

Comparative literature

Fourth Year

2nd Term -2022-2021

Getting Started

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This semester , we will compare two texts: Gibran Khalil Gibran “The Prophet” “Thus Spoken Zarathustra”. The novel isn’t required ’with Nietzsche completely , because it is very long , so I don’t want you to read the whole novel . we will compare these two texts because both are Transcendental. They belong to the school of Transcendentalism , but they also have touches and items that don’t belong to Transcendentalism , but still related to it . Also we are going to have “Self Reliance “ by Ralf Waldo Emerson as an example of Transcendentalism. In this semester we will focus on Transcendentalism , and we will take also a very short essay by Nietzsche “The Super Man” which is very important . it shows the philosophy of Nietzsche .

A Guide to Transcendentalism:

This book is very important because it is the book of your life . you will depend on it in your life . In fact, it is as a thought and practice in our daily life. What do we mean by Transcendentalism?

To transcend is to go beyond, to overcome the obstacles that characters suffered from as far as no exit is concerned. And End Game as well, when we go back to End Game ,we need to transcend the lack of communication. Now we as human beings are just like these characters suffer from fears and obstacles, so we need to transcend. To transcend we need tools to help us to transcend. We should get these tools from ourselves , inside ourselves. The importance of Transcendentalism to transcend the tools which are hidden deep inside ourselves .In the beginning of A guide to Transcendentalism there is a beautiful story. A beggar had been sitting by the road for over 30 years. One day a stranger walked by. “Spare me some change” mumbled the beggar. “I have nothing to give you” said the stranger. Then he asked what’s that you are sitting on ? “nothing” replied the beggar “just an old box I have been sitting on it for as long as I can remember”. “Ever looked inside” asked the stranger “. “No” replied the beggar “What’s the point there is nothing there “. “Have a look inside “ insisted

the stranger. The beggar managed to open the lid ,and with astonishment , disbelief , and elation he saw that the box was filled with gold and jewelry. The realize what he 'story is symbolic , it symbolizes a human being's inability to have inside of himself to recognize that he has got treasure inside himself .It means that people should look inside to see what they have. One of the most difficult limitation of the mind is identification with mind .

How can identification with mind be a mind limitation?

This is what we need to understand from A Guide to Transcendentalism .

Identification with the mind becomes sick and unhealthy if it is compulsive.

How? . The inability to stop thinking is dreadful , is a dreadful situation , in real life , in your daily life. The thoughts always run and run in the minds. Thinking about things from the past and this is the situation of most of us. Imagine to leave a person in a room alone without thinking . it is impossible , because ideas will cross his mind. Do you think it is easy for a person to sit alone in a room with a silent mind?. It is impossible because the mind is actually controlling humans rather than humans controlling their minds. The mind according to Transcendentalism if it used creatively then it is a great tool , only if it is used creatively but if it used compulsively it becomes destructive. Compulsive .thinking is a disease

This is what we mean by transcend , that is the meaning of transcending the mind itself. Instead of the mind becoming an obstacle to us we need to transcend the mind so that we can use it creatively when we need it , but when we don't need it, the mind should be silent .We need to allow the mind to think without trying to force it to stop. Don't force your mind to stop thinking!. Allow it think but keep observing the thoughts. Never use force in silencing your mind. It is difficult to prevent the idea come into your mind for a short time .You can't silence it. Never become identified with thoughts . Don't do that . Let the idea come through your mind but don't be identified with it. Never become identified with thoughts, to be identified with thoughts is in fact take the thought get hold of it in your mind then begin think about it repeatedly. This is the meaning of identification with the thoughts. We allow the thought to pass through the mind and we keep observing it. Just observe it without criticism, without condemnation without forcing. If you succeed in this step , try it and you become master of your own mind. Transcendentalism is about conceding all the limitations that prevent you from mastering yourself. We will have many

examples about how we master ourselves by reading Ralf Waldo Emerson, Gibran, and Nietzsche. When we talk about literature we say Transcendentalism. When we talk about psychology we use transcendence .We talk about something related to our daily life we need to transcend the limitations of our mind that prevent us from being complete core as a human being. This should not be the situation of human, it is in human if the body is controlling us, and we should be the master of ourselves.

Who is superman?

The superman is somebody who is capable of evaluating all issues and everything in life all by himself , depending on his own values, on his *internal guidance* and *internal conception* , depending only on his own morality so he can evaluate and put him in a situation where there is no thought of morality.

The superman is able of creating his own morality on his sense of beauty, depending on his appreciation of what is beautiful and what is good or perfect.

But for us , we need to transcend the mind and control the body. If you use the mind it is good but if the mind uses you it is a disease.

Now how do we use mind creatively?

For instance, when we use crossed puzzle. Do we use the mind in this case creatively? . Yes ,we use but not completely , not exactly because we can solve the puzzle after all. The question , can you be free from your mind? Have you found the **”off” button?** This is what we need to do ,is to find the “off” button in our mind.

Somebody is asking here in the book. You mean to stop thinking altogether? Do you want us to stop thinking altogether? No ,I can’t stop thinking altogether , except maybe for moment or two.

Now, the answer is that :then the mind is using you. If you can’t stop the mind for a minute or few minutes then the mind is using you. You are unconsciously identifying with the mind , so you don’t know that you are a slave of the mind. “It is almost as if you were possessed without realization that you aren’t a possessing entity , you aren’t the thinker so that is the beginning of freedom. Knowing this enables you to observe the entity , you aren’t the mind , the mind is just an instrument we use for certain purposes, but we aren’t the mind we are something greater , bigger than the mind ; the being is something beyond the mind.”

Once you realize that you aren't just the thinker and begin to observe. We have two situations **Thinker: Observer**. The first situation is of a man who is always *the thinker which means that he is identified with his mind and his mind is thinking all the time. So he is only the thinker.*

The second situation is of a man who has become the observer, the observer is watching the thinker who is thinking the ideas. In the first situation we have a man who is possessed by thinking . He is thinking all the time. He is thinking in unstoppable way. Here the man is identified with his thoughts, with his mind, mind identification. Whereas the observer is greater than the thinker . He is a silent witness.

Enlightenment; It means when you connect your thoughts and use them only in a directed way that will make you more powerful, when you want to study and analyze.

Another example of Transcendentalism

Transcending Pain

Transcending but not elimination because you can't stop pain. Nobody's life is completely empty of pain. It is a question of learning to live with pain rather than avoid it. If there is sorrow and pain in your life, you should learn how to live with them. This is what transcendentalism about. To transcend pain. To go beyond in a way when you are even capable of observing and watching the pain itself. You aren't the one who is living the pain; you are the one who is observing the pain. Most of the pain of human beings is there because of **non-acceptance**. People suffer not because of the hard situations but because they can't accept them. They don't accept the fact that they are in pain.

Non- acceptance is something that we need to transcend.

There are three basic principles of Transcendentalism

1-Non- resistance

2- Non-attachment

3-Non-judgment

Don't resist

Don't attach

Don't judge

1-Don't resist the pain, if there is pain allow it because even if you resist it , it will happen again. Allow it bravely , and then you see the light through the darkness because you can't take the sword and fight the darkness.

Resistance is the opposite of acceptance.

{Non-judgment}

There is a story will explain the meaning of non-judgment and understand it by yourself.

