

WISDOM FOR A KING



KAPIL GUPTA

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THE BEGINNING



I am an old man now.

Retired in a verdant countryside. I live a life of quiet and obscurity, with no remaining affinity for the world.

My remaining days hang delicately from the tick of a wall clock. And neither death, nor life, seem to be of any great interest.

For long ago, I discovered what a man must discover. And once discovered, life carries on of its own accord, without the man at its center.

As King, I suffered greatly. The crown did not create my misery as much as it revealed it. And what it revealed was not the ignorance of a king, but of the man that played the role.

It was only after I met him, that my kingship and my natural life set upon a course I could not have imagined. It did not happen at once, mind you. In fact, his words were more sword than support in the beginning stages.

For I was not ready to hear them. And though I indulged in self-condemnation for this fact, it was not until years later that I realized that there is no possible way I could have been ready. As perhaps no man is

ready for Truth dispensed raw and without compromise.

It took me months to find him. And longer still to have an audience with him. I was told that he was the man that any serious man wanted to see. Particularly a king.

I was also told that he would turn me down. That he would see plain through me. And I must admit that pride was a driving force.

When I saw him his back was turned. And he remained silent for much of the time. It seemed I was speaking largely to myself.

I do not know how I managed to convince him to advise me. But I have a notion that it was not my convincing that made it happen.

And what would follow would be a journey for which I could never have been prepared. And which led to a place I could never have imagined.

- An Old and Forgotten King

WHY HAVE YOU COME TO SEE ME

King: (K)

He: (H)

H: Why have you come to see me.

K: I do not know. And I hesitate to say too much, for I do not wish to spoil the opportunity of having you advise me.

H: Why have you come to see me.

K: I do not know. But what I have is deficient in many ways. I do not know quite where to begin.

H: (Silence).

K: I suppose I wish to be effective in my duties as King. And fruitful in my journey of life.

H: And you do not believe you can do this by yourself?

K: Perhaps I could. I do not know. But from what I have heard about you and read from your work, I feel I would be missing much if I did not learn from you.

H: I have no interest in being a teacher.

K: What you wish to give in any capacity, I would be grateful.

H: (Following a long period of silence), Very well.

I AM UNCERTAIN HOW TO LEAD

K: Where shall we begin.

H: What is the problem.

K: I have many.

H: Your words are vague.

K: I am uncertain how to lead.

H: I cannot tell you how to lead. This must come from you.

K: I am uncertain of the true responsibilities of a King.

H: This is a theoretical question.

K: I am confused. Shall I lead with kindness or with a firm hand?

H: You can only lead with what you are.

HOW SHALL I TREAT MY SUBORDINATES

K: I have been King long enough to know that if I treat my subordinates with gentleness, I may be overthrown. If I treat them with firmness, I may still be overthrown.

H: (Silence).

K: In what way do you suggest that I treat them?

H: You are not interested in this question.

K: Please tell me. What question am I interested in?

H: You are interested in how to prevent being overthrown.

WHAT DO THE PEOPLE THINK OF ME

K: I am concerned about what the people think of me. Am I to be loved?

H: They will not love you.

K: Why is this so.

H: The people care only about themselves.

K: Shall I seek their favor?

H: If you wish.

K: I must admit a sense of benevolence. A desire to give to them.

H: What is the reason for this benevolence.

K: It is my duty as a King.

H: If it were that simple, you would not be conflicted about it.

K: Perhaps I feel that by giving, they will love me.

H: (Silence).

K: I realize it is selfish, but I would like to know nonetheless. If I give generously to them, will they love me?

H: They will love the fact that you gave.

I LOSE MY TEMPER

K: I often lose my temper.

H: (Silence).

K: I find that I react with anger to those under my command. This is followed by guilt.

H: (Silence).

K: In a way, I am justified because of their carelessness. And lack of focus. Surely this deserves reprimand.

H: (Silence).

