



Tear Down The Mill

by John Christian

VAROSHI FAME

Tear Down The Mill

(the continuation)

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ON DRUDGERY



As soon as the art of the upper class separated itself from the universal art a conviction arose that art may be art and yet be incomprehensible to the masses.

Nothing is more common than to hear it said of reputed works of art that they are very good but difficult to understand.

The majority of people may not like rotting cheese, a food esteemed by people with perverted tastes.

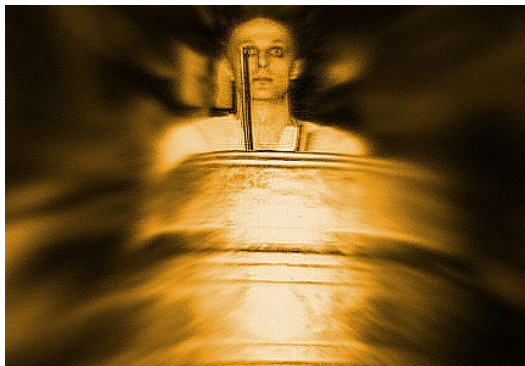
It is the same with art. Perverted art may not always please the majority of people but good art always pleases everyone.

But if the majority of people do not understand, the knowledge necessary to enable them to understand should be taught and explained to them. But as it turns out that there is no such knowledge; that the works cannot be explained and that those who say that the majority do not understand good works of art still do not explain those works but instead tell us that in order to understand them one must read and see and hear these same works of art over and over and over again.

This is not to explain – this is to habituate.

And people may habituate themselves to anything, even to the worst of things.

Ha! Art and Man



This is a simple case illustrating the possibility of proving negative almost anything by a scientific method. If science has any more serious defects other than the inability to perceive an occasional 'spook in the corner' it is of the utmost importance that citizens should know what they are. Yet this sort of information is absent from the population at large. Scientists are so obsessed with the possibility of science that often they have no recognition of its limitations. What they can't do other scientists presumably can. So they come to think of science with a capital S and progress with a capital P. They think of the scientific method as the universal cure all for mankind. However, they are blinded by progress.



I heartedly accept the motto 'That government is best when it governs least'. And I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this – which I also believe – 'That government is best which governs not at all'. And when people are prepared for it that will be the government which they will have.

Governments are, at best, an expedient. But most governments are usually, and all governments are sometimes inexpedient.

Law never made mankind more just. By means of respect for the law even the most well meaning of all are actually agents of injustice. A common and natural result of the undue respect for the law is that of a file of soldiers marching in admirable order over the hill and off to war, against their will, against their common sense and consciences, which makes it a very steep marching indeed.

They have no doubt that it is a damnable business in which they are concerned, for they are all peaceably inclined. But now what are they? Men or small movable forts and magazines at the service of some unscrupulous man in power. They are the standing army. There is no free exercise of the judgement or the moral sense. But they put themselves on the level of wood and earth and stoves; and wooden men can perhaps be manufactured that will serve the purpose as well. Such think commands no more respect than men of straw or a lump of dirt. They have the same worth as horses and dogs.

from Civil Disobedience by Henry David Thoreau.

Such power – The Voice Of Command.



The problem with our age is the proper distribution of wealth. In ancient days there was little difference between dwelling, food and dress and the environment of the leader and the followers. The condition of human life has not only been changed but revolutionized within the last 5000 years. The contrast between the palace of the millionaire and the home of the labourer measure the change which has come with civilization. The price we pay for this change is great. Thousands assemble in factories. Mines and office towers, of whom the employer can know little or nothing and to whom the employer is little better than a myth. All intercourse between them is at an end. Mutual ignorance and distrust breeds. There is friction between employer and employee, capital and labour, the rich and poor. Human society loses its homogeneity.

