

POSTHUMOUS PIECES

'When all relativities are seen as non-existent nought remains to be apperceived.'

*The Great Pearl* (HUI HAI).

So what is this book<sup>1</sup> about? Just that.

<sup>1</sup>Like those of Nāgārjuna, Ārya Deva, and Candrakīrti, but inferior in all respects.

# POSTHUMOUS PIECES

These pieces are called 'posthumous',  
Not because I am 'dead';  
Unborn, that is forever impossible,

But because *they* are,  
Which is inevitable.

They are tombstones,  
A record of living intuitions  
Which, embalmed in relative terminology,  
Are well and truly dead.

*Wei Wu Wei*



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## FOREWORD

If we clearly apperceive the difference  
Between direct apprehension in Whole-mind  
And relative comprehension by reasoning  
In mind divided into subject-and-object,  
All the apparent mysteries will disappear.

For that will be found to be the key  
Which unlocks the doors of incomprehension.

### *The Supreme Illusion*

#### I

*Who* could there be to be born, to be lived, to be killed?

*What* could there be to be brought into existence or to be taken out of existence?

*Where* could there be a 'space' in which objective existence could be extended?

*When* could there be a 'time' during which objective existence could have duration?

These notions, so queried, belong to whoever has never profoundly considered these facile and conditioned assumptions, for all are conceptual images in mind, the supposed factuality of which is as imaginary as any mirage, hallucination, or dream, and all of which are experienced as both factual and actual.

But *the supreme illusion* is not that of the incidence of 'birth', 'life', and 'death' as such, but that of there being any objective entity to experience these conceptual occurrences.

The *accessory illusion* is that of spatial and temporal extension subject to which the supreme illusion of entity is rendered possible and without which no 'entity' could appear to suffer any experience whatever.

## II

In the absence of the related and interdependent concepts of 'space' and of 'time' no element of the apparent universe could be conceived, could be cognised or apparently experienced, and no 'entity' could be imagined in order to cognise or experience any such element.

Therefore there cannot be any factual entity to be born, to be 'lived', or to be 'killed', nor any factual object to be brought into existence or taken out of existence.

And it follows that all phenomena are only such, i.e. appearance in mind, perceived and cognised by mind itself, by means of the dichotomy of division into subject and object, and the resulting process of reasoning by the comparison of mutually dependent and opposing counterparts which constitutes the process of conceptualisation.

## III

The implied Unicity, the totality of undivided mind, is itself a concept of its own division or duality, for relatively—relativity being relative to what itself is—it cannot be conceived or known at all.

All that could ever be known about it is simply that, being Absolute, it must necessarily be devoid of any kind of objective existence whatever, other than that of the totality of all possible phenomena which constitute its relative appearance.

## IV

During the two-and-a-half millenia of recorded history none of the sages has been able to transmit further or other representation of what apparent sentient-beings are in relation to the apparent universe in which they appear to be spatially and temporally extended. Religious elaboration of its own metaphysical basis, however comforting it may be, factually can only confuse the issue; but this does not mean that such elaboration is in any degree more or less false or more or less true in itself, relatively regarded, than any other speculation, but only that it must necessarily belong, however apparently spiritual, to the conceptual universe in which it inheres.

On the basis of this understanding the way should be clear for direct apperceiving of what each of us is and what all of us are as apparent sentient-beings; for without such necessary clearance, which is the negation of all the positive nonsense which holds us in supposed 'bondage', we are like lost children in a conceptual forest of our own imagining.

Few people are likely to read these lines who are not seeking fulfilment, but fulfilment needs no seeking, and seeking will always maintain the apparent absence of fulfilment. If the imaginary forest has been cleared we have only to look in order to apperceive what, when, and where we are, that it is not what we *know*, but what 'I AM', and that unborn, unliving, undying, it is here and now and forever.



### **Non-Being**

**Unextended conceptually in 'space',  
Unprotracted conceptually in 'time',  
Formless, therefore, and without duration,  
Unborn, therefore, and undying,  
Eternally we are as I.**

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PART I

T I M E

The Seeker is the found,  
The found is the seeker,  
As soon as it is apperceived  
*That there is no Time.*

### *1. Taking Time by the Forelock*

Nearly everyone seems to accept time as though it existed absolutely, for indeed, almost always, everything is discussed and analysed in a time-context as though that were the *indisputable* foundation of all that is known.