K: Then again, perhaps patience speaks louder than shouts. I am confused. If you would kindly advise me on this.

H: When you lose your temper, you have no choice. When you act with patience, you have no choice.

AM I FIT FOR THIS ROLE

K: I confess, with great hesitation, that I feel out of my depth. I feel I am neither worthy nor deserving of being King.

H: I understand.

K: What is it that allows you to understand?

H: No man is fit to be king.

K: I pray you tell me why, sir.

H: Man is a slave to his mind. Thus, he will forever suffer fears of inferiority. For within him he realizes that any post granted by man will be insufficient to fill this void within himself.

I FEEL HOPELESSLY ALONE

K: I cannot express the loneliness I feel. Though I hold the greatest position in the land, I feel hopelessly alone. What can remedy this?

H: What is it that you mean by this.

K: I have a family. And some that one may call friends. But I am alone. What can be done about this?

H: Nothing.

K: Nothing?

H: (Silence).

K: Why?

H: Every man is alone. Though he may be in a field with thousands, or in a room with those closest to him. Each man's experience of life is through a solitary heart.

K: Perhaps I should describe what alone-ness feels like to me. I feel that there is no one who understands me. I must confess that this is one of the principle reasons for my approaching you, though I might have concealed it at the time. Are my feelings untrue, or irrational?

H: No.

K: Is alone-ness, therefore, a necessity? H: It is a reality.

K: I admit I sound hopeful, but will there be no other humans that will understand me?

H: Likely not. The search for those who will truly understand you is a futile one. Human relations are largely sustained by things unspoken.

KING AS PARENT

K: Governing the home is very different to governing a kingdom. Much more difficult, I must say. Far more complex. As King I am rather certain of my role. As parent, I must confess I am not.

H: Sincere.

K: How does one adequately tackle the matter of parenting?

H: It is a vast landscape.

K: I see . . . Yes, I suppose what I mean to say is that I am unsure how to be . . . Strict? Friendly? Authoritative? Flexible?

H: Words may be well-defined. Interpretation is not. Attempt to be these things and you will fail. Attempt not to be them and you will also fail.

K: I gather you mean to say that the matter is not so black and white.

H: Yes.

K: Logic suggests that flexibility and friendship may prove more effective.

H: Be flexible and friendly, and the child may take advantage. Be firm and authoritative, and the child may revolt.

K: Indeed. I suppose I am afraid I have done a poor job thus far.

H: One cannot say what is a good job and what is a poor one. For failure litters the journey. In many ways, how a child turns out is not in a parent's hands. It is unwise to not give it one's all. But it is also unwise to believe that the nobility of one's efforts will assuredly bear fruit.

MY ENEMIES

K: Is one to hate his enemies?

H: If one does, he does.

K: I am ambivalent on the subject. I find it strange that I am searching for a way to feel about them. Is hate inappropriate?

H: As your feelings have not hardened into a particular emotion, it is not a matter of appropriateness.

K: If it is not a matter of appropriateness, then what?

H: Self-preservation.

K: I'm afraid I do not understand.

H: If hate is present, it is present. If it is not, and one invites it, he is inviting turmoil upon himself.

K: I have very much felt this turmoil . . . Jesus said to love one's enemies. What is your take on this?

H: I suppose you have a stance already.

K: Well, I find it both impractical and inspiring at the same time. I cannot say that I would ever see myself loving my enemies. But there is something magnificently noble in such a teaching.

H: Yes.

K: Do you think such a thing is possible?

H: For a particular sort of man.

ROYAL INSECURITIES

K: I find that there reside within me certain insecurities. And that they clash with my image of myself as King.

H: Yes.

K: Should a King have insecurities?

H: Clearly he does.

K: Why is this so?

H: You are not fundamentally a king, but a man.

K: Do all men have insecurities?

H: Almost all.

K: And the ones who do not?

H: They have discovered some things.

K: Such as what?

H: The details are varied. But they have come upon some understandings. Some truths.

