NON-CONDITIONALITY

It is the tendency towards Duality that should be understood as “the devil”, and beings should learn about it more than anything else in schools. This Duality is inner disunity that is naturally related to the tendency towards pride and a sense of superiority over others, which encourages a competitiveness that is seen as “something healthy” when it is actually a natural reflection of an inner state of frustration and humiliation. *This DIVISION is a destructive force of darkness that enslaves anyone who has not seen through it, and who therefore serves it and enslaves himself.*

In other words, if there were no inner idea of “I’m not good enough”, there is no idea of frustration, there is no inclination to “achieve something special”, there is no external game of “I’m proud of what I’ve accomplished” etc. Both Jesus and the Buddha conversed with this “devil”, as did all other beings who transcended it (the state of disunity) with Sameness, so that it ceased to exist for them and they ceased to impose conditions on themselves: “I am bad”, so “I must be better”, which is the endless tendency towards competition that accompanies all human action, from marks in school to “who achieved what” or “who failed in what” – all misery-laden nonsense. With the cessation of this self-imposed pressure the being passes from the state of “I impose conditions on myself” to the state of “I impose none on myself”, which is Non-conditionality. This is called “laziness” by some beings who have not yet embraced this. But Awakening awaits them too... ***A being who is able to offer Non-conditionality to itself is also able to offer it to all other beings, and not otherwise. The being thus Blesses others because it brings them the possibility of ending the process of being born in matter, where “everything is held together” (but only temporarily) precisely on the basis of the conditions it has created.***

SAMENESS OF NON-DIFFERENTIATION

This is “reconciliation with the One God”, where the word “One” does not indicate a tendency to distressful competition in the sense of “my god is greater than other gods”; it is not some kind of arrogance; it is “the unification of the dualistic view of reality into a state of Oneness – a state of Sameness – ALL IS EQUAL – reality is Not Divided into individual beings – the impossibility of contradiction – a state of mutuality”, since that is how it CONSTANTLY is in fact, though not everyone understands that in their suffering. In reality there is not “some individual story” that has “special meaning and significance”: ALL IS ONE GOD. Every idea of an “individual being” in its own subjective mind-set is Constantly Seeing Everything, that is Constantly Passing – there is no room in this view for any name for “this thing or that thing”, it is Essenceless, and so is the entire story “about it”. One therefore cannot say that someone is “better off” or “worse off”, even though it may appear “differently” according to the current “comfort” or “hardship” of this or that body. Everybody is in the Exact Same Situation, because both the “comfort” and the “hardship” will sooner or later disappear for one or another subjectivity and change into the opposite polarity. So everything that is In Any Way viewed or registered is ultimately always identical, i.e. One. And it has never been otherwise: “only” the view of “it” was distorted. Everything that “ever seemed to be different” was indeed only an Illusion.

Because Jesus was a man who, until his “encounter with the One God,” had suffered like other people, he naturally (like the Buddha) knew exactly what he had discovered, how ***Fundamental and Intelligent*** this ***Redemptive Discovery of Constantly Accessible Freedom*** is, and how it erases all that has hitherto been subjectively suffered. Like the Buddha, Jesus suffered until he found the answer to his suffering, and he therefore wanted all other beings without distinction to discover what he had discovered, so that the same Liberating Unification he Made Available to himself would also be Made Available to All others. Jesus (just like Buddha) knew himself in the states preceding this knowledge, so he was also well aware what he would encounter in people if he tried to proffer their own Freedom to them. The Buddha says that every suffering being has a mind polluted by the Three Poisons. What are they? Ignorance. Greed. Hatred. If the equation ***Beginning + Momentary Duration + Cessation = 0*** is understood, another equation of equality confirming this law arises:

“Where Knowledge is present, Ignorance is not present and Knowledge will prevail; and if Knowledge prevails in a being, Greed will not arise in the being; and if Greed does not arise in the being, Hatred will not arise in the being. This is ZERO, i.e. the state of CALM, or God, or Nirvana.”