It is said that there is a man in a village bought beautiful horses. He was very proud of them and one day the most beautiful horse ran away. The villagers came to the man and told him “what a bad luck! We heard that the most beautiful horse ran away. Aren’t you sad . Don’t you feel that you are unlucky?”. The man replied “ it can be I am lucky , maybe I am not lucky”. The villagers surprised what does he mean that be a lucky thing?. The man insisted that I don’t know if I am lucky or not. Later on, his son found the horse and came back and as the son riding the horse he fell of and broke his leg. Now the horse is back which is something good but the son has broken leg. The villagers came to the man “we heard that the horse is back but your son broke his leg. This is a bad luck”. The man replied “maybe I don’t know. Maybe I am a lucky man . maybe I am not a lucky. It could be a good thing or a bad one”. The villagers became surprised, how that can be good? Your son broke his leg. The man replied “ I don’t know”. You see? This is non-judgment, he isn’t judging things. The son stayed in his bed for weeks, suddenly a war broke out in the village and all the young men were collected in the middle of the night to go to the war except the son of that man because he had a broken leg, so he had been classified as unable to go to the war. The villagers became envious; they came to the man and said: “***what a good luck!***” all of the sons were taken in the middle of the night and your son is here safe in your house, don’t you feel that you are lucky?”. The man said “I don’t know maybe I am lucky and maybe I am not”. ***This is non-judgment.*** You should be the masters of yourselves, you should control your emotions , and your situation. Don’t allow your situation to control you.

{Non- attachment}

Not to be attached to objects; not be attached to anything at all. We shouldn’t be attached at all. People who get so attached to things in a very tight hand ; it will cause them pain , but if you take things with open hand , there will be no pain at all because your heart is not panting of it. Many people put their hearts and souls in something even in relationship, some people get attached to relationship, so we don’t need

to be attached to individuals or humans. We should evaluate, appreciate, trust, and love ourselves and have self-worth.

Experience: teaches you also non- attachment, but this only if you truly learned from it. ***Experience isn’t a mere of collection of events you live with.***

Experience is when you benefit the lesson or the event, when we learn why it happened and what happened, for what reasons.

Neutrality: It is a beautiful position; don't disturbed by anyone who is stupid. Neutrality is the power to remain undisturbed. There are three types leading to neutrality.

1-non-resistance 2-non-attachment 3- non-judgment

When you are neutral you will be in peace, peace in mind and peace in heart. If you aren't disturbed your emotions, you will be quiet , but if you are disturbed your emotions , it will be like lavas inside burning you.

Transcending of Present

The present moment sometimes unpleasant but we can't still observe. To be in state of presence is to focus on the pleasant points. Transcendence is about meeting the past and forgetting about the future and staying in now. In the present in what is happening now, so the question is now.

2nd lecture

In the last lecture we talked about Transcendentalism which has so many different functions and characteristics. Today we are going to compare between Gibran Khalil Gibran “ **The Prophet**” and Nietzsche’s novel “Thus Spoken Zarathustra”. So, I will give ideas to understand Transcendentalism very clearly. When we look at both The Prophet and Zarathustra both are about the last man who remains on earth to preach humanity. If you look at the “Arrival Scene” “Arrival of The Man on Scene” at the beginning, you will discover that the scene is expressed by both authors. The same opening in the both fictions. The first scene is about the arrival of the prophet. The prophet of Gibran and the prophet of Nietzsche. The arrival of this hero a distinguished man who was as the prophet in his society how he is arriving and descending from the mountains. It is very noticeable and clear that Gibran is drawing up Nietzsche’s. It means that Gibran is influenced by Nietzsche. It is noticeable when you read these texts. For example, when Zarathustra arrives at the beginning of Nietzsche’s text he says(I am here to teach you the meaning of earth, I am the over-man),he introduces himself as the over-man who came to humanity to teach humans about the meaning of earth. It is the same way of “The Prophet” of Gibran who tells humans that I am here to teach you what is good and what is bad and to give you new concepts and new parables.

In both fictions we have stories and parables. Also, in the both The Prophet is acting as a philosopher, so we have the prophet-philosopher. And in both texts we have The Prophet who is acting as spokesman for a new view of the world, new view of life. The two prophets in both texts are counterparts to heroes like Socrates. Both remind us of Socrates because Socrates was not only a philosopher he was a hero as well. Both texts are critical about the excesses of their time. In other words, both texts criticize the excesses of people or the acts that were committed in their own times, in the time of the prophet of Gibran and Nietzsche. Both texts are about critical about the excesses of their times and have ideas to reform the world. Both texts remind us of Socrates and Plato’s vision of Greek philosophers. There is an example of this vision. The metaphor of the man in the cave. It is a very famous metaphor. The man in the cave is the basic Transcendentalism. This in more details : a group of men are in a cave,

they are tied and chained in their hands and they can't leave the cave. In the cave there is an opening where just a ray of light comes through that opening into the cave. They can't leave the cave and they have not left the cave since they were born. That is the story. They don't know what is outside this cave. One day one of these men decides to break the chain and leave the cave to go out and experience and explore a kind of adventure, he decided to do that. The others warned him. Do not go out, it is very dangerous, we do not know what might face us outside this cave and could be dangerous, we are safe here. They are happy with their bounds and chains because they feel secure. This one brave man who decides to leave has an adventurer spirit, so he leaves the cave. He is shocked to find that outside the cave there are mountains, rivers, sun, sky, and flowers....etc. in the past he never knew that, he did not know what nature is like, what colors are like, and from where comes the light, because this is the first time he looks at it and when he looks at the sun he is blinded by the sun. The first time in his life he stares at the sun and his vision is a kind of slightly distorted and he comes back to the cave excited, passionate, and enthusiastic about telling the crowds what he discovered when he became enlightened. So, this poor man was so excited to save everyone because he was saved, he wanted to save everyone, he came back to the cave and said to them "Wake up! Break The chains and go outside". He started to describe to them what he saw "I saw the sky, the light, lands, rivers, flowers, trees....etc. they said to him "Sit down you must be mad" stupid what are you describing, there are no such things, and they don't believe him. They thought that he must be exaggerating and maybe he has gone mad because he went outside. Nobody believed him and that's the story. The story is intended to mean vision. The same vision usually is used by Nietzsche and Gibran. We will find the same vision in both texts. This vision which is about How a hero usually when he goes up, he wants to tell, to describe and to enlighten everybody, he is shocked and devastated and frustrated to find that people aren't given attention. Nobody wants to listen to him. Nobody wants to change so the frustration that he feels is a part of these two visions of these two authors. So, the prophet is frustrated right here in the beginning. They expressed frustration about the situation of humanity. What happened to you people? Wake up!, your traditions are wrong, and your ways of thinking are wrong. You are not living your life properly as it must be lived. So, the vision is about a prophet or a hero who returns to tell his fellowmen about his discoveries

and about his findings. Both fictions address the same issue. Both texts are about the interactions of the individual with traditions, they criticize the way that the individual interacting with traditions. In both texts we have a good and evil distinguished in a new way, what is good to the heroes isn't good to the crowd, they don't consider good. What evil to the heroes of the two prophets isn't exactly what the crowd considers as evil. It doesn't have to be done. In both texts the heroes try to change people to the necessity of having leaders who are wise. People should choose leaders based on their wisdom not based on their political affairs of social outstanding. So only heroes and people who are highly enlightened should be leaders in any society we have, this vision in both texts, both believe in and express that vision. Both texts transcend human limitations. According to Nietzsche, the superman is a stage which is above being human; it is gone beyond the so-called human. He becomes a kind of enlightened individual who has his own views and who is different from the crowd. So, these people are above the human, they become to belong to the godly domain, they are the semi-god or the god metaphorically speaking are the heroes, the great ones who are very different to what human transcends. This is important of transcending, transcending is about going beyond the human limitations to become boundless. Both prophets are boundless and are calling humanity to be boundless. So, in both fictions we have new way of approaching themes and new way of approaching values; both heroes develop themselves among men who have no desire to leave the couch.