K: It would be wonderful to live without insecurities. I find myself second-guessing myself in many situations . . . What are one of the roots of insecurity?

H: Ego.

K: This is quite a complex topic.

H: Yes.

K: Is it a matter of too much ego?

H: It is not a thing to be titrated.

K: But as a King I would think that ego would be of some necessity.

H: The matter of ego is far deeper than one can imagine. Far more fundamental than the notions it typically spawns.

WHAT CAN I EXPECT FROM LIFE

K: I have for many years been a student of life. I have seen its caress and its teeth. What is it that a man should expect from life?

H: That it will leave him in the end, as he was in the beginning.

K: Quite devastating, is it not?

H: Life is indeed devastating. It tends to take everything from a man. This is what one may expect from it.

K: I shall move through life knowing that it will all be taken from me?

H: How you move through life is up to you. But life is sure to take everything from you.

K: And my legacy?

H: What can possibly be the legacy of a dead man.

DO YOU VALUE MY KINGSHIP

K: I beg you to speak honestly. Though I am certain you do not need my invitation to do so. Do you value my kingship?

H: It is a post. A career.

K: Nothing more?

H: You asked my view.

K: Yes.

H: No, nothing more.

K: To you, the magnitude of the post matters not.

H: It has nothing to do with me. It has to do with life.

K: Meaning that life will take everything from me.

H: Correct. It is this that defines the value.

NO ONE TELLS ME THE TRUTH

K: I am King. And yet no one tells me the truth. Even my ministers soften their tone, and bite their tongue. Why will they not speak the truth, despite my pleas for them to do so?

H: There is a line they do not wish to cross.

K: But I have given them permission.

H: They refrain from crossing the line, not for you, but for themselves.

K: Why?

H: Curry favor . . . Political positioning . . . Uphold a particular image .

..

K: So it is unreasonable to expect the truth?

H: You may expect it if you wish. But truth is a dangerous thing. Truth comes with potential consequences.

K: But you speak the truth to me. Most harshly at times. In fact, you are the only one.

H: That is because of who I am, rather than because of who You are.

WHAT IS THE VALUE OF TRUTH

K: You speak a great deal about Truth. It may sound strange, but I am curious . . . What is the value of Truth?

H: If you are asleep in your bed, believing that all is well, what is the value of knowing that invaders are approaching from the west, to assassinate you and claim your kingdom. If a member of your cabinet is revealing secrets to your enemies, what is the value in discovering who it is. If you are beset by pain and anguish to the point of death, what is the value in learning the true cause of your pain and anguish. If your child is devastatingly allergic to a particular food, what is the value in knowing this.

WHAT DO I DO ABOUT MY ANGER

K: I am not sure what to do with my anger.

H: I see.

K: What do you recommend?

H: Nothing.

K: Why not?

H: What would you have me say. Put it in a vase for good keeping?

K: Allow me to rephrase . . . I find that it gets the better of me. Is there a way to stop it?

H: No.

K: There is no way?

H: No.

K: Why do you say this?

H: Because your question is insincere.

K: How so?

H: You have no interest in getting rid of your anger. In fact, you likely take pride in it.

IMPOSTER ON THE THRONE

K: I would like to confide in you . . . that I often feel unworthy. I feel that it is beyond me. I feel an imposter on the throne. Am I, in fact, an imposter? Or are these feelings imposters?

H: If you see yourself as a king, you are an imposter. For there is no such thing as a king. If you see yourself as one who is playing the role of king, you will no longer be an imposter.

WHAT IS THE WAY TO WISDOM

K: I too seek to be wise. I seek to know, and to understand. What is the way to wisdom.

H: There is no way.

K: Can I not become wise?

H: You can.

K: From where does wisdom arise?

H: Like all things, it arises from a desire for wisdom.

K: And if I possess the desire?

H: He who possesses the desire will set off upon a journey to procure it. Learning what it is and what it is not. Learning the pitfalls, the artificialities, the traps . . .