Each being must decide by itself and for itself whether it is good to understand mathematics and why, whether it is better to live with hate in the HEART or with Calm as Self-love, whether it is Intelligent to be interested in this Absolute Wisdom. If a being does not care about itself, it preordains for itself the state of the cumbersome subjective experience of a “state of war”. If it does care, the being it moves into a state of Lightness and Mutuality. Jesus knew that a person who is not Inwardly Unified, who is in a state of disunity, i.e. a state of “inner warfare”, cannot respond with any attributes other than those that reflect its own inner disposition; he knew that it is not even personal: the being simply is the way it currently is. Jesus knew that those to whom he was bringing Salvation would view him through the prism through which these beings view themselves, i.e. by what is inherent in ordinary people, i.e. reluctance to understand, rejection, condemnation, contempt and disgust, or the opposite extreme, i.e. adoration, idolisation, worship, which is exactly the same extreme, only in the opposite polarity, the same Pollution of the mind and misunderstanding, for which the being will ultimately blame the one to whom it looks up to. In other words, everything that is not Mutual Respect, i.e. Equality, is outside of the state of Peace, is to the disadvantage of anyone who imperils himself in this way.

UNITY OF NON-DIVIDEDNESS

But how do you explain to someone who views reality through the dualistic understanding of “me” versus “them” that “God is only One”, i.e. “non-divided” into “good” and “evil”, whereby inner Calm and Peace is achieved by those who have made peace with the One God? How to explain to the ordinary person that this state can only be experienced by first deciding to experience it? How to explain to a person that it is not possible to gain that experience through the experience of someone else, even through someone who inspires and points to it? How to explain to a person that nobody owes him anything in this respect, that it is he who owes this knowledge to himself? How to explain to a person that there is no way of making it happen that someone else will convince him that it “really is” so, so that he might choose it, in the same way that people sometimes like to be convinced not to have to make an effort and leave their comfort zone? How to explain to a person that Jesus is not saying, “I am more than a mere man”, that he washed the feet of his disciples precisely to point out that “we are equals”, when this was not obvious to them and had yet to “come to fruition” in them? How to explain that Jesus is saying “it is because of my human ordinariness that higher states of being than the human condition are accessible to you too”? How to explain to a person that someone wishes him something that is currently beyond his imagination, that he himself cannot yet wish for himself, so he will automatically see it as impudence, pride, or perhaps even blasphemy, and that without someone wishing him to have what he cannot wish for himself the person would not actually have this possibility? How to explain to a man who is accustomed to living in a state of tension and stress, who sees this tension as fun, without which he would be bored, who wishes to wage war for what he believes to be fun, that unless he becomes inwardly Quiet and Calm what is possible for Jesus is not possible for him? How is it possible to ever tell anyone in words that time does not exist, that we are in Eternity (and this has always been the case), when the person flees

from oneself because of his preoccupation with ideas? How to explain to a person that every age is essentially the Same, that what changes is nothing more than a stage set? And yet those who have understood share with the person what those who understood before them shared with them.

Both Jesus and the historical Buddha explain because they know that the mind is like the earth, that the seed of Universal Knowledge will sprout sooner or later, and if not now, then in another incarnation of the being. Time plays no part, and what does not make sense now will gladly be remembered by the being in its crisis. Both Buddha and Jesus know that what is possible for them is possible for ALL others – hence CERTAINTY, and from it GRACE to ALL who want it. None of the Holy Beings despise people: it is only people who despise themselves, though they regard this as their gift. Universal knowledge transcends the “worldly present” of the individual, so every Sage knows that in his “worldly present” he will never be fully understood, but he does not burden himself with this, and where he “sees the ground, he plants a seed”. Those who understand, who comprehend, will quite naturally become the same “farmers” and will prepare the way for those who are still suffering, as the way was prepared for them by previous Awakened Ones.

