

1: INFERNAL TORMENT - Mans True Nature by Boy Darmawan | Photobucket

Man's True Roots In Hsun Tzu's, "Man's Nature is Evil" the author explains why the human characteristics are wicked. The author uses basic illustrations of people's jealousy and envy to prove that human nature is truly evil.

But the essence of man is no abstraction inherent in each single individual. In reality, it is the ensemble of the social relations. Feuerbach, who does not enter upon a criticism of this real essence is hence obliged: To abstract from the historical process and to define the religious sentiment regarded by itself, and to presuppose an abstract "isolated" - human individual. Some people believe, for example, that humans are naturally selfish - Immanuel Kant and Thomas Hobbes, for example. Most Marxists will argue that this view is an ideological illusion and the effect of commodity fetishism: Needs and drives[edit] In the Manuscripts the young Marx wrote: Man is directly a natural being. As a natural being and as a living natural being he is on the one hand endowed with natural powers, vital powers " he is an active natural being. These forces exist in him as tendencies and abilities " as instincts. On the other hand, as a natural, corporeal, sensuous objective being he is a suffering, conditioned and limited creature, like animals and plants. That is to say, the objects of his instincts exist outside him, as objects independent of him; yet these objects are objects that he needs " essential objects, indispensable to the manifestation and confirmation of his essential powers. For Marx then, an explanation of human nature is an explanation of the needs of humans, together with the assertion that they will act to fulfill those needs. The German Ideology, chapter 3. There is another one However, when abstracted from other aspects of human activity, and turned into final and exclusive ends, they are animal. They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which is conditioned by their physical organisation. But do not a few other animals also produce aspects of their environment as well? The previous year, Marx had already acknowledged: It is true that animals also produce. They build nests and dwellings, like the bee, the beaver, the ant, etc. But they produce only their own immediate needs or those of their young; they produce only when immediate physical need compels them to do so, while man produces even when he is free from physical need and truly produces only in freedom from such need; they produce only themselves, while man reproduces the whole of nature; their products belong immediately to their physical bodies, while man freely confronts his own product. Animals produce only according to the standards and needs of the species to which they belong, while man is capable of producing according to the standards of every species and of applying to each object its inherent standard; hence, man also produces in accordance with the laws of beauty. The animal is immediately one with its life activity. It is not distinct from that activity; it is that activity. Man makes his life activity itself an object of his will and consciousness. He has conscious life activity. It is not a determination with which he directly merges. Conscious life activity directly distinguishes man from animal life activity. Only because of that is he a species-being. Or, rather, he is a conscious being " i. Only because of that is his activity free activity. Estranged labour reverses the relationship so that man, just because he is a conscious being, makes his life activity, his essential being, a mere means for his existence. Man is a species-being, not only because he practically and theoretically makes the species " both his own and those of other things " his object, but also " and this is simply another way of saying the same thing " because he looks upon himself as the present, living species, because he looks upon himself as a universal and therefore free being. A spider conducts operations that resemble those of a weaver, and a bee puts to shame many an architect in the construction of her cells. But what distinguishes the worst architect from the best of bees is this, that the architect raises his structure in imagination before he erects it in reality. At the end of every labour-process, we get a result that already existed in the imagination of the labourer at its commencement. He not only effects a change of form in the material on which he works, but he also realises a purpose of his own that gives the law to his modus operandi, and to which he must subordinate his will. And this subordination is no mere momentary act. Perhaps most importantly, though, their creativity, their production is purposive and planned. Humans, then, make plans for their future activity, and attempt to exercise their production even lives according to them. They relate to their life activity, and are not simply identical with it. Life and the species as

the objects of humans[edit] To say that A is the object of some subject B, means that B specified as an agent acts upon A in some respect. It is similar to saying that A is the objective of B, though A could be a whole sphere of concern and not a closely defined aim. If this inference is correct, then those things that Marx says about human production above, also apply to the production of human life, by humans. What they are, therefore, coincides with their production, both with what they produce and with how they produce. The nature of individuals thus depends on the material conditions determining their production. In one sense, it emphasises the essentially social character of humans, and their need to live in a community of the species. In others, it seems to emphasise that we attempt to make our lives expressions of our species-essence; further that we have goals concerning what becomes of the species in general. Humans as homo faber? It is one of the greatest misapprehensions to speak of free, human, social labour, of labour without private property. However, Marx was always clear that under capitalism, labour was something inhuman, and dehumanising. Not only do the objective conditions change in the act of reproduction, e. Thus the first fact to be established is the physical organisation of these individuals and their consequent relation to the rest of nature. In the first place, it is part of the explanation for the growth of the productive forces , which Marx conceives of as the driving force of history. Secondly, the particular needs and drives of humans explain the class antagonism which is generated under capitalism. If true, this would make his account of human nature perhaps the most fundamental aspect of his work. Geras writes, , pp. In his article Reconsidering Historical Materialism, however, Cohen gives an argument to the effect that human nature cannot be the premise on which the plausibility of the expansion of the productive forces is grounded. According to the anthropology, people flourish in the cultivation and exercise of their manifold powers, and are especially productive - which in this instance means creative - in the condition of freedom conferred by material plenty. But, in the production of interest to the theory of history, people produce not freely but because they have to, since nature does not otherwise supply their wants; and the development in history of the productive power of man that is, of man as such, of man as a species occurs at the expense of the creative capacity of the men who are agents and victims of that development. The problem is this: They go to work not to express their human nature but to find their means of subsistence. So in that case, why do the productive forces grow - does human nature have anything to do with it? The answer to this question is a difficult one, and a closer consideration of the arguments in the literature is necessary for a full answer than can be given in this article. It is also worth considering that by see quotation above , he appears to consider that the problem is resolved. Some needs are far more important than others. Marx makes explicit his view that humans develop new needs to replace old: Since - as we have seen - human nature consists in a particular set of vital drives and tendencies, whose exercise constitutes flourishing, alienation is a condition wherein these drives and tendencies are stunted. Marx believes that alienation will be a feature of all society before communism. Its conception of human nature and human good overlooks the need for self-identity than which nothing is more essentially human. Nor does Cohen say that the sort of self-understanding that can be found through religion etc. References and further reading[edit] All the quotations from Marx in this article have used the translation employed by the Marxists Internet Archive. Primary texts[edit] The two texts in which Marx most directly discusses human nature are the Comments on James Mill and the piece on Estranged Labour in the Economic and Philosophical Manuscripts of published in . Both of these pieces date from , and as such were written by the young Marx ; some analysts Louis Althusser , etc. Accounts prior to [edit] In certain aspects, the views of many earlier writers on this topic are generally believed to have been superseded. Nevertheless, here is a selection of the best writing prior to . Much of it addresses human nature through the strongly related concept of alienation: The entire book can be read online [34]. Sections can be read online [35]. Bertell Ollman , Alienation: Many chapters, including some directly relevant to human nature, can be read online [36]. Recent general accounts[edit] Marx and Human Nature: Refutation of a Legend by Norman Geras is a concise argument against the view that Marx did not believe there was something such as human nature, in particular the confusion surrounding the sixth of the Theses on Feuerbach. Part I of Karl Marx by Allen Wood provides a highly readable survey of the evidence concerning what Marx thought of human nature and his concept of alienation. See especially chapter 2. The first edition was published in . Marx and the Missing Link: Human Nature by W. Marxism and Human Nature [38] by Sean