K: Yes indeed. What is the greatest trap?

H: Prescriptions.

K: Prescriptions?

H: Yes.

K: Meaning . . . ?

H: How-to's, methods, techniques, practices, hacks, austerities, activities . . .

K: These are the greatest traps in attaining wisdom?

H: They are the greatest trap in attaining anything that is real, and lasting.

DO THEY RESPECT ME

K: How can I know if the members of my cabinet, and my subjects, respect me?

H: If you respect yourself, there is a fair likelihood that they will respect you.

K: How can I know for certain?

H: (Silence).

K: You have nothing to say on the matter?

H: No.

K: Why?

H: I am uninterested in the question.

K: But this is why I have brought you here. You must answer my question.

H: I will now take your leave.

K: Please wait! Why?

H: I have come here of my own accord. I will leave of my own accord.

K: Forgive me. Why do you find it to be an uninteresting question.

H: It matters not. I have no interest in summoning a response for something for which I have little interest. Because I have no interest in how others view me, and I have no interest in the world, I have no interest in

speaking about things for which I harbor a grave disinterest.

K: I understand. Thank you for clarifying. I humbly ask that you respond how you wish to respond about my question. I will sift through the response and attempt to find my way.

H: It matters not if your cabinet members respect you. They serve a role. A role to provide you with the information that you have asked them to provide. And to carry out your orders. If they do not serve their role to your satisfaction, remove them. If they do, keep them. As for your subjects, it matters not if they respect you. This is a battle you cannot win.

THE RESPECT OF THE WORLD

K: If I may, I would like to learn more about the matter of being respected by the world. By my subjects . . . I understand that you find it petty. But I ask in the spirit of learning.

H: Very well.

K: What does it say about a King whose subjects do not respect him?

H: What does it say about a king who hungers for his subjects to respect him.

K: (Silence).

H: Tell me, have you met all of your subjects?

K: No, that would be impossible.

H: Why would a man seek the respect of those he does not know. In fact, of those whom he does not even know exist.

K: I have no response to these questions.

H: The world is fickle. One moment they will adore you. The next moment they will curse you. He who seeks respect and adoration from ones such as these, invites only trouble for himself.

I HAVE LOST EVERYTHING



K: In many ways, it means nothing to me that I am King. I have lost everything. Nothing in my life has turned out the way I thought it would. It is almost impossible to bear at times.

H: I understand.

K: Do you understand why it happens?

H: Man believes life to be something it is not.

K: But how can one be expected to know what life is?

H: There is no expectation. And it is fully understandable that man falls for the traps of life.

K: What troubles me most is that I have done my best. As a father, a husband, a King . . . And yet I am tormented. I am blamed, within the home and without. It does not seem fair. Why is it this way?

H: It is far too complex to explain why it is this way. But this tends to be the experience of almost all human beings, to varying degrees.

K: But why must I suffer in this way? I feel that I am not deserving of such suffering.

H: Deservedness is a cloudy topic. Life tends to reveal itself throughout

a man's life. But often, man does not like what he sees and ignores it. As time goes on, he can look away no longer.

K: Very well. But why should a man suffer, when he has done good?

H: This question will go nowhere. It is best, if one is willing, to live in the domain of reality. The reality is that you are suffering.

K: And what can I do about it?

H: Anything that I speak in response to this question will cause you to prescription-ize it. Thus, it is best to say nothing.

I AM SUFFERING

K: If I am kind, why must I suffer?

H: Why do you choose to be kind.

K: Shall I not be kind?

H: You may be as you like.

K: If I am unkind, I also suffer. Why?

H: Why do you chose to be unkind.

K: If I take, I suffer. Why?

H: Why do you decide to take.

K: If I give, I also suffer. Why?

H: Why do you decide to give.

K: Then shall I do nothing?

H: If you wish.

K: Is there nothing but suffering in every direction?

H: What have your experiences revealed.

K: Shall I then be a criminal?