THE CHARACTERISTIC OF NOT-SELF

The Law of Impermanence of all sensory phenomena without distinction is automatically and mathematically related to the equation of the “characteristic of not-self”; or rather, the “characteristic of not-self” complements and confirms the Law of Impermanence. Why? If the equation ***Beginning + Momentary Duration + Cessation = 0*** is true for every phenomenon, it is also true for the idea of “I”, which is a temporarily composite phenomenon of the five senses + thinking, i.e. the idea of Sensation = the idea of a person. This means that what we tend to think of as a being or person in the worldly sense is also not really so. Why? It is a karmic flow of experience where “you yourself, human, are no longer who you were a moment ago”, because you have already had other experiences, and any other suggestion would impose limitations on you. Furthermore, then, in the process of Constant Change the state of “this body” is already different than it was, and at the same time there is no time period. Furthermore, then, you, human, are not this body. The fact that a person suffers from the tendency to grasp the body as “oneself” means that the person also suffers from the tendency to place “this self” in the context of some story, to define himself in this way, to regard himself as this, and to express such tendencies to others outwardly according to his own attitude toward himself. So everyone treats everyone else exactly as he treats himself and according to the level of Inner Wisdom he has attained – and it cannot be otherwise, it is impersonal. Every being can only do what it is capable of. Any being in “your” subjectivity, human, would behave and act as it does behave and act, regardless of whether you were present in its subjectivity or not. It would simply replace what it sought with what was currently available to it. There is no romance, no “I”, no “exceptionality”: it is flat, unexceptional and unimportant, Empty.

In the same way, this kind of subjective mind would love or hate whoever “happened to be at hand”. So the worldly idea of “love” (which falls under the dualistic view of the nature of reality) is not really Love at all, it is the Conditionality of “if you behave the way I like, I love you – if you don’t, I hate you”, or “I love you just because of the way you are” which has nothing to do with Love per se, because “I love you for what I like about you – independent of you” and any such Conditionality is Self-torment for the one who indulges it to whatever extent. But that doesn’t mean that with

the knowledge we have attained it's not okay to be by the side of someone with whom we freely share that wisdom, we just don't lie to ourselves. Real Love is Unconditional and Free, so again, Not Grasping, Not Clinging, in the sense of "not insisting on anything", so it is Itself Free. Love is nothing else, because anyone who does not liberate himself into a state of Freedom, Non-conditionality, i.e. who ceases to impose conditions on himself, cannot offer this to anyone else – simple as that. Depending on the level of a particular person's ability to understand, everything else is Limitation, from which the quality of the being's subjective reality is derived.

If, then, the equation for the phenomenon "I" is the same as for all other phenomena, that means the following equation: "when a person looks at a chair or at another person, we can say that a dream registers a dream, but in reality there is no one to register anything and nothing to be registered", which is again the state of Emptiness.

AS TO ONESELF, SO TO OTHERS

It applies that as a being grasps and limits itself, so it grasps, limits and misuses all others (both in relation to itself and outwardly), and this is not personal, it is impersonal, the being cannot do otherwise, therefore it is not possible to label it as "evil", because it acts from the level of its attained knowledge and has no other option. And equally, and conversely, as a being Frees itself from the Sleep of Samsara, i.e. from its preconceived notions, it automatically and mathematically Liberates all other beings in its spiritual sphere who are in these Temporary karmic relationships with it, who Liberate themselves through the knowledge presented here into a state of Emptiness. This is the end of addictions, an end that knows neither beginning nor end, because it does not build on the Temporary grasping of life from "A" to "Z"; rather, it "builds" upon the permanent Cessation of All Grasping, when beings no longer "command" themselves to do this in the sense of "you must", when this is Freely accepted because the being discovers that "that which mentally liberates" is the Freedom it Grants To Itself.

