

Beyond religion (Part 3 of 3)

Religionless Buddhism, social awakening, individuation

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[Before reading this, which is Part 3 of the set, it is good to start with Part 1. Anyway, you can still start here if you can't wait. Then you have to start reading as Parts 1-2-3 for the full good effect of this especially important reflection on Buddhism as self-effort.]

Heart of the mind

Early Buddhism places great emphasis on calming the heart and clearing the mind—this is called **meditation**. It can be defined as a family of mental exercises that make new or renew connections in the brain that regulates and refines attention and emotion, bettering how we see and feel ourself and the world. In important ways, these are measurable, hence, scientific ways of describing what essentially occurs in our body and being as a whole.

Properly done, meditation frees our attention from our self-centred projective attitude, creating and affirming the world in our own image. We are, truly, authors of our fate. Like any author, we tend to see what we have written as a brilliant masterpiece, that is, is good, indeed, the best. That is, until we stop to look more closely at our own work—reading the proof.

Proofing our own work

When we carefully read our own works (not to mention those of others), we often see errors of typos, bad grammar, even of facts, so on. This is an essential act of **self-determination**. Hence, the Buddha calls this the 1st noble truth: seeing unsatisfactoriness. It makes us noble, rising above our selfish burden, to have a better view of ourself.

Since we know **what** went wrong in our writing, we now work on **why** or **how** they are wrong. Know this, we are wiser in righting those wrongs. We do this until the whole work has been **revised** and error-free, a work of truth and beauty. We then see our work, our mind and heart to have expressed what is a **joy** forever, and we move along this path of inner freedom.

Living lessons

Early Buddhism training, then, not only makes us see ourself as we really are, but to carefully and joyfully read our **self**, how we see ourself, without fear or favour. We are a work in progress, a unique masterpiece in the making. What is wrong means it needs to be righted; what is right means upright; a right mind, an upright heart, have no fear, no anxiety; only a wish to grow, to rise above and beyond the fettered self.

This life of **truth and beauty**, of joyful reality, fruits in a longer, healthier, more creative life. We have become **true individuals**, free from the Tribe and its selfish God, above the Crowd and its destructive ways. Such individuals living together become a wholesome and

productive **society**, a world interconnected by love, ruth, joy and peace; a moral community of angels without wings; we have no need of wings, since we can just fly on a mere thought.

Living fully

In this religion-free world, we naturally live by 5 principles.

Harm no one, nor self, nor others, nor Nature.

Work respectfully, diligently, fruitfully, putting people above profit.

Play joyfully, charging life and light into our partner, family, community.

Look up to the common good of truth and goodness.

Live pure in mind, radiant of heart, a beautiful life of true freedom.

This no mere wishful fancy nor pious dribble. We can see aspects of this futuristic community even now, for example, in Denmark's large welfare state, its social ethic of hard work and its strong dedication to political freedom and individuality. Such a human-centred society will only work and last when it is rooted in the transhuman qualities or divine values of love, ruth, joy and peace. It has to be religion-free; freed from the extremes of Guru and God.

Heaven here and now

No amount of dialogue, no tolerance, no understanding can free religion from its divisive habits and demeaning of this world. It is a crowded slave-market where Gurus and God-sellers turn and twist our minds into their foolish, fearful and violent purposes, creating hell here and now, and hereafter.

The moral community, on the other hand, enjoys all the wholesome aspects of religion free of its nasty thorns and toxins. It is a gathering of individuals so that we can, alone and together, truly work for the greater good, understanding that the best is yet to come but surely will be.

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