

THE ZEN TRAP, THE TAOIST TRAP,  
THE ABSOLUTIST TRAP  
*The Semantic Games of Subjectivism*

Nothing is more ridiculous than a theological argument among theologians, especially if they use a common book to support their differences and can't even agree on exactly which verses to use nor on how to interpret the ones they do use.

Ah, but nothing is more *absurd* (or funny) than an argument among metaphysicians. The reason for the absolute absurdity lies in the fact that metaphysicians argue about things they say don't exist and can't happen.

The danger of metaphysics (and perhaps the reason the rabbis of old discouraged the study of subjectivism) is that one can so easily entrap himself in his own semantic game and begin believing himself and his words.

Metaphysicians who have discovered the inner nature of things are, sooner or later, brought to express that knowledge to others—if only because “others” see their light and come asking questions. One can spot the metaphysician who is entrapped at the absolute level because he has stopped asking questions. He has begun believing he must find every answer within his own objective/subjective head, so to speak. He denies the “outside,” calling it an illusion. The metaphysician, old or new, finds that his subjective words have quantum power in his experience, compared to the former use of those same words “out there” in the world. Right there, the unwary metaphysician, establishing the “God is absolutely ALL” position, spends the rest of his life explaining

(and trying to understand) that position—and, without realizing it, never moves beyond it. He may even hold to that lordly place telling of the *simplicity of Allness* and the inability of words to capture his thoughts, all the way to his “seeming” grave, but he stays right there at the semantic bend of the river, content to see himself able to joust verbally with “others” and hold his own. From that point, unless the subjectivist is willing to *move on*, he measures his progress, not by new insights and new Light of the Absolute, but by his ability to hold to the “God is ALL” (or whatever else) position. “I am God and not man!” he proclaims against the greatest odds—enjoying the battle.

This is the Zen Trap, the Taoist Master’s Trap, the Absolutist Trap. While it is absolutely necessary that we come to this correct conclusion—God is, indeed, all in all—we are expected to go beyond it. “It is a mountain; it is not a mountain; *it is a mountain again.*” The subjectivist who has not recognized the third position can’t get there by merely claiming to be there.

Ah, but there is Something Beyond.

The Child within us is beyond. The Child within us remains unacknowledged and undiscovered by the Zen advocate, the subjectivist and Taoist.

“Nothing is beyond INFINITY,” says the Absolutist.

God is beyond Infinity to infinity. The Child I am is beyond infinity. For goodness sake, even experimental mathematics is beyond infinity. If science can get beyond infinity, why can’t we? We can.

“Nothing is beyond ALL,” says the absolutist.

God is beyond All—or any other *concept*. The Child I am is

beyond all.

“See the trap that semantics can become,” said Han, old master of Kwangse Province. “See that trap and go beyond that trap. But one doesn’t go *beyond* it, without working his way *through* it. THAT is the hard part. THAT is the Zen of the matter. That is also why we get busy and get going and get beyond the glib flow of words that settles nothing out there in the world—and frequently misleads others. Leave the endless talking to entrenched metaphysicians and theologians. We begin the DOING. We complete the INTERFACE.”

The paradox that so baffles us at the metaphysical and transcendental level is that the interface of DOING requires the concomitant use of words that don’t matter. Try to get a metaphysician to DO anything for the world and he’ll tell you everytime, “There is no world to illumine or instruct. There is no world to heal.” Those words are only half the Truth. Ah, but at least they are half the Truth, half way up the mountain. Indeed, we get our subjectivism correct—that only God is happening—then we put our knowledge to work on the illusory scene.

THE WORLD IS A PERFECT VESSEL  
AND WHOEVER TRIES TO ALTER IT, SPOILS IT.

*LaoTse, 500 B.C.*

The view that there is no world to heal and no persons to instruct is a perfect view—almost. But there is a View *beyond* that view, as the real masters have told, including LaoTse, Jesus and many others. The greater view simply hasn’t been widely “seen” yet.

“Oh, yes? What?” the minister, metaphysician and philosopher ask

in unison.

There is a world to be *understood* rather than denied. When it is understood, we understand the *reasons* for the illusion of a world in need of healing.

Nothing is done for this world of illusion by the view that there is no world to heal nor persons to illumine. (If the absolute view of metaphysics really “worked,” the illusive world would not appear to be on the brink of a common disaster in every field of human experience.) To arrive at the near-final conclusion that the world is all right (despite the tenacious claims and holds of world-belief to the contrary) is a wonderful *and necessary* second step, but Truth is an *ongoing* revelation that ultimately tells us why the appearing appears. Subjectivism without the Child within is a dead thing, even as religion is. Without the Child, religion and metaphysics are like stillbirths in the world. The final light from the third step (the step beyond metaphysics) tells us what we are *to do for the illusion*. When we know this, we set out to do it. And until we do that, we haven’t done anything.

To paraphrase the enlightened Zen saying once more (Mountain; not a Mountain; Mountain again): First there is a world to heal and many ignorant people to be instructed; then we see there is no world to heal nor persons to be illumined; finally, the world is understood *for why it appears*, and our real action begins, with *much for us to do in each position*.

These are the apparent steps along the way up the mountain of Da Shan. The minister often bogs down in the first step, the absolutist most certainly in the second. The illumined are those who have continued to move on and have found the Child within themselves. The Child *is* the third step, and those who have found It are already gathering into a joyful new community preparing the way for mankind’s recognition of the Child-within-Everyman. Messiah!

This Community spans the universe in a sweet camaraderie of *simplicity and childlikeness*.

But, let the reader understand: The Child within us can be acknowledged and found anywhere along the objective or subjective way. Within religion or outside it. We do not leave or forsake either science, religion, metaphysics or “the world.” Rather we *understand* them and include them *to infinity*, perceiving whatever is real of their activities and truth. The Child within does this for us! Wherever and whenever the Child enters our conscious recognition, That One takes us quicky through the objective, subjective, male, female, first, last, above and below “steps,” without ignoring or ridiculing them—and brings us to a marvelous Balance and a unitive knowledge of Godhead. In that balance, where the marvelous Equation is learned and lived, we live our subjectivism in the objective experience, accomplishing wonders—and mankind doesn’t even see us doing it!

The first step laughs at the second. The second step holds itself mighty and superior, doing nothing in the world that it calls an illusion. The second step deceives the elect and denies both the first and third steps with all the vigor it possesses. Religion and metaphysics without the Child neither eat the oats they profess nor allow the world to. But the Child IS the third step—and *includes* the lesser steps to infinity. The Child within us leads the way to Godhead here at hand.