
The Answer to Sun Tzu

The Answer to Sun Tzu
The Philosophical Discussions
Of

Paulette-Renée Broqueville

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A story of growth through questions

A conversation with

Paulette Renée Broqueville

Part One

*On Good Men Rests the Responsibility to Do
Good Works and to Stand for Truth.*

"Who is He Who is Good?"

by Paulette Renée Broqueville

"Who is he who is good, is he who thinks of others: their safety, their comfort, their feelings, their rights as free men." This the reply to the young Sun Tzu's question, "What is it that makes a good man good?"

"He who is good gives other men respect and asks nothing but to receive respect in return," she went on to say. "A good man's name is thought to be noble, loyal, just, honorable, and trustworthy. To slander a good man's name, is to ruin his life and his future. Without his name he has nothing; to survive he must move to another land with another people to begin again. He who is good loves whomever he meets - even his enemies - from whom he quickly separates himself. He who is good treats other men fairly and asks only to be treated fairly himself. Kindness to all living things is the sign of a good man. He who is good, does not keep the company of evil men, for by his company, he too will be judged as evil. A good man does not criticize another man for being different, but instead tries to understand and learn from this man. He who is good does not bother to look at another man's life and judge it good or bad, but instead, he looks at himself and tries to be a better man in his heart and soul and mind. He who is good is good in thought, in word, and in deed. The word of a good man can be trusted to be truth.

Woe unto him who knowingly accuses a good man unjustly of committing a wrongdoing, or slanders his good name, for he shall be forgotten by angels and good men everywhere - as though he were never born."

"Who is this Person I See Before me?"

by Paulette Renée Broqueville

"The person you see is the person you are!" This the reply to the young Sun Tzu's question, "Who is this person before me?"

"The person before you is a clean slate when first you meet," she went on to say, "and meeting him, without receiving counsel from advisors, you will see him as yourself : a good person or a bad person. If you hear about him from words of other men, you will know him not, as he is, but as they understand him to be. Each man sees other men as having his own characteristics: good or bad. He, who has a bad character himself, is he who will counsel you of the bad characteristics of other men. He, who is of good character himself, will counsel you of the good characteristics of men. Who is right, when two people tell you opposite reports? Can we not, each, only see who we are ourselves? Who is to be believed? Believe in truth and you will know who is to be believed. One man may treat you well and good, but he will treat another man with disdain and disrespect. Since no man deserves disdain and disrespect, is this the character of a good man? The character of a man is seen in how he treats women, children, and animals, those who serve him, those who are beneath his station, for they are dependent upon him and weaker than he is. Judge a man in such a way as this, and you will know the character of the man – good or bad. Watch him when he does not know that you are watching him;

watch him when he is angry, and when he is happy; and you will know who this man is: good or bad. The true character of a man is revealed to God and to men, who wish to know the truth. Woe unto him who does not wish to know truth – for lies will surround him all of his days and nights, until he has only enemies to count as friends.”

"The Difference Between Men"

by Paulette Renée Broqueville

"The difference between men is not whether one is rich or poor, but in how one treats his fellow man." This the reply to the young Sun Tzu's question, "What is the difference between a rich man and a poor man in the eyes of God?"

"God does not see the wealth or the lack of wealth," she went on to say. "God can see behind the eyes of a man and can hear his thoughts. This is the only way true judgment can be made, as to the quality of the heart and the soul. It is wise to practice right action in thought and deed. And what is right action, but to never usurp the will of another soul; and thereby, incarcerate another man's heart - removing his right to be free. Right action is thinking of the comfort of another, to be sure that his rights of freedom are preserved. The rights of freedom are the right to peace, the right to individual thought, and the expression of that thought without argument; the right to be who you are, without having to live with critical glances, or being the subject of ridicule. He who gives true respect, in gentle action and words, to those who serve him or live with him or to those whom he serves, whether man, woman, child or animal - deserves respect. He who does not treat servants, family, friends, and animals with respect, is he, himself, lower than the animals - he is like a demon - and should be banished from your circle. A gentle man and a gentle woman are just that - gentle, well man-

nered, kind, helpful, understanding, non-imposing of their wills, considerate, and tolerant of the uniqueness of men; all qualities that every man and woman should strive to possess. It is fine to have wealth, but without manners, you are no better than a selfish man, who is - or who acts like a demon. Woe unto him who takes away the freedom to be different from another soul, for whether it be by the twisted turns of the tongue, or by subtle manipulations, the web woven will eventually catch the weaver.”

