

EPISODE TWO

THE POINT OF EXISTENCE

Hello everyone. Whether or not you are still on the path that you may or may not have ever been on. This is the second episode of my new podcast, ManWomanSexGod. And my name is Michael Folz.

Now in essence this second episode is also Part Two of the introduction. And, as I mentioned at the end of the last episode, we're going to start this one off by getting right into it. By my going ahead and sharing with you the point of existence.

So here goes:

After all, I think that most of us, at least on some level, would like to attain Enlightenment. And if you happen to be driving along right now, I wouldn't suggest that you pull over, or anything like that. But, when you do get to a room of some kind, here's what you need to do:

First, find a comfortable place to sit. Then sit in such a way that your back can remain perfectly straight. Now look up at one of the upper corners of whatever room you are sitting in. Next concentrate all of your attention—*all* of it—up there at that single point. Now, ever so slowly, bring that concentrated focus back to a spot in your head between and behind your two eyebrows.

Now... just keep it there forever.

Okay. The fact that you're continuing to listen to this means that you weren't very successful. That's all right, since I haven't been able to do it, either. And I don't mean to begin what is essentially a serious podcast by being overly glib or frivolous. What's more, what I just suggested that you try to do turns out to be probably the hardest thing that there is to do here in this worldly existence. Wobbling minds, and all that.

In fact, and not to depress you too much here at the beginning, but the odds of you or I or anyone else perfectly stilling their minds, even after a lifetime of trying, are pretty small.

But the plain fact of the matter also is that this location, the fabled Third Eye, **IS** the point of existence. It is the point at which the ultimate quote/unquote 'spiritual experience' occurs. It is the location where every religion and every spiritual tradition—whether they consciously know it or not—is trying to get your consciousness to end up. Not your thoughts and not your personality, mind you. But your consciousness, pure and simple. And if and when you are capable of even kind of doing this, even in an imperfect way, then you can know for a certainty that some very interesting things are going to happen.

First, that you will feel much higher than in your previous normal waking state.

Next, you will feel much happier.

And, finally, you will feel much more real and much more alive.

How do I know this? Not from reading certain scriptures or certain books (although some scriptures and books are very clear about this state, once you know what you're looking for). No, I know this because the specificities about the religious experience that I will be talking about have been reported across almost every culture beyond the purely primitive, and they have been reported ever since the very beginning of civilization. People thousands of miles apart and thousands of years apart have used the exact same phrases and analogies to describe this religious experience. And once one is shown the evidence, to then pretend that this phenomenon doesn't exist would display a willingness to disbelieve that is far greater than the willingness to believe of even the most foolish of religious fundamentalists.

And please pay close attention to the following. Because it is extremely important that we establish this right at the beginning. Because note that I am not at the moment saying anything about the existence or non-existence of God. Nor of the afterlife. ***Because for the purposes of this discussion it doesn't matter if you believe in God or the afterlife.*** For the purposes of this discussion it is perfectly fine if you think of the phenomenon that I will be explaining as some sort of psycho-chemical one. As a mere flashing of neurons by dopamine or serotonin or whatever.

That's fine by me.

Just so that you then also agree—if this is indeed the case—that therefore *everything else* that you have ever experienced is also nothing but a flashing of neurons. And that then we're back to the simple fact that everyone who has ever experienced the religious experience has claimed that it has made them feel happier, holier, and higher than any other neuron flash that's out there.

So that even if you're a dyed in the wool atheist you would have to be an absolute idiot not to want to achieve this state of being, too.

Again: Please, right here at the beginning, kindly internalize this thought as deeply as you can.

Anyway, for the past 250 years or so there has been a dominant strain of Western intellectualism which has held that the religious impulse is nothing more than a bunch of foolish superstitions foisted upon ignorant peasants by groups of power hungry priests. Or maybe it is the opiate of the masses, created and sustained by the rich and powerful. Or maybe it is some hyper-defensive Belief that weaker minds create when faced with the fact of existential nothingness. But, whatever the cause of the religious impulse was thought to be, the consensus of informed, forward looking political and scientific opinion has been that there is absolutely nothing real or ultimately positive about it.

The past few years, however, have seen a number of anthropologists and psychologists reach the surprising (to them at least) conclusion that being religious might be actually good for you. People who are religious live longer. They are healthier. They are happier. They have lower divorce rates, better sex lives. And on top of all this, there is the disturbing (to the professional academics, that is) realization that the religious impulse has existed in virtually every culture that has ever been studied. Certainly in every civilization. (In fact, there are new discoveries in Southeastern Turkey which suggest that the need to get together for religious ceremonies was indeed the *cause* of civilization.)

