

APPENDIX A: GLOSSARY

Notions with a * symbol indicate Sanskrit and/or Asian origin.

actuality: that which is potentially knowable through certain and sub-certain procedures in an infinite process of investigation through rational and sub-rational means. 16, 96, 315, 426

Advaita-Vedanta *: A philosophy which teaches that the manifest creation, the soul and God are identical. Its main proponent Shankara said: "Brahman alone is true, the world is appearance, the Self is nothing but brahman." 31

aletheia: truth about what lies underneath reality, Nothingness and Oneness, cannot be correctly stated. Truth cannot be discovered or uncovered, because it withdraws in the moment of revelation, it is not a thing, unconditioned ("un-bedingt"). 38, 106, 229, 337, 421

atman * (the 'Soul') and brahman * (the 'Absolute') are What Is, Shankara *. Not to be mixed up with Brahma who is a Vedic god. 199, 232, 251, 257, 259, 505

Avalokiteshvara * One of the most important transcendental bodhisattvas, a being that has achieved deliverance from the cycle of rebirth, but is postponing his ultimate, total redemption. In Indian Buddhist tradition, Padmapani (carrier of the lotus flower), or Avalokiteshvara, is of an ambivalent or polyvalent character. He is, like Vishnu, the master of Maya, and has the divine powers of assuming forms at will. He/she is the personification of perfect compassion and indifference, the two at once, exceeding -if possible- even the attitude of the Buddhas. Avalokiteshvara is the being who is capable (ishvara) of enlightening insight (avalokita), but who, out of infinite mercy, postponed his/her attainment of nirvana. His/her mantra is Om Mani Padme Hum. 157, 420, 499

avatar * Avatara, an incarnation of divine consciousness on earth. An Avatara is born out of his or her free volition, being totally free of the ego and its karmic effects. Appears in order to establish new manifestations of religion and dharma. According to the traditional Hindu view (Vaishnavism) Vishnu alone is thus reincarnated. According to this tradition there are ten incarnations: 1. Matsya the fish, 2. Kurma the tortoise, 3. Varaha the boar, 4. Narasimha the man-lion, 5. Vamana the dwarf, 6. Parashu Rama or Rama the axwielder, 7. Rama of the Ramayana, 8. Krishna, 9. Buddha, 10. Kalki. In this last named form Vishnu has not yet appeared. 62, 353

belief is the decline or self-deceptive imitation of trust, which is the mental repetition of a concept, to the point where the thought of the concept automatically evokes a sensation, desired by the ego and its closed reality. It is the imitation of the cipher of oneness. It is not trust, but a mechanical attitude of the self and ego. 227, 251

betweenness communicates between negation and order by creating a recognizable real form, which remains under the challenging guidance of ideas. It is the action of our mind between Nothingness and Oneness. 16, 103, 160, 252, 259, 300, 354, 461, 467, 469

Black hole, fundamental: one can show that the smallest black hole in existence has the radius x_f , we assume that in a relativistic setting no signal can escape a gravitational collapse of a given mass:

$$rc^4 = GE; E = pc \text{ ultra-relativistic}; \Delta p, \Delta x \geq \frac{\hbar}{2}; \Delta x, r \rightarrow x_f; \Delta p, \rightarrow \frac{E}{c} \Rightarrow$$

$$|x_f| \geq \sqrt{\frac{\hbar G}{2c^3}} = 1.1 \times 10^{-35} \text{ m}$$

I call this mini black hole also Maya’s quantum.(133, 449, 455, 459, 467)

In the language developed here, this non-object may be called a non-certain quantum of NOB. It is Maya’s non-mechanical quantum or key to open the door between the ordered certainty of reality, achieved in parts of physics, and non-certain actuality.

Maya’s quantum *can* oscillate in an eternal cycle of unobservable oscillations between creative Nothingness and generative actuality. When it decides to become real, it may create a new universe. By the word *can* I want to indicate that it is mathematically and physically possible. This is all we shall ever be able to say about this situation, which is, it must be emphasized, utterly and forever unobservable, unverifiable.

