

**‘ After the end
of “Everything” ‘**

By

Michael John Holme, MSc.

*** * ***

© Michael John Holme, 2024

Introduction

I wrote a book called “Everything”. At least I wrote several books and collected them together in a volume with that name. It was on A4 paper and contained all my poetry (over 500 pages worth) followed by my prose. The maximum size it could technically reach was 800 pages, which it achieved.

I ended “Everything” with the conclusion below. It took the form of a statement about the idea of love, which I think is not the answer most people like to think it is, especially after Jesus Christ. That’s because there was no industrialisation, crude oil, and nuclear energy in the times portrayed in the New Testament. So, that love is woefully idealistic, and out of context now, as a global answer.

My personal belief: indeed, my faith, is that the answer will stem from the subjective and nebulous mind, and anything to promote strength in it: the sort we had as “little children”, will eventually give an answer. Just as I’ve witnessed my own creativity appear from externals, a less than

objective source will arrive with an answer; if we encourage it, by stop objectifying and quantifying.

~Michael

(N.B. - The pages from my “Everything” book end after the Koans, on page 17, with “Our daily bread”).

My “Everything” book ended like this -

A final thought: “Love is ahead of itself...”

During the first UK coronavirus lockdown, I wrote my “I am” book, and gave it the subtitle “Conforming by nonconformity.” It’s a short nonfiction that suggests we should avoid forming identities, and we should shun group mentalities and general use of labels, too. Instead, it promotes an alternative tack to respect one another, and acknowledge our equally opposite individualism. But it doesn’t predict that a global utopia is possible, because even with our 21st century’s rocketing levels of sophistication, any cursory acquaintance with world and/or national news, will make it clear that the perpetual aggressions between and within religious and secular units, very much don’t look likely to stop.

My central message is different to Jesus’. Humility and love are strong nuclei, but taking stock after two thousand years, are they working?

Granted, through humility and love we ought to promote more harmony. Then after hearing a priest sermonise around The Parable of the Good Samaritan, my individualism, and Jesus' love, felt very linked. This story highlights the problem that groups, and/or factions, generate in society. Without those mindsets, there wouldn't be such a story, because the protagonist could have been helped by anybody, and probably much earlier than the final, and famous, Samaritan.

I don't feel or think that love or perhaps its concept, is seen by many, in the true position it really holds. It's ahead of itself, because identities, group mentalities, and labels, are so prevalent and increasing. Younger people especially, accept extra complications in life, and then place them in other people's lives, for example, by having insinuations that we fit around gender identities, pronoun preferences, and frankly complex sexual definitions. Labels in general, have become so default and ingrained today, that some people chase one or more psychiatric one's, to explain perceived

personal deficiencies. The current DSM, i.e., volume five (V), must have hundreds of categorisations of our human condition.

I beg there is a more useful concept of the human nucleus, perhaps with a different subjective and nebulous centre, overlapping readily with objective externals, with relevance and virtues?

* * *

66+2 Koans

Whilst integralzen.org interests me, and rests quite well on me, I don't know that much about it, so I don't recommend it. Koans relate though, and I've offered similar words of my own below. I joined mostly pseudo-random pairs of lines together, using only my verse as a source of text. Perhaps my subconsciousness spoke more within some of these than others? Meditation on the more obscure ones, [to confound the mind's objective side] might be like the experience one

would find by doing similar, but using classic words such as, “what is the sound of one hand clapping?”

Life is feeling meaningless.
What is life? To be childless?

Life begins in its good time.
We’ve no option but to live.

Mania coloured last year.
They say greens have brighter hue.

He tried not to make demands.
Take a stand or give commands.

It is easy to be slaves.
Jesus Christ said, “feed my sheep.”

Autumn can be deceptive.
You ought to hear my gamut.

Your being here says something.
“Something-ness” has an ending.

Sure, I’ve tried to top myself.
What is life? The “Hell” is it?

They say, “silence is golden.”
It is said, “no pain no gain.”

Difference must begin wars.
We have to learn back-scratching.

The past controls reaction.
Don’t fucking cross me, alright?

A little help would be good.
Enjoy chroma and gain blood.

Do you see the thread, the sign?
Fluctuating is a swine.

Play piano. Learn guitar.
Sometimes autumn is winter.

Honesty comes from the voice.
Head to personhood. Have choice.

It's clichéd, but "anal treet."
It's a great gay place to meet.

Ego forbids art to flow.
Jolts of two-thirty volts fail.

Rose was pure without a drop.
Pantheism is plausible.

Lives can vanish with no trace.
The tarot fool's journey teased.

I'm not a fucking player.
I'd like to be a daddy.