Sayers The young Karl Marx: This basic view is endorsed by Geras [38] and Woods , Alex Callinicos , First published in Marxism: Chapman and Pennock; [42] now available in Marxist Theory ed. Chapter 5 of G. The text is a response to the criticisms of J. Cohen, Levine and Wright. There may be thought to be a tension between the claims of this article and those of Reconsidering Historical Materialism.

2: The true nature of man - www.enganchecubano.com

Realizing Your True Nature The Buddha taught that your true nature is emptiness and when this true nature is realized, the divine states of loving-kindness, compassion, empathetic joy, and equanimity emerge.

If you wish to use this article in any way, please ask me first. As the two sat down at the food court, Tsuruko and Deen could hear the theme song of Ascending Firebird season three playing. It popular and got a good reception, so after the first series ended they made a sequel, which also did well, resulting in the creation of the current, third, season. It was originally a so-called "Tokusatsu" anime that was aimed at all ages, but the main characters use the power of several gems called "Cores" to transform, and utilize the "spirit energy" in the atmosphere to become "knights" to fight, the story has lots of heavy elements like genocide and war, the characters are all designed to be cutely drawn and likable, and the battle scenes are all pretty detailed. Of course, there was a ton of screwball comedy to calm down the dark atmosphere. Tsuruko had been into this anime ever since she saw season two several years ago, and ended up being affected by it so much she started calling her attacks by the attack names of the series. Deen honestly thought the main antagonist looked like the bastard child of George Washington and Colonel Sanders. They also added a dark twist to the story He was a really cool guy, if a bit serious. But my favourite was Gunha. He reminds me a lot of you. I always thought that girls were a special kind of being or something. I ran around and did a lot of things. To a person such as Tsuruko Sejren, she could crush a human on a single reflex; she tried her best not to hurt Deen Lhant. I understand you too, Deen. Huh, why are you laughing What is she on about? Did they ever pick the wrong symbiote for this one The jester cackled, "My interest is in the design of people. What makes them tick? What holds them together? In architecture they call it a keystone. The one stone that keeps the entire arch from collapsing. And that, your true nature is your single weakness. You try and conceal it from everyone, believing that if you masquerade as a human, you can bestow the entire race of filthy pigs with the false emotion known as "hope". Her scream echoed through the court, and her "skin" slid aside like it was expanding as the glow from her inner body showed itself to the outside. The silhouette "Tsuruko" that was in the food court started to expand, and the heat and light was emitted from amongst the gaps as the "skin" split open. Her purple eyes became luminescent blue eyes that made her appear quite akin to the ideal of beauty in the current age; though her hair remained the same. Any traces of humanity disappeared in terms of her body, as she donned cybernetic armour, including sprouting shoulder-pads, high-collared neck armour, ear-like protrusions on her head which were similar to boosters, armour covering her pelvic and the sides of her abdominal region, and similarly coloured armour on her thighs; however, she had golden lining at her shoulders, upper forearms, and thighs. Tsuruko Sejren raised her buster cannon which had manifested without hesitation, and the nozzle immediately shot a large aura-particle block. A torrent of light spread filled the food court, and the massive energy, shockwave and scattered residual of particles passed through the entire city. The concrete of the food court that was shrouded in an ominous colour let out a dying scream. The light came flying out from the lighting glass that was designed in the shape of a chessboard, and the eternano dust that accumulated inside was blown outside by an explosion. The outer wall was blown aside by the expansion of the impact inside the food court, and the chessboard-shaped window was ripped from within as the court was devoured by the powerful quake completely. The symbiote that wanted to enter the hollow first hurriedly retreated, and they adjusted their heights as they left the scene. The crab-shaped symbiote, Cancer, whom had tagged along with the jester symbiote, tried look for his ally amongst the dust. He lost contact with his ally ever since she entered the food court from the opening on the other side. The being that shattered the lighting glass and was covered with shattered glass raced right above, into the skies of Four. This mechanical maiden was still dragging a trail of light from her body, and there was no way he could mistake her.

3: The real nature of man

Mans true nature was to be a reflection of Gods nature. This Adam and Eve had before their fall but that is not to say they lost it after their fall.