The physical-mathematical path from reality to actuality follows the directions of Heisenberg’s uncertainty relationship. It is similar to Maya’s quantum, and expresses in terms of the certain language of mathematics that the basic material structure of all, including the mind, is non-mechanical and complementary in its very essence.

Maya’s quantum contains three fundamental keys to reality and actuality: the speed of light *c*, Planck’s quantum *h*, and the universal gravitational constant *G*. The first two constants are thought to be absolute, i.e. they should be the same number in any universe. This assumption implies our trust in the creative Oneness-Nothingness, our trust in Maya and her oneness with the intelligent mind in which she allows us to partake occasionally. The constant *c* says that the speed of light is the same in any reference system, inside or outside the universe. This is Einstein’s theory of relativity. The constant *h* says that the complementary properties of particle and wave behavior can be found in any manifestation of energy in a reality. The third constant *G* allows the existence of many different kinds of universes, for which the potentially **different** values of *G* are characteristic.

You will not find a mention of Maya’s quantum anywhere in physics, though you may find the word Planck length or mini black hole. I wonder how many physicists are aware of the fundamental contradictions and challenges contained in this number.

It appears to me that Maya has given us here with this unobservable entity a challenge and invisible wall from which science will bounce back forever. It is a testimony to her creativity and intelligence that she is able to use mathematics and certainty and logic, puts them into a thinkable form which reflects herself as the power of illusion and illumination.

Brahma *, the word is masculine and denotes the personification of brahman. Brahma is the creator God of the Aryan mythology, 1000 B.C.E. Both words must not be mixed up; brahman is a metaphysical notion. 35, 40, 60, 313, 472, 498

brahman *: the eternal, imperishable Absolute, an idea which has no equivalent in the religions of dualism with a personal god. As absolute consciousness (also atman) brahman is an abstract concept (idea) that is not accessible to mechanical thought. The mind's attempt to give form to the absolute Nothingness results in ishvara, the thought-idea as concept of a supreme being or god. 35, 199, 202, 232, 251, 257, 259, 381, 505

causal events. In contrast to **quantum causal**, or **quantum probabilistic**. Wave functions which follow a Schrödinger equation are quantum causal, they can be calculated but not measured or observed. The probabilities calculated with these wave functions are quantum probabilistic, their probabilities can be predicted and measured.

certainty is identically repeatable separation of forms in (mechanical) time. 80, 98, 109, 123, 226

Chintamani *: the bearer of the magic (chinta) jewel (mani).

complementarity, complementary quantities: In quantum-physics, observations at the atomic level, cannot be made with arbitrary theoretical precision. (If one could construct an ideal measuring instrument, one could still not make those measurements.) The knowledge of the position of an electron with precision Δx allows only a precision of $\Delta p/\hbar$ **at the same time**. This means that the results of observations, carried out with different experimental setups, cannot be combined into a unique picture which would correspond to reality. However, these different pictures must be considered to be complementary, i.e. only the totality of all observations does justice to the reality, even if they seem to contradict each other, in the sense that they cannot be merged into one **unique** image in a reality. As the best images we can obtain in reality stem from physical observation at the quantum level, we must conclude that reality as a whole can also not be a unique image. This includes dynamic changes. Reality is fundamentally as non-certain and complementary as the complementary images which constitute it.. . . . 9, 75,79, 127, 133, 143, 292, 319, 385, 397, 438