H: If you wish. Yet that will bring a multitude of suffering.

K: I have no interest in being a criminal. But why do anything kind?

Why give at all? Why be unkind? Why try to be this or that?

H: A wise question. For yourself.

I AM GIVEN NO APPRECIATION

K: Be it from the kingdom, or my very own family . . . I receive no appreciation. Do you find this to be a childish complaint?

H: No.

K: Why not?

H: Because it is what you feel.

K: Should they not appreciate all that I have done for them?

H: It depends what you mean by 'should.'

K: Is it not appropriate for them to give appreciation to one who has done so much for them?

H: It would be appropriate.

K: Then why do they not?

H: Human beings do not often behave in appropriate ways.

K: I feel that everyone is an ingrate. Am I wrong to feel this way?

H: You feel what you feel.

K: Despite having expressed how I feel, no one seems to care. What do I do?

H: About what.

K: About having them be grateful.

H: How will you force someone to feel a certain way. Or act a certain

way.

K: So that is it?

H: Unless you find it to be otherwise.

K: If out of spite, I stop doing for them, will that also not bring problems?

H: Perhaps a sense of guilt.

K: Yes, correct. Guilt. This brings its own pain.

H: Yes.

K: So damned either way.

H: What have your experiences revealed.

K: My experiences have revealed that I am, indeed, damned either way.

WHAT DO YOU THINK OF ME

K: In a way I am ashamed of the questions I ask. They do not seem befitting of a King. What do you think of this?

H: You feel how you feel.

K: I wonder if I perhaps should not feel this way.

H: Did you choose to feel this way.

K: No.

H: Are you lying about the things that have happened to you.

K: No.

H: Then why the shame in stating your questions as you see them.

K: Perhaps I feel that I should be more Kingly. Truth be told, perhaps I feel ashamed of what you might think of me for stating such petty and juvenile complaints.

H: Did you have a choice of mature complaints and juvenile ones, following which you chose to express the latter.

K: No. The complaints I have were not subject to choice.

H: Then what reason do I have to think ill of you.

WHAT IS MY TRUE DUTY

K: My duties as King are fairly well known. I suppose I am at a loss as to my true duty as a human being.

H: I understand.

K: What would you say is my true duty?

H: A duty is a proclamation, a command, a contract . . . handed down by an authority. One has no duty as a human being.

K: Is there no such thing as proper-ness, correct-ness, good-ness?

H: There are ideas of such things. And have these ideas not been told to humans for millennia. And could not even the most pedestrian of humans recite them on command.

K: Yes.

H: And though they can recite them, do they follow them.

K: Not often, no.

H: Then does this not reveal the power and influence of ‘duty,’ or rather, a lack thereof.

K: Yes.

H: Then why concern yourself with something that will have little sway over you.

WHAT DO YOU THINK OF CHILDREN

K: What do you think of children?

H: A question without context is not a valid question.

K: Do you think a couple should have children?

H: It is not my decision.

K: I do not ask from the standpoint of a situational, personal, or decision-making capacity. I ask the question on more of a holistic and Truth-seeking level.

H: Humans are not ready for children.

K: What do you mean by 'ready?'

H: A human does not have the capacity to effectively raise a child.

K: And, thus, this causes damage to the child?

H: And to the parent.

K: This is indeed a shame. As children are a treasure.

H: The parent is also a treasure. His greatest error is that he is older.

K: Can you kindly explain this point?

H: The parent attracts fault and blame, primarily because of his age. The assumption being that with age, one gains wisdom. If a human being has not gained sufficient wisdom to learn the Truth about himself, he can only err as a parent. And since virtually no man gains this Truth, and certainly not in the years he becomes a father, he is not equipped.

HOW SHALL I HANDLE INCOMPETENCE

K: I often find it difficult to decide what to do with incompetent ministers. Shall I attempt to educate them, or terminate them?

H: What is your interest.

K: I am caught between the desire to terminate them, and the desire to do good by educating them.