A being's disunity persists until the time of a being's Absolute Awakening and according to what still needs to be Purified and Liberated. Everything is essentially conditioned by the fear of so-called "death", where "a being fears for its only life", where it considers this life to be the "temporarily composite self", completely ignoring that a Temporarily Composite Phenomenon, which could be assembled like a table, can be assembled repeatedly, because if this were not possible, it would not be possible for the being to be manifested here, nor would it be possible for the being in its preconceived notion of the "self" to suffer from fearing for this temporarily composed, or assembled, "self". That means that this possibility of re-composing the "self" can be repeated an infinite number times, just as a little sandcastle on a beach by the sea is repeatedly swallowed up by a wave – but to someone seeking "some great discovery" a sandcastle seems too simple an example from which to draw conclusions about Everything else, yet all the workings of the world can be deduced from such trivial things. Therefore, from the "moment of the idea of the importance of the self" it seems that this idea heads towards the Equally "important idea of dreaded death", whereby the being, on the basis of such ideas, brings about enormous suffering in itself that is reflected in all spheres of subjective viewing and experiencing of reality, whereby all these spheres are affected and influenced, making it impossible to speak of any "freedom". This suffering in all the affected spheres ceases when this Knowledge is Understood, which naturally ushers in the state of True Inner Freedom.

ENDING SUFFERING

Every being in its own subjectivity Constantly and over and over again Repeats and **Composes** what was **Decomposed** in the previous idea. In order for a being to end its suffering, the following question must be asked: “Why repeat the composition of the ‘self’, which is naturally always followed by re-ageing, re-illness, re-death, which is a voluntary repetition of suffering?” **It is the DESIRE for the idea of grasping that drives the constant stream of new and new incarnations**, i.e. suffering, which ceases for one who has understood this Dreaming, because such a tendency no longer seems Intelligent to him, just as a being after a previous experience no longer consumes food that makes him sick.

Equally: this illusory “I” created by a being in its subjectivity has a tendency to create an illusory “my”, and even though these are phenomena that are also governed by the equation **Beginning + Momentary Duration + Cessation = 0**, the being Mentally Grasps them as “my property”, “my family”, “my friends”, “my enemies”, “my success”, “my failure” etc., which it rigidly CLINGS to as “its story” of forms, a story to which it attaches due importance, but which, given the nature of reality, which is Emptiness, is not even happening in fact. All precisely according to the duality-conditioned distressful opinion of the one who, in his subjectivity, suffers from the idea that “he holds something” without this being actually possible in Emptiness. In reality there is no “I”, nor any “my”. If the being embraces this knowledge, it will find that, although it wishes for it in his subjectivity, there is no possibility of his making “any mistake” in the “impossibility of this situation”, however much the being may wish it to be so. Where the law of the equation **Beginning + Momentary Duration + Cessation = 0** applies, the presence of a “mistake” is not possible. In Emptiness a “mistake” cannot be realised, it can only be DREAMT about. A so-called “mistake” can only exist if it is anchored in “some personal story” pursuing “some goal”, e.g. “to achieve a successful life”. But if there is no such goal present, there is no desire to “be successful”, so there is no possibility of “making a mistake”. And who really cares about “some mistake” by “some person” in “some story” unless it has a direct karmic effect on “ours”? So is something that doesn’t directly threaten “our story” in any way a mistake? Of course not. For a worldly-minded person, a mistake is only that which he believes threatens his interests, where he automatically Gives Precedence to his view over the interests of others, i.e. again an internal state of war. And even if such private interests could be commended, is what “belongs” to someone permanent enough to be affected by “someone’s mistake”? No, the Law of Impermanence erases everything into Emptiness, where “a mistake” is impossible, it is subjective. Furthermore, then, if the non-existence of “a mistake” applies, the equation applies: the existence of guilt is not possible, and if no existence of guilt is possible, no existence of crime is possible. It is all just a fantasy in subjectivities that the whole world should agree on – without this agreement, global peace will not be achieved; nor is it possible. But whether or not the world of all sorts of subjectivities is rampaging like clouds across the sky in a storm, All is Constantly in Perfect Equality with “god”, for **All is Nirvana**, no matter who may object, imagine and Dream in one subjectivity or another. Everything is always thus Absurd and Voluntary, even though it is a cruel joke we perpetrate on ourselves.