As any country began to industrialize it saw a time wracked with protest from the lower classes. Those who depended on the traditional village agriculture usually inducted most of the protests. They were oppressed by the rising population which increased competition for jobs and land. The first stages of modernization infringed upon their position. Governments needing money to finance industry increased taxes. More commercial and more capitalistic practises were introduced. There was a great deal to protest against. Its method was the riot. Its goals were traditional – Stop change – Turn back the clock – Return to the pure village.

This was the common message. There was often a strong religious flavour as well. Major protests occurred after a year or more of economic crisis, during which crops failed, food prices soared and unemployment spread. Early industrial protests involved a great bit of ritual. The rioters concentrated on breaking new machines, claiming they followed a leader, Ned Lude, though he was a product of their imagination. Most rioters were rural domestic workers and the actual number was small. But there is indication that they operated in an environment of widespread public sympathy.

DOES THIS KEEP



A COUNTRY FREE?

BE JUDGED BY THE EFFECTS



OF YOUR ACTION.

Chini was an intelligent woman who took an interest in spiritual and philosophical matters as well. When she learned of a Zen monk meditating for thirty years in his hermitage her interest was aroused. Chini dressed in white and climbed up the mountain. She presented herself as a young widow and offered to become a disciple. First the monk did not believe his eyes, He thought this must be a cunning trick of an old fox which was said to be able to transform itself into a beautiful woman in order to seduce men of spiritual cultivation. So he did not pay attention.

Undaunted, Chini set to work like a sincere and diligent disciple, She cleaned the inside and outside of the hermitage and prepared meals for the monk. He lived alone in the remote mountain for many years. He cared for nothing but the cultivation of the way. Now, all of a sudden this beautiful woman appeared out of the blue. Days passed quietly without events. Chini adjusted to the life of meditation and devotion and followed the monk's schedule. Most of the time they would sit quietly doing nothing. One day it was raining. The two of them were sitting looking out into the rainy mountains. The misty mountains had a strange appeal.

A special feeling formed in Chini's mind. She leapt out of her seat and ran out into the courtyard. First she made bows in the four directions. After a while her movements quickened. By now she was very wet. But she was moving and dancing faster and faster. Soaked in rain water and sweat her body exposed itself like a wet fish. She danced, danced and danced in a complete trance. Her whole body became a power center of great strength. Finally she stopped and came inside. She slowly took off her clothes and wiped her body with a towel. Then she helped the monk take off his clothes. It continued to rain outside.





Awakening is attained unintentionally when the impossibility of self grasping has not been thoroughly perceived. You are not above. You are not below. You are not superior. You have transcended all dualities whatsoever. You are in possession of the light of wisdom that will away the darkness of ignorance. Following the noble path is like entering a dark room with a light in the hand. The darkness will be cleared away and the room will be filled with light. This is a method by which self frustration is brought to an end. The first two sections of the noble path have to do with thought. The following four sections have to do with action and the final two sections have to do with awareness. To stain nirvana thus to stain awakening involves no acquisition and no motivation but simply a way through the eightfold path.



1. Right View
2. Right Intention
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

Suppose the human race expires 3:30 am March 2nd 2027. Until then is there a better way to live other than being faithful to the experience of honesty, courage and freedom? There is no reason to depend on the emotions of crisis. The rhythms of the evangelists too easily touch us. No worthwhile revolution is built on instant passions. It is with one small step one after another that the human race, whenever it will end, proceeds. No ground assault upon utopia is possible. It is not a rock we push. What we push is capable of growth.



LOAD OUT. Packing up our equipment.
Do we know how to entertain the masses?
We certainly do.
LOAD OUT.

This is the dawn of the present age; the period of darkness and chaos in a world consumed in tribal ritual. Each undertaking the spirits are invoked. Each experience, good or evil, there is a supernatural reason. Through dreams and visions the realities and mysteries of life are made one.



This is the dawn of the present age and man and woman are the offspring of nature. From stage to stage, evolving new births and new deaths. If understood correctly the law of nature, whether traced backward to the formation of the sun or forward to some dim vista of the future, will be neither cause nor effect but the two will be one.