Transcendentalism and Transcendence

What is the difference between them?

Transcendentalism: It is a philosophy. It is the philosophical and psychological literary movement.

Transcendence: It is what the philosophy of Transcendentalisms about.

Transcendentalism: It teaches you how to transcend.

Transcendence: It means a great responsibility.

In Transcendentalism that teaches you how to transcend which is about transcendence you oversee your inner world, and that is something new about transcendence. It means that the world is the projection of you; the world is such because you are such. You oversee your inner world. The world of projection is a projection of what you have inside you. So according to Transcendentalism or

transcendence the world isn't a world of causes, it is a world of effects: we are creating our world. Who is causing the world? We are causing the world to happen, the world happens because of us, we are the cause of the world. So, the world is just the effect. The crowds usually say something different and they consider themselves to be victims of the world and they consider the world to be the cause of their misery and sufferings and we are the effect or the result. Society causes our poverty; the world causes our laziness. The world is always the cause and we are the effect, but Transcendentalism is vice-versa. We are the creators, we create our reality and our way of life; it is caused by us then we are creators. We shouldn't blame anybody, unlike absurdism which is about blaming God and we shouldn't blame others as existentialism. We should only blame ourselves. I am responsible for the creation of my mind. The subconscious mind is more important. If there is misery if there is misery inside, they will cause misery to themselves. If there is a lack of confidence inside, they become dependent on others.

3rd lecture

In this lecture, we will be continuing what we have talked about last time. Life is a very important idea to talk about. What is life? Life isn't a mere of series of event and actions. Life is static and neutral. According to Transcendentalism it is about observing oneself. This is an important point of Transcendentalism. You should observe yourself from your inner domain, from inside. In other words, you must watch and observe your emotions, thoughts, feelings, and body. Observe what is going in your heart and mind. Instead of observing others, you should observe your way and define the accurate thing located inside. Observe to discover that feeling which is hidden in you; that causing the events in life and that is causing the life of the outside world. If you continue to observe yourself for a long time this is a real practice. How to observe yourself and have to do it for a long time until we reach the point that we spend most of our time observing ourselves. Observing yourself will lead you to judge things and to determine what is the wrong and what is the right. Pay attention only for yourself. Observe your thoughts and emotions. Don't observe what other people are doing. When you change what is inside then the outer events will also change at the same time. You need some time to observe yourself: this is a kind of meditation. When we look at our societies we find horrible behaviors that distort the life. People are responsible for war and current conflicting. People seem like wild creatures causes horrible. According to Transcendentalism, nothing happens like that. What actually happens reflect what we think and what we feel. There is a hatred in us. This hatred will definitely lead to bad actions. Hatred expresses itself through war which is equal to hatred. When you mix yourself in the society, you will discover that people are full of grudges. People are quarreling with each other about trivial things like they make you miserable and frustrated. E.g: the envy inside will make you all the time miserable. It eats you as the fire eats woods. So when you are miserable you become tasty food to them. This is transcendence. These ideas we talked about are expressed in Nietzsche and Gibran's work. Let us take Nietzsche as an example. How the individual springs in the middle of the society. The individual in the face of community. How this idea is expressed by Nietzsche. In his fiction

“Zara” Nietzsche talked about three stages of the development of the individual:
1- The camel 2- The lion 3- The child

The first one is the camel: he uses a lot of symbols. The camel stage is the slowest one and it is when the individual is still depending on traditions and texts that are given to him by traditions. So this individual is still slow in his learning e.g: he is busy in learning religious and historical texts. He is still learning from people who are very traditional and masters who are very traditional and not very different from like fortune and lands. So, these people will create a war, it is a logical result to show what there inside. It expresses inside. I, myself, know a story of killing about a piece of land. Two brothers quarreled for a piece of land which isn't worthy, at the end one of them killed the other for nothing but to control the whole land and deprive his brother. This is a horrible event in fact.

Life is based on food chain. Wild animals kill the tame ones to feed on, and the tame animals destroy the plants to survive on them. Man is also killing the animals to feed on, so what is weaker is eaten by stronger. This is the food chain which is obvious really in our life. Man is arrogant, he thinks that he is at the top of food chain. He thinks he can kill anything and nothing can kill him. But in fact, there are hidden things inside, we can't notice or feel. These things are higher and stronger than us. In the food chain, we can call it as beams, a thin lights in us. They eat your energy not your flesh masses. He is still a part of society. He is earning from his own traditions. There is a hard working in the role of the camel. This stage is important because nobody is born a dreamer, you are born a genius as a child, but nobody remains so, nobody remains a dreamer or genius, you are distorted from this by the family. E.g when you become one year old, your curiosity, your inquisition, and your genius as a child, and your innocence, love, natural all of that is damaged when you are born so you have to regain them. You have to go back to go back to innocence and regain innocence to become the child which is the last stage. This stage is very important because the individual wants to wake up. He has to learn at the beginning in the camel way but later on he discovers that what is he reading is monotonous and that isn't making his heart dance. He discovers that something is missing in his tradition, he discovers that I am a camel and depending so much on tradition, I need to free myself from tradition. Here the individual decides to free himself and to transform into lion stage this is the independence. This is the role of lion.

s role means that the person is now like a lion expressing himself 'The lion bravely. There is courage and bravery. There is defiance, not imitating anybody. He is independent. Independent in his views, attitudes, and in his vision. Everything he says and everything he does comes from the depth of his heart. He remained in the lion`s stage for years enjoying this stage until he comes to s stage isn't making his heart 'the point where he begins to feel that even the lion dance enough, why? Because the lion stage is too heavy and can't fly though he is intelligent, brave, courageous, and independent but can't fly. This is a metaphor of course about what is happening in the individual. He still feels that he wants to be higher and happier. he wants to be in a state of joy, so he transforms to the third stage. The child stage. The child's stage is the stage of creativity, innovations, but innovation mixed with innocence. Although the lion is brave and courageous, he isn't still completely developed, so he changes into a child. A child is a state of freedom, innocence, and not afraid of society, because a child isn't born afraid of society. The child isn't taught to be afraid of society. So we have three stages and also the same vision is expressed in this essay by Nietzsche "The Superman". Nietzsche's concept of the superman is very similar to what about the child. The transformation into a child. The man of the future for Nietzsche appears to be different from the man at this time, the current humanity, the higher man. The superman according to Nietzsche is very different from humanity that he considers as herd a sheep. You know herd follows rules,communities,tribes,people,churches,and religion. The majority according to Nietzsche are always a great number. There are millions of them, whereas the creative ones are always few. This is Nietzsche's view which is found in both texts Zara and Superman. The qualities of the exceptional man Nietzsche said: 1- he isn't dogmatic. The majority are dogmatic, but the exceptional man shouldn't be dogmatic. The majority of people are dogmatic. It means that they have fixed ideas about many things. About religion, relationship, life, women, politics, andetc. Fixed ideas: mean that they aren't willing to change at all, but the exceptional man isn't dogmatic at all. So the exceptional man strives for a place where he can be free from the crowd. The exceptional man will not cling to any person or a science or to virtue or to an idea or religion. He will not cling to anything, he doesn't attach himself to anything. He is free, open-minded. The exceptional man isn't scared of life, he isn't fearful of life, he doesn't fear anything. He

doesn't afraid to return to life because he is brave. Although of all the events he has in his life, he is ready to return and experience it again. He isn't pessimistic. This hero is unlike existential hero who is pessimistic, sad, and hopeless. Our hero who transcended all limitations is full of hope, love, optimism and for everything around him. He isn't afraid at all, he isn't in a state of fear. The transcendental attitude toward life is frustrating. Life isn't good enough to stay in it. This is the common transcendental attitude about life, but Nietzsche's attitude is braver than transcendental attitude. Some transcendentalists dream to escape to another planet to run away from life, but Nietzsche is realistic, he loved nature and earth. He has come to teach people to love the earth not to teach them to run away or leave the earth but live on earth and love it. The exceptional is willing man to risk all for the sake of enhancement of humanity. Usually the exceptional man is born in certain circumstances where he is raised by sheep, by the herds. In the middle of the herd he becomes exceptional. Let me tell you a story about an eagle and a hen.