NON-EXISTENCE OF SIN

In the same way as the Dreamlike Nature of phenomena makes it impossible in Emptiness for “a phenomenon” to touch “a phenomenon”, so the real non-existence of persons makes it impossible for “one person to touch another” – for this very reason the conception of the Virgin Mary is undefiled

by original sin, when man commits sin against himself by not understanding the nature of reality, i.e. Emptiness, and therefore regards “phenomena” as “impure”, when what a being defines as “purity” or “impurity” is always only its subjective state dependent on the level of attained Wisdom about the Absolute Nature of Reality, i.e. Emptiness, which in reality means “the impossibility of division”, i.e. “the impossibility of touching where there never was separation”, and equally “the impossibility of touching that which is by its essence Empty”. It follows that every conception is undefiled, but not every being considered itself unstained, even though it is not even possible in the situation we are all in that “any stain” should adhere to “any being”. Because of their ignorance of the nature of reality, i.e. Emptiness, beings define themselves as “impure”, and the level of their own and impersonal external aggression rises in accordance with their mind-set.

Transcendence of Duality means that “dirt is clean”. Even clinging itself is only a subjective idea: it does not exist. These are all games that a being, in its chosen roles in its subjectivity, wished and wishes to play, in order to finally arrive at the All-encompassing Knowledge that Everything is Equal, everything is the Same, it “comes to the same thing”, because Everything already contains in itself the Starting Point and the End Point, which is ZERO. When a being realises that there is nothing to “gain or lose,” there is automatically a letting-go of fear, an inner collapse of all values, passions and desires, when these are replaced by the Knowledge of the True Nature of Reality, i.e., Emptiness, which is the Found Peace.

Every being is here Constantly Alone to face itself in the Constant Stream of Change, dependent on passion, dependent on the Attained Level of Insight into the Nature of Reality to which it voluntarily attaches itself, which it voluntarily leaves, co-creates with other subjectivities, or co-destroys, or suffers from the idea of going to one side or the other, depending on how it succumbs to the tendency to view reality dualistically. And precisely because all subjectivities that view reality dualistically are in a state of internal war, in what arises from their “I” and “my” it is impossible for them to find their final rest in an absolute state of peace and tranquillity. The state of internal war makes it impossible for them.

FOUR NOBLE TRUTHS

The Law of Impermanence and the “symbol of not-self” are in essence a more detailed elaboration of the Four Noble Truths enunciated by Buddha Shakyamuni, called Gautama, which may appear to the careless observer as meaningless information, even though it is the Matrix of the Universal Law, i.e. information that is the answer to the functioning of the Universe, which everyone is constantly seeking but missing:

1st Noble Truth: There is suffering.

2nd Noble Truth: This suffering has a cause (beings move back and forth in Samsara, the cycle of life and death, because they form “I” and “my”).

3rd Noble Truth: Suffering can be ended by removing its cause (if beings cease to form “I” and “mine” they can end their wandering in Samsara, the cycle of life and death).

4th Noble Truth: i.e., the Eightfold Path leading to knowledge and mastery of this transformation of the being who, through its own effort to understand this Law, Decides to bestow Grace upon itself.



The book THE HEART OF DHARMA OR A GUIDE TO THE SELF is available to everyone for FREE. Voluntary donations to support the Teachings of the Buddha can be sent to the following account: 2200343197/2010 – IBAN: CZ6720100000002200343197; please specify “DONATION” in the bank transfer comment field.

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