Autumn can be deceptive
Will we become over, done?

Be you. Honestly, be true.
You are amazing. Just do.

This Fool thinks he is ahead.
Who knows what is round the bend.

Masturbation is a crime.
Am I done? Are you still mine?

Men can become crossdressers.
From outside love is madness.

Trade a decade? Trade your life.
Don't hide, wisely choose your wife.

Thinking can make us worthless.
Vagueness might negate attack.

Even love is not perfect.
Everything is at a price.

I'm sure there was a Jesus.
Perhaps I have a calling.

Validation is not free.
Sesame Street attracts me.

In life, there's no cast iron.
Everything is tenuous.

Be aware that most folk act.
I can tear a strip off folks.

I've always strived for the truth.
They say, "feel the fear and try."

Are moods like a lottery?
I'm not a nut; really.

There is no escape from flows.
Mind-stillness might give good fate.

Childhood games are miles away.
Cast iron comes through great cost.

Thinking hurts. I find no point.
Don't exploit. Try to nurture.

Please be well and in the light.
I have no map for my life.

Eddies often have trapped me.
I don't do adultery.

The Tree of Knowledge sniggers.
You can't harm me with promise.

There's only faith, hope and love.
Light or darkness is your child.

Text holds lies. It is not life.
Religion came, then it left.

If insight lacks there's danger.
You are not in the paper.

Words offer wagers of trust.
Be aware and build up trust.

You're in the system. It's hard.
CV holes remove demand.

Be you and be very true.
By habit, past shit will mend.

Satisfaction is reward.
Mindlessness is stress relief.

The straightest route is shallow.
Smiles between us are now few.

Be aware that most folk act.
Do not be a question mark.

Meaning is in expression.
You are not, but you still are.

You can only be yourself.
Sacrifice is Biblical.

Christians may ponder their good.
You can pray. You can hold on.

Aloneness put bread to test.
Life is big so truth is blessed.

Last winter was different.
I change up and down my range.

Still minds help peacefulness grow.
It's good to freely say "no."

Do anything positive.
Awareness may be eastern.

Wisdom is a cursed surprise.
Go far with isolation.

Can pure love be possible?
Opinions are respected.

Your madness is my normal.
You may waste yours for normal.

The young do not cogitate.
Don't expect the chance to live.

Character is intrinsic.
Don't drink and smoke. Sigh then dare.

Some people never wake-up.
You might call her a slogger.

Moods just “are” and context fleets.
Quetiapine gives more clout.

Things can collapse, then you’re lost.
They say SAD lights are no good.

Dispel the myth of friendship.
When you don’t know, it can’t hurt.

Be immediate action.
Grave payment may be respect.

You are not the depression
or the flipside mania.

You are the essence of it,
but you are not the essence.

* * *

Our daily bread

Jesus told us to ask for our daily bread in his Lord's prayer. It's recorded twice in the Gospels, once by Matthew at Mt 6:9-13 (part of "the Sermon on the Mount"), also in a shorter manner by Luke, at Lk 11:2-4.

Matthew 6 *

⁹ Pray like this:

Our Father who is in heaven,
uphold the holiness of your name.

¹⁰ Bring in your kingdom -
so that your will is done on earth as it's done in
heaven.

¹¹ Give us the bread we need for today. *

¹² Forgive us for the ways we have wronged you,
just as we also forgive those who have wronged us.

¹³ And don't lead us into temptation,
but rescue us from the evil one. (CEB)

Luke 11 **

² Jesus told them, “When you pray, say:
‘Father, uphold the holiness of your name.
Bring in your kingdom.

³ Give us the bread we need for today. **

⁴ Forgive us our sins,
for we also forgive everyone who has wronged us.
And don’t lead us into temptation.” (CEB)

I quote from the Common English Bible (CEB), because of the copyright freedoms it offers if you acknowledge it.

The Greek source, which I’ve examined using the Accordance Bible software package, doesn’t strictly show any direct translations to the English word “today”.

And the phrase “Daily bread”, found in both Gospels, and appearing as such in other English translations; notably, for example, in the popular NIV or New International Version, is inaccurate too.

Coming directly from the Greek there is no definitive way to know that Jesus meant (English) “today”, or indeed “tomorrow”, or regularly at the end of the week, through that translation to the English word “daily”, because the Greek word that is translated as such, and used in both of those Gospel contexts, is ἐπιούσιον (epioúsion).

Interestingly, that term is not commonly found elsewhere in Greek versions of the Old or New Testaments, or any contemporaneous Greek literature either. It is a very rare and ambiguous word, the precise meaning of it remains debated. But it does emphasise the idea of regular sustenance, or a necessary “provision.”