It is said that an eagle laid its eggs on the top of a tree. Then, an earthquake happened so one of the eggs rolled to a hen's house. These hens decided to care for the egg. One of the hens volunteered to lay on it. After a short time it hatched a small eagle. The eagle is raised by the hens. One day, the eagle saw a group of eagles are flying in the sky. The eagle wished to fly like them, but the hens laughed and told him that he can't fly like them; then he stopped his dream desperately and died after he had lived a long life like a hen.

The purpose of the story is that you will be a prisoner if you yield to your negative reality. You have to dream and continue dreaming until you achieve your ambition.

The exceptional man doesn't know that he is exceptional. The eagle doesn't know that he is an eagle because he was raised by the hens. He doesn't know any more than what he has learnt. He knows that he is different, his appearance is different, he is stronger but he couldn't appreciate himself. In other words, to be exceptional man you need a lot of power to make a decision, to be different.

I will finish with these lines:

“Sometimes the best thing you can do is not to think, not to wonder, not to imagine, not to obsess just breath and have faith that everything will out for the best.”

4th lecture

In this lecture we will continue presenting important ideas about Gibran and Nietzsche. Both texts of Gibran and Nietzsche are inspired by an idea which I want to discuss. It is about antagonist and how the antagonist would be the best ally and the best friend.

Who is the antagonist?

In fact both texts of Gibran and Nietzsche are inspired by the idea of the antagonist as being your best ally and friend. How can the antagonist (the enemy) be my friend and ally!. This is the idea I want to explain.

Now, I want to tell you a story to explain the meaning of that.

The story is about a shepherd who is dreaming all the time of becoming a king. One day, he is told that “to become a king you should fight and overcome a monster and defeat him. This monster couldn’t have been defeated by anyone in the past, but if you succeed to fight the monster and defeat him you can become a king.” So, the boy decides to look for such a huge task because he aspires to get the goal he is dreaming for. This aim needs big sacrifice, so he goes out to search for the monster until he finds him. He fights him and succeeds in defeating him and when he comes back to the village having defeated the monster. There is a metaphorical theme. The villagers hear of this great achievement and such great victory that he killed the monster. They appointed as a king, so he became a king. The point is without the monster gets the due to become a king can the boy become a king?. That is the point which Gibran and Nietzsche want to convey to us in their texts.

How the antagonist, how the enemy is your best ally?. Because without the monster without that great challenge which is put in your way by an enemy by an antagonist, how can you become great?. How can you be tested?. It is the antagonist test!. The enemy is the one who tests you so he is your best ally because it is through challenging the enemy and by slaying the monster “metaphorically” by killing it you prove yourself to be worth of becoming a king by this victory. This is the meaning of antagonist is your best ally.

At the beginning of “the prophet” Gibran illustrates his opinion when he talks about love. Love that Gibran refers to isn’t a romantic relationship that is only

between individuals. It is the compassion and a state of being that people feel. It is an inner state of being. When Gibran talks about love, he mentions that point. The monster in his way he says: "if there is pain in your life". Pain here is like the monster; pain is your antagonist. If there is pain in your life, don't hate it, don't resist it and don't protest or condemn it. Love the pain; love your antagonist; it is your best guide. He tells you about how pain can be your best guide and best ally. It is actually through pain that will make you pure metal. Gibran explains this point about the monster which can't be defeated, he illustrates the point of metaphor when he speaks about an individual who wants to become like bread, he wants to become bread. When bread is put in the oven and suffers : the same as the individual who suffers the pain. You have to go through painful experience, loss, sacrifice, disappointment, or painful frustration so don't hate them, but face them and think how to treat your experiences as you treat the bread and put it in the oven. "life is a kitchen of experiences". Painful experiences lead you to become victorious and turn to be a superman. Gibran and Nietzsche don't consider the antagonist something external, how?. We said that Transcendentalism is basically considering you responsible for your inner being. "As within so without" because the person is responsible for the creation of events in his life. Then even the antagonist himself isn't external. It is a projection from your inner being.

How do you call for the antagonist?

You allow the antagonist to appear in your life, because you desperately need the experience or experiences that only the antagonist can offer to you. We create the antagonist within. This what Gibran and Nietzsche said from within our inner being we create them, and then it appears because we think about that antagonist from inside ourselves and we think that we need such painful experience to make us grow and be healthier and happier. The antagonist isn't your enemy, it is merciless and it causes pain to you but it wants your victory. The antagonist wants your victory in both texts; Gibran and Nietzsche they are about self- development. Development is fighting your own desires and demands, tightening your devil. Where is the devil?. It is actually within you!. There are many people complaining about the devil to the degree they are shocked. Gibran and Nietzsche say that we need to govern ourselves to govern our devil to turn it into an obedient a servant so that we will never have devil inside .Then we will continue to project that devil outside. Both texts are about

will-power, the power of will. “He who can’t command himself will obey?”. It means that we need to command ourselves and to have will-power to order our body and ourselves. If you can’t command yourself, so you will have to obey someone else. If you can’t command yourself, you need someone to command you. This is the importance of will-power.

What about the mind?

Are you able of commanding your mind?. Commanding your mind is very important, and many people can’t stop their thoughts and they have compulsive thinking in the mind all the time. How can we command our minds? With will-power!. We find the following principle in both texts. We become victims of our own projection. The person must be undivided. Many people are divided in parts. Humans aren’t whole but they should stop being divided to become whole. How can we do that? By self-overcoming. It is a beautiful concept to overcome the self-itself. The overcoming of the self is your priority. Without overcoming the self you will be in life growing in different directions. We have another point in common: having is being. You can’t have without being. Your being dictates your having. Your inner responsibility produces prosperity, and inner being must support having. In other words if you want to be happy you should be happy inside. You should have inner happiness. The inner happiness doesn’t have to be money. You have inner happiness in so many shapes and forms, and then you deserve to have the external happiness.

dreams

both texts talked about the needs for dreamers, and we need to be dreamers, and life is in need for dreamers. The masses and the crowds can’t dream, only individuals can dream. This is why both Gibran and Nietzsche believe in the individual and have faith in the individual. Only the individual can save the world and can be creative. Gibran and Nietzsche have faith in the power of the individual, this is the importance of individualism, being individual so they aren’t communalism. They aren’t calling for the socialism or communalism. The creative force of the individual: the individual creates while the masses destroy. It is true throughout history that there were individuals who discover electricity, telephone, and the cable.....etc.

