

arises and without which philosophical speculation, religion, and art are meaningless. And if art, religion, and philosophy are without meaning, then those societies who subscribe to such an opinion are meaningless in themselves, no matter how great their cultural, technological, or scientific achievements may be. After all, laws and rules of a society are not arbitrary unless that society is ruled by a totalitarian aberration of the mind.

Our individual non-certain existence is embedded in the historical movement of all of mankind, from which we can free ourselves to some extent and for which we are responsible very much in the same sense as we are free and responsible for who we become. The freedom of the individual is as essential as the freedom of all mankind, and no freedom is possible without the simultaneous responsibility. We are all potentially free but our responsibility for each other is limited by our individual limited freedom and insight. Only our challenge to help understand and realize freedom has no limits.

That is to say that to realize freedom in a reality is an endless task, just like the attempts to realize love and compassion. We don't own or know freedom or love. We can only hope that our insights and actions are energized and guided by them.

CHAPTER 3 IDEALITY AND REALITY

3.1 UNDERSTANDING, CLARITY, HISTORY

We generally call realism a system of thought which acknowledges only what it can be certain of. One may characterize idealism as a thinking which implicitly claims to **know** the oneness of all. I have argued in essence that both systems are actually **empty**. They are empty and become irrationally confused because they are mutually exclusive rather than complementary. They do not appropriately reflect the dynamic non-certain character of human thinking. Because of their certainty they are thought-expressions which have been separated from the whole process of thinking and being.

In contrast to these traditional systems of thought I call **ideality that movement of human endeavor which is uncertain but based on values of freedom, oneness, and openness for communication. Reality is that part of our world which we can rationally explore and scrutinize, and with which we can interact in a distinct subject-object relationship. Reality is illusion from the point of view of an exclusive ideality and, vice versa, ideality is illusion from a point of view of an exclusive reality.** From my point of view both systems foster illusion, if they exclude each other. If they are open to each other they can be called true.

3.1.1 RATIONAL THINKING

When we say that we **understand** something, we carry sub-consciously the image of **complete separation** between the thinker, the thought, and the object of thought in our mind. We are unaware of this presupposition and simply think that we can accurately describe what is 'out there.'

Rational thinking is part of this process which we call understanding. It refers to a thinking in terms of comparisons of fixed and separate forms of any kind.

These forms are abstractions of objects, operations, or/and their comparisons, which can be certain, sub-certain, or non-certain. Thus, we can think rationally not only with concepts but also with metaphors and ciphers.

Some of the basic concepts can be represented by the formulas:

(1) A *is like* B; A and B are abstractions of various degrees of certainty; the copula '*is like*' can also be certain, sub-certain, or un-certain.

(2) A *is* to B as C *is* to D

Examples:

(2.1) 10 yards *is* to 2 yards as 20 meters *is* to 4 meters.

(2.2) Time *is* to thought as space *is* to sensation.

(2.3) Love *is* to sex as truth *is* to reality.

(2.4) The relationship¹⁶⁶ of the happiness of a child to the love of the parents *is like* the relationship between human happiness and the unknown quality in God which we call love.¹⁶⁷

As in (2.4) we can take the **relationship itself** (A is to B), call it A' and compare A' to another **relationship B'**, and so on. The relationships determine what kind of things we are dealing with, and conversely, for a particular kind of things there are particular kinds of relationships. Relationships together with their objects form a particular order. A certain relationship, like in (2.1), is only possible between thought-objects, which can be described formally, i.e. through mathematics. But, in order to convey or appeal to meaning the relationships can also be sub-certain and/or uncertain (2.2) and (2.3) without becoming irrational. The example (2.4) is Kant's famous illustration of how to use a rational approach to metaphysics, i.e. to the question of the whole of being, which we examine here.

Stories, tales, myths, dance, music, paintings, sculptures, etc. can convey meaning in such allegoric comparisons. Meaning in this sense can, however, **not** be enforced like the certain significance of a scientific result, and successive relationships can easily diverge, i.e. lose any significance and meaning.

In the examples above, notions of an actual reality which involve more than pure thought, namely sense impressions, actions, and interactions between people and their objects have been reduced to word symbols and (within a consciously or non-consciously given boundary) definable content.

This is correctly possible in pure mechanical thinking only. But in the natural sciences this concept has been successfully carried over to real material objects, a feat which was possible through an intelligent mathematization of the notions of time, space, and movement which form the bridge between thinking and matter, the thinking of time and space being profoundly related to material time and space.¹⁶⁸

With an extreme formulation one might say that in the case of science the product of non-certain and intelligent insight has been turned into empty, mechanical, and **universal formulas**, which **can** be used **with or without intelligence**, but whose valuable and meaningful application does **require intelligence**. The conventional skills of the mathematician or scientist involve an intelligence of some kind, to be sure, but the intelligence I refer to, implies self-aware thinking, compassion, and wisdom. What we normally call intelligence can be quite **empty** of any true characteristics of humanness. This 'intelligence' (similar to the artificial intelligence of computers) is then an empty thinking which can be smart, clever, cunning, sophisticated, rational, and so on, but which still does not have to be reasonable¹⁶⁹ or self-aware.

Fundamentally, as explained earlier¹⁷⁰, all **objectifiable content of mathematics and the natural sciences has been reduced to forms based on the numbers 0 and 1, and the concept of**

¹⁶⁶) Kant; *Prolegomina*, volume V of KW page 233, paragraph 58.

¹⁶⁷) See *Rationality And Religion* in section 5.4 for an elaboration on this metaphysical rational comparison by Immanuel Kant.

¹⁶⁸) See page 54 and chapter 6 page 453 for a further discussions of space, time, thought, and matter.

¹⁶⁹) "vernünftig" in German

¹⁷⁰) See page 125.

identical repetition.¹⁷¹ However, the actual process of science and mathematics is a creative and generative unfoldment based on the ultimate ideas of nothingness and oneness, which cannot be reduced to 0 and 1. **The mind of Man creates and generates new forms and facts - indeed new realities - in essentially non-repeatable events.** The process of creation remains a mystery, and this mystery can not be unveiled in the sense that it would become knowledge. Mathematics and the natural sciences represent probably the most advanced unfoldment of any mode of thinking. The technological advances seen in computers and communication systems and their availability to more and more people may be the beginning of revolutionary changes for all of mankind. **Such a global change is the first of its kind in the history of Mankind.**

In the **social sciences** one may start with an intelligent conceptualization and definition of locally certain, *idealized types*¹⁷² which allow an observation of their causal unfoldment in the real and limited situation under study. The concept of a **local certainty** requires a given social and economical reality, whose limits can be relatively well abstracted from the whole. The social reality consists of observable and measurable phenomena.

To illustrate the concept of idealized types: The assertion that the early American States derived their economic power based on the exploitation of slaves would be a proposition that could be tested and clarified by conducting careful objective studies. One can have a strong opinion about that statement but one cannot test it like the theory of gravitation, because the parameters for the test are **reality-dependent**.

The knowledge one gains through such a logical and empirical investigation is locally or statistically correct, but its relationship to the whole of the actuality is still sub-certain and requires an intelligent sub-certain evaluation and interpretation.¹⁷³

As the examples above (2.2) and (2.3) indicate, rational thinking is also possible with vaguely definable but meaningful metaphors and ciphers. The intention there is not (or should not be) to prove or demonstrate something with certainty, but rather to illustrate or to appeal to meaning (Sinn). Poetry, myths, and even philosophy can have this quality. There, one may use rational building blocks and combine them in tautologies, ambiguities, circular and even contradictory arguments, but not with the purpose to prove something or to confuse, but to help thinking penetrate into its own uncertainties and to guide beyond itself to its creative source where the subject-object separation is in suspension. Then, the whole of thinking can flare up in a clarity and order which permeates and affects the whole human being in a meaningful and existential way. Unfortunately, proponents of **logical-thinking-only** have managed to connote mythology and poetry into the domain of lies and irrational behavior. They do not see that metaphors and ciphers are teaching and learning devices similar to those possible in the arts which appeal to the senses. To the various modes of rational and non-rational thinking correspond similar modes of teaching and learning.

3.2 UNDERSTANDING AND LEARNING

¹⁷¹) It is interesting to note that modern technology allows us to digitize sound and images and to create a virtual reality, as it is called, entirely based on the concept of 0 and 1.

¹⁷²) Max Weber

¹⁷³) I use essentially Max Webers approach to the social sciences.

We can observe three different kinds of learning in ourselves, depending on which mode of thinking dominates. I call them learning and teaching based on understanding, comprehending, and on being insightful.

3.2.1 LEARNING AS CONDITIONING

In general, the knowledge we acquire through understanding¹⁷⁴ is the result of mechanical operations of thought like **memorizing, repeating, and conditioning**. These three factors determine also the flow of psychological time, the memory and conviction of who we think we are. They produce and maintain our identity. People develop a sense of history as the memory of what has happened according to their reality. When a child grows up in a society it will mostly learn through repetition, imitation of examples, **reward and punishment**.

This is the predominant kind of learning for the vast majority of people. The learning and teaching on this level is based on repetition and drill. Comprehension is not required and usually discouraged. Indoctrination is prevailing. This conditioning creates and maintains the ego, a given reality, even so-called 'morality,' and 'value' systems. The single mindedness and simplicity of this learning becomes the paradigm for the security and comfort of the ego, the confused self. The whole reality thus developed is a highly simplistic and apparently secure order with very little freedom. There are no unanswered questions or mysteries, apart from those which serve the current predominant belief system and society structure.

The knowledge acquired through such 'learning' is arranged in classifications and is interconnected through belief systems. Reason, analysis, and thinking in general are kept on the leash of this belief system. Thinking is imprisoned in the straight jacket of the dominating reality. The order of this reality is ultimately held together by outside force, power, punishment, and threats.

Mechanical thinking and learning is not limited to indoctrination. Even without the emotional pressure of society, learning as mechanical understanding usually prevails. It is based on the simple 'look and see' and 'push and shove' principles which we have used as a species for tens of thousands of years. Such a simplistic consciousness **knows and understands no other thinking**.

3.2.1.1 MECHANICAL UNDERSTANDING AS CONDITIONING

When we try to understand a new concept, we compare some characteristic features of that concept to other concepts which we have memorized and which we can remember sufficiently well. If the comparison has an emotionally acceptable outcome, we say that we have understood the new concept, and if we can successfully apply it in one or two new situations, we tend to be convinced that we have found a truth. If emotions can be excluded, which already requires a higher kind of learning, the comparison will be judged by its quality of being free of contradiction. This then represents the most objective kind of mechanical understanding.

People feel helpless and victimized, and are ready and willing to victimize others in similar fashion. We are dealing with the mentality of slaves and masters, total obedience to authority, or its rejection as a reaction rather than a comprehension. Mechanical habitual thinking generates the illusion of being on safe ground psychologically and emotionally, but it simultaneously prevents the

¹⁷⁴) 'Understanding' is used here and elsewhere as a bringing to a stand-still. This is the operation of the intellect ("Verstand") alone, at the exclusion of intelligence ("Vernunft").

freeing and liberating modes of intelligent thinking to influence us. Thus, we create a vicious cycle of stress induced behavior.

Leaving the learning through drill and other physical methods aside, one can see that the actual comparison in such understanding (intellect, “*Verstand*”) takes always place in thought. We synthesize several forms into one, and at each stage of the synthesis comparisons are possible. We can also reverse the synthesis to arrive at its building blocks, which is the principle of analytic thinking.

Theoretically, in this whole process neither the thinker nor the thought nor the means of comparing must influence each other irrationally. This is the principle of objectivity, which, if taken to its logical conclusion, implies that a learning can only be an extension of memory. But the content of memory is mechanical information and is as such relatively separate from the deeper layers of non-mechanical thinking. Therefore, mechanical learning **alone** does not and cannot touch our essence as human beings. That requires learning through insight. An 'intelligent' or well educated person can be empty, without compassion and love, to the point of being evil. Irrational thinking is the essence of a thinking which relies on mechanical methods and denies the free and creative nature of the human mind.

There is a lot of empirical evidence to support such a view: The infamous Dr. Joseph Mengele in Auschwitz, for example, had doctor degrees in medicine and philosophy. There are always hundreds and thousands of very well educated men and women who willingly and enthusiastically support the most outrageous and murderous schemes of their society, like, for example, the murder, rape, and enslavement of vanquished, conquered, and terrorized groups of people. Throughout history the skirmishes of small marauding hordes as well as large scale racial and ethnic wars have been accompanied by such behavior. During Nero's and Caligula's mad regimes in Rome, during the inquisition in Spain and other European countries, under the terror regimes of Mussolini, Stalin, Hitler, or Pol-Pot, to name a few at random, rape, torture, and murder were common place. Without necessarily being openly malevolent, people representing authorities, and specialists of war and terror, are able to rationalize the most inhuman acts of Man murdering Man. When looking at examples of recent history, one can see that many perpetrators of such atrocities achieve a degree of certainty of sophisticated thought which clouds their sense of freedom and responsibility and effectively puts their conscience to sleep.

This is one of the reasons why I refuse to use the word intelligent for merely smart and/or well educated people.

A true learning, which intelligently transforms the whole human being, does not occur in such a mechanical system of mechanical thought. Evidently, it can also not be taught.

In the **actuality** of human thinking the acquiring of mechanical knowledge **can**, however, produce changes of ourselves. Knowledge, beliefs, and concepts change our mechanical self and our ego and thus modify our reality. They can turn a mediocre bureaucrat into a power hungry monster, for example. But, whenever it **appears** that someone has been **radically and intelligently** changed through knowledge in a positive sense, it was not the certain aspect of knowledge but its non-certain implications and meaning - with the possibility for action - for the historical human being. The revolutionizing meaning (Sinn) was communicated in the form of knowledge, which provoked that intelligent change like a catalyst.

3.2.1.2 MAGIC AND MECHANICAL LEARNING

The major effect of Maya in such a society lies in its restriction to mechanicalness. From the perspective of such a society anything non-mechanical is illusion. Intelligent ideas and ciphers are therefore not seen as such but are taken at their mechanical or literal 'value.' Even though words referring to transcendence are being used, their meaning is trivialized because of the implied absolute separation between existence and transcendence. Understanding becomes super-standing, which is why I call this mindset superstition. **In such a reality 'superstition' is the belief that truth has been revealed in a cogent and certain way, and has been communicated in tangible and certain form to some chosen person.** What is generally called superstition in such a reality is a belief system which does not agree with the commonly accepted one. The literal interpretation of 'sacred' texts is then the only way to understand or super-stand the divine will. In such a system freedom can only be understood as a freedom from outside forces, like not being forced to do certain things.

The true idea of freedom as freedom from conditioning and freedom from reality is not possible in such a situation. The freedom from mechanical thinking would put understanding in its proper place, and as such would show the relative power and value of the rational approach.

All the great philosophies and the true idea behind religions of the world become superstitious in the moment they claim to have the truth, own it, possess it, know it, use it, and so on.

This kind of mechanical learning and the reality it entails is of course exactly the illusion of Maya. **One can say, that for this (blind) view point, the rejection of Maya is as illusory as her acceptance.** Morality, spirituality, and freedom are mere words, devoid of their internal genuine powers, which always reach beyond mechanicalness and understanding. To use notions like spirituality and freedom from within the mindset of a mechanical reality is double destructive.

From within a mechanical society structure with a 'religious' inclination Maya and gods or goddesses are outside powers. Your fate lies entirely in their hands. Revelations occur to a few chosen people who then serve as messengers and interpreters. **Organizing religions become the institutions which determine what is right and what is wrong.** The individual person is conditioned to accept that he or she has no direct access to truth. As a consequence, belief systems are clashing with each other: Magical worldviews, religious dogmas of any persuasion, and atheism are in mortal fights over **power, not over insight**, with each other. Established religions like, for example, the Christian church, usually fight so called pagan or shamanistic religions for their magical beliefs, pretending that their own belief system is beyond such magic. This kind of opposition to magic is generally a rejection of ideas and actions which reach beyond the recognized and accepted ways of looking at the world. In some sense the idea of magic can actually keep the mind open to modes of non-mechanical thinking. **It is the last desperate resort of people who feel frustrated and betrayed by the mechanical mindset, which reduces everything to cause, statistics, or probability.**

The only thing that is wrong with concepts of magic is the pretense that mechanical actions and thoughts could achieve results bypassing and contradicting physical laws of the mechanical and quantum-mechanical actuality.

The change of a reality, a deep comprehension of a mathematical formula, the creation of a painting, a symphony, a film, the suspension of the self are magical acts in the sense that they cannot be induced by mechanical processes in a reality. They cannot be learnt. The creation of the

universe and the creation of the possibility of the self-suspending human mind are magical acts. I have called them acts of non-certain *SAT*.

3.2.2 LEARNING AS COMPREHENDING

The main philosophical difference between mechanical memorizing and generative comprehending lies in the ability of the comprehending mind to understand through logic and cause and effect. Things do not just happen magically, but every action requires a cause in reality. In this thinking the definition of truth as the correspondence between thing and thought emerges. One could call this truth a generative truth, a truth in which generative thinking, acting, and sensing are influential. A mathematical theorem is comprehended and not just memorized, and the ability to apply comprehended notions in new situations develops. The power of logic and rationality is strong in such learning. At this level of comprehension the notion arises that all is mechanical and causation, just as all is relative. Magic is totally denied, and so is the deceptive illusory power of Maya. Man arises as the maker of his or her own destiny. Thus, to some extent the possibility of the mind to create a reality with its values can be seen. Rules are not any more absolute and unquestionable. It would seem, for example, that Descartes' questions and answers originated in such thinking. I trust that when we better understand the biochemical reactions in the brain we will also find that **the actual process of intelligent learning and creating cannot be reduced to reproducible chemical reactions but will remain in a domain of non-certainty.**

3.2.3 LEARNING AS INSIGHT

Learning as insight is always involved in a learning through comprehending, which is true learning. But learning through insight goes farther and allows the mind to suspend its reality, including the self. Ideas of freedom and creativity transform the mind, and reveal its creative powers to it. Creative thinking becomes one with the insight that itself is creating reality, and is responsible for psychological and philosophical attitudes therein. Creative thinking may 'experience' its oneness and nothingness as well as its inability to consciously and cogently express this experience. The experience here is different from its possible result. A mathematician may be able to arrive at a rational result of his or her insight. But the result is not the insight, but rather a part of reality.

The maya of Maya is seen, i.e. the illusion of the illusion. The truth of the uncertain nature of this creative thinking and insightful learning becomes clear.

Certainty is only possible in a fixed reality and a fixed self. In insightful learning, both are being suspended, rendering expressions which are valid in reality useful only as metaphors and ciphers.

Learning through insight is not a system which could be studied. It is non-certain and free. The mind can enter this movement of intelligence when the self relinquishes its separating activities, i.e. when the self becomes one with the whole of thinking; only then can realities be radically renewed and transformed. One can prepare the mind for such oneness and nothingness by allowing it to relax and to withdraw from the overpowering demands of its own reality. This preparation can be called meditation.

Throughout the history of mankind, people have tried to reach the source of this learning through systems of meditation, through the subjugation of the senses, and through sense stimulating thoughts and actions. The most common approach was built on the thought that pleasure was the

impediment to true learning, insight, and enlightenment. But all methods belong to the realm of mechanical thinking, and are therefore incompatible with the freedom of insight. The more people seek, the more they struggle and suffer, the more they are contributing to the architecture of Maya's web, which they try to escape. Maya's dance is all that. And only if one dares to put one's reality aside and enters into the dance of Maya with Maya, only then is there the possibility for the mind to be free.

Even the great Shiva himself is occasionally confused.

Once he was sitting in the Himalayas¹⁷⁵ practicing austerities according to the old (dualistic) yogic traditions burning up 'crude matter' to gain energy and insight. Until one day the beautiful **Parvati** came along and told him that he had things a little bit backwards. She told him that he **was** insight; he didn't have to go through all these yogic ascetic self-tortures, to gain it. Thus she enlightened him about the true non-dualistic nature of *What Is*.

In modern language one might say that she taught him the **dialectic oneness** of oneness and nothingness, matter and energy, male and female, good and evil, and so on.

He was 'it.'

He is 'it.'

What holds for Shiva, holds, of course, for every human being.

She tells everyone:

"YOU ARE BRAHMAN. TAT TVAM ASI. And you are part of Maya. You are both and you are neither."

And of course, **Parvati is Shakti is Maya**. So, it is only fitting that she would tell him, because she is the activity which brings the duality about. **Maya reveals her own Maya, and Shiva comprehends and has insight into his own nature which is Maya and Shakti and Shiva.**

Shiva was caught in her web, in spite of his being the master yogi. Every human being and every God is in the web of Maya, and is Maya, active energy (matter, nothingness). Every human being is also essentially intelligent and intelligence, is Shiva, spirit, Nothingness-Oneness, Brahman and Atman.¹⁷⁶

In addition, **he** Shiva, insight and meditation, is also **she** Shakti, life, illusion, pleasure, all the things he tries to burn up with his exercises. The revelation about the nature of Maya can only come through Maya, the mind caught in illusion itself must see through its own activities.

The insight into Maya, the freedom from her, and the oneness with her are one.

The Buddha Shakyamuni went through the same torturous practices as Shiva in his yoga practices before he saw the nonsense of it all and gave it up. (Behind this story we can see the struggle of the various worldviews: the more dualistic Brahminical and Vedic religions against the more monistic views of Buddhism, Vedanta, and Tantra.)

¹⁷⁵) Cf. section 7.2.5 "ENERGY AND MATTER, SHIVA AND PARVATI" on page 505.

¹⁷⁶) Cf. Brihad-Aranyaka Upanishad on page 36.

Still, this insight is the highest wisdom which Buddhism and any other religion or philosophy has to offer. It can be expressed in a million ways, but no expression can reveal the mystery.

Reading it, hearing it, memorizing it, will not bring this insight.

Nothing will.

Every human being is Nothingness-Oneness, Shiva, Shakti, Brahman-Atman, and the Buddha mind. The human mind can see this, which is another mystery.

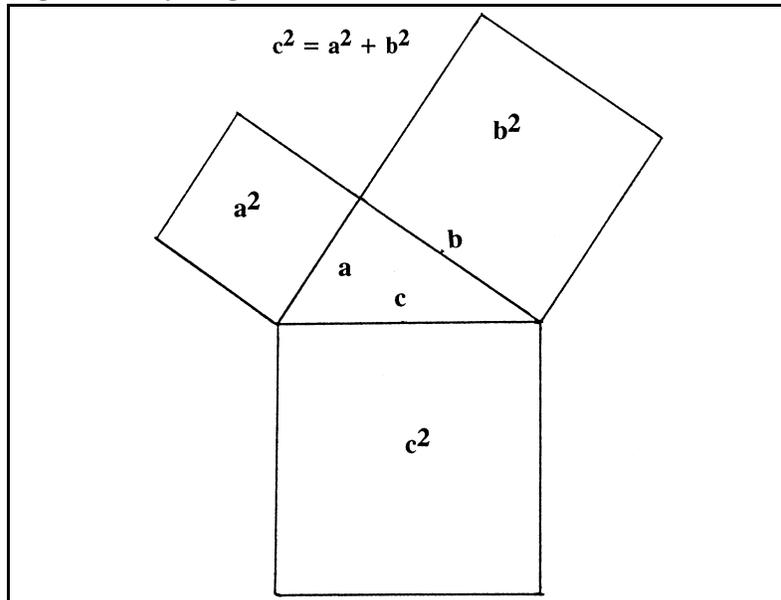
3.2.3.1 GENERATIVE AND CREATIVE SYNTHESIS IN MATHEMATICS

We can combine knowledge and use it for the construction of new knowledge. This can be done through mechanical modification, generative synthesis, or creative synthesis according to the three modes of thinking.