Had it have related to something tangible, and world based; like food and shelter, for example, Jesus would surely have been a little more direct (even if still enigmatically himself).

I think he begs we ask for what we need outside of the world, or rather, we find out what it is. And the fact it is somewhat nebulous, suggests it

is a different thing for everyone, if not also a useful and not hugely difficult ask.

It's not love, is it? He would have said that.

Along with the increasingly strong insistences in chapter 6 of John's gospel, that people should eat Jesus' body, and drink his blood, the Eucharist mystery must be mentioned. But whilst the Roman Catholic church provides routes for daily communicants, that is difficult in most protestant churches, depending on exactly what we're calling the Eucharist?

Thoughts on the Eucharist

The actual bread is symbolic in the Church of England, or protestant churches in general: a nebulous representation of the daily bread. It's what is individually positive for us, whilst being a leveller too. Therefore, it fits with the "I am", the equally opposite, and perhaps it is peace of mind.

Catholics believe that a belief in transubstantiation is the sine qua non of faith. So,

bread and wine literally become Christ's body and blood, as forcefully asserted by Jesus, in his long discourse recorded in John Chapter 6.

A symbolic aspect can provide a focus, a reminder of core tenets, regardless of a denomination, but clearly the distinction between subjective and the objective, is an incredibly central one to humankind, and will often present. And of course, that's how this current book started off, i.e., by presenting that same latter notion, in the end of my "Everything" book. Hence again, ' After the end of "Everything" '.

Perhaps artificial intelligence, in the form of neural networks, will provide some answers for us in the future. I do wonder how far they will go. **I would not rule out an AI Messiah 'bot.**

There's no change biologically physical by receiving the Eucharist every day, apart from those which may result, for instance, from an improved mental health through adding routine, where there may not have been one before. And there's surely going to be others.

So, with mental or spiritual shifts, changes of attitude, and social, political, and/or economic ramifications may follow, but even then, no-one knows what the “Daily bread” is. If it could be put into words, it would have been voiced already. Let’s approximate it with “happiness”, but that’s not an absolute term, and contentment immediately springs up. What’s that?

I think you can never say what Jesus’ is asking us to ask for, except to say that the world is full of absolutes, and the spiritual realm is full of mysteries, but with sufficient **faith** to avoid obsessing with worldly targets, **you will get there, without knowing where it is.**

Of course, Jesus’ offers some hints, not least **to be like little children.**; but literally too: not to judge, turn the other cheek, and follow him!

How to pray

Jesus showed us how to pray for this undefined mystery, both literally and more implicative. In Matthew 6:5-8, he said, do it in private, and not to show off as hypocrites do in public. The prayer should be related to the Kingdom of Heaven within us, and therefore *outwardness* is irrelevant. Jesus suggested that what is done in private, will be seen and rewarded, and logically it shows an isolated faith or trust that's needed: indeed, the Julie Andrews lyric comes to mind, "I have confidence in me", and it surely leads to the "I am".

In verses 7 and 8 of the same chapter 6, →

(⁷ "When you pray, don't pour out a flood of empty words, as the Gentiles do. They think that by saying many words they'll be heard.

⁸ Don't be like them [THE GENTILES], because your Father knows what you need before you ask. (CEB))

→ thinning the spoken word to an end point suggests a gravitation towards meditation. When the words are known without them being said, it further makes that point.

Perfection in music (like Bach's Goldberg variations and Mozart's piano sonatas) is a source of my own meditation. With no thoughts or words, stillness of mind, and not one note that can be added or taken away, so no verbosity or false affect, there is the chance of pure sincerity. Even in scale playing it can be a meditation.

Is it fair to say that the words of prayer are already known by the "Father" because *you* are the Father, especially when you realise that **what you need is not worldly**. The worldly continues to compete, deceive, and let you down. So, you need nothing like that, everything not like that: you need the **what's already under your nose**.

The Lord's Prayer and fear and forgiveness, and “balance, respect & love.”

Fear is the world, and forgiveness is what we should offer after leaving it. Perhaps it keeps us from re-entering it even, however; balance, respect, and love, might emerge through forgiveness. How better to express love, than by sacrificing our egos, and that's a part of Jesus' instructions in the Lord's Prayer, with him ultimately making the greatest sacrifice, such that God can forgive all of us. John 15:13 says - “No one has greater love than to give up one's life for one's friends.”