Both texts are about : how to win life? You win life if you pay attention to your inner being. It means that purity, cleanness, and perfections are factors to for winning life. Life is based on balance. When you get something you don’t

deserve, you will pay the price. E.g : a man wins money that he doesn't deserve, he may lose one of his kids in a car crush. This is life. It isn't easy to win life. You win it when you are great being. Then you have a great having!



5th lecture

Open page 20 A guide to transcendentalism and read
“Don’t seek yourself in the mind”

As you know transcendentalism means as a literary and philosophical movement which is based on transcendence as psychological phenomenon

Transcendentalism is about transcendence : transcendence of what ?
We transcend the limitation , the mind itself and dysfunctional mind and when we have healthy mind . The mind will be dysfunctional until we succeed in transcending it so we should not think that the mind is a healthy tool just like that by itself . The mind is not healthy tool by itself because it is inhabited by ego by the toxic which is called ego . So there is poisonous stuff in the mind . the mind alone is not healthy . We make it healthy when we transcend throughout transcending . we pure our mind clean it remove the dysfunctional from it . Remove all the toxic element from the mind we remove the pain- body which is occupying the mind in addition to the ego . when we transcend all that then the mind will become creative .

What is manifested and unmanifested

When creation happens when you create anything , the creation starts of the unmanifested stuff. It appears from zero state which was potential.

This idea is very important when it comes to transcendence which is about the creation and the power to create because transcendentalism believes in the individual and in his abilities . So individual is a creator who is always capable of turning unmanifested to make it manifest.

When we think about the world which was created by God by nothing . It began from zero with unmanifest . The creator used potential substance and created oceans , lands , animals and humans .

So the human beings are also a copy of the creator , they are capable of creating within their own capacities and create from unmanifest . This is why unmanifested is very important to keep in mind to think about.

We have also the ego , the pain-body which is very important expression and it has its whole existence . It is not just a feeling but it is something solid

substance that you can catch . At a very advanced stage in your life , you will be able to get hold of the pain- body . You can catch and remove it from your body and this is a very advanced stage of transcendence . When you learn how to transcend , you will be able to deal with the pain easily.

There are expressions like “ presence” to be present is to be aware of the moment that you are living the now . To create something you should be in the present state because it is possible to create anything when you are absent by mind..Relating to the “now “this power is difficult to achieve it. It is rare . We call succeeding in silencing the mind “ the monkey mind” is when you jump from one point to another , so the mind is busy thinking of the past and the future events . So the mind is busy like a monkey which is always jumping from one tree to another, In fact it is difficult to ask the monkey to sit down and do nothing . When the mind is infected by the ego . it is as a monkey mind because the ego likes to chatter to talk to sleep exactly like the monkey which likes to jump from one branch to another.

When such mind goes to extreme phase when you cannot stop the thoughts at all then it becomes a mental problem and this is an obsessive behavior.

There are three principles that we will come across as well in Guide to transcendentalism .

1- non- resistance 2- non- attachment 3- non- judgment

Non- Resistance

Non –Resistance is cowardly behavior within the context of transcendentalism. Non- resistance of thoughts when you come to your mind , so you watch , you observe the thoughts , you become the observer of the thoughts instead of your being the thinker of the thoughts that what is meant by non-resistance .

You are not resisting thoughts and you are not resisting the ego because whatever you resist persist.

To stay longer and be more powerful insist on non-resistance . So it is not healthy to say I want to resist my ego or my thoughts .

A great power emerges from inside of you to make you take upon on transcending the ego ; the ego is weakened because you are observing it.

When the ego is observed by you the ego will be in less power cautious and thoughts will stop !when you observe the thoughts , the thoughts naturally begins less and less until you find your mind is enjoying a state of peace .

Non-resistance is also applied to the pain –body when there is pain ,don't fight it ! so when there is a pain try to be patient to it observe the pain in a state of non resistance .The emotional pain has to be treated exactly as we treat the ego watch it patiently until it fades away .

Non-judgment

I told you the story of the a man in a village who bought horses , so he was very proud of them and one morning, he suddenly found that the horse was not in the stable. The whole village gathered and they said, `You foolish old man. We knew it beforehand, that someday the horse would be stolen. And you are so poor — how can you protect such a precious thing? It would have been better to sell it. You could have fetched any price you asked, any fancy price was possible. Now the horse is gone. It is a curse, a misfortune.'

The old man said, `Don't go too far — simply say that the horse is not in the stable. This is the fact; everything else is a judgment. Whether it is a misfortune or not, how do you know? How do you judge?'

The people said, `Don't try to befool us. We may not be great philosophers, but no philosophy is needed. It is a simple fact that a treasure has been lost, and it is a misfortune.'

The old man said, `I will stick to the fact that the stable is empty and the horse is gone. Anything else I don't know — whether it is a misfortune or a blessing — because this is just a fragment. Who knows what is going to follow it?'

People laughed. They thought the old man had gone mad. They always knew it, that he was a little crazy; otherwise he would have sold this horse and lived in riches. But he was living like a woodcutter, and he was very old and still cutting wood and bringing the wood from the forest and selling it. He was living hand to mouth, in misery and poverty. Now it was completely certain that this man was crazy.

After fifteen days, suddenly one night, the horse returned. He had not been stolen: he had escaped to the wilderness. And not only did he come back, he brought a dozen wild horses with him. Again the people gathered and they said,

‘Old man, you were right and we were wrong. It was not a misfortune, it proved to be a blessing. We are sorry that we insisted.’

The old man said, ‘Again you are going too far. Just say that the horse is back, and say that twelve horses have come with the horse — but don’t judge. Who knows whether it is a blessing or not? It is only a fragment. Unless you know the whole story, how can you judge? You read one page of a book, how can you judge the whole book? You read a sentence in a page — how can you judge the whole page? You read a single word in a sentence — how can you judge the whole sentence? And even a single word is not in the hand — life is so vast — a fragment of a word and you have judged the whole! Don’t say that this is a blessing, nobody knows. And I am happy in my no-judgment; don’t disturb me.’

This time the people could not say much; maybe the old man was again right. So they kept silent, but inside they knew well that he was wrong. Twelve beautiful horses had come with the horse. A little training and they could all be sold and they would fetch much money.

The old man had a young son, only one son. The young son started to train the wild horses; just a week later he fell from a wild horse and his legs were broken. The people gathered again — and people are people everywhere, like you everywhere — again they judged. Judgment comes so soon! They said, ‘You were right, again you proved right. It was not a blessing, it was again a misfortune. Your only son has lost his legs, and in your old age he was your only support. Now you are poorer than ever.’

The old man said, ‘You are obsessed with judgment. Don’t go that far. Say only that my son has broken his legs. Who knows whether this is a misfortune or a blessing? — nobody knows. Again a fragment, and more is never given to you. Life comes in fragments, and judgment is about the total.’

It happened that after a few weeks the country went to war with a neighboring country, and all the young men of the town were forcibly taken for the military. Only the old man’s son was left because he was crippled. The people gathered, crying and weeping, because from every house young people were forcibly taken away. And there was no possibility of their coming back, because the

country that had attacked was a big country and the fight was a losing fight. They were not going to come back.

The whole town was crying and weeping, and they came to the old man and they said, `You were right, old man! God knows, you were right — this proved a blessing. Maybe your son is crippled, but still he is with you. Our sons are gone forever. At least he is alive and with you, and, by and by, he will start walking. Maybe a little limp will be left, but he will be okay.'