The Pythagorean Theorem (the square of the length of the hypotenuse of a plane right triangle is equal to the sum of the squares of the two other sides), for example, is a logical and generative consequence of the fundamental postulates of Euclidian geometry.

This means that a non-mechanical thinking process is required to arrive at that theorem from its postulates for the first time. It further means that the theorem can be analytically reduced to the postulates or axioms of geometry and be logically reconstructed from there. Both processes of analysis and construction can be cast entirely into formulas and mechanical rules. I want to use this example here to also contrast generative thinking with creative thinking. I call creative thinking that non-certain thinking which implies a **new set of ordering principles** and allows us a **deeper understanding or comprehension of the actuality** of our thinking and our world. To stay with geometry, I would call the thinking which led to the invention or discovery of the geometries of Euclid and of Bolyai-Lobachevsky acts of creative

Figure 26 Pythagorean Theorem



intelligence.¹⁷⁷ Both geometries provide us with new ordering principles through which we can better understand the thinking process and the actuality of time and space.

In the case of purely mathematical principles, once they have been found, further intelligent thinking is required to apply them in a reality. Any new application of mathematics requires the cooperation of a lot of knowledge about mathematics and about the area it is supposed to be applied to. But once the new rules have been discovered they can be programmed and used by mechanical thinking machines.

To find new rules and applications requires intelligent thinking in a combination of creative, generative, and mechanical thinking. Any mathematician and scientist knows how difficult it is to come up with something new.

To have an **insight into mathematical theorems** requires an intelligent communication and participation, which depends on the individual and his or her time. **Existential comprehension** is of a similar nature. It is always new, unpredictable, uncertain, and can never be arrived at through mechanical procedures of learning, enticing, persuading, drill, and the like.

3.2.4 ORDERING PRINCIPLES

Any understanding which is based on analysis can be logically traced back to the founding forms of our thinking and should lead one to a **fundamental set of ordering principles**, which make this understanding possible. If we consider understanding and comprehending of the reality of an individual or a society, such a set exists also, but depends not only on logical forms, but on actions, interests, traditions, desires, beliefs, hopes, and so forth, which are most often **non-conscious** principles which may very well be part of generative and creative thinking.

This means that ordering principles are not necessarily fixed and mechanical, but are thoughts and thought patterns, which change mechanically, generatively and creatively. The question then arises, how we can be sure that we have arrived at an adequate understanding of a given situation. For example, can we answer the question whether the implementation of free market systems in a capitalist society is right? Can we answer this question with a relative certainty? We could be certain of such an answer, if we could find **all** ordering principles of the society under question, and if those principles were fixed and mechanical. That not being the case we can only arrive at a limited certainty or probability about relatively well definable areas of human behavior. This comes close to the consideration of **ideal types** in the social sciences.¹⁷⁸

We **need to limit our demand for certainty**, which is the intelligent thing to do. A totally mechanical certainty would preclude a meaningful assessment of a situation in any case, because **meaning and certainty are complementary notions**, i.e. the more meaning an issue has the less certain it is. The meaning of a human being is the underlying challenge, and this meaning implies the dynamic ideas of freedom and creation, which make a final understanding and knowledge of a quasi-optimal state of a society impossible. Thus, the question above is probably too wide and can

¹⁷⁷) The latter geometry is a geometry in curved space in which parallel lines do not meet. The sum of the internal angles of a triangle is different from the one in a plane Euclidean triangle, i.e. it is not 180 degrees. The four-dimensional space-time of the actual universe has such properties. Albert Einstein made extensive use of the discoveries of Bolyai-Lobachevsky in his General Theory Of Relativity.

¹⁷⁸) See page 93.

as such not be answered. We could instead ask the question, whether the capitalist system would lead to an increased standard of living over a ten year period. We should consider in this context the fact that in spite of our almost unlimited information and data gathering techniques about economic facts, economists and politicians can hardly ever agree on what these data mean. And if they agree, they are usually wrong anyhow.

What we can demand to know is always partial, which does not imply that it is irrelevant. Knowledge can be gained by using incomplete sets of vaguely definable principles.

A universally correct set of ordering principles is a set which can be used in situations where limits can be similarly well defined. A universal set of ordering principles, which would be correct in **all** circumstances, is impossible, because such a set would imply unlimited knowledge, which would again imply the possibility of an absolute separation between thinking and its objects. Let me clarify this point:

Suppose that we knew a **universal set of ordering principles** which would apply to all situations without any limits. Absolutely no limits means that these principles are also independent of our thinking, which means that they are also absolutely separate from our thinking process. But this would mean that we could not even think them. So, the '*absolute*' has to go. Still, a complete ordering set cannot even be found in mathematics, much less in any area in which human emotions play a role. (By "*complete*" I mean a set beyond which there is no larger set.)

There is **no thinking across an absolute separation between thinker and thought**. The connection or relationship between thinker and thought can be mechanical, generative, or creative. One fundamental boundary and dynamic principle always remains and plays a limiting role on what we can know. This is exactly the structure of thinking itself, with its different modes of operation, which **as a whole** are free and creative. This fact is so simple and self-evident that it is generally overlooked.

Any kind of knowledge is dependent and always bounded by the modes of thinking required to arrive at this knowledge. (Compare section 1.4 pages 49, 145, 202)

Let me reiterate these limits:

- The limitation consists of three kinds of separation between thinking and its objects, and between thinker and thought. The limits imply with varying emphasis mechanical, sub-certain, and uncertain modes of thinking.

- Limits are the ordering principles of any rational thinking.

- Limits are formed by the ordering principles of a **particular** thinking which arrives at a **particular** knowledge. Limits form models of thinking, sensing, and acting. They include the basic assumptions and often subconscious premises through which phenomena are perceived. Language itself is such a limit, its grammatical structure, words, traditions, form limits and boundaries which are difficult to see and bypass. The assumptions of various degrees of mechanicalness and causality in dealing with nature, animal or human behavior, the sciences, medicine, political structure, history, philology, psychology, and so on, are all channeling our perception and explanation of phenomena.

In a generalized sense one can call all limits of thinking ordering principles. I want to remark that ordering principles of any particular reality are fixed and stabilized by almost all content

of that reality, which consists not only of thought, but of sense perceptions and actions as well as traditions, habits, beliefs, superstitions, rumors, lies, etc. permeating, influencing, disturbing, and provoking all conscious and unconscious human activities.

A set of basic ordering principles can evidently not be further analyzed, unless one uses a larger set of such principles. But sooner or later one reaches a limit beyond which further analysis is not possible at a given point in the history of cogent knowledge.

And, as we have mentioned in the previous section, according to Gödel's theorem, a proof involving certainty is not possible for the fundamental building blocks of such a set. It is impossible in the area of analytical understanding, and even more so, in the area of general human thinking and behavior. **Then, only creative thinking can arrive at a wider set of ordering principles.** This is true in the natural and social sciences, where knowledge always depends on a sub-certain definition of a reality. That is, once the limits have been established, they may be correct or right, but the process of arriving at **these** limits, and not some others, together with their fixation is non-certain.

Once science has explored the possibilities within a set of given limits and ordering principles, these parameters themselves become the object of investigation. They can only be explored intelligently by suspending the limits and principles and venturing into the uncharted seas of metaphors and ciphers. This process is always new and cannot be known in the sense of an understanding with certainty. But nevertheless thinking can arrive at a **clarity** of comprehension which goes beyond knowledge (understanding with certainty) and which has a different function.

3.2.4.1 THE LIMITS OF CERTAINTY AS ORDERING PRINCIPLE

The limits of a theory have been reached, when and where the theory tries to explain them. The basic limits are the ordering principles of that theory itself.

The concept of certainty is itself one ordering principle among others, like consistency, honesty, meaning, completeness, etc.

I have defined certainty as the possibility for identical repetition of a thinking process with identical results, and we have arrived at this definition through non-certain thinking. Thus, to question certainty we must be willing to suspend the concept of certain thought and identity.

As we cannot reduce **ideas** to a fundamental set of ordering principles, we can also not **understand** an idea **mechanically**. Ideas create those ordering principles. What understands an idea stands under or before that idea. But, as an idea is undefinable, we can assume that a mind **understanding an idea** is a correlated movement of enfolding and unfolding of idea and mind. I use *'mind' in the sense of the whole of thinking together with its underlying material processes of the brain*. This is what I call true learning. **One cannot be certain of an idea** without violating the idea, only of a concept. When dealing with ideas as temporarily fixed forms of intelligent and creative thinking with meaning, I prefer to talk about *comprehending or seeing*.

In such comprehension, the division between thinker and thought, which is essentially mechanical knowledge, becomes subcertain. Thinking goes beyond the intellect to meaning and appeals to our existence.

As an example of such thinking, I want to point to that 'state' of our mind in the moment of a sudden insight, in which there can be clarity but no immediate knowledge. Out of that clarity knowledge can arise.

3.2.5 CONSCIOUSNESS, TIME, AND CONFUSION

Psychological time is part of the whole human experience and is a movement of unfoldment and enfoldment between the world which we experience and the reality which we create.

Psychological time and thought should be considered together as a comprehensive movement of time-thought in which rational thinking and mechanical time form the rudimentary structure of knowable realities.

If we think of time exclusively as an arrow, the present generation of people - the head of the arrow - **seems** to be more advanced in **all** respects than the past generations. There is an automatic value judgment implied: "All that is old is inferior to what is new." We see for example the unavoidable physical decay which old age brings with it.

The sight of old and dying people was one of the early prince Shakyamuni's experiences, which caused him to proclaim later as the Buddha:

"All life is suffering and strife."

Any young person seems to have an indisputable advantage over an old person. On the other hand, older generations usually complain about the decay of morals and standards of the younger generation. In some older civilizations like India and China, old people are considered to be wiser; there is a whole culture built around the respect and veneration of the old and the ancestors.

Sometimes, such age-based prejudice seems to be justifiable. If one considers today's Western technology, it is certainly better than that of a hundred or a thousand years ago. However, there is more to the actuality and reality of a people than measurable things like technology. The values and meaning of a society cannot be measured and are not part of its mechanical time.

All such subconscious considerations play into our concept and perception of time.

3.2.5.1 STANDARD CONFUSION

In the tacit assumption of "All that is old is inferior" or its opposite "All the old traditions are superior " we are looking at another manifestation of the feeling that history as a whole moves from the Golden Age to disaster, or the opposite, that we move from darker times to an ever more enlightened age. Of course, we cannot know either.

Whenever we treat a single phenomenon, like temporary and local good or bad times, as the exclusive essence ("it is always like this, and never changes") and with the intention of understanding it **only** mechanically (scientifically, in the conventional sense), an irrational judgment sneaks in, which confuses our thinking and perception in a reality.

The error lies in the assumption that we know, when we just have a gut feeling. Instead of stating that times have been good or bad for a certain number of years and looking at periods of history where the situation was different, we get carried away by our emotions and make a general statement, which is irrational and tends to confuse all our thinking.

There is one interesting fact which one can observe, and that is the progress of science and technology. They have been advancing for the last five hundred years at an accelerated pace, in spite of the fact that the general confusion of individuals and societies has not changed much, as measured in terms of the number of internal conflicts and wars, for example.

Science and technology are advancing because innovations and discoveries in the areas of mathematics, science, and technology can build on the certainty of earlier results and use them

successfully. During some periods of history, like in the second half of the twentieth century, this progress can become exponential. The power of correct scientific rational methods can increasingly overcome the irrational confusion which exists in this field as well. Irrationality can built on previous results only to a limited extent before it collapses under its own confusion.

No social system built on irrational concepts and rules can survive for long, even though it can experience periods of extreme success.

Thus, in the long run, irrationality remains relatively constant, whereas the scope of rationality is increasing. Still, one must bear in mind that the rationality will become irrational if it loses its connection with creative and non-rational insight.

For example, the Pythagorean theorem remains correct for all times. All new theorems which build on Euclidean geometry also remain correct and useful for all times. In the same way, today, mathematical algorithms used to program computers remain correct and can constantly be improved upon; they are used to develop new computer languages which facilitate the development of ever newer algorithms and languages, and so on. First there was the "machine language," then system language, then Fortran, C, Java, and so on, to name just a few. Each successive language benefitted from the earlier languages.

We have an exponentially growing field of knowledge and applications.

To what degree this unprecedented technological progress will improve the quality of human life, beyond comfort and pleasure, i.e. to what degree it will reach into the psychological and spiritual areas of human beings is an open question.

The observation that Man does **not seem** to have developed spiritually with mechanical time shows that the **unfolding of the idea of meaning is non-mechanical and not linked to mechanical time or progress and knowledge**. The wisdom contained in the Upanishads or in the Shiva-Shakti symbolism is as wise and profound as ever, and it is as difficult to comprehend as ever.

From the beginning of reported history there have been morally and spiritually outstanding individuals. Civilizations and religions have come and gone, and there have been periods of local greatness and decline. But the interpretation we give to **history as a whole** should only be in metaphoric terms, which imply our existential views. They are relevant to the mind thinking them, and may be relevant to other human minds, in as much as they are able to free themselves from the overpowering indoctrination of emotional conditioning. Our view of history is part of the prevalent reality and changes with it; so are our expectations of the future. The causal connections we make from the past to the present to the future are non-certain value judgments based on the accepted reality, which in turn is a non-certain product of an unfolding of the unconscious sensing-acting-thinking (*SAT*) of society.

3.2.5.2 CLARITY AND MYSTERY OF HISTORY

Let me give an example of such a (metaphysical) interpretation in the context of this book. The Greeks of 1200 B.C.E. lived in a reality shaped by the cults of Aphrodite and Dionysus; in India their worship corresponded to that of **Shakti and Shiva, the two female-male creative principles, which are one**.

A possibility to interpret that reality is to say in modern language that these divinities were projections of the idea of the oneness-nothingness into a reality. That reality of the two-in-one creative energy, represented by the most vital divinities for human sexuality, fertility, and death

manifestations was probably real, actual, evident, and sub-conscious to many people living during that time.

At some point in Greek history before the battle of Troy the reality of Dionysus and Aphrodite was challenged by Apollo with his reality, which emphasized rationality and certainty of thinking. In Delphi, according to Greek mythology, Apollo took over the older oracle of the earthmother Gaia and the master of the ocean depths Poseidon. The eventual victory of Apollo signified the defeat of the two-in-one principle, which, in the mind of the people, was the change from a sense driven thinking to a more rational thinking. The more this thinking developed the more the division between Man and his world and his Gods became pronounced. The oneness is often identified with the female principle alone, rather than with the two-in-one idea of Aphrodite-Dionysus, (Shiva-Shakti).

In Homer's Iliad the priest Kalchas interpreted the sighting of an eagle with a bloody snake in its claws as the imminent downfall of Troy, the conquest of the female Asian principle of wild oneness by the paternal heavenly order of the Greek hierarchy. The female principle of Asia and Troy, in the person of the voluptuous Goddess Aphrodite, the Greek counterpart of the Indian Maya, had started the drama.

During a wedding banquet Eris, the goddess of horror (Kali's Greek sister), challenges the three Goddesses Hera, Athena, and Aphrodite to a beauty contest. Paris is chosen as the judge, and the three goddesses disrobe to seduce him with their naked beauty. But Aphrodite promises him the beautiful Helena as prize if he would declare her the winner, as he does. Aphrodite then entices the beautiful Helena to break the law of the paternal order and to refuse to enter into the arranged marriage with her Achaean husband Menelaus. In this way Helena chooses, against all moral tradition but with the full support of Aphrodite, a mate of her own, Paris.

The omen of the sun-bird declared that the ancient Asiatic ideal of feminine freedom and insubordination, born out of love and passion, and being defended by the Trojan relatives of Helena's lover Paris, would be overpowered by the male force of the paternal order of manly Greece.

But the whole drama and tragedy can be looked at as having ultimately been a manifestation of the Maya-Aphrodite power of reality, illusion, and deception. One could say that the ideal of Oneness and Truth is already violated in the separation of the One Goddess into three and four irreconcilable jealous aspects, each one bearing the name of one of the Goddesses. The truth is violated again when Paris is granted to see it thus as a naked lie of truth divided, and again when he accepts the seductive prize.

Incidentally, the time of this great battle coincides with the period of the conquest of the Eastern world by the Aryans and Semites, 1500-1250 B.C.E., wherein the patriarchal religious and social systems of the herding tribes started to displace and subjugate the earthbound systems dominated by the idea of the universal Goddess with the many names. The great battle of the Indian

Mahabharata, described in the Bhagavad Gita, and comparable to the Trojan war, took place at about the same time.

In India the Aryans introduced the male Aryan Gods into the pantheon, Vayu (Wind), Agni (Fire), Indra for example. The Indian spirit was able to absorb those new Gods in its sub-consciousness. In the *Legend of the Goddess and the Vedic-Aryan Gods* told in the **Kena Upanishad** it is however made clear that the only true power remains with the Goddess, when **none of the Vedic Gods is capable of knowing Brahman, Nothingness-Oneness, manifest as the Goddess of light, Uma.**¹⁷⁹

“Brahman had won a victory for the gods, brahman, the holy power. They, however, exulting in that victory of brahman, imagined it to have been their own, thinking: ‘Ours, indeed, is this victory! Ours the glory!’ Brahman, therefore, understood their pride and appeared before them; but they did not know what brahman was. ‘What sort of specter (yaksha) can this thing be?’ they asked. And they said to Agni: ‘O thou Almost Omniscient One, find out what that thing is.’ ‘Yes,’ said he, and he ran to it. Brahman asked: ‘Who are you?’ ‘I am the famous Agni, The Almost Omniscient One,’ he said. Brahman asked: ‘What power in you warrants such fame?’ And the god replied: ‘I can burn things up, whatever there is on earth.’ Brahman put a straw down before him. ‘Burn that!’ Agni came at it with all his force. He was unable to burn it. He returned to the gods. ‘I have not been able to learn,’ said he, ‘what that specter is.’

The gods then said to Vayu: ‘O thou Wind, find out what that specter is.’ ‘Yes,’ said he, and he ran to it. Brahman asked: ‘Who are you?’ ‘I am the famous Vayu, the One Who Moves Through The Sky,’ he said. Brahman asked: ‘What power in you warrants such fame?’ and the god replied: ‘I can carry things away, whatever there is on earth. Brahman put a straw down before him. ‘Carry that away!’ said Brahman. Vayu came at it. With all his force he was unable to carry it away. He returned to the gods. ‘I have not been able to learn,’ said he, ‘what that specter is.’

Then the gods said to Indra: ‘O thou Worshipful One, find out what that specter is.’ ‘Yes,’ he answered, and he ran toward it, but it vanished before him. In that very place he came upon a woman of great beauty. Uma Haimavati, the Daughter of the Snowy Mountain. He asked her: ‘What was that specter?’ She answered: ‘Brahman. Through the victory of that brahman you attained the glory in which you take such bride.’ From this, Indra learned of brahman.

‘The Goddess was no initiate in Vedic wisdom,’ wrote Heinrich Zimmer in comment on this allegorical legend; nevertheless she - not the Vedic gods - knew brahman. And she taught them to know that

¹⁷⁹) See J. Campbell, “*Oriental Mythology*,” COM, page 204.

divine essence, so that these three then became the greatest of the gods.' By this text we see that already at a comparatively early period (circa seventh century B.C.E.) it was the Goddess, and not the seemingly dominant masculine divinities of the Vedic pantheon, who was the real knower of that hidden, central, holy power of the universe by which all victories are won in the unending drama of the world-process. For she herself was that selfsame power. She is brahman, the life force of the universe that secretly dwells within all things.

In this episode in the Kena Upanishad, where the mother Goddess appears for the first time in the orthodox religious and philosophical tradition of India, she - womanhood incarnate - becomes the guru of the male gods. She is represented as their mystagogue, their initiator into the most profound and elementary secret of the universe, which is, in fact, her own essence."

When it comes to history there are, of course, certain facts which we can know, but to find out the meaning or causal significance of historical events and people will always remain a sub-certain challenge and open to interpretation. By attempting such interpretations we may actually learn from history about ourselves, maybe more so through a dramatization of the events than through scientific methods. As any human being is **free to think, act and sense in unconditioned ways** in a particular situation, a scientific study of human behavior is only possible through many similar interactions. i.e. one must study a large group of people and/or for a long period of time. Nevertheless, the statistical outcome of such a study has little predictive value per se for another particular situation. In human affairs the decisive action of one person can at any time be the seed of a radical change. Decisive means here unpredictable, totally new, creative. Human beings, unlike atoms or microscopic particles which do follow statistical laws, are free. And it is their **free actions which give meaning to a reality, not any statistical averages.**

In India and Asia the male Gods were never able to displace the supreme female Goddess

Figure 27
NANDI, SHIVA'S BULL



Maha-Shakti, Maya, who through the ages, has survived and prospered, and gained in power in the minds of the people. Further in the West, however, the patriarchal religions of the Semites became dominant by suppressing and eradicating the memories of the Goddess. At the same time they created religions of exclusion. Only the descendants of one tribe were the subjects of God in the case of Judaism. In the case of Christianity, only the organized believers in one particular manifestation of the Godhead, Jesus Christ, were worth saving in the eyes of this new paternal omniscient, all-planning God. In both cases the close potential relationship between Man and the Divine God/Goddess was denied. The divine nature of Man became unthinkable heresy.

The Biblical stories are a description of the ruthless wars of extermination of the new Semitic God against the earthbound powers of vitality and creation, symbolized by the **Bull** and the Goddess, and dating back to the Minoan culture. This same Bull, with the name **Nandi**, eventually became associated with Shiva. Moses' wrath against his own people, killing 3000, when they cast a golden young bull as representation of their old religion, was the wrath of the patriarchal new mindset against the old female one. The bull, the calf, the sacred cows of India, **Nandi** the bull, the vehicle of Shiva etc, are the symbols of the old spirituality of oneness, which was pretty much successfully destroyed by Biblical concepts throughout the Middle East and Europe.

The following story of "*Vishnu on Garuda*" is an instructive contrast to this Biblical mindset. Even though the new Aryan rulers brought their Gods with them, they never quite succeeded in replacing the older earth and water bound traditions of the Goddess. There are a number of episodes where the helplessness of the new Gods is illustrated, when they are faced with the mystery of the Goddess. In the little episode of *Vishnu on Garuda* the supremacy of the great goddess Maya Shakti to which even the new Aryan Gods have to bow is described.