- conscience**, our intelligent thinking, has changed us from the blind innocence of integrated creatures, to infinitely responsible creators and care takers. 278
- correct and truthful**: it is possible that thinking can describe change correctly and truthfully.343
- creative thinking process of Man** is the manifestation of a general intelligence of freedom and oneness. 354
- creative thinking**: Because of its nothing-like quality we have no causal access to insight through our consciousness.(Helix model of thinking) 282
- culture**: the essence of any true human culture as I see it, is independent and free of historical, geographic, and ethnic conditioning. True culture runs perpendicular to time and space as a spiritual dimension of free human beings. 138
- dharma** *: is a Sanskrit term which means 'holding,' 'carrying.' In Hinduism it refers to the essence of What Is. For the individual being dharma is inseparable from Karma, a conditioning resulting from innumerable reincarnations. In Buddhism 'dharma' is a key notion which stands for the teaching of the Buddha, the 'law.' It might also be translated as 'moral or ethical law.' The Buddha saw this law in operation, had direct insight into it, and expressed it. Buddha, dharma, and sangha (the community) are the three key elements of traditional Buddhism. 14, 63, 375
- dialectic**: the dialectic movement requires three constituents, subject, object, and the connecting, suspending movement. This is why the dialectic movement is actually triadic. All constituents can play the role of each other.40, 44, 111, 140, 213, 285, 319, 354, 359, 414
- ego** = self, confused. The confusion lies in the fact that the self believes in the absolute separation between itself and the things of the world. The ego is the mask of the self, created and maintained as an absolute concept of individuality and personality. It is the rigid self. Its fundamental confusion lies in its belief that it has no connection to the non-certain movements of thinking. Ego is the obstruction of the self and can therefore be considered to be a force, which derives its energy from the freedom which it denies, and which it fights through its very existence.46, 147, 269, 324, 326
- explanation, complete, of human suffering**: any theory which would pretend to fully explain human problems and suffering becomes itself part of the problems and produces more suffering. 337
- exploitation** is the abusive treatment of people as if they were only thought-things, as if they had no spirit or mind or body, which form a sacred whole (Mystery of Love and Sex). . . 362
- freedom**: lets us know in challenging non-certain ways what we ought not to be. 278
 human: In the moment we think we know, the certain form becomes a threat to human freedom. 301
 Its challenge is to integrate the ideas of freedom and oneness in the structure of society. 404
 In the West: freedom for the ego. In Buddhism, freedom means freedom from the ego239
- Geist**: The German word 'Geist' has many meanings which together form an important whole; it means intelligence but also ghost or spirit. 152, 302
- generalized acting**: the capability to act towards the outside on what is different and to create new differences. 248
- generalized sensing**: the inner capability of a movement to respond inwardly to outer movement, or the capability to respond to difference 248
- generalized thinking**: the movement which creates difference and connects sensing and acting. It creates an order through that difference, and it creates difference through an order. . . 248
- generative**: a particular process of betweenness. Generative thinking can be thought of as being the mediator between intelligent and mechanical thinking. It is acted upon by intelligence, and, utilizing parts of mechanical thinking, it can extend, modify, and change mechanical thinking. One might say that in this thinking the separation of consciousness from its objects

is in a state of suspension. Thus, generative thinking comprises the area between certainty and uncertainty which means that it is sub-certain. 58, 78, 93

holomorphism: Our description of human consciousness is a holomorphism, a mapping of a whole movement onto its submovements, each of which moves in a similar fashion as the whole super-movement. Every particle of the universe is a holomorphism. Its movement is reflected in human thinking. 32, 33, 100, 219, 448, 457, 478

human creativity is meaningless, unless it is carried by the ideas of freedom and responsibility. 276

idea: concrete and abstract perception of form and meaning in which the separation between mind and object remains essentially non-certain. 45, 95, 208, 215, 425

ideality, uncertain but based on values of freedom, oneness, and openness for communication. 5, 49, 375, 393

infinite knowledge and knowledge of the absolute infinite are infinite illusion. 86

insight: One might say that the generalized thinking of Nothingness has created the universe in a similar fashion as human thinking creates reality therein. By gaining insight into this origin thinking folds itself back into Nothingness. 450

intelligence: collecting and reading from between two powerful and opposite tendencies in thinking, a dialectic collecting and forming from between the nothingness-oneness of reality and ideality. 223

interference between thinking and sensing (and acting) = thing. 314

Kali*: a wrathful manifestation of the Goddess, also as Durga. . 24, 104, 166, 242, 326, 398, 416

Kundalini*: Kundalini is Serpent Power. She is an aspect of Maya-Shakti (power) and complementary consort of Shiva. She is the creative energy that creates the conditions for things and objects through the unfolding of time-space-matter-thought. She comes to rest in the lowest form of matter. She is consciousness: the power of matter to know itself. She is the essential power of creative SAT, sensing-acting-thinking, which destroys, veils, and lifts up to new unfolding stages of existence. (Quantum leaps, complexity leaps). In terms of Tantra practice, she is the mysterious power that resides in the human body and can be awakened through suitable techniques. She is The Goddess, one with Maya, the ultimate essence of many areas of Eastern and Western religions. 116, 214, 254, 284, 288, 394