The foundation, of course, it is, but how can it be regarded as indisputable? Has anyone ever produced any scrap of evidence of its objective existence—except the fact that everything depends on its existence, which is very precisely *une petition de principe* or begging the question?

Therefore to argue about the factuality of 'things' as such, all subject to duration, without considering the validity of this 'duration' on which they all entirely depend, would seem to be a singular lacuna in the logic of any such discussion. We must surely admit that until the validity of apparent 'duration' is established the validity of whatever may depend on it cannot either be established or denied. It is the primary factor, and should have precedence of all else.

Discussing something whose existence is totally dependent on something else for whose existence no evidence has been adduced, or indeed can be adduced, apart from the supposed something under discussion that is dependent upon it, is indeed a performance of some futility! And what current religious or metaphysical discussion does not come into this category?

'Time'—and, of course 'space', from which it is inseparable—is basic to all phenomena, for without extension in duration and in volume they cannot have any apparent existence at all.

On examination 'time' and 'space' will be found to have no objective existence otherwise than as a conceptual structure in mind, an assumed background without which no phenomenon could appear. 'Time' and 'space', therefore, must be entirely subjective. Closer examination will reveal that they represent a further direction of measurement (or dimension), conceptually an all-inclusive super-volume constituting what is implied by the term 'subjectivity' itself.

Metaphysically expressed, we may say that I-noumenon manifest objectively what I am, in three directions of measurement, by means of a fourth or super-volume

which is interpreted sensorially by divided-mind as what is known as 'space-time'.

If objectively 'space-time' does not exist as any 'thing' perceptible or cognisable, that must be because it can only be an expression of the non-objectivity which is perceiving and cognising, and that is what we are.

What then is 'space-time'? It may tentatively be defined as the super-volume from which we observe, interpreted in a tri-dimensional universe as *extension*, by means of the consecutive duration of that apparent three-dimensional universe.



**The 'past' is a memory,  
The 'future' is a supposition,  
The 'present' is passed before we can apprehend it.<sup>1</sup>**

**The only 'present' therefore is *presence* and must necessarily be what we are. Such *presence*, then, is inevitably outside time and must be 'intemporality'.**

<sup>1</sup> the processes of perception and conception are complicated and require alapse of time for their completion.

PART II

SENTIENCE

The Buddha forebore to specify: as long as there is any 'one' to suffer—he will.

*23. Should not this be Said? . . .*

*Must* NOT THIS be said? Can it be said with sufficient finality? How may it be stated with a force and conviction that leave no room for even a shadow of equivocation?

As long as an apparent individual thinks, as long as he is speaking, acting, or cognising, as an autonomous entity, self-identified as such psychically and somatically, can such a psycho-somatic apparatus so-acting be qualified to understand what it is?

Can a psyche-soma, presuming its factual existence to be what is sensorially apparent and intellectually cognisable, be capable of knowing, and so of saying, anything significant or accurate concerning its fundamental nature?

Otherwise expressed, can anybody who is still thinking of himself as a 'self', speaking and acting as such, be comprehending the essential error in consequence of which everything so being thought and said must of necessity be erroneous also?

More concisely, can anything of metaphysical import, that 'anyone' says, thinking and speaking as, by, and from a supposedly autonomous entity, be anything but arrant nonsense?

This does not necessarily imply that only a fully disidentified sage can say anything pertinent; it means that anything pertinent can only be said by or via a psycho-somatic apparatus whose cognition is intuitional and immediate, based on impersonal perception, and on a clear understanding of the origin of what is then functioning.

So why 'must this be said'? In order that the essential understanding may break through, and that we may know ourselves for what we are and for what we are not.

*Note:* Such a statement may be not only disagreeable to read, but is likely to hurt the feelings of sensitive and well-intentioned readers who believe they know a great deal about these matters, and who indeed may 'know' a great deal, perhaps considerably more than the writer of these lines. But, if that be so, it is itself a valid reason for such a statement and, if it has not been made heretofore, the present writer must share the accusation of cowardice that may be presumed to be responsible.

General statements have indeed been made, such as 'Everything we say must necessarily be untrue'—and everyone is delighted, almost flattered, but then everyone is involved and hardly anyone takes it seriously! Such a general assessment is even more profoundly true, but does it help anybody and does it serve any immediate purpose? In order to be effective truth must penetrate like an arrow—and that is liable to hurt.