Figure 28
GARUDA, THE BIRD-MAN,
VISHNU'S MOUNT



The story is told that when once Vishnu (an Aryan God) was riding on his mount **Garuda**¹⁸⁰ through the skies they passed by the blue mountain of Kameshvari, where the Great Goddess of All Desire and Delight resides (Shakti Maya).¹⁸¹ They make the mistake of not paying their respects to Maya. She, the giver of all movement, physical and spiritual, paralyzes them, and equally so Brahma who looks for his friend Vishnu. Indra and all other Gods (of Aryan origin) suffer the same fate. They finally find out from Brihaspati, priest and spiritual teacher of all Gods, in the solitude of the Himalayas, that they had failed to acknowledge the Great Goddess, the Maha-Maya. Only Shiva, who knows her mystery, could help, because Shiva and Maya are the two-in-one God-Goddess, much older than the Aryan Gods. Only when the other Gods acknowledge Maya-Shakti as the All-Powerful-One by performing magical self-transforming ceremonies and rituals, are they able to finally be freed (from the bondage of their ignorance and arrogance). Subsequently, in order to appease her, and to reenergize them as living beings, the Gods bathe in her lap (yoni) and drink from it to their eternal delight.¹⁸²

The erotic-sexual connotations are not at all accidental. Maya's powers unite spirituality, sexuality and sensuality. To ignore, suppress, or fear any of

them, leads to atrophy and paralysis of mind and body. This story contains many elements of Tantra and reveals the same spirit as the Yab-Yum symbolism.¹⁸³

In the case of the tale of Vishnu's ride on Garuda we know that we are dealing with mythology, which does not mean lie, of course. It deals with the history of human spirituality. The mythological tale has a message, just like the story of the battle of Troy, which I want to discuss as another example for the close relationship between 'factual' and mysterious-psychological-spiritual history.

¹⁸⁰) Garuda (he who devours snakes) is the eagle-man, who serves as Vishnu's mount. Garuda is the enemy of snakes, but Vishnu, as the absolute, is above both and integrates both, and controls both. Garuda often represents the intellectual realm (Shiva, Apollo), whereas the snake represents the creative realm, associated with Shakti, the moisture of the rivers and oceans, nature, with tenacious vitality.

¹⁸¹) Garuda (bird-man) is usually depicted with the head tail and wings of an eagle and the torso and legs of a man. He wears snakes as anklets and bracelets. In some sense he represents the dialectic union between the male (air, thinking, spirituality) and female (earth, creativity, water, soul). He may be similar to the Mexican God Quetzalcoatl, the plumed serpent.

¹⁸²) Female, sexual secretions have had magical powers in many cultures. To this day, a Chinese method to rejuvenate older men, is to have them 'drink YING energy from the lap of a younger woman.'

¹⁸³) See also the story of Shiva and Parvati in 7.2.5 page 505.

We do not know any details of the Trojan war, except the stories told us by Homer. For a long time, up to the excavations of Heinrich Schliemann, it was thought that the Iliad was complete fiction, mythology, fairy tale. Still, the interpretation of the battle about Helen of Troy, as the battle between the Asian maternal and the European paternal principle is a sensible and meaningful possibility, which has support in historical data. This interpretation can bring about a clarity which affects our own mind and our present individual reality. The battle between some aspects of the human psyche, identified with female and male, is part of the truth and reality of the human mind, and that battle is still raging on.

Today we cannot understand the particular realities of ancient Troy. We have great difficulty to comprehend the Greek, Indian, or Egyptian mindsets of old, their perceived realities, their concepts of Gods, not to speak of the ritualistic sacrifices of animals and humans. But we can compare what we can gather of their realities with each other on the background of our present reality. In this tentative way we can find a common denominator of all these realities by a process of abstraction. We must furthermore immerse ourselves in the literature, philosophy, art, religion, poetry, economic and political writings and actions of that time and open ourselves to the Zeitgeist manifest in written words. We must suspend our own reality to obtain knowledge about various aspects of that old reality. Those fragments, if seen before the background of an abstract common reality to which we feel connected, can produce a meaning, through which that whole reality becomes clear to us also in its human and existential depths, which escape rational explanation. Then, Greek, Indian, and Chinese history becomes an essential part of our own past and presence.

It is unknown to us to which degree and in what way we are children of our history and culture of possibly thousands of years. This unknown history, encompassing mechanical, generative, and creative movements of sensing, acting, and thinking has also shaped us. We have the freedom to learn about it and grow through it, but also to be independent of it. If we don't know it at some level of our consciousness, it may control us.

We are in some sense the history of mankind, the story of the **ONE HUMAN BEING** in his/her diversification, awakening to its own multi-faceted freedom and creativity. We must always learn to be free without illusion and to commit ourselves to perceived meaning, lest we fall into the abyss of empty certainty. This is the task of endless clarification in thinking and living and is possible and necessary in a positive and a negative sense. This task must be pursued as an existential human responsibility.

Let me sum up:

- We can arrive at a clarity about our own thinking and see that all our **knowledge** is conditioned.
- Knowledge which recognizes its limits is meaningful and points to further meaning to be explored. Science and technology provide a reliable basis for further knowledge and its applications. This is the only sane approach to reality.
- At last, but maybe most importantly, true and honest thinking, sensing, and acting is inextricably one with all essential human activity.

Everyday human living occurs in the vast realm between meaningless certainty and meaningful honesty. Profound honesty is a possibility of the human mind which can lead to clarity,

freedom, and responsibility. **It is crucial to see that such honesty should not be confused with correctness, which can be analyzed and measured. Honesty belongs to the realm of non-certain ideas in a non-certain actuality. The existential actualization and realization of these ideas in a particular time, a particular historical situation, is always a deed which goes beyond logic and analysis but which uses these skills for planning, constructing, verification and communication. The manifestation and implementation of such ideas through action are uncertain, risky, and dangerous creations with unpredictable and often irreversible consequences, but they have the potential at any moment to start a new age in history.**

3.2.6 PRINCIPLES OF A HUMAN REALITY

During the communist occupation of Leipzig, Germany, some true believers replaced the sculptured inscription at the Augustus Square:

OMNIA VINCIT AMOR (love conquers everything)

with

OMNIA VINCIT LABOR (work conquers everything)

There is hardly a better way to describe the difference between a creative and a mechanical way of life. Only a devoted Marxist and communist, or any other true believer in the mechanical power of the human mind, can be blind and obsessed enough to replace principles of Amor with principles of Labor, love with work. The next stage of human insanity should be mentioned here too. It is contained in the inscription at the entrance to the concentration camp in Auschwitz:

Work makes free. “*Arbeit macht frei*”

Fortunately, the collective subconscious mind of human beings has been much more intelligent than this approach. People out of their own free will and uncertain feeling created images, poems, and statues in the praise of love, there is a Goddess of Love almost everywhere in human history, from Isis to Aphrodite to Brigit Bardot or Marilyn Monroe, whoever the latest sex-symbol may be. Only in communist countries have there ever been statues erected to the praise of work. **Fortunately, love, Aphrodite-Dionysus, Shiva-Shakti, linga-yoni, have proved stronger than hammer and sickle.**

A human reality which deserves to be called open for meaning will have to contain ordering principles representing the possibilities of mechanical, generative, and creative thinking, sensing, and acting. This would require principles like the following:

Principles of nothingness: They are relatively **independent** of mechanical space (a particular location), time (a particular historical moment), or a self (a particular person). Examples are: mental abstraction, freedom, pluralism, separation and diversity, logic, mathematics, rationality, any certain formalism.

Principles of oneness: Examples are: inseparable oneness of all opposites, universality of principles, responsibility, one mankind, one unknowable God or one energy, one essence of human existence and transcendence, one Brahman-Atman, one Shiva-Shakti, one Buddha-mind, one Tao, one Yin-Yang.

Principles of betweenness: They point to the limitation of their expression in general, and to the limitation of the expression of oneness and nothingness in particular. These principles form the bridge between the two preceding classes of principles. Without principles of betweenness the former principles become destructive. We need freedom with responsibility, pluralism with one Mankind, oneness with nothingness, etc. Dialectic harmony, uncertainty, respect, love, eros, compassion are notions which point to betweenness.

Such principles can provide a relative certainty **and** meaning to a human being in a reality. **Because of its known or knowable limitations it can be universal in its non-certainty.**

A universal set of ordering principles without any limits is the idea of nothingness, oneness, and betweenness. But that set is as such totally empty and abstract. In the moment it becomes real it also becomes limited. Maya cannot be passed by or ignored, she must be embraced.

The betweenness is the dynamics¹⁸⁴, magic and maya, of the whole movement of ideas and can be understood as the self-creating power of suspension. It suspends oneness, and nothingness, and, being itself between what it suspends, it suspends also itself, and in so doing encompasses nothingness, oneness, and itself.

As I have mentioned earlier, it is only in the area of understanding that certainty is possible in a proper (limited and adequate) sense. This is the domain of mechanical rationality: mathematics, formal logic the natural and social sciences, and so forth. As a rule of thumb, one can say that, if something can be programmed into a computer, one has to do with the mechanical mode of thinking in a pure form. Comprehensions and insight are non-certain modes of mental activities.

3.3 UNDERSTANDING LOGIC AND SCIENCE

3.3.1 THE CHALLENGE OF MATHEMATICS AND SCIENCE

The epitome of correctness is generally believed to be found in mathematics and logic. It is indisputable that the analytical and synthetical methods of science and mathematics have brought about one of the most far reaching revolutions in the history of mankind. This revolution has given Man the power to utterly destroy himself and all higher organisms of the earth, but it has also opened the possibility to achieve a freedom from the burdensome laboring and toiling which used to be necessary for Man - particularly in the mass societies - to secure his physical survival. We have the

¹⁸⁴) The Milesians honored a Goddess 'dynamis' together with Hecate. Dynamis is an almost magical force and energy, and this is the sense in which I use the word.

capability to feed all of mankind, to provide decent clothing and shelter for all, to educate everyone, and to allow everyone access to all information gathered by all of mankind almost anywhere on the globe. All this is outwardly a result of science, technology, and a rationalization of the economies of the various countries. To obtain a reality-transcending freedom for all individuals is a much more difficult task.

However, even if these possibilities could become real, it remains doubtful that mankind would be better off in a deeper sense, unless other non-mechanical changes take place simultaneously. The potential technological achievements are minimal conditions for a decent survival, but even they can never be attained for all, unless we gain a deeper understanding and comprehension of Man as an intelligent, existential, and transcending being. This includes a comprehension or at least an open questioning of Man's role in the universe under ethical **and mechanical** aspects by a critical number of people. Only such an exploration can create the interest and motivation to actually use our technologies for the common good of mankind. A critical number of people who think, sense, and act in relatively similar and coordinated ways is required to transform a reality. Just like a critical¹⁸⁵ mass of radioactive Uranium-235 material is required to set a nuclear reaction and transformation in motion, so is a certain number of 'enlightened' people in various countries required to transform the underlying mediocre and/or self-destructive elements of our conventional realities in a positive sense.

The unresolved question is as to **if and how Man** can gain such understanding. We are dealing with the same question which Man has asked since the beginning of civilization. I have briefly mentioned the ideas of clarity and comprehension, modes of thinking which are subcertain. Unfortunately, there is no certain way to such a self comprehending clarity of thinking. It is the mystery of the human mind between the Oneness and Nothingness. But modern Man has no tolerance for the genuine mystery. He has become very suspicious of anything that cannot be proven and is inclined to confuse irrational with non-rational.

As mentioned before, I define irrational thinking as a thinking which is contradictory, but in which the contradictions are covered up by emotions in order to create the appearance of certainty. I set that negative notion apart from the positive notion of non-rational thinking, which is dialectic and which has an awareness of its sub-certain and non-cogent nature.

Lumping all non-rational thinking together under the notion of irrational, modern thinkers often treat values and ethical judgments as though they were irrational. Symptomatic for this confusion is that mathematics, or rather, statistics and computer-models, are being increasingly used as the **only** reliable method of investigation of practically **anything**. Economics, architecture, warfare, and even art and poetry have become increasingly computerized, and we tend to believe that through the application of computer models we can do everything better.

This indicates some kind of a scientific superstition, a scientism, which is widespread among scientists and laymen alike. It goes so far as to reduce art, religion, and philosophy to an analytical understanding, or to deny their relevance and importance in human existence. One might highlight this irrational position as follows:

If it cannot be analyzed, it has no meaning.

¹⁸⁵) A critical mass of radioactive atoms is required to start a chain reaction, i.e. a process which generates more and more neutrons with every atomic fission.

**If it cannot be measured, it doesn't exist.
If it cannot be used for a definite purpose, to make money, to
increase power or pleasure, it has no value.**

This is a tendency towards negative philosophizing, as mentioned earlier, which excludes positive philosophy. Actually, such thinking pretends to be non-philosophical but realistic, blissfully ignorant of the fact that it is just bad philosophy. Such a thinking expresses merely a common attitude of people who are caught up in the habitual and unreflected thinking of a given reality at any given time. When it comes to spiritual issues, to name one endangered area of human meaning, it clings to habits, in spite of its innovative allure in mechanical things, and is a thinking in conventions and **unquestioned** assumptions and boundary conditions. It attributes absolute values to the formal content of tradition, and in this way becomes irrational without realizing it. The opposite view espouses an overtly irrational position, which tries to reject rationality in favor of believing in the absurd.

3.3.2 BASIC FORMS OF LOGIC AND SCIENCE

To understand our reality better it is appropriate to look at some successful and better definable human 'activities,' like e.g. mathematics and science.

Let us consider further some basic assumptions of formal logic and mathematics. Formal logic today has been mathematized in the sense that it has been transformed into a set of symbols, which are in themselves as meaningless as mathematical symbols. The advantage of this method is that one can operate **mechanically** with these symbols. Its disadvantage is that thinking as a whole can seem to be reduced to its mechanical function. **But computer models can never take into account human actions and deeds which are born out of freedom and which can create new ordering principles and new realities.**

One should also distinguish between formal mathematics and creative or intuitive mathematics. Immanuel Kant, for example, showed that mathematics is based on "**synthetical judgments a-priori.**" Such thinking is intuitive and creative.¹⁸⁶

We develop mathematical knowledge and through it shape scientific models. Both depend on

- **a system of 'arbitrary' or self-evident consistent number of axioms or postulates. (They cannot be proven from within the set for which they provide the basis.)**
- **a set of elements or objects**
- **the rule of non-contradiction.**

A mathematical theorem is a consequence of these conceptualized ideas of oneness and nothingness, and we can arrive at a known theorem through their formal use. The most important theorems, however, are usually first seen through a generative or creative mode of thinking and sensing and are then traced back through logical and reversible steps to the original set of assumptions.

¹⁸⁶) See also the quotation of H. Poincare in chapter 1, page 66.

3.3.2.1 HOW CERTAINTY AND CORRECTNESS ARE POSSIBLE

Once the connection between a theorem and the postulates has been established, one has proven the correctness of that particular theorem, which can then be added to the set as another static element and building block. To talk about absolute certainty in mathematics can therefore only mean a certainty with respect to an original set of logic, which is an abstraction from actuality.

Such an 'absolute' certainty is possible, because mathematics is based on the two empty forms of 0 and 1, together with the process of identical repetition. These forms can be emptied by thought to any desired degree and thus rendered absolute in any sense which **can** be defined by formalizing thought. In other words, a mathematical absoluteness is a formal one, which depends on a limiting process, defined and controlled by thinking. Any other form of absoluteness is uncertain.

Other non-formal words or rather metaphors, which are not reducible to numbers, are inadequate for usage in a formal context. They are nevertheless indispensable in the **creation** of those forms. However, there is a school of thought which wants to eliminate ambiguous words altogether, not only from mathematics and science, but also from normal language. This is impossible because words and notions are dynamic forms and symbols of a whole history of a consciousness in its movement, which is dynamically transforming itself.

Suppose that the human mind would succeed in such a formalization of all language. Thinking would simultaneously enslave **itself** to its formalism and turn itself into a mechanism. As the human mind is intrinsically free, this attempt cannot succeed in its ultimate (mad) purpose. A relative cleansing of language is desirable in all rationalizable domains of a society, but normal language is in itself alive and a living manifestation of the human spirit. This is why the poetic and spiritual meaning of one language can only be translated approximately into another language. Language is a reflection of the dialectic nature of the human mind. Language, spoken and written, has a mechanical form and is the whole of thinking filtered through mechanical thinking and its ordering principles. It is one of the most basic ordering principles of any reality.

When mathematics is applied to actuality we arrive at science. The formalism of mathematics is introduced to create measurable quantities of and in time and space. The classical laws of physics require that we assume that a point and its motion can be defined with absolute certainty, a deed which ultimately was proven to be impossible by Heisenberg's uncertainty laws.

Still, to produce a definite and unambiguous **certain** terminology in **appropriate** domains is an endless effort, a part of negative philosophy, which goes hand in hand with a constant creation, re-creation, and transformation of words and their meaning. It is comparable to the unending effort of science to understand the world beyond any boundaries.

I try in this whole book to draw attention to the importance of a thinking which is certain where possible, subcertain yet free, when it contemplates essence and idea, but open to communication and intelligence always, so that it does not fall into the trap of blissful illusions, which exist in a metaphysical and religious *Schwärmerei* (exaggerated romanticism) as well as in the often sterile air of institutionalized science and philosophy.

This former thinking of *Schwärmerei* is a decline of speculative thinking and has been occurring in popularized metaphysics and just about every cult and religion. There, reason has been eliminated in favor of a pleasurable and blissful state of mind, in which bliss is a deafening form of security.

The scientist's irrational hope for an absolute understanding of the universe and the businessman's illusions with respect to economic security, the politician's relishing in his power are all symptoms of the same confusion: **Finite forms of relative certainty become universal ends and means driven by a blinding demand for a sense of absolute security, the only remaining 'pleasure' of a paralyzed mind.**

3.3.3 A TEST FOR THE QUALITY OF A THEORY

It has been a constant endeavor of scientists, mathematicians, and philosophers to find ways of proving that one theory is better than another, or that one theory is faulty, whereas another one is true. We have said that an analytical reduction of a theory leads merely to the basic building blocks of that theory and not further. If one wants to arrive at a mathematical certainty in one's investigation, the building blocks will be the numbers 0 and 1.

The real-life validity of certainty, logical analysis, and the thought-forms of 0 and 1 have been shown. The computerization of the mechanical parts of societies is in full swing and has the signs of an amazing success. The often extremely complex mechanical operations in a society like writing, book keeping, accounting, calculating etc. have become much simpler through the use of computers, which are becoming more affordable every day. Thus, the reduction of complex procedures to patterns of 0 and 1 is one of the greatest success stories in the history of the human mind.

Some groups today subscribe to anti-science and anti-rationality delusions and attack scientific and rational methods as the oppressive machinations of a white male American-European dominance. This is silly.

An outright rejection of formal criteria, a denial of the validity of the analytical approach is a unintelligent and mechanical approach. What is sometimes proposed also, is the honorable age old idea of some mystics of a **direct unmediated and whole understanding and insight.**

To this belief is to say that any non-empty insight, including a direct one, must take on a form, and that form must be tested for its validity in a reality. The demand for harmony between positive and negative philosophy cannot be circumvented. Whoever rejects such a test, opens the doors of deception, self-deception, and dishonesty. But all we can test is the form. From its correctness or incorrectness we cannot infer the existential validity of an actual but uncertain mystical experience.

Vice versa, from the point of view of a mystical oneness the mystic should be intelligent enough not to look down on reality and on the people 'caught' in it. The 'absolute certainty' of the mystic is of a different (not necessarily higher) dimension than the formal certainty possible in a reality. One could describe his or her 'absolute certainty' as one unrelated to mechanical time and knowledge and therefore unrelated to reality. As the mystic actualizes and realizes his timeless insight by giving it form, he subjects his formal expression to the laws of mechanical time and reality. His formalized insight must then be tested by these laws of reality.

The mechanical thinking of the logician and the creative thinking of the mystic are both qualities of all human thinking, merely with a different emphasis. Artists and lovers share in the mystical realm of timelessness as much as the creative scientist or businessman.

Logic and rationality have been created through non-rational thinking processes and enable us to test an argument etc. as to its formal correctness. But the set of logical tools is incomplete, which is why logic itself is limited from an absolute point of view. On the other hand, the form of

an understanding, its expression, may be limited, self-contradictory, and yet stem from a true insight, point adequately towards it, and be thus of irreplaceable value to a human being.

Any truthful expression of a human being is part of this endless endeavor to give truth a form. But the formal truth should have an attribute of sub-certainty to facilitate a suspension of this form when necessary. Art, music, love, religion, poetry, and philosophy are merely particular areas where such expressions can take place.

One's own honesty, an existential metaphor, and any other idea requires the rational analysis of an understanding and the ever lasting improvement of its form. There is no field of human thinking and acting in which an understanding can be formally complete, not even mathematics and science. Knowledge is therefore an infinite process just like meaning. Meaning can move in circles, but it can also undergo quantum-jumps. Knowledge can converge, progress, remain static, but it can also unfold in quantum-jumps. Knowledge without meaning is dead, and meaning without knowledge is empty. Knowledge and meaning require each other to stay alive.

3.3.3.1 TEST OF A THEORY AS A WHOLE

Hegel said that a system of thought can only be countered by another system of thought.¹⁸⁷ This means that a larger theory is required to test a sub-theory. However, there cannot be a final **formal** theory to test all theories, including itself, conclusively. I use the notion '*theory*' as a **set of ordering principles, which is rationally consistent and meaningful, and which helps us to orient ourselves in the world of *What Is*.**

We want to include in our question not only theories about thought, but also theories about sensing, acting, and thinking in interaction with the 'world.' We therefore extend our question to 'implementations' of theories as realities. (A reality emerges, of course, as an inter-action **between** the theory and the world.)

A test for the quality of a theory and reality cannot be merely formal. It must be intelligent in itself. This means that it cannot be merely analytical, and it cannot lead to a positive certainty. The intelligent test will however be sufficient as a pointer of direction. I call such a test **philosophical**.

3.3.4 PHILOSOPHICAL TEST

The mind itself is a movement of **Nothingness-Oneness-Betweenness (NOB)**. All it can understand, comprehend, and have an insight into must be part of such a movement. I want to propose as a **philosophical test of the intelligence** of a theory (not its certainty or correctness!) to investigate, whether or not it contains **explicit forms** of **NOB** as its foundation.

¹⁸⁷) But he believed that he had actually found the very ultimate system, even though this was in contradiction to his theory of dialectics.

In a **negative test**, we can say that a theory which, as its basis, **rejects** any of these ideas is an unintelligent theory which is very likely to become irrational and confused. The proposal provides also the possibility of a minimal **positive test**:

The fundamental formalism of the theory must be compatible with forms expressing uncertainty about its results and about the theory itself, its ordering principles and boundaries.

Let me reiterate what I said previously about a set of intelligent ordering principles of a reality:

- It should be a combination of rational and non-rational methods and principles, with the intention of highest possible certainty but without giving certainty an **exclusive and therefore irrational** value:

DOES IT MAKE SENSE?

- It should contain in it and express, at least indirectly, the idea of universal and catholic oneness as a subcertain principle which gives rise to the concept of limited mechanical certainty. Expressions of this catholicity are existential metaphors of honesty, value, meaning, eros, responsibility:

IS IT UNIVERSALLY MEANINGFUL, INDEPENDENT OF NATIONALITY, RELIGION, RACE?

It should contain and express the idea of the limitation of its expressions:

CAN IT BE MODIFIED, CHANGED, IMPROVED?

Most organized activities of human beings should be based on such universal principles of thinking, sensing, and acting. Under such circumstances they are dynamic, powerful, and resist irrational influences. Let me here name a few domains of activities to illustrate this proposal, the whole book being part of an unending effort to clarify this issue:

3.3.4.1 EXAMPLES OF INTELLIGENT AND UNINTELLIGENT THEORIES

Thinking as a whole, implying itself, cannot be reduced to a formal set of non-contradicting elements, because it is as a whole a non-certain movement between its non-certain ideas of oneness and nothingness.

