

the earth, the second wish men to inherit the earth by renouncing all profit. Their non-material, non-profit worlds are realms where rivers run with milk and coffee, where wine spurts from rocks at their command, where pastry drops on them from clouds at the price of opening their mouth. On this material, profit-chasing earth, an enormous investment of virtue—of intelligence, integrity, energy, skill—is required to construct a railroad to carry them the distance of one mile; in their non-material, non-profit world, they travel from planet to planet at the cost of a wish. If an honest person asks them: ‘How?’—they answer with righteous scorn that a ‘how’ is the concept of vulgar realists; the concept of superior spirits is ‘Somehow.’ On this earth restricted by matter and profit, rewards are achieved by thought; in a world set free of such restrictions, rewards are achieved by wishing.

“And *that* is the whole of their shabby secret. The secret of all their esoteric philosophies, of all their dialectics and super-senses, of their evasive eyes and snarling words, the secret for which they destroy civilization, language, industries and lives, the secret for which they pierce their own eyes and eardrums, grind out their senses, blank out their minds, the purpose for which they dissolve the absolutes of reason, logic, matter, existence, reality—is to erect upon that plastic fog a single holy absolute: their *Wish*.

“The restriction they seek to escape is the law of identity. The freedom they seek is freedom from the fact that an A will remain an A, no matter what their tears or tantrums—that a river will not bring them milk, no matter what their hunger—that water will not run uphill, no matter what comforts they could gain if it did, and if they want to lift it to the roof of a skyscraper, they must do it by a process of thought and labor, in which the nature of an inch of pipe line counts, but their feelings do not—that their feelings are impotent to alter the course of a single speck of dust in space or the nature of any action they have committed.

“Those who tell you that man is unable to perceive a reality undistorted by his senses, mean that they are unwilling to perceive a reality undistorted by their feelings. ‘Things as they are’ are things as perceived by your mind; divorce them from reason and they become ‘things as perceived by your wishes.’

“There is no honest revolt against reason—and when you accept any part of their creed, your motive is to get away with something your reason would not permit you to attempt. The freedom you seek is freedom from the fact that if you stole your wealth, you are a scoundrel, no matter how much you give to charity or how many prayers you recite—that if you sleep with sluts, you’re not a worthy husband, no matter how anxiously you feel that you love your wife next morning—that you are an entity, not a series of random pieces scattered through a universe where nothing sticks and nothing commits you to anything, the universe of a child’s nightmare where identities switch and swim, where the rotter and the hero are interchangeable parts arbitrarily assumed at will—that you are a man—that you are an entity—that you *are*.

"No matter how eagerly you claim that the goal of your mystic wishing is a higher mode of life, the rebellion against identity is the wish for non-existence. The desire not to be anything is the desire not to be.

"Your teachers, the mystics of both schools, have reversed causality in their consciousness, then strive to reverse it in existence. They take their emotions as a cause, and their mind as a passive effect. They make their emotions their tool for perceiving reality. They hold their desires as an irreducible primary, as a fact superseding all facts. An honest man does not desire until he has identified the object of his desire. He says: 'It is, therefore I want it.' They say: 'I want it, therefore it is.'

"They want to cheat the axiom of existence and consciousness, they want their consciousness to be an instrument not of *perceiving* but of *creating* existence, and existence to be not the *object* but the *subject* of their consciousness—they want to be that God they created in their image and likeness, who creates a universe out of a void by means of an arbitrary whim. But reality is not to be cheated. What they achieve is the opposite of their desire. They want to be omnipotent power over existence; instead, they lose the power of their consciousness. By refusing to know, they condemn themselves to the horror of a perpetual unknown.

"Those irrational wishes that draw you to their creed, those emotions you worship as an idol, on whose altar you sacrifice the earth, that dark, incoherent passion within you, which you take as the voice of God or of your glands, is nothing more than the corpse of your mind. An emotion that clashes with your reason, an emotion that you cannot explain or control, is only the carcass of that stale thinking which you forbade your mind to revise.

"Whenever you committed the evil of refusing to think and to see, of exempting from the absolute of reality some one small wish of yours, whenever you chose to say: Let me withdraw from the judgment of reason the cookies I stole, or the existence of God, let me have my one irrational whim and I will be a man of reason about all else—that was the act of subverting your consciousness, the act of corrupting your mind. Your mind then became a fixed jury who takes orders from a secret underworld, whose verdict distorts the evidence to fit an absolute it dares not touch—and a censored reality is the result, a splintered reality where the bits you chose to see are floating among the chasms of those you didn't, held together by that embalming fluid of the mind which is an emotion exempted from thought.

"The links you strive to drown are causal connections. The enemy you seek to defeat is the law of causality: it permits you no miracles. The law of causality is the law of identity applied to action. All actions are caused by entities. The nature of an action is caused and determined by the nature of the entities that act: a thing cannot act in contradiction to its nature. An action not caused by an entity would be caused by a zero, which would mean a zero controlling a *thing*, a non-entity controlling an entity, the non-existent ruling the existent—which is the universe of your teachers' desire, the *cause* of