Man in the Realm of Nature The unity of man and nature. Human beings live in the realm of nature, they are constantly surrounded by it and interact with it. The most intimate part of nature in relation to man is the biosphere, the thin envelope embracing the earth, its soil cover, and everything else that is alive. Our environment, although outside us, has within us not only its image, as something both actually and imaginatively reflected, but also its material energy and information channels and processes. Everything, from each separate cell of a living organism to the organism as a whole, generates bioenergy. Just as the bioenergy of the separate cell goes beyond its boundaries, so the bioenergy of the organs and the organism as a whole extends beyond their boundaries, forming a luminous aura. As the ancient acupuncture therapists intuitively established, bioenergy and bioinformation move along special channels meridians forming a complex structure, in which all the components of the living whole interact both with themselves and with the external world. Energy-information interactions are a vital dimension of any living system, including that of man as the highest stage in the hierarchy of the structures of existence known to science. Man is constantly aware of the influence of nature in the form of the air he breathes, the water he drinks, the food he eats, and the flow of energy and information. And many of his troubles are a response to the natural processes and changes in the weather, intensified irradiation of cosmic energy, and the magnetic storms that rage around the earth. In short, we are connected with nature by "blood" ties and we cannot live outside nature. During their temporary departures from Earth spacemen take with them a bit of the biosphere. Nowhere does nature affect humanity in exactly the same way. Human history offers any number of examples of how environmental conditions and the relief of our planet have promoted or retarded human development. At any given moment a person comes under the influence of both subterranean processes and the cosmic environment. In a very subtle way he reflects in himself, in his functions the slightest oscillations occurring in nature. Electromagnetic radiations alone from the sun and stars may be broken down into a large number of categories, which are distinguishable from one another by their wavelength, the quantity of energy they emit, their power of penetration, and the good or harm they may do us. During the periods of peak solar activity we observe a deterioration in the health of people suffering from high blood pressure, arteriosclerosis or infarction of the myocardium. Disturbances occur in the nervous system and the blood vessels are more liable to suffer from spasms. At such times the number of road accidents increases, and so on. The corpuscular, radioactive irradiations, cosmic dust, and gas molecules which fill all universal space are also powerful creators and regulators of human existence in biological life. The universe is in a state of dynamic balance and is constantly receiving various forms of energy. Some forms are on the increase or decrease, while others experience periodic fluctuations. Each of us is a sensitive resonator, a kind of echo of the energy flows of the universe. So it would be quite wrong to regard only the energy of the sun as the source of life on earth and humanity as its highest manifestation. The energy of distant cosmic bodies, such as the stars and the nebulae, have a tremendous influence on the life of man as an organism. For this reason our organisms adjust their existence and development to these flows of external energy. The human organism has developed receptors that utilise this energy or protect themselves from it, if it is harmful. It may be said, if we think of human beings as a high-grade biological substance, that they are accumulators of intense energy drives of the whole universe. We are only a response to the vibrations of the elemental forces of outer space, which bring us into unity with their oscillations. Every beat of the organic pulse of our existence is coordinated with the pulse of the cosmic heart. Cosmic rhythms exert a substantial influence on the energy processes in the human organism, which also has its own rhythmic beat. Man is not only a dweller in nature, he also transforms it. From the very beginning of his existence, and with increasing intensity human society has adapted environing nature and made all kinds of incursions into it. An enormous amount of human labour has been spent on transforming nature. Man has subdued and disciplined electricity and compelled it to serve the interests of society. Not only has man transferred various species of

plants and animals to different climatic conditions; he has also changed the shape and climate of his habitation and transformed plants and animals. If we were to strip the geographical environment of the properties created by the labour of many generations, contemporary society would be unable to exist in such primeval conditions. Man and nature interact dialectically in such a way that, as society develops, man tends to become less dependent on nature directly, while indirectly his dependence grows. On the plane of the historical development of man-nature relations we may define certain stages. The first is that of the complete dependence of man on nature. Very often they were unable to obtain the merest necessities of subsistence. However, despite their imperfect tools, they worked together stubbornly, collectively, and were able to attain results. This process of struggle between man and the elements was contradictory and frequently ended in tragedy. Nature also changed its face through interaction with man. Forests were destroyed and the area of arable land increased. Nature with its elemental forces was regarded as something hostile to man. The forest, for example, was something wild and menacing and people tried to force it to retreat. This was all done in the name of civilisation, which meant the places where man had made his home, where the earth was cultivated, where the forest had been cut down. But as time goes on the interaction between man and nature is characterised by accelerated subjugation of nature, the taming of its elemental forces. The subjugating power of the implements of labour begins to approach that of natural forces. Mankind becomes increasingly concerned with the question of where and how to obtain irreplaceable natural resources for the needs of production. At present the interaction between man and nature is determined by the fact that in addition to the two factors of change in the biosphere that have been operating for millions of years—the biogenetic and the abiogenetic—there has been added yet another factor which is acquiring decisive significance—the technogenetic. As a result, the previous dynamic balance between man and nature and between nature and society as a whole, has shown ominous signs of breaking down. The problem of the so-called replaceable resources of the biosphere has become particularly acute. It is getting more and more difficult to satisfy the needs of human beings and society even for such a substance, for example, as fresh water. The problem of eliminating industrial waste is also becoming increasingly complex. The threat of a global ecological crisis hangs over humanity like the sword of Damocles. His keen awareness of this fact has led man to pose the question of switching from the irresponsible destructive and polluting subjugation of nature to a reasonable harmonious interaction in the "technology-man-biosphere" system. Whereas nature once frightened us and made us tremble with her mysterious vastness and the uncontrollable energy of its elemental forces, it now frightens us with its limitations and a new-found fragility, the delicacy of its plastic mechanisms. We are faced quite uncompromisingly with the problem of how to stop, or at least moderate, the destructive effect of technology on nature. Unforeseen paradoxes have arisen in the man-nature relationship. One of them is the paradox of saturation. The biosphere loyally served man as a source of the means of subsistence and a reservoir for the products of his life activity. The contradiction between these vital principles was eliminated by the fact that the relatively modest scale of human productive activity allowed nature to assimilate the waste from labour processes. But as time went on, the growing volume of waste and its increasingly harmful properties destroyed this balance. The human feedback into nature became increasingly disharmonised. Human activity at various times has involved a good deal of irrational behaviour. Labour, which started as a specifically human means of rational survival in the environment, now damages the biosphere on an increasing scale and on the boomerang principle—affecting man himself, his bodily and mental organisation. Under the influence of uncoordinated production processes affecting the biosphere, the chemical properties of water, air, the soil, flora and fauna have acquired a negative shift. Experts maintain that 60 per cent of the pollution in the atmosphere, and the most toxic, comes from motor transport, 20 per cent from power stations, and 20 per cent from other types of industry. It is possible that the changes in the chemical properties of the biosphere can be somehow buffered or even halted, but the changes in the basic physical parameters of the environment are even more dangerous and they may turn out to be uncontrollable. We know that man can exist only in a certain range of temperature and at a certain level of radiation and electromagnetic and sound-wave intensity, that is to say, amid the physical influences that come to us from the atmosphere, from outer space and from the depths of the earth, to which we have adapted in the course of the whole history of