Intelligent subsets of this thinking exist:

A) In mathematics

we have the fundamental uncertainty about the origin of the numbers 0 and 1.

B) Logic

itself cannot be freed of inner contradictions which prevent a final closing of a theory. But logic provides an indispensable certainty in limits. **Gödel's theorem** is a formal expression of the uncertainty of mathematics. (Russel and Whitehead attempted to come up with a complete, self contained theory of mathematics in their work *Principia Mathematica* and failed. This was before Gödel came up with his proof that it cannot be done.)

C) In physics

the **Heisenberg uncertainty relationships** state our fundamental uncertainty in dealing with time, thought, matter, space (TTMS), the basic parameters of the whole theory of physics. Let me repeat again that this theory does not prevent us from building computers and flying to the moon with sufficient certainty. The subtle uncertainty is in my view a most intelligent device or law of 'nature' to prevent it from self-destructing. **Without uncertainty Shiva is Shava, and the universe is dead.** The same holds for the Heisenberg uncertainty relations.

This suggests an answer to Schelling's question "*Why is there something, why is there not nothing and nothing but nothing?*" again.

What Is does not **know**, and does not even want to know or have to know. **What it wants is what it is.** Rational thought cannot grasp it. I use the ciphers of Maya, Shiva-Shakti, eternal dance of free, self-creating and destructing, complementary holomorphic parts, which are One and Free, Oneness and Nothingness. This **NOB** is the most fascinating play the Gods could come up with. It is who they are, who **What Is** is, Brahman and Atman, Intelligence, Soul, Self. Nothing is just as boring as something. It is intelligence which changes nothing into something and vice versa. The free display of what manifests itself in a human consciousness which is free, bound by nature, and of it, and which therefore can make terrible mistakes. If you try to ignore its freedom or its oneness, you produce terrible and deadly consequences. This is a play with its constant uncertainties and creative changes which is worthy of intelligence. So, why is there something, why is there not nothing?

What Is, is intelligence.

D) Intelligence in a governing structure.

In a state's **constitution**, which deserves the attribute intelligent or good, the basic principles are freedom (nothingness) and the value of the individual (oneness), together with the value of the state as a whole. The idea of the oneness of the state is here as important as the idea of the individual. Both together form a basis for intelligent values among people. It is the fundamental openness for communication in a common organization of a society which provides the uncertainty of freedom, unity, and communication. The constitution provides the dynamic and intelligent covenant on which a society can be built as a permanent changing reality.

On the other hand, a philosophy or religion which claims to be able of arriving at absolute knowledge or control, rejects non-certainty, and therefore should be called unintelligent.

3.3.4.2 Some examples of such unintelligent manifestations are:

- ▼ **Exclusive** Analytic Philosophy;
- ▼ **Exclusive** religions: "My God is not your God." Absolute knowledge about God.
- ▼ Communism: "All societies **must** evolve to socialism; the idea of the Sacred is opium for the people."
- ▼ **Absolute** systems of thought and totalitarian societies, scientism.
- ▼ **Racism**: The theory and practice maintaining that one race is superior to another in a fundamental sense. Identification with one's skin color, and the rejection of other people based on their different skin colors.
- ▼ Nationalism, and tribalism, ethnicism: I identify with my tribe, my nation, my ethnicity because I am part of it. People of other groups are inferior. I cannot appreciate and appropriate their achievements.
- ▼ Any **fixed** theory of moral behavior or intelligence.
- ▼ A theory of 'total relativism.'
- ▼ A theory which attacks all forms of knowledge and proclaims a state of permanent uncertain 'Unio Mystica', just as well as a theory which embraces nihilism with the thought of 'all is equally good or bad,' is also unintelligent.

We can see that any knowledge, which, always being partial, claims to be certain, universal, and unconditioned, leads to an irrational theory. If any group of people has the power to enforce such theories there seems to be an temporary heightening of that power to almost god-like status. The theories become unquestionable traditions and moral value systems and create almost unassailable hierarchies of power, until they get swallowed up in the vacuum of their emptiness; Maya-Shakti eats her silly children by the millions and drinks their blood.

Absolutist theories and regimes need violence to maintain their power. The power of freedom and rationality can over the long run not be suppressed. This is my trust.

3.4 COMPUTERS AND HUMAN CONSCIOUSNESS

With the distinction between limited certain knowledge and existential ideal thinking in mind, it is illuminating to explore the concept of a machine like the computer and compare its extraordinary capacities to **human** thinking, sensing and acting (human *SAT*). The speed and accuracy with which a computer can handle numbers surpasses human skills and has given rise to the comparison to human intelligence. But there is only one kind of human thinking which should be compared to the bit processing of a computer. I am referring to mechanical thinking which we can consider **abstractly** to be separable from the rest of human thinking. But that abstraction does not correspond to an actual fact and requires non-mechanical thinking, which, through its suspending qualities, can create the deceptive appearance that mechanical thinking is an autonomous process. Human thinking creates through its abstracting and suspending power a thought-universe to which we can relate mechanically. A computer is part of that thought-universe created by human intelligence. Whereas mechanical human thinking **can** function in that universe without intelligence, the processing of a computer is bound to function in that way. An entirely mechanical thinking of a human being is impossible, because it always has some kind of connection with its creative mode and its meaning, that is, even mechanical human thinking implies some non-mechanical thinking. Even if we deliberately construct a meaningless sentence, we do so by negating meaning. The meaning of human thinking is enfolded in speech and unfolds in communication. Meaning, creation, and communication are non-mechanical movements of *SAT*, which are fundamentally undefinable in a mechanical sense.

Some people claim that anything which cannot be defined has no meaning. But, as I understand the concept of definition, it implies that anything can only be defined, if it can be fully reduced to another set of definable objects and their relationships. The concept of 'any thing' includes all phenomena in as much as they are **accessible** to our thinking, sensing, and acting in mechanical space and time, that is, in as much as they are measurable. **So, one can conclude that anything which can be completely and absolutely defined has no meaning.**

In the previous sections I have tried to **show** - not to prove - that anything that can be reduced to mechanical form, and which is not more than that form, is devoid of meaning. A formalism of mathematics, for example, is just a pattern (even the pattern is some kind of meaning which is given to it through the interpretation of a consciousness), which is a general code for meaning. For the meaning to unfold, human beings must intelligently read and interpret that pattern according to the knowledge which has been communicated to them through many generations of creative thinkers. In human thinking there is always definable knowledge and undefinable meaning involved. Let me repeat the two **formal** arguments supporting this view:

- Gödel's incompleteness theorem seems to be extendible to the whole set of formal knowledge, (which can be mapped on the field of rational numbers.) **This requires that there is a set of ordering principles outside of definable knowledge.** (See pages 145, 181)

- In **physics** we have started to realize that **matter, mind, space, and time** cannot be **'defined,'** i.e. delimited, and treated as completely separate objects etc. At a fundamental level matter-energy behaves in non-certain, non-local, non-causal ways.

Thus, my proposition is that human thinking, which implies mind and matter, can also not be understood at a fundamental level in the sense in which we understand Newton's laws and its deterministic consequences.

This means that **we cannot understand intelligence**. Whatever we do and can **understand** of intelligence is merely a part of its mechanical and formal operation. To have insight into intelligence is possible and is the greatest challenge for the human mind. This insight brings the human mind in contact with Intelligence, Nothingness, Brahman, Atman, God and whatever other ciphers Man has created to speak of the *unknowable*:

"Tat Tvam Asi": "This is You" and "Neti, Neti": Neither this nor that.

3.4.1 THE AGE OF 'REASON'

At the beginning of the third millennium B.C. we are witnessing an apparently limitless expansion of computer applications, information technology, and bioscience which have led many people to believe that these powerful and amazing new technologies will bring with them the end of our human problems. Indeed, aided by an ever easier flow of worldwide communication through telephones, radio, television, computers, faxes, many totalitarian systems have collapsed. Ideas of civil rights have been spreading to the most remote corners of this earth. Ideas of free enterprise have started to lift hundreds of millions of people out of age old poverty. People everywhere on earth have started to exchange ideas world wide through the means of electronic communication devices. Free trade is spreading, and with it a free flow of knowledge, values and ideas. It seems that for the first time in the history of mankind, a majority of people and peoples are able to free themselves from the yokes of mechanical governments, which are based on irrational and/or arbitrary concepts of power.

One can find that a similar revolution took place in the eighteenth century, but on a much smaller scale, with the upcoming of the 'age of reason,' a name which should be changed to 'the age of the intellect.' After all, by and large people have not become more reasonable or more intelligent since then. They merely have learned how to use reason in some local areas which do, however, usually not affect a **general** very unreasonable and irrational behavior.

We have had more devastating wars than ever. Nationalism, ethnic strife, tribal warfare, seem to be raising their ugly heads. Superstition and ignorance are still dominating the majority of people, even in the most civilized countries. And in my view, most organized religions are contributing heavily to this indoctrination with irrational belief systems.

In spite of all this, I think that rationality is on the rise, driven by economic necessity and worldwide communication. It becomes more difficult to think of people as being in the claws of some heathen devils, if one realizes that these same people are doctors, managers, teachers, etc. in other countries, and if one knows these people from face to face. The first technological revolution brought with it, among other things, the **formal** dispelling of an old fashioned kind of superstition and magic, giving way to a formal (mechanical) explanation and interpretation of the world. But these concepts are also being accepted too easily without comprehension and therefore threaten to become another kind of superstition. One should bear in mind what superstition means, before one proclaims that technology and science have done away with them. One of the definitions for superstition is "belief in magic and in the influence of inanimate objects on human life and

destiny."¹⁸⁸ Our belief in science and technology and, more generally, our belief in the omnipotence of formal thinking, sensing, and acting has become a new form of superstition. What was happening then with the dawn of the technological and economical revolution, and what is happening today is a tremendous acceleration and extension of **the formal level of thinking, sensing, and acting**. The superstition which was replaced by insight into the rational nature of the mind was the end result of a decline of previous insights which formed the bases for those cultures of antiquity. **Cultures at any time can only flourish in the presence of intelligence and openness**. In human cultures there is always a mix of insight and superstition. When societies thrive, insight, intelligence, and openness dominate; when they decline, superstition has undermined culture, the arts, philosophies, and religions. The fact that we live in an era of science and technology does not mean that superstition has disappeared. **It seems that scientific knowledge cannot change the psychological and emotional subconscious and non-conscious levels of the human mind. These are the levels from where ideas arise, which in turn direct knowledge and consciousness.**

3.4.1.1 THE AGE OF THE COMPUTER

Science and technology are today advancing at an exponential rate and in quite unforeseeable directions. Advancement is meant here essentially in a quantitative way: We are able to do more things faster and more independently of spatial distances. Locally, this progress has produced considerable wealth and a greater concentration of economic power. A potentially positive side effect of technology has been that the economic and political structures of the whole earth's nations and peoples have become interwoven and interdependent, thus softening traditional barriers between them and creating the possibility for easier uncontrolled or uncontrollable communication among all the people globally.

Unless the technological revolution will be accompanied at some point also by a spiritual revolution the mechanical advantages of better economies etc. will be largely wasted. This spiritual revolution should mean a deeper insight into human thinking and our realities, an increase in human freedom, tolerance, and compassion, **not a return to religious dogmas or theocracies, which do anything but liberate the human mind.**

There is the possibility, however, that for many people on earth this technological revolution will end up in less freedom, less sincere education, and more social slavery. No one can predict the long term impact of this modern technology, but it seems to be mandatory that we take a close look at the possible dangers which such new technologies could produce. The greatest danger seems to be that we trust more and more that pure mechanisms of one kind or another will produce a better life.

Under such circumstances it would be extremely important to raise the awareness that all people on this earth share a common intelligence and sub-conscious heritage. In this common history the necessity of a dynamic interplay between mechanical and creative forces at all levels and in all areas of human endeavor has been advocated and revealed. There is but one intelligence, One-Nothingness, and we human beings have the privilege and responsibility of being able to consciously share in it at some level. The symbols of Shiva-Shakti, Yab-Yum, Yin-Yang point in this direction. They were always meant as learning devices, not as objects to be admired. Buddha, Nagarjuna, Heraclitus, and Nietzsche, - to name a few - were **teachers, not preachers**. I think we can and

¹⁸⁸) The Universal English Dictionary, RKP, London.

should learn a lot from their wisdom on a universal level. Their wisdom is representative of human intelligence and the intelligence of *What Is*. We cannot find this wisdom in computer models, nor in books, nor through any method of mechanical learning. We can read in books about people and their ideas, but to awaken to the intelligence in ourselves is the great mystery and challenge which we also share. We have to become and be that which we truly are. Such awareness is required as source from which we can live and to help us avoid the traps of technological, scientific, and economic success.

Even though the area of applications for computers is as limitless as formal thinking, this does not mean that computers (or formal thinking) have all-encompassing potential. Only if one tacitly (and irrationally) assumes that **all** can be reduced to formal quantities, could one make and believe such a statement. Still, if one would want to delineate an area which the power of formal thinking cannot possibly cover, one should comprehend that this cannot be done in a definite way because **anything that one can state precisely is made accessible to formal thinking and can eventually be imitated by a computer**. To understand this, one needs only to realize that any formal statement can be mapped on the infinite set of integers, or combinations of 0 and 1.

One can, however, make a prediction as to what computers are **not** going to do for us: **They will not be able to help us to be more intelligent, responsible, and caring. They cannot lead us to ourselves.**

In other words:

Computers and their related technologies alone are not going to solve philosophical and psychological human problems. Many severe human problems don't have their roots in mechanical mistakes but in the confusion arising between non-mechanical and mechanical sensing, thinking, and acting, an area which is inaccessible to definable methods. Still, science and technology will be aided and advanced in almost unimaginable ways, to improve human lives on many levels. To oppose computer science and bioscience, for example, out of fear that their products might diminish us as human beings is totally misguided. As always, intelligence, experience, and good luck will be necessary to help mankind to avoid serious setbacks. But, there is no way to avoid the uncertainty which new developments bring with them. And as new technologies tend to challenge cherished, religious, traditional, and cultural dogmas there will be powerful groups trying to stop or undo such developments.

Computers, just like the intellect alone, are not able to think generatively or creatively. Both, computers and the intellect, need for their proper functioning the separation between subject and object, the 0 and 1, or similar mutually exclusive opposites. In the case of the computer, the symbols 0 and 1 are literally its fundamental codes, implemented mechanically by "on" or "off" states of transistors. **Thus, we can say that intelligent human thinking has created the concepts of 0 and 1 as the most universal objects of thought.** Realizing that all mechanical thought can be expressed through abstract codes of zeros and ones, we have invented a machine which has the 0 and 1 as its basic operative structure, and therefore, in spite of all my cautionary notes above, **the computer age is the most promising age in the history of mankind.**

In complete and fascinating contrast, **human thinking has as its basic code the ciphers of nothingness and oneness (rather than the numbers 0 and 1) which cannot be reduced to simpler structures without losing any meaning and power.** We are therefore unable to reduce all human thinking to numbers because its essence is undefinable intelligence. One might say that the most ingenious universal, and therefore empty, projections of those ciphers are indeed the mechanical concepts of zero and one. This is the mysterious fact that utmost intelligence is required to create the concepts of 0 and 1. **The power of 0 and 1 is this mechanical and therefore powerful universality. (“What Is” has chosen another code to create life forms, from viruses to human beings. That mechanical code consists of the four letters, i.e. chemical compounds, abbreviated by the letters A, C, G, and T. Combinations of such three letters form the genetic codes of all organic life forms, as far as we know.)**

Just as we can forget this creative intelligence in the manipulation of its mechanical results we can also deny and suspend intelligence generally, because intelligence and freedom are inseparable. This freedom allows us to go as far as to negate intelligence and freedom themselves.

Anything mechanical can be a projection of intelligence but can also invite its negation. The blessing of technology becomes a curse when there is a lack of intelligence. The computer can be looked at as the manifest external form of creative intelligence. It is mechanical and universally applicable to solve problems, but as a machine, it is separate from creative intelligence. Neither the computer nor the mechanical mode of human thinking can suspend and negate themselves, because mechanicalness is the structure of certainty and is incompatible with non-certain self-suspension and self-negation. The computer is a machine which can be built according to formal instructions by other machines. These instructions, though conceived originally by generative and creative minds, derive their universality from their formal emptiness and certainty which in turn has become possible through their separation from the creating mind. (I have defined certainty as the capability of conscious identical repetition of movements.)

The conscious thought process of certainty, when left to itself, transforms this 'local' certainty into an all-encompassing demand for objectifiable truth and rejects any other kind of truth.

Figure 29
KALI ON SHIVA, from PRT



This is a self-deception and is one of the possible results of separation. It has its roots in a profound miscomprehension of the cipher of freedom. This miscomprehension however is possible because of freedom, and yet, that same incomprehensible freedom can free us from the illusion of certainty. Here one can see a fundamental difference emerging between human thinking and the operation of a computer.

Human thinking is **potentially** open to intelligence and freedom, even at its mechanical level, and even though it does appear to be absolutely separate from it. 'Thought'-processes of computers, on the other hand, may appear to be intelligent, but they are always mechanical and never free to open themselves to an intelligence.

And, as the story of Vishnu on Garuda tells us, the human mind will be petrified, if it omits its creative, free, wild, unpredictable, uncertain characteristics.

The consequences for this neglect is shown in drastic symbolism in India and in Tibet. The wrathful aspect of Shakti is Kali, who devours her children and rips their hearts out.

The Vajra-dhari (wielder of the vajra) of Tibetan Buddhism in the Yab-Yum figures holds in her left hand a bowl made of a human skull, filled with brains and blood. In her right hand she holds the Vajra-chopper with which she flays her victims alive. In pictures and figures like Vajrakila (fig. 16 on page 104 and fig. 52 on page 322) she is in aggressive creative sexual union with her lover, the compassionate Buddha in his wrathful manifestation.

In the plate *Kali on Shiva* Maya-Kali-Shakti sits on the immobilized corpse-like Shiva, called Shava¹⁸⁹. She shows her form as Mahakali ('great time'), the **dark black one**, the exterminator of time and life, who takes back what she has created, time and reality. She is ready to carry out her threat of annihilation of the human being.¹⁹⁰

She is the source of life, governed by the senses and their demands for pleasure. She is also all devouring death as time, its beginning and its end. People must comprehend their ignorance of trying to be separate from her. This comprehension is the only act which will make her embrace less deadly. **When transcendence is dead Shiva is dead, and Maya is the horrible Kali, i.e. reality is horror and love is like sex with a corpse.**

3.4.1.2 ARTIFICIAL INTELLIGENCE

There are many advocates of so called artificial *intelligence* who think that the *intelligence* of computers is comparable or equal to human intelligence (as of the year 2002), and that computers will eventually surpass the human mind. The fundamental flaw in the comparison, on which such a claim is based, is that one accepts the computer and its sophisticated mechanical capabilities as **the** fundamental reference. One calls the computer's most complex and fast operations intelligent and then compares the capability of the mechanical model of human mechanical thinking (not mind) to that reference. In this way, one creates a mechanical model of thinking, based on the operation of computers, and compares that model with the computer. As any such comparison involves only mechanical definitions, operations which cannot be defined are automatically excluded. One implies that the **indefinable qualities of the human mind have nothing to do with intelligence** because they are not quantified. Underlying this approach is the unspoken postulate that **what is real and valid must be definable and quantifiable, reducible to 0 and 1**. This postulate is of course a

¹⁸⁹) See Phillip Rawson, *Tantra*, PRT:, plate 17.

¹⁹⁰) See other pictures of Kali, Chinnamasta, Yab-Yum, Vajrakila.

metaphysical conjecture, i.e. a statement derived from a supposed insight into the whole of existence and being. Any consequences which one derives from such an assumption have their limits in the validity of the conjecture itself. Proponents of a mechanical artificial intelligence claim however that this statement is meaningful and scientific, but not at all poor metaphysics.

But the creation of artificial intelligence in computers would have to be a metaphysical event, just like the creation of human intelligence. Organic matter has achieved this deed, and we don't know how. I have called the Nothingness-Oneness of What Is intelligence. Human beings are part of that. When computers reach the point where they can see and articulate that same idea, they too will have partaken from the same mysterious source, from which human beings get the idea of their eternal soul.

If one adopts the confused view that intelligence is a mechanical and deterministic process, one arrives indeed at the certain result that the capabilities of advanced computers surpass the capabilities of the human brain, and one can talk about the thinking intelligence of a computer (as of 2001). The floodgates of false hopes are then thrown wide open.

Computers are excellent machines with infinite potential for mechanical applications in many aspects of society. They can or will eventually surpass human mechanical thinking, sensing, and acting. But only a very dim and confused comprehension of human intelligence would allow us to speak about the intelligence of computers, once one has seen a glimpse of the intelligence which I espouse in this book. A computer (as of the year 2001) is as little intelligent as it is free. Just like the human capacity to think mechanically must be guided by intelligence so must the use of computers be guided by intelligence. That intelligence is so far not part of the computer program. The extraordinary power of computers lies in the fact that they can perform reliable computations in extremely complex situations, which in a modern society need to be mastered.

We cannot exclude the possibility that the power and complexity of silicon based systems can reach a point where these material processes become conscious and intelligent. (The power of computers doubles every eighteen months and grows by a billion times in a period of fifty years.¹⁹¹) We have no idea how carbon based systems, the material processes in human beings achieve this. Therefore, this intelligence of digital systems would be as mysterious as the whole of human consciousness and sub-consciousness.

In the meanwhile, computers have the potential to benefit more people than any other invention in human history. They will be able to help us run countries effectively and efficiently with greater participation of the citizens. The aspect of computers as information device can be a source of economic and scientific power of the individual. This body of correct and reliable information will continue to grow exponentially, whereas irrational belief and irrational knowledge will at best remain a constant. There is hope for a more intelligent world community after all. This hope has been made realizable, not by religions, but by the much maligned and feared development of mathematics, science, and technology. Human intelligence, aided, assisted, and stimulated by the power of correct, reliable computation and information of computers, will be able to transform the human condition faster and more efficiently than ever before. **It will be important to ensure that this power is directed by ideas of intelligence, compassion, and wisdom. And maybe the material processes of digital systems can indeed perform a quantum like jump and develop**

¹⁹¹)Stephen Hawking (in 1997) thinks that humans should start to improve human genetics to keep up with the advance in power of computers.

consciousness and intelligence. After all, matter-energy is the mother of this intelligent universe. I trust that this intelligence operates with love and compassion as least as much as human intelligence.

3.5 IDEAS AND CREATIVITY

"Appearance, what is it without essence?" -

"Essence, what is it without appearance?"¹⁹²

"Every thing must decay to nothing."

"Essence cannot decay." Goethe.

Maya-Shakti-Devi or Parvati might have expressed this as:

"What is Maya without Shiva?"

What is Shiva without Maya?"