H: Do you feel that by educating them, they will be able to mend their ways.

K: I have tried in the past. In most cases, it has failed. But each person is different. Should he not be given a chance?

H: Your question reveals that you think he should.

K: What do you think?

H: One's greatest problem is not his subordinates or ministers. It is his desire to live up to ideals.

WILL I EVER HAVE HAPPINESS

K: I shall ask you bluntly. Will I ever have happiness?

H: No.

K: How can you answer so plainly?

H: Because you believe in the notion of happiness. And because you believe it can be found in the world.

K: How can you know this?

H: Because of the question you asked. And because I have never, in all my travels, met a man who did not believe so.

K: So I should abandon the notion of happiness? How can any man do such a thing?

H: I did not say that any man should.

K: If I will never have happiness, then what is the point to anything?

H: If the reason you chase things is because of happiness, there was no point to begin with.

K: If not happiness, then what shall I search for?

H: You are not ready to ask this question.

K: Why?

H: Because the response will have no meaning for you.

K: Why?

H: Because you remain tied to the notion of happiness, above all else.

NOTHING GETS DONE

K: Despite the work of a bevy of ministers, and myself, it seems that nothing seems to ever get done. Why is this so?

H: If an outcome is not as you envision, then the approach must be examined.

K: We have meetings. Each expresses their idea. We create a plan. And attempt to implement it. Is this not a worthy approach?

H: What have been your results.

K: That nothing seems to get done.

H: Then how can it be a worthy approach.

K: What approach is there, other than this?

H: (Silence).

K: What shall I do?

H: (Silence).

K: Why are you not answering?

H: Because your questions are insincere.

K: How so?

H: You are not sincerely asking what other approach there is. You are simply expressing outrage that the approach you are using is flawed.

IS IT WISE TO SOLICIT THE VIEWS OF MY MINISTERS

K: I apologize for my insincerity. I would like to ask if it is wise to solicit the opinions of others.

H: Yes and no.

K: Might you kindly explain.

H: If you have found a minister to possess a particularly valuable skill, then his views carry a certain weight. Beyond this, the views of others tend to be empty.

K: Then why do all Kings solicit the views of all ministers?

H: Man is clouded by ideals. The ideal of fairness is one of them. To allow all people to speak. In Truth, most humans have nothing of value to say. Because most humans are common and unskilled.

K: I must admit it feels bad not to allow all to speak. I must also admit an inner desire to be seen as a kind and just King.

H: (Silence).

K: Shall I then be more particular in whom I allow to speak?

H: If you move against your desires, you will suffer conflict.

HOW DO I HANDLE PROBLEMS

K: Many problems arise. Not only in my kingdom, but in my own life.
Is there a way to handle them?

H: It depends what you mean by ‘handle.’

K: Yes, I must learn to be particular with my words when speaking
with you.

H: It is not I who demands particular-ness. It is a requirement of Truth.

K: I am buried by problems. I am at a loss as to what to do about them.

H: How do you wish to approach your problems.

K: I have always been taught to be decisive.

H: Has this worked.

K: Since I remain buried by problems, I must say it has not.

H: The trouble with human beings, is that they have been conditioned
by society to act. There is nothing more to be said. It is this that you must
digest and imbibe, and some day come to understand.

WHAT ARE YOU NOT TELLING ME

K: I sometimes feel that you hold back. That you do not tell me all that I need to know. Am I correct in my assumption?

H: In content.

K: Kindly explain.

H: What you say is correct. What you imply is not.

K: What is my implication?

H: Either you are asking me, about what you yourself are implying. Or you are testing me, to see if I am correct in gleaning your implication. I have no interest in playing this game.

K: My apologies . . . Please carry on.

H: Your implication that I am withholding something, which I should not withhold, is folly. You are ready for that which you are ready for. You are not ready for that which you are not. Why shall I waste but a shallow breath in revealing something which you are not ready to receive.

K: This, as you may suspect, compels me to hasten my readiness.