*"I Like Every Man but not Every Man Likes Me.
Why?"*

by Paulette Renée Broqueville

"It is not whether you like a man, it is whether the man likes you." This the reply to the young Sun Tzu's question, "I like every man but not every man likes me. Why?"

"There is a desire in every man's heart to be great," he went on to say. "Some men desire to be greater than other men. Some men only desire to be great. He who sees greatness in you and desires your greatness will be your enemy. He who sees greatness in you, and admires it, will be great himself one day. He who desires who you are will forget to be who he is - or who he could have been. Greatness only comes to those who are - great. Woe onto him who spends his whole life, longing for what another man is or has, for he shall be as though he never lived.

*“He can only see in you the best and
the worst of what he himself is.”*

by Paulette Renée Broqueville

“He who is good sees all men, women, and children on the way as worthy of his respect. This the reply to the young Sun Tzu’s question, “Why does a man see me as a lesser man than he himself is?”

“He who compares himself to no man respects all as equal to himself. He who compares himself to every man he meets will find some fault, imagined or real. Holding you accountable for his own faults, he can only see in you what he truly is himself. You will be imprisoned by the thoughts of such a man, as much as if he had put you in a cage. Leave his presence and do not allow him into your company. He is a slave master and you, if you will remain in his company will be his slave.

He cannot see you for who you truly are because he himself is the standard upon which you are judged. Such a man is as water standing still. He believes himself to be perfect and in no need of change. Woe unto him who tries to imprison a free soul for by there doing he himself remains a prisoner of his own making.”

"How does a Man Learn?"

by Paulette Renée Broqueville

"Do not give him the answers." This the reply to the young Sun Tzu's question, "How does a man learn to think for himself?"

"Teach him to ask himself what is right and what is wrong: thought or action," she went on to say, "for only then will he learn to be responsible for his own actions, and his own words. He who learns that his thoughts can be known, is he who will think only what he will speak; and thereby, he will be known for what he is: a good and truthful man who lives as he speaks. He who learns to think his own thoughts is he who listens to his heart - he who listens to the thoughts of God. He who learns to think is he who questions - himself - his soul - his heart, and then waits - for the answer - for the inspiration. Listening is really thinking. A quiet man who does not talk, but who cannot be silent in his mind, cannot think, for he is the one who is always talking. Quiet the talking mind, and in the silence, one can hear the thoughts of God - and that is thinking."

"Who is He who is Ready to be a Man?"

by Paulette Renée Broqueville

"He who is able to govern himself, is a man." This the reply to the young Sun Tzu's question, "When is a boy ready to be a man?"

"The boy does not become a man when he grows tall and strong," she went on to say. "He is not a man, who speaks with a loud voice, and uses his hands to impose his will on other men. He, who is a man, knows right from wrong. He who accepts responsibility for himself, his thoughts, his actions and his words - is a man. He, who is a man, can admit his mistakes. He who can speak truth and defend the truth when he hears it - is a man. He, who is a man, knows himself, and is able to see himself in other men. He, who is a man, is known by all as one who can be trusted to make good judgments. He has honor and justice and mercy towards all men. He who has a high aspiration for himself and for all men, can be called a man. To be a man is to have these noble qualities. These virtues, and many more, must a boy have to become a man. It is better to judge the mind and the soul of a man and see if it is good, rather than to judge the man as good, by the outer appearance, for the outer appearance can be misleading. Wise is he who looks into the soul of a man to know him, and thereby judge him, for he shall never be made into a fool by a fool."