3.5.1 IDEAS AND CHANGES

These rhetorical questions suggest that what we can see, sense, or think consciously belongs to the world of appearance, reality, the world of Maya, and that this appearance is different but inseparable from the essence of what **actually is**.¹⁹³ I want to emphasize the inner dependence of appearance and essence even more. The correlation between the two is the mystery, because it is non-causal. Goethe circumscribes the problem with another one of his beautiful and insightful aphorisms: "**Anything finite is only a metaphor of the infinite.**"

This means that to the essence, which is absolutely infinite¹⁹⁴, we can only allude through metaphors and ideas. Indian and Tibetan mythology, particularly Tantra Buddhism, have rendered this insight in its dramatic and powerful fashion. Through the skillful use of painting and sculpture they make the most abstract ideas appealing to the senses, thus creating in effect sense-ideas, *visual ideas whose purpose it is to lead through the senses beyond any sensation, thing, thought, and form*. The picture Chinnamasta is an outstanding example of this spiritual-sensual and abstract art form. It represents the creation of duality out of the Nothingness-Oneness of *What Is*. Furthermore it contains the essence of Tantra Buddhism or Shaktism in its complete affirmation of all life, which as a whole can be regarded as the ultimate *thought-sense idea* to lead beyond its manifestation to the unknowable truth of *What Is*, and the truth of what life is. Like the many Yab-Yum figures of Tibet Chinnamasta expresses this idea through the blissful erotic union of Shakti and Shiva in and as *Sat-Chit-Ananda*, highest bliss of a consciousness that sees itself through the oneness of apparent opposites as one with the Divine. *Reality-actuality-truth. Nothingness-Betweenness-Oneness.*

¹⁹²) "Der Schein, was ist er, dem das Wesen fehlt? Das Wesen, wär' es, wenn es nicht erschiene?" and "Alles muss zu nichts zerfallen. Wesen kann nicht zu nichts zerfallen."

¹⁹³) Recall the definition of actuality as that which is potentially knowable (page 98, 322.)

¹⁹⁴) I talk about absolutely infinite to remind the reader that there are different kinds of infinity, some of which occur in reality as well. The mathematician Cantor showed that there are infinities more powerful than the infinity of integers, for example. I use 'absolutely infinite' as a metaphor pointing beyond any infinity which could be mathematically conceptualized.

3.5.1.1 METAPHOR OF SHAKTI-KALI-MAYA: CHINNAMASTA

The relationship between Maya and the three Goddesses of Chinnamasta reminds one of the relationship between the Greek Goddess of fate Moira, and the triad of the Fates which represent her, namely the three Goddesses 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. Thus, neither in ancient Greek or Asian mythology is there room for a Godhead who plans and knows everything. Maya as ultimate Nothingness-Brahman is a mystery to the Vedic Gods (see the Kena Upanishad), as is Moira. Both are older than any of the anthropomorphic Vedic Gods. To see the divinity of Moira or Maya is to become one with them i.e. one with Nothingness. This is the possibility of freedom of the human mind, and its free will at every level. The limits of freedom and complementary betweenness are unknowable, but can be tested in existential battles. **It means that the mind can see the conditioning of all formal thought.**

The figure Chinnamasta¹⁹⁵ shows the oneness represented with a male (severed) head and a female body. In this esoteric interpretation she is oneness which decides to become two, represented here as two women who are being nourished by the blood that ejects from the severed neck of the original Mother Shakti-Maya. They are separate from the one and are now dialectically two and one.

The two must actively embrace all aspects of life, from meditation to sexuality.¹⁹⁶

All three women stand on top of a Shakti who lies on top of Shiva, in sexual-erotic union. This loving couple lies on top of shakti triangle within a circle and a ring of eight lotus petals.

The loving couple is white in color. All are naked to indicate their freedom from illusion, which they consciously create as duality. The central Shakti is red, the color indicating her creative function. Her two creations are black-blue with red palms and foot soles. Black-blue is the color of Kali in her destructive function. The three upright manifestations of Shakti wear garlands of severed

Figure 30
CHINNAMASTA, 1, from PRT plate 22,
gouache on paper 12" x 8"; Cankra 18th
century



¹⁹⁵) See Phillip Rawson, *Tantra*, PRT:, plate 22.

¹⁹⁶) See also the later discussion of Chinnamasta in chapter 7 section 7.2.1.1 on page 479.

heads and, like Shiva, necklaces, bracelets, anklets and belts of cobras. Red Kali's snakes (belts and necklace) have five heads.¹⁹⁷

Shakti, through her magic, creates comprehensible reality which is in essence maya, subject to all-destroying time, Kali.

The picture of Chinnamasta is a finite form which points to the idea of transcendence. Actually, its meaning is that of the magic woven in the transition from ideality to reality, from transcendence to existence.

I have been using the notion of idea in the **sense of a concrete and abstract perception of form and meaning in which the separation between mind and object remains essentially non-certain**. The more the idea adopts a certain form on its way to reality the more it loses its ideal character. Simultaneously, it tends to separate itself from its uncertain source in order to become autonomous. But the observed form alone is never enough. The perceiving mind in its interaction with the form creates uncertain meaning, in which the transcendent absolute reveals itself.

The picture of Chinnamasta shows how an idea can be given a form which appeals most directly also to the senses in an extremely powerful way. The two extreme poles of human life, eros and thanatos, love and death, kama and kali, are shown here in a powerful dramatic form, which can mesmerize or repel. is a pictorial metaphor of the whole idea of Tantra.

The meaning of metaphors is to help our thinking process to move from reality back to ideas and vice versa and thus to enable us to maintain the connection between the two complementary aspects of essence and appearance, ideality and reality, which are different perceptions of the same human mind.

The notions and perceptions of subject and object, appearance and essence, are themselves concrete **forms** of abstract ideas. We get used to the forms and tend to diminish the creative role of the original ideas.

Any words or notions are such forms, but once they have become familiar to us, and particularly, if a sense impression corresponds to those words, we forget that there is a creative mental abstraction **underlying each word, notion, and form**. When the mind understands that such abstracting processes are part of its movements, it can perceive that the thinker and his or her objects are both forms of thought, which create and interpenetrate each other and in this process create reality, but not actuality.

This interchange is a sub-certain process of comprehension and communication between the actuality and reality, the mind, the senses, the world, and our actions within the world. The mind and the material world, the thinker and its objects, illuminate and illustrate each other and together create new ideas and new facts out of the incomprehensible nothingness of what they are, the ocean of intelligent potentiality.

Our mind sees that the rules of thought as well as its forms and activities are subject to conditions of its own intelligent making, which is not arbitrary. When such a seeing occurs, the mind seems to adapt itself to the **whole** of what it sees and in this process changes from its mode of analytical certainty (which is always finite) to creative uncertainty. That is, our thinking, including

¹⁹⁷) In the Tibetan Tantra interpretation, this picture shows Vajrayogini having cut off her own head with her vajrachopper. The two other women are yoginis also wielding choppers and skull cups, as usual. Miranda Shaw, "Passionate Enlightenment," SPE: page 112.

its center, which we call our 'self,' undergoes changes which are unknown to itself and unknowable in general. In conventional language we say that we have an idea.

If this self becomes aware of itself, a new and flexible way of thinking can arise, which can remain sub-certainly dominant even at the formal level. Such a flexibility is an openness and willingness to communicate with other open minds and is a fundamental requirement for the health and intelligence of an individual human mind and for society at large. The rejuvenation of a society depends on its openness towards certain mechanisms and towards subcertain, even potentially destabilizing ideas.

It is important for the mind to acknowledge the fact that it can change and should not resist change when the need arises. Such an acknowledgment takes on a form in reality and can therefore serve as a support and guideline in an otherwise mechanical reality. It can remind mechanical thought that other kinds of thinking are possible. The formal acknowledgment of the possibility of the mind's own change is then a real and actual form and metaphor which could be the seed for the mind's actual change, whenever that necessity arises. Such an acknowledgment may lead to laws that can be changed, to institutions based on rational selection processes, and to elections in which people fight over ideas.

To go back to the mythological metaphor of Vishnu on Garuda: Vishnu and the other Vedic Aryan Gods are not simply forgiven by Shakti-Maya. No, they must actively do penance and worship her by drinking from her life-and-lust-giving lap. This is what must be done when a mind is already petrified after the active disrespect towards Maya. While the mind is not yet petrified it must acknowledge the possibility of creative change. **For this openness to occur we must be aware that opposites in reality and actuality are not absolute, that we ought to be ready to change from one into the other.**

3.5.1.2 TIRESIAS, METAPHOR OF TRUTH UNVEILED

There is a Greek myth with a gist similar to the Vishnu on Garuda story.

The ancient Goddess Hera, who was also a Goddess of the Bull, once during a dinner party had a serious argument with her husband Zeus, about who would derive greater pleasure from sexual intercourse, men or women. Hera was adamant in her position that it was men who derived the most pleasure, them chasing women all the time and so on. Zeus would not agree. So, they summoned the seer Tiresias, to solve their dispute. Tiresias was a very interesting chap, because he had been a woman for seven years of his lifetime. This had happened in the following way:

He once was wandering around in the forest, when he encountered two snakes passionately intertwined in their love making. Out of some silly mood Tiresias struck at the female snake and killed her with the result that he was magically turned into a woman.

The symbol of two intertwined, loving and procreating snakes has been the symbol for the oneness of the male and female and for all other opposites since neolithic times. During those early times the snake represented the creative powers of the earth, and waters. She always was the adornment and company of the Goddess, either in her hair (Shakti, Durga, Shiva, Medusa, Egyptian pharaohs) as a belt, bracelets or anklets. The king of the cobras (Muchalinda), for example, became the resting bed of Vishnu, the live ornament of Shiva, and the protector of the Buddha; but back to the story:

Tiresias, after seven years during which he enjoyed and suffered the feelings of a woman, turned back to the same forest and encountered two snakes again in their lovemaking. S/he thought

"the last time I struck the female snake, I became a woman. This time, let me strike the male snake. If luck has it I might turn back into a man." Well, s/he was "lucky" and became he again. The symbolism here seems to reveal something of the mystery that what you hate most is what you become. The only way to get rid of an opposite is to hurt or kill it, and that negation has the unpleasant karmic energy to turn you into what you negate.

So, this Tiresias was summoned by Hera and Zeus to resolve their dispute. When Tiresias revealed that a woman enjoys herself nine times as much as a man during sex, Hera became outraged and afflicted Tiresias with blindness. Evidently this was not fair, so Zeus granted Tiresias the insight into the future, he gave him the third eye.

The blindness should be seen as allegorical, i.e. it is the loss of the 'common sense' of reality and bondage to it. The 'blindness' is thus not the loss of physical eyesight, but the transformation of the human psyche.

This becomes clearer in another explanation for his 'blindness.' According to this version Tiresias once observed the Goddess Athena taking a bath in all her nakedness, i.e. he saw the mystery of **What Is**, Creation Herself. Athena was the daughter of Zeus, born out of his head, without a mother. She represented the combination of the best of male and female attributes, strength, vitality, intelligence, beauty. She is also associated with birds (owls = wisdom) and snakes (water, ocean) and a successor or the bright manifestation of the dark Medusa. Thus, she resembles in many respects the Indian Shakti-Durga-Kali Goddess, as well as the Tibetan Goddesses like Tara, and the fearless Dakinis and Yoginis. To see the Goddess in her nakedness in reality means that duality has been lifted, truth can be seen. This is impossible. Therefore, at this moment the perceiving mind is struck with 'blindness' in the dualistic world, or rather the true nature of reality as a product of thought is revealed. **The insight into duality suspends reality and is therefore the conquest of time and death. In the Odyssey we hear at the occasion of Odysseus' encounter with the bewitching and sexy lady Circe, that the Goddess, as Persephone, has granted wisdom to Tiresias, even in death. He is truly alive, even in the Underworld, not a mere shadow, like all the others who have lived and died caught in the web of duality. He has conquered time.**

The third eye is symbolic not only for seeing into the future but for seeing what is beyond time altogether. Thus, the third eye sees beyond duality, i.e. it sees oneness (and nothingness for reality). However, the oneness of **What Is**, is *unknowable*. This is the only insight the third eye can give **to the conscious mind**. This is wisdom, freedom, Oneness and Nothingness. Tiresias lost his sense of a dualistic reality at the same time. **This is the idea of complementarity between reality in time, and truth in no-time.** He had experienced the opposites of **duality** with his whole physical being, so, in some sense he did not even need the eyes of duality anymore. He had experienced at the deepest physical and existential level the mystery of the two basic opposites, which stand symbolic for all opposites. This had transformed him into a being of wisdom, and compassion, and complete seeing, at the 'cost' of all mechanical operation. This transformation is often described as 'death' or 'dying' and rebirth. A normal person can think and act with certainty in a reality, and Truth and Being are profoundly non-certain. For a person, for whom truth is certain, reality must become uncertain. In real life, we are called upon to stay open towards the opposites.

3.5.1.3 NAGA-KANYA, THE METAPHOR OF SNAKE-EAGLE-MAIDEN

The drama of radical psychological and spiritual change is a recurring theme in all mythologies. One of the symbols and metaphors of change is the snake, in particular the cobra, which, by shedding its skin can renew itself, and which through its deadly poison gives death. Its association with water and earth make it a powerful symbol of creation and destruction, attributes also given to the mother Goddess, from Isis in Egypt, to Aphrodite and Medusa in Greece, to Shakti-Kali in India, Tibet, and China.

Sometimes, like in the figure of the Snake-Eagle-Maiden, creative action is combined with the spiritual component. Naga-Kanya is the female embodiment of the apparently opposite forces.

The dialectic or triadic (mechanical, generative, creative) oneness is what our mind and the world are. From Shiva-Shakti in India, to Quetzal-coatl in Mexico (quetzal is the paradise bird, coatl is the snake) or the eagle-snake-woman *Naga-Kanya*, the dialectic oneness is the most fundamental myth that the wisdom of mankind is trying to teach us with its mythologies.

The oneness of the spiritual world (eagle), the world of creation with the life giving waters of the oceans (snake), and the female Shakti principle of reality, are combined in this figure. The five crowned snake heads towering over her hairdo indicate Jain or Buddhist origin.

Parshvanatha, the founder of Jainism, of the 8th century B.C.E., is usually shown with seven cobras towering over his head. The pre-Aryan and pre-Vedic symbolism of two sisters, eagle woman Vinata and snake woman Kadru¹⁹⁸, as heaven and earth, transpires here. The conch in her hands represent the gifts and riches of the earth and waters, but also the sound of the Buddha's teaching.

The serpent and the eagle are the symbolic mythological companions of the man or woman who has comprehended the complementary movements of the human mind. These spiritual forces are joined here in the body of a woman (Maya as reality), an indication of a mindset similar to the one behind Tantra Buddhism.

Figure 31
NAGA-KANYA, TRIADIC ONENESS, BRASS, 19"



¹⁹⁸) See Zimmer, ZM page 59.

The idea is that a person who has become wisdom and compassion has become a Buddha, a divine being who can still act in 'reality' out of wisdom and compassion. However, this whole normal reality, particularly with its psychological ego-centered suffering is now seen as what it is. Thus, Buddha-hood is an idea. The Yab-Yum figures of Tibet show the male Buddha as compassion or rightful action immersed in transcendence, and the female Buddha as wisdom, creating, maintaining and being immersed in reality. Both are in sexual-erotic union, sensing, acting, and thinking at the three levels of mechanical, generative, and creative movements. This idea transcends all reality but is a creative light for all meaningful reality.

The symbolism of Kundalini yoga unites both ideas and shows two snakes intertwined in love-making spiraling around the central axis of the human spine, the lingam, the axis of the universe. When the snake is coiled up at the bottom of the human spine, the person is unawakened and asleep, suffering the normal conditions of reality. Shiva and Shakti inside of the person are separated and the person looks at the world with eyes of duality. When the two snakes are awakened, they ascend to the highest level of consciousness, corresponding to the opening of the third eye, and reality is being transcended. The ultimate goal of kundalini yoga is that a person realizes his or her true oneness with Shiva-Shakti.

As educated people we should be aware of the dialectic oneness of intelligence and intellect, spirituality and sensuality, ideality and reality. This dialectic oneness is part of all expressions of the free human mind. The education through myths, metaphors, and ciphers helps to keep the mind open. In Hindu philosophy and religion we encounter also Shiva in the androgynous form as half man and half woman.¹⁹⁹ Just like in Shiva's dance²⁰⁰, s\he is essentially seen as the oneness of the opposite energies, thus the perfect symbol and cipher for Oneness-Nothingness-Betweenness.

We all have these opposing energies and forces in ourselves to various degrees, from the most direct feeling and sensing level to the highest abstract powers of thinking. We should be aware of both, and foster both. The usual problem is that we accept the prison of just one such energy and turn it into our security blanket, which ultimately is a confused self, i.e. ego, Maya's trap.

Sensuality And Spirituality, Mathematics And Mythology Are Required In A Good Curriculum Of Life. Paying attention to our thinking, sensing, and acting may help us in this Delphic and Buddhist challenge:

HAVE INSIGHT INTO WHO YOU ARE.

Or, putting it negatively, the conscious or sub-conscious denial of the possibility of change at an intellectual level might be enough of a barrier to prevent a change even at deeper levels. To reject spirituality, creativity, or reality, is a rejection of life. But this rejection in one form or another corresponds to the common mindset of most people during all periods of recorded history.

It is the power of freedom which exists even in formal thinking to deceive itself. I say 'even,' because formal thinking **appears** to be exclusively causal, which, if this were intrinsically actual, would exclude self-deception but also freedom. (This is similar to a computer which cannot deceive anyone - least itself - and is totally deterministic and un-free.) But the mind's possibility to think formally is the creation of thinking as a whole, which allows part of itself to exist in apparent

¹⁹⁹) See ARDHANAR-ISHVARA on page 297.

²⁰⁰) Shiva-Nataraja, see pictures and description in chapter 7 page 493.

separation. It retains the possibility of self-negation, i.e. it is potentially free. In that self-negation, it moves from knowing to not-knowing, from conditioning through the known to freedom from the known, but not to an ignorance of the known. It is a change through intelligence which may have a metaphoric form as its catalyst.

The state of uncertainty and not knowing must be maintained in our reality at least as a possibility for a truly creative change to occur. If the mind expects a certain change from a certain action of its own, it is the relatively rigid self, which is acting and which creates its change according to its own rules. We are dealing with a mechanical extension of its boundaries and not with an intelligent change or transformation. A true action contains the possibility for unpredictable change.

One should bear in mind that the mechanical and relatively autonomic mode of operation of the self is normal and economical. The only, but nevertheless very dangerous problem with the mechanical self's autonomy is that it tends to usurp **all**-importance relative to the other more subtle modes of thinking and thus closes the doors to intelligence. Stability becomes rigidity, the self becomes the ego, knowledge becomes opinion, religion becomes superstition. In the orthodox Buddhist view the concept of the substantive human self and its reality is the source of all sorrow and conflict in the world. It is my view, that the denial of this reality is like striking the female snake. A person falling into this trap might find himself one day screaming angrily at a well meaning friend: "*I have no pride, I have no self, I have no ego!*"; to which Maya can only shake her head in disbelief.

3.5.1.4 IDEAS AND TIME

A true actualization of an idea in a human being stimulates the subtle energies of the mind so that it can see something which it has not seen before by restructuring its basic ordering principles. As some of these ordering principles are space and time (as forms of perception) as well as thought (as condition of knowledge), these can also be suspended in this creation.

However, an idea, in order to act in reality, must take on a real form in thought, time, and space, something which can only be done by reestablishing formal thought, time, space, and other rigid ordering principles. This process of a realization might be generated by means of the former order of space, time, and thought, or it might require a modified or radically changed set of ordering principles altogether. In any case, when an idea becomes real, it disconnects itself to a large extent from its uncertain source, and subject-object divisions of a reality-order are reestablished. In reference to the **triadic model** shown on page 73 the trajectories from A to C and from A to B are cut off in the moment the form of the idea is established as **certain** thought C. This severing of the connections is dramatically illustrated in the Indian picture of Chinnamasta (page 209), where Maya-Shakti cuts her own head off, to energize her two representatives on the generative and mechanical level.

I would therefore say that an idea as energizing principle - its actualization - is not within formal time, which I define here tentatively as a mechanical sequence of thought-forms. (**I use mechanical time representatively for time, space, thought, or other fundamental mechanical ordering principles of a reality.**) An idea is before mechanical time, so to speak, but helps to create and maintain it. Poetically speaking, one may say that the idea as an *intelligence of time* ("Zeitgeist," Hegel) helps to create a reality, its history, and its future. The whole movement of sensing, acting, and thinking **at its creative level** is of this ideal nature. With this independence of time comes also the independence of other ordering principles of reality. This means that truly

creative manifestations of the human mind can and do occur at all times, amongst all peoples, independent of color, race, tradition, history, and geography.

Ideas do therefore not progress in time; they can create a 'time' and a reality. The attitude of a society towards manifestations of an idea may change in time according to the "Zeitgeist," i.e. according to another but more subtle and pervasive idea which allows a critical number of individuals to be receptive and open. This intelligent attitude focuses the consciousness of a people and allows it to perceive particularly conditioned forms and expressions of an idea and to effectively implement them in its reality.

One must assume that some people in all historical times and in all societies are in open resonance to an idea, to use the image of an antenna resonating with the incoming waves. A manifestation of an idea might have appeared 3,000 years ago, was then forgotten, and newly generated at another instant, when the time was ripe, i.e. when the reality was better equipped for the reception, perception, and conception of that idea. This means that the effective realization of an idea depends on the state of a reality. The idea of personal freedom, for example, must surely have passed through the consciousness of every human being throughout human history, it was actual. But very few were able to grasp it or to make it conscious to themselves and others, i.e. to realize it, or to help implement it in the structure of society. As we all know, the idea of freedom took essentially until the eighteenth century, before it started to unfold in Europe's political structure. In most societies of the late twentieth century a manifestation of the idea of freedom is still very rudimentary, and in countries where a concept of freedom has been institutionalized the danger to lose its essence is always present. **The realized form of an idea, in contrast to its actuality which contains its possibility to become real, can be destroyed or forgotten.**

An idea's independence of time carries with it the immeasurable truth-character of that idea. The question as to its particular realized truth in a particular manifestation can only be 'answered' by a responding human being who takes up the challenge of that idea in his or her life at many levels of his/her existence and transcendence. He or she translates this idea according to interests, ranging from economical to spiritual, based on the most valuable factors of a personal reality. When we ask ourselves for example how much we have realized the idea of freedom in our present US society, there will be those who think that freedom of expression is suppressed by, for instance, anti-pornography laws, whereas others think that the realization of so much freedom is harmful for society. In a pluralistic and diverse society which is based on freedom, a constant struggle over the **forms** of ideas is a necessity.

3.5.1.5 SCIENTIFIC CORRECTNESS IN A FORMAL REALITY ONLY

I take it that within a given reality it is our responsibility vis a vis our own existence and transcendence to find out what in our reality and beyond can be regarded as true and valuable. The dilemma reveals itself already in this articulation of the question. The notions of truth and value are metaphors which we try to apply to things and meanings in a reality. If we want certain answers to our questions we must first reduce them to mechanical building blocks, which, as we have seen, are devoid of meaning. We are again forced to attempt a harmony between negative and positive philosophizing, which is what this whole book is about.

Bearing this in mind, it is imperative that we become intelligently aware of the metaphoric line between the area of knowledge and the area of ideas (or wisdom). As we have seen many times

before, our intrinsic human situation arises between certainty and uncertainty, and intelligence demands that we walk a middle path between knowledge and wisdom.