The old man again said, `It is impossible to talk to you people, you go on and on and on — you go on judging. Nobody knows! Only say this: that your sons have been forced to enter into the military, into the army, and my son has not been forced. But nobody knows whether it is a blessing or a misfortune. Nobody will ever be able to know it. Only God knows.'

And when we say only God knows, it means only the Total knows. Judge ye not, otherwise you will never be able to become one with the Total. With fragments you will be obsessed, with small things you will jump to conclusions. And Sufis are very insistent on this: that you never bother that there are things which are completely beyond you, but even about them you make judgments. Your consciousness is on a very low rung of the ladder. You live in the dark valley of misery, anguish, and from your darkest valleys of miseries you judge even a Buddha. Even a Buddha is not left without your judgment. Even a Jesus is judged by you — not only judged but crucified; judged and found guilty; judged and punished.

this is the meaning of non- judgment ,neutrality instead of duality .

Do not judge anybody because as Nietzsche say in the super man. The super man is somebody who does not judge anybody around .

It is one of the characteristics of the super man is to be non-judgment. Although Nietzsche believes that religion is not important for the super man because the super man is capable of creating his own values but at the same time he did not judge the masses because they believed in Christianity so he did not judge.

Actually human beings can be classified into three types and this is what Nietzsche talks about

The first type is called "Pasu" soulless . The soulless human being . Nietzsche was aware of it as the super man is . He is aware of the existence of this type and this type is the majority of human beings. Unfortunately the majority of people are soulless . this type the soulless will never be interested in anything. The second type which is rare , the type has a soul but it is sleeping . It has a sleeping soul "Vira"

Although this type is expected to wake up and experience enlightenment but they are in a state of sleep and if they do not wake up they will remain in a sleeping Vira till the end of their lives and they are usually swallowed up by the soulless ones

The third type is "Siddha"

is a term that is used widely in Indian religions and culture. It means "one who is accomplished". It refers to perfected masters who have achieved a high degree of physical as well as spiritual perfection or enlightenment.



6th lecture

Let me talk about the essay of Ralph Waldo Emerson

Ralph Waldo Emerson and Self-Reliance

It contains self-reliance on Emerson's beliefs and views on how society negatively impacts our growth. He strongly argues that self-reliance, self-confidence, and individuality, among other things, are ways we can avoid conformity imposed on us. Or, he argues, that we often impose ourselves. You should have depend on yourself not on other people opinions you should deals with the issues creatively , you should have creative power that is necessary for bold , courageous , and brave individualism

“Such a person does not accept second hand thoughts”

A powerful man . a creative man . an over man or a superman would not accept second thoughts ; thoughts that somebody told you about .Emerson advocates his readers to avoid blindly following the paths of others and instead to trust and follow their own instincts and blaze their own path. **Conformity**, according to Emerson, **is death** to an individual. Both hope and optimism is the essence of self reliance. Emerson admonishes his readers to avoid debt as debt will rob them of opportunities and self confidence. Self reliance is the foundation of a productive, efficient, and self sustaining society.

Examples of Self-Reliance

Many things can be construed from Emerson's writings. Here are a few examples of some key concepts that shine through in his seminal essay, .Self-Reliance

1-Thinking Independently .

The ability to think autonomously goes hand in hand with trusting your own instinct. Lots of Emerson's work centered on how people tend to 'hide behind' what they've learned from society, or significant others within society. He believed this was mere imitation and was linked with a lack of confidence in .one's own intuition and rational capabilities

Basically, if you (or I, or anyone) believe in something, and consider that it holds merit after thinking it through, there should be nothing holding us back

from voicing it with confidence. Not to do so, Emerson believed, is to conform to societal expectations for no good reason

2-Embracing Your Individuality .

As a practical example, we can imagine that Bella has parents who are both attorneys. They just want Bella to do the same and be encouraged by her excellent grades at school

But at home, Bella finds that she spends every spare minute in writing for poetry. She wants to make a difference to the world and touch people's lives through verse. This is where she finds her greatest happiness and decides from this to pursue a career as a poet

3-Striving Towards Your Own Goals, Bravely .

In an extension of the above, Bella seeks to push steps towards achieving her goals of becoming a poet. She realizes that she will receive more emotional and financial support through her parents' dream activities, but she is ready to take advantage of her opportunities. Because Bella believes in "cause and effect" (Emerson, 1967), and this purposeful work will get her there. She is not very worried about being rejected by her parents, because she just wants to be the same

These three examples are based on the key arguments in Emerson's original paper on self-reliance, and represent the three concepts most closely related to individualism. It's important to remember that self-reliance is not about cutting yourself off from everybody

That is, being true to yourself, being capable of independent thought, knowing your own loves and being able to pursue them independently of others' judgments is not the same as isolating yourself from society

While Emerson does expand considerably on the value of solitude, the idea of social networks—of having friends—features strongly in his work. We'll touch on these shortly when we look at how to develop self-reliance

Emerson says : Children provide models of self-reliance behavior because they are too young to be cynical or hesitant . Emerson draws a metaphor here when he compares children or boys with the idealized individual ; instead of the

superman. Emerson used the word idealized individual which means the superman. "Ideal individual " He does not say literary the superman he said Idealized individual

He says children or boys are the idealized individual are masters of self-reliance because they apply their own standards.

Children are innocence in their acts because they are not concerned in having reputation so they act in spontaneous way , they are unlike adults that they may rely on others in their deeds .

There is a very important step by Emerson , it is written in old English;

"Whoso would be a man, must be a nonconformist," he asserts a radical, even extreme, position on the matter. Responding to the objection that devotedly following one's inner voice is wrong because the intuition may be evil, he writes,

"No law can be sacred to me but that of my nature . . .

The only right is what is after my constitution, the only wrong what is against it." In other words, it is better to be true to an evil nature than to behave "correctly" because of society's demands or conventions.

So the non-conformist in Emerson rejects many of society's moral sentiments. For example, he chides people who give money to the poor. "Are they my poor?" he asks. He refuses to support morality through donations to organizations rather than directly to individuals. The concrete act of charity, in other words, is real and superior to abstract or theoretical morality.

Emerson states that **it is better to live truly and obscurely than to have one' goodness extolled in public**

Emerson says it is better to really live and be mysterious than to be open in public. It makes no difference whether his actions have been praised or ignored. The important thing is to act independently: "What I must do is all that matters to me, and not what people think ... the great man is the one who maintains the independence of isolation in the midst of the crowd." Note that Emerson compares the individual to society - the "audience" - but does not call for an individual's physical withdrawal from others There is a difference between enjoying solitude and being a social hermit.

.Emerson asserts that **acquiescing to public opinion wastes a person's life.**

Those around you do not know your true personality. Worse yet, the time you spent maintaining loyalties to "opinion societies" consumes the energy needed to do vital creation - the most important activity in our lives - and distracts us from making any unique contribution to society. Matching spoils the falsehood that dominates our lives and all our work: "... every fact is not entirely correct."

Finally, public opinion is recognized as hypocritical, even because of the embarrassment and falsification of their facial expressions

Emerson changes the discussion about how to treat the ideal individual, and notes two enemies of the independent thinker: society's disapproval or scorn, and the individual's own sense of consistency.. Consistency becomes a major topic of discussion as it explains how it restricts independence and growth.

Emerson discusses two enemies of the independent thinker

1-society's disapproval or scorn,

2-the individual's own sense of consistency..

The society's disapproval or scorn, is the worst enemy of the ideal individual and that's why the ideal individual is expected not to care or bothered about such an enemy although the enemy does not exist

The second enemy is the individual's own sense of consistency . the individual himself can be an enemy to himself ; when the individual fears changing his opinion ,, the anger of the masses is another matter; only an unusually independent person can stand firm against the grudge of a whole society.