the development of human life. From the beginning man has existed in the biosphere, a complex system whose components are the atmosphere, the hydrosphere, the phytosphere, the radiation sphere, the thermosphere, the phonosphere, and so on. All these spheres are and must remain in a natural state of balance. Any excessive upsetting of this balance must be to the detriment not only of normal existence but of any existence at all, even human vegetation. If humanity does not succeed in preventing damage to the biosphere, we run the risk of encountering the paradox of replacement, when the higher plants and animals may be ousted by the lower. As we know, many insects, bacteria, and lichens are, thanks to their relatively simple structure, extremely flexible in adapting to powerful chemical and even physical factors, such as radiation. Mutating under the influence of an unfavourable environment, they continue their modified existence. Another possible result of harmful influences on the environment is that the productivity of the biosphere may substantially decline. Already we observe unfavourable shifts in the great system of the universe: Much more carbon dioxide is being produced on earth than plants can assimilate. Various chemical preparations herbicides, antibiotics, etc. Thus, not only progress but even human life itself depends on whether humanity can resolve the paradoxes in the ecological situation that have arisen today. Modern technology is distinguished by an ever increasing abundance of produced and used synthetic goods. Hundreds of thousands of synthetic materials are being made. People increasingly cover their bodies from head to foot in nylon, capron and other synthetic, glittering fabrics that are obviously not good for them. Young people may hardly feel this and pay more attention to appearance than to health. But they become more aware of this harmful influence as they grow older. As time goes on the synthetic output of production turns into waste, and then substances that in their original form were not very toxic are transformed in the cycle of natural processes into aggressive agents. One gets the impression that human beings are working harder and harder to organise bits of synthetic reality by disorganising the systems evolved by nature. Is it not the fatal mission of man to be for nature what cancer is for man himself? One would like to think that the limited capacities of nature do not signify a fatal limitation of civilisation itself. The irrational principle, which once permeated human nature, still exists in human behavioural mechanisms, as can be seen, for instance, in the unpredictable consequences of their individual and concerted efforts. Much in human activity goes beyond the limits of the predictable, even when it is humanely oriented. The man-nature relation, the crisis of the ecological situation is a global problem. Its solution lies in the plane of rational and humane, that is to say, wise organisation, both of production itself and care for mother nature, not just by individuals, enterprises or countries, but by all humanity, linked with a clear awareness of our planetary responsibility for the ecological consequences of a civilisation that has reached a state of crisis. One of the ways to deal with the crisis situation in the "man-nature" system is to use such resources as solar energy, the power of winds, the riches of the seas and oceans and other, as yet unknown natural forces of the universe. At one time in his evolution man was a gatherer.

4: William Golding's Lord of the Flies: Man's Capacity for Evil | Teen Ink

This separates man from understanding the true nature of things and, according to New Age teaching, visits upon him all the suffering of our current world and leaves him without the power to make reality conform to his bidding.

Yet, however substantial he may think the external world in which he lives and moves, there comes a time in the lives of individuals and of races when, involuntarily, they ask, "Is this real? Even in the remote past, where recorded history cannot help us, in the mysterious light of mythology, back in the dim twilight of civilisation, we find the same question was asked, "What becomes of this? One party declares that he has gone for ever, the other insists that he is still living. The whole sphere of metaphysics, philosophy, and religion is really filled with various answers to this question. At the same time, attempts have been made to suppress it, to put a stop to the unrest of mind which asks, "What is beyond? We may talk about seeing nothing beyond and keeping all our hopes and aspirations confined to the present moment, and struggle hard not to think of anything beyond the world of senses; and, perhaps, everything outside helps to keep us limited within its narrow bounds. The whole world may combine to prevent us from broadening out beyond the present. Yet, so long as there is death, the question must come again and again, "Is death the end of all these things to which we are clinging, as if they were the most real of all realities, the most substantial of all substances? Standing on the brink of a precipice beyond which is the infinite yawning chasm, every mind, however hardened, is bound to recoil and ask, "Is this real? This question must be answered. Time never lessens its power; on the other hand, it adds strength to it. Then there is the desire to be happy. We run after everything to make ourselves happy; we pursue our mad career in the external world of senses. If you ask the young man with whom life is successful, he will declare that it is real; and he really thinks so. Perhaps, when the same man grows old and finds fortune ever eluding him, he will then declare that it is fate. He finds at last that his desires cannot be fulfilled. Wherever he goes, there is an adamant wall beyond which he cannot pass. Every sense-activity results in a reaction. Enjoyment, misery, luxury, wealth, power, and poverty, even life itself, are all evanescent. Two positions remain to mankind. One is to believe with the nihilists that all is nothing, that we know nothing, that we can never know anything either about the future, the past, or even the present. For we must remember that he who denies the past and the future and wants to stick to the present is simply a madman. One may as well deny the father and mother and assert the child. It would be equally logical. To deny the past and future, the present must inevitably be denied also. This is one position, that of the nihilists. I have never seen a man who could really become a nihilist for one minute. It is very easy to talk. Then there is the other position — to seek for an explanation, to seek for the real, to discover in the midst of this eternally changing and evanescent world whatever is real. In this body which is an aggregate of molecules of matter, is there anything which is real? This has been the search throughout the history of the human mind. We find man, even then, going a step beyond this body, finding something which is not this external body, although very much like it, much more complete, much more perfect, and which remains even when this body is dissolved. We read in the hymns of the Rig-Veda, addressed to the God of Fire who is burning a dead body, "Carry him, O Fire, in your arms gently, give him a perfect body, a bright body, carry him where the fathers live, where there is no more sorrow, where there is no more death. And we get another idea with it. It is a significant fact that all religions, without one exception, hold that man is a degeneration of what he was, whether they clothe this in mythological words, or in the clear language of philosophy, or in the beautiful expressions of poetry. This is the one fact that comes out of every scripture and of every mythology that the man that is, is a degeneration of what he was. This is again and again repeated in the scriptures of the Hindus; the dream of a period which they call the Age of Truth, when no man died unless he wished to die, when he could keep his body as long as he liked, and his mind was pure and strong. There was no evil and no misery; and the present age is a corruption of that state of perfection. Side by side with this, we find the story of the deluge everywhere. That story itself is a proof that this present age is held to be a corruption of a former age by every religion. It went on becoming more and more corrupt until the deluge swept away a large portion of mankind, and again the ascending series began. It is going up slowly again to reach once more that early state of purity. You are all