Let us have a look at scientific truth which has (almost) become the unique measuring stick for any truth. Some of our most eminent scientists have been quite aware of the **limitations of science**. Einstein, for example, put it in this way:

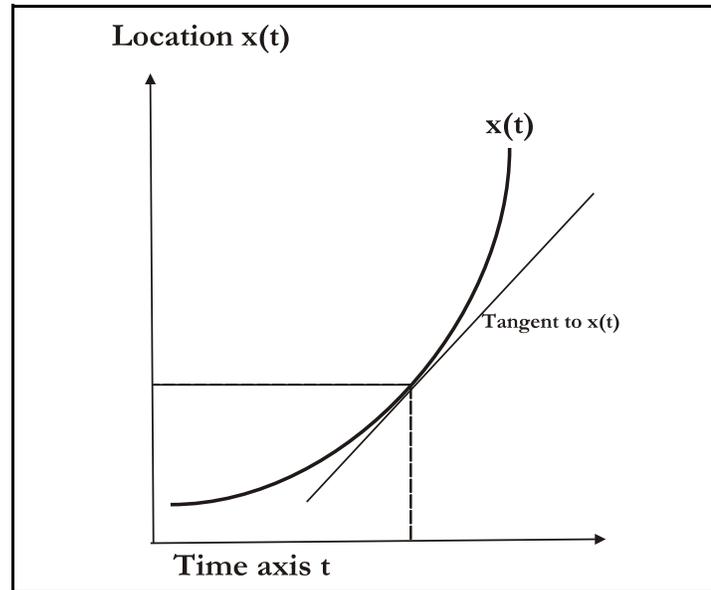
"In as much as the statements of mathematics concern truth ("Wirklichkeit" in German), they are not certain; and, in as much as they are certain, they do not refer to truth."

There is a rather superficial resemblance between a scientific truth and what we generally may call a human truth. Both are very general and highly independent of time and space. In the case of the formal mathematical or scientific universality and correctness, which some people call truth, we have indeed an independence of mechanical time and space. However, in this case the independence is an **intelligent product** of the scientific reality, which has been formalized and turned into empty forms of number, used e.g. as time and space parameters.

Linear motion, for example, is represented graphically by creating a perpendicular grid of lines, the horizontal line being subdivided in time units, the vertical one in length units. A 'dimensionless point' on that grid gives the location of an abstract object, a fictitious point-mass, at a particular time. A continuous series of points then describes the motion of that object. The slope of the tangent to any point of the curve gives us the velocity of the 'moving point-mass' at that location. Calculus has cleared up the mathematical problems of converging infinite series, and can easily cope with the mathematical concept of speed as the time derivative of a continuous function. But evidently, there is no such thing as a dimensionless point with a mass **in reality**. Thus, in this model we have the **logical possibility** to know location and velocity of a point-mass simultaneously, something which Heisenberg's uncertainty relationship finds to be impossible for an **actual object**. To apply the mathematical model of speed to actual physical space and time, both time and space must be independent and continuous in the mathematical sense. Modern physics has found that both of these assumptions are incorrect in a fundamental sense. For most applications to macroscopic objects in time and space the approximations are **more than adequate**. But it is the fundamental philosophical problem which concerns us here. More than two thousand years ago, the Greek philosopher Zenon of Elea has pointed out the related paradox that an object cannot be simultaneously moving and be located at a given point.

Figure 32

CARTESIAN COORDINATES



In the description of this motion, the interdependence of thought and time-space has been suspended in favor of the construction of a reality in which the observer regards himself as being independent of the observing tools and the observed objects. Einstein's theories of relativity and quantum physics have shown that this correct only in the limit of classical physics, which by the way is extremely accurate. The independence between the **observer and the observed** has been shown to be limited by the laws of **quantum physics**. For the fundamentally microscopic facts which underlie all macroscopic phenomena we say with Heisenberg that

"We decide by the mode of our observation which characteristics of nature we determine, and which characteristics we diffuse."²⁰¹

The 'truth' of mathematics and the sciences is a **correctness** which is **seemingly** separate from the human mind and which **seemingly** exists without it. There is no mathematics or science without the human mind. The actuality of what they describe is deeper and more profound. The relationship between actuality and reality is not "one to one" but "many to one."

The idea of a **human truth** is even more difficult to comprehend. It is inseparable, **even formally**, from the human mind; it is called dharma in Indian philosophies. It cannot be measured through objective means because its quality of truth is fundamentally interwoven with the **non-certain Nothingness and Oneness of What Is**. One such truth, which I propose to consider here again, is that

"Every human being is potentially free and a value in himself or herself."

To reveal the meaning of that truth, the **active involvement** of the human mind is required, its whole thinking and acting in a reality. When that meaning reveals itself to a person, the individual becomes part of the stream of that meaning and truth. Such human meaning is independent or rather free of mechanical ordering principles, because it is true and actual at all times in all locations. But the meaning must be **realized, given observable form in a reality**, by that individual human being who represents in some sense all of mankind. **The idea of freedom, its actualization and realization is a demand on the human being.**

"The idea of freedom is not given to us but is challenging us for all times to be conquered."²⁰²

Scientific **correctness**, which is **infinitely more than opinionated rightness but less than truth**, is possible, significant, and probably indispensable in an intelligent reality of sensing, acting, and thinking at the static and mechanical level.

This correctness is sometimes erroneously being interpreted as a factuality in its own, and as an absolutely independent truth. However, the factuality and correctness do not have their foundation in the formal systems of thought, but in the intelligence which makes both of them

²⁰¹) *"Durch die Art der Beobachtung wird entschieden, welche Züge der Natur bestimmt werden und welche wir durch unsere Beobachtungen verwischen."* Heisenberg in *"Wandlungen in den Grundlagen der Naturwissenschaft"* (1949), page 67.

²⁰²) *"Die Idee der Freiheit ist nicht gegeben sondern aufgegeben"*; Karl Jaspers.

possible, even in their appearance of independence. **Without an underlying structural oneness between mind and matter, their common Oneness-Nothingness, there could be no reality, or actuality, or truth.**

Reality, actuality, and truth are the fundamental constituents of what I have called the holomorphism of *What Is*.

3.5.1.6 KANT'S 'IDEAS'

Let me quote Immanuel Kant himself, who is the original master, when it comes to thinking about ideas and principles of thinking:²⁰³

"Spirit (Geist), in its esthetic meaning, is the energizing principle in the mind... Now, I maintain that this principle is nothing but the power to represent esthetic ideas. By an esthetic idea I mean that kind of representation by the imaginative power, which induces you to think a lot without that a certain thought or notion can be adequate to it. No language can therefore completely reach it and make it understandable. One can see easily that the esthetic idea is the counterpart or pendant of an intelligent idea²⁰⁴ which, conversely, is a notion for which there is no adequate representation of our imaginative faculties."

The best bronzes and sculptures of India and Tibet tend to have this quality of being sense-ideas (esthetic ideas) to a high degree. Consider the image of Tara (also pages 4, 420, 512), for example, who in Tibetan Buddhism represents the wisdom of the Buddha, the wisdom of the universal awakened mind.

The possibilities of interpretation of Tara's facial expression, the posture of her body, the graceful gestures of her hands, point beyond anything that could be said directly through words. The combination of sensuality and spirituality, i.e. the oneness of the two most mysterious and challenging opposites shines through this statue and can speak directly to the senses.

In contrast to this, consider the Schrödinger equation, a thought idea, which is **the** fundamental equation of everything potentially observable in the universe at a microscopic level, in as much as it describes the unfolding in time of all potential and actual things of *What Is*. It has a form but speaks only to the conscious brain and mind which knows it. Though, also here in

**Figure 33
TARA, 3, GREEN TARA, SIX ARMS,
BRONZE 15"**



²⁰³) Immanuel Kant, "Critique Of Judgment," KU, page 193.

²⁰⁴) "Vernunftidee"

quantum physics, the idea of **beauty** has conquered the community of hardcore mathematicians and physicists. Principles of beauty and symmetry have become extremely powerful searchlights and guidelines in the pursuit of the fundamental laws governing actuality and reality. The sense of beauty, when it comes to mathematical equations and physical theories, is of course not as easily accessible as the beauty of a sculpture, a painting, a piece of music, or above all the beauty in nature.

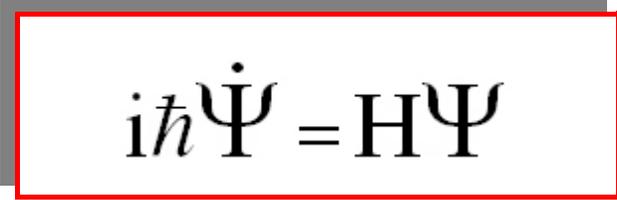
As we shall discuss further in chapter 6, the Schrödinger equation has aspects which introduce the knowledge of the observer directly into the observation. Simultaneously, a fundamental uncertainty surfaces, not because of the limitation of measuring instruments, but because some fundamental aspects of material behavior are incompatible with the notion of certainty in mechanical time and space.

At the moment I consider only the similarity between the abstract **form** of the Schrödinger equation and the abstract **form** of the Tibetan statue. Both point beyond mechanical thinking and sensing.

As the quote on the previous page shows, Immanuel Kant distinguishes between ideas of thinking and sensing, a thought which I am going to take up and expand on in future chapters.

In science we have cast both kinds of ideas into relatively certain and stable abstract forms, which can be used through skill, practice, and repetition. Philosophy, religion, and art are intrinsically different from science and can never have such static manifestations without immediately losing their truthfulness. They can be abstract as well, though of a different quality. The manifest laws of science are abstract **concepts** of ideas, the manifest forms of art, religion, and philosophy are abstract **metaphors** of ideas.

Figure 34
Schrödinger Equation



$$i\hbar\dot{\Psi} = H\Psi$$

3.5.2 ABSTRACT METAPHORS AND ABSTRACT CONCEPTS

When we talk about abstract metaphors or abstract concepts, we are actually talking about two different processes of thinking. The word 'abstract' comes from the Latin word 'abstrahere' which means 'to remove from,' 'to draw away from.' The question is what is being taken away from what.

In abstract concepts of science we abstract from ideality to reality in a fixed and permanent form. In abstract metaphors we abstract from ideas to reality and then from reality back to ideas in an incessant movement of which the form is merely a trace.

3.5.2.1 ABSTRACTION FROM NON-MECHANICAL THINKING

Let me jump ahead to chapter 4 for a moment and look at the model of triadic movements of sensing, acting, thinking (**SAT**), which I discuss in detail in the second part of this book. There I show that thinking, sensing, and acting are enfolded in each other, and that it is important to distinguish between three different levels of their 'interaction,' similar to the different modes of thinking.

The mechanical level is the level at which a clear-cut separation **appears** to be possible for activities on that level. Here, abstraction means that one thinks by negating the influence of non-mechanical movements of thinking, sensing, and acting. This implies that one negates the influence of the generative and creative level of sensing, acting, and thinking, because on these levels a total separation would be obviously impossible.

A mechanical reality is typical for a human being who takes everything at its face value, which is its traditional value and which is mostly a result of habits and conditioning. Such thinking is fostered by any society through its self-preserving interests and may at times be quite intelligent. But because traditional values have a tendency to become exclusive and rigid they pose a threat to human freedom in that society. As I have indicated before, rational thinking is as much prone to succumb to ossified traditions as any other kind of thinking, which excludes the uncertainties of existence.

The drill in mathematics and the sciences produces such rigidity just like any other system in which the certainty of memorization and repetitive manipulations is in higher esteem than the vague and uncontrollable processes of honest comprehension, action, and creation. Religious instructions, systems for spiritual achievements, and other enlightenment schemes are **usually** nothing but mechanical techniques, in which metaphors of old are being treated literally. It is a pity that so many people are wasting their time, energy, money, and often psychological health on such things. But it is an indication for the failure of traditional religious organizations, which more often than not have lost any spirituality as well and have turned into political or social organizations.

Any thinking is always in danger of being replaced by the mere show of thinking, which, by closing itself to its deeper layers of doubt, uncertainty, and self-criticism, becomes **irrational belief**. By itself such belief would not be too dangerous, but when it pretends to be more than personal and therefore arbitrary opinion, namely a kind of value or truth, it becomes a threat to true thinking, rational and speculative alike. By overvaluing the static repetition of knowledge in educational systems we become insensitive to subtle ideas of comprehension, insight, and honesty. **After participating in such mindless thinking for some time we become incapable of seeing the difference between the honest comprehension of ideas and the mere skillful repetition of concepts.** At that point we are in serious danger to lose our humanness and freedom, we run the risk of being petrified by Maya and being thrown into the abyss of an ocean of illusion.

We all know such scenarios from stories of brainwashing cults, communist and totalitarian indoctrination and the like. But these are merely obvious exaggerations of what is happening in every society at various levels. Any reality and any human being's consciousness, which are incomprehensible stable manifestations of intelligence, are free but also responsible to maintain that freedom. There is no mechanism which could guarantee our freedom, on the contrary, the search for such a mechanism is already the beginning of the end of freedom.

In this context we should be aware that logic and reason, even though they are creations of intelligence which can dispel forms of bondage like superstition and belief, can become another even more dangerous threat to freedom.

Logic and reason are mechanical variations of abstract thinking which are, of course, possible in an intelligent way. The mind can experiment with itself, momentarily shutting off other areas of its operation. But then, the mind will not succumb to its apparent success of such

fragmented operation. Wherever science is worthy of its good name it is exactly such kind of an abstraction. It is a thinking and attitude which **limits** itself locally to abstract, idealized, formal concepts and modes of operation. Through rational thinking and rationalized actions and measurements it arrives at formal results whose comprehension, interpretation, and intelligent application require the whole historical human being but which can be universal in a knowable reality.

3.5.2.2 ABSTRACTION FROM MECHANICAL THINKING

As mentioned, the other kind of abstraction - leading to abstract metaphors - goes in both directions, from ideality to reality and from reality to ideality. I call this thinking also speculative.

In mechanical thinking and abstracting the whole of thinking suspends its creative and generative modes for the sake of its product as certain, and time-bound correctness. In speculative thinking the whole of thinking wants to suspend that very product of measurable certainty. If this speculative thinking is a temporarily limited goal, it can have beneficial results like any other abstraction. Classically, this is the favored domain of metaphysics, which is always in great danger to treat its results like certain objective knowledge and thus jeopardizes its potential positive effects. Speculative thinking **can** free an individual from his or her obsession with the known and can simultaneously root him or her in our unknowable transcendence.

If metaphysical speculation becomes an exclusive goal, then, for that point of view, the reality of a time-space bound existence is only illusion. Many adherents to this view claim to have **understood** the world as maya and samsara²⁰⁵, as illusion and suffering. (My own interpretation is of course quite different.) The pretense or claim to **know** Maya ('maya' is the metaphysical concept, 'Maya' is the Goddess) is as sacrilegious as her denial. It is the dangerous and costly peek at her nakedness, which must be paid for by the eye-sight of duality. That is, the observer of her nakedness becomes one with her. If the Goddess does not grant wisdom at the same time the result is insanity.

An exclusive metaphysical speculation does not feel itself bound by 'facts' of reality or by logic. It tends to lose itself in an empty nothingness or oneness of timeless bliss, feeling close to truth, if not **one with truth**, in a dangerous voyage from possession to obsession and potential destruction. I quote from Karl Jaspers²⁰⁶, who describes such an Indian system of thought or rather a system of illusion which claims to know illusion:

"Everything that is, is deception. Knowledge in the world, of things in the world, knowledge in purposeful actions, is exactly the deception of Maya. What appears from our existence in maya as Nothingness is itself Truth and Oneness.

All perception, in particular scientific knowledge of modern times, is merely perception and knowledge of appearance, part of appearance and caught in the circle of appearance. This deception is strengthened through objective clarity and rational certainty. It is a gigantic knowledge, which, measured through the truth of original intelligence of being is one single deception, an ignorance (a-vidya)."

²⁰⁵) "samsara" means 'that which has been wrought, cultivated, brought to form.' See Heinrich Zimmer, ZP, page 325.

²⁰⁶) Karl Jaspers, JG, page 416.

Maya herself might want to ask her knowing devotees:

"What makes you think that your understanding of myself is not another one of my deceptions?"

Even Shiva thought he had to practice austerities in order to gain insight and freedom of illusion, until Parvati told him that he **was** what he sought²⁰⁷. The **understanding** of Maya is maya. The comprehension of Maya and insight into her is uncertain Oneness-Nothingness.

Exclusive mechanical abstraction and exclusive speculative abstraction decline from **true** abstraction in as much as **they ignore the complementary dialectics between reality and ideality, between mind and matter, between certainty and non-certainty. OM Mani Padme HUM.**

3.5.2.3 INTELLIGENT ABSTRACTION

The two abstractions, one of speculative thinking, the other of mechanical thinking, **can** be intelligent movements of the mind. When they merely **suspend** some kind of operation of the mind instead of denying it with certainty we have to do with an **intelligent abstraction from reality** or an **intelligent abstraction from ideality**.

Both abstractions are limited and are therefore truthful, as long as they are expressions of the betweenness of reality and ideality. The two examples of opposing movements of thinking indirectly illustrate the idea of intelligence and permit us to 'define' **intelligence as a dialectic collecting and forming from between reality and ideality**. Reality can be regarded as Nothingness or as Oneness, but the same is true with ideality. There is a point of view from where we can see the truth and limitation of both views.

In both kinds of **intelligent** abstractions, what is suspended is still preserved and active as a negated force. This means that the suspended movements act as a sub-certain testing ground for conscious thoughts. They are our honesty so to speak. For example, an **intelligent** abstract speculation about God cannot come to a conclusion other than in the form of metaphors or ciphers. A mechanical concept about God will be immediately negated. Metaphors and ciphers can never prove anything, as proof is only possible in the area of formal thinking. Conversely, a scientific result can never disprove a metaphor, cipher, or idea. Both apparently opposed expressions of human intelligence, religious faith and scientific knowledge, are the cornerstones of human transcendence and existence, between which intelligence can freely move.

The **intelligent** metaphoric speculation is of essential value and significance for the human being, because it is an intelligent representation of the whole which we are and of which we are. We are never able to understand this whole, but a sincere speculation about it is essential for the well being of the human spirit and soul, and it can be the catalyst for changes in a reality.

Rational or scientific thinking and its results are equally important and necessary because they lead us to actualize and represent one aspect of being - its potential reality - in an accurate and objectively universal way and thus help us to deal with that **aspect of the whole appropriately**.

Both kinds of thinking are universal and can therefore serve as means of communication, giving us with a relative certainty of objective results in the case of intelligent science, and appealing to a catholic trust of possible existential ciphers in the case of intelligent metaphoric thinking.

²⁰⁷) See the story of Shiva and Parvati in chapter 7, page 507.

3.5.3 SOLVING PROBLEMS THROUGH IDEAS

Similarly, both approaches can be helpful to Man in his psychological aberrations, when they become obstructive confusions. Such disturbances generally arise when any of the two kinds of erroneous thinking described above become integral parts of a human being or a society. When, as a consequence of this, the parts of a whole do not properly and intelligently function together, there is a lack of communication and a true problem arises.

We are generally conscious of problems at the level at which consciousness has its dominant role, i.e. on the formal level of sensing, acting, and thinking. Therefore, it is all too tempting for our formal thinking to look for a cause of the problem on that very level, where every effect has its definable cause. There is only one kind of difficulties which can be dealt with by this approach. They are mechanical in nature and part of a clearly definable environment. I call these correctable problems in contrast to problems which need healing.

We can only be aware in a subconscious way of the origins of those latter problems. In the language proposed here I would say that they arise from the denial of the **generative and creative levels of sensing, acting, and thinking in the human being, in society, or even in the material world. They emerge from between undefinable relationships among or within undefinable human beings but may have very concrete and mechanical manifestations.**

The very fact that we want to deal with **all** problems through knowledge **exclusively** denies the truth of those deeper levels and may be the cause of serious psychological problems of the individual and of societies at large.

I consider jealousy, hatred, racism, sexism, and chauvinism to be such typical problems of mankind. We do not generally recognize the right and value of very different realities and are oblivious of the necessary dialectic between plurality and oneness. Different religions, different kinds of government, different moralities are generally in great hostile tension with each other. When they subscribe to ideas expressing that their particular form of reality is the supreme or only valuable one, the stage is set for mutual destruction. History and every day life show that such problems cannot be solved on a mechanical level.

Addiction to the abuse of pleasure and power are similar problems at the individual level and belong in the same category of irrational behavior with its roots in a lack of wholeness.

Such problems cannot be dealt with through remedies, money, and other medicine. They can only be solved, if the single individual becomes **free** of his or her rigid knowledge and encrusted traditions or behavior patterns without having to negate any of their intelligent substance. These problems are not the domain of doctors and psychologists, who, as scientists, can only deal with a measurable, limited sickness, its mechanical origins and symptoms. Neither they nor anyone else can approach and cure such problems in a mechanical sense. When anyone makes claims to the contrary, that person falls into the category of healer or charlatan. Be it as it may, there is no profession who can master these problems in any decisive way.

The cure of the problems seems to require a **radical** change and suspension of a whole reality, a will to communication, which cannot come about from within that reality alone. But as the mechanical level can only opt for mechanical freedom, which is no freedom at all, often times only destruction seems to be capable of changing anything. Unfortunately, destruction is also a mechanical activity and often seems to offer a solution. But it can in itself not bring forth any intelligent change. This is why the history of mankind as well as personal history seem to be endless

successions of suffering and destruction, interrupted with a few occasional moments of peace and freedom.

In the story of “Vishnu on Garuda”, for example, the great God Vishnu, having become petrified, cannot be helped by any doctors, scientists, priests, or even other Gods. They all have the same problem. They are all turned to stone. The only remedy to bring them back to life is to go back to the source of life, the creative juices flowing from Maya's yoni. It is in this metaphoric liquid, in which the sperm and the egg, male and female, any pairs of opposites, become one and create a new form which has the former opposites contained and transcended. This new form is again a form which has a new opposite. Thus, Maya's yoni must remain at the center of any reality and new life. It is the acknowledgment of her creative powers and the willingness to go back to her which keeps free intelligence in human beings from being turned to rigid stone.

This is the essence of the Yab-Yum figures of Vajra-Buddhism, and the essence of the mantra

OM MANI PADME HUM.

OM or A-U-M represents the **three essential activities: mechanical, generative, and creative, Nothingness-Oneness-Betweenness**. Thinking, consciousness, mind, matter, the universe, *What Is* show or hide themselves in those fundamental movements of Oneness-Nothingness. This is the meaning of 'mani padme.' The two complementary opposites in one.

'*Mani*' means literally the erect penis, and '*padme*' means '*in the Lotus,*' or '*in the yoni.*' This is the Yin-Yang and Yab-Yum symbolism, whose scientific representation we have now found in quantum theory to be Heisenberg's uncertainty relationship and the Schrödinger equation.