It turns out that science is telling us that the need for religious belief is far more ingrained in human behavior than is the need for political belief or economic belief. Or indeed any other kind of belief.

So now these researchers are looking for biological and evolutionary reasons why this religious impulse would be so hard-wired in our brains. Is it our mind's way of dealing with the death that, among all animals, only humans are aware is coming? Is it the creativity of the frontal cortex in wrapping a story around the moral codes that also now seem to be hard-wired at birth? Is it a function of our hypersocial nature, a means of strengthening interpersonal bonds across groups much larger than primitive tribes?

Being good Materialists, one would expect them to come up with materialistic explanations. But there's another approach that one could also adopt. Maybe the religious impulse is so universal because there is also a religious *experience* that is universal. After all, when you think about it, we have a lustful impulse because we want to have a sexual experience. We have a hunger impulse

because we want to have an eating experience. Why not admit the obvious and start looking for whatever it is that this universal religious impulse is looking for?

And may I suggest that I've already provided the answer to this question: the Third Eye. The Point of Existence. That place somewhere in our brains where we intuitively know that if we can somehow focus all of our attention there, then we will feel happiest, highest, and holiest.

That would explain a lot, wouldn't it?

Because you'll notice that so far I have not mentioned Islam or Christianity or Buddhism or any other organized religion. I have just talked about a common, universal religious experience. According to my definition it doesn't matter how you get to that Third Eye. All you need to do is to do it. You don't have to 'believe' a single thing.

You don't even have to be religious.

For instance, consider the rock climber dangling by one arm 3000 feet up a sheer rock face. Those of us who would be scared to death to be doing such a thing just 20 feet off of the ground assume that the guy must be an adrenaline junkie. But if there were adrenaline coursing through his veins, there would also necessarily be fear and trembling and shaking. And consequent falling off of that cliff. No, the reason he lives for this 'thrill' is that he must necessarily be calm and focused in order not to die. The rush that he is getting is not from being over the edge, but from being centered and in the moment. Whether he is aware of it or not, his consciousness is being collected at the Third Eye.

Or think about Einstein figuring out Relativity or Beethoven composing a symphony. What did they have that you don't have? Among other things it was the ability to, when dealing with their particular specialty, to be calm and focused. To be at that same point of the Third Eye.

Now this doesn't mean, for example, that our rock climber is necessarily cool and collected in the rest of his life. Einstein was remarkably fuzzy headed in fields other than theoretical physics. And we know from history that the rest of Beethoven's mind and life was a total wreck. In fact, we can speculate that for many people the reason they pursue adventure or creativity is that these are the only times that they can ever experience any sort of peace or concentration.

But, since their moments of 'oneness' are temporary and highly circumscribed, theirs is hardly the model you should follow if you want your own 'religious experience'.

Not to mention that you probably don't have an incredible natural talent for rock climbing, physics, or classical music composition, either.

So what can *you* do to reach this state of perfect concentration? *And* stay there? In India the tradition going back for over two thousand years was the eight fold path of raja (or 'royal') yoga. Starting with a strict moral life, then continuing through hatha yoga (the system of physical exercises now popular in the West) and pranayama (breathing exercises), raja yoga slowly prepared the follower for a life of stronger and stricter meditation practices. The idea was that, by establishing a healthy body and a balanced and still mind, one's consciousness would inevitably collect at that specific spot of the Third Eye.

Buddhism arose out of this yogic tradition and spread to the rest of Asia. Its major difference was in its approach, in that it seeks to still the mind through an emphasis of non-attachment, not only to the outer world but even to one's own thoughts.

Although Greek and Roman philosophers never specifically mentioned the Third Eye in any central way, what most of them were trying to accomplish was very similar to this yogic ideal: A virtuous life, a detachment from the pleasures of the world, a sense of a 'higher' purpose. These themes permeated the teachings of Socrates and Plato, the Stoics, the Neo-Platonists, and Epictetus, among others.

Indeed, one does not need to limit oneself to these three examples. Everywhere one looks in early history, from Confucius to the Native American, one can see the themes of self-discipline and self-sacrifice, all in the name of achieving some superior outlook and experience. All in the name of centering oneself.

And those of you who are familiar with the monastic traditions of Christianity will have probably already noted how so many of their techniques and practices were developed in order to reach these exact same ends.

None of which I have any argument with. After all, raja yoga was called raja yoga because it was the seen as the noblest and best way to get to this state of being. In the past hundred years or so people have written some very excellent books on the subject. Hopefully, there are still present day ashrams and monasteries you can go to to learn these practices and make them part of your life. And I have the utmost of respect for anyone who does this.

But to a large extent that isn't what this podcast is about.