Lakshmi *: The wife of Vishnu, the Goddess of fate. Vishnu, Brahma, and Shiva are three manifestations of the same God and Goddess, Maya. The three wives are the red Goddess Lakshmi, the white Goddess Sarasvati, and the black Goddess Parvati. 95, 371, 472

Lie algebra: (Named after the mathematician Sophus Lie) In quantum field theory, theoretical physicists make effective use of generators of physical entities, the Lorentz and Poincaré group descriptions for example. The algebras involved are called Lie algebras of what are sometimes called generating and annihilating operators. The operators are characterized by their commutators [,] written as $[A,B] = C$ for $A \cdot B - B \cdot A = C$. The operation of A on B minus the operation of B on A yields a new quantity C. Borrowing from those approaches to quantum field theory, one can devise three fundamentally different sets of generators in thinking as defined through their commutators: $[M1,M2] = 0$ for mechanical thinking; $[M1,M2] = \text{constant}$ for generative thinking; $[M1,M2] = M3$ for creative thinking. M1 is a fixed thought operator, M2 is a generative thought operator, and M3 is a creative thought operator. In quantum physics one can show that any pair of operators which commute, can be measured simultaneously. Any pair whose commutator equals $i\hbar$ have an uncertainty relationship and cannot be measured simultaneously. This means that any thinkable or observable movements (quantities,

- qualities, objects) which are complementary have a commutator like $i\hbar$, **and also have both wave and particle characteristics** 292
- Locality and movement** are dialectical and complementary notions. Therefore, to ensure the existence of one, the other must become uncertain. 51
- mind**: the whole of thinking together with its underlying material processes of the brain.
- Moirai**: Greek Goddess of fate; Moira and the triad which represents her, the three Goddesses, called Fates: Clotho (the one who spins the thread of life), Lachesis (who deals out life), and Atropos (who cuts the thread of life). Moira, like Maya, is in a complementary relationship to the Gods. 209, 375
- Muses**: *Erato* was the muse of (erotic) poetry and music; *Euterpe* of flute and tragic choirs; *Calliope* of (epic) poetry, philosophy, and rhetorics; *Cleio* of history; *Melpomene* of song; *Polyhymnia* of the lyra; *Terpsichore* of dance; *Thaleia* of comedy; *Urania* of astronomy. Sappho was the 9th one 95, 363
- mystical experience**: a merging between subject and object. This may take place predominantly by engaging movements of sensing, thinking, or acting. 282
- Nothingness**: negates and separates, Oneness creates order through identity, Betweenness communicates between negation and order by creating a recognizable real form, which remains under the challenging guidance of ideas. The three movements of NOB are intrinsically one together and can be thought of as being and creating matter and the human mind as similar movements. Nothingness is that which shows complete symmetry if considered in any place at any time by any consciousness. It is the total negation of all thingness, of all conditioning, of all attributes. The negation of this negation is Oneness, which shows perfect symmetry as well. We can see that Nothingness is not thinkable except through the suspension of Oneness. I say suspension, rather than negation, because a complete negation is not possible. Thinking cannot abandon itself. Therefore, while it negates Oneness, it also preserves it, but transcends it into Nothingness. Therefore, one can regard Nothingness and Oneness, N and O, as the most fundamental complementary opposites. [N,O]=B betweenness. The mind moving back and forth between Nothingness and Oneness and in this movement creates actuality and reality, time, space, substance, things, worlds, universes. 91
- numbers**: 'Real' numbers belong to a set \mathbb{R} , the integers 1, 2, 3 ...; -1, -2, -3... belong to the set abbreviated as \mathbb{I} . All numbers which can be expressed as the ratios of integers: $\frac{1}{2}$; $\frac{1}{3}$; $\frac{1}{7}$; 1.345627262; 1.3333333... are called rational and belong to a set \mathbb{Q} . 'Imaginary' numbers like $a+ib$, where 'a' and 'b' are real numbers and (i) is the imaginary unit ($\sqrt{-1}$), belong to the set \mathbb{C} , complex numbers.
- Oneness** creates order through identity.(See Nothingness, Betweenness) 102
- Probability**: in quantum physics is different from probability in classical physics. For example, one can calculate the probability of finding an electron in a certain area in a box. But it becomes impossible to predict the exact location of the electron at any given time. We know the causal evolution of a function Ψ , associated with the electron, from the Schrödinger equation. This function is however a complex function like $\Psi_0 e^{i(kx-at)}$ called probability amplitude, out of which one can construct the probability to find the location of the electron. So, there is a causal evolution for the amplitude, which is not measurable (quantum causality). There is only causality for the probability which is measurable. I have called no-things like the amplitude **actual**, and their measurable probability real. For Bohr, the amplitude does not exist in reality or actuality. 25, 427, 433, 456, 457, 459, 469