In quantum field theory we now have a level of description for matter and the universe in which the seemingly separate movements of time, space, matter, thought merge into one with the Oneness and Nothingness of the universe to the point to which our Betweenness can go without losing all rational meaning. This gets us close to the barrier from which mechanical thinking bounces back (Taittiriya Upanishad 2.9.). **Underlying all time-space-matter seems to be a continuous non-observable eternal quantum field continuum for which the descriptive notion Oneness-Nothingness is very appropriate.**

The challenge of physics and spirituality, rational thinking and creative thinking, is ultimately the same:

OM MANI PADME HUM.
OM MAYA HUM.
OM TARA HUM

This means for the individual a seemingly impossible challenge:

**Become this, be this, without knowing what this is,
because it is who we are,
and whatever we think that we are,
in terms of a thinkable thing,
we are not.**

**TAT TVAM ASI
NETI, NETI**

3.6 KNOWING, TRUSTING, AND ACTING

Even though certainty is **possible** within limits it is only in well established scientific areas that there are sufficient objective criteria available, which help to detect the correctness or incorrectness of secondary rules of thinking and acting (measuring). I call precise ordering principles of logic primary, and rules derived from physical laws and logic secondary. In science, we can verify certain computational results by translating the corresponding numbers into actions on the world - which is independent from mechanical thought - by casting the results of those actions into thought-forms (numbers) again and by comparing them with the original formalized predictions. Each step of this circle must be translatable into mechanical thinking in order to have a certain reversible correspondence between the thought-model and the world-model with which we interact. Within such a properly designed circular movement the concept of certainty and **causality**, closely tied to that of knowledge, is the appropriate means of testing. But we must be careful not to confuse this **circle of knowledge**, which is part of reality, with actuality or being²⁰⁸.

We have Newton's laws, for example, which are exact mathematical equations. With logic and common sense (causality, non-contradiction) we have derived from these and other formerly known laws methods of measurement. We are able to build machines and can verify that they function as predicted, provided there was no error in our design and construction. Today for example, we can fly to the moon with all necessary precision. But fifty years ago, many scientists would have sworn that such a deed would be technologically impossible. It took men with vision, trust, or even a kind of fanaticism, to start a program which finally resulted in a landing on the moon. This illustrates that even in technological areas knowledge and skill alone are not enough. We need other non-mechanical faculties in order to develop something new, to extend our circle of knowledge to ever new horizons.

As long as a scientist works with established rules in a traditional area he may never have to question certainty except in mechanical and statistical ways. He carries out calculations with

²⁰⁸) Compare "Certainty and Causality" on page 109.

which he can set a limit to the expected accuracy in a design or experiment. We can measure the thickness of a pencil to within an 'uncertainty' of a few microns, for example.

In the moment a scientist ventures out into new areas, or wants to refine his tools to and beyond their conventional limits, or investigate the conditions of his certainty, he has little to go by, apart from non-certain ideas, a hunch, good luck, and trust (not to forget his treasure of knowledge, skills, and experience acquired in well established areas). He will use as much knowledge as possible and apply all skills available to him, but without non-certain ideas, intuition, and trust in that intuition, he will never be able to go beyond what is already known. This is true not only in science and mathematics but in every field of human endeavor. Without trust in ideas, which we know, or should know, to be uncertain, we would not be able to achieve much at all, nor would we be able to maintain the status quo of civilization.

Business ventures and military operations also require all faculties of mechanical, generative, and creative thinking, sensing, and acting to be successful. In a free enterprise system wrong ventures are quickly and effectively revealed by competing businesses. In military decisions mistakes have decided over the future of peoples, nations, and cultures.

We need to clarify what is meant with **trust** in this context. The word trust derives from the word truth, and I 'define' it to mean 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.

I call *belief* 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. The strength of the sensation is taken as proof for the value and truth of the underlying belief. **Belief is then the imitation of the cipher of oneness between thinker, thinking, thought, and sensing.** But the strength of the sensation, the certainty with which the '*true believer*' holds to his or her belief is an indication of division rather than of truth.

3.6.1 TRUST OF TRANSCENDENCE

Trust must always be individual. I consider it to be a manifestation of intelligence, if it remains open to communication and has as its principles the ideas of honesty and freedom. There is no test for the truth of such trust except its active incorporation by an individual person who acts from that trust with non-certain content by translating it into action of a reality. These actions and their products become objects and can be investigated, compared, changed, improved, abandoned, etc., all under the guidance of trust.

For Man's actualization and realization of himself, actions of trust are part of an infinite process. The non-certain trust with its ideal is in an absolute space of transcendence, to use this cipher, whereas the products of its realization exist in the finite world between subject and object. In this sense **freedom, honesty, openness, communication in a loving struggle, and love are all similar transcending ideas**, in which one trusts but which per se can never be known, possessed, or mechanically implemented in a reality. They always call for further action to maintain and improve their tangible and ever unsatisfactory manifestations in a reality. They are non-certain.

To act on the basis of so-called certain spiritual knowledge is by necessity deceptive, untruthful, and destructive.

3.6.1.1 ALTERED STATES OF THE MIND AND TRUST

A mental and psychological attitude which may appear to be related to trust is often the result of altered states of the mind provoked by ecstatic practices as they have been known in religious and pseudo-religious groups throughout the world and throughout all of history. The content of such ecstasy, the God experience, for instance, the oneness- or the nothingness-experience of the mystic, have for the experiencing person the indisputable feeling of immediacy and absolute truth.

Religious movements often take shape around such experiences and proclaim to be in possession of a teaching - i.e. a content subject to rational scrutiny - which has been **revealed** in the extraordinary state of mind of a particularly gifted member, the charismatic leader of the group.

Most of the 'sacred' texts of mankind claim to be of such an origin. As those texts are definitely not of a formally correct nature but, on the contrary, are full of riddles, contradictions, stories, tales, prophecies, and allusions and should not be taken literally. This happens nevertheless quite frequently and must lead to deception and self-deception. If they are taken as metaphoric guidelines, as inspired trustworthy ideas, they can be of immeasurable value for a society. The great cultures and civilizations of the world have been inspired by such ideas. **On the other hand, a fanatic belief in such ideas - or rather their irrational concepts - which is part of history as well, has led and continues to lead to horrendous suffering and destruction.**

We should therefore bear in mind that any text requires an additional interpretation for its communication. There is no such thing as a literal interpretation, particularly not of an inspired religious text. (A mathematical or scientific text requires also that one trust it, but there is an objective methodology underlying it, which allows one to check, compare, and determine for oneself the accuracy of that text.) If an interpretation of a sacred text like for example the bible were literal, it would be meaningless. Meaning is its essence and goal, which is why it requires an intelligent interpretation based on trust and openness, and it is non-certain. Such an approach does, however, not satisfy the ego's desire for security, which is why most religious movements become part of the problem which they set out to solve. Unfortunately, many religious organizations give nonsensical meaning to metaphors, and in many cases spoil the mind for ever.

Many of the 'sacred' texts of mankind, which have come down to us, are of high value and meaning potentially for everyone, if their content is interpreted metaphorically, that is, if these scriptures are regarded as attempts to communicate among people the highest thinkable values and mysteries of Man's nature, between an unknowable freedom and a unknowable oneness of who we are as human beings.

3.6.1.2 DIRECT KNOWLEDGE OF TRANSCENDENCE

Connected with the question of 'sacred' texts is the question of the possibility of direct *knowledge* arising from direct and whole perception, i.e. revelation. A true revelation is no-thing but an energy which creates freedom from conditioning and thus allows oneness. It is the blissful state of oneness between the dialectic opposites of oneness and nothingness. One may call this revelation, oneness with God or the Goddess, or mystical experience. It is portrayed in the Yab-Yum figures of Tibet; the Yab-Yum figure according to the teaching called *Paramasukha-Chakrasamvara*-sutra (Paramasukha = supreme bliss; Chakrasamvara = Wheel integration) is

considered the ultimate Tantra of the Mother Goddess. It is a visual representation of this bliss.²⁰⁹ But bliss is a truth which withdraws in its revelation, it is *aletheia*. What remains may be an uncertain sense of Oneness-Nothingness to which one can give many different descriptions through the thinking process.

In studying the conditions for knowledge one can see that knowledge is not possible without separation between the thinker, thought, and the object of thought. **The greater the certainty of some knowledge, the stronger the separation between thinker and thought.**

Mathematical knowledge, for example, can, for all real purposes be considered to be objective, i.e. independent from the thinker. Its degree of formal abstraction is very high and so is its emptiness. It does not require an existential communication for its content to be understood but study, practice, and exercise, in all of which more than mechanical thinking is present in a human being. In this sense, it has little meaning. **Its meaning lies much more in its creative process than in its established cogent and mechanical content.**

The opposite of mathematical knowledge could be considered to be religious or metaphysical knowledge. But the certainty of mathematical knowledge is bounded and can be approached through rational thinking, whereas the certainty of religious knowledge requires the abandonment of rational thinking; it is positive philosophy with the exclusion of negative philosophy.

If some mystics claim to have direct and unmediated insight into the whole, and that their interpretation and realization thereof is the absolute and manifest truth, then this conviction is the end of un-certainty but also of rational communication. Remember how Tiresias who saw Athena naked, i.e. saw her secret, lost his dual vision in exchange for this wisdom. Remember how Vishnu was petrified when he did not pay attention to Maya.

A body of manifest religious thoughts can only be dogmatic because its certainty cannot be checked by rational objective means. Thus, a dogmatic doctrine develops, which is based on tradition only. The tradition is a conglomerate of so-called expressed insights of inspired people, exercise of power, and often the violent oppression of uncomfortable ideas. As most religions originate in some form of revelation or another, they tend to demand submission of the intellect, and 'prove' the truth of everything from eternal life to table manners, by referring to their sacred texts. They smother freedom and creativity, the two grand ideas which, as I see it, are part of the meaning of any true insight.

Similarly, any profane theory that pretends to know all or to be eventually able to know and explain all, is neither free nor ready for communication; arguments or sophistic disputations have little in common with communication. Such a position is also a threat to freedom, honesty, and communication, and makes a unity of people based on these principles impossible.

Science, psychology, religion, philosophy, ethics can all become destructive for human intelligence and societies, if they close themselves and become absolutist. **The much desired certainty and security of any absolute position excludes freedom and is the curse of mechanical thinking as well as of creative thinking.** On the other hand, absolute positions often serve in spite of themselves as a challenge to investigate deeper. In this way, absolute positions sow the seed of their own destruction.

Absolutism as well as relativism deny freedom and oneness. Freedom cannot be built into a fixed theory but requires the intelligent participation and communication of all levels of sensing-

²⁰⁹) See the discussion of the Buddha in section 5.2.5.1 page 367.

acting-thinking, *SAT*, of the individual and of a critical number of such individuals in a society. It demands from the individual to take the risk of open communication in an active position of a knowing ignorance (the *docta ignorantia* by Nicolaus of Cues), and may lead to struggle and fight, which, as long as there remains a willingness for communication on the common basis of intelligent reason, may still be adequate actions.

Open trust supports and sustains us in our struggle and is a personal and existential certainty which remains free and open. It is a metaphor which reaches beyond reality into the source, out of which only a human being can live and create a reality, without being intentionally deceptive. It is in that source of freedom, communication, and communal action that human life has meaning and carries that meaning over into reality.

3.6.1.3 DIALECTIC BETWEEN ESSENCE AND KNOWLEDGE

Ideas of freedom, unity, and open communication appear to have developed with rationality. It seems that these ideas were first perceived and realized during the²¹⁰ axial period of history (from around 700 to 200 B.C.E.) in China, India, but above all in Greece. (These three cultures have in common that they were the result of the union between conquering paternal societies with agricultural groups based on universal Mother Goddess mythologies.) It is only in the Occident that those ideas, of freedom, unity, and communication have been implemented in the structure of societies in some rationalized form before the twentieth century. They were and are always threatened to disappear again, not so much today through exterior violence but through the very success of rationalization (mechanization) of almost all aspects of these societies from jurisdiction to 'philosophy.'

The success of mechanization tends to mesmerize people into the belief that it is possible to arrive at and maintain freedom through technological means, the belief that a human being and a society can be understood and perfectly controlled, just like a machine. The sciences of sociology, psychology, economics, etc. tend to promise as much. In the moment this technological thinking usurps power in a society it becomes closed and therefore unfree. In this case the closure comes because of rationalization, whereas in the case of absolutist religions it comes as a movement directed against it.

To know all, or to even think that to know all is a possibility - in science or in religion - is the beginning of the end of freedom and intelligence.

When dealing with ideas and their realizations we must be aware of their inescapable dialectic. The originally truthful idea which we believe to know, possess, or be, changes its character through this act of belief, in which we confuse manifestation with essence. An idea which is beneficial in a realization of trust becomes destructive in a realization of belief. Therefore the **belief** in knowledge, the belief in a society as a manageable, controllable, and mechanically predictable object, the belief that a human being with his and her capacity of freedom, trust, and communication can be completely analyzed and understood is a danger to our humanness.

²¹⁰) Karl Jaspers, "*The Origin And Goal Of History*", JH.

3.6.1.4 THE ILLUSION OF MILITARY SECURITY

Let me take one specific example which is on the minds of many people of our age. That which gives a human being meaning consists of non-certain ideas. Therefore, we cannot possibly implement or maintain that human quality in a person, society, or people through any mechanical means. Much less can we defend such ideas by exclusive mechanical means. It is on this ground that one must reject the notion that any advanced weapon system could **guarantee** the security and freedom of a nation. Given the unpredictable changes of military technology we cannot even guarantee a **satisfactory physical (mechanical)** protection against a potential aggressor.

No mechanical means can ever guarantee the security of a society, neither with respect to a threat from the outside nor with respect to a threat from the inside. The greatest threat to freedom is rather the demand for a mechanical, i.e. guaranteed, security, in which one is certain of one's freedom. The Great Wall of China is an example in the futility of a wrong defense system.

The principles of an intelligent life of a community must be seen and enacted through the intelligence of every human being or at least of a significantly large and influential group. This perception and the subsequent actions are those of free people and cannot be enforced, nor protected, nor even correctly and definitively described beforehand. But in this perception is the meaning of human life as a community.

This does not mean that a society should not defend its trusted values by all technological methods at its disposal from economic to military, quite to the contrary. I am merely pointing to the dangerous illusion that **mechanical methods alone** could ever **secure or guarantee** our freedom. They are mechanical means directed against a mechanical attack, and as such can only promise limited, but nevertheless essential, success. **Ultimately, the success of a culture relies on the proper balance between mechanical and non-mechanical energies, the latter being always uncertain, hard to define, but easy to lose. A free society should ideally invest in the most advanced military systems. But without intelligence, those investments will never protect the freedom of a people. There is no mechanical formula for this balance.**

3.6.1.5 THE MEANING OF HUMAN EXISTENCE

Every epoch which contemplates the past has the tendency to consider itself as being at the height of cultural development. But an epoch is defined by people, and people are many individuals. These individuals and their free actions make the meaning of the particular epoch in question. As human beings we are always more than what our particular reality could attribute to us. What makes our value lies hidden in the unfathomable meaning of any human being. This meaning of human existence does not progress but is of a timeless quality. Progress is a movement in a reality.

Therefore, the essential qualities of humanness can neither be observed objectively, nor can any certain statement be made about their change. We can and ought to trust, however, in our ability to make intelligent judgments calling on such mysterious qualities like freedom, love, openness for communication, and so on in ourselves.

Let me repeat that there are nevertheless some formal guidelines by which one can test such a formally correct judgment. One should ask oneself:

- **Is this judgment based on freedom, and does it allow for freedom of any intelligent being?**

- **Is my judgment capable to serve as a universal principle? Is it inclusive and does it allow for unity and further it? (Immanuel Kant)**
- **Is my judgment open to communication, i.e. rational scrutiny, interpretation, and understanding?**

If any of these questions will be answered negatively, there is a significant likelihood that something is wrong. If they will be answered positively, the guidelines are of no further help. Only trust and constant alertness in real life will be able to show their truthful or erroneous nature.

Can anyone tell us what the meaning of our life is? Can anyone show us the path to true humanity? The historical data do indicate that the *meaning* of human existence always involves personal judgment, courage, risk, and freedom and is independent of any particular knowledge or technological advancement.

It seems that the meaning of life is comprehended only by a whole act of thinking, sensing, and acting in which the self is suspended, and the mind is free of its conditioning. But this oneness implies our not-knowing, and what remains is the existential trust on which basis we dare to live. In other words, the meaning (or non-meaning) of human life is lived every day in relationship with ourselves, our husbands, wives, lovers, children, society, and the world.

To dare to live a meaningful life needs trust in the transcending existence of such meaning. Karl Jaspers put this insight into a simple but powerful phrase when he wrote that:

"There is no existence without transcendence."

I trust that if we can gain some insight into the meaning of our existence and transcendence we might further the possibility for human freedom, but also more social justice, and communication.

3.6.2 THE OBSERVER AND THE OBSERVED; CAN ONE BE CERTAIN OF ONE'S TRUST?

The problem of trust and meaning implies the question of the relationship between the individual's consciousness, which is convinced of the truth of the perception, and his/her self.

An existential trust can be interpreted as a trust in the oneness between the conscious thinking self and an underlying uncertain intelligence, which may reach into the intelligence of *What Is*, what the Upanishads called Brahman, Atman, what I call Nothingness-Oneness. Referring to the triadic model of thinking, we need to examine this relationship between the mechanical self and creative thinking²¹¹. Intelligence of the human mind is that function which integrates the three functions of thinking harmoniously.

Our thinking can distinguish between *thought as the observer* and *thought as the observed*. In as much as there is thought involved in sense recognition we have a similar distinction between a sensed object and a sensing subject.

The distinction or difference between subject and object is generated by thinking as a necessity for certain and accurate thinking, sensing, and acting. Intelligence creates, generates,

²¹¹) See the graph **Figure 12** "*Triadic Model of Thinking*" in subsection 1.4.5.2, page 73.

and maintains that distinction and allows itself to be 'forgotten' by its created object, namely consciousness, which in turn is the subject of mechanical thought. By 'forgetting' the object, it attains a high degree of independent actuality and reality.

(In the case of human beings, they are in a sense also objects of the thinking process of *What Is*. Their independence goes to a point where they can consciously pursue the idea of complete freedom and independence. This idea leads to the notion of generalized thinking, sensing, and acting, which I will introduce in chapter 4 page 248 ff.)

In any **recognition**²¹² of an observed object by the observer (thought), the possibility of that conscious distinction arises because thinking has created it. The thought content of the observed object does not exist without the observing consciousness. **It is the fundamental oneness of all thinking, that allows for the possibility of separation between subject-thought and object-thought as the creation of difference.**

Intelligence creates that possibility through a movement of self-negation and self-suspension, in which the oneness is substituted by the fundamental separation, i.e. division, between the observer and the observed.

This perception can be expressed as "*the observer is the observed*." I heard it first stated in this form by the Indian philosopher J. Krishnamurti.

However, in a reality this perception comes to an end in the awakening of non-consciousness to consciousness. Consciousness does not and cannot *know* that oneness which is perceived by the whole mind and can only trust in it through speculation. For mechanical consciousness that oneness is like empty nothing.

Consciousness observes the world and even itself as being different from whatever it is, that is at the center of observation. It can be inspired by meaning which it trusts to be true. In its creation of a reality it strives to implement that meaning. Such a thinking and its subsequent sensing and acting, is a living movement between trust in ideas, in which the observer is the observed, and a reality which is ever to be built, changed, and improved. We may think at times that we understand reality, and we may trust in that thought for a while; we may also think at times that we comprehend the meaning of human life. But our intelligence will or should tell us sooner or later that our understanding and trust is always **in** some **thing** and that the absolute cannot be an object for our consciousness.

Heinrich Zimmer put the dilemma into these words:

**"The best things cannot be said,
and the second best things are misunderstood."**

Our trust, and our actions based on that trust, must constantly be scrutinized by rational means. Otherwise, our trust becomes blind, and with it our whole consciousness. We cannot be certain of the truthfulness of our trust, we can only trust it, which does not mean believe it.

The separation of consciousness from the non-conscious mind was felt by the newly created sense of self as a separation whose psychological expression had and has essentially two forms: Either one remains in awe and wonder in front of the created realities in which one sees the activities of the unknown, of which we are an essential part, trusting that the God or Goddess and we are one; or we feel separated from the God, punished with expulsion from paradise, having sinned and

²¹²) I use the word "recognition" in the sense of re-cognizing, i.e. re-thinking.

always living in sin, in separation from the God. In the latter case it seems that we are living in the world outside of the presence of God, and our duty is self-salvation, redemption, or release from a world exhausted of its divine glow.²¹³

- **Can we see the world as separate and as one simultaneously?**

- **Can we see reality, the world of separation, with the three eyes of the Tibetan deities, two for duality, and the third one for oneness-nothingness.**

- **Can we see transcendence in immanence and existence?**

- **Is it possible to overcome the fate with which the seer Tiresias was afflicted once he had seen the naked and true nature of the Goddess?**

3.6.3 UNCERTAINTY AND ACTION

We can never be certain of our adequate interpretation and implementation of trust and meaning in a reality. **Meaning is non-certain, but reality demands action.**

The question arises how we should act in a given situation in a reality, if one cannot even take the truth of a reality for granted, and if certainty and causality have become suspect.

A reality, as a whole, can never be the object of scientific investigation (without non-rational speculation) or even (formal) results. The only guidelines consciousness has at its disposal, must be independent of and applicable in any reality. These guidelines are the ideas of intelligent thinking, which are universal, formal, and yet never completely certain in a reality. They involve direct appeals to the human soul, psyche and intelligence. I see these manifest in historical and mythical examples as thought-ideas and sense-ideas, but also in mathematics, science, and structures of human communities.

3.6.3.1 MYTHICAL AND PHILOSOPHICAL IDEAS OF INTELLIGENCE

Here is a summary of the main ideas and metaphors which are related in a strange continuity from ancient times to the present days, and which serve as a structure of this presentation. True to the unfolding-enfolding process of these ideas it is impossible to know for certain where and when they first appeared, disappeared, and reappeared in varied forms. In their totality they are genuine expressions of the One human mind and can be found wherever human culture developed. Asia provides a most interesting background for these ideas because we have there a continuous record in terms of artifacts for over a period of almost 10,000 years and a written record of about three thousand years.

- **The Mother Goddess idea of neolithic times prevailed from about 7500 B.C.E. to about 2500 B.C.E. in Europe, Asia, and the**

²¹³) Joseph Campbell, "*Oriental Mythology*," COM, page 35.

Levant: Isis, Astarte (Ishtar, Inanna), Aphrodite, Medusa, Demeter, Maya, Kali.

- The idea of dialectic complementary duality, personified in Shiva-Shakti appears in little figures going back to the Mohenjo-Daro culture 3,000 B.C.E.; or the eagle-snake mythology; the powerful and the creative aspects of dynamic oneness, represented later in Tibetan Buddhism as "Yab-Yum" the loving embrace of the Buddha as compassion, a male principle, with his consort as wisdom, the female principle. He is she and she is he. 'I' is she, and 'I' is he. Nirvana and Samsara ultimately are one. The path to enlightenment and the goal of enlightenment are one and inseparable. We have the interpenetrating, enfolding-unfolding triangles of the Shri-Yantra in Tibet.

- In Buddhism we have the idea of Sunyata, Nothingness-Oneness, the mind which in meditation merges with absolute emptiness which is *What Is*, and which is what the mind is also.

- In Hinduism we have the idea of Brahman and Atman, the Absolute as intelligence and Nothingness, which, according to the Upanishads and the Vedanta, is one with the human mind, and Self. In the Kena Upanishad, for example, Brahman manifests itself as Uma, the most beautiful aspect of the Goddess Maya, teaching the Vedic Gods the secret of Brahman ²¹⁴.