aware of the story of the deluge in the Old Testament. The same story was current among the ancient Babylonians, the Egyptians, the Chinese, and the Hindus. The little minnow declared he was pursued by a bigger fish and wanted protection. Manu carried the little fish to his home, and in the morning he had become as big as the pot and said, "I cannot live in this pot any longer". Manu put him in a tank, and the next day he was as big as the tank and declared he could not live there any more. So Manu had to take him to a river, and in the morning the fish filled the river. Then Manu put him in the ocean, and he declared, "Manu, I am the Creator of the universe. I have taken this form to come and warn you that I will deluge the world. You build an ark and in it put a pair of every kind of animal, and let your family enter the ark, and there will project out of the water my horn. Fasten the ark to it; and when the deluge subsides, come out and people the earth. When the deluge subsided, he came and peopled the world; and we are all called "man", because we are the progeny of Manu. Now, human language is the attempt to express the truth that is within. I am fully persuaded that a baby whose language consists of unintelligible sounds is attempting to express the highest philosophy, only the baby has not the organs to express it nor the means. The difference between the language of the highest philosophers and the utterances of babies is one of degree and not of kind. What you call the most correct, systematic, mathematical language of the present time, and the hazy, mystical, mythological languages of the ancients, differ only in degree. All of them have a grand idea behind, which is, as it were, struggling to express itself; and often behind these ancient mythologies are nuggets of truth; and often, I am sorry to say, behind the fine, polished phrases of the moderns is arrant trash. So, we need not throw a thing overboard because it is clothed in mythology, because it does not fit in with the notions of Mr. So-and-so of modern times. If people should laugh at religion because most religions declare that men must believe in mythologies taught by such and such a prophet, they ought to laugh more at these moderns. In modern times, if a man quotes a Moses or a Buddha or a Christ, he is laughed at; but let him give the name of a Huxley, a Tyndall, or a Darwin, and it is swallowed without salt. We are free from superstitions indeed! That was a religious superstition, and this a scientific superstition; only, in and through that superstition came life-giving ideas of spirituality; in and through this modern superstition come lust and greed. That superstition was worship of God, and this superstition is worship of filthy lucre, of fame or power. That is the difference. To return to mythology. Behind all these stories we find one idea standing supreme — that man is a degeneration of what he was. Coming to the present times, modern research seems to repudiate this position absolutely. Evolutionists seem to contradict entirely this assertion. According to them, man is the evolution of the mollusc; and, therefore, what mythology states cannot be true. There is in India, however, a mythology which is able to reconcile both these positions. The Indian mythology has a theory of cycles, that all progression is in the form of waves. Every wave is attended by a fall, and that by a rise the next moment, that by a fall in the next, and again another rise. The motion is in cycles. Certainly it is true, even on the grounds of modern research, that man cannot be simply an evolution. Every evolution presupposes an involution. The modern scientific man will tell you that you can only get the amount of energy out of a machine which you have previously put into it. Something cannot be produced out of nothing. If a man is an evolution of the mollusc, then the perfect man — the Buddha-man, the Christ-man — was involved in the mollusc. If it is not so, whence come these gigantic personalities? Something cannot come out of nothing. Thus we are in the position of reconciling the scriptures with modern light. That energy which manifests itself slowly through various stages until it becomes the perfect man, cannot come out of nothing. It existed somewhere; and if the mollusc or the protoplasm is the first point to which you can trace it, that protoplasm, somehow or other, must have contained the energy. There is a great discussion going on as to whether the aggregate of materials we call the body is the cause of manifestation of the force we call the soul, thought, etc. The religions of the world of course hold that the force called thought manifests the body, and not the reverse. There are schools of modern thought which hold that what we call thought is simply the outcome of the adjustment of the parts of the machine which we call body. Taking the second position that the soul or the mass of thought, or however you may call it, is the outcome of this machine, the outcome of the chemical and physical combinations of matter making up the body and brain, leaves the question unanswered. What makes the body? What force combines the molecules into the body form? What force is there which takes up material from the mass of matter around and

forms my body one way, another body another way, and so on? What makes these infinite distinctions? To say that the force called soul is the outcome of the combinations of the molecules of the body is putting the cart before the horse. How did the combinations come; where was the force to make them? If you say that some other force was the cause of these combinations, and soul was the outcome of that matter, and that soul "which combined a certain mass of matter" was itself the result of the combinations, it is no answer. That theory ought to be taken which explains most of the facts, if not all, and that without contradicting other existing theories. It is more logical to say that the force which takes up the matter and forms the body is the same which manifests through that body. To say, therefore, that the thought forces manifested by the body are the outcome of the arrangement of molecules and have no independent existence has no meaning; neither can force evolve out of matter.

5: What is the Nature of Man | www.enganchecubano.com

Nobody knows what man's true nature is, since religious brainwash and brainrot and confabulation has replaced man's original nature which probably involved lots of fighting and shagging, with the nature of mindless sheep.

Delay not in writing the stanza, as deliberation is quite unnecessary and of no use. The man who has realized the Essence of Mind can speak of it at once. The stanza read, Our body is the Bodhi tree, And our mind a mirror bright, Carefully we wipe them hour by hour, And let no dust alight. When the Patriarch saw the stanza the next morning, he instructed that it be read and recited by all the disciples, so that they might realize the Essence of Mind. At midnight he sent for Shen Hsiu to come to the hall, and asked him if the stanza was written by him or not. To seek for supreme enlightenment with such an understanding as yours can hardly be successful You had better go back to think it over again for a couple of days, and submit to me another stanza. I asked him to lead me to the hall and show me the stanza. A petty officer who happened to be there read it out to me. When he had finished reading, I told him that I had also composed a stanza, and asked him to write it on the wall. If you slight others, you commit a very great sin. Since all is void, Where can the dust alight? When he had written this, the crowd of disciples was overwhelmed with amazement, but the Patriarch rubbed off the stanza with his shoe, lest jealous ones should do me injury. The next night he invited me secretly to his room, and expounded the Diamond Sutra to me. Sutra of Hui Neng 1 Share this quote: Passions consist of conceptualizations. The ultimate non-existence of these conceptualizations and imaginary fabrications--that is the purity that is the intrinsic nature of the mind. The ultimate absence of misapprehensions is the intrinsic nature of mind. The presumption of self is passion. The absence of self is the intrinsic nature of mind. Holy Teaching of Vimalakirti 3 Share this quote: This is a wonderful, unique discourse: The living self is the image of the Supreme Being. It feels not heat nor cold; Neither has it friend nor foe; It feels not joy nor sorrow: All is its own; to it belongs all might. It has neither father nor mother; Beyond the limits of matter has it ever existed. Of sin and goodness it feels not the touch-- Within the heart of each being it is ever awake. The Talmud , Judaism Source:

6: Marx's theory of human nature - Wikipedia

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Home Realizing Your True Nature The Buddha taught that your true nature is emptiness and when this true nature is realized, the divine states of loving-kindness, compassion, empathetic joy, and equanimity emerge. Never mind all your fears and insecurities or all the things you have or would like to have. Forget that you want to be a better person. My question is this: What is your true nature? Do you ever ask yourself? Do you use your yoga and meditation practice to explore this question? What do you rely on to give meaning to your life? Even if you never consciously grapple with these questions about your true nature, certain circumstances will require you to pay attention. Life delivers you a series of challenges in the form of small and large good fortune, as well as petty and great misfortune. In the struggle to learn how to respond to the resulting joy, pain, and confusion, you are repeatedly challenged to seek and to act from your essence. This particular sergeant, Anton Schmid, an Austrian serving in the German army, saved more than Jews from extermination. He disobeyed his superior officers and helped these men, women, and children escape by hiding them and supplying them with false identification papers. Sergeant Schmid was executed by the Nazis for his acts. While in prison waiting to be executed, Schmid wrote to his wife of the horror of seeing children beaten as they were herded into ghettos to be shot: I could not think and had to help them. What he did was simply help people who were being brutally mistreated. This impulse to spontaneously help seems to arise out of the essence of human nature. It happens millions of times each day among family members, friends, and even between complete strangers. So often there is a feeling that spiritual growth means achieving some extraordinary, other-worldly, blissed-out state where you are somehow transported out of daily life. This view leads you to constantly search for the next spiritual high. Or you feel that with all your commitments and responsibilities you have little opportunity for developing your inner nature. Both of these views reflect an error in perception. It is your daily life that is the raw material for your spiritual development. Rather they are the grist for the mill that will slowly grind up your ignorance and all else that hinders you from knowing your true nature. But like Schmid you must be willing to submit to the process. You Are Not Your Worst Traits Many people fail to distinguish between their true nature and their personality traits, particularly their less desirable traits. The fact is you are not the worst characteristics of your personality. It is the nature of the untrained mind to want what it perceives as advantageous and to fear or hate what seems painful. Discovering how your heart and mind can work together to use these feelings allows you to move beyond them and start to experience the kind of freedom that Schmid found. He was thrust into discovering his true nature, and this allowed him to act against what seemed his own self-interest to "not think," in his words. It is not an easy task. You may feel overwhelmed by the circumstances of your present life or bound by past traumatic events. Again, this is a failure in perception. They are just mind-states which can be known. They can be seen as impermanent and not belonging to you and, therefore, they do not ultimately define your true nature. A spiritual practice can provide you with the knowledge and discipline to investigate and work with these conditions. You have to discover that this is true for yourself, for you will not ultimately believe what someone else tells you. You can do this investigation within the parameters of your present life. There is no need to wait until you can go to a monastery or get your life more together. The intensity of your desires and fears can be a source of energy that propels you to look more deeply for that which really matters. You do not have a choice about your personal history. For reasons of heredity, chance, environmental circumstances, and your own actions, your life is as it is at this time. But, you can choose from your history those things that will lead you to a deeper relationship with your true nature. They may have been few in number, but offer sufficient proof that everything can be taken away from a man but one thing: It is crucial that you understand, from a spiritual development perspective, that the pain and suffering with which you must work is no less substantial, less real, or even less difficult than these extreme war-based examples. The constrictions of the heart and mind cannot be measured like so many pounds of pressure; they simply are there to be worked with,

to help you find your way to your true nature. Moreover, the commitment to find your true nature is often lost in the ordinariness of life; there is less inspiration, and you are beguiled by the tyranny of routine and the collective humdrum of all those around you seeking material advantage. You Are Not Your Thoughts The Buddha taught that your true nature is obscured by the veils of wanting, fear, and delusion or ignorance. He urged that you look at the nature of your mind systematically and observe how these three mind-states condition what you think and value, and how you behave. He taught that it is the identification with these mind-states that causes suffering; for instance, you mistakenly believe that just because you feel the emotion of wanting, your true nature is the same as that wanting. If you are not your thoughts, then what is your true nature, how do you find it, and how do you live so that it may flourish? These are the perennial questions for anyone who starts to develop an inner life. This is the kind of heart-opening that provided Schmid with his courage. The Buddha taught that our true nature is emptiness- a lack of a permanent Self- and when this true nature is realized, the divine states of the Brahma-viharas - loving-kindness, compassion, empathetic joy, and equanimity- emerge. There is also a state of mind and heart known as bodhichitta that leads one to completely dedicate oneself to the liberation of all beings from suffering. In the teachings of the great yoga masters, our true nature is Brahman, the universal soul, of which the individual soul is simply a part. When this is realized there is satchidananda, the awareness of bliss, from the knowing that pure awareness is our ultimate nature.

Ordinary Grace These teachings about our true nature are not theoretical. Rather, they describe actual states of mind and body that can be physically and emotionally felt as profound consciousness shifts. For some people these changes in consciousness have a strong physical component or a marked shift in perception, both of which lead to dramatically altered states of being. For others the shifts are very subtle, primarily manifesting in clear thinking or a strong sense of emotional centeredness characterized by spontaneous altruism. The manner in which your body and mind experience your true nature may be transcendent or immanent in its manifestation. When Sergeant Anton Schmid experienced a "soft heart" and first acted with selfless compassion, he was dwelling in the divine aspect of his true nature. It was most probably a transcendent moment. Then there was the grind and dread of carrying out his inspired mission. He lied, forged papers, and no doubt worried, complained, and felt sorry for himself, just as we all do. In all these activities, his experience was ordinary, but still divine. The Divine was in its immanent form, arising out of simple acts of being. Schmid was holding the ground of what his soft heart said was sacred, but he was just an ordinary man. In Christian teachings, Jesus died on the cross as a man rather than as God, and therein lies the essence of understanding immanence. His words, "Oh, my Father, why hast Thou forsaken me? This was his great gift - that a human body in all its frailty could hold the true nature of the Divine. It is the same for each of us. There are moments small and large when we are filled with the transcendent, as though we have been lifted out of our bodies or the Divine has entered us as grace. There are other times when the Divine grows out of the ground of our being. Usually all that is possible in daily life is to be present in the moment, to pay attention to how we react, to be alert to greed, fear, or confusion, and to respond with as much compassion and wisdom as we are capable. In doing this we are allowing what is divine to manifest in what is human. Both the path of transcendence and the path of immanence are beautiful, whole, and worthy. It is your heart that must find its true path. Most spiritual traditions offer some combination of four practices for those who would seek to know their true nature: Your essence will be more drawn to one or two of these practices than to the others. But the only way to discover which practices work for you is to do them. There are a few individuals for whom life itself seems to offer the perfect balance of these practices, but it is foolhardy to decide you are such a person. For most of us practice is essential; it is the only way that we can consciously experience and participate in the mysterious journey into that land where "love is most nearly itself. Eliot spoke of the inner journey in this manner:

7: Nature Of Man Quotes (84 quotes)

The author compares warped wood to the core roots of mans evil and twisted nature. As with a warped board, it must be straightened by a straightening board and steamed and forced into shape. The writer uses this as a metaphor to compare an evil man to the warped board, and the sage kings were the straightening mechanism to conform the individual.

Hyde with that of Frankenstein. I know I never had. Do you remember the stories well enough to answer the question: Frankenstein was created innocent and good, but turned evil after he was mistreated. Make me happy, and I shall again be virtuous. The way you answer this question forms the foundation for your beliefs about all of reality—your religion, your worldview. Every non-Christian world view believes that man is basically good, and that he can save himself. But basically, they are all part of the Frankenstein crowd. I was listening to the Dennis Prager show a few weeks ago and he asked the question, "Why do people do good things? The reason nobody asks that question is that our society believes that man is basically good and they expect him to do good. They are surprised when someone does bad things and so, the question is always, "Why did he do it? Not only is man good, man is god. We just need to recognize the fact. Traditional pantheism sees god as an infinite impersonal force that encompasses all of reality. All is one, all is god. Americanized pantheism, or the New Age Movement, adds an evolutionary element. It sees men and women becoming one with the universal mind as a continuation of material evolution through the animal kingdom. Somehow, mankind has collectively forgotten its oneness with the universe. This separates man from understanding the true nature of things and, according to New Age teaching, visits upon him all the suffering of our current world and leaves him without the power to make reality conform to his bidding. So, man is basically good. The solution is education. We need to be enlightened. We need to have our spiritual eyes opened so we can visualize world peace. Man is the product of his environment. As the product of evolution, man is just a more highly evolved animal. He is the product of his environment. This was the underlying assumption of behavioral psychologists like Pavlov, Maslow and Skinner. When it comes to the nature of man, they were the most consistent naturalists. Skinner said that the mind was a myth—that thoughts were simply chemical processes responding to physical stimuli. Man simply responds to his environment. As such, man does not have free will. Does this sound familiar? We hear that a lot in our culture. Remember my example from the first lesson? I heard a news story where some school children had defaced or destroyed some school property. Man is basically good, but society makes them do bad things. There are a couple of logical problems with this view: Very few naturalists are intellectually honest and consistent with their world view when it comes to human nature. They pick and choose what they want and borrow from the Christian world view. They want to take credit for their good deeds, and they want to believe that they are in control of their own destiny. But they are quick to say that man is basically good, and things like poverty, ignorance, abuse, etc. If this is true, then creating the perfect society will end crime, abuse, etc. A big problem with this view is this: If man is basically good, how did we get a bad society to start with? It would seem the first society would have been made by good people, been perfect from the start, and stayed perfect. Did you abuse your two year old or was he naturally selfish, disobedient, etc.? Do smart, rich people commit crimes? I think it is very enlightening to lay our world view grid over the realm of politics. It will help you understand why certain political systems believe certain things and why people buy into them. Marxism, Communism and Socialism are prime examples of the naturalist world view. Evil is defined as capitalism where the wealthy oppress the poor. If everyone in society is equal, then everyone will choose to act properly. They will work to the best of their ability and take only what they need from the community. Does Marxism, Communism or socialism work? China is abandoning it. In practice, a few rule and oppress the masses — keeping them in poverty. Taxes go way up, and productivity goes way down, etc. A French political philosopher recently said that nowadays when he wants to debate a Marxist, he has to import one from an American university. They are just being consistent with their world view—at least in theory. Since they live in a society based on capitalism and the morals of Christianity, they can push their philosophy and not have to live it. So, naturalism

relieves man of guilt. He is just the product of his environment. There is a tendency towards improvement. Naturalism and evolution teach us that there is in Nature an inherent tendency towards improvement. How do they apply this premise to their view of human nature? We should be good and getting better. What do the Bible, the principle of entropy, and history teach? To put it simply "Things tend to fall apart without an external force maintaining it. In the moral and spiritual realm, that external force really an internal force is the Holy Spirit. They do what they love to do. They do what makes them feel good, what gives them power, etc. It just makes smarter sinners. Anyone who studies history knows that nations may start good and grow for a while, but then immorality sets in, everyone does what is right in their own eyes and the society fails. We see it over and over again in the Bible, especially in the book of Judges. And in secular history --Babylon, Assyria, Greece, Rome. And we are repeating this cycle in America. The first part of the gospel is that man is a sinner and needs a savior. Jesus becomes just an example to follow. There is no fruit of the Spirit, because there is no Spirit. They are selfish, and they do what is good for themselves. So, for example, instead of a politician doing what is good for the country others, they do what is good for them, what will get them re-elected, what will give them more power, what will give them more money pleasure, etc. Of course there are altruistic people. Since we are created in the image of God, we are capable of doing good. Altruism was coined by Auguste Comte, the French founder of positivism, in order to describe the ethical doctrine he supported. He believed that individuals had a moral obligation to serve the interest of others or the "greater good" of humanity. Nietzsche supported egoism and pointed out that such a position is degrading and demeaning to the individual. He also pointed out that altruism was very rare until the advent of Christianity. This does not mean physical likeness. Being in the image of God refers to our personality, intelligence, conscience, awareness of right and wrong, etc. We are individual and moral creatures. Because we are in the image of God we are capable of loving, doing good deeds, sacrifice, etc. So, creation explains why we are capable of great good. Man is unique from animals in his ability to think logically, reason, etc. A beaver house looks the same now as it has for thousands of years. If man is just a more highly evolved animal, how does naturalism explain this huge leap in intelligence? But if we were created in the image of God, then his vast difference from the animals makes sense. Remember that naturalism says, if we just had a perfect environment, everyone would be good. He gave them a command to obey. He wanted creatures who chose to have fellowship with Him. We see their guilt vs 7.