- rational thinking** means thinking in terms of comparisons of relatively fixed and separate forms of any kind. 171
- reincarnation:** the whole idea of reincarnation corresponds to the idea of thinking suspending itself and being transformed into a different kind of thinking. 149, 240, 256, 311, 352
- samsara** *: means literally the unending 'moving on' or wandering (Shakti and Shakta, WSS, page 449). 222, 338, 360, 420, 488
- Sarasvati** *: Another personification of Maya-Shakti-Devi. Named after the river Saraswati, which joins the Ganges and Jumna at Prayag. She is the most important of the three river goddesses, the other two being Ganga and Yamuna. She is the wife of Brahma, and is revered as the Goddess of poetry and music. The embodiment of the creative aspects of human thinking, sensing, and acting. She is the Goddess of language and the hymns, and discovered *Amrita* (or *Soma*) the drink of immortality. Her animals are the peacock or swan. She plays the sitar and is often surrounded by a lotus flower. She is also a water goddess and born out of the ocean (like Aphrodite). During some period she was the power underlying all manifestations and appearances, the mother of All. At some point she was the wife of Vishnu, together with Ganga, and Lakshmi. 95, 472
- SAT, Being, “*Sein*” is Nothingness, is the Buddha-mind.** 247, 251
- Schrödinger equation:** is the fundamental equation of everything observable in the universe, in as much as it describes the unfolding in time of all potential and actual things of **What Is**.
- $$i\hbar \frac{\partial \Psi}{\partial t} = H\Psi \text{ (See probability) 9, 220, 444, 464}$$
- science** is an infinite process of possible certainties between thought and matter mediated by the senses. In true science the emphasis lies on correctness but the inspiration comes from truth. In philosophy the inspiration comes also from truth, but the object-subject of philosophy is that truth, such that the goal is not a correctness but a dynamic possibility and actuality of an existential and transcending life, which gives subcertain and trustworthy meaning to a reality and a self. 24, 48, 306, 447
- Shankara** *: 788-820 C.E. one of India's greatest saints and philosophers. His name means "he who brings blessings" and is also an epithet for Shiva. When Shankara was eight years old he renounced the world and began to wander through India. He was at once a philosopher, poet, scholar, saint, mystic, and reformer. He was the main representative of Advaita-Vedanta and the renewer of Hinduism after that tradition had been replaced for a time by Buddhism (which had been wiped out by the Islamic conquest). The basic idea was the oneness of All in Atman (the 'Soul') and Brahman (the 'Absolute'). Hindu philosophy became increasingly a world-renouncing, cold, and ascetic doctrine, which rejected the life-affirming ideas of the Vedas and Upanishads. It was this Vedic embrace of sensuality with spirituality which found in Hindu and Buddhist Tantra its best and enriched expression. 32, 37
- spirituality**, used in the sense of intelligence which trusts in the invisible and magical oneness of **What Is**. 109, 219, 302, 467
- symmetry:** means that the laws of physics (the mathematical equations) must look the same for any systems moving at constant velocities with respect to each other. In the case of the general theory of relativity, we add that this must also be true for all accelerating or rotating systems. In the latter case this also leads to the equivalence of inertial mass and gravitational mass, or to the fact that the gravitational forces are indistinguishable from the time-space web of the universe. “Symmetry principles dictate the very existence of all the fundamental force laws of nature”. (Steven Weinberg in “Dreams of a Final Theory” p.142) The most fundamental symmetries are displayed by the ideas and conceptualizations of **Nothingness**