**'Objective existence is only a notion',  
 (And surely somewhat fatuous at that?)  
 Why so?  
 All 'existing' is objective  
 And there is no one, and no 'thing', to exist.  
 Is not this the whole, the sufficient, the ultimate truth?  
 Can we know any other?**



PART III

THE CONCEPTUAL UNIVERSE

I

Only I-concepts quarrel,  
For whoever knows what 'he' is  
There can be no 'other'  
Either to 'love' or to 'hate'.

### 43. *The Wrong Road*

PEOPLE IMAGINE that they must transform *themselves*, perfect themselves, become something else called a saint or a sage.

This is surely a great error and even greater nonsense. What is so thinking, is 'himself' only a phenomenon in a dream or a character in a drama, or a manifestation subject to conditioning called 'karma'.

These must carry on their dreamed part, play out their rôle in the drama, suffer their 'karma', in the seriality of 'time' to the end. The 'ego' they think that they wish to destroy, and which torments them and holds them in imaginary 'bondage', is an inevitable and necessary part of their dream personality, of their 'part', of their 'karma', and they could not appear to exist without it.

Its disappearance is a degree of de-phenomenalisation and is a result of awakening from the dream, never a means thereto. The means thereto is just understanding what they are, that what they are is not the appearance, dream-personage, rôle, karma-bound puppet.

How could they 'awaken' from the dream by 'perfecting' their pseudo-selves which are being dreamed, etc., or otherwise than by re-cognising their veritable 'identity' as the source of the dream, the drama, the phenomenal manifestation?

*Note:* An 'I' is only a concept which assumes all the impulses which appear in the guise of 'me's.

Whoever thinks as from, or on behalf of, an entity which he believes himself to be, the more so if he tries to work on himself, by, with, or for such an entity—which is only a concept in mind—has not yet begun to understand what it is all about.

PART III

THE CONCEPTUAL UNIVERSE

2

Apparently absent in Relativity,  
I am present Absolutely

### 59. *Almost Everybody Who Writes . . .*

ALMOST EVERYBODY who writes books or articles on metaphysical matters writes from the point of view of a bound, identified, and supposedly autonomous individual, and in apparently full acceptance of the notion that such is what he is.

Whatever could be the use of deliberately writing from a position of ignorance? To what could it lead, what possibility could there be of it revealing any non-dual understanding?

If we are unable to write as from whole-mind, in so far as that may be done via the relativity of language, what result could our writing have but that of misleading our fellow-prisoners? Anything but writing from knowledge of what we are must surely add to the burden of our mutual bondage? How could it fail to do that?

Is it so difficult to *know* what we are? Can we not speak and write from *this* knowledge instead of from *that* ignorance which is belief in the false knowledge of what we are not—even if *this* knowledge is not fully integrated in buddheity?

One has the impression that writers imagine that it is expected of them to write as from incomprehension instead of from comprehension. Perhaps they are shy, and feel that it is pretentious to do otherwise? But to what do they think they would be pretending? Knowledge is not pretension. If they *were* Buddhas—do Buddhas write at all?

If we have something to say, and believe that it is worth saying, that can only be so if it seeks to express pure apprehending. The expression of that from behind prison bars can only delude the deluded whose delusion is that there are bars and that there is anyone to be in gaol.

*Note:* This has no bearing on conventional writing about matters of theory, of practice, of history, discussion of any kind, for these concern exclusively the affairs of the space-time continuum and are not in themselves 'metaphysical matters'.

PART IV

A B S E N C E

Noumenally I am transcendence,  
Phenomenally I am immanence,  
And all-that-is I am.

### 74. *The Question and the Answer*

*I am the answer*, what is being looked-for, the sought, and as such unfindable.

Precisely because it is I that am asking, looking, or seeking, and so am devoid of objective or apparent being.

For I am neither object nor subject, but the presence of the mutual absence of both—which is the only presence there could ever be.

Why is this so? Because all things appear extended in space-time, and their extension, and all that is extended, is what I am.

*Note:* Yes, you can say it also, and any apparent sentient being.



**We are conditioned to suppose that what we are is the presence of what is present, which is the absence of what is absent.**

**But when we apperceive what we are we find that what we are is the absence of what is present, and presence of what is absent.**

75. *Singular Saying*

## I

I AM singular,  
 And whatever appears to be done  
 I 'do' it.