H: Very well.

K: Shall I not?

H: What does it mean to hasten your readiness. How will you actively

do such a thing.

K: I do not know.

H: Your desire arises from a need to receive. Like a child in search of toy he cannot have. A man is ready to receive, when he is ready to receive.

K: Have there been others who have been ready, for things which I am not?

H: Yes. But in asking this question, you are engaging in a battle of the insincere.

K: Kindly explain.

H: If another man is more ready than you, the shame this brings you is founded in competition and pride. Where there is sincerity, shame is founded in being insincere.

K: I understand, sir. I would like to ask, if there is a way I may become more ready.

H: There is not.

K: I ask the following only for the purpose of understanding. Has there not been another more ready than I?

H: Yes. But not by way, of a way.

ARE YOU DISAPPOINTED BY MY UNREADINESS

K: Do you wish that I was more ready than I am? Are you disappointed by the fact that I am not?

H: No.

K: Forgive me for asking this. Are you not disappointed because you do not care?

H: There is no why, to my lack of disappointment.

K: Do you wish that I were ready?

H: There is a particular satisfaction that arises from speaking Truth. Sometimes, the deeper the Truth, the greater the satisfaction. But such things are games of the mind. I learned long ago that any attempt to benefit a human being, beyond the limits of his natural longing, is of little value.

I WISH TO KNOW WHAT YOU KNOW



K: I am king. I have treasure chests filled with gold. Wealth comes to me through the toil and taxation of my people. I have power. I have recognition across the twenty-seven kingdoms, and far-off lands. But despite this, what I truly seek, is to know what you have come to know.

H: (Silence).

K: For the first time in my life, I am faced with a desire I cannot fulfill. You stand before me, as one who refuses to give me what I deeply desire.

H: (Silence).

K: My apologies, sir. Is it not true that you refuse to give it to me? As you have explained, I am not ready. But this begs the question, how is it that you yourself became ready?

H: I do not recall any attempt to become ready. I also do not recall a time when I was not ready.

K: So what you are saying is that readiness is a gift from the gods?

H: Perhaps everything is a gift from the gods. You ask of me a firm explanation for things, that arise from a delicate and mysterious place.

K: I am simply troubled. It will sound endlessly strange, but I am troubled by the ease with which you provide insights to what I consider all-consuming and endlessly confusing problems. Which then compels me to know the outer reaches of your powers.

H: (Silence).

K: You have something that I do not. And the thing that you have is, perhaps, what I seek most. Do you have any words on this?

H: If your words are true, they will reveal themselves through your eyes, your hands, and your lips.

K: I wish to know. I wish to be ready to know.

H: (Silence).

K: I . . . cannot say this with certainty, as I wish to be true with my words. But for the first time, I feel that perhaps I no longer wish to be king. I cannot say if this is a passing feeling, or if it is one that will gain momentum with time. But I cannot deny the superficialities and untruths that have been at the center of my existence. And I cannot deny the desire that grows within me, to know. And if I may be plain . . . to know what you know.

H: The carefulness of your words, and the delicateness of your tone, reveal that they arise from a place of genuineness and sincerity. If they are true, perhaps one day you will acquire what you seek.

ABOUT KAPIL GUPTA

Much of his life, devoted to writings of Truth.

Truth about the essence of life and living.

Truth about becoming a Legend.

Truth about training, skill development, and teaching.

Truth about returning a human to his natural and native essence.

Truth about accessing the outer limits of human performance.

Truth . . . about the nature, intricacies, nuances, and inner workings of the Human Mind.

Advising hand-selected professional athletes, chief executives, artists, kings, and queens.

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BOOKS



Atmamun: The Path To Achieving The Bliss Of The Himalayan Swamis.
And The Freedom Of A Living God

A Master's Secret Whispers: For those who abhor the noise and seek The
Truth about life and living.

Direct Truth: Uncompromising, non-prescriptive truths to the enduring
questions of life.