The urge to remain consistent with past actions and beliefs inhibits the full expression of an individual's nature.

“ the urge “ is the motivation to remain consistent because the individual's fear he prefers to remain consistent with his past.

If you used to do something in the past I he thinks that it is better to me to continue doing the same thing for the rest of my life . Now I cannot change my mind or actions because people would say Why? For example he used to be romantic and now he is realistic

So people would not approve such change . And he prefers to be consistent with old actions and beliefs although his beliefs and desires

have changed but he is afraid of confessing that change and the society insists on the individual to remain consistent to his past

The society would be encouraging hypocrisy ; it means when though you changed , hide yourself and hide your new idea . Hide your new ideas and beliefs and the fact that you are now a different man or woman.

The metaphor of the corpse is mentioned . The corpse would be certainly consistent , and his pattern of behavior and ideas would be the same with no change at all.

What appears to be inconsistency is often a misunderstanding based on distortion or perspective

Emerson develops this idea by comparing the progress of a person's thoughts to a **ship** sailing against the wind: In order to make headway, the ship must tack, or move in a zigzag line that eventually leads to an identifiable end. In the same way, an individual's apparently contradictory acts or decisions show consistency when that person's life is examined in its entirety and not in haphazard segments. We must "scorn appearances" and do what is right or necessary, regardless of others' opinions or criticisms

Think of a ship in the sea ; that ship has to make a headway which means it has to advance in a straight line to reach a specific destination but when the captain of the ship looks at that line ‘the invisible line that will take him to his destination he notices that there are rocks and some blocks which will prevent his direction so he has to change his mind and go into zigzag line to avoid crash until he reaches his destination in safety way.

Emerson says ;**Society is not the measure of all things; the individual is. "A true man," Emerson's label for the ideal individual, "belongs to no other time or place, but is the centre of all things. Where he is.**

There is nature." Nature is not only those objects around us, but also our individual natures. And these individual natures allow the great thinker — the ideal individual — to battle conformity and consistency.

Self- reliance is not advocating staying in solitude ; it is not about that : Emerson says that human are social beings.

in the second part of his essay Emerson now focuses on **four social fields** in . which self-reliant individuals are needed: **religion**, which fears creativity; **culture**, which devalues individualism; the **arts**, which teach us only to imitate; and **society**, which falsely values so-called progress

Religion, Emerson says, could benefit from a good dose of self-reliance because self-reliance turns a person's mind from petty, self-centered desires to a benevolent wish for the common good. Religion's main problem is its fear of individual creativity. As a consequence, it opts for the art of mimicry: "Everywhere I am hindered of meeting God in my brother, because he has shut his own temple doors, and recites fables merely of his brother's, or his brother's brother's God." Any religion can introduce new ideas and systems of thought to an individual, but religious creeds are dangerous because they substitute a set of ready answers for the independent thought required of the self-reliant person

Emerson talks about **travel**: The person who travels "with the hope of finding [something] greater than he knows . . . travels away from himself, and grows old even in youth among old things." The reference to youth reminds us that the self-reliant individual is childlike and original, whereas a person who travels for the wrong reasons creates nothing new and chooses instead to be surrounded by "old things."

Emerson's criticism of society, especially his misconception of progress, differs from his previous comments on the topic. It is not the progress of ideas that he symbolizes in a zigzag line of a ship that he addresses here. He argues that society does not necessarily improve from material changes. For example, advances in technology lead to the loss of certain types of wisdom: a person with a clock loses the ability to know time through the position of the sun in the sky, and improvements in transportation and war machines are not accompanied by corresponding improvements in either the physical or mental stature of humans. The most effective picture of this still nature of society is the wave. The wave moves inward and outward from the shore, but the waters that make up it do not move; society changes, but "society does not advance."

The last two paragraphs of "Self-Reliance" are a critique of **property and fortune**. Emerson criticizes reliance on **property**, as he earlier attacked reliance on others' thinking, as a way of a full life. Because of the admiration for property, the learned man is ashamed of it, especially of property that is not acquired by honest work. Respect for property distorts political life: society is corrupt by people who consider government primarily as a guardian of property and not as persons.

Finally, Emerson urges the individual to be **a risk taker**. No external event, he says, whether good or bad, will change the individual's basic self-regard. "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles." Self-reliance, then, is the triumph of a principle.



7th lecture

Go back to thus spoke Zarathustra

On the Rabble

The multitudes of common people spoil everything that they touch. Suffering from nausea, Zarathustra wonders whether this rabble might actually be necessary for life. By rising above the rabble, he finds purity, peace, and valuable friendship

On redemption

Zarathustra complains that he has never yet found a complete human being. He never found human being who is actually complete, he found only **inverse cripple**, instead he found

only **inverse cripple**, instead he found who excel in one attribute, but who are weak in everything else.

inverse cripple parts of human being cripple not complete

Nietzsche talked about the superman and he was enlightened about him,

He could bear the present and the past

The over man would not have been able to bear living among the masses, if he did not have a version which is better than human beings

That redeem this past

That will change the past and make it whole; the trouble with the past is that we cannot change it.

The will suffer

Why did Nietzsche think that there is a trouble in the past? this is an important question.

The answer is that there is a trouble in the past because we cannot change it, why should there be a trouble. Because the will in this case when it fails to change the past it begins to suffer. So the will suffers because no matter how much change and creation it may effect in the future, it cannot change the past

So, the will feels frustrated! that is the point here. The will feels depressed and sad for not being able to change the past. We come to see this suffering of the will as a kind of tension and see all life as suffering and tension and to see.

In order to escape this tension

Zarathustra suggests that this pessimism result from seeing the past as an immovable thing that simply occurred without human influence. If we continue

to see the past as something that we willed , we can find redemption from our suffering and punishment

It means that the one should be optimistic not pessimistic

On Human Prudence

Zarathustra claims to have three kinds of human prudence. First, he suggests that it is better to be deceived from time to time than always to be on guard for deceivers. Second, he admires vain people, because their efforts to please are entertaining and because they are unaware of their own modesty. Third, he scoffs at the small things that people call "evil," suggesting that greatness is only possible through great evil

Be yourself! live yourself Allow yourself to be natural and innocent .

Second he admires vain people because their efforts to please are entertaining and because they are unaware of their own modesty.

This is true here of course , he admires it is a sarcastic phrase here . it is said in sarcastic way . Vain people ? Okey ! Do not be scared or concerned about them . On the contrary . they are entertaining you cannot just sit and watch hoe they humiliate themselves.

Third , he scoffs all the small things that people call “Evil suggesting that greatness is only possible through great evil.

He means that great evil leads to creativity

Nietzsche on Buddhism

Nietzsche views Buddhism as a retreat from life , he does not give us enough information about Buddhism to justify his position thoroughly

What all does Nietzsche dislike about Buddhis?

He mentions Buddhism in passing all the time but always in a negative way. .Apparently he was very familiar with Buddhist philosophy

As someone who practices Zen, I can't help but see many similarities between Nietzsche and Buddhism. For starters, both don't believe in a deity. Maybe even .Eternal Recurrence is similar to Buddhist reincarnation

The major difference I see between them is that Nietzsche advocates for **selfishness** while Buddhism advocates for **selflessness**. Also, Buddhism has some morals, but it's not nearly as strict as other religions. I'm guessing this isn't what Nietzsche has a problem with

I finally found a short quote in The Will to Power that might begin to explain things, "**weary Nihilism**, which no longer attacks: its most renowned form being Buddhism: as passive Nihilism, a sign of weakness". Is it really fair for Nietzsche to accuse Buddhism of being nihilistic? People disciplining their mind to attain enlightenment is nihilism? I don't get it. Maybe I'm traveling down the wrong path anyways..