"Who is He Who is True to His Soul?"

Paulette Renée Broqueville

"He who is true to his soul is real; he who is pretending to be true to his soul is not real." This the reply to the young Sun Tzu's question, "How may I know the difference between a man of good character and one who is not?"

"Look into the eyes of the man who stands before you. He who is a man of good character is he who listens to what you are saying. This man will have eyes that sparkle as if the sun were shining on water. His eyes will be reacting to your words and responding to what you are saying. He who is not a man of good character will be pretending to be listening to your words. His eyes will be glazed and he will stare at you as if in disbelief. He is a man who does not see you for who you are but instead for what he believes you to be. He imagines who you are and while you are speaking he is thinking of what he will say to you next. He cannot listen because he is always talking in his head. Listen to the voice of the man who stands before you.

He who is genuine will have a calm voice that is as a gentle waterfall: smooth and caressing to your soul. He who is not genuine will speak with excess noise: as grating on the soul as the constant sound of dripping water. He who is a man of good character is he who listens to your words and responds to what you have said. He takes you at your word and knows you for who you have shown yourself to be. He who is a man without character is he who never has listened to your words;

he only imagines who he believes you to be. He becomes your maker and keeps power over your image in his mind. It is in his mind that you live and die as either a good man or a bad one. If he dislikes you he will make you into a bad man; but if he likes you, you will be raised up: but only in his imagination. His world is not real; for he is only pretending to be true to his soul; he is not real. Woe onto him who befriends men who live in the pretend world; for the imagination of lesser men, lacking character, has ruined many men's lives. Protect your honor and your good name by refusing to grant an audience to these sometimes charming but empty men."

"How Can I Become the Best That I Can Be?"

by Paulette Renée Broqueville

"The mountain is perfect today in all its beauty. Tomorrow, after the landslides down the mountain's face, will she also not be perfect?" This the reply to the young Sun Tzu's question, "How can I become the best that I can be?"

"Were you not perfect when you were born and today is your face not changed into yet another perfection—yet to change again and again as you grow older. The face is the picture of your soul's expression. The soul being one with the heart is perfect. He who loves to do what he does - does what his heart and his soul want to do; his face is perfect; it is the face of happiness. To do what your heart desires is to follow the path of perfection, which is happiness. A man who follows his heart will always be the best that he can be. Just as the mountain sits comfortably in meditation, until one day it moves and shifts itself; so too does man, as he walks the path his heart has chosen. The mountain is happy to be, and so too must man be happy to be: to be in meditation and to be in movement. He who walks with his soul is he who is happy, for he will always be in the right place at the right time and that is being the best that you can be."

"Is it Possible to have All Men be Good?"

Paulette Renée Broqueville

"It is possible but it must be the desire of one's heart to be good." This the reply to the young Sun Tzu's question, "Is it possible to have all men be good men?"

"The evil man finds joy in revenge, hatred, and in abusing other men, making them his slave. The Good man finds joy in helping others, doing acts of kindness, and in treating others with fairness and love - giving each man freedom to be an individual. What does the good man know of the pleasures of doing evil? What does the evil one know of the pleasures of doing good? Does the good man ever receive good in return and does the evil man ever receive his evil deeds done unto him? The good man readily receives the return of goodness - and that is his joy - but the evil man rarely receives his evil returned onto him. His only joy is in continuing to do evil. Evil men join each other to do greater evil onto good men - such is the start of war. The good join together to defend themselves and that is the end of war. Will the evil one give up the pleasures of tyranny for the pleasures of doing good and receiving good returned onto him? The evil one does not learn to do good by having his evil deeds quietly received by good men - placidly accepted - without fervent exposé, rejection, and chastisement. Evil ones do greater and greater evil to those men who do not defend themselves - who do not rebuke the evil one publicly. Evil can only be put down by rebukes of good men who stand in agreement. Woe unto a man who remains silent - taking no