

ENLIGHTENMENT 2. The Vietnamese Master Ching Hai Wu Shang Shih equates enlightenment with acceptance and detachment. A fable from the Orient emphasises this point. **O**nce a young girl had a baby. Her parents were angry with her and demanded to know who the father was. The girl named the local Zen master. Outraged they took the newborn to the master and demanded he bring up the infant. Without a word of protest the master took the boy in and - most lovingly - brought him up. **A**s the years went by the young woman's guilt got the better of her and she told the truth. Embarrassed the parents went to the master, apologised and humbly asked for the return of the boy. **W**ithout a word of protest the master handed over the child.

*The Indian Jiddu Krishnamurti,
when asked about his secret
to enlightenment, simply said,
"I don't mind what happens."*

see also KRISHNAMURTI

ENLIGHTENMENT 1 *is an essay on history, in view of how the times were changing as regards religion and other non-rational, myth-related concepts. ENLIGHTENMENT 3 lays out hypotheses that are potentially hard to grasp. After all we generally believe that the notions of 'reality' and 'truth' are fluid: it is only human for us all to have a different understanding of both. Enlightenment then is a highbrow undertaking, that, while worth aspiring to, requires a great effort to achieve.*

ENLIGHTENMENT 2 *is different. When we talk of enlightenment as acceptance, detachment and letting go, the bar is set much lower. These are ideals we all can aspire to and indeed achieve. This is the point where enlightenment meets stoicism. The Stoics tell us that we should change what we can change, but accept what cannot be changed. The next step then is to detach from the un-achievable, the un-desirable or un-wanted, and let go of any resentment we may harbor.*

see also REALITY, STOICISM, TRUTH