In the Brihad-aranyaka Upanishad ^{215, 216} Yajnavalkya expresses the universal idea that "It is I;" the Absolute is One with the human mind.

"One should worship with the idea that he is one's Self (Atman); for therein all these (particular gods) become one. This -the Self- is the footprint of this All: and just as verily, one finds cattle by its footprint, so one finds this All by its footprint, the Self. Whoever knows "I am Brahman " becomes this All, and not even the gods can prevent his becoming thus, for he becomes their very Self. But whoever worships another divinity than his Self, supposing "He is one, and I am another," knows not.

- In China we have the idea of Tao. *That Which Is*, is unknowable and unthinkable Tao or meaning.

²¹⁴) See supra page 186.

²¹⁵) Supra, Brihad-aranyaka Upanishad, page 36.

²¹⁶) Joseph Campbell, " *Creative Mythology*," CCM, page 631.

I quote: "There was in the beginning, is now, and ever will be an ultimate 'reality,' which is variously called Huan the Mystery, which cannot be named or defined because human language is the language of limited beings touching limited objects, whereas Tao is imperceptible to the senses and the unproduced cause of all, beyond which there is nothing."²¹⁷

Yin-Yang is the dynamic principle of opposites which are dialectically one.

● In the ancient cultures of Crete and Mycenae (1,600 B.C.E.) as well, we encounter a whole series of ideas which may be interpreted as manifestations of the idea of *NOB*:

The One God/Goddess Dionysus-Aphrodite in his various manifestations which are different and yet the same, and later, the philosophies of Parmenides and Heraclitus with their ideas of Being and truth.

Later yet, we have Socrates and Plato with the ideas of freedom, truth, and the one Good. In Plato's Republic the ideal of a constitution in which laws are in harmony with the freedom of each individual.

In the teachings of Christ: "I am oneness, nothingness, One Man and One God, reality and ideality, time and no-time."

In modern times we have the idea in quantum physics that the underlying 'substance and essence' of all time, space, and matter is an invisible eternal quantum-field ether²¹⁸ which unfolds and enfolds time, space, matter, the universe with its laws, or maybe infinitely many universes. It is an immeasurable Oneness and Nothingness, yet mathematical considerations point to its being. This Nothingness enfolds and unfolds all, including thinking, intelligence, meaning. Our rational thinking is overwhelmed by this unknowable, unprovable, unverifiable mystery.

These sentences are rough sketches of how one may interpret those magnificent ideas of mankind which have fascinated artists, philosophers, and mystics all over the world and drawn them into their spell like the erotic secretions of Maya herself. **What all these ideas have in common is a profound level of abstraction in which opposites are being suspended and transcended and become as ephemeral as No-thing.** The degree to which this suspension is carried out is reflected in the history of the conflict between dualism and monism. It can also be seen in the history of the mysterious Maya, whose truth was rediscovered and philosophically reintroduced in the West by

²¹⁷) Sir John Woodroffe, *Shakti and Shakta*, page 146.

²¹⁸) See also sections 4.1.4 on page 256 and 6.4.5 on page 461.

Immanuel Kant, who revealed the relative nature of all understanding, including scientific, esthetic, or spiritual.

What all the mystics call for, when they are at the height of their inspiration, is the insight into this relative or non-certain nature of our human understanding. The dance with Maya, the dance of Shiva, the embrace of a Buddha with his female equal, up to the complementary relationships of quantum physics, remind us of this truth. And this uncertainty does not feel uncertain at all because it reveals a Oneness in which rational thinking with its possibility for certainty becomes irrelevant.

3.6.3.2 THE WESTERN IDEA OF FREEDOM

The idea which I trust and which I wish to convey to the reader is this same non-certain truth of the dynamic unfolding and enfolding of Intelligence-Oneness-Nothingness into apparently opposing and separate manifest energies.

This **Oneness and Nothingness** can be approached through human thinking, sensing, and acting only with a degree of uncertainty. The uncertainty is high, when existential and transcending meaning is intended. Because of the 'volatility' of these ideas, the realities of mankind are constantly threatened to fall into the illusion of duality, which seems so convincingly real. Indeed, such illusion is dominating any human reality, and it has its place. But we should find solace in the fact that there have always been outstanding human beings who saw trustworthy content in those non-certain ideas. There, they found meaning to live by and to radically transform our world, our reality.

When we ourselves contemplate these or similar ideas we may be able to see some of their truth. We may think that we are guided in our lives by these ideas of intelligence, but, in any given moment we can never know with certainty. What is important then is the comprehension that no knowing will ever be satisfactory or sufficient, when it comes to a genuine decision in a reality. This comprehension is ultimately one of freedom which brings with it the sense of responsibility and the hope for intelligence to guide us, and the trust and courage to take a stand in a given reality.

If we take the modern Western idea of freedom of the individual, for example, we have to do with the dialectic composition of freedom and oneness of the individual. Any individual person is an indivisible, unique whole, who is in essence free, but who, in a community of individuals, agrees to limit that freedom in favor of the freedom of other individuals. He expects the same favor from the other members of this one society and is willing to commit himself or herself to a binding contract. The political reality based on such contracts can then help to guarantee some form of individual freedom. This is the idea of democracy which we are called upon to translate into reality. In this example we can also see the potential power of a **proper** idea.

Even though the ideas of individual freedom are extremely abstract, we attribute corresponding qualities to every human being. We don't know these qualities to be correct in a scientific sense, but we can intuitively see that a scientific approach is irrelevant in this context.

But we must be ever mindful of the fact that any belief in any kind of an absolute governing body, based on anything between religious to communist doctrines, makes this perception of freedom impossible.

In the realities of a modern democracy we simply trust that the idea of individual freedom is a good one. We hope that its meaning and value will become manifest in the actual political realization, which involves struggle and fight over each particular law which we try to base on the original idea. There is never a guarantee that this process of realization of an idea will lead to the

ideal results hoped for. Indeed, in the consciousness of a people, the idea may become perverted and destroyed. If the idea does not awaken to life in a significant number of people, resulting in the willingness to fight for it - without losing the idea out of sight - the idea will remain an irrelevant nothing and fantasy. Our freedom and individuality are not given to us by philosophical or religious decree, we must rather **become who we are**²¹⁹. We may have been educated in a democracy, heard and studied the words of our constitution, read the works of our measure-giving philosophers, and yet not comprehend any meaning. **We must awaken to our existence and transcendence and become directly aware of our freedom and infinite responsibility.**

3.6.3.3 DIFFERENT FORMS OF REALITIES

Implied in this perception is that no reality is good or bad in itself, and no change from one reality to another, one culture to another, one religion to another, one set of beliefs to another, is in itself of fundamental relevance. What alone is relevant is to what degree the ideas of freedom and the individual have been made real and are being taken seriously in everyday life.

Therefore, any reality which is open to intelligence, freedom, and communication, - or other manifestations of the dialectic oneness - is preferable to a reality, as advanced as it may be technologically or intellectually, which is closed to such ideas.

3.6.3.4 REALITIES AND MAYA

A change of paradigms may in itself merely be a change of illusions or a modification of realities. The illusion of being saved through one's particular belief, be it Islamic or Christian religions, can be changed to the belief in science, the belief in the absurd, capitalism, communism, or Nazism. Fundamentally such changes do not matter. The truth and essence of the Oneness and freedom cannot be found through a mechanical act, no matter what its content may be.

In Vajrayana Buddhism, in contrast to all Judeo-Christian beliefs, we hear that there are no absolute goals to be reached: **there is no teaching, there is no river to cross, there is no paradise to be gained, there is no victim or victor, there is no Buddha.** It may seem that this is a total negation of all values in a reality. But this is what the mind can comprehend in a reality transcending insight. When reality is not, nothing is. **What the mind can bring back from that insight into reality is compassion and wisdom.**

Any reality which, in the mind of a person, is **only** real and knowable, is certainly absurd, but what is more important, it is unintelligent and therefore profoundly inhuman. It is an empty nothingness, a void, in the form of a violent order. We cannot build an **intelligent** reality on knowledge alone, on pragmatism, science, technology, and/or various belief systems. A reality which excludes transcendence is a nothingness without a oneness. This leads us to the Western idea of individual freedom which is quite different from the Eastern (Buddhist) idea.

²¹⁹) Friedrich Nietzsche.

3.6.3.5 BUDDHIST IDEA OF FREEDOM AND INDIVIDUALITY

The idea of individuality is indirectly contained in the early Buddhist idea of a person's liberation of the cycle of rebirth but with quite a different meaning. In some sense, enlightenment - in the **Mahayana-Buddhist** sense - turns a person into an individual. He/she comes into being as a free individual through his/her transformation from the infinitude of rebirths as entity X. In the Hinayana sense **enlightenment** extinguishes the individual altogether. During the regular captive state of unenlightened existence the human being is only aware of his/her current existence and suffering and is totally subject to the enslaving conditioning of society and ego. Enlightenment transforms human consciousness into an entity who is free of all conditioning influences. Such a being is *individual*, undivided, therefore **absolutely** free and not in a reality anymore, or at least not in its blinding spell. An enlightened being, thus gaining individuality in its most profound form, simultaneously ceases to exist in reality. The insight and the mind being illuminated by it, transcend reality. This **absolute** freedom in the Hinayana sense is of course the absolute end of existence.

The Buddhist idea of individuality is therefore in opposition to the Western concept, including the concept of individual freedom in its commonly distorted and trivialized form, which has unfortunately become the norm. This Western idea of the individual is well captured in the idea of Maya and ego from the Eastern point of view. It means freedom to follow the ego, freedom **for** the ego. In Buddhism, freedom means freedom **from** the ego. The whole idea of liberation in the Buddhist sense is exactly the liberation from the ego, which many in the West identify with individual freedom.

Hinayana Buddhism was seen as insufficient by some, and was succeeded by Mahayana Buddhism in Tibet (Vajrayana or Tantra Buddhism). One might even regard Tantra Buddhism as a revolt against Hinayana Buddhism, in many respects a total rejection of its ideas of reaching enlightenment as an **absolute freedom from conditioning**. I think that one of the major causes of this confusion in Buddhist circles arose from the misconception that the end of reality would mean the end of existence and transcendence.

In some other sense the freedom of an individual was seen as an impossibility as long as not all human beings were equally free. This is why many Buddhas²²⁰ now refused to take the final step of stepping out of reality into nothingness. They instead decided to stay in reality, as Bodhisattvas, compassionate beings who would teach and help others to comprehend their mind and have insight into the human conditioning created by the illusion of the ego. **This should imply the insight that transcendence without existence is as meaningless as existence without transcendence. The pretense to be able to perceive or achieve the end of existence and transcendence is one of the highest forms of illusion and Maya.**

If one thinks this through further one can see that the mind, having died to reality, is oneness-nothingness; it is free to create and to act in a reality, but with a fundamental difference. The mind has returned to its origin and has consciously-nonconsciously transcended itself. Reality can be seen in the light of compassion and wisdom. It is not an object anymore in the process of eternal return and endless causal modifications of realities taken as absolutes. Such a mind illuminates all realities of past, present, and future and becomes one with creation, one with Maya. As long as there is a

²²⁰) In Mahayana Buddhism all reality becomes illusory, and therefore also the historical Gautama Buddha. He was merely a display of the Buddha mind; many other so-called meditation (dhyana or transcendental) Buddhas become possible, who can serve as inspiration in a time-free and space-free meditative thinking. Furthermore the denial of sensory pleasures as a means to achieve enlightenment is seen as yet another illusion.

consciousness, however, the dilemma of **duality and oneness** cannot be finally and totally resolved. **There is only the uncertain path between the two.**

This speaks to the divine reality of Maya as being more than just illusion. Maya is a true actuality and force in any reality. The individual freedom of a person, illusory in many respects, but fundamentally true and powerful in as much as it is the gateway to true freedom or to the constant return of the illusory ego. To reach freedom and liberation can only be a voluntary act of a new beginning. For the self to see that freedom and be exposed to it like to the sun, it must have transcending insight of itself, and break out of the seemingly solid prison of the ego and its realities. For that moment ego, self, reality, and prison, all being the same product of thought, lose their power.

This idea of freedom sets the **boundaries of individuality in reality**. It shows indirectly that an individual in a reality is a person who is relatively free from his/her conditioning in and by a reality. What one may hope for in a reality is that a person during a crucial task in a reality is able to understand the hidden forces and conditioning parameters of his/her individual reality (ultimately an oxymoron) and is able to transcend them. **This idea of freedom is therefore a never-ending challenge for a human being.** It is a movement in itself and cannot be reached like a fixed place of nirvana or heaven. **It can serve as a guiding light in our actions.**

The **Christian idea of individuality is different**. It postulates the existence of the individual as defined by his/her deeds in a lifetime and/or by the power of forgiveness through the belief in Jesus Christ. This individual will pay for these deeds through eternity, namely heaven or hell. In addition, any person is born a sinner because of the sin of the parents committed in their sinful lust; there is no freedom here at all. Any person before Jesus Christ, and any person who never hears of him is automatically condemned to eternal hell.

'Believe in Jesus Christ and your sins are forgiven, you go to heaven. Don't believe in Jesus Christ as your savior, and you go to hell. Your actions and thoughts are only secondary after this only fundamental choice you can make in your life.'

In Asia, the deeds of the ego carry on unrecognizably throughout the cycles of rebirths as karmic forces. Thus, the uncertain individuality is a timeless thread which continues to be woven in many different colors. The individual, during any single lifetime loses his/her main characteristics in physical death, and is usually unrecognizable during the subsequent reincarnation. He/she, as a manifestation in time, is just one little finite segment on the infinite turning wheel of cause and effect. The whole of previous and future egos of people forms the set of all possible conditioned realities. The deeds of the previous egos carry on imperceptibly in a new incarnation, creating a newly modified ego, in a new reality. The ego formation and the deeds of the ego which create bad karma, are the problem. It is the **cycle of birth and rebirth of the ego** that must be ended. Thinking can end it by having insight into its own causal laws. The death or disillusion of the ego is the beginning of freedom. There is a tremendous responsibility here in spite of the lack of individuality in the Western sense.

The similarity between reincarnation and the creation and transformation of a thought, the self, or even a reality is also interesting. The suspending characteristics of thinking seem to be simulated in the idea of reincarnation.

3.6.3.6 FROM DESCARTES TO NIETZSCHE

In his quest for absolute certainty Descartes realized that the only thing he could be totally certain of was the mere fact that he was thinking. As the thinker was able to think this, Descartes took this realization as proof for the existence of the thinker "*Cogito, ergo sum.*"

This argument is indeed a proof of the existence of the thinker and the fact that thinking is going on. However, this proof is dependent on a definite split of thinking into thinker and thought, subject and object, the **conditions of logic**. Descartes did not question logic (reason). All this proof contains is therefore the fact that thinking can separate itself into thinker and thought as two formal entities. These two formal entities exist through and for each other. The possibility of a proof and of certainty arises with these entities and is not beyond them, in the sense of an absolute and unconditioned truth.

The certainty of Descartes is the formal certainty of an empty oneness or unity as we find it in logic, mathematics, and similar formal systems. Descartes seems to have overlooked several things:

- The separation between thinker and thought, leading to the **appearance** of absolute certainty, requires the possibility for thinking to connect thinker and thought at a higher level. This is the ability of thinking to suspend itself, to determine itself, and to negate itself. **In the formal certainty of the thinker, the overall modes of thinking are suspended for the benefit of mechanical thinking alone. For this to happen with certainty, even the suspension is negated, i.e. the actuality of non-certain modes of thinking is denied.**
- **The certainty of this thinking, at which Descartes arrived, does not prove any other kind of certainty of non-formal 'facts' like, for example, the certainty of the soul or the certainty of God.**²²¹

The ideas of nothingness-oneness, or of God, lose their transcending quality in the moment one believes to know them. But they must become metaphors of a reality so that this reality can grow intelligently through them. I trust that intelligent thinking, sensing, and acting is possible as a betweenness, an activity of human beings in a reality under the guidance of reality-transcending ideas.

With that intelligence come the nobility of the human being: compassion, beauty, joy, trust, and the courage to think and act as a free human being. This is the essence of the human being as cipher. We don't know, but we can hope without illusions:

Every human being is that, but every human being has also to become that. The transcending desire and will to **'become who we are'** is our transcending certain non-certainty and trust.²²²

In this sense we must learn to **'do what we will, and to will what we do.'** This is not the certainty of knowledge or of any reality, but the **trust** that comes together with hope and will, an **energy which emerges from in between our existence and transcendence.** Through that source we can act in spite of the general chaos that Man has been producing throughout the ages. The 'will'

²²¹) See *Descartes' oversight* in 2.3.2.2 on page 113.

²²²) Friedrich Nietzsche: "*Werde der Du bist.*" from *Ecce Homo: "Wie man wird, was man ist."*

should not be mixed up with a desire of the ego. **This 'will' is the pull from beyond mechanical thinking, the pull from Maya and the Buddha-mind.**

When we say that we trust and hope that the essence of the human being is wisdom and compassion, i.e. the Buddha-mind (a holy spirit), we must not lose out of sight the incomprehensible reality in which human beings are capable of the most monstrous and fiendish acts, which go beyond our imagination. **The Buddha-mind and Maya are not separate but complement each-other to a non-certain Oneness-Nothingness-Betweenness.** Without this insight Maya-Shakti turns into Kali. For her it is just another costume, for us human beings, who are responsible for her masquerade, it can be unspeakable horror.

Bergen-Belsen and Dachau are modern warning signs and echoes of horrors past, reminding us of that side of the human soul, which, through its dark freedom, may also turn to an absolute violation of all humanness. Human horror and oppression is as universal as joy and freedom. We must be alert and ready to fight for what we see as true and sacred. If we do that with a mind that has awakened to the ideas of freedom, truthfulness, and responsibility, we will not succumb to that which we fight. Without those living ideas in us we are mere shadows and evil demons, betrayers of freedom and oneness.

If we participate in life and reality with an open mind, and with courage to **'become who we are'** we can trust that Maya-Shakti will smile on us. She may or may not; we should not pretend to understand her play. In the moment we think we know, and we reject life or transcendence in life, Maya automatically shows her claws and fangs, turning into Kali. **We live and die in the prison of our own making, psychologically and philosophically speaking.**

**But if Kali should eat us alive,
maybe our courage will help us to see
that we are eating ourselves.**

What Descartes could not think or dream of was the truth of the Upanishads, the Buddhas, Nagarjuna, Parmenides, Kant, and Nietzsche at their enlightened moments. This truth is that **'Truth is not to be found in reality, but reality is part of truth.'**

This is the truth which is One and which is Nothing, the truth of the meditating mind, dhyana.

What Is,
is
Nothingness-Oneness.

We approach the world through thinking, sensing, and acting. But **meaning** can only be **seen** through thinking, creative thinking, which is also a sensing and acting. The natural quality of this thinking is that it can move between the ideas of Oneness and Nothingness, as their messenger so to speak. Oneness and Nothingness are the most abstract ideas the human mind can conceive as

being without any attributes or differentiable qualities whatsoever. They represent and are the idea of absolute non-conditioning, absolute freedom. Even though they are in their appearance as forms absolute opposites, they are truly ultimately the same and become the same in intelligent thinking. The thinking of Oneness leads to Nothingness, and vice versa. Thus, thinking becomes a dynamic movement between the two ideas which are One. Wherever thinking 'stops,' it creates a form, a reality, which, because of its static form, contains the seed of illusion. Reality is such form and manifests various degrees of unavoidable illusion. To void the illusion is to dissolve the forms of reality, to see them as what they are, forms of Nothingness.

Therefore, thinking which wants to avoid illusion must retain its freedom to dissolve its thought-created reality. But thinking which also wants to function in reality must accept part of this illusion in its dance with Maya. In so doing, thinking becomes Nothingness, Oneness, and Betweenness, which it truly is.

This thinking is mysticism for the intellect alone, a non-certain certain wisdom, a certainty which is not the identical repetition in time, but a certainty without the self, a certainty which is not in time at all. In time, this certainty must always be denied.

We exist in reality, embedded in What Is. We live and love from What Is. We exist and live. Let us enjoy life, the rivers, mountains, oceans, the kingfishers and dolphins, the grasses, roses, and cacti, the oaks and redwoods, human beings, all living things, the stars and planets, the mystery, the struggle. We are alive! We live. Do we ever die?

- The mystery is OM, Nothingness, Padma, the Lotus flower, Maya-Shakti, the yoni of the universe.
- The mystery is Oneness, mani, the jewel and diamond, the lingam, Shiva, the Buddha.
- The mystery is Betweenness, Mani Padme, Yab -Yum, the two in One, the Buddha and his consort, Maya's dance. HUM

PART (II)

Figure 35 Samantabhadra, faces, 96

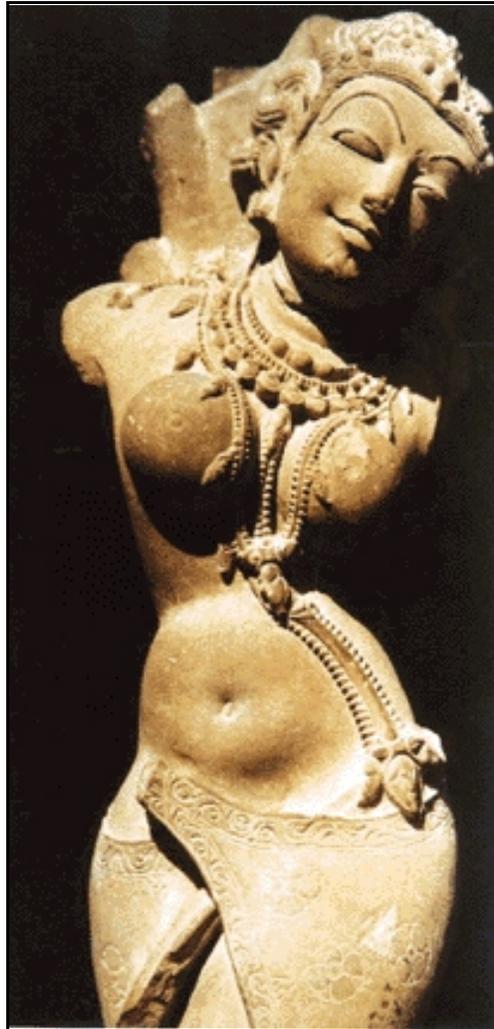


SENSING-ACTING-THINKING: SAT

Figure 36 Princess and Maid, AOI



**Figure 37 WOODNYMPH FROM
GYARASPUR**



This Woodnymph (Apsara) from Gyaraspur above and the princess of the previous page are some of the many beautiful reliefs of spiritual Indian art depicting the female body, expressing the mythological sense that our true human potential cannot be achieved through the world-negating methods of asceticism (yoga). The Woodnymph is held in the typical Tantra style of Khajuraho of Northern India, 9th century C.E. **Sensuality (Bhoga) and spirituality must go together. A realization of love is part of the realization of Oneness.** Mind and body are neither good nor bad, but are essential complementary parts of Oneness. The female body (and mind) in its extraordinary beauty is a manifestation of the Goddess and a passage way to her energy. She is the perfect expression of the Tantric philosophy in which there is no conflict between the two approaches, which are ultimately destructive if practiced in isolation.