On the Vision and the Riddle

Courage helps us overcome everything, even death, by helping us look lightly at what would otherwise seem serious. Zarathustra suggests that courage can teach us to say to death, "Was that life? Well then! Once more!" Thus, courage can also lead us to confront the eternal recurrence of the same events. If the past stretches back infinitely, then anything that could have happened must have happened already at some time in the past. By that logic, this very instant must have occurred at some time in the past. And similarly, if the future is infinite, everything—including this moment—must recur again sometime in the future. Zarathustra ends by recounting a vision where he saw a shepherd gagging on a snake in nausea, who then bit off the head of the snake, and spat it out, erupting with laughter

he means that if we have courage, nothing will be too serious for us, you will take life lightly nothing will scare us, so this is the power of courage. Courage can also lead to the eternal recurrence of the same events, this is also courage

on the three evils

Zarathustra praises the three great evils that Christian morality condemn : sex, the lust, and selfishness. Sex is only an evil for those that hate their bodies, but it can be a joyful affirmation of the present moment for others

Love, sex or anything that is done within the middle path is not evil, when you go to extreme then this is evil.

The lust to rule is just another way of saying "will to power": it is the force that drives all change and improvement in this world and it only seems evil to those who remain subservient. Selfishness is little more than taking pride in and

enjoying oneself. Only the cowardly, who have reason to be ashamed of themselves, might find selfishness unattractive

People misunderstand the leadership, he says the church in the past makes people hate to become leaders telling them that the leadership or wanting to rule is bad and that you should obey and you should to be a leader you have to be lust and you should to be subservient and submissive

You should obey orders this is why the church in the past told people, they are not encouraging people to be leader because to be a leader you have to lust, desire and passion

Leadership needs skills actually. So Nietzsche says it is not bad, it is not evil, it is one of the great things actually and it needs this power of the will to be a leader.

On Old and New Tablets

This chapter is broken into thirty parts, and touches briefly on many of the themes of Nietzsche's philosophy. The "tablets" under discussion are different moral codes, clearly an allusion to the tablets that bore the Ten Commandments.

Throughout

the chapter, Zarathustra urges us to break the old tablets of our morality

he says that the old commandments don't suit our time, they were good at that time but in our time, No! they do not suit.

The world is in a permanent state of becoming, and not in a state of being. Change is the only constant in the universe, and those who preach that there is a fixed moral code are trying to deny the dynamism of life. Zarathustra alludes to the Pharisees, who had Jesus crucified for trying to create a new system of morals. Zarathustra urges us to be creators, like Jesus, though he also feels that dancing and laughing are important ingredients in the well being of any creator

Change is the only constant in the world, life is dynamic it is changing and moving. it is not static

Zarathustra alluded to the Pharisees, who had Jesus crucified for trying to create a new system of morals. Why did they want to crucify Jesus? because he tried to create a new system of morals. Jesus wanted to change the society to remove the Jews who were imposing the old customs, imposing their standards on everybody. So Nietzsche is right when he says we need change to learn lessons from life. You should read life because everything teaches us a lot.



8th lecture

In this lecture . I will discuss some points about the Gibran's Prophet

Let's start with to look at one of the important issue which is **Love** . What kind of love is Gibran talking about here?

On love

"Then said Almitra, "Speak to us of Love

And he raised his head and looked upon the people, and there fell a stillness upon them. And with a great voice he said: When love beckons to you, follow him, Though his ways are hard and steep. And when his wings enfold you yield to him, Though the sword hidden among his pinions may wound you. And when he speaks to you believe in him, Though his voice may shatter your dreams as the .north wind lays waste the garden

He talks about any conditional love and sometimes Pain associated with love . The pain is part of love , what does he say ?s he condemning pain ? No , he is not. He says : the pain .is your teacher, the pain teaches you when it goes deeper into your .psyche :you how to understand yourself better. Think of the pain and wait

.Exactly when you put the bread in the oven to be baked

Here we have a smile , we cannot have tasty bread if we do not put it in the oven on the heat for the sake to become delicious bread

Pain that we might have as part of love of experience and of transforming is the .same when we bake the bread to become breads, that is the idea here

Let's to study another example

,On Marriage

"?Then Almitra spoke again and said, "And what of Marriage, master

And he answered saying: You were born together, and together you shall be for evermore. You shall be together when the white wings of death scatter your days.

Aye, you shall be together even in the silent memory of God. But let there be .spaces in your togetherness. And let the winds of the heavens dance between you

Love one another, but make not a bond of love: let it rather be a moving sea

.between the shores of your souls. Fill each other's cup but drink not from one cup

Give one another of your bread but eat not from the same loaf. Sing and dance together and be joyous, but let each one of you be alone, even as the strings of a

.lute are alone though they quiver with the same music

Give your hearts, but not into each other's keeping. For only the hand of Life can

contain your hearts. And stand together yet not too near together: For the pillars of

the temple stand apart, And the oak tree and the cypress grow not in each other's shadow

He says about marriage

.It is a company to our normal understanding of what marriage is

The main idea at the beginning he says

Most people transform marriage into chains that tie you to each other and preventing you from enjoying your freedom . So , in this relationship you will become a prisoner instead of a partner because the other partner has expectation . from you

Exception that imprison you and put in chains , he says : let us break these chains . and transform into new experience where there is freedom for both of you

.So , do not drink from the same cup

He says : everyone fill his cup and drink from it. The meaning here is to leave .some distance ; healthy distance , healthy space between you and your partner

He says we should have problem in our love and marriage

. He says : we should have not possessive , do not possess your partner

On prayer

".Then a priestess said, "Speak to us of Prayer

And he answered, saying: You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance For what is prayer but the expansion of yourself into the living ether? And if it is for your comfort to pour your darkness into space, it is also for your delight to pour forth the dawning of your heart. And if you cannot but weep when your soul summons you to prayer, she should spur you again and yet again, though weeping, until you shall come laughing. When you pray you rise to meet in the air those who are praying at that very hour, and whom save in prayer you may not meet. Therefore let your visit to that temple invisible be for naught but ecstasy and sweet communion. For if you should enter the temple for no other purpose than asking :you shall not receive

The main idea ,here , is about the importance of the prayer , he says : do not pray for interests or for benefits God is not opening the restaurant for you , so when you want to eat there , go and work and get money for the sake of you food . you should pray for no reason at all. Pray in times of happiness and in times when you do not need anything at all . Just say thank you God

.So , he criticizing people who pray because of hypocritical reasons
He says when you pray in secret and do not publically tell people that I'm praying
. to God

A prayer should be private and it should not be announced for others .He wants to
.say :with honesty and sincerely no hypocrisy

Pain

It is the bitter potion by which the physician within you heals your sick self
Therefore trust the physician, and drink his remedy in silence and tranquillity: For
his hand, though heavy and hard, is guided by the tender hand of the Unseen
And the cup he brings, though it burn your lips, has been fashioned of the clay
.which the Potter has moistened with His own sacred tears

It is the bitter poison but it is also the medicine . The same as medicine when you
misuse it , it may kill you

.He says that pain purifies you from inside

THANK YOU VERY MUCH