The Scooby-Doo Sutra

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I practiced transcendental meditation for several months in search of enlightenment until Humbaba came to me one night and set me straight. Humbaba was the guardian of the Cedars of Lebanon-the spirit defeated by the Sumerian hero Gilgamesh. He appeared in the form of the ancient terra-cotta mask that can still be seen today at the Louvre. In my vision I stood on a ledge above a roaring river and the mask was suspended in mid-air. He beckoned for me to step out over the edge. I did not hesitate but did as he instructed. I saw myself falling into the water below even as I rose into the air. Just like in Blake’s “Gates of Paradise” ‘one dies! Alas! The living and the dead, one is slain and one is fled.” Upwards I flew with Humbaba at my side until we reached the abyss of the five senses.

Hanging perilously above the void we gazed at the stars and the scene that then unfolded before my eyes positively defies description. Slowly parallel lines emerged between the stars like the kind you see in the maps of the constellations and on those lines the gods passed; they were wearing masks and dancing as if in a Dionysian revel. They passed by us so that their bodies were parallel but their faces were turned towards us. I have to say this made for a delightful spectacle but suddenly and without warning the masks worn by the gods transformed into the faces of the characters in Scooby-Doo. I could not stop laughing. I turned to my guide in astonishment. “Scooby-Doo, the secret of the path to enlightenment? Scooby-Doo the secret of the mystic fire that breathes life into the universe? Fred and the gang dancing to the music of the spheres?”

“Of course” explained Humbaba. “Think of every
Scooby-Doo episode you have ever seen. Fred, Velma, Shaggy, Daphne and Scooby come into a community where something has gone wrong: a blocking agent prevents the community from living in harmony, peace and prosperity. The gang goes on a quest to gather clues, solves the mystery and exposes the villain enabling peace, prosperity and harmony to return to the community. This is similar to the function of a shaman who goes on a similar quest by means of a peyote trance. He enters the spirit world and when he finds the cure, the whole tribe is healed. The function of Scooby’s gang is to remove the mask or exorcise the demon that blocks human happiness.

As I watched the dance, what ecstasies filled my soul for here I had found the “realms of bliss and light” spoken of so lyrically by Jim Morrison. If I were an artist the images I would draw to represent these visions would probably resemble the images drawn by William Blake. I feel like the freed prisoner of Plato’s cave. How can you convey messages and sensations received from the realms of light while you have spent most of your life among the shadows? What words could possibly suffice? Perhaps the best way to convey my experience would be to impart to the reader some more of the wisdom conferred upon me by Humbaba. Most of what he said comes directly from the Scooby-Doo Sutra and although he would not reveal to me the contents of that great book in their entirety, what he did tell me I will relate to the reader.

According to time honored custom, Humbaba presented the wisdom of the Scooby-Sutra to me in the form of proverbs. “William Blake divided the world by the prolific, those who produce and are strong in cunning, such as Cain, and those who devour and are strong in courage, such as Able. The prolific are like crows and foxes, and the devourers are like lions and eagles. Scooby-Doo and Shaggy are devourers and Fred is prolific; this will be shown in the following proverbs.”

When you are looking for clues and you enter a room full of food, do not hesitate or scruple to take seven...
or eight helpings. For as the poet William Blake has said, “The roads of excess lead to the palace of wisdom.” Eat until you are gorged, like Scooby-Doo. Shaggy and Scooby do not carry their own supply of Scooby snacks, they wait for them to be provided. As Blake says, “The fox provides for himself but God provides for the lion.” Wait for providence to provide, like Scooby-Doo.

As Fred’s plans demonstrate, when a plan is too full of cunning it will surely fail. Excessive planning is weakness in courage. Thwart the plan, like Scooby-Doo. Blake says that, “The apple tree never asks the birch how it will grow. Nor the lion, the horse, how it will take its prey.” Nor does Scooby ask Fred or anyone else how the mystery will be solved. When there is something you really want to do don’t worry about how you will do it. Yours is to ask what and not how. Scooby never asks how he only asks what. Ask not how the mystery will be solved or how the dream will be achieved, like Scooby-Doo.

The Scooby-Doo Sutra is filled with wisdom that is both awesome and terrible, but Humbaba refused to share any more of it with me. He said that for those with eyes to see what had already been seen was more than enough to go on. He also told me that Scooby’s is the voice of honest indignation and rarely do such words meet with approval. He did however assure me that in time, once the way had been prepared, humanity would receive the Scooby Sutra in its entirety.