From of old.

Bowing upon entering and leaving seats of worship, doing prostrations before gods and making offerings to them, taking part in regular confessions and repentance ceremonies - these acts when performed no-mindedly refine the emotions and purify the mind, gradually softening the sharp corners and rigid outlines of the personality. Because they serve to prune the ego they hasten enlightenment. Sincere devotional practices also help to liberate our compassion so that it may work freely in everyday life.

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In a place far away you will go someday when you die. Until such a time as that you live in a world with all its splendour and misery.

lies, lies, lies, lies, lies, lies, lies, lies, lies,
lies, lies, lies, lies, lies, lies, lies, lies, lies,
lies, lies, lies, lies, lies, lies, lies, lies, lies,
lies, lies, lies, lies, lies, lies, lies, lies, lies,
lies, lies, lies, lies, lies, lies, lies, lies, lies,
lies, lies, lies, lies, lies, lies, lies, lies, lies,
lies, lies, lies, all lies. Join the club.



They held a book to her face
Repeating passages hoping to subvert her
Relinquish intuition
Abandon your free thought
I am sent by God to destroy all that is not
They threw the book in her face
Blaming hell for the feelings that compelled her
You're just a problem – infidel
No response – no reflex
They killed my baby

They held a knife to her throat
Demanding ransom hoping to alarm her
Consider these alternatives
Afore mentioned security
We are your government
Approach us please on bended knees
They drew the knife across her throat
Drawing blood they thought would vindicate their power
You're apolitical – infidel
No response – no reflex
They killed my baby

Who killed my baby?
They killed my baby



One day I wiped out all the notions from my mind.

I gave up all desire.

I discarded all the words with which I thought.

I stayed in quietude.

I felt a little uneasy as if I were being carried into something or as if I were being touched by some greater power unknown to me.
I spoke but my words had lost their meaning.

A new reality formed; one of inseparable opposites such as life and death, good and evil, pleasure and pain, gain and loss, heaven and hell – beginning and end.



An Apolitical View

Class conflict is a relapse into barbarian conditions and an expression of human imperfections and it is necessary to render it impossible by the formation of social skills. The individual must obtain status and function in the industrial enterprise. They must learn to understand its goals and purposes as their own goals and purposes and must be induced to responsible participation as a citizen for the industrial order to function properly. A society is a co-operative system. The two essential ingredients of this notion are the assumptions that social conflict is an essential and necessary feature of social structure and that the variables which explain conflict, and consequently order, are psychological in nature. The carriers, of course, are individuals. The state is process; its order lies solely in the lawfulness of its change. The phenomenon of structural conflict itself loses its reality and, indeed, its potentiality.

Industrial enterprise has in it two quasi groups; those of capital or the capitalists and of the wage labour or the wage labourers. The intensity of conflict in capitalist society is increased by the superimposition of authority and other factors of social status; especially income.

Domination means for the capitalists a high income while subjection involves for the labourer extreme material hardship. Industry is the dominating order of society. Its structures of authority and patterns of conflict therefore extend to the whole society.

The state of the industrial enterprise are co-ordinated associations which exist in all modern societies and which justify the assumption that there are quasi groups with conflicting interests within them. Therefore industrial society is a class society.

Once there was a young woman named Kísagotami, the wife of a wealthy man, who had lost her mind because of the death of her child. She took the dead child in her arms and went from house to house begging people to heal the child. Of course they could do nothing for her. But finally a follower of Buddha advised her to see the blessed one and so she carried the child to Buddha. The blessed one looked upon her with sympathy and said “To heal the child I need some poppy seeds. Go and beg five poppy seeds from some home where death has never entered.”



But in vain she was obliged to return to Buddha.

In his quiet presence her mind cleared and she understood the meaning of his words. She took the baby away and buried it and then returned to Buddha and became one of his followers.

Bukkya Dendo Kyokai