Because what I have just described as the religious experience pretty much sticks to stilling the mind and its thoughts. Which is still almost by definition a cerebral process. Meditating yogis are

consciously (and praying monks perhaps unconsciously) trying to focus all their energy/attention to a spot in their brains. But how many of us have a natural inclination to live such a life? More to the point, as per Einstein and Beethoven, how many of us have any natural ability to go in such a direction? Especially in the busy, hyperactive world of today. Not to mention the little problem of having to earn a living.

Anyway, when you think of the word 'religion' you probably don't conjure up a calm lake's surface or serene detachment. Instead, you might well have an image of black ladies singing in a church choir on a Sunday morning. Or maybe of Mother Teresa tending to the hopeless in Calcutta. Or of a simple peasant bowing down in devotion to a great teacher or a sacred relic.

And that's if you have a positive reaction to the word. If you have a negative one, you might well think of a shyster evangelist. Or of repressed hypocrites. Or of stupid people who are far more ignorant and superstitious than you happen to be.

Whatever the case, you don't think of religion as some sort of austere mental exercise. It's something with incense and statues and temples. It expresses itself through emotions and it seeks to direct us towards some desires and away from others. It involves forming and being with groups of like minded individuals. It does not take an agnostic stand towards Ultimate Reality, but makes bold statements about God, heaven, nirvana, etc. Most importantly, to both the Fundamentalist and to the most rabidly anti-religious person alike, it tells a story about virgin births and walking on water and God's true Prophet and eight-armed deities that a believer is supposed to believe in.

And trying to explain all of *that* is a lot of what this podcast is basically about.

But the way I'm going to try to do that is not in the normal manner that you might expect a person to. I am not going to point out how all religions are wrong, or how one religion is right and the rest are all wrong. Nor am I going to take a standard intellectual approach and explain how and where religions arose and spread, what their individual beliefs and practices are, what chances there might be for ecumenicalism. All that sort of stuff.

Instead I will try to show you that there is another flow of energy and attention that is just as much an integral part of the religious experience as what I had originally stated about the Third Eye. Indeed, it not so coincidentally starts and ends at the Third Eye. And what it does is that it travels down our spinal column and then back up again. Although, just as with the Third Eye, if you prefer to think that there is nothing cosmic or 'spiritual' going on, but simply an expression of some psycho-chemical reaction, that's fine and dandy. Just so long as you remember that it, too, has been described

so identically in so many different times and cultures that it, too, has to be accepted as a *real* human experience.

And this particular human experience of, as it were, going out and down, and then coming back and up, is why the author and lecturer Joseph Campbell was able to identify similar themes in myths from so many different cultures. And I shall endeavor to show how this particular human experience is not only the unifying factor behind all of the world's major religions, but is the main reason for why the vast majority of the world's population has always preferred to have some sort of religion.

Even if they don't have the slightest conception of Third Eyes and spinal energies and the like.

And if what I just outlined makes sense to you already, then great. If not, then at this point don't worry. After all, that's a major purpose of this podcast: To lay it all out and to explain it all to you. And not only is there a lot to explain, but, since I will be kind of laying out that whole new paradigm, I will caution you beforehand that some of it might not immediately 'click'.

I do want to emphasize once again, though, that, although what I will be outlining might come across as a new and different paradigm, I am not making any of these things up. What's more, there are very good reasons why you might well not already be familiar with much of what I am going to say.

And the primary reason for this is that, historically, those who have become aware of what we can broadly label *esoterica* have also always concluded that an intimate knowledge of what ultimately lay behind the religious experience was far too dangerous to be brought out in the open, or to share with 'ordinary' people. (And I will be describing these dangers soon enough.) This is why there were so many 'mystery' cults in the ancient world. That is how the Kaballah and 'magic' arose. And that is the background against which modern ersatz 'mystery' groups such as the Rosicrucians and the Freemasons were formed. After all, the word 'occult' simply means 'hidden'.

Unfortunately, the hidiers of this knowledge were so successful that, having lacked the first hand experience of what it is that this knowledge is referring to, the people who study the esoteric and suchlike topics today usually have little idea of what is really being described. And when they then attempt to describe what they don't themselves understand to others, the end result becomes even more confused. Kind of like Whisper Down The Valley, or the game of Telephone.

So why do I have the chutzpah to claim that I am uniquely qualified to give you the absolutely true Truth? Well, as I mentioned in the last episode, I do have that Ivy League education. And I have sat at the foot of a guru. And I have practiced various spiritual disciplines, and have also spent a lifetime critically reading as much as I could about the various spiritual and religious traditions. More

important, though, I have had enough 'spiritual' experiences, no matter how limited, to have had some first hand knowledge. So it is at least plausible that I could have had the good fortune to have pieced it all together.