8: What is a mans true nature? | Yahoo Answers

The true nature of children has been concealed. The dominant vision of the child in today's world can be compared to that of the solar system in the s ; both are points of view that lack a part of the facts which gives rise to an astonishing discovery.

By on in Education in America The true nature of children has been concealed. This new found nature has since then kept appearing over and over again in Montessori schools all over the world. It is a nature far beyond what adults usually think. Because of this erroneous opinion the natural traits of children lay hidden. Adults no longer recognized what was good for, and in, the child as nature intended it to be. Montessori states that in the growing child there are two streams of energy whose balanced interplay is of the utmost importance: Mind and body should never be thought of as separate. And this is exactly what we find. In reality these two streams of energy are separated when the child has the will to act but his movements are restrained, when the will of the adult is substituted for that of the child or when he simply does not find in his environment the materials he needs to bring together these two factors. These deviations are what we often think of as characteristics of the child. Nature is the wisest of all mothers; she knows the child has to undertake a tremendous amount of work in order to perfect the abilities internally engraved in the human blueprint. In response to this necessity, she grants him enormous amounts of energy which is meant to be used in work. This work of the child is the creation of the individual. Since he was unable to work in his intended activity, and what is worse was forced to stay still, the child now possesses an excess of energy. Anyone who has seen an electrical storm may understand that such excess is not a good thing, for energy is meant to be in balance. We may ask, if the adult is actually responsible for keeping the child from work, is it really fair that he blames the child for his energy excess? The deviations of a physical type are easy to recognize because we have in our minds a role model for what is considered normal. We expect five fingers on each hand, one head, one nose, two eyes, one mouth, etc. Before talking about normality I would like to explain the different types of deviations that Dr. Montessori found in children. The first one contains all the traits regarded as abnormal, such as lying, disorderly and destructive movements, continued disobedience, timidity, gluttony, and irrational fears, among others. In the second group are the deviations which are usually thought to be normal traits of childhood, such as possessiveness, extreme attachment to a person, the excessive development of make-believe like imaginary friends , the constant asking of questions without waiting for an answer, and finally a deviation regarded by psychologists as one of the very basic traits of childhood, the instability of attention. A New Mentality Over years ago, all of these were the characteristics that adults accepted about childhood before Maria Montessori discovered a whole new world hidden in the soul of a child. It may be said that it happened by chance. One day she saw a little girl in her class working with the cylinder block, completely focused, entirely oblivious of her surroundings. Montessori tried to distract the child by moving her, but the child just calmly readjusted to the new position, took the material again and kept on working. In another attempt to distract, Dr. Montessori had the other children sing and march around the child. Once the child decided she was finished she looked around and smiled like waking up from a refreshing nap. In addition, similar moments began to appear in the other children. Through their self-chosen work, they gradually transformed themselves into children who loved order and silence, refused punishment and rewards, were completely self-disciplined, able to attain amazing concentration over long periods of time and were constantly looking to perfect themselves. These children actually preferred work over play, refused candies, were attracted to reality instead of fantasy, were polite, independent, willingly obedient and showed a great deal of self-dignity. But above all, those children were genuinely happy. All these were the characteristics that Montessori found to be the true normal traits of childhood. This is how it was discovered that as soon as children find something that interests them, they lose their instability and naturally begin to concentrate. It was a genuine and unforeseen revelation that she discovered. Race, color, climate, religion, and civilizationâ€™” all this made no difference. No matter where in the world Montessori traveled, as soon as a deviation in the classroom was removed by providing meaningful activities in the environment, the same traits began to appear

in the children. Redefining Childhood Traits There are many types of psychical deviations found in children. However we no longer recognize them as childhood traits, but rather as symptoms of psychical illness. It was also discovered that normalization through work was a cure not only for psychical disorders but this process could actually improve the physical health of the children. This is why she was nominated for the Nobel Peace Prize three years in succession- in , , and This normalization keeps being rediscovered all over the world each time a new child finds his true nature. Montessori described it in these words: Actually the normal child is one who is precociously intelligent, who has learned to overcome himself and to live in peace, and who refers a disciplined task to futile idleness. And this nature, which was given him at conception, must be recognized and allowed to grow.

9: Realizing Your True Nature | Dharma Wisdom

this was an answer to a question i asked earlier i want honest answers as to whether this is true or not i will not judge based on your answer and please no thumbs down to anyone who answers honestly "Straight men and women can not be platonic friends until you're too old to be considered physically attractive.

Fires in the Graveyard Nugget #5: Sometimes its all Greek to me! Dev c tutorial for beginners Rainbow in the spray Inco Comes to Labrador Organizing civil society Historical discourse preached on the one hundred and sixty-second anniversary of the First Church of Chri Surfactant biodegradation Noise and Fluctuations 10 Cheshire cycle tours. Prison and the factory Lonely planet nepal travel guide Fakhr Al-Din Al-Razi and Thomas Aquinas on the Question of the Eternity of the World (Islamic Philosophy, Dancing without Partners Programmable logic controllers principles and applications 5th edition A world of islands What investment incentive are available to foreign investors in China? The bases of design Democracy Unrealized Electrocardiography in Ischemic Heart Disease Government Policies Dope (Large Print Edition) Oracle of the Goddess Book and Card Pack McGraw-Hills Homework Manager PLUS Access Code to accompany Introduction to Managerial Accounting 3e Joseph and the wonderful tree. The dramatic works of Sir George Etherege: . Martyrs and saints of the first twelve centueis Constitution of the United States at the end of the first century 2. Independent cinema as alternative to commercial storytelling : Jill and Karen Sprecher Vector calculus sixth edition by marsden and tromba Wilderness survival kit list Appendix E: HIV, AIDS, and other sexually transmitted diseases Trumpets (Music Makers) Neland Avenue : wearing two hats Macmillan field guide to North Atlantic shorebirds Moore, G. Home sickness. Kingdom hearts guide book Art of spirited away As you came to Him, by faith Wildflowers of the American West