Looking at each verse of the Lord's Prayer from Matthew, beginning then at 9; thus -

⁹ Pray like this:

Our Father who is in heaven, -

In the verse above, the Greek words can suggest that Heaven is where the birds fly (the heavens), or the abode of God. It is ambiguous. I believe that Heaven is the place on Earth where we should be, like having a healthy mindset. So, it's where mother nature's birds fly. The abode of "God" is a red herring IMO, because we are all God, made in that image. Being genuine is one choice away from being "us." Faith is to tell the truth and live it.

Holiness or "Hallowed" be thy name, relates to the cleansing, purification, or consecration of our names. That's like detaching until we reach the "I am", or a self-realisation.

¹⁰ Bring in your kingdom so that your will is done on earth as it's done in heaven.

Verse 10 looks like a globalisation of the I am: the dissolving of groups, and their mentalities, such that the image of God is more obvious in us all. The Greek emphasises the extend, without the same ambiguities as before.

¹¹ Give us the bread we need for today.

'Bread' equates more literally to maintenance, and as said, this version of 'daily' is peculiar to the Lord's prayer, implying something more like an overall strength to take life one day at a time, and to perhaps not fear death?

We often equate looking backwards to depression, and looking forwards to an unknown, which can cause anxious what-if thoughts.

¹² Forgive us for the ways we have wronged you, just as we also forgive those who have wronged us.

The Greek lends itself to translation in verse 12: Anything that runs counter to the equally opposite balance of the “I am”, may be like harmful drifting behaviours that damage the positive (Jungian) collective shadow, or Zeitgeist, and worth analysis.

¹³ And don't lead us into temptation but rescue us from the evil one.

The Greek is quite unambiguous again, except with “evil”, as you'd guess.

When a word like rescue is used; or deliver us, in other translations, it's like drag us out of danger, and evil, or the Evil one, and wrongfulness, malevolence, malignance, or the Devil.

I think then, this refers to Buddha's attachments: the antithesis of the “I am”,

everything that will take you from God, from your real nature the temptations of evil.

¹⁴ “If you forgive others their sins, your heavenly Father will also forgive you.

“Father” here and elsewhere, relates to Father of man by creation, Father of Jesus Christ, the founder of a race, forefather, or else it’s used as an appellation of honour, or it means ancestor (as in Acts 7:2).

Part of the Zeitgeist must be the rejection of perfection. (From my “I am” book: you **will** see aspects of yourself in others that you don’t like. People will remind you of the attachments you wish you didn’t have. That won’t go away.)

Clearly, it starts with you!”

¹⁵ But if you don't forgive others, neither will your Father forgive your sins.

The Greek is not precise regarding its word which is translated to (English) Father. Again, it varies depending on the context. (e.g., again, see Acts 7:2)

But the first step in removing a personal attachment, is in owning the same fault in yourself, that someone else has. Catholicism with perfect Saints, is opposed to this. It implies a beyond-forgiveness, hence a “nothing to forgive.” My 2015 Joe's second-hand testament asserted that there are no saints. I still find that more useful.

Re: verses14+15 →

Ostensibly, by forgiving others it might offer a justification, that you ought to be forgiven; assuming there's a higher power record keeping, and the arbiter of sins.

In a sense, an instiller of fear can be a big ask to forgive, and it might seem unreasonably charitable of us to do so. It's difficult because it's not our position to apportion degrees of forgiveness. So, who does that? Either it's through an external god, or you don't do it!

We should just try to forgive. That's why Jesus said we should remove the plank from our own eye, before criticising someone for the speck in theirs, and don't quantify and compare wrongs (Matthew 7:3-5). Or there must be an external god for it. then we lose "I am".

A conclusion

If we were more like children as Jesus suggested we should strive to be, and that we enter the Kingdom of Heaven (or the "I am"), we might not need to use Koans to confound any objectivity; or to meditate in order to slow, if not still our minds, because (little) children happily relate to

realms of fantasy and subjectivity by their nature. That is at least until schools get a hold on them; especially state ones. Then, capitalist foundations are programmed, and the shift from imagination towards dull matter of fact subjects and knowledge occurs, i.e., objectivity.

No wonder the sixties singer, Donovan, sang, “don’t let your children into the system.” But what can we do? We can’t really live outside the system. At least that’s only fine until we need a hospital, the police, or a fire putting out. Or do we reject those services? In truth, the total entirety of the system must be rejected, or an independence will not have been achieved; hence, Himalayan monks...

Importantly, being like children, is still being responsible and not being silly. It’s about being you. Of course, Adulthood is a construct in developed western countries and many others. It’s dangerously close to labelling peoples’ cog statuses, and at precise, yet implausibly equal ages!

If you're now confused, then good. This is a bit like Gnosticism. You're not meant to get it, but when you do, you'll know you've got it... I promise.

Fine