- and **Oneness**. They show perfect symmetry. Their relationship can be put in terms of quantum physical properties. See **Nothingness** and **Lie Algebra**.
- superstition** is the belief that truth has been revealed in a cogent and certain way. . 221, 251, 268
- Tara ***: The Tibetan/Buddhist version of Maya-Shakti, the wisdom of the Buddhas, carrier of the Lotus flower.
- Tantra Buddhism**: Vajrayana Buddhism, also called Tibetan or Tantra Buddhism is the latest form of Mahayana Buddhism. Vajrayana means "The way toward the adamantite (vajra-like) essence of Transcendence." 31, 253
- theory**: a set of ordering principles, which is rationally consistent and meaningful, and which helps us to orient ourselves in the world of *What Is*. 197
- thing**: interference pattern between thinking and sensing. 314
- thinking, generalized**: the movement which creates that difference and connects sensing and acting. It creates an order through that difference, and vice versa, it creates difference through an order. 248
- trust**, from the word truth: an inner attitude of firm conviction towards an issue which cannot be decided rationally or scientifically. This attitude is guided by honesty and is open for communication. It is not merely a theoretical position but an existential approach to the unknowable essence of and beyond reality. I use trust in contrast to belief.
- truth** about what lies '*underneath*' reality, Nothingness and Oneness, cannot be correctly stated, because that truth cannot be discovered or uncovered. Truth withdraws in the moment of revelation. Truth is aletheia. Truth and spirituality cannot be organized without betraying them. There is truth to be discovered in a reality about real things. The laws of physics are correct, as long as they remain in their limited areas of definition.
- Upanishads ***: 'Secret Teachings' of the vedas.
 Brhadan-anyaka Upanishad (blissful oneness);
 Brihad-aranyaka: Neti, Neti (Yajnavalkhya);
 Chandogya: 6.8.7. ff. Tat Tvam Asi;
 Kena 2.3: knowing ignorance; instruction of the Vedic Gods about Brahman through Uma (700 B.C.E.).
 Mandukya: AUM, OM, four levels of consciousness. Taittiriya Upanishad 2.9.: Mystery: 'Wherefrom words turn back, together with the mind, not having attained.'
- Veda ***: Veda means knowledge and wisdom. There are four parts to the Veda: The Rigveda (the wisdom of praises), the Samaveda (the wisdom of the songs), the Yagurveda (the texts of sacrifices), the Atharvaveda (the wisdom of magic). Within each Veda there are four subdivisions: Mantras (hymns and prayers), Brahmanas (directions for the use of the mantras), Aranyakas ('forest' texts for the forest dwelling hermits), and Upanishads (secret teachings). From a philosophical point of view, the Upanishads are the most important texts.
- Vedanta *** "the end of the Vedas" can be regarded as the culmination of the Vedas. A main proponent was Shankara who lived around 800 C.E. (time of Charlemagne). The basic idea was the oneness of All as Atman and Brahman. 31
- Vishnu ***: One of the manifestations of the great God(dess). His wife is Lakshmi. He often is shown sitting on the world serpent Ananta or Shesha. He is shown as a beautiful young man of blue color. One of his attributes is the lotus flower, Padma. The snake, the lotus flower, and his color all indicate his oneness with the creation of Shakti. Brahma was created out of a lotus flower which grew out of Vishnu's navel. As 'Avatar,' Vishnu represents one of the descendants of divine energy. Being free of all bonds of the ego he is beyond duality and the causal consequence of accumulated karma.

What Is, is this **ONE-NESS** which is **NO-THING**. It enters the mind as the dialectic thinking between nothingness and oneness. This thinking creates the inner thought-movement of thingness and nothingness and projects it outwardly as the dialectic between reality and ideality. Anything that enters our consciousness has fundamentally these non-mechanical dialectic aspects. Mechanical thinking is the result of the temporary suspension or negation of this dialectic.

Yab -Yum figure: represents the sense-idea of the complementary relationships of any dialectic opposites which are necessary for a reality to come into being.

APPENDIX B: BIBLIOGRAPHY

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