(Although, again, *please*, do not misunderstand that I am claiming any sort of cosmic special wisdom for myself. Instead, here in my old age, all that I am trying to do is to share with you some of the insights and conclusions which I've reached. You know, pass the torch along to someone like, well, you. And then, hopefully, maybe you can take it that much further. After all, a coach can be a really good coach even if he was never great at actually playing the game himself. So that maybe I can accomplish some good here.)

Anyway, as I mentioned earlier in Episode One, my main hope is, whatever my so-called qualifications are, that what you first and foremost do is to listen carefully to my presentation. And then decide for yourself whether what I am saying is weird nonsense. Or instead whether it makes sense, is coherent, holds together, sounds rational.

All that fun stuff.

But back to a more important question that you might be having, though: Namely, If I have just said that no one has ever published this knowledge in the past because it is so damn dangerous, then why in the world would I be doing so now?

And here is the answer to that:

Because, after a fashion, the cat is already out of the bag. The genie is already out of the bottle. Not to sound overly alarmist, or like the set-up to a bad horror novel, but whatever it was that wise people consciously sought to keep hidden over the millennia is now out in the open and roaming about. Except that no one has a clue as to what is really going on, what the energy is that they are playing with, or why it can be so dangerous.

So here's a hint about what at least some of it is. At least part of it is what Indian tradition and philosophy refers to as tantric yoga. Which means—if you are at all aware of this term—that it has something very much to do with SEX. Although, then again, probably not quite like what you think that means. And therefore the short answer is that the reason the subject is so dangerous is because virtually no one—especially within the world of men—has any real control over their sex drive. And the term 'everybody', by the way, also includes you.

Now am I saying, right here at the beginning, that Sex in and of itself might not be an unalloyed, wonderful Consumer Good? Well, yes, I am. And if knowing that this is my attitude disturbs you enough, then you can stop listening right now. But before you press that 'stop' button, kindly think for a moment. Haven't some of the worst experiences of your life been as a result of sex? And I'm not talking about you not getting it on in the right way, or anything like that. I'm talking about how you felt when that person cheated on you. Or how you made that person feel when you cheated on them. Or, more prosaically, how you've felt—way more than once—after having had sex with someone who you weren't in love with.

I mean, if sex really was all about innocent fun and games, then, what with all the sex that everyone is taking part in these days, you'd think that we'd all be having the time of our lives. Right? But we're not, are we? Are we??

So, again, I'm not expecting that right here, right now, this next point will be immediately clear to you. But—and actually, this might be the central theme to all of this—what I will be suggesting is that the sexual experience has some sort of strange, inverse relationship with the religious experience. There. Although, if that statement isn't intuitively obvious to you in some way, then you're going to have to hear me out on all of it. Because what I am going to tell you about this relationship is almost definitely not what you probably think it is that I'm going to tell you.

Moreover—and not to get overly dramatic here—but this relationship is so vital and so intense that not only you as an individual, but we as a society, really need to have an understanding of said relationship if we're ever going to get out of this postmodern mess that we're currently gotten ourselves into.

Which is why, even if you're not interested in Enlightenment or Realization or a religious experience, or any other such hooey, I still think that it is incredibly important that you do continue listening.

And, for my part, as stated before, I will endeavor to keep each episode as informative and as entertaining as possible, in order to make the learning experience as interesting as possible.

Okay. Now, just so that I don't get in trouble with whatever Higher Power might be out there, here's the disclaimer:

Please don't try any tantra or suchlike at home. Don't even think about playing with 'occult' energy. Because you can't handle it. And this is why historically the yogis in India may have

acknowledged tantra, but at the same time severely cautioned anyone from actually mucking around in it. This is why yogis overwhelmingly taught that you should restrain yourself, sit in the lotus or suchlike position, and focus your attention on that Third Eye.

Thus, when we get to the tantra part, which will be soon enough, try and remember that it is for informational purposes only. For the prurient, I will forewarn you that it will not, in fact, be all that sexy. In the end I will be recommending for just about everyone the ho-hum life of traditional matrimony.

Which is pretty much what every world religion has done.

But at least you will (again, hopefully) have found out exactly *why* they have done that. And you will find out exactly why religions manifest themselves the way they do and why they tell people to do the things they tell them to do. After all, there may or may not be a God. There may or may not be an afterlife. But of one thing I am sure:

That there *is* a religious experience.

And this religious experience, even if you personally never embark upon that particular journey, is, curiously, nonetheless also the foundational basis of human society.

Which brings us to the end of this episode. Which means that right at the end of this sentence my friend the engineer will... cue the music.