If you should imagine that 'you' do it  
 'You' are mistaken,  
 For there is no 'you',  
 And I am not plural.

Every apparent sentient-being can say 'I',  
 For *I* am all that he is.  
 Some sentient-beings cannot speak?  
 Their function-*ing* is their speech,  
 And their every movement says 'I'.

## II

Your trouble, sometimes called 'bondage',  
 Is that 'you' try to 'do' things,  
 Which is a work of supererogation,  
 And 'you' tend to attribute what I do  
 To 'yourself'.

That, however, is a myth,  
 A phantasy or a dream.  
*Let Me say 'I'*—and you are free.

## III

I am forever I,  
 Noumenally and phenomenally,  
 Here and Now, always and everywhere,  
 And whoever says it.

Timeless and infinite,  
 There is no 'other',  
 Nor any 'one'.

**I am the light that falls on ten thousand  
 specks of dust so that each may shine.**

PART V

W H O L E M I N D

When the ultimate object has been negated,  
Then what remains is I,  
And I am the affirmation of all that has been denied.



90. *The Beginning and the End*

ANYONE THINKING, as an entity, about himself, as an entity, which entity has no existence other than as a concept in 'his' mind, is wasting 'his' time no matter what 'he' may do. He is still a supposed subject regarding himself as a supposed object—and is not whole.

'Majesty', said Bodhidharma to the Emperor of China, 'there is no doctrine, and nothing holy about it'. When a monk came to Hui Hai three hundred years later and asked to be instructed in the doctrine, Hui Hai replied 'I have no doctrine to teach you'.

Why is there no doctrine?

Because there is only the understanding that there is no entity to be 'enlightened' or 'liberated' by a doctrine.

That is the beginning, because without that understanding any method, practice, or teaching is at least a waste of time, and only reinforces the illusion of such an entity. And it is also the end because the profound understanding of that is the only 'enlightenment' there could be.

What, then, could there be to teach, and who is there to be taught?

'I have no mouth, so how can I speak', said Hui Hai; 'The Buddha taught for forty-nine years, yet no word was spoken', said Huang Po; 'I travelled a thousand *li*, yet I have never taken a step', said another.

All such statements point to the same essential understanding, which is the beginning and the end.

## Colophon

### *I Do Not Believe . . .*

*I do not believe* in the existence of any object, in the factual being of anything objective whatsoever.

*I do not believe* in the existence of anything that can be heard, seen, felt, smelled, tasted or cognised, which is sensorially perceived and conceptually interpreted as an object, nor in that of any dream, vision, hallucination, or other kind of living experience, whether empirically suffered in an apparently sleeping, waking, or drugged condition.

*I do not believe* in the existence, material or psychic, of any objective entity which might be supposed to be writing these lines, nor in the factual existence of the words with which they may appear to be written.

Why is this so? Firstly, and also finally:

*I do not believe* that whatever may appear to be subjected to extension in space and to succession in duration could be other than *an appearance in mind*.

Then who is responsible for this statement?

Who? I am responsible, as I am responsible for every appearance soever. And every other sentient phenomenon can say that also, or know it without being able to say it, every man and monkey, bird and beetle, reptile and rose.

For, in the voidness of basic nature, so it is—and I, whoever says it, am the immanence phenomenally whose transcendence noumenally is what I am.

*Posthumous Postscript*

Birthless and undying,  
How could I 'live'?  
Never having 'lived',  
How could I 'die'?

Timeless and infinite,  
Unextended in space-time,  
Unliving, undying,  
Unbeing, I AM.

PPS. And so are you.

*Note:* 'Birth-life-death' are concepts extended in a space-time context and experienced in mind like all psychic manifestations.

## Index

Words representing the subject of Chapters will be found in the Table of Contents.

Words occurring in Tail-pieces are given under the number of the Chapter which they follow.

Words which form the essential subject of this book and occur in the majority of chapters are only indexed in exceptional cases.

*References are to numbered chapters:* 'n' indicates 'Note'; where they are in the Appendix they are marked 'p' (page); subsections of Chapters are indicated by small Roman numerals.

The aim of this Index is to enable readers to find a Chapter in which they remember some technical term, name, or other mnemonic feature.

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